

(Cultural Properties)
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WORLD HERITAGE LIST

Nominations 2008

NOMINATIONS OF CULTURAL PROPERTIES TO THE WORLD HERITAGE LIST

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New nominations

Mauritius – [C 1259]
- Le Morne Cultural Landscape 1

Properties deferred or referred back by previous sessions of the World Heritage Committee

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- Sacred Mijikenda Kaya Forests **WHC- 08/32.COM/INF.8B1.Add**

B Arab States

New nominations

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- Al_Hijr Archaeological Site (Madâin Sâlih) 10

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- River Island of Majuli in midstream of Brahmaputra River in Assam **WHC- 08/32.COM/INF.8B1.Add**

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- Historic Centres of Berat and Gjirokastra	WHC- 08/32.COM/INF.8B1.Add
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- Bahá’i Holy Places in Haifa and Western Galilee	WHC- 08/32.COM/INF.8B1.Add

Extensions

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- São Francisco Square in the city of São Cristóvão	248
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- Urban Historic Scenery of Camagüey	257
Mexico – [C 1274]	
- Protective town of San Miguel and the Sanctuary of Jesús Nazareno de Atotonilco	267
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The minor modifications to the boundaries and the Statements of Outstanding Universal Value will be included in the document: WHC- 08/32.COM/INF.8B1.Add

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES (ICOMOS)

World Heritage List Nominations 2008

I ICOMOS PROCEDURE

The ICOMOS procedure is described in Annex 6 of the *Operational Guidelines for the Implementation of the World Heritage Convention*. It is regulated by the *Policy for the implementation of the ICOMOS World Heritage mandate* (revised in November 2007), 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).

This policy makes public the existing procedure, and sets out how ICOMOS approaches its world heritage remit in a fair, open and credible manner, in order to avoid conflicts of interest.

The evaluation of nominations is coordinated by the *World Heritage Unit* of the International Secretariat of ICOMOS, in collaboration with the ICOMOS World Heritage Working Group and the ICOMOS World Heritage Panel.

The ICOMOS World Heritage Working Group consists of officers of ICOMOS, the World Heritage Unit and ICOMOS advisers. It meets three or four times a year, and is responsible for the guidance and orientation of work relating to the world heritage.

The ICOMOS World Heritage Panel, which brings together some thirty persons, is made up of members of the ICOMOS Executive Committee and of experts who are invited each year depending on the specific types of heritage represented in the nominations (rock art, 20th century heritage, industrial heritage, etc.). It is representative of the various professional and geo-cultural sensibilities present at international level. It prepares the ICOMOS recommendations for each nomination.

This evaluation process calls for the widest possible collaboration and consultation both in terms of specialist knowledge and in cultural and geographical terms, within the expert network of ICOMOS.

For each nominated property, ICOMOS assesses:

- Whether it bears testimony of an outstanding universal value:
 - whether it meets the criteria of the *Operational Guidelines*;
 - whether it meets the conditions of authenticity and integrity;
- Whether legal protection is adequate;
- Whether the management processes are satisfactory.

All properties are given equal attention, and ICOMOS also makes every effort to be as objective, scientific and rigorous as possible.

This year, ICOMOS has continued the external review process of the principles, methods and procedures used in evaluating nominations.

1. Preparatory work

The preparatory work is done in several stages:

a. Initial study of dossiers: This first stage of the work consists of the creation of an inventory of the nomination dossier documents, a study of them to identify the various issues relating to the property and the choice of the various experts who will be called on to study the dossier (ICOMOS advisers, experts for mission, experts for consultations).

b. Consultations: Experts are consulted to obtain their opinion about the comparative analysis and the *outstanding universal value* of the nominated properties with reference to the ten criteria set out in the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005), § 77.

For this purpose, ICOMOS calls on the following:

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

82 experts have been consulted for desk reviews in the framework of consultation process.

c. Technical evaluation missions: ICOMOS, when choosing its experts, as a rule calls on a person from the region in which the nominated property is located. The missions are required to study the criteria relating to authenticity, integrity, factors affecting the property, protection, conservation and management (*Operational Guidelines*, § 78).

Experts are sent a copy of the nomination (or only relevant parts of it, when the dossier is extensive), a note based on a preliminary examination of the dossiers, documentation on the Convention and detailed guidelines for evaluation missions.

Experts have a duty of confidentiality. Their opinion about the nomination does not necessarily reflect that of the organisation; it is the ICOMOS World Heritage Panel which, after acquainting itself with all the information, analyses it and determines the organisation's position.

Missions were sent to all the nominated properties except in the case of nominations referred back for which the *Operational Guidelines* do not stipulate that at mission is necessary. (Note: The principle is that properties are referred back because additional information is necessary, and not because thorough or substantial modifications are needed; the deadlines set mean moreover that it is not possible to organise missions for properties referred back).

29 experts representing more than 20 countries took part in the evaluation of the 28 nominated properties, which in turn represented 29 countries.

ICOMOS received comments from the IUCN concerning four cultural landscapes nominations. This information has been taken into account by ICOMOS in its recommendations.

2. Evaluations and recommendations

a. ICOMOS World Heritage Panel: Draft evaluations and recommendations (in either English or French) were prepared on the basis of the information contained in the nomination dossiers, mission reports, consultations and research and examined by the ICOMOS World Heritage Panel at a meeting in Paris on 30 November - 1st and 2nd December 2007.

b. Additional information request: Additional information requests for some of the nominated properties were sent to the State Parties by 31 January 2008, in accordance with the normal procedure. All documents received by 28 February 2008 were examined by the World Heritage Working Group at its meeting on 10-11 March 2008.

c. Finalisation of the evaluation volume and its presentation to the World Heritage Committee: Following these meetings, 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 32nd session in June-July 2008.

Nominated properties and ICOMOS recommendations will be presented to the World Heritage Committee by ICOMOS advisers in PowerPoint form.

As an advisory body, ICOMOS makes a recommendation based on an objective, rigorous and scientific analysis. However, decisions are the responsibility of the World Heritage Committee. The process relies on the Committee members and their knowledge of the nominations and the evaluations published by the advisory organisations.

3. Dialogue with State Parties

ICOMOS makes every effort to maintain dialogue with the State Parties throughout the nomination evaluation process, i.e. following receipt of the nominations, during and after the technical evaluation mission, and following the meeting of the ICOMOS World Heritage Panel. The information requested relates to precise details or clarifications, but does not imply a complete reformulation of the nomination dossier.

4. Referred back nominations, requests for minor modifications and examination of statements of Outstanding Universal Value

On 1st February preceding the World Heritage Committee meeting, ICOMOS also receives supplementary information on nominations referred back during previous sessions of the Committee. As indicated above, ICOMOS does not organise technical evaluation missions for the evaluation of this supplementary information. It was examined by the World Heritage Working Group, which this year met on 10-11 March 2008.

ICOMOS also examines requests for "minor" modifications to boundaries or to statements of Outstanding Universal Value, and for changes of criteria or name for some properties already inscribed on the World Heritage List; the requests were submitted by the State Parties concerned before 1st February this year.

The number of requests for minor modifications has increased from 2 requests in 2005 to 19 requests in 2008.

The number of requests for examinations of outstanding universal value statements this year is 20.

II ANALYSIS OF NOMINATIONS

In 2008, ICOMOS was called on to evaluate 53 nominations.

They consisted of:

28 new nominations,
6 referred back nominations, and
19 minor modifications

The *geographical spread* is as follows:

<i>Europe and North America</i>	Total: 30 nominations 19 countries (10 new nominations, 16 minor modifications, 2 referred back and 2 extensions) (29 cultural properties, 1 mixed property)
<i>Latin America Caribbean</i>	Total: 5 nominations 5 countries (5 new nominations) (5 cultural properties)
<i>Arab States</i>	Total: 3 nominations 3 countries (1 new nomination and 2 minor modifications) (3 cultural properties)
<i>Africa</i>	Total: 2 nominations 2 countries (1 new nomination and 1 referred back) (2 cultural properties)
<i>Asia-Pacific</i>	Total: 13 nominations 11 countries (9 new, 3 referred back, 1 minor modification) (13 cultural properties)

III GENERAL REMARKS

1. Quality and complexity of nomination dossiers

In most nominations, the *section on monitoring* remains weak, but ICOMOS hopes that this

shortcoming will soon be overcome with the publication of the *Resource Manual for the Preparation of Nominations*, of which a preliminary draft should be presented at the next World Heritage Committee session in Quebec.

Generally speaking, ICOMOS notes that nominations are increasingly complex, sometimes to the detriment of the dossiers' clarity and coherence.

Certain nominations would benefit if more time were taken over legal questions and over the finalisation or adoption of plans and the carrying out of research, before moving on to the evaluation process.

ICOMOS wishes to point out that its role is to evaluate the properties and not the nominations (i.e. the dossiers). Similarly, it evaluates the protection, conservation and management of the property **at the time of the nomination** and not at some hypothetical time in the future after the adoption of the laws and management plans. It is the duty of ICOMOS to indicate to the Committee if there is a clear discrepancy in relation to the management plans: no assurance is given about the finalisation, approval and implementation of the "management plans". It should be noted that intelligent protection, conservation and management measures are of greater value than hypothetical plans.

The *Operational Guidelines* stipulate that for serial properties, the component parts must be related and the series **as a whole** must have outstanding universal value (paragraph 137). This year, ICOMOS has examined 8 serial nominations, including 69 monuments, ensembles and sites, which requires a more substantial investment in terms of human and financial resources at all levels of evaluation of the properties. This point will have to be taken into account in the budgets.

2. ICOMOS evaluations

In its recommendations, ICOMOS clearly distinguishes between nominations which are *referred back* and those which are *deferred*. For referred back nominations, outstanding universal value has been demonstrated; supplementary information must be supplied, but no further technical evaluation mission will be required. For deferred nominations, the very nature of the information requested (a more thorough study or a request for a substantial revision) means that a new mission is necessary to evaluate the nomination again.

The objective of ICOMOS is the preservation of the cultural heritage, whether or not it is of outstanding universal value. In formulating its

recommendations, ICOMOS aims to be as helpful as possible to State Parties.

ICOMOS appreciates that it cannot please everyone. Despite being under considerable pressure, not only from State Parties, it must remain objective, rigorous and scientific, and its first duty remains the preservation of properties.

3. Strengthening of dialogue with State Parties

Two measures have been introduced this year with a view to improving and strengthening dialogue with the State Parties.

First, ICOMOS decided to bring forward the date of the ICOMOS World Heritage Panel meeting to the end of November 2007 instead of the end of January 2008, so that the letters requesting additional information could be sent out earlier, leaving the State Parties more time to reply.

Furthermore, the process of sending out requests for additional information has been made considerably more systematic. The quality of the replies provided by the State Parties has in many cases confirmed the recommendations adopted by ICOMOS. This process may be adjusted for next year.

4. "Minor" modifications to boundaries

As indicated above, the number of such requests has greatly increased. They originate either from monitoring, the retrospective inventory or periodical reports.

The examination of these requests involves substantial work for the advisory organisation in terms of examining the initial nomination, progress reports on conservation and earlier decisions of the World Heritage Committee, research, consultations and analysis. ICOMOS has carried out this work, which was not provided for in the budget, within the time available, but requests that this work should be paid for.

ICOMOS also notes that all modifications to the boundaries of a property and its buffer zone are proposed as "minor" modifications, even when they constitute in fact substantial modifications to the property, or even in some cases an extension of the property. According to the *Operational Guidelines*, proposals for major modifications, whether extensions or reductions, constitute a new nomination (paragraph 165). ICOMOS recommends to the Committee that this provision should be applied.

5. Conclusion

The opinion of ICOMOS is both independent and institutional. The opinion of one of its members is not binding on the organisation. ICOMOS represents the five continents and is working to protect the entire cultural heritage. The organisation takes a professional view of the dossiers reviewed, and when appropriate makes recommendations for all the properties for which nominations have been submitted to it, independently of the outstanding regional or universal scope of their values.

Paris, April 2008

STATE PARTY	ID NUMBER	NAME OF THE PROPERTY	FIELD MISSION	DATE
CULTURAL PROPERTIES				
New Nominations				
Argentina	C 1296	Cultural Landscape of Buenos Aires	Mario Coyula (Cuba)	September 2007
Brazil	C 1272	São Francisco Square in the city of São Critóvão	Dora Arizaga Guzmán (Equator)	August 2007
China	C 1113	Fujian Tulou	Lynne Di Stefano (Canada)	August/September 2007
Croatia	C 1240	The Stari Grad Plain	Willem Willems (The Netherlands)	September 2007
Cuba	C 1270	Urban Historic Scenary Camagüey	Alberto Gonzalez Pozo (Mexico)	September 2007
Czech Republic	C 1271	Spa of Luhačovice – area with a collection of historic spa buildings and spa-related facilities	Paul Simons (UK)	September 2007
Democratic People's Republic of Korea	C 1278	Historic Monuments and Sites in Kaesong	Sharif Imon (Bangladesh)	September 2007
France	C 1283	The Work of Vauban	Carlos Scheltema (The Netherlands) Joan Termotte (Belgium)	August/September 2007
Germany	C 1239	Housing Estates in Berliner Modern Style	Christiane Schmuckle-Mollard (France)	October 2007
Hungary / Slovakia	C 1289	System of Fortification at the Confluence of the Rivers Danube and Váh in Komárno - Komárom	Jean Paul Corten (The Netherlands)	August 2007
Indonesia	C 1194	Cultural Landscape of Bali Province	Feng Han (China)	September/October 2007
Israel	C 1105	The Triple-arch Gate at Dan	John Hurd (UK)	September 2007
Iran (Islamic Rep. of)	C 1262	The Armenian Monastic Ensembles in Iranian Azarbaijan	Alkiviades Prepis (Greece)	September 2007
Italy	C 1287	Mantoue and Sabbioneta	A. Gomez Ferrer (Spain)	July 2007
Japan	C 1277	Hiraizumi – Cultural Landscape Associated with Pure Land Buddhist Cosmology	Jagath Weerasinghe (Sri Lanka)	August 2007
Malaysia	C 1223	Historic Cities of the Straits of Malacca: Melaka and George Town	David Lung (Hong Kong)	August 2007
Mauritius	C 1259	Le Morne Cultural Landscape	Edward Matenga (Zimbabwe)	August/September 2007
Mexico	C 1274	Protective town of San Miguel and the Sanctuary of Jesús Nazareno de Atotonilco	Isabel Rigol Savio (Cuba)	August 2007
Nicaragua	C 1236	León Cathedral	Daniel Young (Panama)	September 2007
Papua New Guinea	C 887	The Kuk Early Agricultural Site	Ian Lilley (Australia)	September 2007
San Marino	C 1245	San Marino Historic Centre and Mount Titano	Bernhard Furrer (Switzerland)	September 2007
Slovakia	C 1273	Wooden Churches of the Slovak part of Carpathian Mountain Area	Maia Kairamo (Finland)	September 2007
Switzerland / Italy	C 1276	Rhaetian Railway in the Albula / Bernina Cultural Landscape	Michael R Bailey (UK)	August 2007

STATE PARTY	ID NUMBER	NAME OF THE PROPERTY	FIELD MISSION	DATE
Vanuatu	C 1280	Chief Roi Mata's Domain	Spencer Leineweber (Hawaii)	September 2007
Saudi Arabia	C 1293	Al_Hijr Archaeological Site (Madâin Sâlih)	Mahmoud Hawari (UK)	August/September 2007
Extensions				
India	C 944 ter	Mountain Railways of India (Serial extension to include Kalka Shimla Railway)	Robert Lee (Australia)	September 2007
Spain	C 310 bis	Palaeolithic Cave Art of Northern Spain (Extension to Altamira Cave)	Jean Clottes (France)	September 2007
United Kingdom	C 430 ter	The Antonine Wall (Extension of the Frontiers of the Roman Empire)	Visy Zsolt (Hungary)	September 2007
Deferred or Referred back Properties				
Albania	C 569 bis	Historic Centres of Berat and Gjirokastra	Todor Kretev (Bulgaria)	September 2006
Cambodia	C 1224 rev	The Sacred Site of the Temple of Preah Vihear	Divay Gupta (India)	October 2006
India	C 1206 rev	River Island of Majuli in midstream of Brahmaputra River in Assam	Jagadh Weerasinghe (Sri Lanka)	November 2005
Israel	C 1220 rev	Bahá'í Holy Places in Haifa and Western Galilee	Goran Niksic (Croatia)	October 2006
Kenya	C 1231 rev	Sacred Mijikenda Kaya Forests	Edward Matenga (Zimbabwe)	October 2006
Kyrgyzstan	C 1230 rev	Sulamain-Too Sacred Mountain	Yelena Khorosh (Kazakhstan)	September 2006

Le Morne Cultural Landscape (Republic of Mauritius)

No 1259

*Official name as proposed
by the State Party:* Le Morne Cultural Landscape

Location: Black River District

Brief description:

Rising from two spurs of low lying land that enclose lagoons, the rugged Le Morne mountain juts into the Indian Ocean in the south-west of Mauritius, and became the nodal point of the India Ocean Slave Trade. With its isolated, densely wooded and almost inaccessible cliffs, the mountain was a retreat for escaping slaves, or maroons. Through the 18th and during the early years of the 19th century, maroons formed small settlements in caves, around the base and on the summit. Since the abolition of slavery in 1835, the mountain, largely unchanged since it sheltered the maroons, has come to be seen as a symbol of heroic resistance, enshrined in popular memory, for all slaves who fought for freedom.

Category of property:

In terms of categories of cultural property set out in Article I 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*.

1. BASIC DATA

Included in the Tentative List: 28 July 2003

*International Assistance from the World Heritage Fund
for preparing the Nomination:* 10 March 2004

*Date received by
the World Heritage Centre:* 29 January 2007

Background: It is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens and Cultural Landscapes.

Comments on the assessment and management of the natural heritage values of this property were received from IUCN on 13 December 2007 and are related to the following issues:

- Typology of the property
- Marine environment

This information was carefully considered by ICOMOS in reaching the final decision and recommendation in March 2008.

Literature consulted (selection):

Allen, Richard B., *Slaves, Freedmen & Indentured Labourers*, Cambridge, 1999.

Allen, Richard B., "Maroonage and its Legacy in Mauritius in the Colonial Plantation World", *Outre-mers: Revue d'histoire* 89.

Alpers, E., Campbell, G. and Salman, M. (eds), *Slavery and Resistance in Africa and Asia*, London, 2005.

Nagapen. Amédée, *Le Marronnage à l'Isle de France-Ile Maurice: Rêve ou Riposte de l'Esclave*, Mauritius, 1999.

Teelock, V., *Maroonage and the Maroon Heritage in Mauritius*, Mauritius 2005.

Technical Evaluation Mission: 28 August - 1 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 7 December 2007 to raise the question of the extension of boundaries of the nominated area and of the protection of views from key points of the mountain.

A response was received from the State Party on 26 February 2008. This included a newly commissioned views analysis and the enlargement of the buffer zone. The information provided has been included in this evaluation report.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

Mauritius was the 'Grand Station' of the Indian Ocean slave trade, a transshipment place for slaves between Africa, India and the Americas. It also came to be known as the 'Maroon republic' in view of the comparatively large number of escaped slaves or maroons who were living in hiding on the mountain in the 18th and early 19th centuries. Le Morne mountain, in the south west tip of the island, was the focal point for these maroons, offering them an almost inaccessible retreat against those who hunted them down. Many only survived as free men for a few weeks: others managed to set up small communities on the mountain, around its base, in caves on its sides or on its summit. Yet more, it is reputed, flung themselves to their death off its sides rather than be recaptured, in an ultimate act of defiance.

Since the abolition of slavery in 1835 these maroons have achieved a sort of legendary status as heroic resistance fighters and Le Morne mountain has become the symbol of their suffering, their bid for freedom and their sacrifice.

The mountain has a naturally dramatic form, its crumpled extinct volcano clashing brutally with the tranquillity of the low foothills and lagoons at its base, which merge into the light turquoise waters of the shallow sea. The mountain has changed comparatively little since it ceased to be a fortress, but around its base some of the area has been developed as resorts and for private homes.

The nominated area covers the Le Morne Mountain and most of its foothills, an area of 349 hectares. It is surrounded by a buffer zone which encompasses the rest of the peninsula and surrounding lagoons up to the fringing reef, an area of 2,407 hectares.

The nominated Le Morne property consists of the following tangible assets:

- *Natural fortress*
- *Archaeological evidence*

And the intangible association between the mountain and maroons:

- *Memories of maroons*

These are considered separately:

- *Natural fortress*

The three thousand metre mountain rises almost vertically and is separated from the mainland by a narrow isthmus. Its precipitous cliffs around almost all sides gave it a certain impermeability while gullies and crevices hidden by woods, and the small flat plateau at its summit watered by a perennial spring, made it attractive to those wanting a natural retreat.

A steep shoulder on the east side of the mountain provides the only way to approach the top. To reach the summit a deep crevice, known as the V-gap, some 30-40 metres beneath the summit and hundreds of metres deep, has to be crossed. Tradition records that this was bridged by escaping slaves at its narrowest point of some 1.6 metres with a wooden plank. This narrow point came to be known as the 'key to the mountain'.

In Mauritius, as in many other countries, opposition to slavery led to slaves fleeing from their masters. Fugitive slaves, or maroons, were first recorded in Mauritius in the Dutch period of rule (1638-1710) and, after French colonisation in 1721, had become a part of the social landscape. By the 1770s around 4-5% of slaves had become maroons rising to 11-13% by the 1820s. Some slaves remained at large for only a few weeks, while others remained uncaptured for several years. Escape by boat to Madagascar was attempted by a few of the 'grand maroons' while others took refuge on and around Le Morne.

The mountain was used as a refuge throughout the 18th and during the early 19th century. While most maroon bands were ad hoc groups of fugitives that probably did not remain together for extended periods, there are indications that at least some of the groups may have established small settlements if only for short periods of time. A description of 1769-70 records the slaves as having plantations and huts on the summit and an elected

chief to protect them, while a story of heroic resistance published in 1853, but referring to earlier times, mentions crops growing on the summit.

By the early 19th century it was widely acknowledged in written records that Le Morne was a refuge for escaped slaves. From all the assembled written evidence, it is clear that there were maroons on the top of the mountain, around the slopes and at its base and that the sea channels were used as a means of escape.

Until the mid 18th century, when they were felled by the French, the lower slopes of the mountain were clothed in tall trees. The vegetation is now mostly scrub some 3-3.5 metres high with in places taller trees up to 10 metres. On the summit, the vegetation is completely degraded in the south-west and slightly less so in the north-west. In some parts the natural vegetation has been invaded by vigorous exotics, introduced to the island over the past two hundred years.

Le Morne together with its setting of foothills, lagoons and sea is a place of great scenic beauty.

- *Archaeological evidence*

A rock shelter was discovered in 2002 and subsequent archaeological exploration has revealed traces of human presence on the western part of the mountain. Rock shelters revealed minor modifications, such as rocks brought into one cave for seats, and food bones, including a sheep bone dated to between 1736 and 1807. Information from 25 soil samples has confirmed human interference in the southern part of the summit and also in some areas of the Tecom forest.

Archaeological evidence so far collected thus confirms both written and oral traditions that the mountain was used by bands of people living a temporary existence and plundering domestic livestock from the estates below.

- *Memories of maroons*

By the beginning of the 19th century, Le Morne had come to be enshrined in popular memory as a symbol of resistance to oppression. Even after the abolition of slavery in 1835 and the subsequent introduction of the indentured labour system, the maroon legacy was perpetuated. This memory has survived vividly within local slave-descended communities and beyond.

One of the most persistent memories is of slaves jumping to their death from the mountain into the sea, to escape from slavery as a final act of resistance. The first published account of this was Bernadin de Saint-Pierre's in 1773 which became a classic of anti-slavery literature and was widely read in Europe and elsewhere. The story was re-counted many times during the 19th century becoming intertwined in popular beliefs. Although it is impossible to jump into the sea from the mountain, the legend continues to the present day and features in contemporary guidebooks.

The legend has contributed to Le Morne being seen as a place of maroonage, suffering and sacrifice.

The Morne legacy achieved wider recognition from the 1960s when the Sega songs of the Mauritians of African and Malagasy descent in the Black River district around Le Morne, became popular around the world and were recognised as a link to the African mainland.

The mountain is now seen within Mauritius as a focal point for a celebration of resistance to slavery. It is seen as a sacred and mystical place and a place of pilgrimage. A slave memorial is being planned for the base of the mountain.

History and development

An understanding of the role Mauritius played in the India Ocean slave trade has developed in response to research in recent years. Slaves first reached Mauritius in 1639 only a year after the Dutch East India Company established its first settlement on the island. During the 1640s more than 300 slaves were imported from Madagascar to exploit the natural resources of the island and slaves remained part of the population until 1710 when the Dutch abandoned the island.

Eleven years later slaves accompanied the first French colonists. By 1740 slaves outnumbered the white population by almost seven to one. A royal decree opening the island to free trade by all French nationals in 1769 led to an increase in trade and population with slaves being bought not just in Madagascar but also the slave markets of Kilwa and Zanzibar (now in Tanzania). The increase in the slave population was dramatic rising from around 15,000 in 1767 to around 49,000 in 1797. During the later 18th century they accounted for around 80-85% of the population. By the early 19th century there were around 60,000 slaves; thereafter the numbers declined but still accounted for two-thirds of the population at the time of emancipation in 1835.

Slaves in Mauritius came from throughout the Indian Ocean and beyond. Colonial censuses record people from Madagascar, Mozambique, Guinea Coast of West Africa, Canary Islands, Abyssinia, and from the Indian sub-continent – there is mention of Bengalis, Malabars and Timorians for instance. The slaves were usually recorded as belonging to one of four groups: Creole or locally born, Malagasy, Mozambiquan and Indian. Overall about 40% seemed to have come from east Africa, 50% from Madagascar, 6.8% from India and the remainder from elsewhere such as West Africa.

A village called Trou Chenilles was established for freed slaves on the southern foot of Le Morne Mountain. The village was hit by a cyclone in 1945 and moved to a location further east along the coast. It was moved again in 1964 to the present location of Le Morne Village, to the southeast of Le Morne Mountain along the coast. It is largely inhabited by Creoles, descendants of maroon Slaves who lived on and around Le Morne Mountain. The village residents have maintained a spiritual connection with Le Morne Mountain which they regard as sacred. The community is custodian to traditions including music, dance, story-telling and cuisines handed down from their slave ancestors.

In the past decade, parts of the core and buffer zones have been developed including five resort hotels along the coast, an upmarket residential settlement, the Morcellement Cambier on the north-western foot of Le Morne Mountain, and six houses on the southern foot of the mountain.

Le Morne Cultural Landscape values

The values put forward for the nominated property are associated with its use as a retreat for escaped slaves and the way it is perceived as a contemporary symbol of slave resistance.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The values of the property, in relation to the shelter of the maroons and their attempts to escape to freedom, extend beyond the main bulk of the mountain to the foothills and coast – although it is undoubtedly the case that the impregnability of the steep cliffs was the main attraction for the maroons. The mountain is revered for its connections with the maroons as it still presents itself visually as a somewhat remote fortress rising dramatically out of the sea. Only the mountain is in the core zone and its spiritual qualities extend well into its surroundings.

ICOMOS considers that the boundaries should ideally have encompassed the foothills and shoreline of the mountain as these are so interlinked with the way it is valued and perceived and thus with its visual integrity.

Authenticity

There is no doubt over the authenticity of the remains of maroon settlements on the mountains nor of the strong associations between the maroons and the mountain which are now known and valued far beyond the area.

ICOMOS considers that the condition of integrity has been partly met and condition of authenticity fully met.

Comparative analysis

The analysis included in the nomination dossier considers properties already on the World Heritage List and other sites that are linked to slavery, resistance to slavery and slave routes around the world.

There are several properties on the World Heritage List commemorating slavery through their built form such as Island of Gorée, Senegal, James Island and Related Sites, Gambia, but none in the south-west Indian Ocean apart from the Stone Town of Zanzibar (Tanzania) which is inscribed for other qualities as well as its slavery association, which is not widely promoted.

In terms of resistance to slavery, several sites are associated with this, such as the National History Park – Citadel, Sans Souci, Ramiers, Haiti which is inscribed on the World Heritage List as a symbol of a nation born out of a slave rebellion. As slavery and resistance to it were world-wide phenomena, manifestations to it vary around the world and several could be reflected on the World Heritage List.

In a carefully reasoned analysis of the Global Strategy and the ICOMOS “Gap Report” in the nomination dossier, it is shown how Le Morne is a site that reflects under-represented themes and cultures identified by ICOMOS.

Much work has been undertaken in recent years as part of the UNESCO Slave Route Project and the Central Slave and Ivory Trade Route is on the Tentative List for Tanzania. This project together with Le Morne, and other key points on the India Ocean slave route could be a catalyst for further collective action.

ICOMOS considers that the comparative analysis justifies consideration of this property for the inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

Le Morne cultural landscape:

- Is a focal point for celebrating resistance to slavery in the south-west Indian Ocean and more widely
- Symbolises the birth of Creole people of Mauritius and their influence in nation building
- Guards the memory of the shared suffering of slaves and is a reminder of oppression which still persists
- Stands as a monument of national identity for those who originated in Africa, Madagascar, India and South-East Asia

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (iii), (iv) and (vi).

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that Le Morne bears an exceptional testimony to the slave trade tradition as a focal point for commemorating and celebrating resistance to it.

ICOMOS considers that this justification is relevant to criterion (vi) not (iii). However ICOMOS also considers that the mountain is an exceptional testimony to maroonage or resistance to slavery in terms of the mountain being used as a fortress for the shelter of escaped slaves, with evidence to support that use.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that the mountain bears witness to resistance to slavery which is a significant stage in human history.

ICOMOS considers that although the resistance to slavery which was demonstrated so effectively in Mauritius and particularly on Le Morne came to have an influence on the sugar plantation system and in time indirectly on the abolition of the slave trade, it is difficult to argue in our current state of knowledge that this was a significant direct contributory factor in the abolition of the slave trade.

ICOMOS considers that this criterion has not been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

This criterion is justified by the State Party on the grounds that Le Morne mountain is associated with a rich and specific oral history associated with the fight of slaves for freedom and that its imposing physical presence make it a national monument and symbol for understanding and appreciating the bravery of the resistance fighters and celebrating what they ultimately achieved.

ICOMOS considers that Le Morne needs to be seen as of wider than national significance. The dramatic form of the mountain, the heroic nature of the resistance it sheltered, and the longevity of the oral traditions associated with the maroons, has made Le Morne a symbol of slaves’ fight for freedom, their suffering, and their sacrifice, all of which have relevance beyond its geographical location, to the countries from which the slaves came - the African mainland, Madagascar and India and South-east Asia.

ICOMOS considers that this criterion has been justified.

ICOMOS considered the possibility of applying criterion (vii) for Le Morne cultural landscape. It is indeed a case where this criterion could be justified to acknowledge the beauty of the site.

However, a study of the implications of the use of criterion (vii) for a cultural property is needed before making any proposal in that sense. ICOMOS is currently working on this issue.

ICOMOS considers that the nominated property meets criteria (iii) and (vi) and that the outstanding universal value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

Development and land use changes are the biggest threats to the integrity of the property, as has been demonstrated by the impact of recent development in the core and buffer zones - hotels along the coast and houses on the lower slopes of the mountain. Although the government has turned down several major projects, others are still being considered in modified form.

It is essential that this development does not increase either in the buffer or core zones - as visually the views of the site encompass both core and buffer zones and its values and visual integrity apply to both. It is necessary to mitigate the impact of existing development. Apart from two hotels with grass roofs, the roofs of other buildings are obtrusive from the summit (the refuge place of the maroons) and the Valley of the Bones (the most sacred site). Impacts need to be mitigated by introducing a screen of trees and upgrading screening where it already exists, and introducing controls on colour schemes.

Control is also needed for development outside the buffer zone in the villages of Coteau Raffin and La Gaulette on the coastline north of Le Morne, the southern limits of the former being only 300 m from the northern boundary of the buffer zone and where two storey houses are being developed. Both these villages are highly visible from the mountain.

Le Morne is seen as a spiritual sanctuary where people can reflect on ideas – such a sanctuary needs to be separated from development, physically and visually, in order to protect the quietness and perceived remoteness of the mountain.

Impact of climate change

A significant change in sea level could impact on the edges of the mountain but would not have a major impact on its values.

Risk preparedness

The main disaster which might affect the site are cyclones and drought and with the latter the risk of fire. The Management Plan includes mitigation and contingency measures.

ICOMOS considers that the main threat to the property is development which might impact on the spiritual values of the mountain and views to and from it.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

What are nominated are the mountain and its foothills. The surrounding peninsula and lagoons are in the buffer zone. As an entity the mountain is inseparable from the land at its foot; as a visual symbol – a mountain that rises sharply from the sea - it is impossible not to view the

mountain without viewing the land that fringes the mountain. ICOMOS considers that as the visual dimension of the mountain is a crucial part of its value as a sacred site, and as a sense of remoteness is also necessary to perpetuate this value, the boundaries of the site should ideally encompass both the mountain and the land at its base.

ICOMOS does not consider that including all of the peninsula in the core zone, would preclude all development but would ensure that development was low-key, environmentally sustainable and in tune with the ethos of the overall site. Having expensive hotels and up-market housing or leisure activities in such a spiritual and sensitive site would seem to detract from, and be irreverent to, the memory of those who suffered on its slopes and could detract from the quietness that is needed for spiritual reflection.

ICOMOS requested the State Party to consider extending the boundary of the core zone to encompass the peninsula. In their response they argued that it is only the mountain itself that is considered sacred, not the surrounding peninsula. Furthermore they consider that it would not be possible to stop all development in the buffer zone and that the buffer zone is very well protected through planning policies which will ensure appropriate development. In order to ensure key views are protected, they commissioned a study of nine keys views and analysed their threats and protection. As a result the buffer zone has been enlarged to the south-east.

ICOMOS considers that it is essential that the mountain and its peninsula are seen as a single entity and managed to respect this. Furthermore it considers that the buffer zone contributes substantially to the outstanding universal value of the property and thus needs to be managed for these values.

ICOMOS considers that the boundaries of the core and buffer zone are adequate if together they are managed as an integrated whole and key views of and from the mountain are protected.

Ownership

Much of the core zone is State Land, part of which is currently subject to a grazing lease which is to be revoked. Core land in private ownership is recommended to be bought by the State as the development of villas will not be allowed.

The buffer zone has six major owners of land. Five private owners together own 491 hectares and the State 154 hectares. The remainder is also owned by a mixture of private owners and government.

Protection

Legal Protection

There are a number of legal measures in force for the protection of the Le Morne Cultural Landscape.

The National Heritage Fund Act (2003) provides the national framework for the management of cultural heritage resources in Mauritius. The Le Morne Heritage Trust Fund Act (2004) is specific to the Le Morne Cultural Landscape prescribing a Trust Fund and Board of Trustees for the management of the site.

Further to these Acts, in 2006 the Government passed Regulations under the National Heritage Fund Act designating the boundaries of Le Morne as including the area described in the nomination as the buffer zone.

The implementation of these acts falls directly under the boards of National Heritage Fund and Le Morne Heritage Trust Fund.

These acts do not contain any legal provision for Heritage Impact Assessments to be carried prior to development projects being approved. The Environmental Protection Act (2002) does contain provisions for Environmental Impact Assessments (EIAs) prior to any development project being approved; and the assessments must embrace cultural components where they exist. However the enforcement of the Environmental Protection Act is the responsibility of a different Ministry.

Since the nomination was submitted, in the face of applications for development and recognising that development and land use change poses the most imminent threat to the integrity of both the core and buffer zones of the property, the Government has prepared guidelines known as Planning Police Guidance: Le Morne Cultural Landscape. These guidelines provide for predevelopment Heritage Impact Assessment as the basis on which the Le Morne Heritage Trust Fund would approve or disapprove a project in the Cultural Landscape core area and buffer zone.

This demonstrates commitment to back up management with appropriate legislation. The existing development at the foot of the mountain (see below) has shown what a negative impact building can have. Overall, currently the total sum of the built area is a small proportion of the total landscape and measures can be taken to mitigate it. If development were to ring the mountain no amount of mitigation could reduce the impact on the spiritual qualities of the mountain and the visual integrity of the site.

Some protection is also needed for land outside the buffer zone but visible from the mountain, where the Planning Policy Guidance does not apply. Critical view points to the horizon in all directions need to be controlled.

Traditional Protection

The mountain has until fairly recently looked after itself as a remote place with few people attempting to gain access.

The most crucial role for the local community is as guardians of the oral traditions that relate to the mountain – and this role has been strengthened with the recent project to record oral traditions.

Effectiveness of protection measures

Overall the present measures show a strong commitment to backing up management with effective protection. To be effective at deflecting powerful developers, the planning policies will need to be rigorously enforced.

ICOMOS considers that the legal protection in place is adequate for the core zone; it remains unclear whether the Planning Policy Guidance for control of development in the buffer zone will be adequate to constrain development to appropriate low-key projects.

Conservation

Inventories, recording, research

In recent years, research into the archaeology and oral history of the mountain have been undertaken and thoroughly documented.

Present state of conservation

Overall the state of conservation of the mountain is good from the point of view of managing natural resources and limiting the impact of development and access, apart from where development has intervened.

In the buffer zone the impact of development has changed the nature of part of the site from a semi-natural one to a resort.

Active Conservation measures

Much of the cliffs and upper reaches of the mountain are managed to protect indigenous flora. An eradication programme is underway to remove exotic plants that have invaded the summit of the mountain.

IUCN stated that: "While the property is nominated as a cultural landscape, and the terrestrial natural and cultural values are detailed, there is no definition of how these resources interact to present a "combined work of man and nature". Indeed, the management plan for the natural values of the area is oriented to restoring the native vegetation and eradicating the introduced species that are a product of the interaction of humans and the environment. This brings into question the objectives of management. If the site is to be managed as a cultural landscape, the "combined work of man and nature" needs to be defined, preserved, presented, and interpreted for the visiting public."

ICOMOS considers that, although it could be argued that the invasive plants were introduced as part of the human use of the mountain, they cannot be seen to be part of the outstanding universal value which reflects the maroons interaction with the native vegetation of the mountain, as modified through the removal of trees.

IUCN stated that: "More than half of the buffer zone that surrounds the nominated property is in the marine environment and yet there is no description of the marine components or prescription for their monitoring and management."

ICOMOS agrees with IUCN views and recommends that active conservation measures need to be extended to the marine environment which covers around half of the buffer zone.

ICOMOS considers that the state of conservation is adequate but conservation needs to be extended to the marine environment of the buffer zone.

Management

Management structures and processes, including traditional management processes

The Le Morne Heritage Trust Fund Board has its offices in Reduit outside Port Louis, where some key government services including the Ministry of Education are also located. The Chairman of the Board is also adviser to the Deputy State Prime Minister. The Deputy Chairman of the Board is a former cabinet minister. Board members include the Chairman of the National Heritage Fund who is also the Director of the National Archives, and a recent past director of National Parks, and an expert on biodiversity conservation.

The Board in its present composition appears to have sufficient clout to carry out its responsibilities including fundraising and advise to the Government on issues relating to Le Morne.

A Director reports to the board and manages staff. Also reporting to the Board is a Consultative Forum involving the local community and local land owners. This Forum also advises the Director along with a Technical Advisory Committee of specialists.

Policy framework: management plans and arrangements, including visitor management and presentation

A Management Plan has been created which sets out clearly the organisational arrangements and lines of accountability. At the moment the Management Plan is a general document that sets out overall aims. Detail will be given in sub-plans on different themes. A number exist in indicative formats and these were due to be refined in early 2007. Subject areas provided in indicative format are: research, visitor management, public outreach, rehabilitation and conservation, risk preparedness, guidelines for the buffer zone and local economic development in the buffer zone. One of these elements (rehabilitation and conservation) has an action plan with costs, the others merely give aims with no indication of resources or how they are to be achieved.

There is a need to complete the sub-plans with action plans and identified resources and to create an overall action plan for the site for the next say 5 year, with an indication of what resources are needed and how these might be achieved. The plan also needs to address the marine values in the buffer zone.

Involvement of the local communities

Local communities are involved through the Consultative Forum.

Resources, including staffing levels, expertise and training

An operational team reports to the Director. This includes conservation and maintenance officers, researchers guides and information officers. The Management Plan proposes that “*research and specialized tasks involving among others archaeology, anthropology, ethnology, biodiversity conservation and preparation of education and awareness material will be contracted to or carried out under a Memorandum of Understanding with individuals, organizations or institutions qualified in the relevant field*”.

Total dependence on external organisations and individuals will not create the continuity and the level of accountability needed to run a site of the complexity of Le Morne. The Board needs to identify a core set of disciplines for which resident practitioners will be employed on a permanent basis. The core set of disciplines should include biodiversity conservation, archaeology, history and education. One or two graduate recruits could form the nucleus of a team which could benefit from existing training programmes and internships offered at ICCROM, Getty Conservation Institute or the Africa 2009 Programme.

This scheme should not overturn existing institutional arrangements or preclude networking with and engagement of external institutions, individuals and consultant experts, but it will be a capacity building programme necessary to internalise heritage management skills.

As one of the measures to improve management after the submission of the nomination, an administrative office has been established on the site for the manager and service staff. It is equipped with modern internet facilities, which residents in Le Morne Village use at no cost. This is a component of the Board’s outreach programme.

ICOMOS considers that the current Management Plan is a good framework document, but that it needs to be augmented as soon as possible with detailed sub-plans which identify actions and resources and could feed into an overall action plan for the site, and be extended to address the marine environment of the buffer zone. ICOMOS considers that the management system for the property should be extended to include professional staff with conservation and other appropriate disciplines and capacity building programmes.

6. MONITORING

Indicators have been developed for both the natural and cultural environment. For the natural aspects indicators will cover invasive species and the effects of people. For the cultural aspects, information is being gathered on physical evidence on the mountain with a view to identifying indicators. Indicators need also to be developed for the marine environment.

ICOMOS considers that the visual integrity of the mountain and its buffer zone also needs monitoring – both views out and views of it and these could be undertaken by annual photographs of key views.

As the oral traditions associated with the mountain are a key part of its values, these too should be monitored in terms of ensuring understanding and awareness appropriateness of documentation and publicity.

ICOMOS considers that the approach being adopted for physical monitoring is adequate but needs extending to the marine environment of the buffer zone, and more attention should be given to monitoring views and the way the mountain is promoted and understood.

7. CONCLUSIONS

This is a well presented nomination dossier substantiated by careful research into the archaeology of the mountain and oral traditions. What emerges is a clear picture of strikingly beautiful, but almost impregnable, mountain mostly surrounded by sea, which has come to be seen as a sacred and mystical place in which are embodied memories of maroons' bids for freedom and stories of their ultimate sacrifice to avoid recapture.

As stressed many times in the nomination dossier, it is the spiritual qualities of Le Morne that are crucial to its value as a focal point for remembrance – the conjunction of beauty with harrowing tales of suffering and sacrifice commend it to attention. It is the image of Le Morne that has come to be seen as the symbol of resistance and that image extends beyond the current boundaries.

ICOMOS considers that ideally the boundary of the core zone should include not only the mountain but the rest of the peninsula on which it sits and the surrounding shallow sea. It is the mountain and its setting which are an inseparable whole. They can only be viewed and perceived together and should be managed as an entity. The State Party does not wish to see the core boundary extended to include the peninsula as it considers that there should be a separation between the 'sacred' mountain, where no development is allowed, and the peninsula where development will be allowed, subject to tight constraints.

ICOMOS considers that if the core boundaries are not extended, then the core and the buffer zone need to be managed as an entity and the buffer zone managed to respect the values that relate to the outstanding universal value.

Recommendations with respect to inscription

ICOMOS recommends that Le Morne Cultural Landscape, Mauritius, be inscribed on the World Heritage list as a relict and associative cultural landscape on the basis of *criteria (iii) and (vi)*.

Suggested Statement of Outstanding Universal Value:

Le Morne Cultural Landscape is of outstanding universal value:

- As an exceptional testimony to maroonage or resistance to slavery in terms of the mountain being used as a fortress for the shelter of

escaped slaves, with physical and oral evidence to support that use

- As representing maroonage and its impact, which existed in many places around the world but was demonstrated so effectively on Le Morne mountain
- As a symbol of slaves' fight for freedom, their suffering, and their sacrifice, all of which have relevance beyond its geographical location, to the countries from which the slaves came - the African mainland, Madagascar, India, and South-east Asia

Criterion (iii): The mountain is an exceptional testimony to maroonage or resistance to slavery in terms of it being used as a fortress for the shelter of escaped slaves, with evidence to support that use.

Criterion (vi): The dramatic form of the mountain, the heroic nature of the resistance it sheltered, and the longevity of the oral traditions associated with the maroons, has made Le Morne a symbol of slaves' fight for freedom, their suffering, and their sacrifice, all of which have relevance beyond its geographical location, to the countries from which the slaves came - the African mainland, Madagascar and India and South-east Asia.

The values of the property, in relation to the shelter of the maroons and their attempts to escape to freedom, extend beyond the main bulk of the mountain to the foothills and coast. Only the mountain is in the core zone and its spiritual qualities extend well into its surroundings. To preserve the integrity of the mountain means considering the core and buffer zone as a management unit. There is no doubt over the authenticity of the remains of maroon settlements on the mountains nor of the strong associations between the maroons and the mountain which are now known and valued far beyond the area.

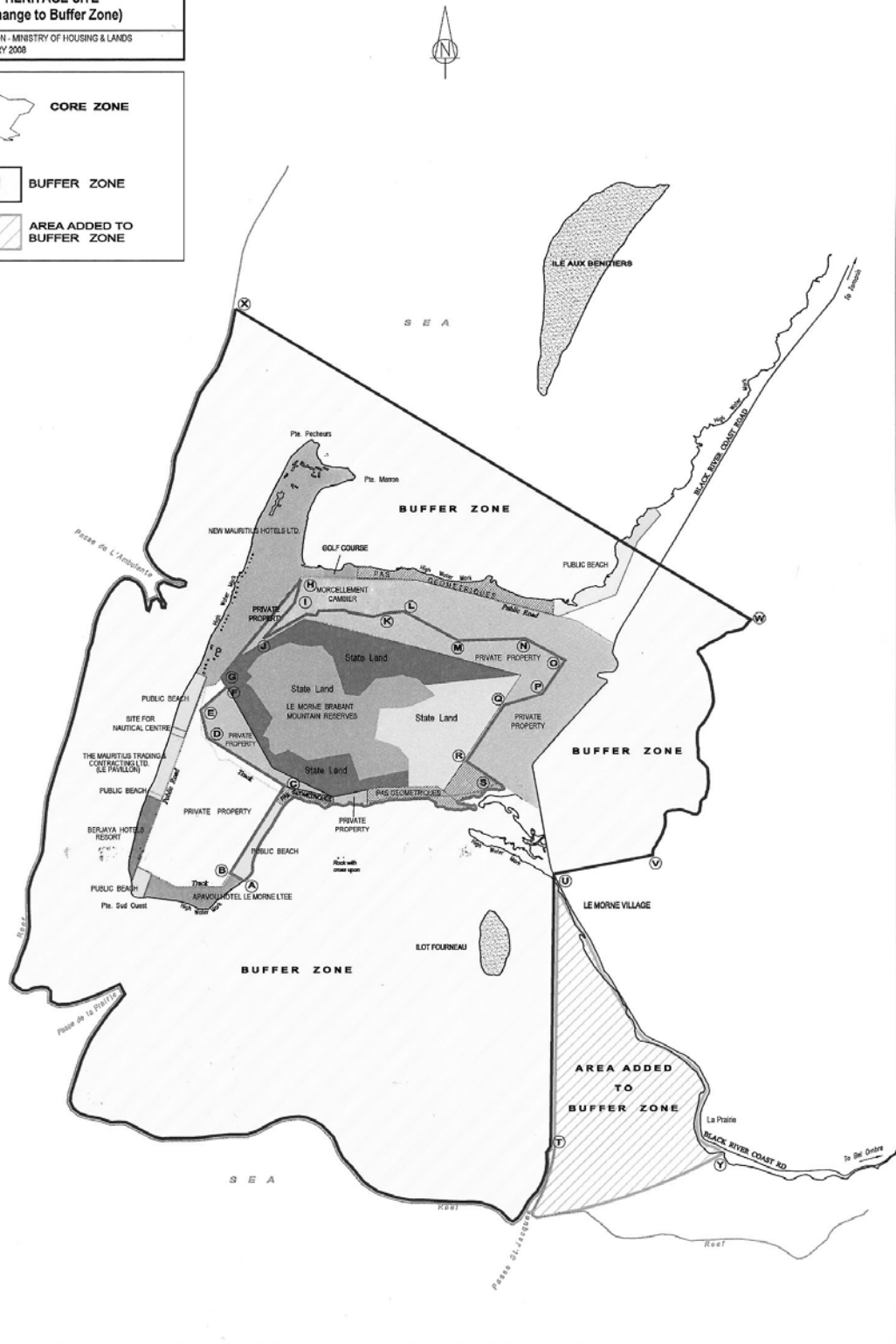
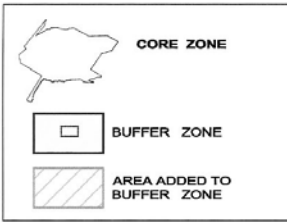
The legal protection in place is adequate for the core zone; the Planning Policy Guidance for the buffer zone needs to be rigorously enforced. The current Management Plan is a good framework document, but needs to be augmented with detailed sub-plans and extended to address the marine environment of the buffer zone. The management system for the property should include professional staff with conservation and other appropriate disciplines and capacity building programmes.

ICOMOS further recommends that the State Party:

- Augment the management system for the property to include professional staff with conservation and other appropriate disciplines and through capacity building programmes
- Augment the Management Plan through the development of sub-plans which identify actions and resources, particularly relating to protection of the buffer zone

- Include the monitoring of views, appropriate awareness of and respect for oral traditions, and the marine environment in the monitoring programme.

**TITLE: PROPOSED LE MORNE WORLD HERITAGE SITE
(Change to Buffer Zone)**
SURVEY DIVISION - MINISTRY OF HOUSING & LANDS
Date: FEBRUARY 2008



Map showing the revised boundaries of the nominated property



Le Morne village



View from centre of land bridge towards the Mountain



Slave Route Monument



Valley of the Bones

Archaeological site of Al-Hijr (Saudi Arabia)

No 1293

Official name as proposed

by the State Party: Archaeological site of Al-Hijr
(Madain Salih)

Location: Province of Al-Medina
al-Munawarah,
Region of Al-Ula

Brief description:

The archaeological site of Al-Hijr, known as Hegra in ancient times, is today known as Madain Salih. It is the largest conserved site of the civilisation of the Nabataeans south of Petra. In particular it includes rock-cut monumental tombs, mainly from the 1st century BCE and the 1st century CE.

Its desert location has protected it both as a result of its very arid climate and its isolation. This has led to the good preservation of the decoration of the facades, and has enabled the conservation of many inscriptions in several ancient languages.

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*.

1. IDENTIFICATION

Included in the Tentative List: 28 November 2005

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 30 January 2007

Background: This is a new nomination.

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

Literature consulted (selection):

Parr, P.J. *et al.*, "Preliminary Survey in North-West Arabia", 1968, *Bulletin of the Institute of Archaeology*, 10, 1972, pp. 23–61.

Healey, J.F., "The Nabataeans and Madā'in Sālih", *Atlat*, 10, 1986, pp. 108–16.

Wenning, R., "Hegra and Petra: Some Differences", *Aram*, 8, 1998, pp. 253–67.

Dentzer, J.-M., *et al.* "Report on the 2001 Season of the Saudi-French Archaeological Project at Mada'in Salih, Ancient Hegra", *Atlat*, 17, 2002, pp. 101–26.

Dentzer, J.-M., *et al.* "Report on the 2002, Second Season of the Saudi-French Archaeological Project at Meda'in Saleh", *ibid.*, 18, 2005, pp. 61–80.

Technical Evaluation Mission: 21 August - 1st September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 18 January 2008 asking it for additional information on the following points:

- The timeframe for the adoption of the new Draft Antiquities and Museums Law.

- The timeframe for the completion and implementation of the management plan.

The State Party replied on 6 February 2008 in a letter, and provided a management plan on 22 February 2008.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The nominated property is an archaeological site located in a large plain at the foot of a basalt plateau forming the south-east of the mountains of Hedjaz. It occupies a surface area of 1,621 hectares. It is surrounded by a buffer zone of 1,659 hectares.

Geographically, it is marked by a number of sandstone outcrops of various sizes and heights, which formed the basis of the development of Nabataean monumental architecture.

The property is located 20 km north of the town of Al-Ula, 400 km north-west of Medina and 500 km south-east of Petra.

1) Epigraphic traces of the pre-Nabataean period remain, and consist of some fifty inscriptions in *Lihyanite* script, which is specific to northern Arabia, and some cave drawings including two lions in an expressive style.

2) The Nabataean city of Hegra or Al-Hijr was formed around a central residential zone and its oasis. The sandstone outcrops at various degrees of proximity offered outstanding possibilities for rock-cut necropoles or spaces, forming a remarkable site for the expression of Nabataean monumental architecture.

The most important remains of this period consist of four main necropoles. They include 111 monumental tombs, of which 94 have decorated facades of varying dimensions. Amongst them, around thirty include inscriptions in the Nabataean language, which enables the dating of their construction. The most active period was between the first two thirds of the 1st century CE, but the site was worked on by the Nabataeans from the 1st

century BCE and probably from even earlier. It includes some 2,000 other non-monumental burial places.

To the north of the site, the necropolis of *Jabal al-Mahjar* includes four parallel outcrops from which tombs have been cut on the eastern and western sides. The facade decorations are relatively small in size, i.e. one metre or less. The most easterly outcrop has larger niches for burial places, which is unique at Al-Hijr.

The necropolis of *Qasr al-Bint*, which has 31 tombs, is the most monumental and the most representative of the site of Al-Hijr. The tombs date from 0–58 CE. The largest facade is 16 metres high, and an unfinished tomb is visible that would have probably reached 30 m. The tombs of Qasr al-Bint include fine inscriptions and decorations, the first concerning the eminent figures for whom the tombs were intended, and the second being decorative elements such as birds, monsters and human faces.

One late tomb on the site dates from the 3rd century CE, and bears an inscription written in Nabataean script in the Arabic language.

The *Area C* necropolis consists of a single isolated outcrop to the south-east of the residential area. It contains 19 tombs cut out between 16 and 61 CE. These earlier tombs have no decorated facades. All are carved high on the sandstone cliff.

In the south-west of the nominated property, the necropolis of *Jabal al-Khuraymat* is the largest of the four. It consists of many outcrops separated by sandy zones, but only eight of the outcrops contain monumental tombs. They are 48 in number and date from 7 CE to 73 CE.

Most of the facades of the Jabal al-Khuraymat necropolis are in a poor state of conservation because of the poor quality of the sandstone and exposure to the prevailing winds. The average height of facades is around 7 metres. The IGN 100 tomb is extremely well preserved. This is one of the largest and most decorated tombs of Al-Hijr, with dwarf pilasters, a pediment above the door, and sphinxes, etc.

The architectural styles of the tomb facades of Al-Hijr can be divided into five types that do not follow a precise chronological order. The decorative motifs were linked to the wealth and social position of the buried person, as were the monumental dimensions of the facade. The stylistic elements borrow from neighbouring civilisations: Assyria (crenellated motifs), Phoenicia, Egypt and Hellenistic Alexandria. They are combined with decorative themes specific to the Nabataeans in original ensembles, for example in an evolved version of the Corinthian capital.

The religious area of *Jabal Ithlib* is in the north-east of the archaeological site, in and near the highest sandstone outcrop of Al-Hijr. The troglodytic part of the area is reached through a narrow corridor 40 m long between high rocks, just as the *Siq* at Petra. This leads to the hall of the *Diwan*, in the form of a *triclinium*. Outside, the religious area includes many small Nabataean sanctuaries cut into the rock, of which several bear inscriptions.

The archaeological residential area of Al-Hijr is in the middle of the plain. The dwellings were built of sun-dried mudbrick, as was the enclosure wall. Few visible traces of them remain. Vestiges of the wall may however be observed on the ground over two-thirds of its length. Recent geophysical archaeological investigations seem to indicate a high population density at the apogee of the Nabataean period.

The former oasis was supplied with water from 130 wells, mainly situated in the western or north-western part of the site, where the water table was at a depth of only about 20 metres. Average well diameter is around 4 metres, but some have diameters of up to 7 metres. Wells are basically cut into the rock; however if the soil is loose, the opening is reinforced with blocks of sandstone.

3) The nominated archaeological zone also includes two built ensembles with no direct relationship to the archaeological site.

- The Ottoman fort of Al-Hijr was built from 1744 to 1757. It forms part of the series of forts built to protect the pilgrimage route to Mecca. It has a square ground plan, with sides of roughly 18 metres. It has twice been restored: in 1906 when the railway was built, and in 1985.

- The Hedjaz railway was built between 1901 and 1908 to link Damascus and Jerusalem to Medina and Mecca, and to facilitate the pilgrimage journey. The railway station built at the time at Madain Salih is in the north of the archaeological zone. It includes several buildings along the railway line, with sandstone walls and red tile roofs.

In addition to its clearly proclaimed religious purpose, the Hedjaz railway was a political and military project at a delicate point in the history of the Ottoman Empire, particularly with regard to its relations with the Arab peoples. A significant part of the Arab revolt during the First World War took place in this region, and railway infrastructures were particularly targeted.

History and development

Most of the monuments and inscriptions of the archaeological site of Al-Hijr date from the 1st century BCE and the 1st century CE. But the inscriptions in *Lihyanite* script and some recently discovered archaeological vestiges are evidence for human settlement as early as the 3rd or 2nd century BCE.

One-third of the tombs, which are amongst the largest, are clearly dated to between 0–75 CE.

At its apogee and for around two centuries, the Nabataean kingdom extended over southern Syria, the Negev and Hedjaz. To the west it came up against the ambitions of the Roman world, and it remained essentially a continental power. It controlled vast arid and semi-arid expanses, and drew its wealth from the development of oasis agriculture and the caravan trade.

The Nabataeans are well known for their role in the commerce of incense, spices and aromatic plants during late Antiquity and the pre-Islamic period. They then

controlled the land routes between the Indian Ocean and the Red Sea and Mediterranean. Land routes were important as navigation remained difficult, particularly in the Red Sea.

Hegra was a major staging post on the main north-south caravan route. A secondary route linked it to the port of Egra Kome, according to a Greek-language source. Two recently discovered Nabataean sites on the shores of the Red Sea could in fact be this port.

The Hedjaz region was integrated into the Roman province of Arabia in 106 CE. A monumental Roman epigraph of 175-177 CE was recently discovered at Al-Hijr. The region then formed part of Roman history, and then Byzantine history, until the 7th century.

In 356, the city of Hegra is again mentioned, as being led by a mayor of local origin, but it seems to have been very modest in size at that time.

The Arab traveller Al-Maqdasi indicated, in the 10th century CE, that Al-Hijr was a small oasis whose activities centred on its wells and on its many peasants. However, there is no other testimony to lasting settlement of the site between the 4th and the 19th century CE. It may be that it was only sporadically and infrequently occupied over this long period, a hypothesis that is strengthened by the lack of damage to the tombs right up to the recent past. Seasonal use was probably made of Al-Hijr by shepherds, traders or pilgrims, but this did not lead to the transformation of the tombs into shelters as was the case at Petra.

In the 14th century, the celebrated traveller Ibn Battuta admiringly described the Nabataean tombs of Al-Hijr, cut into the red stone. He did not mention any human activity at the time.

In 1876-1877, Charles Doughty wrote in his book *Travels in Arabia Deserta*, that peasants from Tayma had put back into use the wells and the ancient agricultural lands of the oasis. Traces of plantation and reuse of the wells have also been found for the 20th century.

It was at the start of the 20th century that changes of some significance appeared, with the construction of the railway and railway station. Some archaeological elements were damaged and the exploitation of the quarries changed the shape of some sandstone outcrops, particularly at Jabal al-Mahjar in the north of the site, and at Qasr al-Sani in the south.

Apart from the early descriptions from some European travellers in the late 19th century, such as Charles Doughty mentioned above, the first genuine study missions were carried out by the Dominican fathers A. Jaussen and R. Savignac, in 1907, 1909 and 1910. They then provided the first archaeological and epigraphic descriptions of the north-west of the Arabian Peninsula and Madain Salih in particular. Their *Mission archéologique en Arabie* is still a standard work on the subject. Several journeys were made by Westerners for archaeological and historic reasons between the First World War and the 1960s, providing descriptions of the site and its vestiges.

Since that period, excavation and preservation missions have been carried out under the supervision of the Department of Antiquities of Saudi Arabia.

At the end of the 1960s and at the start of the 1970s, a programme was carried out in the Madain Salih region to encourage the sedentarisation of the Bedouins. Under this scheme, ancient wells were reused with a modern pumping system that damaged their ancient infrastructures. At the outset, this programme involved the reuse of the zones cultivated in the 19th century. However, the official identification of the archaeological site of Madain Salih, in 1972, resulted in the displacement of the agricultural activities towards the north, outside the site. Moreover, technical changes tended towards a more intensive agriculture based on freshly-dug wells.

The monumental tombs have not been subjected to subsequent reuse of material, or major pillage over the long course of history, and they have been preserved up to the contemporary period. In the 1980s, excavation campaigns led to cleaning operations inside the tombs and the removal of burial vestiges. Today it is very difficult to find any such vestiges in their original state at Al-Hijr.

Since 2001, a cooperation agreement has been in force between France (Ministry of Foreign Affairs, *Centre national de la recherche scientifique*-CNRS) and the Kingdom of Saudi Arabia (Ministry of Antiquities and Museums, King Saud University Riyadh) for the study of the Al-Hijr site. It favours non-destructive methods: aerial photography, geophysical analysis, architectural study, systematic inventory, etc. The agreement was renewed in 2006.

Values of Archaeological site of Al-Hijr

The nominated property bears a very rich testimony to a major Nabataean settlement, 500 km south-east of Petra, mainly in the 1st century BCE and the 1st century CE. It includes four large necropolises, with more than a hundred tombs cut into the walls of a large number of sandstone outcrops. The facades sculpted into the rock can reach impressive monumental dimensions of up to 16 metres in height.

The decorations sculpted *in situ* provide an original synthesis of motifs from neighbouring cultures (Assyrian, Phoenician, Egyptian, Hellenistic), which are combined with decorative themes and the use of techniques specific to the Nabataeans.

The epigraphy of the site reveals a diversity of inscriptions: Lihyanite script that is specific to Saudi antiquity, Nabataean, a late version of Nabataean, and Roman inscriptions.

The site also includes a religious ensemble with an access corridor between rocks and a troglodytic hall. It also contains vestiges of a relatively populous urban ensemble, protected by a walled enclosure, at the apogee of its occupation.

Al-Hijr is also the site of an ancient oasis, based on more than a hundred wells sunk into rocky ground.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The state of architectural and decorative conservation of the site is considered to be excellent over a long period, particularly in comparison with the photographic documents of the missions by Jaussen and Savignac (in around 1910). Except for a significant part of the necropolis of Jabal al-Khuraymat, the sculpted sandstone has remained remarkably stable over two millennia.

Unlike Petra, for example, the Nabataean tombs of Al-Hijr have not been reused at other times in their history. The only direct alteration is the recent removal of funerary contents (See 2 - History of conservation).

The archaeological vestiges have not been subjected to a rehabilitation campaign. The recently added elements for ease of access (iron staircases) or for the protection of inscriptions (Plexiglas fixed into the rock) are reversible and have only very slightly affected the integrity of the monument.

ICOMOS considers that the architectural and decorative integrity of the monuments is outstanding. ICOMOS considers that the archaeological integrity of the property is satisfactory.

The site of Al-Hijr lost all its urban functions from late Antiquity onwards. It did however remain a staging post on the main route to Hedjaz, leading to the construction of a fort (18th century) and then of a railway station of some importance (early 20th century) (see 2). These recent architectural elements affect the northern part of the nominated property and its buffer zone.

Sporadic agricultural reuse of the site took place during its history, particularly reuse of the wells. The wells also supplied a source of water that was appreciated by both nomads and travellers. These transient reuses of the site have not altered the environment close to the monuments and archaeological elements.

The landscape changes resulting from the attempts to encourage sedentarisation and introduce modern agriculture in the 1960s and 1970s were stopped by the management and conservation policy implemented shortly afterwards (See 5). The north of the nominated property and its buffer zone are affected. However, the vestiges left by these sun-dried mudbrick settlements are tending to disappear rapidly, and redensification is now taking place. It is worth noting moreover that this zone was cultivated at the Nabataean period.

ICOMOS considers that the integrity of the areas close to the monuments and archaeological elements is good. ICOMOS considers that the landscape integrity of the property and its buffer zone is satisfactory.

Authenticity

The material worked by man is sandstone *in situ*. It is particularly stable for most of the nominated property (see Integrity).

The excellent level of integrity of the nominated property signifies the complete authenticity of the architectural forms and the main archaeological vestiges. The only alteration issue concerns some wells, which were reused in the 1970s using mechanical means that caused irreversible changes.

Furthermore, the archaeological elements have not been subjected to uncontrolled excavations, and they are today naturally protected by sand and earth.

The impression given by the nominated property and its buffer zone is one of great authenticity.

ICOMOS considers that in view of the remarkable state of conservation of the site of Al-Hijr and the fact it has not been reused or subjected to notable transformations, the various aspects of authenticity of the property are generally excellent.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

Al-Hijr (Madain Salih) is amongst the foremost archaeological sites of the Kingdom of Saudi Arabia, along with Qaryat al-Faw and Najran. For the State Party, it has unique importance, from a monumental, architectural and landscape viewpoint. It can only be compared with Petra.

The Kingdom has two other identified Nabataean sites, containing tombs with facades directly cut into the rock, but they are of lesser importance. They consist of the Al-Bid site in Tabuk province (smaller, simpler and less well preserved than Al-Hijr) and the single tomb of Ad-Disah.

For some two centuries, Nabataean civilisation manifested its presence in a zone about 700 km long, from north to south, by 350 km wide (See 2 - History). Several sites have been identified in this zone, three of which have been inscribed on the World Heritage List:

- The town of *Bosra*, in southern Syria, was a major Nabataean city in the 1st century CE, but was profoundly altered by the Roman and then Byzantine presence. The Nabataean vestiges are few in number, and the inscription on the List primarily concerns the Roman period. Important Nabataean monumental elements remain however, with the monument of the arch with columns, and the Nabataean vestiges included in the great Byzantine cathedral. Recent archaeological excavations tend to prove the urban importance of Bosra at the Nabataean period.

- In the Negev, the series of towns *Elusa/Haluza*, *Mampsis/Kurnub*, *Oboda/Avdat* and *Sobata/Shivta* have also been inscribed on the List, in connection with the incense and spices caravan route from Petra to the

Mediterranean. However, as at Bosra, the majority of the vestiges of these towns are Roman or Byzantine. Mampsis is the most richly endowed with archaeological testimony of the Nabataean period: the towers of the city wall, houses, a caravanserai, a bath, a market, and tombs. It is however difficult to obtain a complete idea of Nabataean town planning and architecture.

- In the south of Jordan, *Petra* is indisputably the major archaeological site of Nabataean civilisation, of which it was the capital. Petra, just like Al-Hijr, is much better conserved than the -mentioned sites, both because of its monumental architecture directly cut into the rock, and the limited later Roman or Byzantine presence.

By comparison with Petra, the site of Al-Hijr has the following specific features:

- 33 tombs at Al-Hijr have precise facade inscriptions indicating the name of the owner of the tomb and his heirs. This ensemble is unique and forms the largest group of Nabataean tomb inscriptions.

- The general conservation of the facades of the Al-Hijr tombs is better than that of Petra, which has suffered more erosion because of the combined attacks of wind and humidity.

- Although the Petra tombs are six times more numerous, there is much less decorative variety in the facades than at Al-Hijr. However, the Petra tombs have specific characteristics such as the urns, which are not found at Al-Hijr.

- The cleaned interiors of the Al-Hijr tombs constitute a very comprehensive ensemble of Nabataean interior funerary architecture.

- The Petra hydraulic system is intended to channel natural sources and recover rainwater in tanks. This leads to an original and spectacular ensemble, which is however completely different from that of Al-Hijr, based on the sinking and exploitation of a large number of wells. On the one hand, the two sites complement each other, showing the mastery of hydraulic techniques by the Nabataeans, and on the other hand, the ensemble of wells at Al-Hijr is unique.

Beyond obvious resemblances, the two sites are quite different, but they are complementary, giving a fuller picture of Nabataean civilisation than Petra itself.

ICOMOS would have liked the comparative study to have ranged more widely than only the vestiges of Nabataean civilisation, taking account of contemporary regional architecture and funerary architecture with facade decoration cut into the rock.

ICOMOS considers that the comparative analysis justifies consideration of this property for the inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- It is an outstanding site for architecture and decorations cut directly into sandstone. It is typical of the Nabataean civilisation of which it constitutes one of the most complete ensembles.
- The quality of its preservation since ancient times is outstanding, making it a site that is unique for its integrity and authenticity. It bears testimony to the quality and finesse of the stonework of the Nabataeans.
- The architectural value of the property is strengthened by the very well preserved landscape environment, which has not undergone any important change.
- It bears testimony to the development of Nabataean agricultural techniques from a large number of artificial wells in rocky ground. The wells are still in use today.
- The ancient city of Hegra/Al-Hijr bears testimony to the international caravan trade in the late period of Antiquity.
- The site bears testimony to the interchange of many decorative and architectural influences: Assyrian, Egyptian, Phoenician and Hellenistic.
- Through its epigraphy, the site bears testimony to the presence of many ancient languages over the course of history: Lihyanite, Talmudic script, Nabataean, Greek and Latin. It is of outstanding interest for the study of the origins and development of later Arabic languages and scripts.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii) and (iii).

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that the archaeological site of Al-Hijr is located at a crossroads of various civilisations in late Antiquity, on a trade route between the Arabian Peninsula, the Mediterranean world and Asia. This is demonstrated in the nominated property by the diversity of architectural influences and written languages used. Although the Nabataean city was abandoned at the pre-Islamic period, the route continued to play its international role for the caravans and then for the pilgrimage to Mecca, until it was modernised by the building of the railway at the start of the 20th century.

ICOMOS approves the proposed criterion of the interchange of human values of which the site of Al-Hijr is an outstanding example.

ICOMOS considers that this criterion has been justified.
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Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the site of Al-Hijr bears a unique testimony to Nabataean civilisation, between the 2nd and 3rd centuries BCE and the pre-Islamic period, and particularly the 1st century CE. It is an outstanding example of the specific Nabataean architectural style, consisting of monuments cut directly into rock, with facades bearing a large number of decorative motifs.

The site contains a set of wells, many of which were cut into the rock, demonstrating the hydraulic expertise of the Nabataeans, for agricultural purposes. The wells of Al-Hijr have been used until very recently, both for the caravan route and by pilgrims, and for sporadic agricultural activities.

The testimony of Al-Hijr to the Nabataean civilisation is furthermore of outstanding integrity and authenticity, because it was abandoned at an early date, and because of the highly favourable climatic conditions.

ICOMOS approves of the proposed justification of the site as a unique and outstanding testimony to Nabataean civilisation.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (ii) and (iii) and that Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Economic and social factors

The Saudi government has spent some \$US 50 million to acquire parcels of land near and around the site to guarantee the protection of the archaeological area and monuments. There is no longer any housing either in the core zone of the nominated property or its buffer zone. The active farms in the north of the property are not a direct threat to its conservation.

To prevent any possible human intrusion and intrusion by nomadic herds, the site has been fenced.

A farming and agricultural industry development zone currently exists at the village of Al-Ubid, 5 km south of the nominated property.

The closest town, Al-Ula, is 20 km to the south. This is an urban area with a population of about 60,000 people. Under an economic development plan for the period up to 2030, road infrastructures and then residential zones are planned a few kilometres from the site, but outside the buffer zone.

ICOMOS considers that inadequately controlled development of agriculture and housing on the approaches to the site could affect it quite rapidly. It would tend to change the nature of the present arid or

semi-arid environment that is essential for the expression of values.

The site management authority should carefully monitor all economic projects and infrastructure projects under way in the vicinity, and should be consulted and involved in the decisions taken concerning these projects.

Tourism development

At present, the number of site visitors is low, but it could rise considerably in the future. In view of its geographical layout, the site's capacities to accommodate visitors could *a priori* be extended to several hundreds of visitors a day.

Visitors' behaviour sometimes reflects a lack of respect for the property and its values: minor vandalism, graffiti, use of off-road vehicles on the site, dropping of waste, etc.

ICOMOS considers that the presentation of the site to visitors is inadequate, as it does not inform them sufficiently of the site's great value. The acts of damage seem to be the result of a lack of understanding of this value. They lead to clean-up operations that are prejudicial, and may locally affect the quality of conservation.

Environmental pressures

At present there is no pollution of mining, industrial or agricultural origin affecting the site. However the lack of solid domestic waste collection, together with a still minimal ecological awareness amongst people living in the vicinity and visitors is causing visual pollution in the approaches to the site. There is no system for the collection and treatment of domestic wastewater. There is a risk of pollution of the water table.

A project to collect solid waste and wastewater has been announced for the town of Al-Ula and the surrounding area.

ICOMOS considers that the collection of solid waste and wastewater should be organised as part of the site management plan.

Impact of climate change

The general environment of the site is arid or semi-arid. The site itself constituted an oasis at the Nabataean period. It later resumed its agricultural function, but only sporadically.

Archaeological research shows that the climate of Al-Hijr has always remained extremely arid, while benefiting from quite abundant underground water at relatively shallow depth. Mechanical pumping has however affected the level, which has now been lowered by several metres.

Furthermore, periods of freezing are extremely rare, which is one of the explanations for the remarkable state of conservation of the stone work, down to its slightest details.

The measures taken to move agricultural settlements in the 1960s and 1970s gradually restored the site to its desert landscape situation.

ICOMOS notes the re-desertification of the site, and considers that there is no particular climatic threat.

Risk preparedness

Natural earthquake risks seem to be low, as do risks of flooding or fire. No major disaster has ever been recorded.

At present, there is no plan for protection or intervention in the event of major natural risks or major risks resulting from human action.

ICOMOS considers that despite the relatively low risk of a disaster caused by natural or human causes affecting the site, the new management authority should prepare, as part of its site management plan, an intervention and protection plan covering the major risks, and incorporate it into existing plans at local, regional and national level.

ICOMOS considers that the main threat to the property and its buffer zone is the insufficiently controlled development of agriculture and residential areas on the approaches. This could cause the alteration of landscapes and a deterioration of the water table. The question of waste collection and treatment should be dealt with in the management plan as it is a threat to appropriate expression of the site's values. The site management authority should be involved in the discussions and decisions about these questions.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property corresponds to the zone of the necropolises and the archaeological discoveries. It is surrounded by a metal fence that affects the site's arid or semi-arid landscape, but which is acknowledged to be essential (See 4). The boundary of the core zone is 200 m inside the line of the metal fence. One gate to the north and another to the south, located where the roads arrive at the site, enable access.

The archaeological zone of the ancient city of Hegra is protected by a second fence.

The nominated property occupies an area of 1,621 hectares. It is uninhabited.

The principle of the buffer zone has been mentioned ever since the establishment of the national supervisory authority on monuments and archaeological sites, at the start of the 1970s. A minimum automatic buffer zone of 200 metres has been announced in the upcoming Law of Antiquities and Museums.

The buffer zone around the property is usually larger than that based on the 200 metre distance rule, except in the north and south where it is close to this distance. The zone is wider in other areas. The approach is to follow

the limits of the cultivated land acquired by the government at the start of the 1970s. Basically it follows the road environment of the site, which tends to bypass the site, except in the south and south-west. Its main purpose is to maintain agricultural development projects to the north and south of the site at a sufficient distance.

There is landscape continuity between the core zone, the buffer zone and most of the adjoining spaces outside the zones.

The buffer zone area is 1,659 hectares. It has been inhabited since the acquisition of the sedentarisation settlements in its northern part.

The boundaries of the buffer zone were approved by the municipality of Al-Ula on 3 October 2007.

ICOMOS considers that the boundaries of the core and buffer zone of the nominated property are adequate.

Ownership

The archaeological site of Al-Hijr, consisting of the nominated property and its buffer zone, is owned by the Kingdom of Saudi Arabia.

Protection

Legal Protection

Cultural heritage protection is currently ensured by the 1971 Law on Antiquities, promulgated by royal decree 26M of 23/6/1392.

Its application is the responsibility of the Division of Antiquities attached to the Ministry of Education and the High Committee of Antiquities.

A new Law on Antiquities and Museums is in preparation. It has not yet been promulgated.

Traditional Protection

The religious traditions of Madain Salih have made the site of Al-Hijr sacred, which has made a major contribution to its protection over the course of history, because of the absence of reuse and the prohibition of unauthorised excavations.

These traditions are not precisely defined, and are subject to interpretations. In their strictest interpretation, they include prohibitions of dwelling on the site. The strictest interpretations could lead to local reluctance concerning the future tourism development of the site and about the development of excavations.

Effectiveness of protection measures

The law of 1971 led, from 1972 onwards, to the organisation of the acquisition of the lands and the removal of sedentarisation plans to areas outside the archaeological perimeter. This law also enabled the legal identification of the site and its buffer zone.

The buffer zone is protected by the Law of 1971.

Following the request made by ICOMOS, the State Party provided the following information: the new draft law for the Protection of Antiquities was examined by the Council of Ministers from November 2006 onwards and during 2007. It was then transmitted to the Bureau of Experts (Hayat al Khubara), which has until the end of 2008 to make revisions and give a ruling on the draft law's conformity. The draft law will then be examined by the Council of Shura (Majlis al Shura) for preliminary approval and the formulation of any remarks or amendments. The Council of Ministers then approves the definitive law and promulgates it. Promulgation is expected during 2009, though there is no formal guarantee that this date will be respected, as the legislative and executive bodies are sovereign.

The State Party also considers that this law is an updated version of the previous one, and that – with regard to archaeological sites such as Al-Hijr – there will be only slight changes compared with the law currently in force, which already ensures a good level of legal protection.

ICOMOS considers however that the framework law currently in force dates back to the origins of the Kingdom's protection system, and that it should be completed and adapted to new requirements that have arisen since then in the management of monumental and archaeological sites.

ICOMOS considers that the legal tool of 1971 has been extremely useful in defining and protecting the site. However, the promulgation of the new Law on the Kingdom's Antiquities is necessary to strengthen and bring up to date the protection of the nominated property.

Conservation

Inventories, recording, research

An archaeological inventory was planned in 1976 by the Division of Antiquities, and this was followed by excavations of tombs and cleaning interventions in the 1980s.

The scientific programme signed with France in 2001 was renewed in 2006 (See 2 - History of studies and conservation). The programme provides for the drawing up of a systematic architectural and epigraphic inventory leading to the publication of a thorough atlas of the site with commentary. The first volume is in the process of publication.

An excavation programme is also planned from 2008 onwards.

Present state of conservation

The integrity analysis (See 3) has demonstrated the excellent general state of conservation of the tomb facades, except for a substantial proportion of the tombs at Jabal al-Khuraymat, because the sandstone is less resistant.

The epigraphs are also well preserved.

Traces of human damage, particularly on the lower parts, have increased over the last few years, as a result of minor vandalism, graffiti, etc.

The state of the urban space and its protective wall is that of archaeological vestiges.

Active Conservation measures

The fencing system, despite its visual drawbacks, strongly contributes to the protection of the site against uncontrolled human presence and the presence of animals.

The site is currently under the surveillance of 16 guards attached to the national police force.

There is no site conservation plan and no global interpretation plan for visitors.

ICOMOS considers that the conservation measures are mainly based on dissuasion. Active management measures involving the presentation of the site's values and its interpretation should also be encouraged.

ICOMOS considers that special attention is needed for the constitution and setting up of a site conservation plan. A global interpretation plan for visitors is also necessary to ensure active and preventive conservation.

Management

Management structures and processes, including traditional management processes

Since 2003, the site is under the management supervision of the Deputy Minister for Antiquities and Museums. Its practical management is the responsibility of the Supreme Commission for Tourism that has a technical organisation and specialist sectors.

The need for a specific site management organisation has been recognised. It must be capable of monitoring the state of conservation, carrying out the practical management of the site, and monitoring changes in the local situation, to understand needs and expectations linked to the requirements of the lasting preservation and conservation of the site.

ICOMOS considers that the recent merging of the Division of Antiquities with the Commission of Tourism has not yet resulted in any changes in the local management of the site.

Responsibilities for the management of the site are exercised in the general framework of the administration of the Kingdom, in Riyadh.

In its reply to ICOMOS, the State Party indicated that a local site management authority was set up during 2007.

Policy framework: management plans and arrangements, including visitor management and presentation

For several decades, the Kingdom of Saudi Arabia has been giving priority to the creation of a modern state. it

has however lacked the human resources capable of defining and applying a coherent and scientifically based policy for each important site of its cultural heritage.

The Commission of Tourism, assisted by internationally renowned external consultants, has defined the strategic objectives necessary for a national tourism development policy of high quality. Its conclusions will enable the definition of the basis for the proposed management system for the site of Al-Hijr, with short, medium and long term objectives.

Following the requests made by ICOMOS, the State Party provided administrative details about the exercise of responsibilities on the site, and provided a new detailed management plan recently approved by the *Supreme Commission for Tourism*. The documents furthermore prove the progress made in setting up the local authority in charge of this management plan during 2007 and 2008:

- The *Local Management Unit* for the site, announced in the initial dossier, was set up during 2007, and the managing director of the Al-Hijr site was definitively appointed by the *Supreme Commission for Tourism, Antiquities and Museums Section* (decision no. 619 of 11 February 2008). Administratively, it is attached to the Supreme Commission for Tourism in Riyadh, and in carrying out site management it is supported by the *Local Committee*.
- The *Local Management Unit* has its own budget and has administrative control of its personnel.
- The *Local Committee* supports and advises the Local Management Unit; it coordinates the activities of the different players on the site and in its environs; it holds debates on future changes to the site and its management.
- The *Local Management Unit* includes a scientific research department (archaeology, architecture and the environment), an educational department, a tourism department, a human resources and administration service (general administration of the site, logistics and maintenance, site security and guarding).
- Each of the departments will have a university-level director, and the competent personnel and employees needed to fulfil the department's missions. Tenders will be organised to make use of external resources under contract. There will also be a site security director.
- The *research department* will be directed by an archaeologist-conservator. This person will make use, on contractual projects, of high-level external scientific competences in the following fields: archaeological inventory of site, risk mapping, excavation plans, site conservation, hosting of archaeological missions.

Involvement of the local communities

Up to now, the municipal authority of Al-Ula has not been involved in the management process. However, its recent approval of the buffer zone (2007) has brought it into a process of cooperation with the new site management authority, particularly for the control of habitat, and the use of groundwater.

The new *Local Committee*, which is being set up as the consultative body of the site's *Management Unit*, will include representatives from the municipality of Al-Ula and local residents' and farmers' associations.

Resources, including staffing levels, expertise and training

The preservation and conservation of the site are ensured by the local policy, the governor of the region, and by the antiquities and local museum team.

The 16 guards are under the control of the local police. They are equipped with patrol vehicles for visitor control. They have their own building at the south entrance to the site.

ICOMOS considers it is necessary to have surveillance personnel who have received heritage training, and who are able to actively participate in the preservation and conservation of the site, and to interact with the public in an informative and formative way. More broadly, an authority with responsibility for management should be set up on the site itself.

ICOMOS commends the management plan and recommends that it be implemented as soon as possible. Furthermore, ICOMOS recommends that the management authority should participate in the definition of local, regional and national economic and urban development plans that could affect the site's immediate environment.

6. MONITORING

The only permanent monitoring currently in place consists of the presence of guards. Their role is visitor control and prevention of human intrusions and vandalism.

Until now, there was no technical system or permanent organisation for the monitoring of the site, nor any local site management structure except for that of the guards. The Local Management Unit now being put in place (2007-2008) should however rapidly change this situation.

The monitoring carried out up to now consists of the reconnaissance and study missions on the site for the purposes of the scientific cooperation programme between the Division of Antiquities and its French partner, the CNRS, since 2001. This has involved scientific work consisting of applying the best practices of international archaeology (See 2 - History of preservation). It has made a strong contribution to a better knowledge of the site and the production of important data for the setting up of permanent monitoring, which has not yet however been organised.

ICOMOS considers that the scientific elements have now been brought together to enable the creation of a permanent monitoring system for the site. This could initially consist of regular and systematic photographic monitoring of the different elements of the site. Its objectives, its monitoring indicators and a method of implementation remain to be defined, by drawing on international experience in this field.

ICOMOS considers that a permanent site monitoring mission should be organised in the framework of the future management authority. Its objectives, its indicators and its working methods should be defined, together with the human and material means required.

7. CONCLUSIONS

ICOMOS considers that the Outstanding Universal Value of the archaeological site of Al-Hijr has been demonstrated.

The State Party is furthermore in the process of updating and completing the legal protection of its archaeological sites, by the Law on Antiquities that is currently being examined and that should normally be promulgated in 2009.

The State Party has thus drawn up the site management plan, and it is now organising its implementation, in particular by the setting up of a Local Management Unit for the site with significant prerogatives.

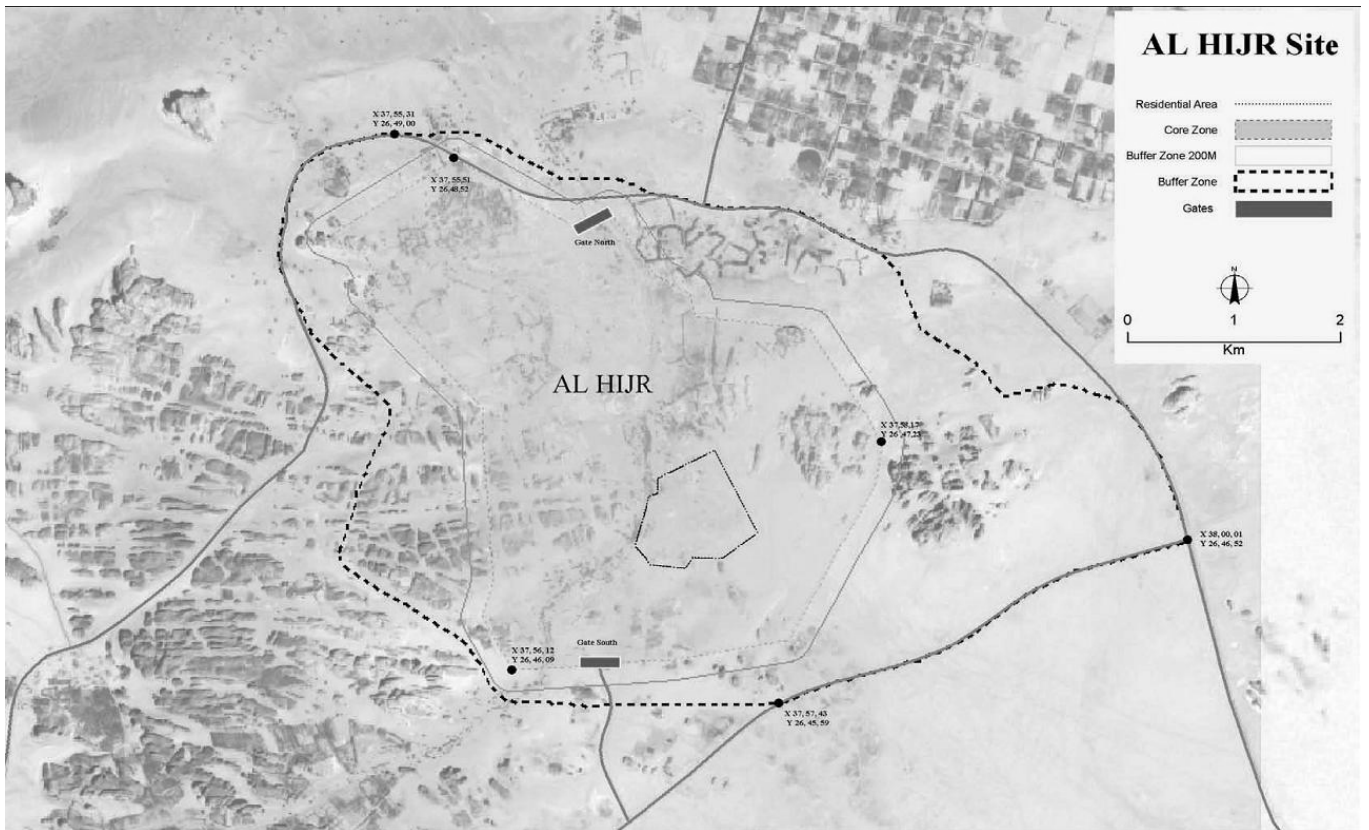
Recommendations with respect to inscription

ICOMOS recommends that the nomination of the archaeological site of Al-Hijr, Kingdom of Saudi Arabia, should be *referred back* to the State Party to allow it to:

- Implement the management plan and complete the setting up of the Local Management Unit for the site.
- In the framework of the management plan and the Local Management Unit, set up a system for the permanent monitoring of the site.

ICOMOS also recommends that:

- The new framework law on the Kingdom's Antiquities and Museums be promulgated, bearing in mind that the 1971 Law on Antiquities is still in force.
- Care should be taken to ensure that the development of tourist facilities at the site is in keeping with the expression of the site's outstanding universal value, and with the quality of the site's natural environment.



Map showing the boundaries of the nominated property



View of Jabal Ithlib



Qasr al-Bint necropolis



Qasr al-Farîd



Lihyante rock drawings, Jabal al-Khuraymât

Fujian Tulou (China)

No 1113

*Official name as proposed
by the State Party:*

Fujian Tulou

Location:

Yongding County,
Nanjing County,
and Hua'an County,
Fujian Province,
People's Republic of China

Brief description:

In lush mountainous areas in the south-west of Fujian province, inland from the Taiwan Strait, large fortified communal clan houses, mostly built of rammed earth, and known as *tulou* (earthen houses), are set amongst fields of rice, tea and tobacco below surrounding sub-tropical forest of pine, Chinese fir, cypress and camphor trees.

These multi-storey, inward-looking, circular or square dwellings were designed for communal living with family units of up to five storeys arranged around a courtyard. Each housed a complete clan, of up to 800 people, and functioned much as a village unit.

Some *tulou* may have been constructed in the 12th and 13th centuries; the tradition continued until the late 1900s. Several remained in the ownership of the same family over 600 years. The 46 nominated *tulou*, spread out in ten sites across some 120km, represent around three thousand surviving clan houses.

Category of property:

In terms of the categories of cultural property set out in Article 1 of the Convention, this is a serial nomination of *groups of buildings*.

1. BASIC DATA

Included in the Tentative List: 31 October 2002

*International Assistance from the World Heritage Fund
for preparing the Nomination:* None

Date received by the

World Heritage Centre: 11 January 2007

Background: This is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on Vernacular Architecture (CIAV).

Literature consulted:

Yu Dehui (ed.), *Yongding Hakka earth buildings of China*, Beijing, 2000.

Wang Qijun, *Ancient Chinese Architecture: Vernacular Dwellings*, New York, 2000.

Technical Evaluation Mission: 29 August-3 September 2007

Additional information requested and received from the State Party: ICOMOS has sent a letter to the State Party on 20 December 2007 on the following issues:

- Extension of the buffer zone for Zhenfuou (Yongding);
- The reasons for moving people out of the core and buffer zones and on the overall policy for sustaining the buildings as living units rather than museums;
- Further information on upgrading *tulou* services;
- Further information on the overall approach to the landscape and on how an authentic farmed landscape can be sustained as an appropriate setting for the *tulou*.

The State Party responded with supplementary information on 25 February 2008. These responses are included in the report below.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

Tulou (or earthen houses) are very large scale communal houses, built for defense around a central open courtyard and with few windows to the outside and only one entrance. Often up to five storeys high, their tall fortified mud walls are capped by tiled roofs with wide overhanging eaves. Housing a whole clan, which could have as many as 800 people and up to four generations, they functioned as village units and were known as a 'little kingdom for the family' or 'bustling small city'.

Developed by people migrating south into the fertile valleys of Fujian, Jiangxi and Guangdong provinces, cohesive clan structure and a comparatively weak state seem to have produced the conditions under which these buildings came into existence. Some *tulou* may date from 13th or 14th century or even earlier. In the 17th and 18th centuries some of the largest and most elaborate structures were produced. By the late 18th and 19th centuries the *tulou* were associated with the processing of tobacco and tea. They reflected the great wealth generated by the industry and often had western style decoration. The last *tulou* were constructed in the late 1900s – possibly the very last in 1978 – and many of these were funded by overseas Chinese.

The giant-sized houses dominate the narrow valleys. Some houses are circular in form while others are rectangular or square. Most have walls of rammed earth which taper towards the top – which is sometimes only half the width of the base. The *tulou* often took several years to build and were constructed storey by storey. Some later developed more complex plans as inner rings were added.

Although their siting appears somewhat random the layout is strongly according to *Feng Shui* principles – with the houses being built around auspicious places, in terms of their relationship to streams running through the valleys and the surrounding hills.

Within, the buildings were divided vertically between families with each having two or three rooms on every floor. Some *tulou* had galleried corridors connecting the rooms at each level. This arrangement prevails in villages of the Hakka communities. *Tulou* lived in by the Fulao community reflect greater family privacy with each family having a separate entrance from the central space and stairs to upper floors. Nevertheless in these buildings a corridor was also built at high level to allow joint defence.

In contrast to the plain, defensive and mostly unadorned exteriors, inside many *tulou* were laid out for comfort and enlightenment, particularly the communal rooms. In the centre were built one or two storey ancestral halls, often highly decorated with wooden carvings and paintings. The *tulou* usually have a central axis aligning the main gate, ancestral hall and rear lobby. Some *tulou* included school rooms for women, who could not be educated outside the clan building, and rooms for music and entertainment, and a few have small gardens outside the walls where young scholars and warriors did exercises and read books and where the owner came for his leisure. Many are enlivened by tablets with writings that reflect education, culture, respect for ancestors and clan cohesion.

Each storey had a clear function. In *tulou* with galleries, kitchens and dining rooms were on the ground floor, storage rooms on the first floor; and bedrooms above, while *tulou* without galleries had utility rooms on the ground floor, bedrooms above and storage on the top floor – some with blue tiled platforms on which crops could be dried.

The main building material for the walls was mud – sometimes rammed in layers, at other times made into bricks and sometimes reinforced with wood. Nearly all the *tulou* have stone foundations.

As they accommodated very large numbers of people and usually only had one entrance, fire was an ever present danger and several of the nominated *tulou* have been rebuilt after devastating fires. Great care was taken in some *tulou*, particularly those dating from the 19th century, to make the structures as fireproof as possible through inserting brick dividing walls between the domestic units and brick floors – which collapsed when the building was on fire, spontaneously putting out the flames. Most *tulou* had water boxes positioned over the main gates.

The serial nomination consists of 46 *tulou* in ten sites, in three main areas up to 120 km apart. Six sites have clusters of more than one *tulou*, and four sites have one individual *tulou*. Each of the ten sites is enclosed by a buffer zone.

The nominated property consists of the following:

Yongding County

- *Chuxi Cluster: 10 tulou*
- *Hongkeng Cluster: 7 tulou*
- *Gaobei Cluster: 4 tulou*
- *Yanxiang Lou tulou*
- *Zhenfu Lou tulou*

Nanjing County

- *Tianluokeng Cluster: 5 tulou*
- *Hekeng Cluster 13 tulou*
- *Huaiyuan Lou tulou*
- *Hegui Lou tulou*

Hua'an County

- *Dadi Cluster 3 tulou*

These are described separately:

Yongding County

- *Chuxi Cluster: 10 tulou*

These *tulou* are surrounded by mountains up to 1,200 metres high, terraced at their lower levels. Built either side of small ravine, the *tulou* are connected by paths paved with blue stones. In the centre of the settlement is an ancestral hall. The *Chuxi tulou* are variously rectangular, square, circular, oval and hexagonal in plan. The earliest *tulou*, *Jiqing Lou* was constructed between 1403 and 1424, and has a double ring form. It is also the largest of four stories in height, 66 metres in diameters and covering an area of 2,826 square metres. Two other *tulou* were built in the 18th century, four in the 19th century and three in the 20th century, the last in 1978.

- *Hongkeng Cluster of 7 tulou*

Hongkeng is a long linear settlement with many *tulou* arranged either side of a central stream. In 2005 there were 2,413 people in 643 households living in the village and engaged in farming. The seven main *tulou* are surrounded by smaller buildings including an ancestral hall, and a temple and a waterwheel.

The *tulou* date from the 18th century to 1937 and reflect several different types of plan. One, *Guiju Lou*, constructed in 1834 is of square plan and especially large covering 6,000 square metres. It is also particularly elaborate with a carved and painted central ancestral hall and the floors of the upper rooms paved with fireproof grey bricks.

Zhencheng Lou, built in 1912 combines Chinese and Western styles. With its tall moonstone columns, the ancestral hall reflects architectural features of ancient Greece. It serves as a communal place for the area and is used for weddings, funerals, banquets etc.

- *Gaobei Cluster: 4 tulou*

Gaobei village housed 306 people in 2005. As with the other settlements, the *tulou* are built around a stream. Only part of the settlement is within the nominated area. The earliest *tulou* dates from the 16th century, a second large circular one covering 5,376 square meters is from the 17th century and the two remaining ones were built in 1931 and 1962.

The 17th *tulou*, Chengqi Lou, is perhaps the largest circular *tulou* ever constructed housing as many as 800 people. It has an unusual plan consisting of 4 concentric annular constructions. One of the single storey rings housed a school for women. It is described as a maze – easy to access but difficult to leave.

- *Yanxiang Lou tulou*

The circular *tulou* was built in 1842 and covers 4,300 square meters. Around 100 metres from the outer wall is a small garden for exercises and study.

- *Zhenfu Lou tulou*

This large circular *tulou*, standing on its own in a narrow valley, covers 4,000 square metres, and was built by a businessman in 1913 to house workers for the tobacco industry. Like Zhencheng Lou, it is a mixture of Hakka and western architectural styles – the elaborate ancestral hall has granite columns, and the porch is tiled and enclosed by an iron grille gate.

Part of the internal space was used for storing tobacco products and for offices.

Nanjing County

Tianluokeng Cluster: 5 tulou

All five *tulou* belong to the Huang clan. One, a square *tulou*, was constructed at the end of the 17th century; the other four, three circular and one oval, date from between 1930 and 1966 – together they form five buildings in a ring.

One, Hechang Lou, was initially a square structure dating from the Ming Dynasty (14th century) but was burnt down by robbers and then rebuilt in the 1930s. In comparison with some of the other *tulou*, this group is comparatively simple with no decorated ancestral halls.

- *Hekeng Cluster: 13 tulou*

This cluster of 13 *tulou* interspersed with lower two storey buildings belong to the Zhang clan. Six are square in plan, six circular and one pentagonal. One is from the 17th century; two from the 18th century, three 19th century and seven from the 20th century – including Chaoshui Lou which originally dated from the Ming Dynasty and was rebuilt after a fire.

Yongsheng Lou, built in the 17th century is currently unoccupied, while Yongrong Lou only has five residents.

Shengping Lou, square in plan, is unusual in being higher at the rear and lower at the front and bears similarities to courtyard houses in neighbouring regions.

- *Huaiyuan Lou tulou*

This *tulou* was built between 1905 and 1909 by a member of the Jian family who had made money in Burma. It is a double annular building with four watch towers and coves 3,468 square metres. It is set at the centre of a loose cluster of lower buildings, only some of which are in the nominated area. In the centre is the highly decorated Hall of Poem and courtesy – for children and clansmen to read and study. The hall's wooden carvings including brackets in the shape of books, and highly coloured dragons, flowers and beasts.

- *Hegui Lou*

Built in 1732 and backing against mountains to the west, the square *tulou* is at the centre of a cluster of lower houses which fill the plain formed by a curve in the stream. Some of these are in the nominated area, others in the buffer zone. On the other side of the stream are more houses and more *tulou*.

Hua'an County

- *Dadi Cluster: 3 tulou*

All three *tulou* were built by the Jiang clan. One circular *tulou*, Eryi Lou, dates from the 18th century and is slightly separate from the other two, one square and one circular, which were both built in 1817 and together represent circular heaven and square earth. All three are strictly located according to *Feng Shui* principles in their relationship to the surrounding mountains and twin streams.

Eryi Lou is richly decorated with 226 murals, 228 paintings, 349 wooden sculptures and 163 couplets – all reflecting mountain, flowers, birds and legendary figures and overall local folk art.

History and development

Archaeological research has revealed that there have been communal houses built of rammed earth in China, Central Asia, and East Asia since the Neolithic period (6,000 years ago). Over a long period social, economic, and cultural developments in south-eastern China were closely associated with the mass immigration of northern people. During the Western Jin Dynasty (307–12 CE), because of continual warfare and serious drought, people from central China began to migrate southward, many of them reaching Fujian, bringing with them the advanced cultures of central China, and Fujian began to thrive. In the late Tang dynasty (7th–8th century), people in central China once again moved southward on a large scale to escape the wars, many going to Quanzhou and Fuzhou along the coast of Fujian and Jianzhou in the north. Those who settled in south-eastern Fujian (Zhangzhou and Quanzhou) became the Fulao people, who spoke the Minnan (south Fujian) dialect during the course of merging with local people. Some of their descendants went even further, to overseas countries.

During the later years of the Northern Song Dynasty and the Southern Song dynasty in particular (1127–1279), the conquest of northern China by Jin ethnic people forced many people in central China once again to move southward, bringing with them the language and culture of central China to form the Hakka group, now mainly distributed in Jiangxi, Fujian, Guangdong, and Hainan Provinces and Taiwan, together with millions of overseas Chinese worldwide.

The Fujian *tulou* seem first to have appeared in the Song and Yuan Dynasties (11th–13th centuries) and developed from the 14th and 16th centuries (Early and Middle Ming Dynasty), reaching their peak between the 17th century and the first half of the 20th century (the Late Ming and Qing Dynasties and the Republic of China period).

The first *tulou* buildings were comparatively small, rectangular or square, plainly decorated, and without stone foundations. From the end of the 14th century to the early 17th century (Ming Dynasty), in response to improved agricultural development in Fujian, and frequent bandit raids (attracted by the prosperity of the area) much larger *tulou* were constructed. As a result of an increase in the processing of tobacco and tea between the mid 17th and the first half of the 20th centuries, *tulou* were further developed that reflected in their size and decoration the wealth created from industry.

Many of the *tulou* are extremely well documented and the names of founders of the clans and the builders of the *tulou* are known from as early as the 13th century and in many areas the same family persisted until the 20th century.

The *tulou*, although providing communal housing and reinforcing the structure of clans, were until the 20th century, mostly built and owned by one powerful individual. In the early buildings these would be people who derived their wealth from land and agriculture, (such as rearing ducks or cattle) for the later buildings trade and industry, in the 17th century shipping and tea, and later processing tobacco. For instance, the building of the early *tulou* in the Hongkeng cluster is attributed to Lin Yongsong, descendent of two brothers who had moved into the area around 1290, while Zhencheng Lou constructed in 1912 was built by Lin's 21st generation descendents, two brothers who had made large sums from the Sunrise cigarette cutter factory, and spent 80,000 silver dollars on building the *tulou*.

Tulou built in the 20th century were often funded by overseas Chinese such as one of the *tulou* in Gaobei cluster where local clansmen constructed the building jointly with money provided by their overseas relative, after whom the building was named.

Fujian Tulou values

The values of the nominated property relate to the size, technical sophistication and extent of *tulou* buildings together with their precise siting in their valley landscapes.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY, AND AUTHENTICITY

Integrity and Authenticity

Integrity

The integrity of the *tulou* is related to their intactness as buildings but also to their relationship with the surrounding landscape – into which they were so carefully sited in accordance with *Feng Shui* principles.

ICOMOS considers that the intactness of the buildings is very satisfactory in that they contain all the elements that make them distinctive. As far as the landscape is concerned ICOMOS considers that the integrity is slightly compromised in some sites where the boundary has been tightly drawn around the *tulou* and elements of the surrounding landscape are partially excluded or in the buffer zone.

Authenticity

The main threat to the *tulou* in previous centuries was fire and several in the nomination have been partially or wholly rebuilt after conflagration. Other *tulou* have been altered and enlarged in response to changing economic circumstances or an increase in population – with for instance inner rings of buildings being added.

The practice of building *tulou* continued until 1978 and so the building traditions of rammed earth, traditional carpentry, wood carving and roof tiling have been kept alive. The overall collection of *tulou* in the nominated areas reflect the development of the building style but also the continuous traditions of maintenance. Although built and owned by one person, their maintenance was undertaken by the many people who lived in them and was a communal arrangement.

The greatest threat to authenticity will be the absence of large numbers of people to undertake their maintenance.

Another threat could be activities aimed at improving the physical appearance of some of the *tulou* (see “Present state of conservation” below).

Authenticity is also applicable to the landscape within which the *tulou* are placed. Currently this is still an agricultural landscape with farms against a backdrop of wooded hills and with the main *tulou* complemented by smaller one or two storey farm buildings. For the *tulou* to retain their authenticity, this harmonious relationship between *tulou* and their landscape will need to be sustained.

Thus the authenticity of the *tulou* is related to the agricultural processes that created the wealth for their construction and they need to be understood in this context.

ICOMOS considers that to meet in full the conditions of integrity and authenticity, the relationship between the <i>tulou</i> and their surrounding landscape will need to be sustained.
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Comparative analysis

The Comparative analysis provided in the dossier is based on the precept that the *tulou* are unique and thus can have no comparators. It says that it is meaningless to compare the form of the *tulou* with other similarly shaped buildings such as the Coliseum in Rome as the cultural context is completely different. Similarly it suggests that it is not enlightening to compare the *tulou* with defensive castles as these represent quite different cultural responses. Finally it suggests that there are no other similar large scale building extant built of mud. The comparative analysis therefore concentrates on justifying the choice of *tulou* in the nominated area as being the most representative of the 3,000 that survive in that they reflect all the attributes of the style in terms of periods of construction, plans, landscape layout and completeness, and are the most highly developed examples.

ICOMOS agrees that a comparison with other similarly shaped buildings is not relevant. The only relevant comparison would be with constructions that reflect the key attributes of the *tulou*: large-scale defensive buildings of mud construction lived in by whole clans of farmers in a style that has persisted and developed over at least seven centuries.

Although large-scale mud buildings exist in the Himalayas, and Yemen, and large scale mud city walls existed in many places in west Africa, ICOMOS considers that the combination of attributes that characterise the *tulou* and their persistence over time do make them unique and without comparison.

ICOMOS considers that the comparative analysis justifies consideration of the Fujian *tulou* for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The State Party considers that the property is of outstanding universal value for the following reasons:

- In the mountainous regions of south-eastern Chinese provinces of Fujian, Jiangxi, and Guangdong, large mainly circular buildings known as *tulou*, constructed of rammed earth combined with wood and stone as the communal homes of farming families, are of unique form.
- These *tulou* embody a profound cultural and historical tradition, and also integrate perfectly with the natural environment.
- Among these buildings, the *tulou* of Fujian are the most representative and numerous.
- Fujian *tulou* are a characteristic architectural form created over a long period against unique historical and cultural backgrounds and specific natural and geographical conditions.
- With many artefacts and written records surviving from different times from the 11th century onwards, these buildings reflect the emergence, innovation,

and development of this outstanding art of earthen buildings from the 11th century to the present day.

- They provide abundant material evidence for the development and evolution of specific historical processes, cultural traditions, ethnic groups, and folk customs, and have outstanding universal historical and aesthetical value.

Criteria under which inscription is proposed

The property is nominated for inscription on the basis of criteria (i), (iii), (iv), (v), and (vi).

Criterion (i): represent a masterpiece of human creative genius.

This criterion is justified by the State Party for the following:

The *tulou* in the mountainous areas of Fujian is a unique residential building complex made from rammed earth. It is a creative masterpiece in earthen architecture with high aesthetic value and exceptional defensive capabilities which absorbs *Feng Shui* principles of China's traditional architectural planning, meeting both the living and the defensive requirements of its clan communities.

Despite a seemingly plain appearance, its concept, design, shape, and exquisite interior structure is in elegant harmony with the surrounding mountains and rivers, presenting a uniquely charming picture.

ICOMOS considers that although the *tulou* are indeed exceptional structures from a technical point of view and from the way their form harmonises with their surrounding landscape, the nominated *tulou* as a group can not be seen to be masterpieces of creativity.

ICOMOS considers that this criterion has not been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party for the following:

Fujian *Tulou* is an architectural achievement and historical testimony under specific natural and geographical conditions and significant social changes and turmoil, based on oriental kinship-based ethics and the tradition of a clan living together. The modernized lifestyle and process of urbanization is influencing the continuity of this traditional lifestyle.

ICOMOS considers that the *tulou* do bear an exceptional testimony to a long-standing cultural tradition of defensive buildings for communal living that reflect sophisticated building traditions and ideas of harmony and collaboration.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party for the following:

The Fujian *tulou* is a unique and beautiful example of rammed earth residential buildings or systems that are widely distributed in Fujian, Jiangxi, and Guangdong provinces. The Fujian *tulou* is the most widely distributed group, with the largest quantity and the richest variety: some three thousand *tulou* have been confirmed.

ICOMOS considers that the *tulou* are exceptional in terms of size, building traditions and function, and reflect society's response to various stages in economic and social history within the wider region.

ICOMOS considers that this criterion has been justified.

Criterion (v) – ‘... be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.’

This criterion is justified by the State Party for the following:

The Fujian *tulou* conform with the oriental philosophy that regards heaven and man as a whole and to the *Feng Shui* principles of architectural planning. Indigenous construction material is used, and sites are selected either besides the mountain or along the river. The Fujian *tulou* is a perfect demonstration of the widely influential cultural tradition of a nation in a specific natural and geographical setting, which achieves harmonious unity between residential buildings and the natural environment, and is an architectural expression with singular features and aesthetic values.

ICOMOS considers that the *tulou* as a whole, and the nominated group in particular, reflect, in terms of their form as a unique reflection of communal living and defensive needs, and in terms of their harmonious relationship with their environment, an outstanding example of human settlement, well documented over time.

ICOMOS considers that this criterion has been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.’

This criterion is justified by the State Party for the following:

The birth of Fujian *tulou* is connected with several notable migrations of nationalities in the history of China, with the history of nomadic and farming nationalities, and with the history of the Mongol Empire. Its creators and inheritors are the descendants of Central Plains

people who migrated southwards because of social upheavals and who integrated with local residents in Fujian Province.

The Confucian tradition has been retained inside the *tulou* and integrated with local customs and features. As a result, a unique dialect, folk art, religious ideas, and lifestyle came into being. *Tulou* provides important evidence in the study of anthropology and folkways.

ICOMOS considers that the justification does not set out how the *tulou* and their landscape can be read for their association with exceptional migrations – rather it is the results of those migrations that are exceptional and this has been recognized by other criteria. Nor does ICOMOS consider that the unique lifestyle, in terms of folk art and dialect, can be seen as exceptional when compared to the many other rich cultures that exist in the same geo-cultural region.

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the nominated property meets criteria (iii), (iv) and (v) and that the outstanding universal value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

The natural environment and the inhabitants circumstances (modes of production, lifestyle, economic conditions, and culture) reflect a steady traditional agricultural way of life. Since the 1980s, however, the region has undergone rapid economic, social, and demographic growth, which will inevitably exert pressure and create threats to the Fujian *tulou* and their natural environment. The Provincial administration has worked with the relevant County authorities to prepare protective measures, including the banning of new construction in the protected areas and of mining, quarrying, or deforestation in the buffer zones.

Landscape change

The harmonious relationship between the *tulou* and their environment, which reflects *Feng Shui* principles, could be threatened by changes in agricultural practices. Currently most of the *tulou* sit within comparatively small, often terraced, cultivated fields worked by those who live in the community and interlaced with a network of stone paths against a backdrop semi-tropical forest. Some of this landscape is in the core zone and some in the buffer zone. Supportive policies will be needed to ensure that the cooperatives that own the buildings and farm land can continue to farm the land in an appropriate way and that the link between buildings and cultivated land is maintained.

Visitor/tourism pressure

The Fujian *tulou* have been for many years an attraction for Chinese and foreign visitors. At least half a million were record annually between 2001 and 2005, and the

opening up of further scenic areas will see these figures rising.

It is recognized, however, that too many visitors may adversely impact the structures, especially the wooden floors, which will affect the traditional way of life and culture. The creation of tourist facilities will, furthermore, have a negative impact on the environment.

The three county governments have each drawn up tourism protection plans by means of which the volume of tourism and the creation of facilities will be limited and approved routes will be created.

Depopulation and population pressure regulation

In some *tulou* population growth has led in recent years to the construction of modern buildings outside the *tulou*. Where there are seen to compromise the main buildings and their setting, the county governments have demolished houses and relocated people outside the core areas and buffer zones. Procedures for this process, including compensation for owners, has been set out.

At the same time, at other nominated properties there is depopulation and in some concern over how to find new and viable uses for vacated units. Qiaofu Lou and Zhenfu Lou, owned by overseas Chinese are now protected and managed by the local government with the permission of the owners, and are used as temporary sites to show *tulou* culture and local traditions.

Nanyang Lou, owned by a family whose members either live overseas or in Xiamen, has now been transferred with the agreement of the owner to the local community and is run as a community museum to show *Tulou* culture.

The *tulou* exist in a fragile environment that will come under additional pressure with the expected growth in tourism. Part of their value lies in their relationship with agricultural activities carried out in the surrounding landscape. If all the *tulou* became museums there could be a significant loss in authenticity.

Environmental pressures

The environmental pressure on the Fujian *tulou* is very low because of their location in highland regions with beautiful natural environments and without industrial or other development projects. Many years of monitoring have demonstrated high surface water and low air pollution in a sub-tropical monsoon climate which gives adequate sunshine and plentiful rainfall.

Fire

The considerable use of wood in the *tulou* mean that there is a high risk of fire. Each *tulou* has its own volunteer fire-fighting unit and the up-to-date equipment is readily to hand. Fire prevention operates at a high level and great care is exercised with cooking equipment, whilst the use of candles is forbidden.

Floods

The flood control measures in operation include the construction of spillways and protection slopes, whilst electricity lines and cables are buried underground.

Natural disasters and risk preparedness

The sub-tropical monsoon climate gives an average rainfall of 1,748mm. There are occasional typhoons, floods, and earthquakes. Four tropical rainstorms hit the region in every year between 1956 and 2005, and on 25 July 1983 the wind reached 12 on the Beaufort scale. However, the impact of wind and rain on the *tulou* is mitigated by regular dredging of watercourses and sewers and monitoring of tiled roofs.

Since the 11th century seven earthquakes of above magnitude 5 on the Richter scale have been recorded. However, there are no records of the destruction of *tulou*.

ICOMOS considers that the main potential risks to the property are associated with economic and demographic changes that might lead to depopulation of the *tulou* in some areas, pressure on their accommodation in others, and changes in farming practices that could change their landscape setting. Increased visitor numbers could also accelerate these processes. ICOMOS stresses the importance of ensuring that tourism protection plans are rigorously adhered to.

5. PROTECTION, CONSERVATION, AND MANAGEMENT

Boundaries of the nominated property and buffer zones

The boundaries of the core zones of the nominated properties have been defined so as to include the main buildings and clusters but in some instances their associated buildings and landscape setting have been partially excluded.

The nominated properties are surrounded by buffer zones that cover the remaining parts of settlements, where these exist, and part of the surrounding landscape. In most cases they are based on the nearest mountain ridges (the so-called “first ridge mountains”). Given the importance of the landscape setting of the *tulou*, there is a need to ensure that protection is in place for the wider setting of the property as well as the core and buffer zones.

ICOMOS considers that the boundaries of the core and buffer zones are adequate, but that the wider landscape setting need to be respected and protected.

Ownership

According to the regulations in the Land Administration Law of the People’s Republic of China, the lands within the areas of the nominated properties are owned by the peasant collectives. Most of the *tulou* buildings themselves are privately owned by the inhabitants, and they collectively own the public structures within the *tulou*. Qiaofu Lou, Zhenfu Lou, and Nanyang Lou are owned by overseas Chinese, the first two are now

protected and managed by the local government with the permission of the owners.

Protection

Legal protection

In accordance with the Law of the People's Republic of China on the Protection of Cultural Relics, the State Council of the People's Government of Fujian Province, and the People's Governments of Yongding, Nanjing, and Hua'an Counties have designated the nominated properties as major historic sites under protection at the national, provincial, and county level by virtue of their historic, scientific, and artistic values.

In October 2003, the Ministry of Construction and the State Administration of the Cultural Heritage of the People's Republic of China declared Shangban Village in Suyang Township (Nanjing County), where Tianluokeng *Tulou* Cluster is located, to be a famous historic and cultural village of China. The People's Government of Fujian Province designated Hukeng Township (Yongding County), where Hongkeng *Tulou* Cluster, Yanxiang Lou, and Zhenfu Lou are situated, in May 1999 as a famous historical and cultural town at Provincial level.

Study of the relevant laws and regulations supplied by the State Party indicate that the level of statutory protection afforded to the nominated properties at national and provincial level and the supporting administrative structures is adequate. However ICOMOS considers that planning protection is needed for the wider landscape setting of the *tulou* beyond the protection afforded to the immediate setting by the buffer zones.

Effectiveness of protection measures

Overall the measures are effective but will need to be applied to ensure sustainable development of the buildings and their landscape surroundings.

ICOMOS considers that the protective measures for the nominated properties are adequate but will need to be applied to the wider landscape to protect fully integrity and authenticity.

Conservation

Inventories, recording, research

Detailed inventories are maintained by the relevant County authorities (see "Management" below), and these have resulted from research and recording work by those bodies. They have been fundamental in the preparation of a wide range of interpretive materials at all levels. Of special importance is the work of the Nanjing Cultural Research Association (see "presentation" below).

Present state of conservation

Before the 1970s the maintenance and repair of the Fujian *tulou* was carried out almost entirely by the inhabitants. In the 1980s the local governments created administrative cultural heritage committees, as a result of

which protection and management systems were set up in which the leading role is taken by government bodies but in which the inhabitants are actively involved.

Active conservation measures

Some, if not all, of the nominated properties are being subjected to a policy of "beautification" or "greenification." In Nanjing, for example, non-*tulou* have been resurfaced and repainted to blend in with the *tulou*, whilst in the buffer zones "non-harmonious" constructions and facilities are being moved or dismantled. In Hua'an, discussions are in progress on the possibility of replacing a perfectly good road with one that will look better.

It is instructive to revisit images of the *tulou* from the 1980s and 1990s, which bear witness to activities taking place immediately outside the *tulou* in the form of farm-related lean-tos, farming equipment, and stacks of wood. Inside the *tulou*, in the semi-public courtyard, an array of farm and related produce fill the space.

The changes reflect a move away from the *tulou* being at the centre of agricultural activities. As there is such a clear and harmonious link between the *tulou* and their farmed and forested surroundings, conservation measures need to address ways in which the traditional methods and scale of farming might be sustained.

Greater attention needs to be paid to the drawing up of guidelines for those responsible for carrying out repairs. The quality of the craftsmanship is not at issue, but some guidance is needed in the choice of paint colours and types, for example. There appears to be no agreement on the best way to proceed when upgrading elements of *tulou*: should upgrades be in a traditional style using traditional materials or in a modern style using modern materials? These problems might be solved by the compilation of some form of illustrated "Best Practice Guide" so as to ensure that upgrading is carried out in ways that have minimal impact on site authenticity and integrity.

A related problem is the design of new visitor facilities such as public toilets, visitor centres, or car parks at *tulou* properties. This could form part of the "best practice guide" in the form of acceptable and unacceptable designs.

ICOMOS considers that the conservation policies put into practice by central and county administrations are in general adequate and appropriate to the nature of the property, and ensure the full involvement of local inhabitants. However, care needs to be exercised to avoid activities that may have an adverse impact on the authenticity and integrity of *tulou* by means of policy guidelines and there needs to be more proactive measures to ensure the conservation of farming and forestry practices that create their landscape setting.

Management

Management structures and processes, including traditional management processes

Each of the three Counties (Yongding, Nanjing, and Hua'an) has a management structure in place, supported by a museum. These have been established by means of statutory management measures for the *tulou* promulgated by the Provincial and County administrations. They lay stress on the role of the local communities in the management and conservation of the properties in which they live.

For example, the *Management Measures of Fujian Province* requires the "owners and users of Fujian *tulou*" to install appropriate fire-fighting equipment and establish "a force of the masses" specialized in public security, defence, and fire fighting. They are also responsible for the repair and maintenance of the properties. Only where they do not have the necessary resources will the local authority undertake the rescue and repair work. They are also enjoined to maintain the original appearance of the *tulou* when carrying out repairs and maintenance.

Policy framework: management plans and arrangements, including visitor management and presentation

There are Protection Plans in force in each of the three Counties that correspond with paragraph 108 of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2005).

These Plans are the result of cooperation between the County People's Governments and, in the case of Yongding and Nanjing Counties, the National Centre of Historic City Studies of Tongji University and in Hua'an County with the Urban Planning and Design Institute of Tianjin University. The Counties also have Tourist Development Plans.

What is less clear is how the surrounding farm landscape is to be sustained. Currently the landscape both in the core and buffer zones is protected but management appears to be directed more at visual and environmental aspects rather than cultural ones. ICOMOS considers that plans for the sustainability of the landscape which respects local farming traditions needs to be better developed.

The counties, both together and singly, have produced a wide range of interpretative materials – from county brochures introducing *tulou* and scholarly publications investigating them in depth to CD-Roms extolling the *tulou* experience – and even a symphony celebrating the Hakka *tulou* (*Reverberation of the Earthen Building*).

Learning materials have been produced for children and young people (kindergarten, primary, and secondary levels) in all three counties, whilst each county has developed museums, either within nominated properties or in a central location. Nanjing has set up the Nanjing *Tulou* Cultural Research Association, which is charged with carrying out non-official academic research, holding public activities, and promoting the value of *the tulou*. Training courses are also available for tour guides.

Interpretive activities include demonstrations relating to farming activities, food preparation, and local crafts production. Related to such demonstrations there has been an attempt to re-enact such traditional ceremonies as weddings. Serious subsidized attempts are being made to revitalize such skills as metalwork and puppetry.

However, ICOMOS has some misgivings about the nature and quality of some of the interpretation and presentation activities. There needs to be an overall plan at the provincial level to ensure consistency in site interpretation and presentation. From the brochures produced for a wide range of tourists and the county maps that plot the locations of *tulou* to the on-site signage, there should be consistency from county to county, nominated property to nominated property. Each county should certainly have its own distinctive mark, but the distinctiveness should be controlled by an overarching consistency in terms of design.

At the same time there should be clear differentiation between the nominated properties, including their settings. Ideally, each county's interpretation and presentation materials should develop and set the distinctiveness of their site(s). This approach should help local people and visitors better to understand the value of the serial listing – and encourage visitors to understand nominated properties within a more meaningful overarching context. The distinctiveness is especially important to acknowledge when it relates to different settlement groups (ie the Hakka as opposed to the Fulao) and different agricultural histories (tobacco, rice, and/or tea economies).

The on-site museums also suffer from inconsistency problems. Here once again, there should be a shared "platform" both in terms of interpretation and of presentation, but within the shared platform there should be clearly developed local (county) stories, ideally told by local residents, that reveal the uniqueness of the county's *tulou* and natural setting.

Resources, including staffing levels, expertise and training

Supervision of the implementation of the protection and tourism plans and other statutory regulations is the responsibility of the respective county administrations. One of their duties is planning the creation of new villages so as to minimize the heavy population pressure on the *tulou*.

A total of 220 people work for the Fujian *tulou*, of whom 62 are experts or professional technicians and 39 are engaged in maintenance and management.

Funding for the protection and administration of the Fujian *tulou* comes from four main sources:

- i. Grants from Government bodies at various levels in accordance with the approved protection and management plans.
- ii. Appropriations for special projects relating to the improvement of the environments of the properties and installation and management of accessory installations.
- iii. Funds provided by the communities of the *tulou*.

- iv. Funds raised from individuals, overseas Chinese, and enterprises.

Expertise and training in conservation and management comes from Chinese and foreign teachers and experts. Each county organizes an annual training workshop. Local management and conservation personnel also take part in specialized training courses elsewhere in the People's Republic.

ICOMOS considers that the overall management system for the property is adequate, involving both government administrative bodies and local communities. ICOMOS however recommends that plans for the sustainability of the farming landscape that respect local farming traditions needs to be better developed. ICOMOS recommends that there should be an overall plan at provincial level to ensure consistency in site interpretation and presentation.

6. MONITORING

The key indicators for measuring the state of conservation of the Fujian *tulou* are the following:

- Conservation conditions;
- Structural stability;
- Roof leaking and worm infestation;
- Meteorology;
- Hydrographic conditions;
- Atmosphere and water pollution;
- Vegetation condition;
- Visitor numbers.

Monitoring is carried out by the relevant departments (meteorological, hydrological, environmental protection, forestry, heritage management, and tourism) of the county administrations.

The cultural heritage departments undertake protective patrolling and monitoring duties on both the *tulou* and their environments. Wider studies, covering areas lying outside the buffer zones, are performed by county construction bureaux. In addition, special projects are organized from time to time with scientific research institutions and university departments, making use of appropriate high technologies.

In the opinion of ICOMOS, there is a need for a more rigorously implementation of this monitoring system. For example, it is concerned whether at Nanjing, for example, once a year is frequent enough for "completeness rate of conservation," "roof leakage and termite eating" and "vegetation state" to be monitored? It would welcome more information on how it is proposed that the "environment and landscape" should be monitored.

It is proposed therefore that there should be a one-year critical re-evaluation of the existing monitoring system, followed by the production and implementation of an updated system.

ICOMOS considers the monitoring measures for the property are in general adequate. However, there should be a one-year critical re-evaluation of the system in detail.

7. CONCLUSIONS

Recommendations with respect to inscription

ICOMOS recommends that Fujian *tulou*, China, should be inscribed on the World Heritage List on the basis of *criteria (iii), (iv) and (v)*.

Recommended statement of outstanding universal value

The nominated *tulou*, as most representative and best preserved examples of the *tulou* of the mountainous regions of south-eastern China, have outstanding universal value for the following:

- The large, technically sophisticated and dramatic earthen defensive buildings, built between the 13th and 20th centuries, in their highly sensitive sitting in fertile mountain valleys, are an extraordinary reflection of a communal response to settlement which has persisted over time.
- The *tulou*, and their extensive associated documentary archives, reflect the emergence, innovation, and development of an outstanding art of earthen building over seven centuries.
- The elaborate compartmentalised interiors, some with highly decorated surfaces, met both their communities' physical and spiritual needs and reflects in an extraordinary way the development of a sophisticated society in a remote and potentially hostile environment.
- The relationship of the massive buildings to their landscape embody both *Feng Shui* principles and ideas of landscape beauty and harmony.

Criterion (iii): The *tulou* bear an exceptional testimony to a long-standing cultural tradition of defensive buildings for communal living that reflect sophisticated building traditions and ideas of harmony and collaboration, well documented over time.

Criterion (iv): The *tulou* are exceptional in terms of size, building traditions and function, and reflect society's response to various stages in economic and social history within the wider region.

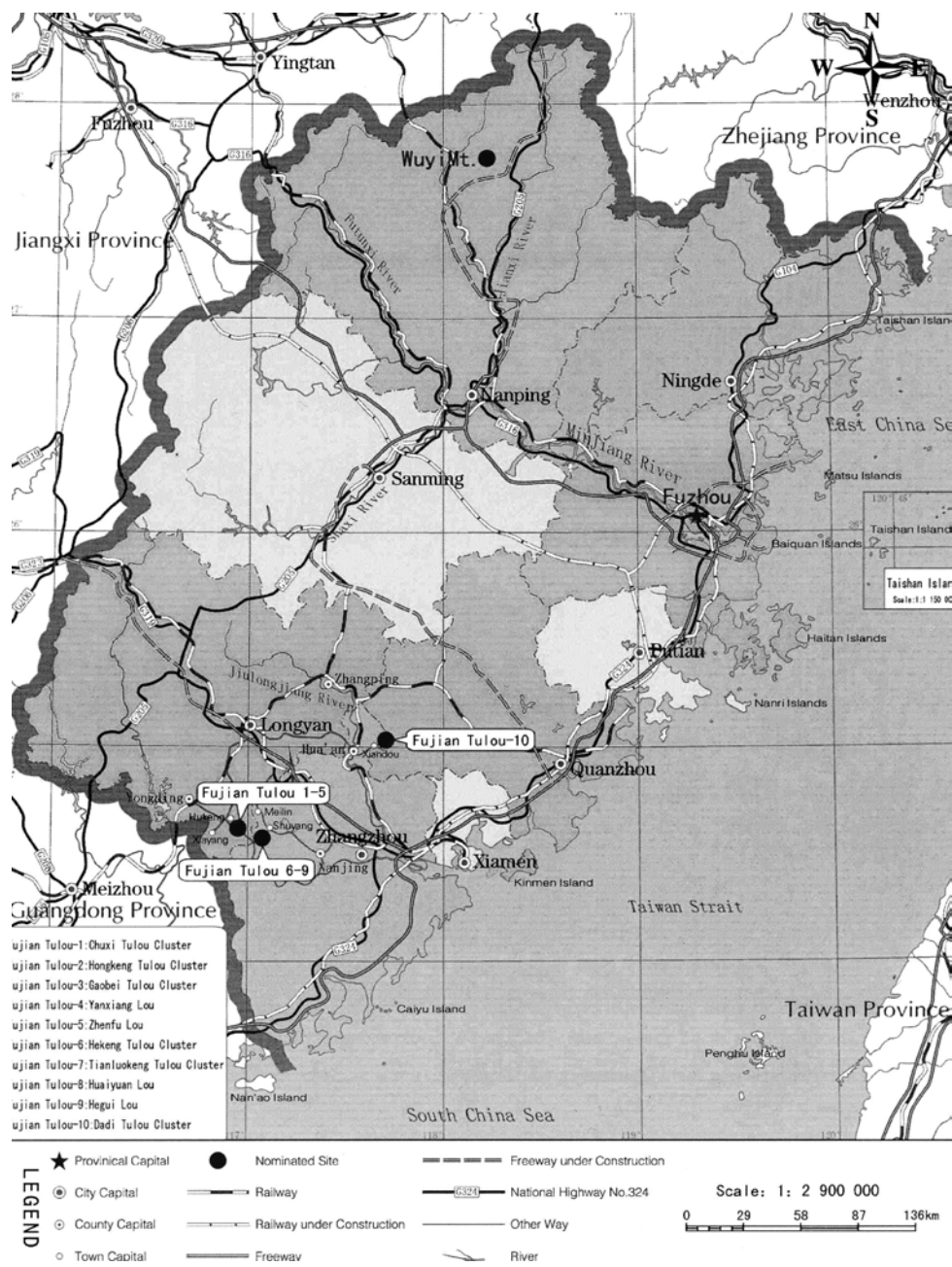
Criterion (v): The *tulou* as a whole and the nominated Fujian *tulou* in particular, reflect, in terms of their form as a unique reflection of communal living and defensive needs, and in terms of their harmonious relationship with their environment, an outstanding example of human settlement.

The authenticity of the *tulou* is related to sustaining the *tulou* themselves and their building traditions as well as the structures and processes associated with their farmed and forested landscape setting. The integrity of the *tulou* is related to their intactness as buildings but also to the intactness of the surrounding farmed and forested landscape – into which they were so carefully sited in accordance with *Feng Shui* principles.

The legal protection of the nominated areas and their buffer zones are adequate. The overall management system for the property is adequate, involving both government administrative bodies and local communities, although plans for the sustainability of the landscape that respect local farming and forestry traditions needs to be better developed.

ICOMOS further recommends that the State Party give consideration to the following:

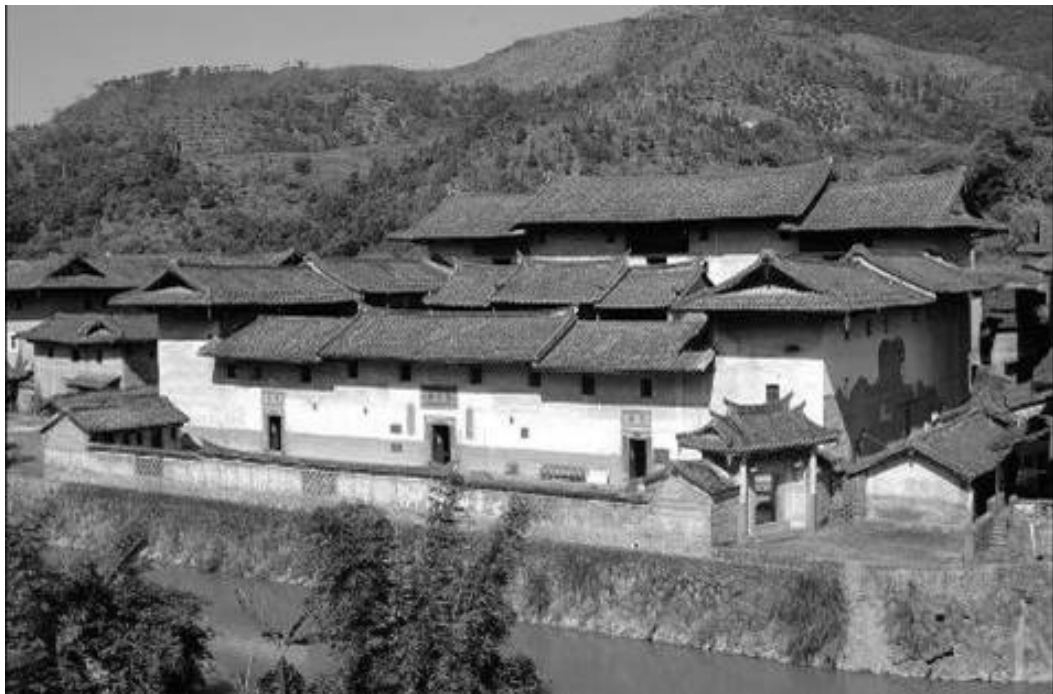
- As one of the main potential risks to the property is increased visitor numbers, there is a need to ensure that tourism protection plans are adhered to.
- Care needs to be exercised to avoid maintenance and conservation activities that may have an adverse impact on the authenticity and integrity of *tulou* by means of policy and “best practice” guidelines.
- Improved plans for the sustainability of the farming landscape should be developed that respect local farming traditions.
- Given the importance of the landscape setting of the *tulou*, consideration should be given to the protection of the wider setting of the property as well as the core and buffer zones.
- There should be a one-year re-evaluation of the monitoring system in detail.
- A coordinated overall interpretation and presentation plan at the provincial level is needed to ensure consistency in site interpretation and presentation. This should ensure consistency in quality and style from county to county, so as to create a recognizable image in the eyes of visitors and local inhabitants.



Map showing the location of Tulou in Fujian province



Tianluokeng Tulou Cluster, general view



Fuyu Lou



Huaiyuan Lou



Interior of Ruiyun Lou

Kaesong (DPR of Korea)

No 1278

Official name as proposed

by the State Party: Historic Monuments and Sites in Kaesong

Location: Kaesong City, North Hwanghae Province, Democratic People's Republic of Korea

Brief description:

Kaesong was the capital city of the Koryo dynasty (9th to 14th centuries AD), which established the first unified state in the Korean peninsula. The nominated property includes an ensemble of ten monuments and sites which comprise the remains of old Kaesong and related sites in the surrounding region. Most of the properties are located in the present city of Kaesong; including the remains of the walls, the only remaining gate (Namdae Gate), the site of Manwoldae (the royal palace) and the Sungyang Confucian Shrine and Academy. Properties in the surrounding region include the mausoleums of Kings Wanggon and Kongmin, Taehungsan Fortress and Kwanum Temple. Although scattered across a large area, this group of monuments and sites bears testimony to the culture, architecture, and construction techniques of the Koryo period.

Category of property:

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a serial nomination of 10 *monuments* and *sites*.

1. BASIC DATA

Included in the Tentative List: 25 May 2000

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 17 January 2007

Background: It is a new nomination

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

Literature consulted (selection):

Bussagli M., *Architecture orientale*, Paris, 1980.

Academy of Social Sciences, *Study on Korio sites*, Pyongyang, 2003.

Kim Dong-hyun, *International activities for conservation of cultural properties in Korea*, Tokyo, 1999.

Technical Evaluation Mission: 3-8 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 18 December 2007 on the following issues:

- The significance of the Koryo dynasty in the history of the Korean Peninsula and the significance of Kaesong within its historical context and within the Korean Peninsula and beyond;

- The delineation of the nominated areas and the buffer zones, in particular their ability to reflect the specific cultural and/or natural setting of each monument proposed as part of this nomination.

On 26 February 2008 ICOMOS received additional information on the requested issues provided by the State Party. The specific information is discussed in the respective sections.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The nomination includes ten monuments and archaeological sites distributed in three areas: the city of Kaesong, Haesonri region and Pakyonri region.

a) Kaesong

Nominated monuments and sites in Kaesong include the remains of Kaesong Castle, the site of the Koryo Royal Palace, Songgyungwan (educational institution), government offices, stone structures, and ancient houses.

- Kaesong Castle

The nominated area is 19 ha and consists of a strip of land 5 m wide at each side of the selected stretches of the remaining walls.

Kaesong Castle consisted of the Palace Fort, Imperial Fort, Inner Fort (half-moon fort) and Outer Fort. The surviving stretches of the wall of Kaesong Castle are included in the nomination.

The Palace Fort and the Imperial Fort (both constructed in 919) were built in earth and clay. The Outer Fort (constructed between 1009 and 1029) enclosed the whole city; it is a very large fortified enclosure adapted to the topography of the valley and surrounding ridges. It is bounded on four sides by mountains; part of it was built in stone and the remainder in earth and clay. The section of stone wall runs from the Pukso Gate (North Small Gate) in the north to the vicinity of the Nulli Gate in the west.

The Inner Fort (constructed in 1391-1393) was called the "Half-Moon Fort" after the form of its plan. It was built in stone except for a part constructed in earth and clay.

The remains of the Palace, Imperial and Inner Forts consist of small stretches of walls only, due to the

development of the city. Only the stone wall section and some stretches of the clay section of the Outer Fort have survived well.

Kaesong Castle reflects the features and fortification techniques of the Koryo Dynasty. The stone wall was constructed in granite trimmed in the shape of a square or quadrangular pyramid and the clay wall was solidly rammed with a mixture of weathered gneiss, clay and stone. The average height of the stone wall is 4-5 metres and the clay wall is about 3 metres high. The proposed buffer zone is 10.9 ha and consists of a strip of land 15 m wide on each side of the nominated area.

- Kaesong Namdae Gate

The nominated area is 0.46 ha. It constitutes the only surviving gate to the Inner Fort of Kaesong Castle. It was built between 1391 and 1393 and is the oldest of its kind among the existing gateways in Korea. The Gate consists of a granite platform and a gate pavilion with a vaulted passage in the middle, and crenellated battlements in various shapes on the top. The gate pavilion is supported by timber columns placed upright on 1m high stone pillars. The pavilion is decorated in *moru* painting (painting at the ends of the beams). Currently the Gate contains a massive bell from Yonbok Temple, one of the famous five bells in Korea, manufactured in 1346. The proposed buffer zone covers 2.1 ha surrounding the nominated area.

- Manwoldae

The nominated area is 13 ha. It is one of the best preserved sites of royal palaces of the feudal states in the medieval ages in northeast Asia. It is the site of the Koryo royal palace as well as the home of King Wanggon, founder of the Koryo dynasty. The main buildings were arranged along the north-south axis on a high terraced elevation, following the slope at the foot of the mountain. This lay-out, adapted to the natural topography while also using the earlier forms of traditional palace architecture is a particular characteristic of the Koryo dynasty. Though no substantial buildings have survived, their sites and foundation stones are preserved, thus indicating its original size and shape. The proposed buffer zone covers 22.0 ha surrounding the nominated area.

- Koryo Songgyunwan

The nominated area is 3 ha. It is the oldest among the existing buildings of its kind in northeast Asia. As a top education institution of the Koryo state, it played the role of a present-day university. The compound is divided into two sectors along the north-south axis, with over twenty buildings; it was built in a simple way in keeping with Confucian doctrine, professing itself to be “frugal” and “simple”. The east and west shrines are simple gable-roofed buildings. The proposed buffer zone consists of an area of 2.0 ha.

- Sungyang Confucian Shrine and Academy

The nominated area is 0.5 ha. It is a group of buildings which are the oldest of the remaining timber buildings in Kaesong. These academies were the major political bases of local feudal forces. The building, originally the house

of Jong Mong Ju, is arranged halfway up the south-eastern slope of Mount Janam. Enclosed by a high oblong fence, the compound is divided into a front and a back sector; the front consists of a triple gate, a lecture hall and the east and west schoolhouses used as dormitories, and the back section is a shrine for memorial services. The ensemble is one of the oldest schools in the country representing the typical architectural style of the private educational institution of the Ri dynasty. The proposed buffer zone is an area of 1.5 ha surrounding the nominated area.

- Sonjuk Bridge and Phyochung Monuments
(Monuments to the memory of loyal subjects)

The nominated area is 0.63 ha. These are examples of sites associated with Jong Mong Ju, revered as a model of patriotism and loyalty during the late Koryo and Ri dynasties. Sonjuk Bridge became famous because Jong was assassinated on the bridge in April 1392. The Phyochung Monuments were built next to the bridge to inspire people to follow Jong’s example of loyalty to the state. The proposed buffer zone is an area of 1.3 ha.

b) Haesonri region

The two nominated areas in Haesonri region cover areas of 5.0 ha (Mausoleum of King Wanggon) and 3.0 ha (Mausoleum of King Kongmin). Many of the royal tombs of the Koryo dynasty are located in this region. The Mausoleum of King Wanggon, who founded the Koryo state in 918, was erected in 943; it is a stone-chambered, earthen mound tomb with a corridor and burial chamber with murals. The mound is surrounded by twelve screen slabs, on which zodiac figures are embossed. There is a stone offering table in the front and two stone columns on both sides of the tomb. On the two terraces below are a stone lantern and the statues of civil and military officials facing each other. The form of the successive royal tombs of the Koryo dynasty is based on the tomb of King Wanggon. As the tomb of the founder of the Koryo dynasty and the first united Korean state, it has always been regarded as a symbol of Korean nationality. The Mausoleum of King Kongmin consists of double tombs. The two nominated areas are surrounded by buffer zones of 2.5 ha and 6.5 ha respectively.

c) Pakyonri region

Situated 28 km from the city, this area has been admired for its landscape and has long been the subject of the pictorial and literary arts. The site of the Taehungsan Fortress, covers an area of 10 ha and the site of the Kwanum Temple covers an area of 0.46 ha. Taehungsan Fortress is representative of mountain fortresses, built to defend the capital in Koryo times. Kwanum Temple is the oldest existing temple erected in Kaesong during the period of the Koryo dynasty. Originally, founded in 970, it was rebuilt several times; the present building dates from 1646. The nomination dossier states that no buffer zones have been defined because these nominated sites are located within the Reserve of the Pakyon Scenic Spot (100 ha).

History and development

The old city of Kaesong played a significant role as the capital of the Koryo dynasty. In 918, Wanggon sought and received the support of landlords and merchants whose economic and political powers overwhelmed the former Shilla government. In 935 Wanggon accepted the abdication of King Kyonsung of Shilla and the following year he unified the Korean peninsula. In 1392, when Yi Songgye overthrew the Koryo Dynasty and established the Choson Dynasty, he moved the Korean capital from Kaesong to Hanyang (modern-day Seoul).

The nomination dossier presents a history of each nominated site and monument.

After Kaesong was made the capital of Koryo, the Imperial and Palace Forts were erected in 919. The Outer Fort enclosing the whole city was erected in 1009-1029 and the Inner Fort was built in 1391-1393. During the Japanese occupation between the early 20th century and 1945, the Plan for City Construction caused damage to the Tongdae Gate, Soso Gate and some other parts of the walls. In 1956, conservation and management works were undertaken.

The Namdae Gate was built between 1391 and 1393 and was renovated several times; large scale repairs were done in 1899. The timber superstructure was burnt down during an American air-raid in 1950, and was completely restored on the original masonry structure with meticulous references to historical documents and photographic records.

Since its establishment in 919, Manwoldae burnt down four times and was rehabilitated each time. The site was reconstructed in 1953 and 1954 and comprehensive excavations and surveys were undertaken between 1973 and 1974.

Koryo Songgyunwan was first built as a royal villa; later it was sometimes used as a lodging house and then as the Sungmun House dealing with the Confucian scriptures. It became a formal educational institution in 1089. In 1304 Taesong Hall with other buildings were built to furnish it with complete qualifications as a Confucian educational institution. It was burnt down by the Japanese in 1592 and later reconstructed over a period of eight years.

Sungyang Confucian Shrine and Academy were built in 1573. These academies were private educational institutions but played an important role in the feudal Confucian education. This is the oldest of the existing buildings in Kaesong, which survived wars and also the period when all the academies throughout the country were abolished at the close of the Ri dynasty. After the Korean War, it was conserved.

The Mausoleum of King Wanggon was erected in June 943 after he passed away in May. The tomb was destroyed and pillaged several times by foreign aggressors; it was repaired each time it was destroyed. The last restoration work was done in 1867. The Mausoleum of King Kongmin was first built after his wife died in 1365; the second tomb was added in 1372. The mausoleum suffered serious damage in 1905, 1920 and 1956. In 1985, it was sealed after the interior structure and the mural paintings were photographed.

Although records are not available, it is believed that Taehungsan Fortress was built in order to defend the capital in the early Koryo period. From its construction until the late Ri dynasty, restoration works were carried out several times. This is evident through the letters carved on the stones of the wall. Apart from the Kwanum Temple, the other buildings have not survived.

The history of Kwanum Temple dates to 970, when the Most Venerable Pobin, a monk, put a couple of statues in a cave and built a temple beside it. The Temple was rebuilt in 1383, extended in 1393 and repaired several times over the following years. The present building dates to 1646 and was repaired in 1797, 1923 and 1935. Roof repairs were carried out in 1995. This temple has remained in use as a religious centre to the present day and has been regularly repaired and renovated.

As noted above, Koryo was the first unified state to appear in the Korean Peninsula. Before Koryo there were four feudal states (Koguryo, Paekje, Shilla and Kaya) in the Korean peninsula. The Koryo kingdom was established in 918 AD and Koryo defeated Shilla in 935 and annexed Later Paekje one year after. The unification of the Korean peninsula was finally accomplished in 936 when the people of Palhae came over to the kingdom in large groups from the north after the downfall of Palhae. Koryo was the successor of Koguryo. As an independent state, Koryo exercised full sovereignty within Asia. It pursued independent policies in its relationships with Song, Liao and Yuan in China and with Japan. Koryo actively conducted international exchange, not only with the neighbouring countries but also with countries in the Middle and Near East including the Arabian Peninsula.

Koryo created its own culture, inheriting and developing the culture of Koguryo while absorbing that of Paekje and Shilla. The tomb-building method of Shilla Kingdom was used at the royal tombs of Koryo, including the tomb of the founder king. At the same time, Koryo was influenced by the culture of Shilla and Paekje kingdoms in relation to the construction of Buddhist monasteries and pagodas. The Hungwan temple in Kaesong which had twin pagodas in the courtyard is an example of that influence. The culture of Koryo had influences on the cultural development of the Joseon (Ri) dynasty. The architectural fabric of Seoul, capital of the Joseon dynasty, is based on the model of Kaesong; the style of Joseon royal tombs inherited the style of those of the late period of Koryo, such as the tomb of King Kongmin; the Songgyunwan (Confucian Shrine and School) of the Joseon dynasty is based on that of Koryo and the multi-storied pagoda in Seoul reflects the architecture of the Kyongchon Temple of the Koryo period.

Kaesong had been an unknown local town until it became the capital of Koryo. When it became the capital, the town developed into a political, economic and cultural hub as well as a trade centre. It became one of the largest and most thriving cities not only in Koryo but also in the East. The city was surrounded by a 23 km long wall, the longest in Korean history and which surpassed by approximately 4 km that of Kaifen (China). There were more than 100,000 houses within the city.

Kaesong was one of the major commercial cities in the East. Products, such as silk, ginseng, paper, fan and ink were exported to the Chinese Song dynasty and re-exported to Central Asia, and to the South and West. The

English name Korea derives from Koryo, which was renowned in the world at that period. Kaesong was also one of the centres of Buddhist civilisation in the East; it is said that there were some 300 temples within the city. Kaesong was reduced to a local city from 1392, when Koryo was replaced by the Joseon (Ri) dynasty; nevertheless it continued to be an important commercial city due to its favourable natural and geographical conditions.

ICOMOS appreciates the additional information provided by the State Party and considers that these further explanations allow a better comprehension of the significance of Koryo and its capital Kaesong.

The values of the historic monuments and sites in Kaesong

From a historical point of view, the nominated monuments and sites in Kaesong bear testimony to the foundation and development of the Koryo Dynasty that established the first unified state in the Korean peninsula. As an ensemble, and despite the fact that the properties are scattered across a large territory, they illustrate the specific features of Kaesong culture which inherited the skills and construction knowledge from earlier cultures, but interpreted and adapted them in new ways to construct the capital.

The remains of these structures demonstrate the use of different materials and construction techniques. The sites, ensembles and buildings illustrate the different functional and construction typologies employed during the Koryo period.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

According to the State Party, every nominated property includes all elements necessary to express its Outstanding Universal Value. Each nominated property is of an adequate size to ensure the representation of the features that convey its significance. All the properties have been preserved in their original state.

ICOMOS notes that the properties are the remains of the ancient capital of the Koryo Dynasty but, due to the continued development of the city of Kaesong, they are separated from each other, sometimes in natural settings and sometimes included in the present urban fabric of the city. As a single serial site nomination, the properties seem fragmented and do not provide a sense of completeness.

Authenticity

According to the State Party, the properties satisfactorily maintain the authenticity of their tangible and intangible cultural heritage values in terms of form and design, materials and substance, techniques, traditions, use and functions, spirit and feeling, location and setting.

Small-scale repairs to the wooden buildings and other elements are carried out by researchers, designers and craftsmen under the relevant cultural relics management

offices; big projects and painting works are conducted after the plans are approved by the scientific team of the Korean Cultural Preservation Centre. Any plan to change the environment of the sites requires the agreement of the Management Bureau for Cultural Property Conservation.

The timber buildings have been repaired and restored because of aging, deterioration and fire over time. The monuments rebuilt in the 17th century remain almost intact since then; only some minor repairs such as partial replacements and reinforcement of some materials have been carried out. In all preventive maintenance and restoration works, the principle of respect for the original form and design has been observed. The timber buildings have been preserved in generally good condition, although due to the impacts of exposure to the elements and insects, they have been subject to slow deterioration and cracking. Renewal and repair works are limited to damaged parts only. The respect for authenticity of materials is ensured through the requirements to selecting new materials as good as the original. Repairs are done using traditional techniques.

The State Party considers that the archaeological sites are without any noticeable change from their original state and therefore exhibit a high degree of authenticity.

In relation to the uses and functions, spirit and feeling, the continuation of the spirit of Koryo times and the continued use of the sites are illustrative of the authenticity of these intangible aspects.

All the properties are located in their original position.

ICOMOS considers that the level of conservation interventions in the recent past seems to be minimal in eight of the ten nominated properties, and these can be considered authentic in terms of the criteria stipulated by the *Operational Guidelines for the Implementation of the World Heritage Convention*.

The Mausoleum of King Wanggon was renovated extensively in 1994; while the tomb chamber remained untouched, the landscape was completely redone. Koryo Songgyunwan is currently used as a museum; the adaptive re-use of the structures within the complex has paid little respect to the original uses of spaces.

ICOMOS considers that the conditions of integrity and authenticity have been demonstrated in part. The ensemble of properties does not provide a sense of completeness and some changes have reduced the authenticity of two of the properties.

Comparative analysis

The State Party provides a comparative analysis of the historic monuments and sites in Kaesong with the cultural legacy of the contemporary neighbouring countries which had close contact with Koryo, as well as with those of the countries which existed in and around the Korean peninsula during these periods.

The nominated properties represent the distinctive aspects of the Koryo Dynasty, inheriting and adapting the cultural traditions of the preceding Koguryo, Paekje, and Shilla dynasties. The Capital Cities and Tombs of the Ancient Koguryo Kingdom (China) and the Complex of

Koguryo Tombs (DPR Korea) were inscribed on the World Heritage List in 2004.

Although many features were inherited from earlier dynasties (among them the fortified capital, fort and tomb architecture), typical features of Koryo culture are evident in the method of fortification, the free arrangement of the palace buildings responding to their topography, the scale of the royal court and the interior structures and exterior facilities of the tombs. Koryo Songgyungwan is the first university with a 1000-year-old history.

The nominated properties have differences from the cultural legacies of the neighbouring contemporary Northern Sung and other dynasties in China and Japan. For example, the Koryo royal tombs inherited the traditional stone-chambered, earthen mound tomb from Koguryo, whereas those of the successive dynasties in China were traditionally built in brick.

Kaesong Castle could be compared with Pyongyang Castle, the capital of Koguryo. The walls of Kaesong Castle are different from the walls of other capitals in China which are oblong brick constructions on flatlands such as Tonggyong Castle, of the contemporary Northern Sung. With a perimeter of 23 km, the walls of Kaesong Castle are the longest of the city castles in Korea and much longer than the Tonggyong Castle.

Taehungsan Fortress, the satellite of Kaesong Castle, was built in stone, a method traditionally handed down in Koguryo times in the mountainous Korean Peninsula, but the stone-cutting and the arched-gateways shapes are different from those of Koguryo and from the fort architecture of the Ri dynasty. They are also different from the fortresses in China erected in a square with brick in flat lands.

Manwoldae is different from the royal court of the Ri dynasty and other palaces built on flatlands in China and Japan, but it is rather similar to the Anhak and other palaces of Koguryo. What is characteristic of Manwoldae is that the location was selected taking into account the theory of geomancy.

The mausoleums of King Wanggon and King Kongmin follow the traditional tomb style of Koguryo, characterised by the stone-chambered, earthen mound tomb with mural paintings. The arrangement of the stone structures such as the screen stones, stone animals and the statues of civil and military officials reveal the influence of the Shilla dynasty (679-935 AD), although the installation of railings, stone tables and stone lanterns on the terraces cannot be found in the tomb architecture of Shilla. The arrangement of stone structures also differs from those of the Ri dynasty. Differences in materials and arrangements are also evident if compared with the tombs of Northern Sung.

Koryo Songgyungwan can be compared with the Seoul Songgyunwan of the Ri dynasty. The latter is different in the arrangement of the sectors in the compound: the front being a shrine sector and the rear a lecture hall sector, opposite to Koryo Songgyungwan. No building comparable to this one has been found in neighbouring countries.

Sungyang Confucian Shrine and Academy, Sonjuk Bridge and Phyochung Monuments are well known as legacies of Kaesong.

With regards to Kwanum Temple, this kind of cave temple had already existed in the periods of Koguryo, Paekje and Shilla, but none of them survived. The hip roof of the Taenunh Hall is unique, it cannot be found in other temple buildings. If compared with cave temples in China, the cave represents a temple, whereas in Kwanum Temple, Taenunh Hall is regarded as a main Buddhist shrine.

In the Phyochung Monuments, the tortoise-shaped base, body and roof style capstone are typical of the Koryo style, but differences are found. These monuments are the largest and most excellent of this kind of monument of the Koryo and Ri dynasties. The monument in Dumundong has a similar form and king's epitaph, but the Phyochung Monuments are considered to be better examples of this type of construction.

The additional information supplied by the State Party on 26 February 2008, discussed above, allows a more comprehensive understanding of the significance of Koryo and its capital Kaesong within the Korean peninsula and beyond. Nevertheless, ICOMOS regrets that only minor mentions are included in relation to other sites in the Korean peninsula. These would help to better establish the supremacy of the remaining sites at Kaesong as a testimony to a crucial period of the history of the region. In addition, ICOMOS considers that neither the dossier or the additional information provided sufficiently establishes the rationale behind the selection of the properties.

ICOMOS considers that the comparative analysis has not demonstrated the rationale for the selection of the nominated properties for their overall significance as remaining components of the Koryo Dynasty and its Capital Kaesong.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- Kaesong is an old city with a long history. It was the capital of the Koryo Dynasty, the first unified state to appear in the history of Korea.
- Kaesong was one of the largest and most thriving cities in the East during the medieval period. The walls of Kaesong Castle were the biggest among the kingdoms existing in medieval Korea.
- Kaesong was a major international trading centre; Pyoknando, the port, was said to be a forest of masts of foreign trade ships. It was the centre of Buddhist culture with over 300 temples.
- The nominated properties cover all the aspects of the Koryo culture and are the most representative of all the cultural heritage of Koryo. They are not only associated with kings and the state system but also as a centre for politics, economy and culture in the capital.

- The nominated properties fully illustrate the distinctive features of the Koryo culture.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii), (iii) and (iv).

Criterion (ii): exhibit an important exchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that Koryo created and developed its own culture in response to new historical conditions, while absorbing and integrating the features of earlier cultures. The nominated properties embody the typical features of the Koryo culture, and formed the basis for the Ri dynasty which followed. Koryo Songgyunwan, Sungyang Confucian Shrine and Academy and Kwanum Temple exhibit features which demonstrate the relationships between Koryo and Ri cultures, because they were built in Koryo times and continued to exist, but were transformed during the Ri dynasty.

On the basis of the additional information provided by the State Party in February 2008, ICOMOS considers that the nominated properties might exhibit an interchange of human values, related to significance of Kaesong as the capital of the Koryo state which unified the hitherto separated kingdoms in the Korean peninsula and, at the same time, absorbed and merged previous cultural achievements in a new cultural expression that influenced later periods of the history of the region.

ICOMOS considers that this criterion could be justified if the selection of the properties is appropriate.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization, which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that Koryo was the first unified state of the Korean peninsula and the first Korean state to have wide international trade and cultural contacts. Kaesong was its capital and the main gateway for Koryo's international contacts. The nominated properties preserve the characteristic features of the Koryo state such as defences, palaces, educational establishments and the tombs of its kings. Kaesong Castle and Taehungsan Fortress bear testimony to the disappeared tradition in the scale of the capital urbanism, the defence system of the capital castle and the fortification method of the Koryo walls. The palace buildings, prestigious during the whole period of the Koryo dynasty, have not been restored since 1361 when they were burnt down by the invasion of Hongtuo. The existing archaeological remains provide evidence of the former magnificence of the Koryo royal palace. The mausoleum of King Kongmin illustrates the royal tomb form of Koryo, which has disappeared.

On the basis of additional information provided by the State Party in February 2008, ICOMOS considers that the nominated properties could be exceptional testimonies of a specific period of the Korean peninsula's history, with reflections and influences in the region and beyond.

ICOMOS considers that this criterion could be justified if the selection of the properties is appropriate.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that the nominated properties are the cultural heritage of the Koryo state which existed for almost 500 years as the first unified state in Korean history. As such, they are representative of the historical period during the 10th to the 14th centuries. These cultural properties demonstrate the typical features of the Koryo culture, which inherited aspects of the earlier cultures and developed its own distinctive characteristics. They also illustrate the evolution of Korean urbanism, adapted to the topographical and cultural features of Korea with some common points of similarity with the general characteristics of East Asian urbanism.

On the basis of additional information provided by the State Party in February 2008, ICOMOS considers that Koryo culture integrated and merged previous cultures developed in the Korean peninsula. ICOMOS considers that the reasons proposed by the State Party to support the application of this criterion have already been applied to criterion (ii).

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the nominated properties could meet criteria (ii) and (iii) and have the potential to demonstrate Outstanding Universal Value if the selection of the properties is appropriate.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

The State Party states that there are no threats to the nominated properties arising from agricultural or urban development.

ICOMOS considers that the present economic transformation of the region, which includes a new industrial zone next to the city of Kaesong, could potentially impact the values of the nominated properties, especially those located in the urban areas of Kaesong. Even if the current threat due to development is negligible, it is recommended that the State Party take into account future possible pressures.

Visitors / tourism pressures

According to the State Party, Kaesong is one of the places of international tourism interest in the Democratic People's Republic of Korea. The public services, facilities and transportation network satisfy the minimum requirements. Visitor access to the interior of the Mausoleum of King Wanggon has impacts on the conservation of the mural paintings. Only experts are allowed to go inside the chamber; their visits are limited to 4-5 people at a time and for no longer than 5 minutes.

It is under consideration to build an exhibition hall with reproductions of the interior structures and mural paintings.

Environmental pressures

There are no current issues arising from air pollution for these properties. There are some local factories in the vicinity of some of the monuments and sites, but there are no substantial risks associated with their operation. The effects of global climate change pose added environmental pressures to the future conservation of these properties (see below).

Natural disasters

There is no danger of earthquakes in the Korean peninsula. The most serious natural disasters are floods and noxious insects. Insects also threaten trees around the sites. There is little risk of damage by fire for the tombs and stone structures, although the timber buildings are more vulnerable to fire.

Impact of climate change

The climate of Kaesong is warm; the variation in temperature between summer and winter is influenced by the continental climate. Recently, rises in temperature trends have been recorded, possibly associated with global climate change. In particular, the possible increased frequency of torrential rains are a threat to Kaesong Castle, Kwanum Temple and Taehungsann Fortress located near or alongside valleys since they may become flooded or buried in earth or stone.

Risk preparedness

With regard to the action of noxious insects, preventive measures are being taken, such as treating the timber buildings and trees with insecticide once or twice a year; chemicals that are harmless to the vegetation are used. Concerning fire, plans to furnish the sites with fire-fighting equipment and lightning arresters are being made. Burning waste paper, smoking and other actions which may cause fire are strictly prohibited and supervised within the protected areas. In Koryo Songgyunwan, Sungyang Confucian Shrine and Academy and Namdae Gate measures are being taken to remove the electric wires and replace them with underground cables.

ICOMOS considers that floods and noxious insects are among the main threats to the properties. Even if currently negligible, the economic development of the region could constitute a potential cause of risk for the properties.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nomination includes ten properties located in three regions: Kaesong, Haesonri and Pakyonri. Specific

nomination and buffer zones have been determined for each property.

According to the DPR Korea Law on protection of Cultural Property, the preservative area is the minimum area legally allotted for conservation purposes, while the protective area is an area demarcated outside the preservative area to restrict any negative effects on the cultural properties. The proposed nominated properties correspond to legal preservative areas while the buffer zones correspond to protective areas.

- Kaesong Castle

A 5 metre-wide area alongside the nominated wall sections has been designated as the core zone for the walls, with a further 15 metres nominated as the buffer zone. The nomination dossier does not include a map that allows close examination of the location and length of the nominated segments of walls.

Additional information supplied by the State Party in February 2008 specifies that the nominated portion of the Kaesong Castle walls is situated in a mountainous area and no urban development or construction is planned. There are some existing buildings located 5-10 m from the Inner Fort. In case they are rebuilt or rehabilitated, the State Party states that an agreement should be made with the relevant authorities responsible for cultural heritage preservation.

ICOMOS considers that the 5 metre core zone and 15 metre buffer zone seem arbitrary and do not correspond to the setting of the walls. The wall segment near the Namdae Gate runs through a built-up area within the city. Part of the segment (probably the best part of the wall) forms a part of the boundary wall of an institution (Party School) with restricted access. The proposed 5-metre-wide core zone is virtually non-enforceable here as buildings are constructed very close to (in some cases touching) the wall.

- Kaesong Namdae Gate

The Gate stands as an isolated monument in a roundabout at the intersection of two main roads of the city. The walls in this part of the city, of which the Gate has been a part, do not exist any more. The core zone boundaries include the road intersection and the buffer zone boundaries follow the backs of the buildings facing the intersection. Additional information supplied by the State Party in February 2008 specifies that the buildings facing the roads do not have negative impacts on this monument since their height is only 3-6 stories. The State Party states that any change or rehabilitation project should be agreed by the relevant conservation authorities. ICOMOS considers that the core and buffer zones do not sufficiently take into account the setting of this monument.

- Manwoldae

According to the State Party, the core zone includes all the essential elements and features of the property. The buffer zone includes part of the natural surroundings. ICOMOS considers that the proposed boundaries are adequate to express the values of this site. The proposed

buffer zone, although more comprehensive than for the other nominated properties in Kaesong, should be realigned to the north to include the mountain, and to the west to correspond to a watercourse and a road.

- Koryo Songgyunwan

The core zone tightly follows the site boundary wall while the buffer zone includes some parts and surroundings of the university site. ICOMOS considers that the definition of the buffer zone appears arbitrary, and without any apparent rationale.

- Sungyang Confucian Shrine and Academy

The boundaries of the core zone correspond to the walls that enclose the area. ICOMOS considers that the proposed buffer zone does not reflect any rational considerations. It is recommended that the boundaries of the buffer zone be extended to include the hills behind the main shrine building and to the north of the property. Although some vernacular houses located to the south of the property have been included in the buffer zone, this boundary could be extended to include all the single storey houses representing vernacular architecture.

- Sonjuk Bridge and Phyochung Monuments

These small structures are located in a park setting. ICOMOS considers that the boundaries of core and buffer zones do not correspond adequately to the setting of these sites.

- Haesonri Region (Mausoleums of King Wanggon and King Kongmin)

In both cases, the boundaries of the nominated monuments include the main architectural components and the buffer zones include the surrounding belt. ICOMOS considers that the proposed boundaries are arbitrary and do not adequately take into account the natural or cultural setting of the area. The core zone of the Mausoleum of the King Kongmin excludes part of the archaeological remains of Kwangthongbojeson Temple, located on the western part of the tomb complex, although the nomination dossier describes this temple as part of the complex.

- Pakyonri region (Taehungsan Fortress and Kwanum Temple)

According to the Management Plan, the nominated properties are located inside the Reserve of the Pakyonri Scenic Spot and therefore no separate buffer zone has been designated. No clear core zone has been demarcated either.

ICOMOS notes that the properties located in Kaesong are fragmented, mainly because of urban development that separates them from each other. It is quite difficult to discern the meaningful connections between these properties. On the other hand, the city still has a significant proportion of traditional buildings clustered in the central area that could be used as connecting elements by extensions to the buffer zones. For the Haesonri

region, a unified buffer zone including the two core zones could be considered.

While appreciating additional information provided by the State Party on 26 February 2008, ICOMOS recommends that many of the boundaries of the nominated monuments and sites and most of the proposed buffer zones should be reconsidered, in order to adequately protect the monuments and sites in their settings. Buffer zones should also take into account any significant vistas from and to the nominated properties.

ICOMOS considers that the boundaries of the nominated properties and their buffer zones are not sufficiently well justified, particularly with relation to the natural and cultural settings of each monument and site. It is therefore recommended that the State Party reconsider the boundaries of nominated sites and buffer zones in order to include all the significant heritage components and the cultural and natural settings of the nominated properties.

Ownership

All the cultural properties in the Democratic People's Republic of Korea are owned by the State.

Protection

Legal Protection

The main protective norms are:

- Presidential Decree N° 35, 1985, on the Careful Preservation and Management of Cultural Sites and Relics.

This Decree establishes that the sites and relics of culture constitute a priceless heritage and that their preservation and management is very important to build national pride and self-consciousness. The Decree establishes a regular system to conserve and manage cultural relics and sets out principles for their excavation and use.

- Law of the Democratic People's Republic of Korea on Protection of Cultural Property (8th April, 1994).

This Law establishes a system for protection and management of cultural properties for their preservation and enhancement. The Law regulates archaeological excavations and collection of cultural relics, evaluation and registration, preservation and restoration, and control.

These legal instruments are complemented by other specific national laws, among them the ones on environmental protection, forests and urban management. In addition, cultural properties in the Democratic People's Republic of Korea are evaluated for classification as National Treasures and Semi-National Treasures, which are protected by the state. All the properties included in the present nomination have been designated as National Treasures.

Effectiveness of protection measures

ICOMOS considers that, in general the nominated properties enjoy a high level of protection. As all the properties are owned by the government and are protected under the heritage law of the country, the control of the authority over the core and buffer zones are absolute.

ICOMOS considers that the protective measures for the property are adequate.

Conservation

Inventories, recording, research

The most recent and comprehensive records about the nominated properties are in "Tracing the Old Kaesong", published in 2003 and in "Illustrated Book of Ruins and Relics of Korea" (Vols. 10, 11, 14, 16 and 20) published between June 1991 and February 1996. These books and publications are kept in the Archaeological Institute of the Academy of Social Sciences and the Kaesong Cultural Relics Management Office. The survey report on the state of preservation of the historic sites in Kaesong City drawn up between 2001 and 2002 is kept in the Management Bureau for Cultural Relics Conservation.

The archaeological research on the sites is performed at the Institute of Archaeology and History of the Academy of Social Sciences, School of History of the Kim Il Sung University and the History Museum.

Present state of conservation

According to the State Party, the historic monuments and sites in Kaesong, despite damage over hundreds of years, have been preserved as they were. On-site managers regularly monitor the state of preservation and the environment of the sites. The properties have been preserved in good condition by the professional management offices under legal protection pursuant to Executive Order 35 of the Democratic People's Republic of Korea and the Law on Protection of Cultural Property.

The Palace and Imperial Fort built in earth and clay have not survived well apart from a 500 m stretch of the eastern clay wall of the Imperial Fort. The stone wall sections of the Inner and Outer Forts have survived less well but some stretches have been preserved as they were. Of all the gates, only Namdae Gate is preserved in its original state.

Taehungsan Fortress is in a good state of conservation, apart from the slightly crumbled part between the North and West gates and some broken sections between the West and South Gates. Concerning Manwoldae, there remain the platforms and base stones for buildings. It is difficult to find the traces of Palace Fort, an enclosure of Manwoldae, apart from some parts of its eastern sections. The base stones of some sites of the main group of buildings are well preserved. As Koryo Songgyunwan, Sungyang Confucian Shrine and Academy, Kwanum Temple and Namdae Gate are built of wood, they have been damaged by fire or other causes on several occasions, but restored each time. The present state of conservation is good after the regular system for preservation and management was established in 1950.

Sonjuk Bridge and Phyochung Monuments have been untouched since their establishment; the stone structures are in a good state of conservation.

The mausoleums were excavated for research that served as the basis for their restoration. The burial chamber of King Wanggon's Mausoleum is in a poor state of conservation: there are some cracks on the surface of the walls and drops of water have formed on the surface of the protective glass panels.

ICOMOS considers that the current state of conservation in all properties is generally good and may not need any major intervention.

Active Conservation measures

The nominated properties are the subject of a constant task of conservation, due to their high historical significance. The fact that they all belong to the State, and the coordination among different national and local agencies ensures a proper maintenance and conservation for the nominated properties.

ICOMOS considers that the current state of conservation of the monuments and sites in Kaesong is generally good and that active conservation measures are adequate to conserve the values of the properties. The state of conservation of the Mausoleum of King Wanggon is less satisfactory.

Management

Management structures and processes, including traditional management processes

The organisation responsible for the management of the nominated property is the Management Bureau for Cultural Property Conservation (MBCPC) of the Ministry of Culture, which is in charge of the preservation and management of the cultural relics of the country. It has specialized departments in charge of property, construction, science and technology, museums, scenic spots, natural monuments, etc. Among the specific tasks of the Bureau are to assess and register the properties, prepare regulations and policies related to protection, provide guidelines for management, organize the presentations and awareness rising activities for the promotion of cultural properties.

At the local level, the Section for Cultural Preservation of the Kaesong City People's Committee is in charge of the protection and conservation of the nominated property. Under the Guidance of the above-mentioned Bureau, the Section works on long-term and annual plans for the protection and management of the historic sites. It also guides and controls the public management institutions empowered to protect the sites in a responsible way. The Kaesong Cultural Relics Management Office and the Cultural Relics Management Office for the Mausoleum of King Wanggon are the organizations that directly undertake and perform the works of conservation and management of the sites, protecting them from any potential danger.

The on-site managers are responsible for the protection and management of the sites. They are qualified and have

the knowledge needed to conserve the sites and to guide visitors satisfactorily. In case of a risk that may affect the sites, they must immediately take measures and report it to their superiors.

There are other institutions that play a role in the management of the sites; they are socially assigned the protection and management of the sites and regularly help the cultural relics' management offices in managing the sites. They include various organisations, enterprises, cooperative farms and schools in the region and perform their work in close contact and under the direction of the Section for Cultural Preservation of the Kaesong City People's Committee.

In addition, there are Non-standing Committees for Preservation of Historic Relics and Remains organized at national, provincial and local levels. They meet once a year to discuss the national measures and the problems that have arisen in the conservation field, and take appropriate measures.

Policy framework: management plans and arrangements, including visitor management and presentation

Several plans direct the management of the property, among them:

- Master Plan for Land Development of Kaesong City, Kaesong City People's Committee, 2000
- Prospecting Plan for City Construction, Kaesong City Designing Institute, 2000
- Management Plan for the Pakyon Scenic Spot, 2005
- Annual Plan for the Bureau of Tourism, 2006

The Management Plan of the Historic Monuments and Sites in Kaesong has been developed by the Korean Cultural Preservation Centre (KCPC) authorised by the Management Bureau for Cultural Property Conservation (MBCPC) of the Ministry of Culture. The Plan gives light to the detailed programmes for enhancement of the conservation, protection and management of the sites, monitoring activities, repair works, landscaping the peripheral areas of the sites, disaster preparedness, improving scientific research, improvement of the site visiting conditions, work with local bodies and people, presentation and promotion of the sites and execution of budgets. The execution of the Management Plan is guided by the Management Bureau for Cultural Property Conservation, which conveys the relevant plans to the full-time management offices through the Sections for Cultural Preservation of the Kaesong City People's Committee and keeps fully acquainted with the results of their execution on a monthly, quarterly and annual basis.

While appreciating the efforts made by the State Party in relation to the development and implementation of a Management Plan, ICOMOS considers that the current economic transformation of the region has not been sufficiently considered and incorporated into the management system. This economic transformation is likely to cause social and cultural impacts that should be taken into account in a long-term planning system.

Some of the nominated properties are open to visitors (Koryo Songgyungwan, Sonjuk Bridge and Phyochung

Monuments, Sungyang Confucian Shrine and Academy, Mausoleum of King Wanggon, Mausoleum of King Kongmin, Taehungsan Fortress and Kwanum Temple). In some places guides have been appointed, and in others guides from the Kaesong Cultural Relics Management Office provide a mobile service. Visitors stay in hotels in Kaesong City and there are roads that connect the properties and sufficient parking areas. It is planned to build or extend existing facilities and to increase the number of guides. There are some policies and public programmes aimed at the presentation and promotion of the nominated properties.

Involvement of the local communities

The historic monuments and sites in Kaesong are among the most valued cultural relics of the country since they are related to a fundamental period of the history of the Korean peninsula.

Resources, including staff levels, expertise and training

The officials of the agencies for cultural heritage conservation are professionally trained in history and the natural sciences, and all the experts in charge of science, design and technology at cultural relics management offices are also graduates of higher education.

The Management Bureau for Cultural Property Conservation regularly organises training courses and visits for the site managers and technicians of the provincial and city jurisdictions.

The budget for the protection and management of the nominated properties is provided at the national and local levels. Equipment, funds and materials needed for large-scale repair projects are integrated into the national budget in coordination with the state planning agency and the financial institutions by the Management Bureau. Those necessary for routine and day-to-day management and small-scale projects are integrated into the local budget. Part of the revenue from tourism is allocated to the management of the nominated properties.

ICOMOS considers that, while the management system for the property is adequate, it is recommended that the Management Plan is revised to incorporate consideration of the future impact of the current economic transformation of the region.

6. MONITORING

The nomination dossier includes information about key indicators and procedures to monitor the state of conservation of the property. Key indicators are grouped according to a range of potential factors of risk and specific tasks; among them natural disasters, tourism pressures, development pressures, physical or chemical effects, repair and maintenance. For each indicator, periodicity is established.

The site managers are involved in monitoring activities. The Management Bureau for Cultural Property Conservation exercises direction and control over the monitoring activities. The organisations responsible for monitoring are the Kaesong Cultural Relics Management

Office and the Cultural Relics Management Office for the Mausoleum of King Wanggon; they appoint site managers for the individual sites, acquaint themselves with the management work, give work directions and take concrete measures. Site managers are directly in charge of the monitoring activity; they record the results and submit them in accordance with the daily, periodic and emergency reporting system.

ICOMOS appreciates the efforts made by the State Party in relation to the implementation of a monitoring system. ICOMOS therefore notes that it is necessary to improve the documentation techniques since photography is the main type of documentation method used so far. At the same time, ICOMOS considers that some proposed indicators do not give exact direction about what to measure; it is recommended that the indicators are reviewed and refined to provide clear identification of those items to be measured.

ICOMOS considers that the State Party has determined the basis for a monitoring system, but that some indicators should be reviewed, and improvements made to the associated documentation techniques.

7. CONCLUSIONS

ICOMOS considers that, on the basis of the additional information provided in February 2008, the State Party has demonstrated the significance of Koryo and its capital Kaesong within its historical context and in relation to the Korean peninsula and beyond. However, the nomination dossier and the additional information do not provide a sufficient justification for the selection of the nominated properties. ICOMOS further considers that, as proposed, the nomination has some issues related to the integrity and authenticity, and to the definition of boundaries of nominated properties and buffer zones.

The fact that the city of Kesong has continued its evolution and is today a modern city, causes the nominated properties to be only a reflection of ancient Koryo's capital. Even if some properties, i.e. Kaesong Castle walls and Manwoldae, allow a perception of the remains of the ancient capital, especially due to their locations with natural settings, some other properties, especially those located in the present city area of Kaesong, appear as an ensemble of scattered structures, preventing a feeling of completeness. ICOMOS considers that this problem is also partly an outcome of a lack of logical boundaries and buffer zones. Most of the designated buffer zones do not take into account the natural and cultural settings of the selected monuments and sites. At the same time, some interventions, especially those to the Mausoleum of King Wanggon, diminish the authenticity of the property.

Although the State Party has titled the nomination "Historic monuments and sites in Kaesong" it is clear that it is not intended to focus only on the urban heritage components, and that the categories and sub-categories set out in Annex 3 of the *Operational Guidelines for the implementation of the World Heritage Convention* are not applicable to this case. It is clearly a collection of monuments and archaeological sites that bear testimony, as an ensemble, of some relevant periods of this

historically important city. Accordingly, ICOMOS considers that, in order to ensure a better comprehension of the significance of these monuments and sites, the boundaries of the nominated properties should be revised in order to demonstrate a logical approach to the protection and appropriate interpretation and presentation of the nominated properties.

Recommendations with respect to inscription

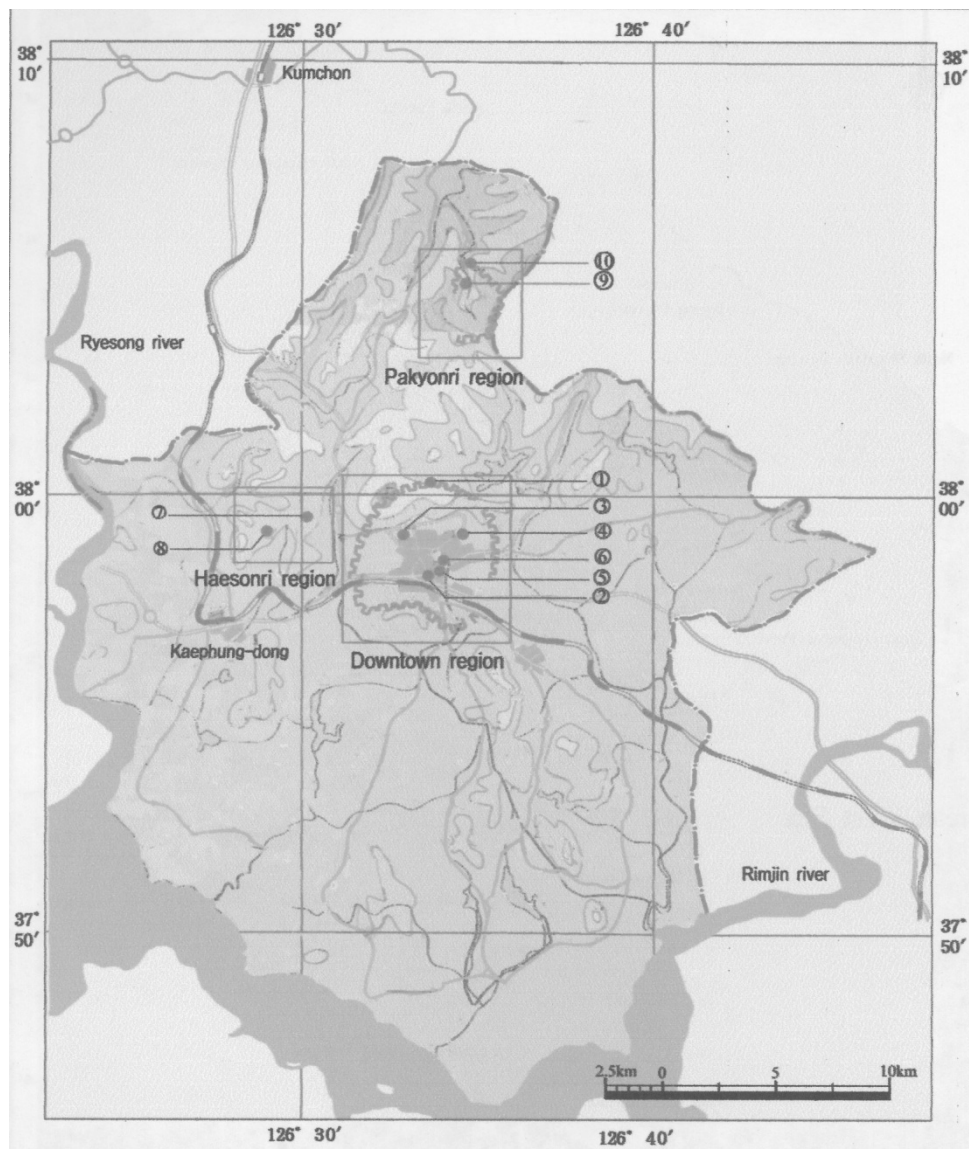
ICOMOS recommends that the examination of the historic monuments and sites in Kaesong, Democratic People's Republic of Korea, *be deferred*, in order to allow the State Party to:

- Reconsider and sufficiently justify the selection of the nominated properties as significant and representative examples of the Koryo Dynasty and its capital Kaesong.
- Redefine the boundaries of core and buffer zones in order to include all the significant heritage components and the cultural and natural settings of the nominated properties. This consideration could take into account the possibility of linking some monuments and sites in Kaesong by extending the buffer zones in order to encompass significant examples of traditional architecture.
- Ensure that potential threats to the values of the properties caused by future development can be managed by the definition of appropriate buffer zones.

As the core and buffer zones must be revised by the State Party, it is recommended that in case of a revised nomination, an on-site mission should be arranged in order to test the adequacy of the new proposed boundaries.

Furthermore, ICOMOS recommends that:

- The Management Plan should take into account the impact of the current economic transformation of the region and its potential effects on social and cultural aspects that could impact the nominated monuments and sites. This should be especially considered for properties located in Kaesong.
- In order to improve the monitoring system, it is necessary to review some indicators so as to define exactly what to measure, and to improve and update the documentation techniques.



- | | |
|---|--|
| ① : Kaesong Castle | ⑥ : Sonjuk Bridge and Phyochung Monument |
| ② : Kaesong Namdae Gate | ⑦ : Mausoleum of King Wanggon |
| ③ : Site of Manwoldae | ⑧ : Mausoleum of King Kongmin |
| ④ : Koryo Songgyungwan | ⑨ : Taehungsan Fortress |
| ⑤ : Sungyang Confucian Shrine and Academy | ⑩ : Kwanum Temple |

Map showing the location of the nominated properties



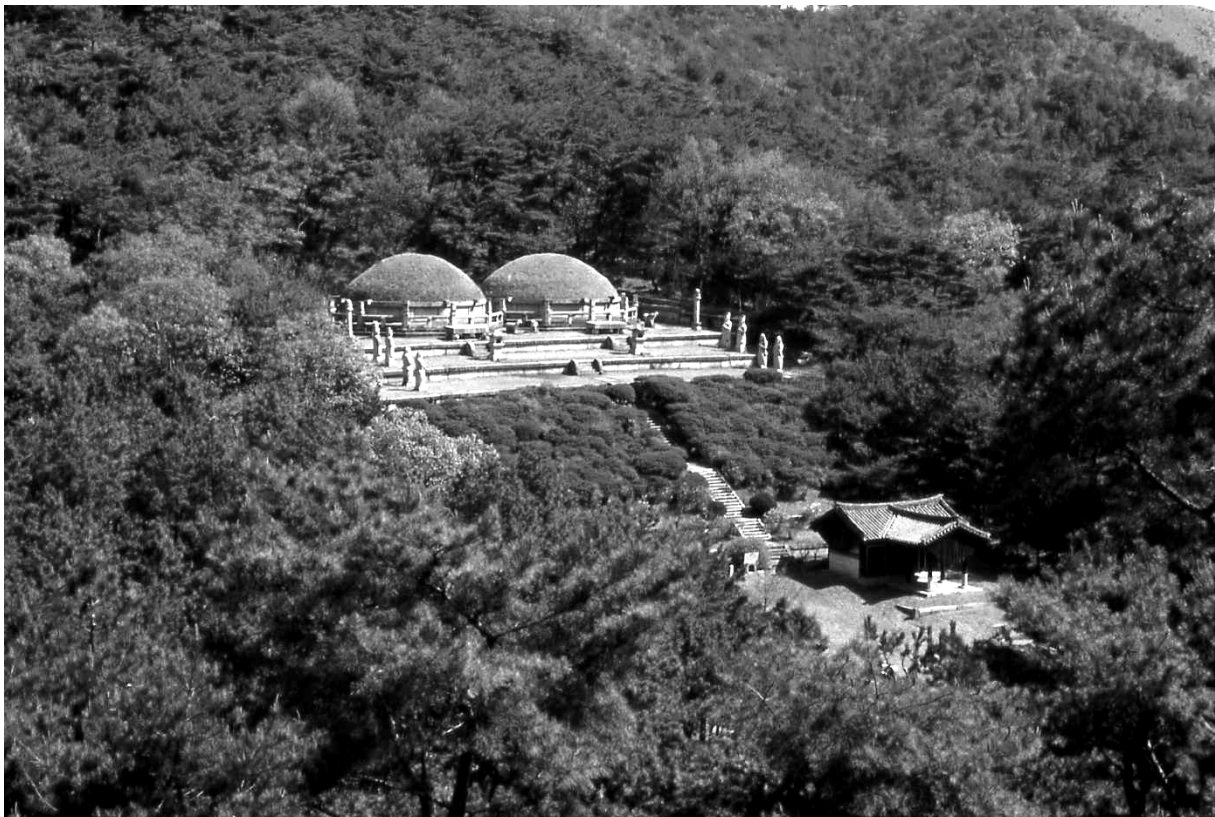
Kaesong Namdae Gate



Koryo Songgyungwan



Sungyan Confucian Shrine and Academy



Mausoleum of King Kongmin

Cultural Landscape of Bali (Indonesia)

No 1194

Official name as proposed

by the State Party: Cultural Landscape of Bali Province

Location: Bali Province

Brief description:

A loose cluster of ten sites across three geographical zones are nominated together as the material manifestation of Balinese philosophical thoughts, particularly *Tri Hita Karana*, the harmonious relationship between God, people and nature, and as representative of the *subak* system of water management.

Eight separate archaeological temples are scattered along a narrow corridor of the Pakerisan and Petanu rivers in the south-east of Bali; Taman Ayun, one of the principal temple complexes in Bali is located in the south and Jatiluwih Rice-Field Terraces lie in the centre of the island on the south-eastern slopes of Mount Batukaru. The property is seen as whole to represent the cultural landscape of Bali.

Category of property:

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a serial nomination of nine *monuments* and one *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005) paragraph 47, it is also nominated as a *cultural landscape*.

1. BASIC DATA

Included in the Tentative List: 18 January 2007

This mentions the possible addition of Pura Besakih temple that is not mentioned in the nomination dossier.

International Assistance from the World Heritage Fund for preparing the Nomination: 30 June 2001

Date received by the World Heritage Centre: 31 January 2007

Background: It is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens and Cultural Landscapes.

Comments on the assessment and management of the natural heritage values of this property were received from IUCN on 13 December 2007 and are related to the following issues:

- Typology of the property
- Comparative analysis
- Boundaries
- Management

This information was carefully considered by ICOMOS in reaching the final decision and recommendation in March 2008.

Literature consulted (selection):

Lansing, J. Stephen, *Perfect Order: Recognizing Complexity in Bali*, Princeton University Press, 2006.

Scarborough, Vernon L., Schoenfelder, John W., and Lansing, J. Stephen, "Ancient Water Management & Landscape Transformation at Sebatu, Bali", in *Indo-Pacific Prehistory Association Bulletin* 20, 2000 (Melaka Papers vol 4).

Schoenfelder, John W., *New Dramas for the Theatre State: The shifting roles of ideological power sources in Balinese Politics*, *World Archaeology*, volume 36(3), 2004.

Technical Evaluation Mission: 29 September – 7 October 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 17 December 2007 requesting additional information:

- on whether consideration had been given to nominating more of the attributes of the *subak* system;

- to support the choice of sites.

A response from the State Party was received on 26 February 2008 and the information provided is included in this report.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

Bali has a line of volcanoes running along an east-west axis from one end of the island to the other. The largest Mount Agung is in the east of the island. These dominate the landscape of Bali and have provided it with fertile soil which, combined with a wet tropical climate, make it an ideal place for crop cultivation. Water from the rivers that run all over the island has been channelled into canals to irrigate the land, allowing the cultivation of rice on both flat land and mountain terraces, with a traditional production of two crops each year.

Rice, the water that sustains it, and *subak*, the cooperative social system that controls the water have together shaped the landscape over the past thousand years and are an integral part of religious life. Rice is seen as the gift of god, and the *subak* system is part of temple culture. Water from springs and canals flows through the temples.

The nominated property consists of eight separate temples along the Pakerisan and Petanu Rivers, where only the temple buildings are nominated, a royal temple to the south and a separate area in central Bali that is part

of a *subak* system. The link between these sites is seen as the Tri Hita Karana philosophy.

The nominated property covers 662.68 hectares (about 55 square kilometres) and the ten buffer zones in total cover 4,735.48 hectares.

The nominated property consists of the following:

- *Temples along the Pakerisan and Petanu rivers:*
 - o *Pegulingan Temple*
 - o *Tirtha Empul Temple*
 - o *Mengening Temple*
 - o *Gunung Kawi Temple*
 - o *Kerobokan Temple*
 - o *Pengukur-ukuran Temple*
 - o *Tegallinggah Temple*
 - o *Goa Gajah Temple*
- *Taman Ayun temple*
- *Jatiluwi Rice-Terraces*
- *Intangible processes & associations:*
 - o *The subak system of water management*
 - o *The Tri Hita Karana philosophy*

These are considered separately:

Temples along the Pakerisan and Petanu rivers:

The Pakerisan and Petanu rivers in Gianyar Regency run almost parallel and flow into the India Ocean. Although comparatively close together, the temples are nominated separately each with a small buffer zone, some of which meet. None of the neighbouring villages or rice fields are included in the nominated areas.

Most Balinese temples are laid out in three concentric circles or yards. The inner mandala is the most sacred and represents the upper world of gods, the middle circle the world of human beings where religious ceremonies take place, and the outer circle the least sacred place for preparing rituals and linked to the everyday environment.

Several of the temples were 're-discovered' in the 20th century and reconstruction work has been carried out at six complexes. All the temples are now visited by tourists and most maintained by local communities at festival time.

Although these temples are not 'water temples' (see below) some do have associations with neighbouring *subaks*, although these are outside the nominated area.

- o *Pegulingan Temple*

The temple was established in the 9th century AD. It has two yards and some 34 shrines. Originally a place of worship for Buddhist, it then later developed as a place of religion for Hindus. Its octagonal stupa, reconstructed in the late 1980s, has eight sides representing eight wind directions, and consists of three parts, the foot, body and top, representing the worlds of god, men and nature.

This temple is related to the *subaks* Basangambu, Pakerisan Ulu, Tampaksiring. About 25 hectares of sawahs or rice fields, which belong to 69 *subak* members, are irrigated by water from springs near by. There is a shrine or *subak* temple called *Pura Ulu Suwi* located at the middle courtyard (*jaba tengah*) of the temple complex. which belongs to the Subak of Basangambu Pakerisan Ulu. There is an obligation on *subak* members to contribute rice and undertake work during the temple festival which occur around April every year. None of the *subaks* are in the nominated area.

- o *Tirtha Empul Temple*

Built in the 10th century AD, this temple surrounds one of Bali's most revered springs, the main sources of the Pakerisan River, which is used to irrigate the surrounding rice-fields. The temple has three yards, the outer one with a communal ablution area and garden, the inner yard containing a pool where visitors purify their souls and a large square, terraced altar in honour of Dewa Indra, the Hindu deity. Partly reconstructed between 1970 and 1990, all the shrines around the temple are arranged to face Mount Agung. The nominated area does not include the irrigation channels or fields of two *subaks* Pulagan and Kumba, further downstream in the territory of the village of Tampaksiring, which receive their irrigation water from Tirtha Empul's spring.

- o *Mengening Temple*

Built around a sacred spring above a steeply sloping riverbank on a tributary of the Pakerisan river, the Temple is dedicated to the Hindu trinity Shiva, Vishnu and Brahma and the Buddha. Part reconstructed in the 1980s.

The spring at Pura Mengening is used to irrigate about 40 hectares of fields in the *subak* Kulub in Tampaksiring. Like other *subaks* in the region, members are obliged to provide rice, a pig (100 kgs) and other offerings for the annual temple festival. None of the fields are in the nominated area.

- o *Gunung Kawi Temple*

The rock cut Gunung Kawi is set in a deep ravine overlooked by terraced rice-fields and coconut palms. It consists of a group of five temples on both sides of the Pakerisan River cut out of the brescia stone. Some of the structures are niches, others freestanding, cut from blocks. The earliest structures date back to the 11th century AD. All the structures are associated with water channels carved into the river bank. These were designed to be opened for purification ceremonies or closed as needed.

The rice fields around Candi Gunung Kawi belong to the *subak* Kulub Atas, at Tampaksiring. They extend to about 29 hectares. Like members of other *subaks* they have to provide rice, eggs, a pig and other offerings during the temple festival. None of the rice fields are in the nominated area.

○ *Kerobokan Temple*

The core structure of this small temple is carved into the wall of the eastern side of the Kerobokan River. In the centre is a hole from which water once emerged.

○ *Pengukur-ukuran Temple*

There are two groups of temples: one with gate, approached by megalithic steps, ponds and fountain cut into the rock on the west of the Pakerisan River, and the second a later 12th century complex in the valley above. In the latter is an altar carved to depict the search for life water. All the altars face Mount Agung. Much of the fabric was reconstructed from a ruin in 1985.

Several *subaks* are associated with this temple. These *subaks* include *subak* Sawa Gunung (11 hectares), *subak* Gepokan (9 hectares), and *subak* Petemon (7 hectares). The 104 *subak* members each contribute 1 kg rice, one duck's egg and money during the temple festival. None of the fields are in the nominated area.

○ *Tegallinggah Temple*

This temple also includes a gate, ponds and fountain and several rooms for meditation. It is cut into the western bank of the Pakerisan River. The upper pond is fed by water emerging through a hole. Part of the roof and steps to the gate have collapsed.

○ *Goa Gajah Temple*

Pura Goa Gajah or Elephant Cave Temple is on the east side of the Petanu River. It is a man-made cave, with the carving of a giant around its opening, its mouth serving as the entrance. In front of the cave are two ponds fed by an underground water source. Inscriptions suggest an 11th century date. It is now a Hindu temple. On another part of the site is a Buddhist altar. Most of the Buddhist section (on the lower riverbanks) was destroyed in the eruption of Mount Agung in 1963.

- *Taman Ayun temple*

Although built as a Royal temple in the early 18th century, it is used by all people. Architecturally it is influenced by East Java or Majapahit and Chinese styles. The temple is surrounded by a water-filled moat, planted with a type of lotus, within which is a flat area of grass and fruit and flowering trees, giving the impression of a park. In its inner yard are 29 shrines or alters, some with tall multi-tiered roofs. The temple was restored in 1934.

Subaks Batu Lumbung and Beringkit are related to the temple. Around 101 hectares of rice fields are irrigated from the water pond of the temple. There are no materials to be donated by the *subak* members to the temple. However, they have to conduct corvee to the temple during the temple festival. If there is troublesome occur in the rice fields, the *subak* members are making ceremony at the temple to solve or overcome the problems.

- *Jatiluwi Rice-Terraces*

The rice terraces along the contours covers some 2,233 hectares of land on the south-east of Mount Batukaru in Tabanan Regency the centre of the island. Above the terraces, outside the nominated area, the summit of the mountain is densely afforested. Dotted amongst the terraces are small shrines, to which the rice deities are invited at every important stage in the growing cycle.

- *Intangible processes & associations:*

○ *The subak system of water management*

In many parts of Bali irrigation for rice fields is still organized by networks of "water temples" that constitute an institutional system separate from the state. Water was managed in the name of the Goddess of the Crater Lake. The *subak* system was introduced into Bali from Java around the 9th century but only now survives in Bali. In total Bali has about 1,200 of these water collectives, which have over many centuries engineered the landscape of the island's rice terraces. Between 50 and 400 farmers manage the water supply from one source.

The water temples are at the centre of a delicately balanced system of cooperation between neighboring farmers that is steeped in symbolic ritual activities. Due to rigorous social coordination led by temple priests, pest levels are minimized and water sharing optimised in the rice paddies. The need for effective cooperation in water management links thousands of farmers together in hierarchies of productive relationships that span entire watersheds.

The *subak* system still prevails in the Jatiluwi Rice-Terraces, but the water temples and villages are not included in the nomination.

○ *The Tri Hita Karana philosophy*

The sites represent the Hindu-Balinese cosmological and philosophical concept of the *Tri Hita Karana*, which emphasizes the harmonious relationship between God, people and nature. This concept permeates Balinese daily life and activities, including spatial arrangements, relationships between social organizations and farming practices, and the *subak* system.

The Balinese believe that mountains are the places where God and divine ancestors live and water has special natural forces to nurture life. Temples are used as sacred places for the communication between God, people and nature but are also the meeting place between people and God or people and divine ancestors. There are no statues of God in the temple: people place themselves in the shrines provided for them.

The Tri Hita Karana philosophy is a reflection of cultural exchange between Bali and India over the past two millennia. In Bali people have been incorporated into the India cosmological dualism of the opposing powers of two immortal worlds of good and evil. The Tri Hita Karana philosophy is one of various views of the universe such as *Rwabhineda*, *Tri Samaya*, and *Tri Mandala* – see below.

There are three levels of spatial arrangement in which Tri Hita Karana doctrine is manifest: *micro-scale* (household and village temple), *meso-scale* (temple arrangement at a certain geopolitical area), and *macro-scale* (within the entire Bali). The nomination reflects two levels (micro and meso).

History and development

Bali has been influenced by successive cultural waves from outside the area. In prehistoric time, its culture was part of the ancient Austronesian culture of Southeast Asian characterized by a simple agricultural tradition. Metal technology arrived around 500 BC from Dongson in the Southeast Asian mainland. A few centuries before the beginning of Christian Era, Hindu culture was introduced to Bali from India and the newly introduced philosophical and cosmological concepts merged with prehistoric Balinese philosophies to produce local philosophies that have persisted to the present day. Among the various Balinese views of the universe, the concepts of *Rwabhinada* (dualism of opposites), *Tri Samaya* (continuity of past, present and future), *Tri Mandala* (tri-partite spatial arrangements) and *Tri Hita Karana* are the most important, with the latter being the most influential.

Around the 9th century the *subak* system was introduced from Java. This developed for around three centuries under a fairly centralised political system under which elaborate stone temples were built. Thereafter, for reasons that are still speculative, political control was decentralised into a plurality of smaller principalities that delegated power still further to *subaks* as they increased in power and influence.

The nominated properties have developed separately.

Temples along the Pakerisan and Petanu rivers:

The water of the Pakerisan River is believed to be sacred and many temples have been built along its bank, of which 7 are nominated. By contrast the Petanu River is thought to be cursed and represents the flowing blood of a king who disturbed the Balinese community. No temples are built along its banks, except for Goa Gajah on its tributary.

Few details are given in the nomination for the social history of the temples.

Pegulingan Temple

In 1983 part of a large stone stupa was uncovered. Excavation revealed its octagonal base and between 1985 and 1991 the stupa was reconstructed.

Tirtha Empul Temple

An inscription in the temples records that the temple was ordered by the king to be repaired in 962 AD and thus presumably dated to before his reign. How much dates to the time of its first construction is not clear. Part of the temple was damaged by an earthquake in 1972 and subsequently repaired but no records of this work

survive. Between 1983 and 1990 further restoration work was carried out by the Office for Heritage Conservation.

Mengening Temple

On stylistic grounds, this temple appears to have been constructed in the 11th century. Oral tradition records that an earthquake in 1917 caused some buildings to collapse. Following excavation and research the temple was reconstructed in 1982-3. The garden was planted in 1985. The temple is still maintained by the community in Saraseda.

Gunung Kawi Temple

Inscriptions in the temple suggest that its rock cut structures were constructed in the 11th century. They were rediscovered in the 1920s and are now visited by tourists and maintained by the local community.

Kerobokan Temple

The form and carving of the temple suggest it was constructed in the 12th century. Since the 1960s, when this temple became more widely known, it has ceased to be used as a temple. It is maintained by the local community.

Pengukur-ukuran Temple

An inscription on the gate of the temple records its construction in 1116, although this might have been on the site of an earlier building. Until 1984, this temple remained in ruins. After excavation, it was reconstructed in 1985. Some wood and stone structures in the temple complex were conserved between 1996 and 1998 by the Office of Archaeological Heritage Conservation.

Tegallingah Temple

The date of construction is not known. The nature of the carvings indicates that the temple was abandoned before it was completed. It was 'discovered' around 1950 when only the steps were visible. After excavation the temple was again abandoned after damage by an earthquake. Mapping of the site was started in 2002.

Goa Gajah Temple

This temple is thought to have been constructed in the 11th century. In the 1950s a large stone broken off the giant's face at the entrance to the cave was restored. Following archaeological excavations outside the cave in the 1950s, a large pond was reconstructed.

Taman Ayun temple

This temple was established in the 17th century by I Gusti Agung, the son of the Prime Minister, Gel-gel, who rebelled against the King, was defeated and fled. I Gusti became eventually the Lord of Mengwi in 1627 AD. He first built a palace and then in front the temple as a pura for honouring ancestors or kings. Later the building came to be used by all layers of society. Following wars between the Mengwi and Badung Kingdoms, the entire Mengwi royal family fled and the temple was abandoned. In 1911 after the family returned, the temple was

restored. Six years later it was severely damaged by an earthquake when buildings collapsed. In the intervening years the buildings have been restored or rebuilt with the involvement of their 'adopted' community from some 38 villages.

Jatiluwih Rice-Terraces

No historical records reveal how long the Jatiluwih community have been farming their terraced fields. The *subak* irrigation system has been in existence in the island since the 9th century and possibly since the 8th century when it was reputedly introduced from Java. Until 1960 irrigation of the Jatiluwih terraced fields was carried out using local materials: dams constructed of piled stones, dikes of raised soil and drains of bamboo. After 1960 the irrigation infrastructure was made permanent using cement in work carried out by the government, and in 1975 a concrete dam constructed by local people across the River Yeh Baat. Since then repairs to the main waterworks have been carried out sequentially by mutual cooperation and the dam restored in 1980. In 2005 the area was proclaimed a conservation area for both natural and cultural attributes.

Cultural Landscape of Bali Province values

The values of the nominated sites are associated with the physical manifestations of *Tri Hita Karana* and the *subak* system.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

Although there is no doubt that these ten nominated sites reflects the Balinese culture and beliefs, there is an integrity issue over the choice of temples and the extent of the landscape nominated.

None of the temples are water temples which reflect the *subak* system and therefore none relate specifically to the rice terraces. Landscapes, where the terraces and temples still work together do still exist, such as at Lake Batur where the system continues to be managed by the priests of water temples and the people of the village of Batur. Other examples are along the Oos and Petanu rivers, where there is a functioning network of 14 *subaks* centred on a Masceti regional water temple. A related royal inscription issued within a decade of 1178 AD by a ruler called Jayapangus, mentions about half of the *subaks* that now exist in the congregation of the Masceti temple. There is strong archaeological evidence for the antiquity of these water temples and *subaks*, none of which are nominated.

Only part of the mountain landscape is included within the nominated boundaries of the rice terraces: the upper forested parts of the mountain are excluded, even though these are the sources for the water that is used for irrigation of the terraces. The villages that farm the land are also excluded. Thus the *subak* system is only partly represented.

Very little of the landscape surrounding the temples has been nominated and thus the temples are to an extent cut off from their landscapes and cannot be seen as part of the cultural landscape.

IUCN states that: "the nomination document does not provide the criteria that were used to select the elements to be included in the nomination, and these need to be made explicit. ... IUCN believes that the cultural landscape is incomplete unless it includes all of the principle elements – the forested slopes, rice terraces, temples, and settlements."

Authenticity

The authenticity of the *subak* system and the respect for nature as exemplified by *Tri Hita Karana* philosophy is undoubted. In the rice terrace landscape, although the waterworks have been replaced by concrete this intervention has contributed towards sustaining the traditional systems that shaped the landscape.

Many of the temples have been rebuilt in the 20th century in response to earthquakes or many centuries of neglect. In some but not all cases this reconstruction has been based on excavation and recording. Most of the temples are archaeological sites (the exception is Taman Ayun) and although cared for by villagers and used for certain ceremonies are not still a key central part of village life.

ICOMOS considers that the conditions of integrity has not entirely been met as the collection of nominated properties does not represent satisfactorily either the ancient and persistent *subak* water system in all its facets, nor can it be seen to reflect the overall traditions of temple building in terms of reflecting the wealth of classical temples and their relationship with different elements of the landscape. In terms of authenticity, the temples and rice terraces reflect living systems although the use of most of the temples nominated no longer reflects living temple traditions as exemplified strongly elsewhere in the island.

Comparative analysis

The comparative analysis of the nomination dossier considers comparators for the rice terraces outside Bali. Some rice terraces exist in Sumatra and Sulawesi in the Indonesian archipelago but these are not managed collectively in a way that is similar to the *subak* system. The Rice Terraces of the Philippine Cordilleras, already inscribed on the World Heritage list, are considered to have similarly complex social systems but it is suggested that these are different as they have no Hindu influence. There is no mention of the rice terraces of China currently on the Tentative list.

What the comparative analysis does not do is seek comparators within Bali. This would have revealed areas in Bali that could be said to represent more fully the overall network of water temples and the full effects of the *subak* system as well as demonstrating its documented antiquity. ICOMOS also considers that a more thorough analysis could have shown how the *subak* system is unique and unparalleled.

For the temples, the comparative analysis also considers only temples outside Bali rather than within the island, and considers them separately from the landscape. The analysis suggests that there is a physical similarity with the temples of Ajanta and Ellora caves, India but that the Indian temples are not related to water as the Balinese temples are.

The analysis needs to address temples within Bali, both temples as a reflection of what is called the Classical period of Balinese architecture and as a reflection of the spectrum of temples and their relationship with the landscape. This would have shown that some important temples have been omitted. For instance the most influential and the largest Temple of Bali Province, Besakih temple, which sits on the sacred dominating Mountain Agung, has been excluded, as have temples on the sea, such as Tanah Lot Temple. Nor does the selection contain any of the "Sad (six) Kahyangan" temples at very specific and often beautiful spots on the landscape. Although the choice of these six is not universally agreed, Pura Besakih is generally accepted as the greatest of the Sad Kahyangan temples. Others are Pura Ulun Danu Batur, the huge "master water temple" on the rim of the Batur volcanic caldera, and Pura Penataran Sasih, a temple between the Petanu and Pakerisan Rivers that houses a 2000-year-old bronze drum and numerous small Classical sculptures. Other notable temples often considered Sad Kahyangan are the sea-cliff temple Pura Uluwatu and the mountain temple Pura Luhur Batukaru, near the western edge of the buffer zone for the Jatiluwih terraces site. None of these temples are mentioned in the analysis and should have been mentioned to explain why they had not been included in the nominated areas and thus how the choice of nominated sites was made.

In its supplementary information, the State Party stated that there are thousands of temples in Bali. Each temple has its own function and level in the complex Balinese temple system. 'Certainly it is not possible to make a comprehensive comparative analysis within Bali.' However a brief description was provided of what are called 'important temples', such as Besakih temple complex, Tanah Lot temple, Ulu Watu temple, and Batur temple. And a summary comparative analysis is given between those temples and the nominated ones. This emphasises that for the four important temples cited the community is not ready to nominate the sites.

In conclusion, the analysis does not assess the overall cultural landscape of Bali and its temples to justify the selection of sites for their association with *Tri Hita Karana* or the *subak* system, and the values suggested.

IUCN states that: "the nomination document does not provide a suitably detailed comparison of the proposed site with existing World Heritage cultural landscapes and other cultural landscapes worldwide and especially within Indonesia and South East Asia."

ICOMOS considers that the comparative analysis has not demonstrated the rationale for the selection of the nominated sites for their overall significance as part of the *subak* system, as a reflection of *Tri Hita Karana* and thus for the cultural landscape of Bali.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

The island's landscape:

- Is considered to be one of the most exotic in the world with extravagant rice-field terraces, combined with wonderful temples and settlements;
- Reflects the *Tri Hita Karana* philosophy of the harmonious relationship between people and their environment;
- Reflects the *subak* system of water management through temple priests, collective responsibility and respect for the land's resources;
- Is a most effective gravity-fed irrigated agricultural management system;
- Shows evidence of long interaction between Bali and India.

Although ICOMOS considers that parts of the Bali landscape do demonstrate all of the above, it does not consider that the nominated sites are the best exemplars of the wealth of temples that exist on the island, nor the cultural landscape with its complex water-temple *subak* system of irrigation. The above statement of outstanding universal value might therefore be relevant to a different selection of properties.

IUCN states that: "While the Bali Province is an internationally renowned cultural landscape, the nomination document does not clearly lay out the case for how this site represents a "combined work of man and nature". This needs clear articulation and justification under the appropriate World Heritage criteria."

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii), (iii), (v) and (vi).

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that the cultural landscape is a reflection of *Tri Hita Karana* which has been the main guidance for spatial and social arrangements, and that the Taman Ayun Temple has been influenced by Chinese architecture.

ICOMOS considers that although *Tri Hita Karana* philosophy continues to permeate much of Balinese life, what has not been demonstrated is how the particular sites that have been nominated reflect better than other sites the way temples and rice terraces were constructed and managed in line with its precepts.

ICOMOS considers that this criterion has not been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the cultural landscape reflects the *Tri Hita Karana* philosophy, and the *subak* water management system and that Taman Ayun Temple is a unique presentation of Balinese cosmology.

ICOMOS considers that although *Tri Hita Karana* philosophy continues to permeate much of Balinese life, what has not been demonstrated is how the particular sites that have been nominated reflect better than other sites the way temples and rice terraces as landscapes were constructed and managed in line with its precepts. How Taman Ayun is a unique reflection of Balinese cosmology is not demonstrated.

ICOMOS considers that a landscape that demonstrates the full extent of the *subak* system over time has the potential to justify this criterion. In this nomination, however, only part of the *subak* system is reflected in the rice terraces; none of the nominated temples are water temples and the temples and villages associated with the Jatiluwih Rice-Terraces have not been included in the nomination.

ICOMOS considers that this criterion has not been justified.

Criterion (v): be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

This criterion is justified by the State Party partly on the grounds that the rice terraces reflect the *subak* system, which is an ingenious and effective adaptation of the rugged volcanic landscape and in a monsoon climate, and which is now under threat from rising land prices and tourism structures.

The criterion is also justified on the grounds that the temples along the Rivers Pakerisan and Petanu reflect a harmonious relationship between people, god and nature and that they too are now under threat from environmental factors and pressure from tourism.

ICOMOS considers that, as stated above, a landscape that reflects the extent of the *subak* system could have the potential to justify this criterion. What has been nominated is only part of that system. On their own, ICOMOS does not consider that the temples, which are nominated separately from each other, can be seen as a landscape or as part of the rice terrace landscape.

ICOMOS considers that this criterion has not been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

This criterion is justified by the State Party on the grounds that the landscape of Bali is a direct and tangible expression of ideas and beliefs which crystallise the *Tri Hita Karana* philosophy.

ICOMOS considers that many aspects of the Bali landscape reflect the *Tri Hita Karana* philosophy, and other philosophies, but what has not been demonstrated is why the nominated sites do so better than other parts of the landscape.

ICOMOS considers that this criterion has not been justified.

ICOMOS does not consider that the criteria and the Outstanding Universal Value have been justified for the properties nominated. ICOMOS does however consider that a landscape that reflects the extent of the unique, effective and persistent *subak* land management system, which in turn reflects *Tri Hita Karana* and other philosophies, has the potential to justify certain criteria and demonstrate outstanding universal value.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

Perhaps the most fundamental threat is to the water supply of the rice terraces in some parts of the island arises from water extraction to supply rapidly growing towns which reduces the flow to the lower lying terraces.

The dossier also identifies as threats to traditional rice terraces rising land prices as a result of tourism development, changes in land ownership, overhead wires and the construction of restaurants and shops.

Some buffer zones are facing high tourism development pressure. Land now fetches high prices when sold for tourism functions and the construction of tourism facilities is increasing. Tourist souvenir markets are located along the entrance roads to some temples such as Tirtha Empul, Gunung Kawi Rock Cut Temple and Taman Ayun Temple. Unplanned and uncontrolled development around Taman Ayun is said to have impacted adversely on its natural surroundings.

ICOMOS considers that detailed management policies for these threats need to be addressed urgently in order to protect the sites.

Re-building

The dossier acknowledges that reconstruction work can sometimes alter buildings though the use of inappropriate materials, changes in plan or lack of research which can lead to mistaken roof shapes being constructed.

Lack of coordination between departments is said to contribute to these problems.

Environmental pressures

The damp climate of the Pakerisan river basin affects the surface of the stone temples. Roots of ancient trees can also cause collapse of the river banks.

The rice terraces could be affected by lack of management of the forests above the terraces (which are not part of the nominated area).

Impact of climate change

Climate change could affect the rice terraces adversely, if rainfall was either severely increased or decreased.

Risk preparedness

Bali is a volcanic island and the area is also within an earthquake zone. No specific measures are in place to address major catastrophes.

ICOMOS considers that the main threats to the property are developmental pressures in the buffer zone for which protective policies are yet to be developed.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The property is nominated as a cultural landscape but made up of ten separate sites: eight temples along the Pakerisan river, the Taman Ayun royal temples and the Jatiluwih Rice-Terraces. ICOMOS does not consider that as a group these sites can be said to be exemplars of the values put forward in the nomination.

ICOMOS considers that the boundaries of the core and buffer zone of the nominated property do not adequately reflect the values suggested nor can they be seen as exemplar sites representing the cultural landscape of Bali.

Ownership

Taman Ayun Temple belongs to the Royal family. The remaining temples and rice terrace landscape are in private ownership apart from the Tegallingah Temple which belongs to the Office of Archaeological Heritage Conservation in Gianyar.

Protection

Legal Protection

The nine nominated temples have been registered as Archaeological Sites and Monuments under the Cultural Heritage Properties Act of 1992. As mentioned in the Management Plan, the boundaries of the sites are loosely determined without legal status. Jatiluwih Rice Terrace does not have legally designated status but is protected under the Regulation of the Regent of Tabanan No.9 for

the Conservation of *Subak* Jatiluwih and its surrounding areas.

Traditional Protection

Most of the nominated temples are owned by the villages and all village members of the clan are obliged to care for community properties. The water, social, economic and landscape management *subak* system, as described above, is a supreme example of persistent and successful community management of rice fields.

Effectiveness of protection measures

Overall the legal measures in place to protect the nominated site protect the fabric rather than the processes that underpins the fabric. The latter is protected by traditional processes.

ICOMOS considers that the legal and traditional protection in place is adequate.

Conservation

Inventories, recording, research

The Management Plan acknowledges the need to carry out a detailed inventory of the sites as baseline for conservation.

Present state of conservation

On site conservation needs to be improved in several archaeological sites. In Goa Gajah Temple, there is water seeping down from the top and eroding the rock cut remains. In Tegallingah, there is a large amount of water running down from the fish ponds above and cutting deeply into the rocks.

Active Conservation measures

Overall, the traditional community based conservation of the sites, especially the rice terraces, is successful. Traditions play a dominant position in daily life. Temples are still actively used and the sense of the place is protected by the local communities working collectively.

The Office of Archaeological and Heritage Conservation in Gianyar is in charge of the conservation of the nominated sites. The office is more focused on the abandoned archaeological sites which are located far away from local villages and are inconvenient for them to maintain. In most temples, the villagers offer free labour to clean and repair the temples. They also provide traditional materials, craftsmanship and techniques to restore the temples which are paid for by the Office.

ICOMOS considers that a base-line inventory of the sites and their conservation is needed from which conservation projects for some of the temples can be developed to address erosion of fabric.

Management

Management structures and processes, including traditional management processes

A coordinating body is being put into place to ensure the management of the overall nominated area. The Ministry of Culture and Tourism through the Office of Archaeological and Heritage Conservation in Gianyar and the Cultural Board of Bali Province will be the two leading agencies in the coordinating body. Stakeholders from universities, customary villagers, government agencies, NGOs and private sector will be presented on the coordinating body which will also be advised by a Forum of wider stakeholders.

Before the coordinating body becomes operational, the Office is the responsible agency building up connections between central government, provincial government, local government and other bodies.

Policy framework: management plans and arrangements, including visitor management and presentation

A Management Plan has been prepared and submitted. This plan has no statutory basis but provides a framework for action and is a commitment from the stakeholders who developed it. The Plan identifies key management issues and sets out management policies and strategies for conservation, landscape change, tourism, community development etc. These highlight the need for more research, the need for a conservation plan for the temples, a review of tourist development, the need for community empowerment programmes and the need to establish a coordinating body. The final part of the plan sets out an implementation programme with short, medium and long-term actions and responsible authorities. No resources needs are given.

Success of the plan will clearly depend on an effective coordinating body being established, on adequate resources being identified and on detailed policies concerning the issues of new development, land transfer and change of use in buffer zones being developed as a matter of some urgency. Overall for the success of the plan there will need to be strong support and involvement of local communities.

The Management Plan has not yet been officially approved. The government is said to wish that the inscription of the property will promote the completion of the Management Plan and ensure that the local policies are developed for appropriate conservation.

Bali is one of the most popular tourism destinations in the world, and there are already a large number of guidebooks on Balinese natural and cultural features, including the nominated sites. However, there is little formal on-site interpretation or presentation of the history, culture or religion of the sites. It is understood that there are plans to address education, research, interpretation and presentation of the Balinese cultural landscape heritage and these should be covered by the Management Plan.

Involvement of the local communities

During the preparation of the nomination intensive work of public participation has been undertaken by the government authorities. The concept of World Heritage has been widely interpreted and accepted by stakeholders and there is support for the nomination.

Resources, including staffing levels, expertise and training

Resources come from entrance fees to the temples, from customary villages, from Central, Provincial and Local government and from private donations.

Traditional craftsmanship is used to repair the temples and keep the irrigation systems in order. The need for more training is identified in the dossier to cope with complex conservation issues and to minimise re-building. Institutions such as the Department of Archaeology, Udayana University, the Bali Heritage Trust and the Office for History and Archaeology in Jakarta could all provide technical expertise.

ICOMOS however considers that in the medium term, it could be necessary to have on site people with professional expertise for on-going advice and monitoring of sites with complex conservation requirements.

On management issue, IUCN states that: "The nomination document lacks a satisfactory discussion on the proposed management of the site. Of particular concern are the potential impacts of tourism on the authenticity of the site itself and on Balinese culture. While the document mentions this threat, it does not indicate how it will be dealt with. IUCN also has concerns about the coordinating body that is to manage the site, especially noting that the communities have played a strong role in the past in managing these sites, and that this should continue, perhaps with some adjustments to respond to national and international interests as required."

ICOMOS considers that the Management Plan is well developed and targeted. It needs to be approved and implemented. Successful implementation will depend on continued commitment from local communities and adequate resources. There is a need for the urgent development of policies to address developmental threats. ICOMOS considers that the management system for the property is adequate but could be extended to include on-site professional expertise to address the complex conservation problems facing some of the sites.

6. MONITORING

A detailed set of indicators for monitoring the sites has been developed. These cover ecology, archaeology, farming, settlement and cultural practices.

ICOMOS considers that the monitoring systems are well targeted.

7. CONCLUSIONS

The *subak* system which is now unique to Bali still flourishes in parts of the island. The system appears to have developed slowly over a period of around 500 years, and allows a highly intensive rice production system based on small scale decentralised political systems. At the centre of the *subak* system are the farmers, the repository of traditional agricultural and ecological knowledge that underpins Bali culture. Thus system is fragile and highly structured. Farmers meet regularly to decide collectively on a myriad of small tasks that ensure framing is in tune with the landscape and optimises resources. The focus of the system is the water temples, and around these temples ceremonies take place at certain times of year.

The *subak* system encompasses land, water channels, fields, terraces, forests, temples, villages and tracks. It is the key to understanding the development of landscape in Bali. ICOMOS considers that a nomination to reflect the cultural landscape of Bali should be based on all the elements needed to express that system. Currently what is nominated is part of a *subak* landscape – the rice terraces without their supporting water temples, villages, and water source. This reflects the physical layout of the fields rather than representing the complexities and subtleties of the *subak* system.

As well as the rice terraces, the nomination includes a selection of temples along the Pakerisan and Petanu Rivers. These temples, particularly Tirtha Empul, reflect the Classical Period of temple building between the 9th and 12th centuries when Bali was divided into centralised kingdoms, and are royal temples rather than water temples. As a group or as a group with the rice terraces these temples cannot be said to represent the cultural landscape of Bali.

All the parts of the nomination are said to reflect *Tri Hita Karana* through the close association between the buildings, terraces and the landscape – particularly water. This is one of the philosophies that guide all aspects of life in Bali – the others being *Rwabhinada* (dualism of opposites), *Tri Samaya* (continuity of past, present and future), and *Tri Mandala* (tri-partite spatial arrangements). The whole cultural landscape of Bali reflects these three philosophies – the nominated sites are not exceptional in that respect.

ICOMOS considers that a nomination for the cultural landscape of Bali should encompass an irrigated landscape based on the *subak* system and including a network of water temples in an area still managed by the local community in ways that have persisted for at least 800 years. Such an area should reflect the strong north-south orientation of the water catchment areas and all layers of the system from the high volcanoes, through the forested water retention zones to the terraces, settlements and water temples.

Considerable research has revealed areas where the system continues to be managed by the priests of water temples and where there is strong historical and archaeological evidence for the antiquity of the systems. Consideration could also be given to linking a site to Pura

Ulun Danu Batur, the huge "master water temple" on the rim of the Batur volcanic caldera.

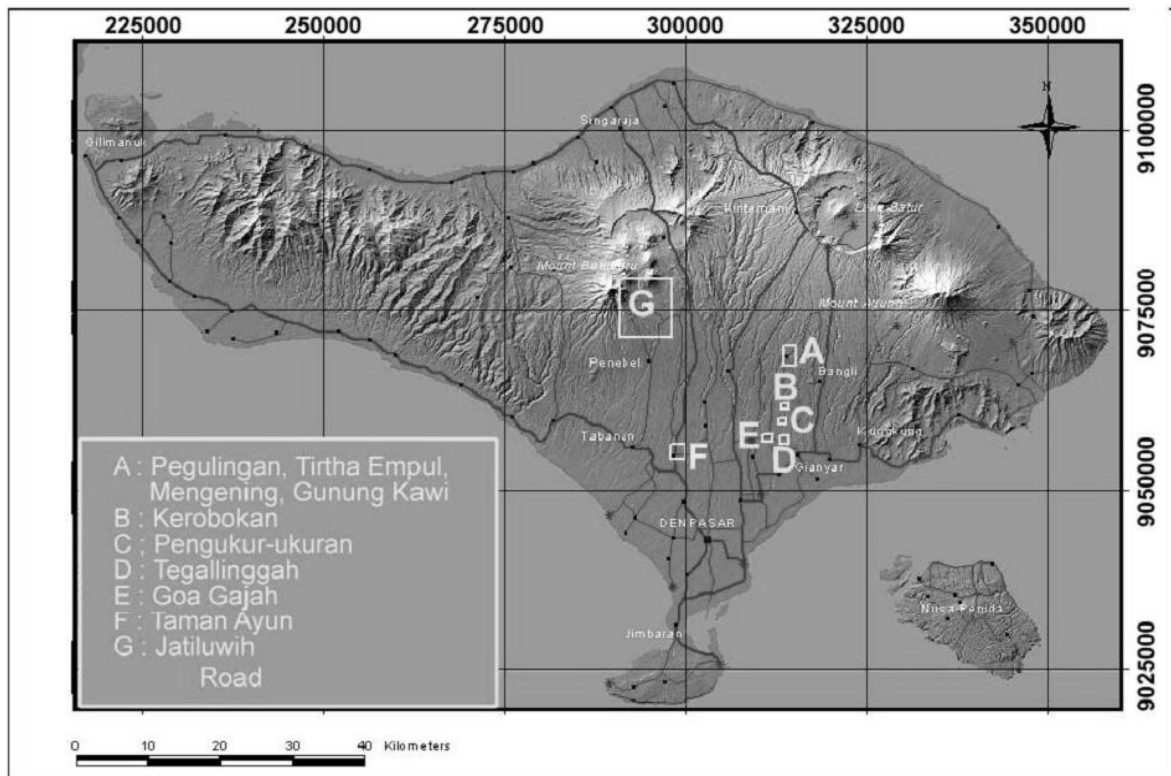
Such a nomination would need to be supported by an approved management plan that complemented traditional management and was based on adequate inventories, put in place conservation approaches, addressed identified threats particularly from development and the impacts of development, and had adequate resources.

Recommendations with respect to inscription

ICOMOS recommends that the examination of the Cultural Landscape of Bali Province, Indonesia, to the World Heritage List be *deferred* in order to allow the State party to:

- Reconsider the choice of sites to allow a nomination on the cultural landscape of Bali that reflects the extent and scope of the *subak* system of water management and the profound effect it has had on the cultural landscape and political, social and agricultural systems of land management over at least a millennia
- Consider re-nominating a site or sites that display the close link between rice terraces, water temples, villages and forest catchment areas and where the traditional *subak* system is still functioning in its entirety and managed by local communities
- Put in place a management system that aims to sustain traditional practices and deflect inappropriate development or the impacts of development

ICOMOS considers that any revised nomination with revised boundaries, would need to be considered by a mission to the site.



Map showing the location of the nominated property



Rice terraces



Kerobokan Rock Cut Temple



Tirtha Empul Temple



Traditional ceremony

Armenian monastic ensembles (Iran)

No 1262

Official name as proposed

by the State Party: The Armenian Monastic Ensembles of Iran

Location: Provinces of West Azarbayjan and East Azarbayjan

Brief description:

The monastic ensembles of St. Thaddeus and St. Stepanos, and the Chapel of Dzordzor, are the main heritage of the Armenian Christian culture in Iran. They were active over a long historical period, perhaps from the origins of Christianity and certainly since the 7th century. They have been rebuilt several times, either as a result of regional socio-political events or natural disasters (earthquakes). To this day, they remain in a semi-desertic environment in keeping with the original landscape.

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 three *group of buildings*.

1. IDENTIFICATION

Included in the Tentative List: 25 May 1997

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

Date received by the World Heritage Centre: 31 January 2007

Background: This is a new nomination.

Literature consulted (selection):

Der Nersessian S., *L'art arménien des origines au XVIIe siècle*, Arts et métiers graphiques, Paris 1977.

Erlande-Brandenburg A., "La stéréotomie: l'Arménie" in A. Chastel et al., *Le grand atlas de l'architecture mondiale*, Encyclopædia Universalis, Paris 1988, p. 184-185.

Khalpakhchian O.Kh., *Architectural Ensembles of Armenia, 8c.BC – 19c.AD*, Iskustvo, Moscow, 1980.

S. Stephanos, *Documents of Armenian Architecture*, No.10, Milano, 1980.

S. Thadei' Vank., *Documents of Armenian Architecture*, No.4, Milano, 1971.

Vagharshapat, *Documents of Armenian Architecture*, No.23, Italy, 1998.

Technical Evaluation Mission: 4-13 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 6 December 2007 about the following points:

- Request for further information about the authenticity of the reconstruction of the Chapel of Dzordzor following its removal to another site;

- Request for more detailed maps for the nominated properties, showing in particular if the villages and cemeteries are included;

- Request for maps and description sheets of the nominated villages and cemeteries;

- Request for information about tourism development projects linked to the nominated property;

- Request for an impact study concerning economic development projects for the Jolfa zone near St. Stepanos;

- Request for a schedule for the introduction of the management plan.

ICOMOS sent a second letter to the State Party on 17 January 2008 to ask for additional information about the role of the region in the management plan.

In reply from the State Party, ICOMOS received on 27 February 2008 a set of plans and a dossier answering its questions.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The nominated property consists of three monastic ensembles of the Armenian Christian faith. Two are apparently complete and fortified; the third has been reduced to a chapel. They were created by the Armenian religious culture over the course of its history and its establishment in the north-east of present-day Iran (provinces of East and West Azarbayjan). Each zone centres on a major architectural property which is the main reason for the nomination, but also includes several complementary elements, either built or in ruins: annex chapels, cemeteries and villages which were in the past associated with the monastic way of life.

1- The fortified monastic ensemble of St. Thaddeus

The zone of the nominated property for this ensemble comprises two distinct parts:

- the main monastery zone (29.85 hectares), and four associated chapels,
- the Chapel of Sandokht zone about 2 km to the south-east of the monastery (1.98 hectares).

The main zone comprises the monastery, two cemeteries (one religious and the other public), and three annex chapels. It is situated on a promontory, in a loop of the River Makuchay (or Baron), at an altitude of

2,200 metres, about twelve kilometres from the town of Maku.

The monastery itself comprises three adjacent parts: the monastic ensemble proper, which is almost rectangular in shape (64 x 51 m), an ensemble made up of a dozen annexes built for specific functions, and a closed external courtyard for pilgrims and visitors. The monastery is fortified by a large defensive wall, reinforced by angle towers forming defensive circular salients. Some forty monastic cells and rooms are adjacent to the fortified enceinte wall, and there is an interior courtyard.

In the centre of the inner courtyard is the main religious ensemble, with the same alignment as the fortified rectangle. Its largest external dimensions are 41.7 m in length, 23.6 m in width, and 25 m in height for the central bell tower. The ensemble is formed successively of:

- A monumental entrance porch supported by four rectangular pillars;
- The central church known as the "White Church" in Greek-cross form supporting, at the crossing, the umbrella dome of the central belltower, on a polygonal tambour;
- The "Black Church", forming the heart of the spiritual ensemble; it too has a dome.

The external decorative elements include, particularly in the case of the Black Church (the oldest), the stereotomy which is typical of Armenian architectural art, with external facings cut out of stones in different tones. For the other two parts, which are more recent, rich internal and external decorations are made up of low-reliefs in niches or form panels. They present a large number of Christian Armenian and Persian themes, bearing witness to the mixture of cultural influences.

There are three chapels to the north-east (nos. 1, 2 and 3).

- The first is rectangular (5 x 8 m) with an entrance, a short nave and an apse. It is in ruins.
- The second is of the square type (4.6 x 5 m), and is also in ruins.
- The third is slightly larger (7 x 12 m) and better preserved. It is of the basilica type, with a small cupola in the middle of the nave.

The village includes chapel no. 4. It is a rectangular building of 4.5 m x 7.10 m with a vaulted roof with an elevation of at least 3 m. The chapel is reputed to have been built on the site where St. Thaddeus died, but it does not form part of the nominated property.

Finally, the St. Thaddeus ensemble is completed by a second zone including the Chapel of Sandokht (chapel no. 5), situated to the south-east of the monastery, about two kilometres away. Its plan is rectangular (5.10 m x 6.80 m). Two cemeteries are associated with this chapel, in one of which there is a sarcophagus.

2- Fortified monastic ensemble of St. Stepanos (St. Stephen)

This second ensemble in the nomination is situated in the gorges of the River Araxe (or Aras) in a spectacular landscape. The river forms the border with the Republic

of Azarbayjan (Nakhchivan Autonomous Republic). The monastic ensemble is located close to main royal road which in this region includes important traces of the Seljukid and Safavid periods.

The nominated property here includes three zones:

- the central zone of the fortified monastery of St. Stepanos (72.06 hectares).
- the downstream zone of the village of Darresham, its cemetery and its church, close to the River Araxe, 2 km from the monastery (10.85 hectares).
- the upstream zone of the Chupan chapel, next to the River Araxe, some ten kilometres from St. Stepanos and not far from the town of Jolfa (1.18 hectares).

The main monastery zone is situated on a steep slope, which gives it an impressive appearance, as a result of its combination of religious and defensive architectural features. The fortified ensemble is rectangular in form (48 x 72 m), and itself includes two adjacent parts. One consists of the church, and the other is devoted to the monks' cells and monastic life. Round towers reinforce the fortified wall angles.

The external dimensions of the church are 27 metres in length and almost 25 m in height. The entrance has four square pillars, as at St. Thaddeus, but above it here there is a bell-tower with two levels, the first of which is rectangular, and the second has six columns supporting a domical vault. The church itself has a Greek cross form, with in its centre a vast umbrella dome (cuspidate dome). The external walls have freestone facing which is typical of Armenian religious architecture, but they also have niches on one of the facades, one of which is deep and is directly inspired by Persian art. There is a great deal of internal painted decoration, particularly on the umbrella dome. The paintings are directly inspired by the cathedral of Echmiatsin, near Yerevan, but they also borrow motifs from Iranian iconography. They are an example of the interpenetration of the Christian and Islamic cultures.

The second part of this zone is the ruined village of Darresham and its cemetery, at a confluence in the midst of gorges. The village was definitively abandoned in 1915, during the conflict with the Ottomans. It is an ideal site for research into Armenian culture (organisation of the village, construction techniques, etc.). The only building still standing and conserved is the church, built on a basilica ground plan. Four central pillars support a cupola.

This zone includes the cemetery of the village, in which some of the tombs date from the 16th century.

The Chupan (or Shepherd) chapel is located on the path from Jolfa to the monastery. It is quite close to the entrance of the town of Jolfa (2 km away) and is quite well conserved. With a rectangular ground plan (5.5 m x 6.5m), it has a dome supported by a tambour, and annexes which are in ruins.

3- St. Mary's Chapel, Dzordzor

This third ensemble of the nominated property is in the Makuchay river valley, downstream from St. Thaddeus. It includes the chapel as it exists today (0.79 hectares).

The chapel is the remains of what was once a large monastic ensemble but which has now been abandoned. Initially placed at the confluence of two rivers, the chapel was moved stone by stone to a site 600 metres away so that it would not be flooded when a dam was built.

History and development

Amongst the three monastic ensembles of the nominated property, the oldest is St. Thaddeus. Legend suggests that this thaumaturgic apostle died and was buried here (1st century AD), and that Saint Gregory, father of the Armenian church, created a place of worship here (4th century AD). No specific historic or archaeological element, and no indication in the buildings themselves, has however provided confirmation of this founding narrative to date.

The first mentions in the records confirm the presence of an Armenian Christian bishop in the 7th century in the Maku valley, and then more precisely the monastery of St. Thaddeus itself, in the 10th century, as the seat of the diocese. It was also in the 7th century that the monastery of St. Stepanos was founded (1st trace in 649), and a new church was built in the 10th century. It is recorded as a centre of culture and Christian faith in a period of independence and development for Armenia (885-1079). St. Thaddeus was then one of the major sites of Armenian spiritual life.

Various regional conflicts and invasions in the Middle Ages then seriously damaged the two monasteries on several occasions: that of St. Stepanos during the wars between the Seljukids and Byzantium (11th and 12th centuries), and that of St. Thaddeus during the Mongol invasions (1231 and 1242). The new sovereign of Persia, Hulagu, and following him the Ilkhans dynasty adopted a favourable stance towards the Christians, and the monasteries were restored (second half of the 13th century). A durable peace agreement was signed between the Armenian church and the Ilkhans. During the 13th and 14th centuries the monasteries were extremely influential, particularly in relation to the Christian missions to the West.

Bishop Zachariah and his powerful family undertook in 1314 the construction of a vast monastic ensemble, slightly upstream of St. Thaddeus, on the River Makuchay at Dzordzor. It continued a more modest and earlier religious edifice whose archaeological vestiges go from the 10th to the 12th centuries, and reveal a Byzantine influence. St. Thaddeus was destroyed at around this time by an earthquake (1319). Its reconstruction was immediately undertaken by Zachariah. The two monastic ensembles were completed during the 1320s. St. Stepanos then reached the brilliant apogee of its cultural and intellectual influence (14th century). Large numbers of artistic and literary works were produced there at that time, consisting of paintings and illuminated manuscripts whose subjects were religious, historical and philosophical. Several of the original iconographic and literary works of St. Stepanos have been conserved (Yerevan, Venice).

Protected by the fortress of Maku, the region was not affected by the wars of Tamburlaine against the Ilkhan dynasty.

At the start of the 15th century, the new dynasty of the Safavids confirmed its protection for the Armenian Christians. The region however became a target for conquest for the Ottomans, who controlled Central and Western Armenia (1513). The monastic centres of the Western part then went into decline (16th-17th centuries); the Shah Abbas decided to depopulate the frontier zone in 1604 for strategic purposes. 250,000 to 300,000 Armenians then emigrated to central Iran, and the monasteries were abandoned. The monastic ensemble of Dzordzor was partially demolished, and only the chapel was left standing. However, as the Safavids consolidated their power against the Ottomans, the monasteries were reoccupied and restoration work was undertaken from 1650, at St. Thaddeus and then at St. Stepanos. In around 1700, the monastery of St. Stepanos was described by the French traveller J.-B. Tavernier as a reliquary of Armenian culture: an ossuary has just been unearthed during an excavation (2005).

At the end of the 18th century, the region was a meeting point for the ambitions of the Russian, Ottoman and Persian empires. Territorial balances were modified and the Armenian communities found themselves at the heart of the conflicts.

Initially, the new Persian dynasty invaded Georgia (capture of Tiflis, 1787). During this campaign, a large number of Armenian religious edifices were sacked, including St. Thaddeus.

The taking of Yerevan by the Russians in 1808 pushed the frontier back to the River Araxe, splitting the region into several zones under Turkish, Persian and Russian administrations. Forced population movements took place towards the Russian part. However the Qadjar dynasty protected the Armenians, encouraging a trend towards restoration and reconstruction of the religious edifices. At St. Thaddeus, the White Church was built in its present-day (1814); St. Stepanos was rebuilt between 1819 and 1825 and the village of Darresham was bought by the Armenian church.

In 1900-1910, St. Thaddeus became an active centre for Armenian resistance against the Ottomans. Following the consequences of the Soviet Revolution, the Catholicos of the Armenian church was transferred to St. Thaddeus from 1930 to 1947.

Today the monastery of St. Thaddeus is the main religious centre of the Armenians in Iran. It is an active place of pilgrimage for Western Christians but also for Muslims in the region. It has been listed by the State Party as a living heritage site.

The general architectural forms and current ground plan of the monastic ensemble of St. Thaddeus mainly date back to the reconstruction in the 1320s, following the 1319 earthquake. They incorporated, particularly for the church, earlier elements remaining from the 7th and 10th centuries, in a spirit of a reconstruction that was faithful to the original forms. Restoration works were undertaken in the second half of the 17th century. The White Church

was added at the start of the 19th century, and seems to have been rebuilt to imitate the patriarchal church of Echmiatsin (present-day Armenia).

St. Stepanos too was rebuilt in around 1330, at the behest of Zachariah, incorporating earlier elements from the 7th and 10th centuries, and was rebuilt again at the end of the 17th century.

The 1940 earthquake again seriously affected the church of St. Thaddeus. An initial restoration programme was undertaken in 1972-1973 by the Ministry for Culture and the Arts, with UNESCO support. This initial phase of emergency works continued until 1977, resulting in the consolidation of the walls, the restoration of the dome and the protection of part of the church against water infiltration.

A second study and works stage took place from 1977 to 1983, with a programme supported by the Architecture and Arts faculty of Tehran and a team of architects commissioned by the Armenian diocese. The works were a continuation of the previous stage, and new restoration works were undertaken.

The third stage from 1983 to 2001 continued and completed various works previously undertaken, and had to deal with substantial raintightness problems throughout the edifice, and conservation works, particularly in the White Church. In 1992, external restoration works were undertaken.

Since 2001, a global site programme has been set up.

At St. Stepanos, a programme was put in place in 1974 to restore the ramparts and study the archaeological elements of the village of Darresham. Works have been regularly carried out in the monastery since then. There is a general problem of stability in the alluvial soil supporting the buildings, and this has required substantial works to consolidate walls and vaults, and particularly the reconstruction of the two upper levels of the clock tower.

The Chapel of Dzordzor is in fact the remains of a much larger monastic ensemble, which disappeared at the start of the 17th century. Its vestiges were moved and re-erected because of the construction of a dam. The dismantling of the ruins of the chapel and its reconstruction were carried out in 1987-1988, under a government programme carried out in conjunction with the Armenian church.

Values of Armenian Monastic Ensembles of Iranian Azarbayjan

In both architectural and decorative terms, the ensembles are the most important and significant testimony to the diffusion of the Armenian culture into Azarbayjan and Iran. Today these are the only monuments and the only sites of this culture which have been saved in this region.

The diversity and the quality of the architectural ensembles, the sculpted decorative elements and the mural paintings provide very comprehensive testimony to the artistic accomplishment of the Armenian civilisation.

The monastic ensembles have remained active places for this culture over a long historical period up to the present-day, and they are still used as places of worship and pilgrimage.

They bear testimony, through the intact quality of the landscapes, to the spiritual values of Eastern Christian monasticism.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

Integrity

The various properties nominated by the State Party can be considered from the following viewpoints:

Architectural integrity:

The main buildings of the monastic ensembles of St. Thaddeus and St. Stepanos, and the Chapel of Dzordzor are in a satisfactory general state of conservation and general maintenance. They are complete, raintight and can be visited, although this is not to prejudge their authenticity (see following point). The situation of the annexe chapels is more disparate: some are in ruins (no. 1 and no. 2), and the others are in poor condition, but none of them have undergone any recent large transformation.

However, the Chapel of Dzordzor which exists today is only a vestige (moved from its original site) of a monastic ensemble which was far larger in earlier times.

There are no recent built additions to the nominated properties. They therefore offer a good level of architectural readability both overall and in detail. There has not been any interior transformation of the buildings.

Integrity of use:

The main religious buildings are still dedicated to Armenian Christian worship.

Integrity of landscapes:

The landscapes around the nominated properties have not been modified. Some visual elements are unharmonious, such as an electrical transformer at St. Thaddeus and a large electric pylon on a hill overlooking the Chapel of Chupan.

ICOMOS considers that the integrity of the monastic ensembles is good, with some specific reservations concerning nearby landscapes.

Authenticity

The general question of the authenticity of the nominated properties needs to be set into the complex historical context of many regional conflicts from which Armenian communities have often suffered. There have been successive phases of sacking and restoration. Repairs and reconstructions have been carried out in a spirit of respect for the traditional forms of Armenian religious architecture and decoration, and in imitation of significant edifices of the Echmiatsin patriarchate.

particularly in the most recent period from the 14th to 19th centuries.

1- St. Thaddeus ensemble:

The major restoration works undertaken since the 1970s have thoroughly respected ground plans, available data and materials. The stone comes from the same quarries. Interior restorations and stabilisation works on the edifice have been carried out in a globally satisfactory spirit of authenticity, which has not ruled out some isolated problems such as the pointing of joints with cement, which is today promoting the appearance of salt deposits.

The many low relief and painted mural decorations are authentic. The buildings of the inner courtyard of the monastery have been restored in a spirit in keeping with the original, by reference to early documents.

2- Ensemble of St. Stepanos:

This ensemble meets the same general restoration and conservation criteria as St. Thaddeus. The works undertaken since the 1970s have been carried out carefully and have remained true to the heritage. They have been very extensive, covering for example the fortifications and then the reconstruction of the two upper levels of the bell tower.

In addition to the interior paintings and decorations, another element of the authenticity of the monastery is its entrance gate.

3- Chapel of Dzordzor:

The authenticity of a building which was initially in ruins, before being dismantled, moved and rebuilt, must be carefully verified, as this type of action is *a priori* not acceptable in terms of outstanding universal value. ICOMOS asked the State Party for details about this operation, which was made necessary by the construction of a dam. A specific document including detailed plan and elevation views of the various operations has been provided by the State Party.

It appears that the moving and reconstruction of the Chapel of Dzordzor were carried out with care at each stage. Before removal, each stone in place was numbered, level by level. Each stone was subsequently put back into its initial position.

The upper part of the edifice, including the dome, was in ruins at the time of the operation. The stones scattered on the ground were collected and the original assembly was reconstituted wherever this was possible, as in the case of the cornice at the base of the dome.

The reconstruction of the dome required the most plausible interpretation possible, on the basis of: the remaining stones and their shape, the architectonic study of the whole structure, comparative studies based on other edifices in the Armenian religious heritage, and the opinion expressed by the Armenian prelate.

Of the 1,548 cut stones required for the reconstruction of the chapel, only 250 are not stones which came from the original building. Their colour is slightly lighter in tone,

indicating to the visitor the stones which absolutely conform to the state of the original when it was moved, and the stones which have been added.

The base for the foundations had to be adapted, as the slopes of the original location and the location of the rebuilt chapel were not the same.

ICOMOS considers that in the difficult conditions arising from the fact that the Chapel of Dzordzor was initially in ruins, and the need to move it to prevent it from disappearing beneath the dam reservoir waters, the reconstruction of the building led to an acceptable technical and architectural reconstitution. This criterion alone would not be satisfactory, but there are other factors that argue in favour of acceptance:

- The aim here is to evaluate the authenticity of a set of three monasteries, which are the vestiges of a tradition and the last conserved testimony of Armenian culture in this region.

- The history of this region has been marked by dramatic events (See 2 - History), resulting in repeated destructions of both human and natural origin, and at the same time, in a cultural tradition of reconstruction under the control of the episcopate of the Armenian church. The moving of the Chapel of Dzordzor respects this tradition.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

From the viewpoint of the State Party, the nominated monastic ensembles and churches in Iran correspond to the architecture and ground plan of similar properties in Armenia and Eastern Anatolia. Furthermore, they use the traditional building materials of the region, and stone in particular.

From this dual viewpoint of architectural design and use of materials, the nominated monastic ensembles are very similar to those of Echmiatsin (Armenia), Ani and Aghtamar (Turkey). In particular, they are accomplished examples of the refined stereotomy which is characteristic of Armenian architectural culture. They also feature the most significant features developed by this culture: umbrella domes, Armenian ribs and vaults, niches, panels and sculpted decorative ensembles.

The ground plans are also highly representative of Armenian churches of the basilica type in Greek cross form, with a dome. The nominated properties are extremely rich in that they illustrate the majority of the most consummate elements of the organisation of the Armenian place of worship: entrance with bell tower, central nave beneath an umbrella dome, apses. The inspiration of Echmiatsin is very present at St. Thaddeus, in the new church, but it is integrated in an original ensemble with the old church. The ensemble is extremely representative of the evolution over time of Armenian building concepts, of which it provides an overview. There is a similar synthesis in the monastic church close to Bash Kala, in Turkey, but which today is in a very poor state of conservation.

Armenian art in low relief mural sculpture and painted interior decoration is an important element of the value of the nominated properties. Here it attains a remarkable level which is the equal of any comparable sites in Armenia and Turkey. These decorative elements furthermore incorporate motifs from the ancient Iranian civilisations, and other Christian civilisations: Byzantine, Orthodox and Roman. In addition to their typicality in representing the Armenian religious sphere, this gives a specific and significant personality to the monuments presented. They bear testimony to important interchanges of cultural values which have taken place in this region. The decorative motifs are presented in the nomination file, which provides detailed comparisons with the other places in which they can be found.

In the view of ICOMOS, the comparative analysis must be carried out with the Armenian monastic ensembles already on the World Heritage List: the monasteries of Haghpat and Sanahin (1996-2000), the monastery of Geghard (2000), and the cathedral and churches of Echmiatsin (2000). Other Armenian monuments should also be considered, such as Datev and Ani.

ICOMOS considers that the monastic ensembles of St. Thaddeus and St. Stepanos are extremely complete, with cloisters and the monks' cells, and the monastic annexes. The ground plans are comparable with those of Geghard and Datev.

ICOMOS considers that the sculpted external decorations and the interior paintings are outstanding, and are amongst the most consummate to be found in Armenian religious monuments, and that they bear testimony to Persian influences, which distinguishes them from the already listed properties mentioned above.

ICOMOS finally considers that the nominated properties are probably the last ensembles of integrity and authenticity which are adequately conserved of Armenian culture in the western and southern zone of the culture's diffusion over a long historical period.

ICOMOS considers that the comparative analysis justifies consideration of this property for the inscription on the World Heritage List.

Justification of Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- It is the supposed place of the tomb of St. Thaddeus, one of the twelve Apostles, whose miracles led to the foundation of what still today remains a place of active pilgrimage.
- Monastic places have always been of high symbolic value for the Armenian Christians, but also for Muslims and the other inhabitants of the region: Persians, Assyrians, and Kurds.
- Over the long course of history, the ensembles have been centres of monastic spiritual life, of a diocese of the Armenian church, and of pilgrimages. St. Stepanos is also a centre for

secular studies and art which is important in the history of this region.

- The property presents a very wide panorama of the architectural developments of Armenian culture at various historical periods. They also bear testimony to the interchange of human values of several civilisations.
- The monasteries have survived some 2,000 years of devastation, carried out both by man and natural disasters. They have been rebuilt in a spirit of conformity to Armenian architectural and decorative traditions. Today they are the only important vestiges of the diffusion of Armenian culture in this region.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii), (iii) and (vi).

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that the region, and more particularly the Armenian monuments it contains today, illustrate the very long duration of relations between the Persian and Armenian civilisations. This region was one of the richest and most prosperous in this part of the world, but also one of the most coveted, and at the same time one of the most fertile in terms of cultural interchanges.

The monastic ensembles bear testimony to the presence and the diffusion of Armenian culture towards Persia. In return, Persian architectural and decorative elements impregnated and influenced Armenian religious art.

ICOMOS considers that the nominated monasteries are very complete examples of Armenian architectural traditions, and are set in remarkable landscapes. They developed there in an exceptional architectural and decorative continuity, between the 7th and 14th centuries, in the 17th and also in the 19th centuries. The properties embody a synthesis of remarkable quality of Armenian traditions, Byzantine influences (ground plan) and Persian influences (sculpture, decoration).

ICOMOS considers that this criterion has been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the nominated properties bear testimony to the Armenian cultural and religious way of life. They have been a major centre of Armenian presence and for the diffusion of its culture towards Persia and the East.

The monastery of St. Thaddeus is the second religious centre for the Armenian church, after the cathedral of Echmiatsin. It is a spiritual and cultural symbol which is today shared by several ethnic groups.

The village of Darresham offers the possibility of studying traditional ways of life in Armenian culture.

ICOMOS considers that the monastic ensembles bear an exceptional testimony to Armenian culture in what is today Persian Azarbayjan, over a long historical period up to the present day. Today these are the last vestiges bearing testimony to the presence of this culture in this region over the long course of history.

ICOMOS considers that this criterion has been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

This criterion is justified by the State Party on the grounds that the monastery of St. Thaddeus is a place of pilgrimage which has left its imprint over the long historical course of Armenian culture. It continues to exist today, in the month of June, to celebrate the martyrdom of Christ's apostle, on the supposed site of his tomb.

The monastery today plays a very important role in the life of the Armenian Apostolic church. St. Stepanos and the Chapel of Dzordzor are also visited on this occasion. These places are directly associated with living traditions. They have a spiritual importance which has always transcended the Armenian community and extended towards the other groups of people in the region, at different historical periods.

ICOMOS considers that the monastic ensembles are the place of pilgrimage of St. Thaddeus, which bears an exceptional testimony to Armenian religious traditions over the centuries, traditions which are still alive and respected.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (ii), (iii) and (vi) and that the outstanding universal value of the property has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Impact of human activities

The village of Qara-Kelisa is situated on the edge of the monastery of St. Thaddeus, in the buffer zone of the nominated property. It is a small village with just over 100 inhabitants of Kurdish origin, with a traditional way of life. Its development appears to be stabilised.

The other nominated properties do not have any permanent staffing, except for the two caretakers at each of the two monasteries. Monks from the Armenian diocese also stay there temporarily on occasion. There is no known pollution.

The frontier region of Jolfa, in which the St. Stepanos monastery is situated, was declared a commercial and

industrial free zone in August 2003. This zone has an area of 97 sq. km.

The State Party has provided details about this free zone for economic development, which is geographically separate from the monastery zone, and is located on the other side of a range of mountains.

Tourism

The June pilgrimage attracts large crowds to St. Thaddeus and increasing numbers to St. Stepanos and Dzordzor. The pilgrims camp out in the immediate vicinity of St. Thaddeus. They number about 5,000 each year.

The total number of tourist visits has increased substantially at St. Thaddeus over the last two years, and has been growing more moderately at St. Stepanos (about 70,000 visitors a year at each site in 2006).

Hotel projects exist to build up the capacities of the region and develop tourism, particularly in the free zone of the Araxe, but they are situated outside the nominated property and its buffer zone. Inside the core zone and buffer zone, only the practical facilities which are essential for receiving pilgrims are planned (water, WC, solid waste collection). Furthermore, those who undertake the St. Thaddeus pilgrimage camp outdoors, and they will continue to do so in order to respect the tradition.

Impact of climate change

The climatic situation, with an alternation of hot summers and cold winters, has always had an impact on the conservation of the property. The White Church of St. Thaddeus, made of calcareous travertine stone is relatively fragile when subjected to climatic variations. Two hundred years have taken their toll. The older constructions are of better quality. The sandstone used in the St. Stepanos clock tower is also somewhat fragile in relation to climatic conditions.

Climate change could strengthen these negative effects on the nominated properties.

There are risks of earthquakes. In addition to the quake of 1319 which destroyed St. Thaddeus, others have been recorded in the region, particularly in 1940 at St. Thaddeus.

Flooding is not a direct threat to the heart of the monastic ensembles, but it could seriously affect the surrounding area.

Risk preparedness

The pilgrimages are managed by the Armenian diocese of Tabriz.

Risk preparedness primarily concerns controlling the water from the rivers and streams at the site.

ICOMOS considers that the main threat to the property is an earthquake.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property consists of three ensembles (See 2 - Description).

The first nominated zone is the monastic ensemble of St. Thaddeus and the Chapel of Sandokht. This zone corresponds to a total area of 40.16 hectares.

It is situated in a buffer zone of 310.98 hectares and a larger landscape zone of 1,438 hectares.

The second nominated zone consists of the monastic ensemble of St. Stepanos, the nearby village of Darresham with its church and cemetery, and the isolated chapel of Chupan. The total area of the zone is 84.09 hectares.

The monastery of St. Stepanos and the village of Darresham are surrounded by a buffer zone of 312.79 hectares.

The chapel of Chupan is surrounded by a buffer zone of 4.00 hectares.

The St. Stepanos ensemble is surrounded by a global landscape zone of 6,365 hectares.

The third nominated zone of the Chapel of Dzordzor has a total area of 5.04 hectares. The chapel is surrounded by a buffer zone of 27.24 hectares.

The Dzordzor ensemble is surrounded by a landscape zone of 253 hectares.

ICOMOS considers that the State Party has made a determined effort in order to adequately define the nominated zones and the buffer zones.

ICOMOS also considers that the proposal of a landscape zone is very positive, in order to conserve the integrity of the environment of the monastic ensembles and thus enable the expression of their outstanding universal value.

ICOMOS considers that the boundaries of the nominated properties and the buffer zones are adequate.

Ownership

It is the land area covered which forms the basis for the ownership deed. The ownership deeds are conserved in various locations by the Armenian church. Sometimes in-situ lapidary inscriptions certify ownership.

The St. Thaddeus ensemble is the property of the Armenian diocese of Tabriz, and the village of Qara-Kelisa is included.

The monastery of St. Stepanos and the abandoned village of Darresham are the property of the Armenian diocese of Tabriz. As for the land forming the right bank of the River Araxe, which also forms the northern frontier of Iran, ownership is shared between the Armenian diocese

and the Iranian government (it is shared through joint ownership and not geographical determination of ownership).

The Chupan chapel is located on land belonging to the government.

The Chapel of Dzordzor is located on land belonging to the government, under the responsibility of the Ministry of Energy.

Protection

Legal Protection

The Law of 3 November 1930 institutes the National Heritage List. The main monuments of the nominated property are protected by this law:

- St. Thaddeus, 1956, no. 405.
- St. Stepanos, 1956, no. 429.
- Chapel of Dzordzor, 2002, no. 6157.
- Chupan Chapel, 2002, no. 7743.
- Church of Darresham, 2005, no. 12444.

Other laws complete the provisions of the natural heritage law, and reinforce the conditions of its application:

- Law of the National Town Construction and Architecture Committee.
- Urban property law.
- Law on purchase of properties, buildings and archaeological sites.

General prevention laws (Islamic law, *Law of Islamic Punishments*) help ensure the physical integrity of national monuments, e.g. by prohibiting nearby excavations.

The Act on Religious Councils (29-04-1986) governs the relations of the State Party with the Armenian community of Iran.

These laws enshrine the basic rules which apply to the core zone, the buffer zone, and the landscape zone of the nominated properties, and to the villages' expansion zone.

Traditional Protection

The presence of the Armenian church in this area provides protection, by keeping alive the symbolic and spiritual value of the place. The rule seems to be a tradition of respect for other religious groups.

Effectiveness of protection measures

The application of the protection measures is the direct responsibility of the *Iranian Cultural Heritage, Handicrafts and Tourism Organisation (ICHHTO)*.

Good coordination between ICHHTO and the Armenian clergy seems to be a crucial factor in determining the effectiveness of the protection measures.

There are two resident caretakers at St. Thaddeus and two at St. Stepanos. Monks from the Armenian diocese stay there on a temporary basis.

ICOMOS considers that the legal protection in place is adequate.

Conservation

Inventories, recording, research

The study documents concerning the campaigns of rebuilding and restoration of the monasteries (See 2, History) are kept at ICHHTO and in the archives of the province.

A programme for a cultural and tourism data base concerning churches in Iran is placed under the responsibility of ICHHTO, 2003.

Under the management plan, each site team carries out a study programme (See 5 - Management, Resources), e.g. the St. Stepanos painting programme is nearing completion, before the restorations begin.

The site monitoring reports (See 6) are deposited at ICHHTO and in the provincial archives.

A project has been announced for the publication of the completed architectural results.

A project has been announced to excavate the areas surrounding the monasteries.

Present state of conservation

The monastic ensembles of St. Thaddeus and St. Stepanos have been constantly maintained and have undergone substantial restoration programmes since the 1970s (see 2 - History of conservation). The Chapel of Dzordzor was recently rebuilt.

All these properties and their annexes are considered by the State Party to be in a good state of conservation.

Active Conservation measures

A management plan for all the properties, including the conservation and protection policy, has since 2001 been in the process of preparation and implementation. It consists in fact of a combination of two plans: the plan for the works at St. Thaddeus (to which the Chapel of Dzordzor is attached) and the plan for St. Stepanos. These plans set out short and medium term objectives (1 to 3 years) and longer-term objectives (10 years).

The conservation of the properties is carried out with the support of professionals, particularly archaeologists and architects. It is carried out under the responsibility of ICHHTO which provides the technical expertise and the funding, in partnership with the Armenian diocese.

The monastic ensembles, and the churches in particular, are permanently staffed for monitoring and for works.

For several years now, conservation has been extended to include the restoration of the courtyards, annexe buildings and immediately surrounding areas, in conjunction with providing access for the public.

ICOMOS considers that the conservation work has been substantial, carried out over a long period, and of high quality for St. Thaddeus and St. Stepanos. The results obtained are satisfactory in terms of authenticity (See 3 - Authenticity) and in technical terms (raintightness, stabilisation of walls). However, issues of cracks and dampness remain in the White Church of St. Thaddeus, linked to the relatively fragile nature of the stone, and at St. Stepanos, linked to the alluvial nature of the ground. The issue of the non-raintight space between the White Church and the Black Church at St. Thaddeus is also a cause for concern.

ICOMOS considers that the State Party has made a substantial effort over a long period for the restoration and conservation of the nominated properties. The current state of conservation is good, which does not rule out the presence of delicate technical issues that will need to be addressed in the coming years.

Management

Management structures and processes, including traditional management processes

Restoration and conservation of all the nominated properties are under the responsibility of ICHHTO.

The religious and cultural organisation of the properties, and visitor reception are under the responsibility of the Armenian diocese of Tabriz.

The budget of the provincial authorities: in 2006, the financial participations were approximately as follows: ICHHTO 17%, Province 73%, visitors 10%. It should be noted that the budget has been more than tripled between 2005 and 2006, by very strongly increased provincial funding.

Policy framework: management plans and arrangements, including visitor management and presentation

The general conservation and protection plan is the combination of two plans: one for St. Thaddeus and the other for St. Stepanos. (See Conservation)

The tourism development plan for St. Thaddeus will only affect the site by slight changes to provide essential facilities for pilgrimages.

The management plan in the file repeats the basic elements set out in the earlier plans. It stipulates in particular the technical and heritage objectives to be achieved in 1 year, 3 years and 10 years.

In response to ICOMOS' request, a detailed schedule has been supplied for the developments indicated in the management plan for each of the sites.

ICOMOS considers that the proposed management plan and implementation schedule are satisfactory.

Involvement of the local communities

The Armenian religious authorities of the diocese are involved, but not the communities living in the area.

The provincial authorities participate in the funding of the works in a very significant way, but this is a recent development (2006).

In response to the request by ICOMOS concerning this financial intervention, the State party indicates that it is a temporary stage linked to the process of nomination of the property.

Resources, including staffing levels, expertise and training

For a very long time the funding of the conservation has been carried out by the government, particularly through ICHHTO, and its personnel have been assigned to the properties. After the current temporary phase under the responsibility of the region, it will again be ICHHTO, if the property is inscribed on the List, which will guarantee the funding for the preservation and conservation of the sites, as for the other Iranian sites already inscribed on the List.

The investment and operating parts of the budgets have not been specified.

The personnel assigned to the various properties are:

- St. Thaddeus: 20 people including 17 technical staff (architect, restorers, masons, stone cutters and semi-skilled workers)
- St. Stepanos: 42 people, three-quarters of whom are engaged in technical tasks (in particular 2 architects, 3 archaeologists and 3 structural engineers)
- Chapel of Dzordzor: 4 people (1 architect).

The sources of external expertise are:

- the experts of ICHHTO, particularly those in the Iranian churches culture and tourism department, which has a scientific and technical team of 12 people (archaeologists, architects and conservators).
- the experts of the Committee for the preservation of Armenian monuments in Iran, in conjunction with the Armenian prelacy of Iran.

ICOMOS considers that the management plan and its implementation are adequate.

6. MONITORING

ICHHTO is the scientific and technical director of the monitoring of the nominated property.

Monitoring is primarily carried out by ICHHTO staff assigned to the sites. This is visual monitoring by professionals.

The indicators are marks placed on the cracks. They are checked every two weeks.

Photographic monitoring is carried out once a month.

Every two weeks the technical teams carry out the observation and checking of crack monitoring reports and the photographic monitoring. For comparison, they make use of the previous reports, and more generally of the documentation accumulated by ICHHTO and the provincial archives. Since 2003, the reports have been recorded in the cultural and tourism data base of Iranian churches, under the responsibility of ICHHTO.

ICOMOS considers that the monitoring of the property is adequate.

7. CONCLUSIONS

ICOMOS considers that the Armenian monastic ensembles of Iran demonstrate Outstanding Universal Value in that they bear testimony to the diffusion of Armenian culture into Persia over a long historical period. They significantly complement the properties representing Armenian culture previously included in the World Heritage List.

Recommendations with respect to inscription

ICOMOS recommends that the Armenian Monastic Ensembles of Iran, Iran, be inscribed on the World Heritage List on the basis of *criteria (ii), (iii) and (vi)*.

Recommended Statement of Outstanding Universal Value

The Armenian Monastic Ensembles of Iran have outstanding universal value for the following reasons:

- The Armenian monasteries of Iran have borne continuous testimony, since the origins of Christianity and certainly since the 7th century, to Armenian culture in its relations and contact with the Persian and later the Iranian civilisations.
- They bear testimony to a very large and refined panorama of architectural and decorative content associated with Armenian culture, in interaction with other regional cultures: Byzantine, Orthodox, Assyrian, and Persian.
- The monasteries have survived some 2,000 years of destruction, both of human origin and as a result of natural disasters. They have been rebuilt several times in a spirit in keeping with Armenian cultural traditions. Today they are the only important vestiges of Armenian culture in this region.
- Saint-Thaddeus, the presumed location of the tomb of the apostle of Jesus Christ, St. Thaddeus, has always been a place of high spiritual value for Christians and other inhabitants in the region. It is still today a living place of pilgrimage for the Armenian Church.

Criterion (ii): The Armenian monasteries of Iran are very comprehensive examples of outstanding universal value of Armenian architectural and decorative traditions. They bear testimony to very important cultural interchanges

with the other regional cultures, in particular Byzantine, Orthodox and Persian.

Criterion (iii): Situated at the south-eastern limits of the main zone of Armenian culture, the monasteries were a major centre for its diffusion into Azerbaijan and Persia. Today they are the last regional testimony of this culture in a satisfactory state of integrity and authenticity.

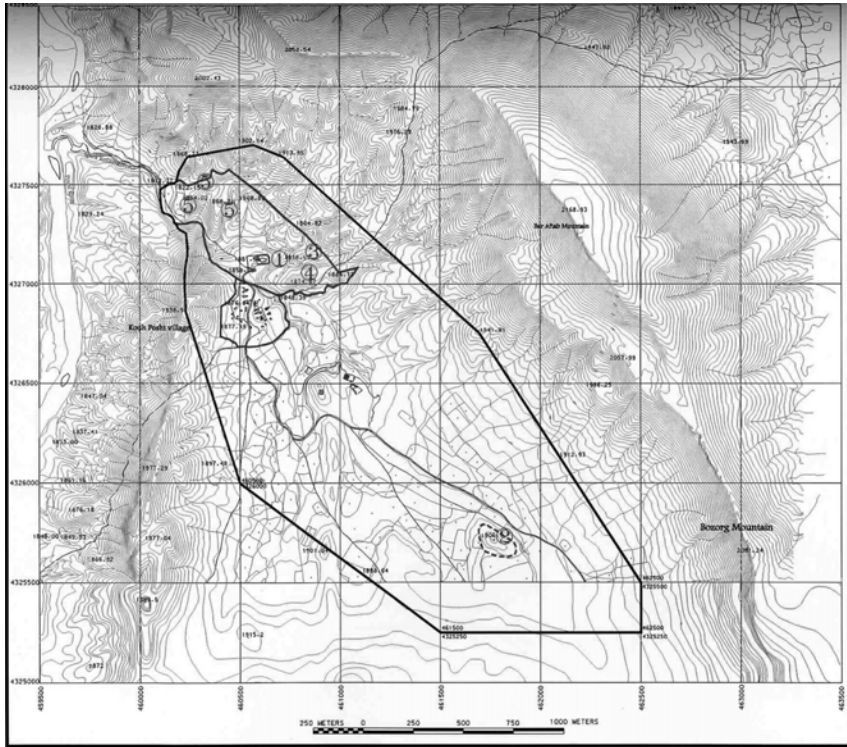
Criterion (vi): The monastic ensembles are the place of pilgrimage of the apostle St. Thaddeus, which bears an outstanding living testimony to Armenian religious traditions down the centuries.

ICOMOS considers that the State Party has made a remarkable long-term effort for the restoration and conservation of the Armenian monastic ensembles in Iranian Azerbaijan. Their integrity and authenticity are satisfactory, and this includes the Chapel of Dzordzor, which (because of a dam construction project) was moved and then rebuilt with an evident concern to retain authenticity.

The legal protection in place is adequate. The monastic ensemble is currently in a good state of conservation. The management plan provides the necessary guarantees for the long-term conservation of the property and the expression of its outstanding universal value.

ICOMOS recommends that the State Party should give consideration to the following:

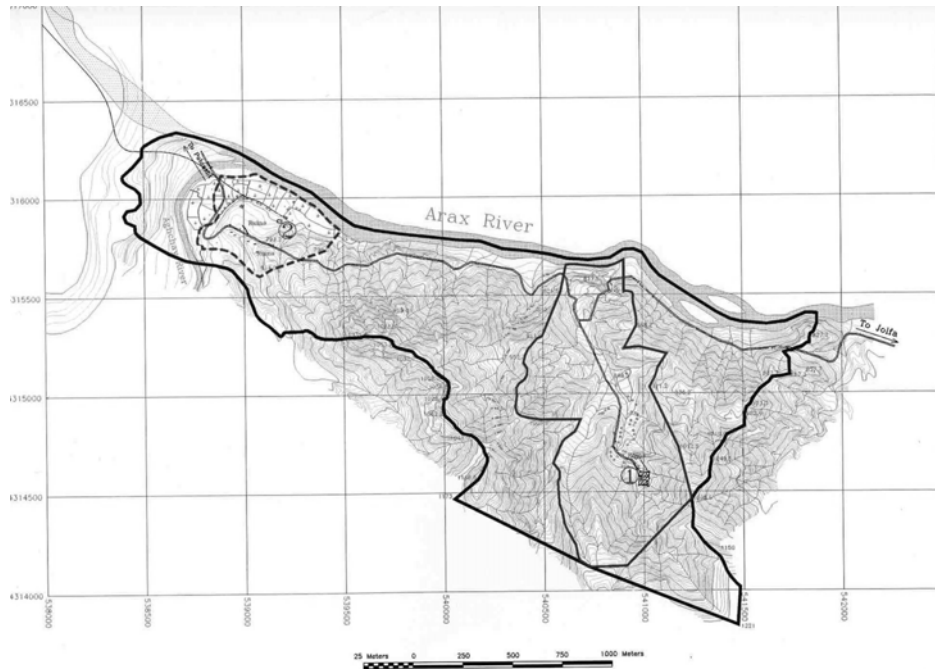
- Improving the quality of the areas around the properties, as there are some disparate elements which are not conducive to the expression of outstanding universal value (transformer, pylon, etc.).
- Ensuring the harmonious development of tourism, while respecting the outstanding universal value of the properties. Ensuring in particular the harmonious nature of the tourist facilities located in the monastic ensembles and their buffer zones.



Map showing the boundaries of St Thaddeus monastery



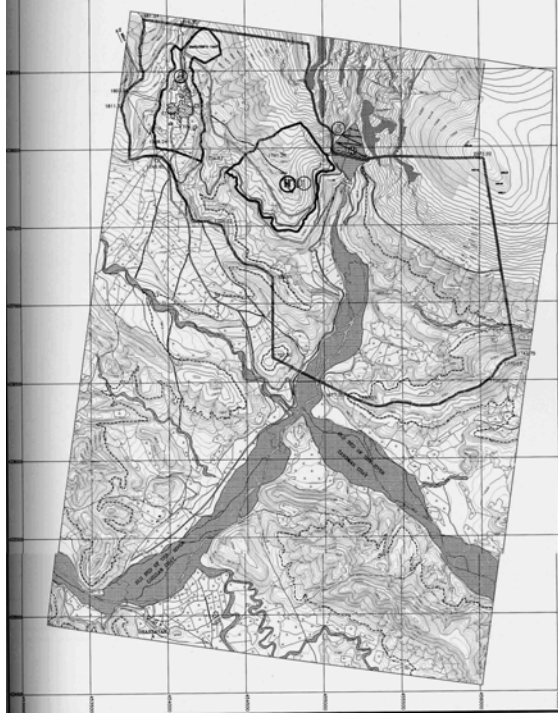
Aerial view of St Thaddeus monastery



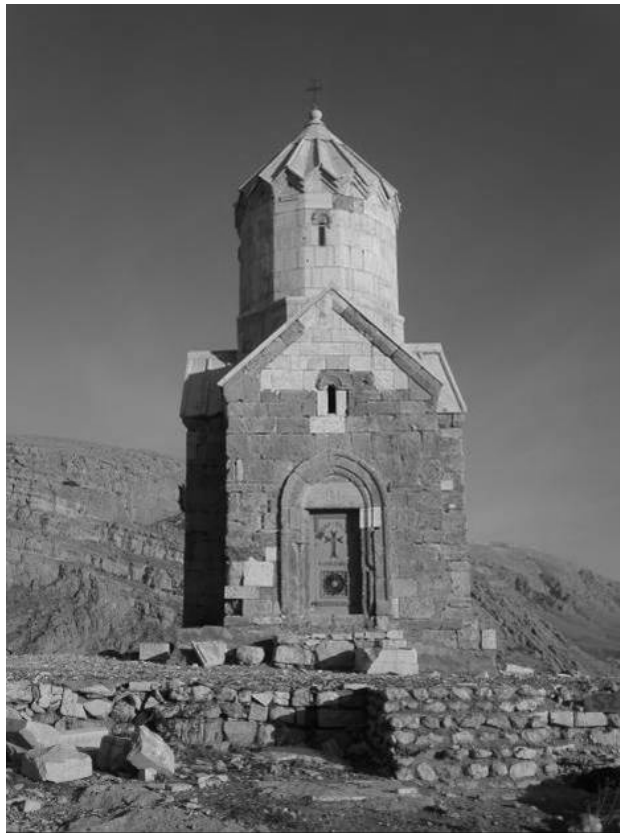
Map showing the boundaries of St Stepanos monastery and Darresham chapel



Cupola of St Stepanos monastery



Map showing the boundaries of the Dzordzor chapel



General view of the Dzordzor chapel

Hiraizumi-Cultural Landscape (Japan)

No 1277

Official name as proposed

by the State Party: Hiraizumi - Cultural Landscape
Associated with Pure Land Buddhist
Cosmology

Location: Iwate Prefecture

Brief description:

Hiraizumi was the political and administrative centre of the northern realm of Japan in the 11th and 12th century and rivalled Kyoto, politically and commercially. Built by the Ôshû Fujiwara family, the northern branch of the ruling clan, its layout is seen as reflecting the cosmology of Pure Land Buddhism. This had been introduced to Japan from China and Korea in the 6th century and by the 12th century had developed into a strong, local distinctive doctrine. Much of the area was destroyed in 1189 when the city lost its political and administrative status. There were further fires in 13th and 14th centuries and the city never recovered its former glory. Nine sites display elements of the once great centre: two temples, Pure Land gardens, guardian shrines, archaeological remains of administrative and residential buildings and two rural estates. These are combined by two buffer zones.

Category of property:

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a serial nomination of 9 sites. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005) paragraph 47, it is nominated as a *cultural landscape*.

1. BASIC DATA

Included in the Tentative List: 6 April 2001

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

Date received by the World Heritage Centre: 26 December 2006

Background: It is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens – Cultural Landscapes.

Literature consulted (selection):

Yiengpruksawan, M., *Hiraizumi*, Harvard, 1998.

Technical Evaluation Mission: 25-30 August 2007

Additional information requested and received from the State Party: ICOMOS has sent a letter to the State Party on 18 December 2007 on the following issues:

- How the nominated area as a whole specifically and tangibly reflects the precepts of Pure Land Buddhism;
- Details of the cultural traditions and philosophy that underpin and justify the recreation of gardens from archaeological evidence;
- How the Pure Land Gardens can meet the conditions of authenticity within their specific cultural context;
- How the layout of Kyoto, Nara and Kamakura differs from Hiraizumi in order to justify the specificity and thus the outstanding universal value of the Hiraizumi nominated areas.

The State Party responded on 28 February 2008 with supplementary information. This is included in this evaluation report.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

Hiraizumi, the site of the political and administrative centre of the northern realm of Japan in the 11th and 12th centuries, is in the north-east of Japan's largest island Honshu. The Kitakamigawa River curves north-south through the site as do major trunk roads and a railway. The present town, on a terrace to the east of the river, covers around one square kilometre of the narrow basin between Mount Tabashineyama to the east and the undulating hills which rise to the Ôu Mountains in the west. To the north and south are further rivers, the Koromokawa and the Ôtagawa. Much of the higher slopes of the mountains are clothed in plantations of oak, cedar and red pine, while individually planted cedar trees punctuate the more open landscape within temple complexes, near houses and along streams.

Ancient Hiraizumi was mostly destroyed in the 12th century and there were fires in the 13th and 14th centuries. What remains are a few standing temples, the most important of which is the 12th century Chûson-ji Konjikidô, (Golden Hall). Further sites have been revealed by excavation over the past fifty years.

The nominated property consists of nine separate sites spread across the semi-urban landscape and in rural areas to the west. They are surrounded by two buffer zones, one enclosing seven sites and the second two.

A combination of the standing buildings together with the excavated sites, some of which have been re-buried, reconstructed gardens and rural landscapes, are said to reflect aspects of Hiraizumi at the height of its power and influence in the 11th and 12th centuries, and display how its layout reflected the cosmology of Pure Land Buddhism – a vision of paradise translated into reality through the careful disposition of built structures in relation to natural land-forms.

Most of the nominated sites lie to the west of the Kitakamigawa River, within 6 kilometres of central Hiraizumi, but two rural estates, form an outlier some 12-15 kilometres to the west.

The nominated sites in total extend to 551.1 hectares; the buffer zones cover 8,213.1 hectares.

The property consists of the following:

Sites related to the political and administrative structures:

- *Chûson-ji - temple*
- *Môtsû-ji - temple remains*
- *Muryôkô-in Ato – site of temple*
- *Pure Land Gardens*
- *Mount Kinkeisan – sacred mountain*
- *Yanaginogosho Iseki – site of government offices*

Sites in the surrounding area:

- *Takkoku no Iwaya – site of temple*
- *Shirotoritata Iseki – possible fort*
- *Chôjagaharahaiji Ato – site of temple*
- *Honederamura Shôen Iseki & Ichinoseki Hondera rural landscapes*

Spatial layout that reflects the cosmology of Pure Land Buddhism

These are considered in turn:

Sites related to the political and administrative structures:

- *Chûson-ji - temple*

The first Buddhist temple, built in the first quarter of the 12th century by the founder of the Ôshû Fujiwara family, was the spiritual heart of the city as well as a control point for its northern entry. In its heyday, the temple had as many as 40 pagodas and 300 priests' residences. Most of the buildings were lost in a fire in 1337 except for two Buddha Halls (Chûson-ji Konjikidô and part of the Chûson-ji Kyôzô), and two stone pagodas. In the early modern period 15 temples were reconstructed and the temple approaches laid out.

Sixty-nine excavations carried out since 1953 have revealed the remains of buildings and a Pure Land garden Ôike (see below).

The main surviving 12th century building is the Chûson-ji Konjikidô (Golden Hall), a square wooden building with a one-storey pyramidal roof, the year 1124 engraved on the ridge pole. Within, the black lacquer structure is elaborately decorated with gold leaf and mother of pearl and rosewood inlay, all combined in a floral Chinese arabesque style with forty-eight images of bodhisattvas. Originally built as a Pure Land Buddhist Amida hall, the building later became a mausoleum in which are the mummified remains of four lords of the Ôshû Fujiwara family in a gold-foiled coffin at the central altar. The mausoleum played a key religious role triggering and

attracting worship in the process of the development of Hiraizumi as the political and administrative centre.

There are no records of other halls so completely covered in gold in the 11th and 12th centuries, making Konjikidô unique. However underneath the gold, its construction of a square building with pyramidal roof was unremarkable.

Chûson-ji Konjikidô is now encased within a concrete building for protection. Constructed in 1968 this replaced a 15th century protective 'sheath', Konjikidô Ôidô, which had a copper roof and open sides and is now reassembled nearby.

Nearby, Chûson-ji Kyôzô was constructed in 1122 with the lower storey reconstructed in the 14th century. It has a roof of copper shingles and inside is fitted with shelves for the storage of sutras.

Ganjôju-in Hôtô, and Shakuson-in Gorintô are two small stone pagodas, the latter with a date of 1169 inscribed on one side and the former believed to be of similar date.

- *Môtsû-ji - temple remains*

This temple was originally constructed in the mid 12th century in a style similar to Hosshô-ji in Higashiyama, Kyoto, the Imperial family's temple. Môtsû-ji temple controlled the southern entrance to the city and like Chûson-ji temple was extensive with 40 halls, gardens and residential quarters for as many as 500 priests. The temple's splendour was reputed to be unmatched in Japan. The whole temple complex was orientated north-south, with Mount Tôyama forming the final backdrop to the north. The layout of the temple was apparently highly unusual with the primary object of worship the Lotus Sutra and Yakushi in multiple representations.

In the 13th and 16th centuries all the buildings were lost to fires.

Subsequently some new temple buildings have been added. Excavations between 1930 and 1990 have revealed foundations of major buildings, a street, guardian shrines that protected Hiraizumi in its four orientations, and particularly the layout of two Pure Land gardens, Môtsû-ji Teien and Kyûkanjizaiô-in Teien.

- *Muryôkô-in Ato – site of temple*

This is the archaeological remains of a temple constructed in the late 12th century by the 3rd lord of the Ôshû Fujiwara family and burned down in the mid 13th century. The whole site was rectangular in shape and protected in part by earth mounds and moat. Within was a highly developed Pure Land garden with a pond and two islands.

Currently the remains of the temple and garden are covered over by rice fields.

- *Pure Land Gardens*

A group of four Pure Land gardens have been revealed by excavations - Chûson-ji Daichôju-in, Môtsû-ji Teien, Kyûkanjizaiô-in Teien, and Muryôkô-in Ato. They exhibit different stages in the development of Pure Land

gardens during the 12th century and also exhibit the most highly developed example, Muryôkô-in Ato.

The gardens are characterized by the alignment of three elements on the same axis: the mountain symbolic of the Pure Land in the background, the Buddha hall as a physical embodiment of the Pure Land, and the garden pond constructed in front of it in imitation of the celestial pond of the Pure Land. Sometimes there is also a river or a wetland in the foreground which symbolically separated this world from the other Pure Land world.

Môtsû-ji Teien and Kyûkanjizai-in Teien have been restored as gardens with trees and water, the remaining two sites are buried but there is a programme to restore the ponds of Chûson-ji and Muryôkô-in Ato, over the next eight years.

Môtsû-ji Teien has as a central feature a pond called Ôzumigaïke, which extends to 190 metres by 60 metres and embodies the Buddhist idea of 'Pure Land' to which believers will go in the after-life. The pebbled shoreline has been restored as a result of excavations between 1980 and 1990. The whole layout contains a variety of elements such as an island, cove beach (*sutama*), cape (*dejima*), vertical stone (*tateishi*) and a 4 metre high artificial hill (*tsukiyama*). On the northeast shore a garden stream flows in. Measuring approximately 80 metre in length and 1.5 metre in width, it is the longest example in Japan of a garden stream revealed through archaeology almost in its original condition; it was restored in 1988.

The way the layout of the garden respects and imitates nature follows closely the precepts of Sakuteiki, an 11th century book on garden making.

To the east of Môtsû-ji temple, excavations revealed the layout of Kyûkanjizai-in Teien. It consists of a simple large pond some 100 metres across with a central island, and around the west of the shore large stones assembled as a waterfall. To the north are foundations of two Amida halls (temples) and beyond in the background Mount Kinkeisan. The garden originally started out as a private garden and was later converted by Motohiro's widow into a garden for a temple. It is not aligned towards the east as other gardens are.

At Chûson-ji the garden had a pond with a pebbled shore and central island to the east of the main temple.

In Muryôkô-in Ato on the larger island of the garden pond excavations have revealed a Buddha hall similar in size to Byôdô-in of Uji, Kyoto and on the smaller island a prayer house. The buildings were aligned east-west with the peak of Mount Kinkeisan in the background – symbolizing the Pure Land of the west. Muryôkô-in is seen as the most highly developed example among the Pure Land gardens of similar type.

- *Mount Kinkeisan – sacred mountain*

This small mountain, some 100 metres high, was a central reference point for the development of the city – being directly to the north of Môtsû-ji and west of Muryôkô-in Ato. The Ôshû Fujiwara family were said to

have buried sutras on its summit – and nine such mounds have been identified.

- *Yanaginogosho Iseki – site of government offices*

Fifty-eight excavations have been carried out on this site of the political and administrative centre of Hiraizumi. Part of the site was enclosed by a moat and within has been found remains of 12th century road-like structures, fences, building posts and a pond. Outside the moated area are remains of a road leading west to Chûson-ji Konjikidô with evidence for vassals' houses along each side.

All the excavations are to be preserved underground. The pond is being reconstructed on the surface of a protective mound to represent its original form. An overall presentation plan is being developed to be implemented over the next nine years.

A new bypass, bridges and various other development projects are planned near to the site. (See below)

Sites in the surrounding area:

- *Takkoku no Iwaya – site of temple*

Six kilometres to the west of central Hiraizumi are the remains of 12th century temple located on the main north-south trunk road. The Bishamondô was constructed in a cave and has been repeatedly reconstructed since the 12th century.

- *Shirotoritata Iseki – possible fort*

Located 5 kilometres to the north of central Hiraizumi, on a small peninsula rising to 22 metres above the confluence of the Kitakamigawa and Shirotorigawa rivers, this archaeological site has provided evidence of 12th century structures whose function is not yet clear but is thought to relate to the strategic importance of the site, perhaps controlling river traffic. A presentation plan will be implemented over the next ten years.

- *Chôjagaharahaiji Ato – site of temple*

This archaeological site 1 kilometre north of the northern boundary of Hiraizumi has revealed evidence of 10th and 11th century buildings but none of the 12th century and is thus related to the historical background of Hiraizumi. It is thought that it is 'highly probable' the site has connections with the Tendai sect. Some of the remains have been covered by rice fields. This site also has a presentation strategy which will be implemented before 2014.

- *Honederamura Shôen Iseki & Ichinoseki Hondera rural landscapes*

The Honederamura Shôen Iseki is the archaeological site of a rural estate along the Iwaigawa River, approximately 12 kilometres to the west of central Hiraizumi. The estate was owned by a Buddhist priest, Jizaibô Renkô, who donated it to Chûson-ji and was appointed as the first manager of the Chûson-ji Kyôzô. It is surrounded by a rural landscape that reflects the 'archetypical landscape

of rural Japan' and remained as the property of the manager of Chûson-ji Kyôzô until the early 15th century. Two early perspective drawings of the estate, thought to date from the 14th century, indicate boundaries, religious sites associated with Tendai Buddhism, and stone monuments suggesting that the estate was laid out by Renkô himself or priests of the Tendai sect. One Tendai shrine in a cave to the west of the estate, dedicated to the Shinto deity, thought to be the protector of the Tendai sect, is said to suggest a marker for the Pure Land to the west.

Nine mainly religious sites have been identified, although none with standing structures, some known from the early maps and others from excavation. There have been few significant land-use changes since mediaeval times, although houses have been rebuilt in modern materials and new agricultural techniques introduced.

Elements of Ichinoseki Hondera are related to Chûson-ji and mediaeval Hiraizumi. It is also said to be a distinctive rural landscape. Ichinoseki Hondera belonged to the Chûson-ji Kyôzô and produced rice, timber, lacquer, oil, etc. It, too, is depicted in a 14th century drawing. In the 18th century reservoir ponds were created and the irrigated fields spread across the whole fluvial terrace. The area has continued to evolve to the present day and now is said to be a typical rural landscape. The estate is said not to be strongly linked to Pure Land Buddhism.

Spatial layout that reflects the cosmology of Pure Land Buddhism

Buddhism, was born in India and introduced into Japan from China and Korea around the mid 6th century. It underwent fusion with traditional Shinto beliefs associated with nature and ancestor worship, particularly manifest in the Tendai sect of Buddhism. In the 8th century the Pure Land Buddhism spread to Japan, and by the 12th century had become a separate sect. The Pure Land was both Amida Buddha's Pure Land which people aspired to after death and peace of mind in this life. Faith in Amida Buddha's Pure Land in the west in particular, combined with the idea of the built landscape being in harmony with the environment and thus reflecting the Pure Land, spread rapidly in the capital city Kyoto and then throughout Japan.

Today Pure Land is, together with Chan (Zen), the dominant form of Buddhism in China, Korea, Japan, Taiwan, and Vietnam.

In the history of Japanese architecture, the period from the 11th century to the 12th century is characterized by the construction of many Amida-dô (Amida halls) throughout Japan as these were seen as 'good deeds' that would help rebirth in the Pure Land in the West. In Hiraizumi, Chûson-ji Konjiki-dô is an Amida hall of particularly elaborate character.

Gardens were also developed and they in particular are seen to reflect the fusion between Pure Land Buddhism and Shintoism in respecting naturally occurring rocks, trees and mountains. Pure Land Gardens had ponds with curved rocky shores in contrast to the formal rectangular ponds of Buddhist temples in India, or those depicted in

sutras or in the mural paintings of the Mogao grottoes, China.

The nomination states that in Hiraizumi the three main temples are positioned at key points of the city, and were linked to the sacred mountain, Mt Kinkeisan, and Yanaginogosho, the government offices by axial planning in which directions and orientations had special significance and the four directions of the central area were marked by four guardian shrines.

It appears that little is known of the city's original planning from contemporary records. The nomination states that '*Hiraizumi developed progressively as the political and administrative centre and eventually saw its completion in deep-rooted association with Pure Land Buddhist cosmology.*' The justification for this appears to rest on the way the overall layout of the city reflects the 'ideal' arrangements for gardens as set out in written and pictorial form in contemporary literature. Although the nomination stresses the link between the overall layout of Hiraizumi, the Amida Halls and the gardens with Pure Land Buddhism, it appears to be the case the Pure Land Buddhism was not the only force as in some temple complexes a more polyvalent focus prevailed and not all temples had Amida Halls.

Similarly there appears to be no contemporary documentary evidence for linking the gardens with Pure Land Buddhism; rather the design and layout of the gardens seems to mirror images in 11th and 12th century sutras from Hiraizumi, which depict the Pure Land of Ultimate Bliss.

History and development

Fujiwara no Kiyohira, the founder of the Ôshû Fujiwara family, transferred his residence to Hiraizumi in the beginning of the 12th century and set about constructing a country based on Buddhism. The remains of the city reflect the idea of building in harmony with nature, while the gardens make more specific reference to the focal mountains around the plain and the alignment of water, buildings and the mountain peaks.

The city developed over a period of around 100 years, its prosperity based on wealth accumulated from gold production. A grid pattern system of streets was laid out, aligned north-south and east-west. A port was constructed on the river and guardian shrines placed at the four compass points around the city. In the centre the administration, the main temple and the main residential space were aligned east to west, with the backdrop of Mount Tabashineyama in the east enhanced with the planting of cheery trees – presumably under the influence of Kyoto aristocrats. This 'spiritual axis' is said to be based on Pure Land Buddhism.

In 1189 the city was destroyed by the Kamakura shogunate: the buildings were torched and the role of Hiraizumi as a political and economic centre came to an end. However temples that survived were revered and cared for. On the centenary of the passing of the Ôshû Fujiwara family, the Kamakura Shogonate constructed a shelter building for the Chûson-ji Konjiki-dô as a memorial to the souls of the family. Of those temples that

remained more were burnt in fires in 13th and 14th centuries. By the end of the 14th century, only two of the 12th century temples remained: Chûson-ji Konjikidô and part of the Chûson-ji Kyôzô, both of which still survive today.

Between the 14th and 16th centuries with the advent of the Nambokucho Period and the Muromachi Shogunate, the upkeep of the temples depended on feudal lords such as the Kasai family and the generosity of pilgrims, which they now attracted in large numbers.

From 1603 when the Edo Shogunate was set up in Edo (now Tokyo) until 1869, Hiraizumi was put under the control of the Sendai governor (Han). In 1689 a prohibition was placed by the governor on removing stones from Buddhist temples and cedar trees planted in and around archaeological sites to aid their protection. Following a visit by the Meiji Emperor in 1876 preservation projects were started on Chûson-ji and Môtsû-ji.

Such was the spectacular rise and conspicuous wealth of Hiraizumi and its equally rapid and dramatic fall, that it became the source of inspiration for many poets. In 1689, Matsuo Basho, perhaps the most famous Haiku poet, wrote: *‘Three generations of glory vanished in the space of a dream...’*.

Today the centre of Hiraizumi still attracts many pilgrims as well as tourists.

Hiraizumi – Cultural Landscape Associated with Pure Land Buddhist Cosmology values

The values suggested for the nominated property relate to the way individual components and the overall original layout of the city are associated with Pure Land Buddhism.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The property as a whole is nominated as a cultural landscape. On page 9 of the dossier it says that *‘the whole nominated property together with the surrounding environment exhibits value as a cultural landscape associated with Pure Land Buddhist cosmology’* and that *‘Hiraizumi as a cultural landscape united with the natural environment shows contemporary people what the political and administrative centre based upon Pure Land Buddhist cosmology looked like complete with its surroundings’*.

If the whole ‘area’ is seen as a cultural landscape, it would appear to be difficult to perceive the visual relationship of the individual sites to one another, as the semi-urban characteristic of the landscape impinges on the relationship between the sites and their natural surroundings. Also much of the significance of the site would seem to lie in the buffer zone that links the parts together.

ICOMOS considers that the integrity of the site, in terms of the relationship between the remains of ancient Hiraizumi and its landscape surroundings, as a spatial reflection of pure land Buddhist cosmology, and the ability to perceive that relationship, would seem to relate to a wider area than the one that has been nominated.

Authenticity

The nominated property contains excavated sites, surviving buildings, reconstructed gardens, and evolving landscapes. These are considered separately.

There is no doubt of the authenticity of the excavated remains. Two of the gardens have been reconstructed and this work has been underpinned by rigorous analysis of the built and botanical evidence.

For the surviving structures, the main building Chûson-ji Konjikidô is a remarkable survival and has been conserved with great skill in a way that ensures its authenticity of materials and construction. It is however now surrounded by a concrete sheath building whose construction bears little relationship to the craftsmanship that characterized Hiraizumi. There is a tradition of protecting valued buildings with outer or sheath buildings, as Chûson-ji Konjikidô was in the 13th century and its sheath was repaired and reconstructed in the 16th century. The concrete building put up in 1968 serves well to protect the original structure but takes away from the relationship between the temple and its surroundings and tends to turn it into a museum object. The authenticity of the temple in its landscape has therefore to a certain extent been compromised.

The two landscape areas of Honederamura Shôen Iseki & Ichinoseki Hondera have evolved over the eight centuries since Hiraizumi’s demise. It is not clear from the evidence provided how far these landscapes have changed and how far they have kept elements of the 12th century form. However their association with Pure Land Buddhism seems to be slight.

ICOMOS considers that the authenticity of the built, archaeological and reconstructed remains is satisfactory; that overall spatial integrity is limited as the integrity of the spatial landscape relating to Pure Land cosmology appears in the urban area to go beyond the area of the property nominated, and in the rural areas to be tenuous.

ICOMOS considers that the authenticity of the remains in the urban areas is satisfactory; is unclear in the rural areas; and that the integrity of the nominated areas in relation to their association with Pure Land Buddhism goes beyond the nominated sites in the urban areas and is slight and almost absent in the rural areas.

Comparative analysis

The comparative analysis provided by the State Party explores properties inscribed on the World Heritage List or on Tentative lists in Asia and the Pacific Region associated with:

- Pure Land Buddhist cosmology
- Political and Administrative centres

- Buildings as spiritual centres
- Political and administrative centres related to their surroundings

Within Japan comparisons are made with the inscribed properties of Kyoto and Nara and Kamakura, the latter a property inscribed on the Tentative List. All are administrative and political centres. It is noted that in Kyoto the city planning separated temples from administrative buildings and the latter are not included in the inscribed area. At Nara however, the grid pattern of the city encompassed both religious and administrative buildings and reflects its role as a capital for 70 years. However it is suggested that Kyoto and Nara developed according to Chinese concepts and systems whereas Hiraizumi was underpinned by a Pure Land Buddhism which reflects a local fusion of Buddhism and Shintoism.

Several international comparisons are made with other Buddhist sites, with the conclusions being that aspects of Pure Land Buddhism are unique to Japan as are the Pure Land Gardens which are part of the nominated site.

The supplementary information supplied by the State Party gives further information on the spatial relationships of the gardens and the overall city.

The comparative analysis suggests the uniqueness of the Pure Land Gardens but does not adequately confirm this through comparisons with gardens in China, Korea etc or demonstrate why they might be considered to have outstanding universal value; nor does the analysis suggest why the associations between Pure Land Buddhism and the Hiraizumi landscape are of outstanding value – rather than being different from other places.

ICOMOS considers that the comparative analysis fails to justify consideration of this property for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- Hiraizumi is the political and administrative centre of the northern realm of Japan that was established in the 12th century by the Ōshū Fujiwara family based upon Pure Land Buddhist cosmology.
- Among its component features, the vestiges of the major political and administrative facilities are preserved underground in perfect condition, whereas the existing temple architecture and gardens exhibit themselves as outstanding works of space design embodying the Pure Land world.
- Religious rituals and rites have been inherited up to the present, carrying on with them the quintessence of Pure Land cosmology.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (iii), (iv), (v) and (vi).

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the Ōshū Fujiwara family constructed a political and administrative centre in Hiraizumi during the period of approximately 100 years from the end of the 11th century through the 12th century by following the cosmology of Pure Land Buddhism and by taking full advantage of the varied natural topography. The centre was based on huge wealth amassed from the gold trade.

ICOMOS considers that the association between the layout of Hiraizumi as a whole and also its gardens with Pure Land Buddhism does not quite constitute a cultural tradition in the sense that this criterion is usually applied. ICOMOS considers that the development of Hiraizumi according to the precepts of Pure Land Buddhism could be better considered under criterion (ii).

ICOMOS considers that this criterion has not been justified.

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This was not put forward by the State Party but ICOMOS considers that it should be appraised.

ICOMOS considers that this criterion could be justified on the basis that the town planning of Hiraizumi and the layout of its temples and Pure Land gardens demonstrate how the concepts of garden construction introduced from the Asian Continent along with Buddhism evolved on the basis of Japan's ancient nature worship, Shintoism, and eventually developed into a concept of planning and garden design that was unique to Japan. Hiraizumi influenced other cities, notably Kamakura where one of the temples was based on Chūson-ji.

ICOMOS further considers that this association cannot be justified for all the nominated areas, in particular the rural estates and the Shirotoritate Iseki, possible fort and Chōjagaharahaiji Ato, site of temple.

ICOMOS considers that part of the nominated site could justify the use of this criterion. It does not consider that all the elements have been shown to represent the Pure Land Buddhism in landscape planning, particularly the rural estates and Shirotoritate Iseki, possible fort and Chōjagaharahaiji Ato, site of temple.

ICOMOS considers that this criterion might be justified for part of the nominated property with more supportive evidence.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that Hiraizumi saw the birth of outstanding works of landscape design such as temple architecture and gardens representing the world of Pure Land through designs and techniques unique to Japan, that Chûson-ji Konjikidô exhibits the most outstanding spiritual character among the buildings of 12th century Pure Land architecture, and that the group of Pure Land gardens embody the style that is most highly developed in comparison with the other gardens of similar type but also because they clearly show the stages of their historical development.

ICOMOS considers that the above justification could be part of a justification for criterion (ii). What has not been demonstrated for criterion (iv) is how the landscape of Hiraizumi represents a significant stage in human history.

ICOMOS considers that this criterion has not been justified.

Criterion (v): be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

This criterion is justified by the State Party on the grounds that in Honederamura, a suburban village near Hiraizumi, which was a land estate of the Chûson-ji Kyôzô, the gradual development of the area since the 11th and 12th centuries allows the present day landscape to reflect similar characteristics to those extant in the 14th century, as shown in contemporary drawings.

ICOMOS considers that for this criterion to be justified it would need to apply to the entire nominated property rather than to one part of it. Further it does not consider that this criterion could be justified for the rural estate on the basis of documentation so far provided as this has not demonstrated why the rural area can be seen as an exceptional type of inter-action between people and their environment. Further this area, although associated with Chûson-ji Kyôzô, does not reflect the influence of Pure Land Buddhism in its layout and planning.

ICOMOS considers that this criterion has not been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

This criterion is justified by the State Party on the grounds that in the development of Hiraizumi as a political and administrative centre, Pure Land Buddhist cosmology formed the core of Hiraizumi culture. In addition, the culture of Hiraizumi has exerted a tremendous influences upon the spirituality of the Japanese people in the succeeding centuries and is still a

powerful force today in religious rites and events and through literature and artworks related to the Ôshû Fujiwara family and Minamoto no Yoshitsune.

ICOMOS considers that the association between Hiraizumi and Pure Land Buddhism needs to be further documented to demonstrate it is of wider than national importance.

ICOMOS does not consider that the criteria and the Outstanding Universal Value have been justified at this stage.

4. FACTORS AFFECTING THE PROPERTY

Development

The main sites are within the urban area of Hiraizumi through which run main roads and railways. New roads and bridges are planned in the buffer zone. Route 4 Hiraizumi bypass (a general national road), the Sakashita line (a municipal road) and the Fukuyô line (a city road) will be adjacent to Yanaginogoshi Iseki and Shirotoritate Iseki. The nomination dossier says that these will be in harmony with the landscape.

Also adjacent to Yanaginogoshi Iseki, the bridges on Route 4 and Japan Railway's Tôhoku Line over the Koromokawa River are under construction to replace the existing ones. This project is related to flood protection embankments.

Renewal of sewage and water supply pipes are planned but it is reported that these will be under existing roads and their construction will be archaeologically monitored.

Several further developments are planned near to Yanaginogoshi Iseki. The construction of a multi-purpose communication facility called the "Waterfront Plaza" on the space adjacent to the river is already under construction and nearby a road station is planned.

ICOMOS considers that although none of these proposals will impact on the archaeology of Yanaginogoshi Iseki, they will clearly have a major impact on the landscape setting of this specific site and its spatial relationship with the other sites.

In the buffer zone adjacent to Shirotoritate Iseki, the construction of a boat racing box office is planned.

In Honederamura Shôen Iseki and Rural Landscape and the buffer zone adjacent to them, there is a plan for a project that will promote the development of agricultural land in a manner compatible with landscape conservation – as a project essential for the agriculture to be sustainable in the future.

Impact of climate change

Climate change could make the area more prone to floods. River banks are being strengthened as a flood protection measure.

Risk preparedness

Natural disasters that could impact on the nominated property include typhoons, heavy rain, earthquakes, floods and fires. As a fire prevention measure for buildings, automatic fire alarm systems, drenchers, fire extinguishers and water jets are installed and voluntary fire-fighting organizations are organized. For other threats, prompt response arrangements have been put in place.

ICOMOS considers that the main threats to the property are from urban development and particularly infrastructural development; current planned road and bridge projects will impact on the setting of Yanaginogoshi Iseki, the archaeological remains of the administrative area and its spatial relationship with the other key religious sites and gardens.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

Although titled and nominated as a cultural landscape, the nominated property within Hiraizumi consist of a number of discrete sites linked together by two Buffer Zones – which in effect provides the spatial relationship between the sites and gives its landscape character.

The nominated sites are in three categories: sites – temples and archaeological sites (including buried Pure Land gardens); designed landscapes – restored Pure Land gardens; and evolving cultural landscapes – rural estates to the west of the city.

Given that part of the outstanding universal value that is suggested for the site relates to the link between the spatial arrangement of the ancient town of Hiraizumi and Pure Land Buddhism, it would have been logical for the boundaries of the nominated site to have incorporated the spatial links between the key sites – the temples, administrative area, lines of north-south and east-west roads and guardian shrines. What have been nominated are the individual sites and not the links between them.

The remains of the ancient city are interwoven with the new city of Hiraizumi and thus the areas between the sites are part of the urban fabric. It is thus more logical to consider the main nominated areas as sites rather than as a cultural landscape.

By contrast the rural areas to the west are cultural landscapes.

ICOMOS considers that the boundaries of the core area within the city of Hiraizumi enclose sites rather than a cultural landscape; they are adequate to define the sites, but do not capture the spatial relationship between those sites.

Ownership

The nominated sites are owned variously by national and local governments, religious organizations and private

owners. No details are given as to which sites are in private ownership.

Protection

Legal Protection

The nominated sites and the buffer zones are well protected through a range of designations - Historic Sites, Special Historic Sites, Places of Scenic Beauty or Special Places of Scenic Beauty. These are protected under 1950 Law for the Protection of Cultural Properties in which is embedded earlier laws such as the Ancient Shrines and Temples Preservation Law (1929), the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (1919) and the National Treasures Preservation Law (1929). The Law for the Protection of Cultural Properties was partly amended in 2004, when a new category of Important Cultural Landscape was added.

Broadly the temples and standing buildings are protected as monuments, the resorted gardens, archaeological sites and cultural landscapes as sites.

The buffer zones are protected through a range of landscape designations which protect the values of the area and restrict development. What are not protected are houses within the nominated area such those for the 134 people living in Chûson-ji and smaller numbers elsewhere.

Traditional Protection

The rural landscapes nominated are farmed land with rice paddies managed traditionally.

Effectiveness of protection measures

The legal protection is adequate to protect the fabric of the buildings, gardens and archaeological sites within the nominated area. The traditional management appears to be adequate to maintain the farmland. However the main threats are from infrastructural developments such as flood defence or roads and although these are designed to minimise their impact, legal protection cannot always protect the setting of the nominated sites.

ICOMOS considers that the legal protection in place is adequate to protect fabric. The difficulties in protecting setting arise from the nature of the dispersed sites in an urban setting.

Conservation

Inventories, recording, research

The nominated areas are all extraordinarily well researched. The main temple and garden areas have been researched and excavated over the past 70 years, in total 198 excavations have been undertaken. The landscapes of Honederamura Shôen Iseki have been surveyed and researched since 1993.

Present state of conservation

The nomination dossier presents in details the conservation history of the standing structures and precisely what interventions have been made. This has included total dismantlement and rebuilding for some structures. All work has been meticulously documented and carried out by skilled craftsmen.

The supplementary information has provided evidence of the approach taken for reconstruction of the two Pure Land gardens and the way their forms have been created. This work has been carried out with exceptional thoroughness.

ICOMOS considers that the state of conservation of all the temples and archaeological sites is good.

Active Conservation measures

The main temples, gardens and archaeological sites are all conserved or protected by either national or regional authorities and are all under good active management. In the rural landscapes the archaeological sites are looked after by a committee of local citizens and experts. The rural landscape is seen to be an evolving agricultural landscape well- looked after by those who farm it.

ICOMOS considers that conservation is adequate.

Management

Management structures and processes, including traditional management processes

The Iwate Prefectural Board of Education is to set up an organisation of officers engaged full-time in the preservation and management of the nominated property. It is also to establish a coordinating committee to work with the relevant municipal Boards of Education. Further the Iwate Prefecture and the relevant municipal governments are planning to set up a 'Council for the Promotion of Preservation and Management of Cultural Heritage of Hiraizumi'. The function of this Council will be to implement the preservation and management plans.

An advisory Committee is also planned to allow university researchers and members of the ICOMOS National Committee of Japan to provide advice to the Council. There are also specific prefectural, city and towns council committees which provide advice on the protection of cultural properties to their respective councils.

Policy framework: management plans and arrangements, including visitor management and presentation

In 2006, Iwate Prefecture prepared a comprehensive preservation and management plan for the nominated property's components designated as National Treasures, Important Cultural Properties, Historic Sites, Special Historic Sites, Places of Scenic Beauty or Special Places of Scenic Beauty in coordination with the Agency for Cultural Affairs, owners and municipal governments that are custodial bodies of Historic Sites, etc.

A preservation and management plan has also been prepared by Ichinoseki City for the rural cultural landscape in coordination with the Agency for Cultural Affairs, Iwate Prefecture and owners.

It is acknowledged that although some visitor facilities and information boards are in place, the presentation of the site to visitor could be improved and will be addressed.

Involvement of the local communities

Local communities and many local groups have been fully involved in the preparation of the nominations.

Resources, including staffing levels, expertise and training

For all designated monuments the government contributes 50-80% of the cost of repair except for minor repairs or special cases. Excavation work carried out by regional authorities is also subsidised up to 50%. Likewise research, repair or 'visual harmonisation' work on cultural landscapes is supported by national funding up to 50%. On top of national subsidies, Iwate Prefecture further subsidises up to 50% of the remaining cost. The Prefecture has also established a fund for the protection of historic sites which collects support from local businesses in Iwate Prefecture.

The Iwate Cultural Promotion Agency and the Iwate Prefectural Board of Education are staffed with officers with special conservation skills and training. They provide technical assistance to relevant municipal bodies.

ICOMOS considers that the planned management arrangements are adequate but considers that the Council for the Promotion of Preservation and Management of Cultural Heritage of Hiraizumi' should be set up immediately to advance the management plan and the management plan should be implemented immediately.

6. MONITORING

Four main indicators have been identified for state of conservation, effectiveness of the management system, the impact of various pressures, and the 'development' of the area in terms of visitor numbers and socio-economic parameters. Although the indicators and the responsibility for their monitoring are systematically addressed, they do not contain visual parameters in connection with the linkages between sites that are crucial to an understanding of Pure Land precepts or knowledge parameters relating to understanding of the complex associations of the overall property.

ICOMOS considers that indicators could be augmented to include visual connections and knowledge of the associations with the property.

7. CONCLUSIONS

What underpins the overall nomination is the relationship between Pure Land Buddhism and the layout of ancient

Hiraizumi and also of various component parts, particularly the Pure Land Gardens.

Although Hiraizumi is of extreme importance for an understanding of the development of Pure Land Buddhism it appears not to be the case that Pure Land Buddhism was the only force, as some temples were associated with other aspects of Buddhism. It is also clear that some aspects of the nominated site have only as tenuous links with Pure Land Buddhism, such as the rural estates and Shirotoritate Iseki, possible fort, and Chōjagaharahaiji Ato, site of temple.

Although connections can now be made between the layout of the overall city, and the gardens and Pure Land Buddhism, these connections are on the basis of visual connections with contemporary sutras rather than documentary evidence. Nevertheless a strong case has been made for those associations based on very detailed archaeological evidence.

Although nominated as a cultural landscape, the nominated site is restricted to individual elements rather than the overall landscapes or even spatial linkages between sites. The buffer zone provides the link between the component parts. Thus the serial nomination cannot be said to be a cultural landscape.

Although the buffer zone provides the link between the various individual sites, it also encompasses built up areas of modern Hiraizumi and main roads and railways which in effect sever some of the linkages. It would therefore be difficult to incorporate much of the buffer zone into the core area.

ICOMOS considers that the nomination as now presented, does not overall reflect Pure Land Buddhist principles. Rather certain elements such as the group of Pure Land Buddhist gardens and the Chūson-ji Temple can be said to do so. On these more limited aspects of the nomination, further comparative analysis would be needed to justify outstanding universal value for these specific attributes.

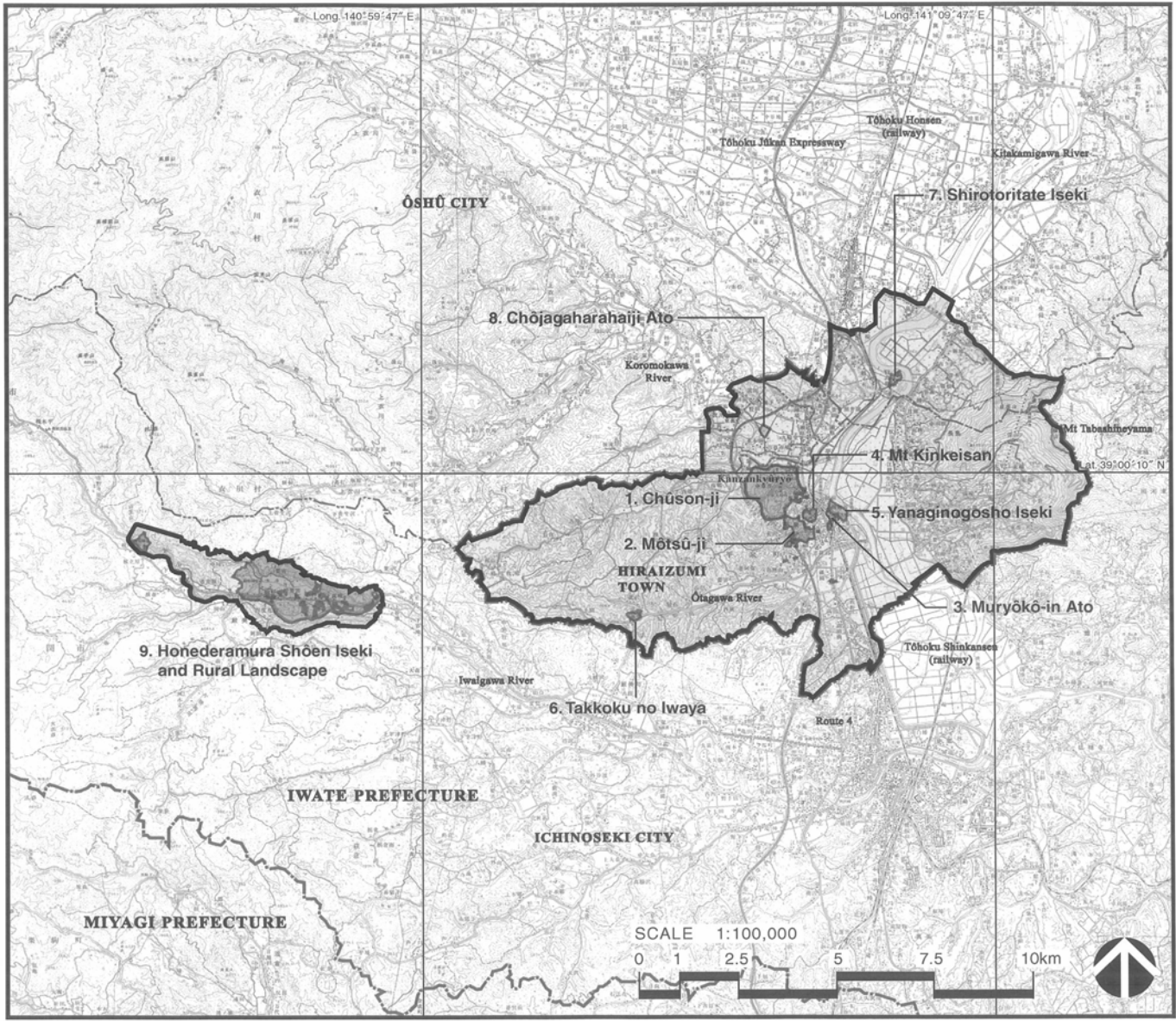
Recommendations with respect to inscription

ICOMOS recommends that the examination of Hiraizumi – Cultural Landscape Associated with Pure Land Buddhist Cosmology, Japan, to the World Heritage List be *deferred* in order to allow the State Party to:

- Consider revising the boundary of the nominated property to include only those parts which demonstrate the impact of Pure Land Buddhism on planning and orientation, particularly the main temples and Pure Land Gardens, perhaps after further work on the two gardens not so far restored.
- Provide further comparative analysis, particularly for the gardens, including comparators in China and Korea.
- Any further nomination would need to be accompanied by a fully functioning management plan and an adequate suite of

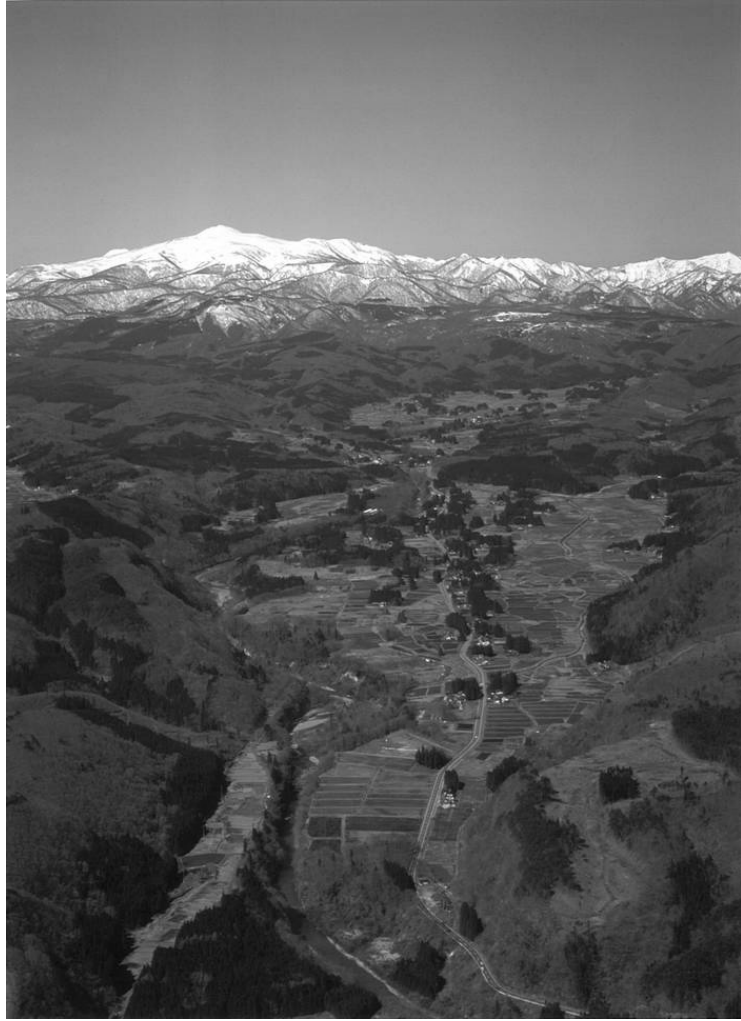
indicators, including those to monitor visual connections and knowledge of associations with the property.

- ICOMOS considers that any revised nomination with revised boundaries, would need to be considered by a mission to the site.



Nominated property
 Buffer zone

Map showing the location of the nominated properties



Aerial view of Hiraizumi from east



Chûson-ji Konjikidô temple



Restored garden of Kyûkanjizaiô-in



Yanaginogoshi Iseki, archaeological remains

Melaka and George Town (Malaysia)

No 1223

Official name as proposed

by the State Party: Historic Cities of the Straits
of Malacca: Melaka and George Town

Location: Melaka, in the State of Melaka, and
George Town, in the State of Penang

Brief description:

The cities and ports of Melaka and George Town are the products of 500 years of trading and cultural contacts between East and West. Immigration and influences from many parts of Asia and Europe have created a specific multicultural identity, manifested in both tangible and intangible heritage, such as areas for different ethnic groups and functions, religious pluralism, and streets lined with typical shophouses and religious buildings. Melaka demonstrates the early stages of this history, originating in the 15th century Malay sultanate and the Portuguese and Dutch periods beginning in 1511; while George Town represents the British era from the end of the 18th century.

Category of property:

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a serial nomination of two *groups of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005), Annex 3, paragraph 14, they are also *inhabited historic towns*.

1. BASIC DATA

Included in the Tentative List: 26 February 2001

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 29 January 2007

Background: It is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Towns and Villages and on Shared Built Heritage.

Literature consulted (selection):

Ahmad, Y., *Scope and Implementation of Heritage Law in Malaysia*, in *Asian Approaches to Conservation: Research Conference Proceedings, 3-5 October 2006*, Bangkok, 2006.

Khoo, S. N., *Streets of George Town*, Penang, 2007.

Lim, H. and Fernando, J., *Malacca, Voices from the Street*, Malaysia, 2006.

Lung, D. et al., *Interpreting the Significance of Heritage Sites*, in *Asia Conserved: Lessons Learned from the UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation (2000-2004)*, Bangkok, 2005.

Nasution, K. S. and Gwynn J., *George Town, Pulau Pinang, Malaysia: Development Strategies and Community Realities*, in *The Disappearing 'Asian' City*, New York, 2002.

Silva, Kapila D., *Conserving Asian Urban Heritage: The Need for Re-conceptualizing the Value-based Management Approach*, in *Asian Approaches to Conservation: Research Conference Proceedings, 3-5 October, 2006*, Bangkok, 2006.

Technical Evaluation Mission: 24-31 August 2007

Additional information requested and received from the State Party: On 18 January 2008 ICOMOS sent a letter to the State Party requesting additional information on the following issues:

- Further justify the selection of Melaka and George Town within the wider area of Malacca Straits;
- Deepen the comparative analysis to include other colonial towns in the wider region;
- Provide further information on the integrated management system for both cities;
- Provide a timeframe for the adoption and implementation of the management plan.

On 26 February 2008 ICOMOS received additional information on the requested issues provided by the State Party. The specific information is discussed in the respective sections.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

This serial nomination includes two historic cities in the Straits of Malacca: Melaka and George Town. The nominated property in the Historic City of Melaka covers 38.62 ha and consists of two major areas on either side of the Melaka River, corresponding to the oldest part of the historic centre. The first is St Paul's Hill Civic Zone with a number of government buildings, museums, churches, urban squares and the original fortress town from the 16th century Portuguese and Dutch period. The second is the Historic Residential and Commercial Zone, which is twice as large, with more than 600 shophouses, commercial and residential buildings, religious buildings and tombs. It is built on a somewhat irregular grid plan, with four main streets parallel to the shore and four crossing streets.

The nominated property in the Historic City of George Town covers 109.38 ha and consists of the historic inner city on the north-east cape of Penang Island. George Town represents a later development, starting in the British period at the end of the 18th century. It is built on an irregular layout, consisting of several grid systems showing different stages of development, and contains more than 1,700 historic buildings. The original

settlement is the section in the middle with the most regular grid, and Fort Cornwallis to the north-east.

Both Melaka and George Town are port towns located on the west of Peninsular Malaysia, by the Straits of Malacca (Malacca) which runs between Malaysia and the island of Sumatra. This has through the ages been one of the most strategic and important commercial waterways in the world. The distance between Melaka in the south and George Town in the north is 450 kilometres. Both function as State capitals; George Town is the heart of the second largest metropolitan area in Malaysia while Melaka is smaller. The nominated property in George Town has 9,376 inhabitants and the buffer zone 9,284 inhabitants. In Melaka the figures are 3,720 and 4,171 respectively.

In both cities, a traditional plot system with long and narrow plots has been preserved, which gives scale to the buildings and the character of the streets, and both cities show a great variety of architectural and cultural influences from many parts of Asia and Europe, which have been adapted to local conditions. There are areas for different ethnic groups and social layers and for various functions or types of trade. This multicultural identity is manifested in both the tangible and intangible heritage.

In Melaka, significant historic buildings are located in St. Paul's Civic Zone; among them are the Stadthuis (Town Hall), Christ and St. Francis Xavier's churches, the ruins of St. Paul's church, the Clock Tower and several museums. Some buildings are located around Town Square, locally referred to as Dutch Square, the hub of the town since its earliest foundation. Religious buildings are also located within the nominated area, including Malay mosques and Chinese temples.

Along a typical road there are rows of narrow shophouses or townhouses (usually of two stories) and religious buildings of different faiths. Each one is different, but with an overall sense of unity. They have similar construction and internal planning: built in soft bricks, lime plastered walls, long and narrow shapes with rooms around a series of courtyards or "air wells". The façades are usually symmetrical, with projecting upper floors, and painted in white wash or a pale yellow ochre lime wash. As fashion changed, indigo, blue and later a pale green have been added. In the nominated area of Melaka, more than 600 shophouses and town houses exhibit diverse styles and influences, from Dutch style to early modern.

Melaka demonstrates its early development with its origin in the Malay sultanate, and the basic layout and a number of buildings from the Portuguese and Dutch periods beginning in 1511. This was then continued during the British period. Some Malay timber houses remain intact and the earlier types of shophouses and townhouses are only found here. These originated from a mixture of Asian, especially Chinese, influences and European traditions and developed into a variety of types following new stylistic inputs.

George Town demonstrates its development during the British era. It was founded by a British trader in 1786 and grew to a large and important city. The shophouses, townhouses and religious buildings give the main character, and the colonial architecture of the Victorian

Age is prominent. In the north-east part is Fort Cornwallis and the government and administrative centre, with a number of public buildings. There is also a large harbour area, partly on reclaimed land, with piers and clan jetties, a unique form of settlement with timber houses on stilts clustered around a jetty.

The architecture of George Town is represented by an ensemble of Victorian buildings, mostly located in the Government and Administrative Centre and in the historic Commercial Centre. Asian influences are present in the Indian and Chinese temples and in the Malay Mosques. Typical features of George Town are the Chinese *kongsi* and the clan jetties. In the *kongsi*, the temples were set within an open space surrounded by shophouses. The clan jetties represent a unique form of "water villages" since each community comprises members of the same clan with the same surname. The residential neighbourhoods include a range of architectural types and styles, including terrace houses, Chinese *kongsi* and shophouses.

The buffer zone of Melaka covers 134.03 ha and consists of a belt about one or two blocks wide surrounding the nominated area. This is a little wider to the east, and there is also a very narrow strip of land on each side of the river leading out to the sea. The reclaimed land on the south side of the city, the location of the former harbour, is partly included in the buffer zone. The buffer zone of George Town covers 150.04 ha and consists of a belt around the city of about one or two blocks to the south and in the harbour and water areas to the east and north, and an area of about five blocks wide to the west.

History and development

Through history, the Straits of Malacca have been a highway for maritime traders and contacts between East and West. Powerful kingdoms and cities have arisen and a typical trait has been immigration and strong influences from far and near, contributing to a multicultural identity. In the late 14th century or early 15th century the city and the kingdom of Melaka was founded. The small fishing village rapidly grew to a large port and emporium, overshadowing the older ports in the area. With the support from the Chinese emperor the king managed to stay independent of Siam. Many ethnic groups were present and it is reported that some 80 different languages were spoken. The custom that people from different ethnic communities lived in their own sections of the city started in this period. Islam was introduced; the king assumed the title of Sultan and Melaka became a centre of learning for Islam.

In 1511 the Portuguese conquered the city of Melaka. A stone fortress surrounding the present St. Paul's Hill was built and within this, palaces for the governor and the bishop, five churches, two hospitals, a college and other public buildings were built. The destruction of mosques and tombs shows a wish to weaken Islam. However, the tradition of separate ethnic quarters and multiculturalism continued. Melaka was frequently attacked by its Malay neighbours; other Europeans were sailing through the Straits of Malacca and had an interest in the area, and in 1641 the Dutch captured the city. They had conquered Java in 1619 and made Batavia (Jakarta) their capital in

the East. Melaka was not to compete but became their main base in the peninsula and again rose to a Southeast Asian entrepot par excellence at the end of the 18th century. The Dutch merely took over the existing infrastructure. Later they built a new fortress on St. John's Hill and in 1650 the former Governor's residence was converted into the Stadthuis. The catholic St. Peter's Church was built in 1710 and the protestant Christ Church in 1753, the oldest protestant church in Malaysia and still in use.

In 1795-1818, during the Napoleonic wars in Europe, Melaka came into British hands. By then Penang/George Town had been in existence for some time and as its rival, it was initially ordered to level Melaka. The fort was demolished, only the gate is left, but then the destruction was stopped. A few years later, in 1824, Melaka was finally brought under British administration.

George Town was founded in 1786 by the British. Unlike the Portuguese and the Dutch they exercised a policy of free trade. People from all over the world were encouraged to settle in the new town and to produce export crops. To administer the island, a Presidency was set up under the jurisdiction of the East India Company in Bengal and in 1826 it became part of the Straits Settlements together with Singapore and Melaka.

The development of both cities over the centuries was based on the merging of diverse ethnic and cultural traditions, including Malay, European, Muslim, Indian and Chinese influences. All this resulted in a human and cultural tapestry that is expressed in a rich intangible heritage that includes languages, religious practices, gastronomy, ceremonies and festivals.

In Melaka, a conservation area was first identified in 1979 and upgraded in 1985. In 1988 an international seminar was organized and the area of St Paul's Hill designated as a heritage zone. The same year, the State of Melaka established the Preservation and Conservation of Cultural Heritage Act, and in 1993 this was placed under the newly established Melaka Museums Corporation. From this the Conservation Trust Fund was formed, and from 2001 this has been used to finance selected building conservation projects in Melaka.

In George Town, a policy on conservation areas was introduced in the early 1970s. This was the first time a conservation plan became part of the town plan. The island's rapid urban change in the mid-1980s fostered a public conservation movement and an International Conference on Urban Conservation and Planning helped to raise awareness. In the early 1990s some demolitions and conservation projects attracted attention. The first major building restoration work undertaken by the State Government was the Syed Al-Attas Mansion in 1993.

Melaka and George Town values

- From a historical point of view, the properties illustrate the development of maritime urban settlements in the region and the contribution of diverse ethnic and cultural groups in the layering of the present cities.

- The urban layouts illustrate the application of European geometric patterns to settlements in Asia, with local characteristics such as the long narrow plots for shophouses and town houses.
- The architecture of both properties illustrates diverse periods and trends, including Portuguese, Dutch, Muslim, Indian and Chinese legacies.
- The collection of shophouses, exhibiting different architectural styles, is one of the main features of the nominated properties and is extremely rich when compared with other towns in the wider region.
- The properties contain typical urban architectural units, such as the Chinese *kongsi* or the clan jetties, which enrich the repertoire of urban and architectural components.
- Intangible heritage related to the tangible components is an important feature, illustrating the fusion of different ethnic communities that generate a specific cultural identity.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The nomination dossier includes no specific discussion on integrity; however, it provides information relevant to this issue.

In Melaka, the nominated area has a sufficient size and includes the elements necessary to understand the property's significance. It consists of the complete area of St Paul's Hill, which has through history contained the civic functions, and the larger Historic Residential and Commercial Zone where the built environment gives a whole and intact impression, with all the needed elements to express the multicultural identity. What has disappeared is the relation with the sea since the old harbour area has been reclaimed. However, the Melaka River still gives some contact with the sea.

In George Town the nominated property consists of a large area covering the whole of the north-east cape of Penang Island. This includes the first settlement and successive stages of growth as well as the harbour area and the relation to the sea. Within this area the elements expressing the significance of the property are present.

ICOMOS considers that the nominated areas in Melaka and George Town include all elements necessary to express their possible outstanding universal value and are of adequate size. There are some negative effects of development and long time neglect that are being addressed by relevant authorities.

Authenticity

The analysis of authenticity is presented by the State Party according to three themes: the living heritage, the urban fabric, and the architectural heritage. The authenticity of the living heritage concerns the ethnic groups that continue to practice their traditions and customs, which are found in their religious centres, the many festivals and processions, and in daily life, the culinary culture, smells, sounds, and the mix of languages.

The authenticity of the urban fabric includes the urban morphology, the largely retained urban fabric of shophouses with their street patterns and courtyards, as well as the open spaces. It is also a matter of the functions of the urban fabric and the continuity of use of buildings for specific functions.

The authenticity of architecture concerns design, workmanship and materials, including the large number of colonial buildings still standing in their original condition. It also has to do with the many different styles, adaptation to local conditions and experiences, the scale and the functions of the buildings.

ICOMOS considers that the nominated property in general has retained its authenticity according to the various aspects of authenticity as set out in the *Operational Guidelines for the implementation of the World Heritage Convention*. Listed monuments and sites have been restored with appropriate treatments regarding design, materials, methodologies, techniques and workmanship, and in accordance with conservation guidelines and principles. Shophouse modifications must be carried out in accordance with approved drawings. Some older conversions however include undesirable alterations and it is recommended that the State Party develop a comprehensive conservation plan dealing with all the buildings. The socio-cultural authenticity is at hand both tangibly and intangibly, and traditional crafts are being practiced.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

In the nomination dossier, Melaka and George Town are compared with the other Southeast Asian cities inscribed on the World Heritage List: Macao (China), inscribed on the World Heritage List in 2005, Galle (Sri Lanka), inscribed on the World Heritage List in 1988, and Hoi An (Vietnam), inscribed on the World Heritage List in 1999, as part of the spice trade route and settlements of Western traders. A few other cities are also mentioned.

Macao was a Portuguese city from 1557 and the other main influence was Chinese culture. In comparison, Melaka and George Town have a longer tradition of European settlement and a larger mixture of influences both Asian and European, resulting in a great variety of communities with different cultures, beliefs and customs living together, and an architectural heritage demonstrating this diversity.

Compared to Galle (Portuguese in 1505, Dutch in 1640 and later British), Melaka and George Town had a wider mix of Asian settlers, including Chinese, Indian and Arab traders, thus creating truly multicultural and international trading ports with different traditions side by side, and a different and more diverse architecture.

In Hoi An, mainly the Chinese and Japanese settled, but also traders from the nearby area. Of the European countries, the Portuguese arrived in 1535 and later the Dutch and the French, but none of them settled permanently. The typical rows of wooden shophouses give the town a uniform and different character from Melaka and George Town. Here the European influence was stronger and included the British colonial architecture, and the Asian contacts were more widespread, resulting in a wider range of buildings and multiculturalism.

Singapore and Phuket are also mentioned but compared to these, Melaka and George Town have larger surviving historic centres, different mercantile and cultural traditions, and a richer and more diverse built heritage.

Additional information provided by the State Party on 26 February 2008 extends the comparative analysis to other colonial towns in the wider region and in the Americas. Further information was also provided to clarify similarities and differences with the already discussed cases of Macao, Galle and Hoi An.

The State Party extended the comparative analysis to include Vigan, Philippines (inscribed on the World Heritage List in 1999). The main differences identified are related to historical significance, since Vigan was established by the Spaniards as a trade centre while Melaka and George Town were at the same time trade centres and fortresses. The analysis also identifies differences related to cultural significance, since the nominated properties experienced a richer mixture of influences. With regard to urban and architectural aspects, Vigan exhibits especially Spanish traditions that produced a homogeneous streetscape; in contrast, the nominated properties exhibit a mixture of architectural styles adapted to the local climate and cultures.

In relation to colonial towns in the Americas, the nominated properties are compared with São Luís (Brazil, inscribed on the World Heritage List in 1997), Colonia del Sacramento (Uruguay, inscribed on the World Heritage List in 1995) and Santo Domingo (Dominican Republic, inscribed on the World Heritage List in 1990). Although São Luís and Colonia del Sacramento exhibit Portuguese influences, there are evident differences to the nominated properties. In São Luís the buildings have been categorised into three main types; whereas in the nominated properties some twelve different types of shophouses can be found, as well as a diversity of religious buildings. In Colonia del Sacramento, architectural expressions are especially related to Portuguese and Spanish traditions, apart from the post-colonial architecture. Santo Domingo was constructed on the basis of a regular grid pattern that served as model for later urban settlements in the Americas and its colonial architecture is mainly built in white stone. Even if these colonial cities in the Americas exhibit the influences of European urbanism and architecture, the differences with

the nominated properties based on historical, cultural and architectural considerations are evident.

The additional information supplied by the State Party also to better clarifies the rationale of selection of these two cities in relation to other historic cities within the Straits of Malacca. Singapore and Phuket are island settlements on the mercantile route of the Straits and have historical and social links with the nominated properties. Compared to this group of Asian island port towns, Melaka and George Town have the largest surviving historic centres, where mercantile and cultural traditions continue to thrive. The central area of Singapore has undergone extensive demolition and redevelopment during the 1970s and 1980s. Phuket, which has similar styles of shophouses as in the nominated properties, is much smaller and does not have the rich and diverse built heritage found in Melaka and George Town.

ICOMOS appreciates the additional information provided by the State Party and is satisfied with the extension of the comparative analysis and with the clarification on the selection of these two properties in relation to the historic cities of the Straits of Malacca.

ICOMOS considers that the comparative analysis justifies consideration of this property for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- As excellent examples of historic colonial towns on the Straits of Malacca that have endured a succession of historical events, mostly related to their former function as trading ports linking East and West.
- As the most complete surviving historic cities in the Straits of Malacca with a multi-cultural living heritage originating from the trade route from Great Britain and Europe through the Middle East, the Indian subcontinent and the Malay archipelago to China.
- As a living testimony to the multi-cultural heritage and traditions of Asia, where the greatest religions and cultures met and co-existed.
- As a reflection of the coming together of cultural elements from the Malay Archipelago, India and China with those of Europe to create a unique architecture, culture and townscape without parallel.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii), (iii), and (iv).

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that Melaka and George Town represent exceptional examples of multi-cultural trading towns in East and Southeast Asia, forged from the mercantile and civilization exchanges of Malay, Chinese and Indian cultures, and three successive European colonial powers for almost 500 years, each with its imprints on the architecture and urban form.

ICOMOS considers that the nominated property exhibits an important interchange between several areas within Asia on the one hand, and a number of European countries on the other, over a span of five centuries. This concerns the development of architecture, technology, monumental art and town planning. Melaka and George Town show different stages of development and the successive changes over a long span of time and are thus complementary, which justifies the serial nomination. The extended comparative analysis provided by the State Party in February 2008 supports the relevance of the application of this criterion.

ICOMOS considers that this criterion has been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that Melaka and George Town are living testimony to the multi-cultural heritage and traditions of Asia, where the greatest religions and cultures co-exist. This tangible and intangible heritage is particularly expressed in the large number of religious buildings of different faiths.

ICOMOS considers that the nominated properties bear an interesting testimony to the living cultural tradition of multi-culturalism of Asia, and a co-existence of many religions and ethnic groups with their individual cultures and customs. This also includes the European traditions. This multi-cultural heritage is expressed in many ways, including the great variety of religious buildings, ethnic quarters, the many languages, worship and religious festivals, dances, costumes, art and music, food and daily life. The extended comparative analysis provided by the State Party in February 2008 supports the relevance of the application of this criterion.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that Melaka and George Town reflect a mixture of influences which has created a unique architecture, culture and townscape without parallel anywhere in East and Southeast Asia, with an exceptional range of shophouses and townhouses.

Even if similar types of shophouses and townhouses can be found in other parts of Asia, ICOMOS considers that the nominated property makes an interesting example of these types of buildings since they show many different types and stages of development of the building type, some originating in the Dutch or Portuguese periods. They are also preserved in great numbers, forming large coherent areas, and still keep their functions, which make them an outstanding example of an architectural ensemble. Furthermore their special construction gives them a great technological value.

The extended comparative analysis provided by the State Party in February 2008 allows considering the application of this criterion pertinent.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated properties meet criteria (ii), (iii) and (iv) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

According to the State Party, the nominated areas are conservation areas protected from inappropriate development under very strict guidelines. Under the action plans, there is no new physical development permitted within the nominated areas and the development within the buffer zones is restricted to four stories. There will be no more reclamation of the coastal area adjacent to the nominated areas. Development pressures are mainly related to tourism (as discussed below).

ICOMOS considers that the compactness of the cities and the narrowness of the streets make these areas vulnerable to the spread of fires. The overloading of the electrical power supply by the use of air-conditioners and other household appliances could be another cause of risk from fire. The State Party reports that measures have been taken in order to control the risk of fire.

Visitors / tourism pressures

In Melaka there has been a marked pressure for tourism development since the 1980s. The number of visitors has risen from 2.5 million in 2001 to 4.6 million in 2005, the large majority being domestic tourists. The historic waterfront (partly in the buffer zone) has been reclaimed and developed into a large-scale shopping and entertainment centre including several hotels, and there have also been some unauthorized demolitions in the old quarters. The nomination presents a number of policies and mechanisms to mitigate the potential adverse impacts but also states that there is a need to introduce an urban conservation guideline to stop more indiscriminate development projects.

George Town, as the historic centre of the large city of Penang, is constantly subject to development pressure; it has always been famous for its beaches and attracted many visitors, but the focus is now shifting to heritage tourism. The number of visitors was 3.4 million in 2001

and has been similar since then. Foreign tourists form a large part of this. The planning policies and development controls operate to relieve development pressure in the historic area by the location of a second bridge link and road developments minimizing the traffic impact, new townships and an administrative centre. Since the Penang Structure Plan in 1987 the historic core of George Town has been treated as an historical and cultural enclave.

ICOMOS considers that the increase in visitors to the nominated properties could potentially jeopardise their values, integrity and authenticity and recommends that the management plan include measures for sustainable tourism development.

Environmental pressures

The State Party reports that there are no environmental pressures but recognises that traffic is the major threat for the properties.

ICOMOS considers that heavy motor traffic causes air pollution within the core and buffer zones. Some measures implemented are discussed in the *Risk preparedness* section below.

Natural disasters

The State Party reports that the nominated properties are not subject to earthquakes or other natural disasters. ICOMOS considers that the possibilities of tsunamis must be considered a potential cause of risk.

Impact of climate change

The State Party reports that there is no negative impact due to climate change. ICOMOS considers that the effect of global warming and the possibility of tsunamis are potential cause of negative impacts on historic buildings and sites. Taking into account the conditions of the hot and humid climate, the timber buildings are easily infected by termites, a risk that could increase through the rise in temperatures.

Risk preparedness

Fire hydrants are provided at regular intervals according to national standards and there is a fire station within the nominated area. In George Town several flood mitigation projects have been implemented.

In relation to motor traffic, the State Party reports that the authorities have already completed the ring road for the inner city, which includes a new bridge on the reclaimed land. Moreover, heavy vehicles are banned from passing through the area. ICOMOS notes that the nomination dossier does not specify whether the measures concerning traffic control are implemented in both cities (apparently the information provided refers to George Town) and recommends that the State Party extend these measures to both cities.

ICOMOS considers that the main threats to the property are tourism development pressure and traffic. In the longer term, climate change and rising sea levels may create flooding problems. ICOMOS recommends that these issues be considered in the management plan.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

In Melaka, the nominated property includes two major areas: St. Paul's Hill Civic Zone, where the main monuments are located, and the historic residential and commercial zone that includes more than 600 shophouses, commercial and residential buildings, religious buildings and tombs. The buffer zone consists of a belt of about one or two blocks wide surrounding the property, a slightly larger area to the east, and a very narrow strip of land on each side of the river leading out to the sea. A small area of the reclaimed land where the harbour once was on the south side of the city is included in the buffer zone.

In George Town, the nominated property consists of an area of 109.38 ha that includes more than 1,700 historic buildings. The buffer zone has a surface of 150.04 ha (not including the sea) and consists of a belt around the city of about one or two blocks to the south, the same width in the harbour and water areas to the east and north, and about five blocks to the west.

ICOMOS considers that the boundaries of the nominated property in Melaka and George Town have been appropriately designed. ICOMOS recommends that the buffer zone in Melaka be extended to include Bukit China (Chinese Hill), an area of 49.51 ha where a Chinese cemetery is located and gazetted as "conservation area" in the Municipal Structure and Local plans.

ICOMOS considers that the boundaries of the nominated properties are appropriate. The boundaries of the buffer zone should be extended in Melaka to include Bukit China.

Ownership

In Melaka 2.7% of the properties are owned by the government and 97.3% are privately owned. In George Town 45% of the properties are owned by the government and 55% are private. Private ownership can be individual or in the form of corporations or trusts, such as *kongsi* (Chinese clan associations and trade guilds) or religious or philanthropic groups.

Protection

Legal Protection

Legal protection is currently implemented at national, state and local levels.

The relevant legal instruments on the national level are:

- *The Antiquities Act* (1976, repealed in 2005). Limited to individual monuments or groups of inter-related tangible elements older than c.100 years. Drawn to "provide for the control and preservation of, and research into ancient and historical

monuments, archaeological sites and remains, antiquities and historical objects".

- *The National Heritage Act* (2005). Includes tangible and intangible cultural and natural heritage. The Act includes a wide definition of heritage. It establishes a new administration of the heritage: a special management unit (Department of Heritage) under the new Ministry of Culture, Arts and Heritage, and a Commissioner of Heritage to carry out the powers and functions of the Act; sets up the National Heritage Council (an advisory body), the Heritage Fund and the National Heritage Register, and provides for designation of heritage sites, declaration of heritage objects, underwater cultural heritage, declaration and protection of national heritage, licensing, appeal, enforcement powers and offences.
- *The Town and Country Planning Act* (1976, amendments 1993, 1995, 2001) governs urban and rural planning, providing a comprehensive system of control and guidance for applications. It provides protection against new developments and gives planning authorities the capacity to protect the built heritage in their own jurisdiction.
- *The Local government Act* (1976). Empowers local authorities to contribute to maintaining historic buildings or sites, acquire land to protect the significance of the sites, and raise or receive grants towards establishment and maintenance of public monuments and memorials, art galleries and museums.

The relevant legal instruments on state/municipal level are:

- *The Enactment on Conservation and Restoration of Cultural Heritage in Melaka* (1988). Recognises Melaka as an "historic town". A comprehensive document that covers many aspects of conservation and gives additional coverage for the protective designation of the heritage property. Provides for the setting up of a Committee on Conservation and Restoration to advise the State Authority about matters relating to the conservation and restoration of cultural heritage resources in the State of Melaka.
- *Draft Guidelines for Conservation Areas and Heritage Buildings*, Penang/George Town. Penang/George Town has no specific legislation for the protection of its heritage properties. However the core area has been identified as a conservation area under the Municipal Council of Penang Island's Structure Plan, governed by the Town and Country Planning Act 1976, and its Amendment Act, 1995.

In Melaka seven monuments and sites have been protected under the national Antiquities Act 1976 and three under the local Enactment on Conservation 1988 in both the core and buffer zones. In George Town eight monuments and sites have been protected under the national Antiquities Act 1976.

The nominated areas are conservation areas and protected from inappropriate development through strict guidelines.

Under the action plan for the area, there will be no new physical development within the nominated area and the development within the buffer zone is restricted to four storeys. This also includes control of types of activity and the usage of commercial premises.

Building and/or landowners are required to obtain permission from the Municipal Council for repairs, renovation and restoration of buildings, as well as for the construction of new buildings. For minor works, a simple form stating the work to be carried out has to be submitted, while for major building works a building plan submission with necessary scaled drawings of floor plans, elevations and sections are required. In cases of building works being carried out without the required permits, a stop work notice is issued. Further contravention of the Building By-laws may result in fines or prosecution in court. Building owners in the conservation areas have been informed of the existence of guidelines on building conservation.

Traditional Protection

Maintenance in traditional materials and workmanship is common and the craftsmanship is available. Local heritage trusts and volunteers are active in both cities, giving free advice and assistance to property owners.

Effectiveness of protection measures

The state and municipal governments act as law enforcement agencies and clearly demonstrate determination and political will in safeguarding the nominated properties through law enforcement and education. ICOMOS considers that the legal protection in place is effective since the nominated areas exhibit an acceptable state of conservation. Development control within the buffer zones ensures the adequate protection of the nominated areas.

ICOMOS considers that the protective measures for the property are adequate.

Conservation

Inventories, recording, research

The National Heritage Register, under the National Heritage Act (2005), identifies tangible and intangible, cultural and natural objects and sites that are important to the country. Nine committees have recently been formed to review lists of heritage objects, monuments and sites and to make recommendations for National Heritage. The Architecture Committee is now working towards establishing a list of Heritage Buildings, expected to number ten thousand.

The most recent inventory records of properties in Melaka are from 1994, 1998 and 2004, and in George Town from 2002 and updated in 2004. The Urban Conservation Guidelines for Melaka, 2002, contain a detailed inventory of buildings within the conservation area and an assessment of their architectural and cultural significance. In George Town a number of research programmes are mentioned, including programmes on Sustainable Penang, Nanyang Folk Culture, Traditional

and Endangered Trades, and an Oral History Workshop. A heritage building database using a geographical information system is being set up to monitor the state of conservation.

Present state of conservation

Although the nomination dossier does not include an overall description of the present state of conservation of the nominated properties, it includes detailed information on steps in safeguarding heritage and improving the state of conservation.

In Melaka many historic buildings have been restored by the state government or private owners. The nomination dossier expresses concern about some buildings which are left abandoned by the owners. Based on previous surveys this applies to 3.2% of the buildings in the core area and 4.5% in the buffer zone. In addition to these, 10% of the buildings are left unattended at the ground level, while 17.5% are left unattended at the first level. These buildings need to be repaired and maintained. Building owners have been contacted and some initiatives awarded to selected building owners, including funds for painting façades.

In George Town a visual survey of roof conditions was made of 3,206 buildings within the site as an indicator of building condition. It shows that only about 40% are in good condition, retaining the original terracotta roof, while the rest have altered the roof, using materials such as aluminium, zinc and asbestos sheets. About 5% were originally designed with concrete roof. A more detailed assessment of building conditions will be carried out as part of the heritage building inventory.

ICOMOS considers that, although there have been practices such as the inappropriate use of synthetic paints and the unlawful alteration of shophouses, the state of conservation of the properties is in general acceptable. In some cases, conservation works carried out by public works and by private initiatives is exemplary. Monuments, including temples, mosques, historic houses and schools are generally treated with appropriate interventions. However, a large portion of shophouses need interventions, including regular maintenance and removal of hazardous structures and sign boards. Although municipal authorities are working on this issue, ICOMOS recommends that shophouses must be a target of conservation due to their relevance for the identity of the nominated properties.

Active Conservation measures

The nomination dossier provides scattered information on recent conservation work and no information on what is currently going on and planned for the short-term, medium-term or long-term future.

In Melaka in recent years the trend has been to concentrate on individual monuments. This includes excavation of old walls, and restoration of shophouses, workers' quarters, a number of kiosks at the Dutch Stadthuis Building, the former Governor's house, the Old Museum Building and the Bastion House Building at Jalan Kota.

In George Town there has been a series of street improvements since 2003 and also restoration of some buildings (for instance the interior of the Old City Hall and 57 Macalister Road).

ICOMOS considers that the properties exhibit an acceptable state of conservation, but efforts are required to ensure the appropriate conservation of shophouses.

Management

Management structures and processes, including traditional management processes

In Malaysia there are three tiers of protection - federal, state and municipal. The federal government has overall responsibility for protecting national heritage, whereas day-to-day management and protection is handled by the municipal government with the state government's support.

At the Federal level, an overarching management of the gazetted monuments and national heritage sites is provided by the National Heritage Act. The State Authorities (the Melaka and Penang State Executive Councils) are responsible for general policy for planning, development and use of all lands and buildings within all the municipalities. At the municipal level, the two cities have detailed mechanisms of building and development controls.

Preservation and conservation work on identified monuments and buildings is carried out by agencies on different levels:

- The National Heritage Department, Ministry of Culture, Arts and Heritage is a Federal Department, which operates under the provisions of the National Heritage Act, 2005 to preserve the national heritage.
- In Melaka, the Melaka Museum Corporation has been given responsibility for administration, management and conservation of heritage sites. Within Melaka City Council, there is a Conservation Unit, supported by a Conservation Committee, within the Planning Department, which looks after applications for planning permission, building operations, licences and signs.
- In George Town, the Heritage Unit within the Building Department is presently responsible for the physical management of the nominated core and buffer zones, approving building plans and redevelopment, improving the building guidelines and their enforcement, and managing the conservation of heritage buildings for the city and the State. This unit will be upgraded to a Heritage Department under the current proposal.

There is a two-tier system of Structure Plans, which covers the whole of the state and deals with general policy; and Local Plans, which are detailed area plans. In considering planning applications, the Local Authority must take into account the provisions of the Structure Plan and Local Plans.

The urban conservation management system in the two cities involves four stages: technical approval (consulting the Technical Committee and State), partial approval (Conservation Unit), partial approval (State Conservation Committee), and full approval (State government council's meeting chaired by the Chief Minister). The applicant and adjoining land owners who had earlier objected to the application have a right of appealing to the Appeals Board. This cannot be used by third parties (such as conservation lobbyists).

Traditional management processes can be found within the various *Kongsi* (Chinese clan associations and trade guilds), charitable trusts and religious organizations, which own numerous heritage properties within the nominated site boundaries and are responsible for the management and maintenance of the respective properties in their traditional manner.

Policy framework: management plans and arrangements, including visitor management and presentation

Management is currently ensured by plans and projects designed and implemented separately for the two nominated cities. The main plans are:

Melaka

- Melaka Council Structure Plan (1993). Includes broad policies and proposals governing land use, housing, transportation, tourism, conservation, infrastructure and utilities.
- State Structure Plan of Melaka (adopted by Melaka Municipal Council and Melaka State Government, 2002). A section on conservation of heritage resources spells out the strategies for heritage protection, especially focusing on the Core Zone. The foundation for more specific guidelines in the Local Plan.
- Local Plans for Melaka (2001, revised version prepared in 2006). Detailed plans for specified areas, covering a range of matters including extensive coverage of heritage conservation.

George Town

- Penang Island Structure Plan (2000). Includes broad principles and policy regarding land development.
- Local Plans (2002). Includes detailed plans for specified areas, covering a range of subject matters.
- Penang Strategic Development Plan (2001). Deals with economic development with an emphasis on approaches based on sustainable development.

A number of projects have given experience and developed the practices of management. Under the five-year national development plans 1996–2000 and 2001–2005, several heritage projects have been undertaken, and many more are committed for 2006–2010. Many working committees have been drawn from both the government and private sectors to provide the required expertise and assistance, such as the following.

In Melaka, the Conservation Action Area Plan for Jalan Tun Tan Cheng Lock (Hereen Street) and Jalan Hang Jebat (Jonker Street), 1994; the Development Plan for the Conservation Zone in Melaka Historic City, 1994; the Urban Conservation Guidelines for Historic City of Melaka Municipal Council's Conservation Zone, 2002; the Melaka River Rehabilitation, 2002 and the Study on the Improvement and Conservation of Historical Urban Environment, 2002.

In George Town, the Campbell Street & Buckingham Street Area, 2000–2004; the Armenian Street – Acheen Street Area; the Kapitan Keling Mosque Area; the Little India Project and the Penang Gold Bazaar and Campbell Street Market.

There are many efforts to develop cultural tourism, but no specific management plan for tourism is presented. Local tourism associations and heritage trusts in collaboration with municipal governments have prepared heritage routes of various kinds. New interpretative sign boards with information based on scholarly research, have been installed. There is training for tour guides and guide books, web sites, brochures and serious publications are available and are of high quality.

Additional information provided by the State Party in February 2008 includes advice that the Management Plan for the historic city of George Town has been presented and approved with minor amendments at the State Planning Committee on 12 February 2008; and that the Management Plan for the historic city of Melaka was approved by the Melaka Historical City Council on 30 January 2008. The management plans have been included in the additional information supplied by the State Party.

ICOMOS considers that the management plans are adequate and congratulates the State Party for the quick action. Nevertheless, as the property is a serial nomination nomination, ICOMOS considers that, in order to improve the management system and in accordance with paragraph 114 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, it would be necessary to create and put in place a committee or working group for the common treatment of management issues.

Involvement of the local communities

The State Party reports tremendous support from the public and NGOs, such as the Heritage of Malaysia Trust, the Malacca Heritage Trust, the Penang Heritage Trust, the Nanyang Folk Culture Group, and Chinese Clans (*Kongsi*) and Associations.

In Melaka an international seminar in 1988 helped to raise public awareness, and information guidelines have been developed for building owners. Educational and public awareness programmes have been implemented since 2002, ranging from general awareness talks to specific workshops on restoration methods. In George Town a public conservation movement started in the early 1980s and many programmes raising public awareness and participation have been organized by NGOs or the State and NGOs jointly. NGOs are reported to be actively engaged in the formulation of heritage

conservation policy as an important component of the State Government's sustainable development strategy.

Resources, including staffing levels, expertise and training

The states can apply for federal assistance through the newly established Heritage Fund for purchasing heritage and conservation areas and financing conservation and preservation, training and research, publications and grants or loans. This also involves private buildings. Previously the Department of Museums Malaysia, the Ministry of Housing and Local Government and the Ministry of Culture, Art and Tourism contributed towards conservation.

The Melaka Museums Corporation is involved in establishing museums and collects money which is used to provide financial help to property owners to restore historic buildings. Due to this the local authority's role is limited to planning control and enforcement. In George Town the local authority undertakes the financing of conservation projects. There is also a Heritage Grant Aid scheme from the Penang State Heritage Conservation Committee.

The level of staff for heritage building maintenance in the city of Melaka is 129 (12 professional, 42 technical, and 75 maintenance staff). In the city of George Town it is 172 (20 professional, 68 technical, and 84 maintenance staff). The professional category consists of architects, town planners and engineers.

ICOMOS considers that the resources and staffing levels are adequate for the management of the nominated properties.

ICOMOS considers the management plans are adequate. In order to improve the management system and in accordance with paragraph 114 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, ICOMOS considers that it would be necessary to create and put in place a committee or working group for the common treatment of management issues.

6. MONITORING

Three key indicators have been used by both Melaka and George Town in measuring the state of conservation: state of repair, before-and-after conservation works and awards received from local and international institutions. The monitoring of the state of repair is being carried out on a regular basis and the physical condition of the buildings is characterized as very good, good, fair or bad. The monitoring and recording of before-and-after conservation works is also carried out progressively when the owners make applications for repairs and restoration.

At the national level, the newly formed Department of Heritage at the Ministry of Culture, Arts and Heritage is responsible for the management and monitoring, including properties in Melaka and George Town. At the local level, the monitoring of heritage properties is carried out by the respective enforcement units of the local authorities. A heritage building database using a

geographical information system (GIS) is being set up to monitor the state of conservation. The records kept in the heritage building inventory include the condition of the building and the actual interventions that have taken place. These records are maintained by the heritage units within the Planning Departments of the respective Municipal Councils.

ICOMOS considers that the key indicators proposed by the State Party are aimed at individual buildings or places but they are not sufficient for monitoring the effectiveness of maintaining the values, integrity and authenticity of the cities and their constituent villages and precincts. ICOMOS recommends that the State Party define a more complete set of indicators that could allow a more comprehensive monitoring system.

ICOMOS considers that the monitoring system must be improved by the definition and implementation of a more comprehensive set of key indicators that cover the whole range of urban and architectural heritage components.

7. CONCLUSIONS

Recommendations with respect to inscription

ICOMOS recommends that the nomination of the Historic Cities of the Straits of Malacca: Melaka and George Town, Malaysia, be **referred back** to the State Party in order to allow it to:

- Set up a management group or body for ensuring the co-ordinated management of the two cities as requested by paragraph 114 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.
- Revise the boundaries of the buffer zone in Melaka in order to include the conservation area of Bukit China.

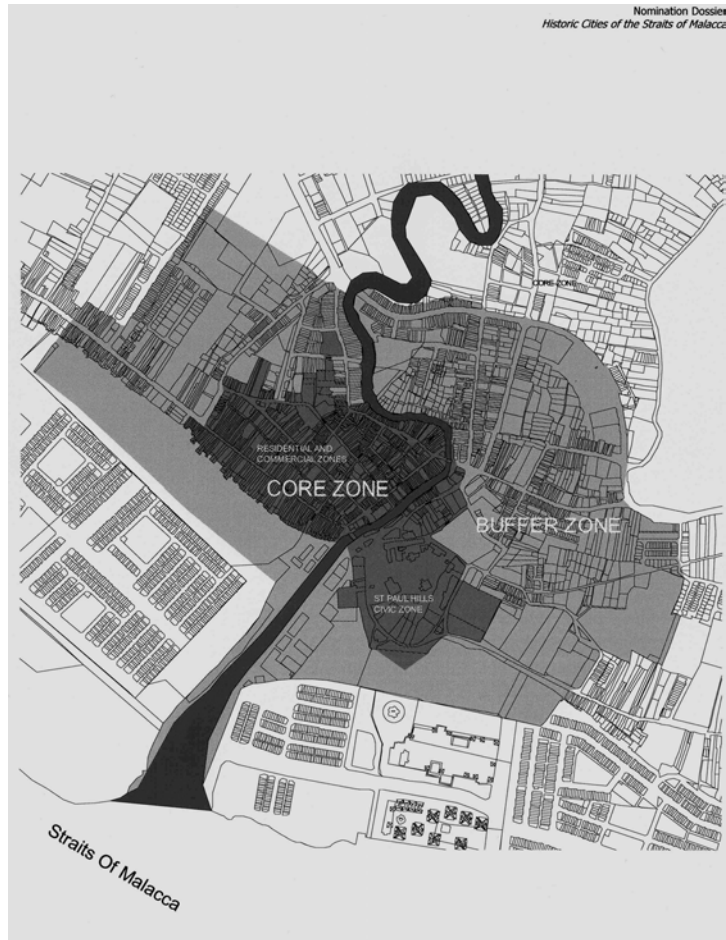
ICOMOS further recommends that the name of the property be changed to “Melaka and George Town, Historic Cities of the Straits of Malacca”.

In order to enhance the conservation of the properties, ICOMOS recommends that:

- A comprehensive conservation plan dealing with all the buildings must be designed and implemented for both cities. This plan must especially take into account the proper conservation of shophouses and the adequate techniques of intervention.
- Measures for decreasing motor traffic should be implemented for both cities.
- Control of tourism pressures must be one of the goals of the management plan.
- The monitoring system should be improved by the definition and implementation of a more comprehensive set of key indicators for the whole range of urban and architectural heritage components.



Map showing the location of Melaka and George Town



Map showing the boundaries of Melaka



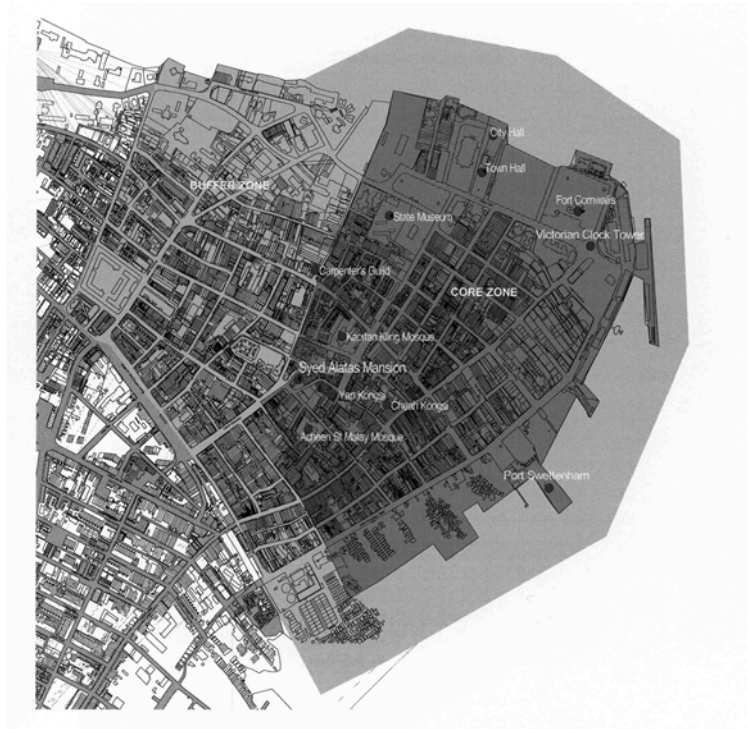
Dutch buildings



Shophouse



Chinese Cheng Hoon Teng Temple (1645)



Map showing the boundaries of George Town



Aerial view of the historic city



Houses in the compound of Khoo Kongsi



Goddess of Mercy temple

The Kuk Early Agricultural Site (Papua New Guinea)

No 887

Official name as proposed

by the State Party: The Kuk Early Agricultural Site

Location: Papua New Guinea

Brief description:

The Kuk swamps in the southern highlands of New Guinea, 1,500 metres above sea-level, have been revealed through archaeological excavation to be a landscape of wetland reclamation worked almost continuously for 7,000, and possibly as long as 10,000, years. Man-made ditches and drains have provided evidence for the gradual evolution from plant exploitation of taro and yam on wetland margins around 7,000BP, to organised domestication and cultivation of bananas on drained ground some 4,000 years ago.

This is the earliest, independent agriculture in Oceania and could indicate that the Kuk area contributed to the spread of domesticated plants, and of settlement, culture and societies across the region.

Category of property:

In terms of categories of cultural property set out in Article I 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 nominated as a *cultural landscape*.

1. BASIC DATA

Included in the Tentative List: 6 June 2006

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 31 January 2007

Background: It is a new nomination.

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

Comments on the assessment and management of the natural heritage values of this property were received from IUCN on 13 December 2007 and are related to the following issues:

- Typology of the property
- Comparative analysis

- Boundaries
- Protection
- Management

This information was carefully considered by ICOMOS in reaching the final decision and recommendation in March 2008.

Literature consulted (selection):

Bayliss-Smith, Tim, Golson, Jack, Hughes, Philip, Blong, Russell and Ambrose, Wal, "Archaeological evidence for the Ipomoean Revolution at Kuk swamp, upper Wahgi Valley, Papua New Guinea", in Ballard, C., Brown, P., Bourke, R. M. and Harwood, T. (eds), *The Sweet Potato in Oceania: A Reappraisal*, p. 109–200. Oceania Monograph no 56, Sydney: University of Sydney and Pittsburgh: Department of Anthropology, University of Pittsburgh.

Bayliss-Smith, Tim, *The Meaning of Ditches: Interpreting the Archaeological Record From New Guinea Using Insights From Ethnography*, unpublished chapter.

Denham, T. P., Haberle, S. G., Lentfer, C., Fullagar, R. Field, J. Therin, M. Porch, N. and Winsborough, B., 'Origins of agriculture at Kuk Swamp in the Highlands of New Guinea', *Science* n°301, p. 189–93, (2003).

Technical Evaluation Mission: 10-14 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 7 December 2007 requesting clarification on the following issues:

- Timetables for the declaration of the core zone as a conservation area under the Conservation Areas Act (1978) and for the associated formal agreement with the local community for aspects of site management;

- Timetable for the implementation of the community-based management plan;

- Information on whether a formal memorandum of understanding could be established between relevant national, provincial and local government authorities and, if so, when such an agreement might be put in place.

A response was received from the State party on 26 February 2008 and the information provided has been included in this report.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The Kuk swamps, 1,560 metres above sea level, are in one of the largest inter-montane valleys that run along the highland spine of New Guinea. They appear to have been settled during the late Pleistocene prior to 25,000BP. This may have been made possible by the discovery and exploitation of a rich environment in terms of flora and fauna, particularly along swamp margins of the valley floor.

Extensive excavations over a small part of the site over the past 30 years have revealed evidence of cultivation on the site by at least 7,000BP and possibly as early as 10,000BP, and of a major and independent evolution from plant exploitation to systematic agriculture on drained fields taking place between 7,000 and 4,000BP, the earliest evidence for the domestication of plants in Oceania.

Since then the site appears to have been almost continuously cultivated until the late 1960s when the landscape was drained and converted into a tea plantation and then an agricultural research station. In the past 15 years it has been reoccupied by villagers and there has been a reversion to traditional agricultural practices. The Kuk swamp is now part of an extensive area of intensively cultivated wetland in several densely populated valleys.

Archaeological evidence comes from the excavation of over 200 trenches. Excavations have also taken place at other sites in the highlands and lowlands of New Guinea and these have also revealed early agricultural practices. The Kuk site has been nominated because it has been investigated in the greatest detail, it preserves the greatest number of successive periods of food production, contains the oldest evidence for plant food production and has become the type site for the area.

The roughly rectangular site covers 116 hectares. A buffer zone surround the core zone on three sides and extends to 195 hectares.

The nominated property consists of the following:

- *Evidence for early plant exploitation dating back to around 7,000 to 10,000BP*
- *Evidence for the gradual development of systematic agriculture around 7,000 –6,400BP*
- *Evidence for the development of drainage ditches from 4,000BP*
- *Evidence for the spread of domesticated plants from the Kuk area*

These are considered separately:

Evidence for early plant exploitation dating back to around 7,000 to 10,000BP

The earliest evidence is still contentious. This comes from deposits below grey clay, created by forest disturbance between 10,000 and 7,000 years ago. The excavated features are consistent with planting and digging pits, localised overland runnels and the staking and support of plants. Those found so far are confined to higher ground. The mode of formation is still debated by archaeologists. Stone tools found are associated with the processing of taro, yam and other starchy and woody plants.

Evidence for the gradual development of systematic agriculture around 7,000 – 6,400BP

The earliest agreed evidence for early agriculture is the truncated bases of cultivation mounds dated to 7,000 to 6,400BP, when cultivation expanded. The region's inhabitants cultivated bananas and yams on the large mounds of soil and taro which could stand wetter ground along the edges and bases of the mounds. The bananas included a wild species from which the world's largest group of domesticated bananas later arose.

At this time grasslands maintained by periodic burning carpeted sections of the valley. They were to persist until 1933 when gold prospectors arrived.

Evidence for the development of drainage ditches from 4,000BP

Crop growing on New Guinea was further refined between 4,350 and 3,980 years ago. Networks of ditches connected to major drainage channels improved banana cultivation in the waterlogged setting. This alignment of ditches changed over time. For the past 2,000 years the ditches defined rectangular plots. This system continued intermittently until approximately 100 years ago.

Evidence for the spread of domesticated plants from the Kuk area

Recent genetic research suggests that bananas were initially domesticated in New Guinea and subsequently spread to Southeast Asia. Plant microfossil evidence from the site corroborates genetic and phytogeographic interpretations that New Guinea was a centre of domestication for banana and yam and thus a centre from which domestication spread. It has been suggested that the New Guinea practices later moved west into Southeast Asia. From there, a hybrid agricultural system featuring both New Guinea-based root crops and Chinese-based rice spread across the Pacific as far as Hawaii, Easter Island, and New Zealand, with root crops eventually gaining favor.

History and development

Until around 100 years ago the Kuk wetlands were farmed traditionally with bananas and root crops grown on land drained by ditches and around the margins of the valley grassland burned periodically to encourage good grazing for animals. This latter practice persisted until the 1930s when Europeans arrived to prospect for gold and as missionaries. The first coffee and tea plantations followed quickly after the access road had been created in the 1950s.

In 1968 the Kuk swamp was leased from the Kawelkas people for 99 years by the Australian colonial administration and a research station was established first for tea and later for other crops. The swamp was drained with parallel drainage trenches across the landscape, and eucalyptus trees planted along parallel roads between experimental plots.

The traditional gardening patterns that existed up until the 1950s were overlaid for a comparatively short period (approximately 40 years). Just before the independence of Papua New Guinea in 1975, archaeological investigations of the newly dug plantation drains were begun under the direction of the Australian National University. For four years until 1977 large-scale excavations revealed traces of ancient drainage systems. With the closure of the Research station in 1991, excavations ceased and local people begun once more to farm the land.

Although the colonial style plantation/research station era of Kuk was a comparatively a short break in traditional cultivation, it appears to have markedly changed the mosaic pattern of gardens and the informal pattern of the drainage networks. The gardening practiced today although re-establishing some traditional practices has also integrated commercial crops such as coffee with traditional food plants and appears to be grided by the drainage trenches of the plantation/research station era.

In 1997 the Papua New Guinea National Museum working with experts from the University of Papua New Guinea started to negotiate for international recognitions of the property as a World Heritage site. Multi-disciplinary investigations were carried out over two years in 1998 and 1999 to re-assess earlier work and to try and establish firm dating.

The Kuk Early Agricultural Site values

The values of the nominated site are related to the evidence it encapsulates for early agriculture.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

Archaeological investigations have been intensive rather than extensive and excavations have affected only a minor proportion of the core area of the site. Modern farming activities at Kuk are oriented towards manual (i.e. not mechanized) cash-cropping as well as family subsistence. Both remain relatively low-key and do not intrude upon the archaeological features of the site. A considerable proportion of the site lies unexcavated with the only major intrusion being the trenching that was done in the 1970s to drain the swamp for a tea plantation. These trenches facilitated archaeological research but no doubt also disturbed significant deposits. However, the vast majority of the archaeological remains are intact and there are no foreseeable real threats to the integrity of the remains.

Authenticity

The site's authenticity may be said to relate to detailed long-term multidisciplinary scientific research and to the continuation of certain contemporary land-use practices. The excavations and scientific work that have been done at the site are of the highest international professional

standard and thus the excavated remains retain their authenticity.

By agreement with local land-owners, contemporary land-use has been restricted to modern versions of traditional activities of the sort represented in the site's archaeological deposits. This is not a continuation of traditional practice but a re-introduction of appropriate practice. This land management helps explain the significance of the archaeological deposit rather than being part of its outstanding universal value. Its authenticity is therefore supplementary and supportive to the authenticity of the core evidence on the site.

ICOMOS considers that the conditions of integrity and authenticity have been met for the archaeological remains and the landscape surroundings.

Comparative analysis

Agriculture – the systematic production of crops – perhaps the most significant social and technological change undertaken by modern humans, has transformed human history over the past 10,000 years. Its early origins are hardly represented on the list. In El Salvador, the Joya de Ceren Archaeological Site (inscribed on the World Heritage List in 1993) preserves remains of early farming beneath volcanic ash, while the Ban Chiang Archaeological Site in Thailand (inscribed on the World Heritage List in 1992) charts the transition from pre-agricultural to agricultural subsistence.

Other sites associated with agriculture are landscapes related to distinctive crops such as coffees, rice and tobacco; landscape associated with irrigation techniques.

IUCN considers that: "this nomination lays out a convincing rationale for nomination of the property as a "combined work of man and nature" by showing how the development of agriculture changed both natural and cultural systems through evolving interactive processes. However, IUCN notes that there are many sites in the Pacific and worldwide which would demonstrate this interaction. Thus a comparative analysis is needed to show that this site is the best of its kind."

ICOMOS considers that the Kuk Early Agricultural Site as well as presenting evidence for the transformation to organised agriculture associated with drainage systems, is also the best documented local landscape with ancient cultivation of the Papuan staple taro (*Colocasia esculenta*) - so old that it pre-dates most other world evidence of the domestication of crops, whether in China, the Middle East or the Americas.

It cannot be proved, as suggested in the nomination dossier that agricultural techniques developed at Kuk spread around the Pacific. Kuk is like a dip-stick displaying a fragment of evidence, albeit a persistent picture from one site. Also the claim that the Pacific is unique in terms of the vegetative reproduction of plants needs to be tempered by recent information that there may be a second centre of development of the yam (*Discorea* sp.) in western Africa.

Nevertheless ICOMOS considers that the Kuk site adds to knowledge of the development of agricultural exploitation of root crops, and further evidence from the region to challenge its pre-eminent position is unlikely, given the comparative paucity of remaining wetland sites that might have preserved evidence. Kuk complements rather than competes with the two other inscribed sites reflecting early agriculture.

ICOMOS considers that the comparative analysis justifies consideration of this property for the inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural landscape for the following reasons:

The Kuk swamp provides well preserved archaeological evidence of:

- An independent technological leap transforming plant exploitation to agriculture around 7,000 -6,400 years ago.
- The early development of specifically Pacific agriculture based on vegetative propagation of bananas, taro and yam.
- Transformation of agricultural practices over time from mounds on wetland margins around 7,000-6,400 years ago to drainage of the wetlands through digging of ditches with wooden tools from 4,000BP to the present.
- The evolution of an agricultural landscape from 10,000BP to the present day, associated with egalitarian, non-hierarchical societies.

The property is nominated as both an evolving cultural landscape and a relict one. ICOMOS considers that its outstanding universal value is associated with archaeological evidence and hence it is appropriate to consider this a relict landscape. The site is still farmed in a traditional way, but this farming has been re-introduced and modified from traditional practices and, although this is compatible with the archaeological evidence and provides a very appropriate context for understanding the archaeological remains, it is in itself not of outstanding value. Therefore ICOMOS considers that the site should not be considered as an evolving cultural landscape, where it is the processes that are of value and are being sustained for their impact on the landscape, but a relict cultural landscape.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (iii), (iv) and (v).

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that Kuk swamp preserves archaeological, archaeobotanical and palaeoecological remains that provide evidence for the long development and persistence of asexual vegetative propagation of plants, such as taro, yam and bananas.

ICOMOS considers that the significance of the remarkable persistence over 7,000 to 10,000 years of agriculture on the site is more appropriately acknowledged under criterion (iv).

However ICOMOS considers that the extent of the evidence of early agriculture on the site can be seen as an exceptional testimony to a type of exploitation of the land which reflects the culture of early man in the region.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that archaeological evidence has demonstrated that Kuk is one of the few places in the world where agriculture developed independently.

ICOMOS considers that the development of domesticated plants and their systematic exploitation as agriculture is a significant stage in human history.

ICOMOS considers that this criterion has been justified.

Criterion (v): be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

This criterion is justified by the State Party on the grounds that the Kuk swamp reflects successive periods of plant exploitation from 10,000 years ago to the present.

ICOMOS considers that the swamp is a remarkable example of persistent but episodic traditional land-use and practices where the genesis of that land-use can be established and changes in practice over time demonstrated. The site is however not of value for the present day agricultural practices, so much as for the evidence of past practices.

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the nominated property meets criteria (iii) and (iv) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Building

Buried archaeological remains can be damaged by building activities and particularly by the digging of latrines. Although new buildings have been constructed on the sites since the 1990s, these are of relatively light-weight traditional construction and so far few latrines have been constructed. In the future, modern materials could cause significant problems in the core and buffer areas.

Population pressure

The population of the area is increasing and this had already had an effect on the vegetation of the surrounding hills. In the future, more people could lead to a demand for more intensive agriculture and even outside the nominated area this could impact on the overall water-table of the valley.

Drains

Re-drainage of the adjacent Tibi tea plantation could impact on the site. This is considered to be unlikely in the short-to-medium term – but not ruled out.

Crops

Deep rooted crops could cause damage to buried remains. Villagers mostly cultivate traditional root crops, but in some place more deep rooted coffee is grown. Since 1998 the Kawelka clan has voluntarily agreed not to plant deep rooted plants or dig deep drains.

When the Research station was operating tea crops were grown and eucalyptus tree planted along the roadways – both damaging to remains. In recent years tea has given way to more traditional crops and the eucalyptus trees are being felled. No new eucalyptus trees should be planted.

Rising water tables

Since the abandonment of the Research Station the water tables have been rising as drains have not been cleared. This has led to water logging of some areas and their abandonment for cultivation. This preserves buried deposits but changes the appearance of the landscape. Future management needs to ensure that the wetland does not dry out but must ensure sufficient dryness to allow cultivation.

Impact of climate change

Climate change could either mean very dry conditions that could impact adversely on the buried remains, or more water that raises the water level, or even floods part of the area. The former would cause considerable problems for the area.

Risk preparedness

The main major risks are volcanic activity of Mount Hagan, now considered to be extinct, and earthquakes and neither of these are likely to impact heavily on buried remains although could be devastating to the local

communities. There are no plans to deal with these eventualities.

ICOMOS considers that the main threats to the property are intensification of agriculture, deep-rooted crops, re-drainage of adjacent tea plantation, and changes to modern building materials; none of these threats can be removed: all will need actively managing, hence the need for the management plan to be implemented.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property forms the southeastern corner of the former Agricultural Research Station. The 116-hectare core zone is appropriate in terms of the nature and location of the archaeological features. The proposed site is restricted to the area that has been intensively studied to understand the early and independent development of agriculture in the Pacific.

The dossier states that the development of agriculture in this area evolved from undisturbed lower montane rainforest to a disturbed mosaic of secondary forest, grassland and garden sites; and finally to grasslands and cultivated landscapes.

IUCN considers that: “it would seem appropriate that the nominated area include sites that are representative of each of these different phases, perhaps as serial sites. The currently nominated Kuk site represents the latest phase of grasslands and cultivated landscapes, but additional sites might be included in the nomination that represent the baseline of undisturbed lower montane rainforest, and the intermediate mosaic phase. Having each of these three representative areas would enhance the potential of this site to fully present and interpret early and independent development of Pacific agriculture.”

ICOMOS supports this view but considers that these additional areas could be added in the future as a serial nomination if appropriately protected areas could be identified.

Situated to the north and west of the core area, the 195-hectare buffer zone comprises the remainder of the Agricultural Research Station. The buffer zone cannot be continued around the eastern or southern margins of the Research Station owing to major issues with land tenure.

The buffer zone includes archaeological remains of cultural significance. There is no systematic difference at present between land-use in the buffer zone and that in the core area. The buffer zone does not extend to the hills around.

There is a long-established tea plantation immediately to the east, but even if it were re-developed this area is most likely to be used for subsistence gardening and small-scale cash-cropping of the sort practiced at Kuk itself. Moreover, the tea plantation is separated from the Kuk site by a watercourse/drain and then a track along the Research Station boundary. The high ground that lies to

the south of the core area is partly separated from the site by the same watercourse/drain.

The setting of the site clearly extends beyond the rectangular lines of the buffer zone in the plain to the hills beyond. Currently these areas do not seem to present development threats in the short and possibly medium term, but without any protection, the wider setting and the context for the swamp as part of a highland landscape valley could be vulnerable in the long-term.

ICOMOS would like to see a commitment to planning policies that could protect the wider setting and to extending the buffer zone around the whole site, as land tenure issues are resolved.

ICOMOS considers that the boundaries of the core zone are adequate but would like to see commitment to putting in place planning policies to protect the wider setting and to extending the buffer zone as land tenure issues are resolved.

Ownership

Legal ownership of the core and buffer zone - that is the extent of the former Kuk Agricultural Research Station - is vested in the Government of Papua New Guinea until 2067, under the terms of a 99-year lease negotiated with local land-owners by the Australian colonial administration. The Papua New Guinea authorities abandoned the Research Station about 15 years after independence in 1975, and the site was then reoccupied by its local customary owners, the Kawelka clan.

It is envisaged that local occupiers will be confirmed as legitimate farmers in the area as part of an agreement under which they will help implement the agreed Management Plan once the site is declared a Conservation Area (see below). This has not yet been achieved.

Protection

Legal Protection

Three legal instruments are proposed to protect the values of the site. These are the *National Cultural Property (Preservation) Act* and associated *Regulations (1965)*, as well as the national *Conservation Areas Act (1978)* and the national *Organic Law on Provincial and Local Level Governments (1995/1997)*.

The first of these is in place: the *National Cultural Property (Preservation) Act* and *Regulations (1965)* currently protect Kuk as national cultural property of "particular importance to the cultural heritage of the country". This is the highest level of cultural heritage protection normally afforded by Papua New Guinea legislation.

The nomination dossier sets out the aim to augmented protection for the site first by its declaration as a conservation area under the *Conservation Areas Act (1978)*. This means that it will be subject to a formal land-management agreement ratified by the national

government and the local community. This agreement will prevent any further alienation of land from customary land-owners and prevent land tenure disputes. It is anticipated that achieving Conservation Area status will take at least until early 2009.

Secondly it is proposed that the World Heritage management plan "will be voluntarily enshrined [by the customary land-owners] in an 'Organic Law' using the *Organic Law on Provincial and Local Level Governments (1995/1997)*". The latter gives local people the power to generate nationally-binding law to protect their natural and cultural resources. The relevant Organic Law is currently being drafted. It is anticipated that the Law should be in place by the end of 2008.

Traditional Protection

Customary farming practices are clearly a crucial strand in the protection of the property – as envisaged in the Management Plan.

Effectiveness of protection measures

In order that the local community is confirmed in its central position as land managers, ICOMOS considers that it is essential that the Conservation Area status and its concomitant plans are implemented before inscription, thus making the Management Plan operational.

ICOMOS considers that the legal protection in place is adequate, but that the customary protection needs confirming through the designation of the property as a Conservation Area and through the associated formal land management agreement with the local community for aspects of site management.

Conservation

Inventories, recording, research

There are few sites that are as well researched or recorded as Kuk.

Present state of conservation

The archaeological remains are all well preserved underground.

Active Conservation measures

The only way the archaeological remains will be preserved is if they are maintained water logged. Active measures mean at this site ensuring constraints are in place to prevent drainage of the bog through deep drains or deep-rooted plants and trees.

ICOMOS considers that conservation and conservation measures are adequate.

Management

Management structures and processes, including traditional management processes

Local site management strategies entailing the participation of customary land-owners are in place. All stakeholders appear to share a thorough understanding of the nominated property and of the nomination process and its implications for the future of the site.

Currently there is no formal agreement between relevant local, provincial and national government authorities. ICOMOS considers that such a link needs to be formalised as soon as possible. In its supplementary information, the State Party has indicated that although such a formal link was not originally envisaged, a Memorandum of Understanding could be put in place by mid 2008 as part of the process for establishing Organic Law.

Policy framework: management plans and arrangements, including visitor management and presentation

The nomination dossier details an operational and institutional framework for a World Heritage management plan that will build on these current structures and practices. The plan will provide an accountable, transparent mechanism that ensures long-term protection of the outstanding universal values of the site through participatory means. However it remains to be completed and implemented. This is identified in the nomination document as a critical process that has yet to be completed (p. 2). It was stated that the Plan would be completed in collaboration with international specialists by July 2007. At the time of the Mission in September 2007 this had not been achieved. Information subsequently provided by the State Party states that the Plan once completed will be put to the Kawelka landowners for their formal approval as part of the process for adopting Organic Law. It is anticipated that this process will be complete by mid-2008.

The plan will bring traditional and modern methods together in daily as well as medium and long-term planning, implementation, monitoring, evaluation and feedback. Local people will be recruited in consultation with key customary land-owners to undertake day-to-day monitoring of the site under the terms of the locally-generated 'Organic Law'. This local participation is the foundation stone upon which the success of the entire project rests and has been very well thought through. It will be carefully structured to accommodate all major Kawelka clans in an equitable manner.

At the time of the mission, there was still considerable work needed to reach the point where customary land-owners would agree in detail to the proposed arrangements, even though they have agreed in principle.

No information about the excavations is provided for residents or to visitors on the site. Although the nomination makes it clear that tourism is currently not an option, given the comparatively unstable situation in the highlands, and although the present community was widely involved in the excavations and nomination process, it would be desirable to allow for an

understanding of significance of the site to be recorded for future generations.

On management issue, IUCN "commends the development of an appropriate type of engagement with the current occupants and managers of the site, integrating local indigenous governance structures with the requirements for management of a World Heritage site. IUCN notes, however, that the Government of Papua New Guinea has neither completed declaration of a Conservation Area for the site nor the formalization of management through an Organic Law, and urges the Government to do so. The nomination notes potential sources of funding for management of the site, but longer term financing issues need to be addressed."

Involvement of the local communities

The management process ensures the co-operation of local communities in the protection of the property.

Resources, including staffing levels, expertise and training

Despite the well-designed management process and the enthusiasm at all levels to carry the Kuk nomination forward, professional heritage management capacity remains limited. All involved in the site acknowledge the need for basic heritage management training at all levels. The very considerable effort that has been invested in the nomination will come not be repaid if at least a minimal level of training (including continuing in-service refresher and up-skilling programs) cannot be guaranteed. Commitment is needed to providing this basic, necessary training.

ICOMOS considers that a commitment needs to be made to producing resources for heritage management training to local people, and appropriate local, provincial and national government officers.

ICOMOS commends the work that has been achieved to bring stakeholders together and draft the first stage of a management plan., ICOMOS considers that it is essential that the plan is now completed as soon as possible and formally implemented, that a formal memoranda of understanding among relevant national, provincial and local government authorities and other stakeholders concerning management responsibilities on the ground and reporting lines be established, and that resources are found to provide heritage management training to local people, and appropriate local, provincial and national government officers. ICOMOS would also recommend that more information is made available to local communities to allow full understanding of the site, both now and in the future.

6. MONITORING

Monitoring arrangements have been put in place to ensure archaeological deposits are preserved. These include day-to-day monitoring of land-use by local land-owners, bi-annual assessment of water tables and land-use by local heritage officers, and every five years social mapping and land-use assessment by specialists, as well as emergency monitoring in response to specific threats.

ICOMOS considers that monitoring arrangements are adequate.

7. CONCLUSIONS

There is strong support for World Heritage nomination from local customary land-owners as well as from provincial and national government authorities. There is adequate legislative protection of the site at the national level at present and current participatory management strategies for the site are working successfully at the local level.

Nevertheless, some significant management issues remain to be finalized. In particular the customary protection of the site must be confirmed through appropriate Conservation area designation – as described in the nomination dossier – and the management plan that has been devised to ensure the co-operation of local traditional people in the protection of the site's World Heritage values over the long-term needs to be completed and implemented and it would be desirable for a formal agreement between relevant local, provincial and national government authorities put in place.

The State Party has indicated that Conservation Area status will take at least until early 2009, that completion of the Management Plan and its approval can be achieved by mid 2008 and that its adoption as part of Organic Law can be achieved by the end of 2008.

Recommendations with respect to inscription

ICOMOS recommends that the nomination of The Kuk Early Agricultural Site, Papua New Guinea, be inscribed as a relict cultural landscape on the basis of *criteria (iii) and (iv)*.

ICOMOS further recommends that the State Party be requested to submit by 1st February 2009:

- The completed Management Plan and confirmation of its approval by the Kawelka landowners, and of its implementation;
- Progress with the establishments of Organic Law;
- Progress with designation of the property as a Conservation Area, and of the associated formal land management agreement with the local community for aspects of site management;
- Progress with the establishment of a formal memorandum of understanding between relevant national, provincial and local government authorities and other stakeholders concerning management responsibilities on the ground and reporting lines.

ICOMOS requests the State Party to provide a commitment to:

-Resource heritage management training to local people and appropriate local, provincial and national government officers.

-Putting in place planning policies to protect the wider setting and to extending the buffer zone as land tenure issues are resolved.

Recommended Statement of Outstanding Universal Value

The Kuk Early Agricultural Site, Papua New Guinea, has outstanding universal value for the well-preserved buried archaeological evidence which demonstrates:

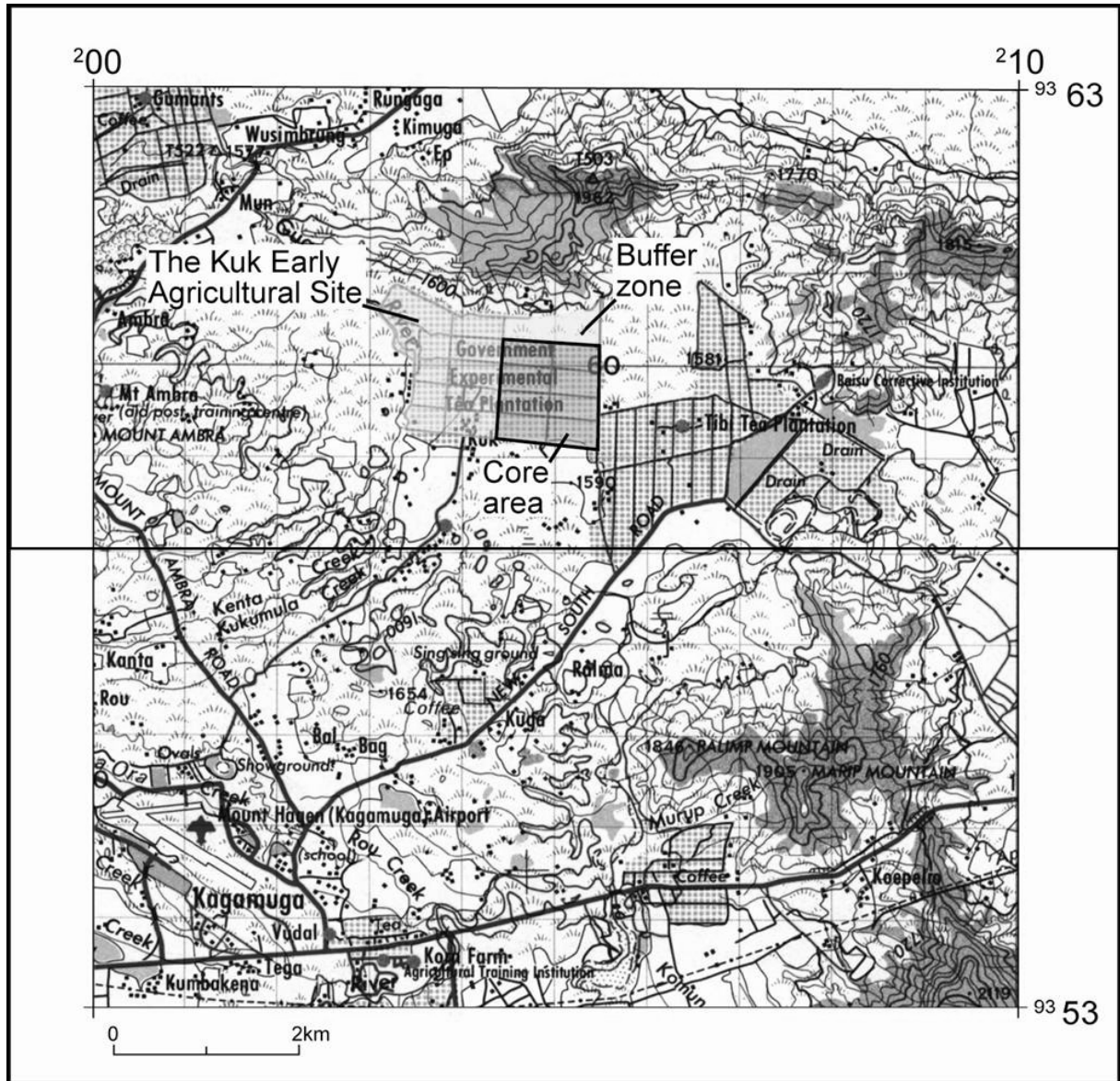
- An independent technological leap transforming plant exploitation to agriculture around 7,000-6,400 years ago, based on vegetative propagation of bananas, taro and yam.
- Transformation of agricultural practices over time from mounds on wetland margins around 7,000-6,400 years ago to drainage of the wetlands through digging of ditches with wooden tools from 4,000BP to the present.
- Remarkably persistent but episodic traditional land-use and practices where the genesis of that land-use can be established and changes in practice over time demonstrated from possibly as early as 10,000BP to the present day.

Criterion (iii): The extent of the evidence of early agriculture on the Kuk site can be seen as an exceptional testimony to a type of exploitation of the land which reflects the culture of early man in the region.

Criterion (iv): Kuk is one of the few places in the world where archaeological evidence suggests independent agricultural development and changes in agricultural practice over a 7,000 and possibly a 10,000 year time span.

Archaeological investigations have been intensive rather than extensive and excavations have affected only a minor proportion of the core area of the site. Modern farming activities at Kuk remain relatively low-key and do not intrude upon the archaeological features of the site. The integrity of the site is thus maintained. The excavations and scientific work that have been done at the site are of the highest international professional standard and thus the excavated remains retain their authenticity. Contemporary land-use has been restricted to modern versions of traditional activities and is supportive to the authenticity of the core evidence on the site.

The legal protection in place is adequate, but customary protection needs confirming as soon as possible through the designation of the property as a Conservation Area and through the associated formal land management agreement with the local community for aspects of site management. The Management Plan should be completed as soon as possible and formally resources and implemented, and a formal memoranda of understanding established among relevant national, provincial and local government authorities and other stakeholders concerning management responsibilities on the ground and reporting lines.



Map showing the boundaries of the nominated property



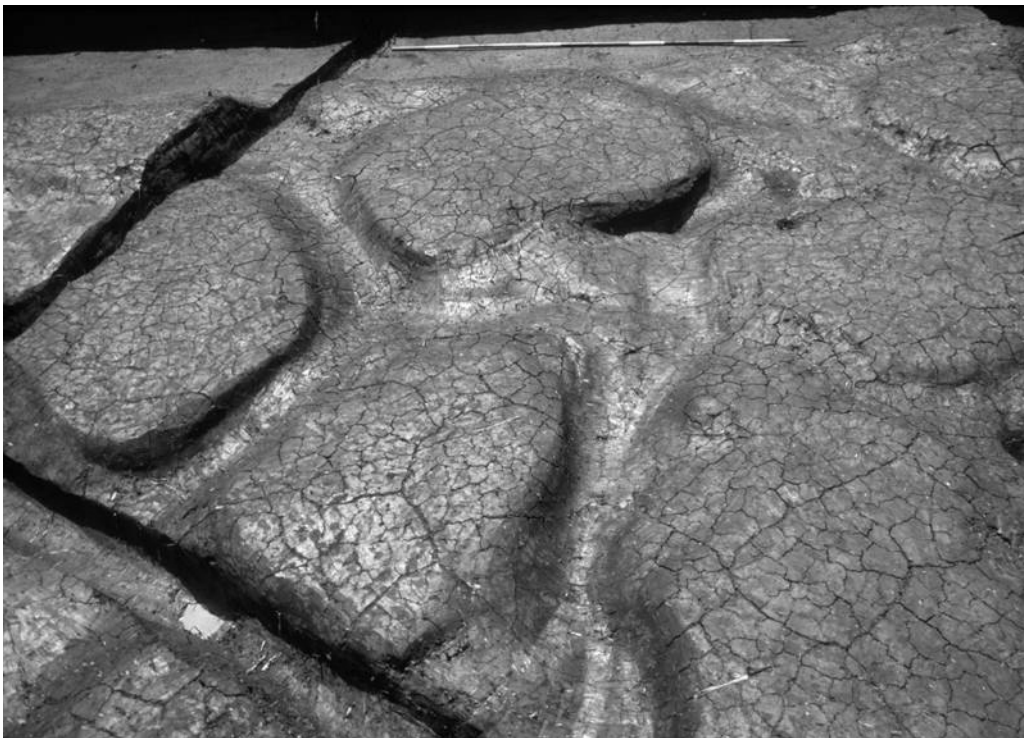
Characteristic agricultural landscape of the Upper Wahgi valley



Man-made ditches



Trench containing multiple cross cutting ditches belonging to phase 3 and 5



Trench containing the preserved bases of Phase 2 cultivation mounds

Chief Roi Mata's Domain (Vanuatu)

No 1280

Official name as proposed by the State Party: Chief Roi Mata's Domain

Location: Shefa Province

Brief description:

Three sites on Efate, Lelepa and Artok islands (three of the 83 islands of Vanuatu) are associated with the life and death of the last holder of the title paramount chief or Roi Mata of what is now central Vanuatu. Roi Mata, who lived in around 1600 AD, had a profound impact on society during his lifetime and continues to be revered today for the moral values he espoused, and for his social reforms which led to widespread conflict resolution. He is now the central figure in oral traditions, known throughout the Pacific, and his former domain, particularly the sites of his home, death and mass burial, provide material proof of his actions, give authority to his successor chiefs, and act as contemporary sources of power and inspiration for social practices and the way people relate to their land.

Category of property:

In terms of categories of cultural property set out in Article I 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 nominated as a cultural landscape.

1. BASIC DATA

Included in the Tentative List: 1st October 2004

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

Date received by the World Heritage Centre: 23 January 2007

Background: It is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens and Cultural Landscapes.

Comments on the assessment and management of the natural heritage values of this property were received from IUCN on 13 December 2007 and are related to the following issues:

- Typology of the property
- Marine environment
- Financing

This information was carefully considered by ICOMOS in reaching the final decision and recommendation in March 2008.

Literature consulted (selection):

Cultural Landscapes of the Pacific, Thematic Study, ICOMOS, December 2007.

Technical Evaluation Mission: 22 to 28 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 18 December 2007 on the issue of the boundaries and the question of commercial leases.

The State Party provided supplementary information on 28 February 2008 and their response is included in this report.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The archipelago of Vanuatu, located some 1,750 km east of northern Australia, consists of 83 islands, many of which are volcanic in origin. The most populated is Efate where the capital, Port Vila, is situated.

The cultural landscape nominated comprises sites on Efate Island, and Lelepa Island, the whole of Artok Island and the sea between. Lelepa and Artok islands are two small islands off the north-west coast of Efate Island. These sites are part of the last Roi Mata's domain as paramount Chief of Efate and its outlying islands.

Sheltered by the central mountain range of Efate, the rich volcanic soils along this part of Efate's coastal plain combined with a diverse marine environment to provide the basis for a long history of relatively dense settlement.

Supplementary information states that the core zone is 888.31 ha.

The nominated property covers sites associated with the life and death of the last Roi Mata and his continuing legacy in terms of oral traditions and inspiration. These sites are known from collective memory and were substantiated through archaeological exploration. Specific dates for the life of Roi Mata are not known but a date around 1600 is now accepted from the archaeological evidence available.

Roi Mata's domain covered from Tukutuku in the southwest of Efate Island to Samoa Point to the northeast of the island and included the islands of Lelepa and Artok; the sites chosen for the nomination cover only a part of that domain.

The nominated property consists of:

Sites associated with Roi Mata's life, death and burial:

- *Roi Mata's residence, Mangaas, Efate Island*
- *The site of Roi Mata's death, Fels Cave, Lelepa Island*
- *Roi Mata's mass burial site, Artok Island*

The intangible association between the three sites and Roi Mata:

- *Roi Mata's legacy*

These are considered separately and then overall:

Sites associated with Roi Mata's life, death and burial:

- *Roi Mata's residence, Mangaas, Efate Island*

The site is located on the narrow fertile coastal plain, abutting in the south raised coral reefs and cliffs rising to 200 metres. Entrance to the site from the sea is through a thin passage between the raised reefs, headed by several massive, ancient trees, including three tamanu (*Calophyllum inophyllum*), said to have been planted by Roi Mata.

Immediately inland from the beach is a level area identified as a dancing ground (*mwalala*) and dominated by a large banyan tree, probably dating from Roi Mata's time. The *mwalala* includes the location for slit drums used to summon the community for dances. Further inland is the area identified as Roi Mata's residential yards and the site of his house. Many of the names of the yards have been linked from oral evidence to Chiefs' titles within Roi Mata's court.

The footings of stone walls, constructed dry of coral boulders, are in evidence across the site. Most are constructed parallel to the beach on a series of raised beach ridges. Walls around the dancing area form an irregular curved enclosure while those nearer the house site are more rectangular. Some wall stones have been plundered since 1927 for copra pits and no survey has yet been undertaken of under-ground evidence. The full significance of the overall wall network has therefore yet to be established.

Scattered across the site are 'sacred' boulders of exotic geological provenance treated with respect by the local community. Slab stones also mark burials in part of the site identified during excavations in 1967. Two other areas outside the nominated boundary contain burial features – mounds with upright slabs – possibly linked to earlier holders of the Roi Mata title. Some surface finds, such as pottery and grindstone, were identified in surveys carried out in 2005, as a preliminary to the nomination.

The abandonment of the site around 1600 AD is seen to coincide with the death of the last holder of the Roi Mata title.

- *The site of Roi Mata's death, Fels Cave, Lelepa Island*

Oral tradition relates how Roi Mata crossed from Mangaas to the island of Lelepa to attend a *naleoana* or feast; falling ill after the feast, he was taken to Fels Cave where he died.

The cave is a tall cavern some 35 metres high, 47 metres deep and 52 metres broad, with a comparatively low entrance 6 metres high which faces out to Artok Island.

Much of the inner walls of the cave are covered at head height with paintings, both red and black, and engravings. These present a wide range of images, such as birds, fish, human and anthropomorphic figures, non-figurative forms and engraved cupoles filled with black pigment. Radio-carbon dating of a black image suggests it was created in Roi Mata's time. Elders consider that one or more of the large images of armed men, in the vicinity of the dated painting, could depict Roi Mata.

- *Roi Mata's mass burial site, Artok Island*

The small island of Artok, the site of Roi Mata's mass burial, lies approximately 3,000 metres from Efate Island. It has a distinctive shape of a central cap of uplifted coral limestone 90 metres high, rising from a coral platform interspersed with sandy inlets.

Ever since the time of Roi Mata's burial, the island has been considered *fanua tapu*, or sacred, and grazing and gardening have been forbidden. As a result of 400 years without human intervention, the island's tree cover has increased and the vegetation now supports species rare elsewhere. The nominated burial site lies some 50 metres inland from the southern coast, facing the mainland. It is marked by two large and several smaller headstones and several large conch shells. The area was excavated in 1967 and as part of the consolidation work, the headstones were re-erected and the extent of the excavated site marked out by a line of coral boulders. Excavations revealed a large burial site with a single central figure with his head against the largest headstone, surrounded by 50 more burials of men, women and children – presumably of his family and court.

The burial site lies at the edge of a network of dry stone-walled fields. This field system covers most of the level areas on the island – the coastal platform as well as the raised plateau – and was originally bounded by a concentric series of perimeter sea walls, of which a few sections still survive. Only the foundations remain of most of the walls, with the coral boulders from the upper courses being spread across the landscape.

Analysis of the field patterns has suggested that the earliest enclosures were the smaller, more irregular ones, nearest the sea and that these could possibly have been used as residential yards. Behind these, the larger more rectilinear walls, extending to the central spine of the island, might have been garden enclosures. Above on the highest level, enclosures were perhaps associated with defensive measures.

The occupation of the island is thought to have considerable time depth, as evidenced by a scatter of Mangaas pottery (2400 -1500 BP) but as yet no detailed

surveys have been undertaken, of for instance identified rock shelters and burial sites.

Although the dossier states that the visible cultural heritage of Artok Island offers an exceptional perspective on the landscape of a 16th century chiefly domain, without the benefit of further exploration, many questions remain unanswered as to how the island was used and by whom, and thus its role as part of Roi Mata's domain is unclear.

The intangible association between the three sites and Roi Mata:

○ *Roi Mata's legacy*

The element that links all three sites together and to the present day is Roi Mata's life and achievements. He features in a common core of oral traditions across central Vanuatu as a source of power and inspiration for the impact of his social reforms based on *naflak* matricians, *Naflak* is a form of kinship reckoning through the matrilineal line. It probably already existed but Roi Mata extended it from a system of land tenure to the regulation of marriage and thus also of conflict, through providing people with allegiances that extended beyond the confines of their immediate settlements and narrow existing social groups. He encouraged clans not to wage war against members of the same matriline and also introduced *natamwate* peace feasts as a means of settling the long era of island-wide conflicts known as the Great Efate War.

Buffer zone

The three sites are joined together by a stretch of sea. A buffer zone encompasses further stretches of sea between Efate, Lelepa and Artok Islands and includes part of the shore. The rural landscape of the shore has very limited existing development with only a few villages and farming plots.

The buffer zone includes many of the named sites mentioned in the Roi Mata legends – apart from those already in the core zone – and is said to encompass a large part of Roi Mata's domain. The areas excluded are those with commercial leases: Tukutuku on mainland Efate, the eastern side of Lelepa Island, and the interior of Efate Island. While the vegetation may have changed from the time of Chief Roi Mata, the undisturbed quality of the area covered by the buffer zone adds strongly to the understanding and context of the three sites.

History and development

The earliest settlement so far documented is on Efate Island where pottery can be dated to around 3100 BP. It is presumed that similar communities were also present across what became Roi Mata's domain, although the earliest date is 2900 BP.

The end of pottery production around 1500 BP seems to have preceded the introduction between 1200 – 1000 BP from outside the area of a chiefly title system, related to similar systems in western Polynesia.

Life in Vanuatu experienced a catastrophic disruption in 1452 AD with the eruption of the Kuwae volcano in the Shepherd Islands to the north.

In about 1600 AD a long period of persistent warfare known as the Great Efate War appears to have come to an end, with the resolution of conflict being attributed to Roi Mata. One result was the exodus of chiefs from Efate to the Shepherd Islands, some suggesting that Roi Mata instigated a kind of social revolution.

After Roi Mata's death and burial on Artok Island, the settlement of Mangaas was abandoned and never re-settled. It is suggested that after his death, conflict could have resumed which proved fatal for his community who dispersed or moved elsewhere. At the end of the 19th century, descendants of the lesser chiefs were living on Lelepa Island.

European contact begun around 1840 and twenty years later there were numerous European settlements including missionaries. From the 1870s Fels Cave had become a tourist attraction with regular visits from British naval vessels.

By 1898 most people had been converted to Christianity. Epidemics subsequently decimated the population of Efate and surrounding islands forcing survivors into a few larger settlements, with European settlers acquiring the vacated land, which they held until independence in 1980. Since independence, 55% of the land on Efate has now been leased to foreign investors.

From 1957 research has been conducted into oral traditions of the area and into the archaeology of Mangaas, Fels Cave and the Artok burial site. In 2005 a brief reconnaissance survey of Artok island was undertaken.

Chief Roi Mata's Domain values

The values of the nominated property are related to the history and oral traditions associated with Roi Mata and their manifestations in the landscape.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The nomination is of part of Roi Mata's domain. In terms of integrity the issue is whether sufficient has been nominated to understand the full values of the site.

It is clear that the three main sites of Roi Mata's residence, death site and grave are the key sites. However Roi Mata is credited with peaceful resolution of conflict and the context within which this happened could perhaps be better understood by evidence from sites in the hinterland where archaeological surveys have identified 189 additional National Register Historic sites along the coastline sites of potential importance.

More specifically further exploration is needed to determine the boundaries of the residence and whether remains adjacent could be associated with Roi Mata or his predecessors.

Authenticity

The authenticity of the nominated sites is not in doubt, including their strong associations with oral history.

ICOMOS considers that the condition of integrity has only been partly met and the condition of authenticity has been met.

Comparative analysis

This nomination is seen as one of the first two cultural nominations from independent Pacific Island States. The other cultural site from the Pacific, Rapa Nui National Park, is seen to belong to Chile rather than an independent Pacific Island nation. East Rennell in the Solomon Islands is a natural site.

The 2005 workshop on the Thematic Framework for World Cultural Heritage in the Pacific identified principal themes for the region including sites ‘in which intangible associations are important ...’. The Chief Roi Mata’s Domain fits this latter theme.

The comparative analysis considers chiefly title systems, mass burials, the convergence of archaeology and history, and the continuing oral traditions of Roi Mata.

Attention is drawn to the fact that chiefly title systems are widespread throughout the Pacific, but that the system in Vanuatu is unique in the way its elements reflect cognate systems and terms used in western Polynesia (although Vanuatu culture is not Polynesian), and in terms of the time depth extending to four centuries over which memory has been preserved.

Mass chiefly burials have been found in several sites across the Pacific, dating from around 1400 to 1800 AD. Roi Mata’s grave is distinguished by three factors: the large number of people buried with him apparently voluntarily, the high number in proportion to the assumed population at the time; and the oral tradition associated with the chief Roi Mata.

The oral tradition of the Pacific islands is rich with narratives naming chiefly ancestors for up to 50 or more successive holders of the title and details of migrations. The traditions associated with Roi Mata are particularly rich in their portrait of the man and stories of the flight to Efate after the eruption of Kuwae volcano.

Bringing together oral tradition and archaeology, the nominated sites present a unique convergence in the Pacific region.

Taking a global perspective, there are numerous recorded mass burials, and many societies that preserve long oral traditions, in sagas, family histories, narrative histories etc.

The significant qualities of the nominated sites relate to a convergence between oral history and archaeology, the profile of the man associated with them and the fact that they can be seen as exemplars for the wider Pacific culture.

IUCN states that “the nomination is particularly good in showing the living connection between Pacific people and their environment, and the natural values of this site that have been preserved because of the taboos associated with the area.”

ICOMOS considers that the comparative analysis justifies consideration of this property for the inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

The sites of the residence, death and burial of the last paramount chief Roi Mata are:

- Exemplars of the exceptional living connections between Pacific people, their landscapes and their traditions.
- Reflect the convergence between oral tradition and archaeology.
- Are witness to the persistence of Roi Mata’s social reforms relating to kin group reckoning and conflict resolution which still inform disputes today.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (iii), (iv) and (vi). Criterion (v) is also considered by ICOMOS.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the domain is a continuing cultural landscapes that reflects the way chiefs, who pay a major social role, derive their authority from previous title holders; and in particular how the *tapu* prohibitions on the use of Roi Mata’s residence and burial site have been observed for 400 years and continue to structure the local landscape and social practices.

ICOMOS supports this justification although considers that the attributes that carry this value extend beyond the nominated site.

ICOMOS considers that this criterion has been justified, although for a larger area than currently nominated.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that the landscape of Roi Mata's domain, as exemplified in the sites of his residence, death and burial, is an outstanding example of a Western Pacific landscape in the way it reflects chiefly systems of small scale societies which are seen to be a significant stage in human history.

ICOMOS considers that the evidence for Roi Mata's reign and social reforms, as exemplified in the landscape and as reflected in current social and cultural systems, do provide evidence of an exceptional link between oral and archaeological traditions and a persistent spiritual attachment to the landscape, and can be seen as an example of Pacific chiefly systems, but cannot be seen to illustrate a significant and specific stage in human history. ICOMOS considers criterion (v) to be more appropriate.

ICOMOS considers that this criterion has not been justified.

Criterion (v): be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

This criterion was not considered by the State Party.

ICOMOS considers that this criterion is justified for the reasons set out by the State Party for criterion (iv). The landscape of Roi Mata's domain is an outstanding example of a settlement which is representative of Pacific chiefly system, particularly in the way people interact with their environment over time in respecting the tangible remains of the three key sites associated with Roi Mata and being guided by the spiritual and moral legacy of his social reforms.

ICOMOS considers that although this criterion was not proposed, it could be justified, provided some adjustment is made to the boundaries.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

This criterion is justified by the State Party on the grounds that the landscape of Roi Mata's domain memorialises his deeds in introducing *naflak* matricians as a means of conflict resolution, and its value for contemporary society through Central Vanuatu, tying people inextricably to the landscape.

ICOMOS considers that Chief Roi Mata still lives for many people in contemporary Vanuatu, as a source of power evident through the landscape, and as an inspiration for people negotiating their lives.

ICOMOS considers that this criterion has been justified for the landscape of Roi Mata's domain which extends beyond the nominated boundaries.

ICOMOS considers that the criteria (iii), (v) and (vi) and the Outstanding Universal Value have been demonstrated; however the attributes which carry outstanding universal value go beyond the current boundaries.

4. FACTORS AFFECTING THE PROPERTY

Development Pressure

Up to 50% of Efate Island has been leased to foreign investors, and some of this land is in the proposed buffer zone. The leasing is part of residential accommodation boom. A new zoning plan for the areas near the nominated site has been proposed and should be released in 2007.

The greatest recent threat is to Artok Island, the whole of which was leased to an Australian investor in 1994 to develop a tourist resort, in direct contravention of the taboo. Although this lease is said in the nomination dossier to have been technically revoked in 2006, the lessee still has not withdrawn rights and customary rights have not yet been reinstated. The government has stated that it intends to present legislation to 'void' this lease. No timetable was provided in the nomination, but in response to a request for further information, the State Party in its supplementary material has stated that the lease could be revoked by Parliament in March 2008, and legal issues surrounding the compensation for the Australian investor resolved at the same time.

The issue of commercial leases for aquaculture in the sea joining the nominated sites was mentioned in the nominating dossier and at the time of the mission. In response to a request from ICOMOS for clarification, the State Party has responded that an existing lease for harvesting fish for aquaria, which has attracted much criticism, has not been renewed for 2008. Further a Japanese funded project has been put in place to re-stock native fish species.

It is stated in the supplementary documentation that 'it is anticipated' that *tapu* restrictions, combined with World Heritage status and the benefits of marine tourism will 'finally close the door on commercial reef exploitation'.

Visitors

All the sites are vulnerable to visitors touching loose stones and other smaller components. Community guides are being trained – see below.

Graffiti

The dossier acknowledges a certain amount of graffiti on the walls of Fels Cave. Some is from the 19th century but others are recent, circa 2000. A campaign of awareness has been initiated within the Lelepa community to prevent further vandalism.

Impact of climate change

This issue is not addressed in the dossier. Clearly any change in sea level would have a profound impact on two of the sites and their setting.

Risk preparedness

No formal arrangements are in place for dealing with emergencies.

ICOMOS considers that the main threats to the property is commercial leases, in particular the lease of the whole of Artok Island and the aquaculture lease, but also the threat of further commercial leases over land in Efate Island.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

As a cultural landscape consisting of sites on three islands separated by several kilometres of open water the delineated boundaries are particularly important. In the mapping presented in the original nomination, the nominated area is a triangle of water just touching the land at a single point on each of the three islands. Supplementary information provided by the State Party has confirmed that the whole of Artok Island is included, but has also confirmed the original tight boundaries for Mangaas and Fels Cave.

At Mangaas, the boundaries have been determined by surface and sub-surface archaeological investigations. However, an important consideration is a contiguous site west of the core area where archaeology experts have noted to be one of the few multi-period sites for the study of Pacific Island habitation. The Mangaas site is said to appear to be the periphery of a much larger settlement which extended further still along the coast towards Mangaliliu village. This adjacent layering of history needs recognition and protection. Protection within a buffer zone may not be enough as the plan indicates construction of traditional houses adjacent to the Mangaas site. The area to the south west of the delineated area of Mangaas is land area exchanged with the Alepa family for Artok Island so that Chief Roi Mata could be buried on that island. Consequently, consideration should be given to including this area as well since there is an associative value with Chief Roi Mata and it would provide protection for the larger area.

At Fels Cave the boundaries cover the interior of the cave with a simple rectangle from the edge of the entry to the cave to the water. Access to the cave appears to be outside of this drawn boundary as the steep area between the edge of the cave and the beach is not easily accessible. The boundaries need adjusting to cover the access and the immediate hinterland to the cave.

Currently excluded from the nominated area, but included in the buffer zones are many sites named in Roi Mata's legends. Particularly notable is the point of Nangus Katou, where the remains and followers of Chief Roi Mata crossed the sea from Efate Island to Artok

Island. Oral history relates that the sea parted to allow the people to walk to the island and no coral now grows within this alignment. This site is west of the village of Mangaliliu and not currently included within the "triangle" of water that defines the potential World Heritage area. The State Party has said that this site was excluded as there are no visible remains. ICOMOS considers that the strength of this nomination is the extent and present day relevance of oral tradition that links Roi Mata to many identified sites. It considers that the nomination would be much strengthened by the inclusion of more of these sites.

The buffer zone was defined in the nomination as the view shed from the Chief Roi Mata grave site on Artok Island. In reality the proposed buffer zone does not include this whole view shed. Excluded are an area of northwest Efate Island that includes the sea and the sloping hillside, and Lelepa Island to the top of the mountain ridge. Currently the buffer zone boundary line on northwest Efate is approximately half a kilometre below the ridge and does not include any of the western promontory of Efate Island near Tukutuku point. Both of these areas were omitted as they are under the jurisdiction of another Chief or under leases for cattle ranching. However, these areas are clearly within the view planes from the island and should be included within the buffer zone. The area within the buffer zone contains two small villages and very little existing development. Consequently, the visual field is remarkably intact.

In response to a request from ICOMOS on the boundaries, the State Party has indicated that it does not consider that the core area can be extended as it does not consider that the local community would accept restrictions on land currently in the buffer zone. Currently no restrictions are in place on buffer zone land- see below – and some of it is subject to commercial leases.

ICOMOS considers that the boundaries around Mangaas and Fels Cave do not include even sufficient land to allow full understanding of the sites. ICOMOS further considers that the values for which the property have been nominated extend beyond the tight boundaries and particularly to the landscape that unites the nominated sites and carries further associations with Roi Mata, and which currently are vulnerable to development.

ICOMOS considers that the boundaries of the core zone do not fully encompass the scope and extent of sites associated with Roi Mata or sites which have the potential to demonstrate time depth to Roi Mata's reign; or the immediate setting of the key sites; it further considers that the buffer zone of the nominated property needs to be extended to cover all of the view shed from Roi Mata's grave.

Ownership

Most of the land in the core and buffer zone is in customary ownership. Of particular concern is the issue of outstanding leases for the entire Artok Island, for aquarium fishing within the core zone, and for commercial development on Efate Island within the buffer zone.

The Artok Island was offered by Chief Meto Kalotiti, the customary owner for a 75 year rural commercial lease to an Australian investor in 1994. Despite strong objection of the Ministry of Justice, Culture and Women's Affairs, the National Council of Chiefs, and the Efate Council of Chiefs, the lease was registered by the Department of Lands in 1996. As no development occurred on this lease in a ten year period, a new 75 year lease was signed in 2004 with a 12 month development period. In the nomination it is said that when no development had occurred by October 2005, the lease was technically 'revoked'. However it appears that the lessee has been uncooperative, advertising the sale of this lease for development as recently as 2006 and negotiations with the lessee to return the land have proved to be ineffectual. Although the control or the cancelling of this lease is said to be a high priority of the government of Vanuatu, nothing has yet been agreed. Appropriate control of Artok Island by the local customary groups would be difficult with an uncooperative foreign investor. A large development in the middle of the island would negatively impact on the integrity of the historic resource.

The area of sea between the three islands (in the core zone) has been leased for aquarium farming. The State Party in its supplementary information said that this lease had not been renewed for 2008 and it was anticipated that further leases would not be given. It appears however there is no specific regulation currently in place to prohibit such leases in the core and buffer zones. – see above.

ICOMOS considers that resolution of the Artok lease and a commitment not to sign further commercial aquaculture leases must be achieved to allow protection of the core area.

Furthermore ICOMOS considers that part of the buffer zone along the coast should be included in the core zone and protected from commercial leases, and that overall the buffer zone needs protection for views.

Protection

Legal Protection

The land laws and ways of decision making within Vanuatu are complex yet complimentary. There are national laws governing land use as well as a traditional land tenure stewardship system. One issue is the land tenure system allows the land to be leased for seventy five year periods to foreign investors without adequate controls in place to protect cultural resources.

The preservation order for the property is under legislation entitled Preservation of Sites and Artefacts Act (Chapter 39 of the Laws of the Republic of Vanuatu). This current preservation legislation has a minimal penalty for violation of the Act. It is said that the penalties are to be increased at the next legislative session scheduled for November 2007. The new penalties should be 5,000,000 vatu or approximately \$500,000.

The core and buffer areas could be protected under the Environmental Management and Conservation Act No 12 of 2002. The nomination dossier states that the Vanuatu Cultural Council is currently working with the Ministry of Internal Affairs to secure a preservation order for the property. At the moment only Roi Mata's burial site has protection under a colonial law that is still in force. A protection order will shortly be gazetted for the entire island of Artok extending the existing protection for the site of Roi Mata's grave.

The law as currently written appears to be only for natural resources not cultural resources. While this Act governs "protected or proposed protected areas" all the definitions and types of controlled activities deal with natural resources. Consequently, a number of parallel additional definitions and divisions would need to be added for cultural conservation.

The buffer zone has been mapped for historic sites and 189 individual sites have been listed on the National Register within it. It is critical that buffer zone protection is developed. Currently the area within the buffer zone has very limited existing development but there is significant development pressure on Efate Island for tourism. Very specific use and design controls will be necessary to restrict commercial development, to maintain the view sheds across the buffer zone and to guide appropriate development. No guidelines are currently in place for the buffer zone. These are to be put in place as part of the revision of the Management Plan which should be completed by March 2009.

Traditional Protection

The Republic of Vanuatu legislation acts as a compliment to the chiefly system. Land rights and customary ownership in Vanuatu follow other Pacific Island patterns of custodianship rather than ownership. The clan is the custodian and individuals are designated by the Chief certain areas for gardening for sustenance. The implication of this system is that land is not a commodity but sacred and held for future generations. The core area is under the control of several chiefs related by family that have agreed to this nomination. Prominent positions in the World Heritage Tourism Committee are held by family members. While this is a cooperative situation, it also creates a problem when part of area needing control is under the jurisdiction of another Chief.

Traditional *tabu* restrictions, although powerful have not been sufficient to stop commercial leases on Artok Island, on part of the sea in the core areas, on Tukutuku point, Efate Island, visible from Artok Island, or on the east of Lelepa Island, parts of which are visible from Roi Mata's grave on Artok Island.

ICOMOS considers that lack of legal protection for the core and buffer zone is a cause for concern, given the pressure for development and the uncertainty over the lease on Artok Island, and that necessary legal protection needs to be put in place as a matter of urgency to reinforce traditional protection.

Conservation

Inventories, recording, research

Research undertaken under the jurisdiction of the Vanuatu Cultural Centre (VCC) is quite comprehensive. Recent archaeological work has been done through the VCC by experts from the Australian National University. It is likely that this complimentary relationship will continue which is beneficial as there is research work that still needs to be done.

Additional archaeology needs to be undertaken both adjacent to the residence, to connect (or not) this site with the area designated as Chief Roi Mata's residence, or with earlier chiefs, and around the grave site, in order to confirm or otherwise the possibility of a substantially larger grave site. The 189 additional National Register Historic sites along the coastline should be analysed for the connections with Chief Roi Mata and their larger clan context.

Present state of conservation

Mangaas:

The site is covered with scattered stones, the remains of stone walls and also sacred exotic stones carefully positioned on the site. Little active conservation of the site has taken place. In response to increase in visitors, a programme of monitoring has been initiated with a number of fixed monitoring points identified.

Fels Cave:

A monitoring programme was initiated in 2001 with 11 fixed monitoring points to record both natural and visitor issues.

Artok Island:

Little active work has been undertaken since the burial site was excavated and no work has been done to stabilise the remains of the stone walls. All the remains on the island are in need of adequate surveys and planned preventative conservation work.

Active Conservation measures

Currently only passive conservation measures are in place to ensure that minimum damage is caused by visitors to the three main sites, but this is linked to monitoring arrangements.

ICOMOS considers that the basic conservation needs to be put on a more structured basis to cope with the anticipated increase in visitor numbers.

Management

Management structures and processes, including traditional management processes

The preservation approach is one of *nafsan natoon*, or learned social rules respected by all in the community.

Policy framework: management plans and arrangements, including visitor management and presentation

The Management Plan designates two organizations to work hand in hand, the Vanuatu Cultural Centre (VCC) and the World Heritage Tourism Committee (WHTC). The VCC have taken the lead in organizing the research and developed a comprehensive database for the 189 sites within the buffer zone area. A system of trained VCC field workers from communities throughout Vanuatu has been set up to work on cultural issues at the community scale. These field workers are positioned within the community but return to the VCC for training and exchange with the other field workers.

The Management Plan was developed through consensus with members of communities. The Action Plan incorporates these values and details specific short and long range planning goals such as environmental resource protection, oral history recording and dissemination, guide training, community capacity building, and commercial activities including support for authentic craft production. Guides have been trained, safety strategies developed and a framework is in place for appropriate interpretation. It is a very ambitious plan and some of the timing is too short, but the intent and potential execution is commendable. It does however need extending to cover the buffer zone more specifically. There may be a need for additional expertise to allow action to be undertaken in a comprehensive and timely manner and there will certainly be a need for resources.

As IUCN points out that "as noted in the nomination document, the basis for financing the monitoring and management of the site is worrisome."

IUCN comments that "a major portion of the proposed core and buffer zones are located in the marine environment and yet there is relatively little description of the marine components or prescription for their monitoring and management."

IUCN further states that "Inscription of the property on the World Heritage List will most likely result in increased tourism and associated complications for management."

A Tourism Management Plan is also in its nascent stages. Guides have been trained, safety strategies developed and the framework is in place to effect appropriate interpretation. The resources of the community by themselves may not be enough to accomplish all the required tasks and additional input from preservation and tourism professionals may be necessary to launch the process.

The sale of hand crafts is suggested by the Tourism Management Plan. It is highly desirable that the customs and cultural elements that are developed be authentic to local culture and place.

Involvement of the local communities

Local communities are fully involved in the management of the site and will be involved in the implementation of the Management Plan.

Resources, including staffing levels, expertise and training

The VCC has two fieldworkers for the Lelepa region and they have experience in cultural heritage matters, particularly oral history. They work with community volunteer ‘experts’. There is a need for this expertise to be supplemented by expertise in archaeological landscape management to safeguard the fragile core sites and those in the buffer zone.

Currently there are almost no resources to manage the property. Financial benefits from commercial leases to customary land owners have not, it is acknowledged in the nomination dossier, flowed back to manage or upgrade the property. Income generation is a high priority, particularly from tours for visitors. Seed money will be needed to implement both the Management and Tourism Plans.

ICOMOS commends the Management Plan as an aspirational document but considers that it needs to be extended to the buffer zone and the marine environment. ICOMOS considers that the management system for the property is adequate but is under-resourced. The resources of the community will need to be augmented in order to allow the Management and Tourism Plans to begin to be implemented. Expertise in archaeological landscape management will need to be provided.

6. MONITORING

There is a well thought out monitoring plan for change within the nominated sites on land. Designated monitoring sites will be visited on an annual basis by VCC staff and more regularly by tour guides and landowners. There is however a danger that monitoring is for safety rather than conservation concerns. For instance at Mangaas one of the monitoring stations is a Tamana trees along the shoreline. Rotten branches have been removed in a way that might damage the tree. There is no monitoring of the marine environment between the land sites.

ICOMOS considers that the monitoring system is adequate but should be strengthened to cover the marine environment.

7. CONCLUSIONS

The landscape and oral traditions associated with Roi Mata display a remarkable convergence. What has been nominated are three small parts of this landscape – the residence, death site and burial of Roi Mata, with boundaries tightly drawn around two of them. What draws together these three sites and gives them context is the wider landscape of hills, fields, shore and sea, which were Roi Mata’s domain. And this cultural landscape contains much evidence associated it seems, with Roi Mata and his predecessors, which could provide a wider picture of Roi Mata and his domain.

Currently, although the vegetation may have changed since Roi Mata’s day, the undisturbed quality of its rural landscape of a few villages and farming plots, adds strongly to the understanding and context of the three sites, framing as it does the views between them. This buffer zone has no protection and there are clear threats associated with development leases that could be applied in this area.

ICOMOS does not consider that the current boundaries fully reflect the full values of the site – excluding as they do the immediate setting of the sites, in the case of Mangaas associated archaeological remains, and more generally much of what constituted Roi Mata’s domain, within which there are an extensive network of sites associated with him. There is a need to put the nominated sites into this wider context and to provide protection not only for the specific sites but also for the landscape that links them together. ICOMOS considers that consideration needs to be given to extending the boundaries to cover sites along the shore associated with Roi Mata, and extending the buffer zone to include the full view shed from Artok Island.

ICOMOS also considers that the protection is needed for the nominated sites and also for the buffer zone, to sustain the setting of the known sites, and that this protection would need to preclude most commercial development.

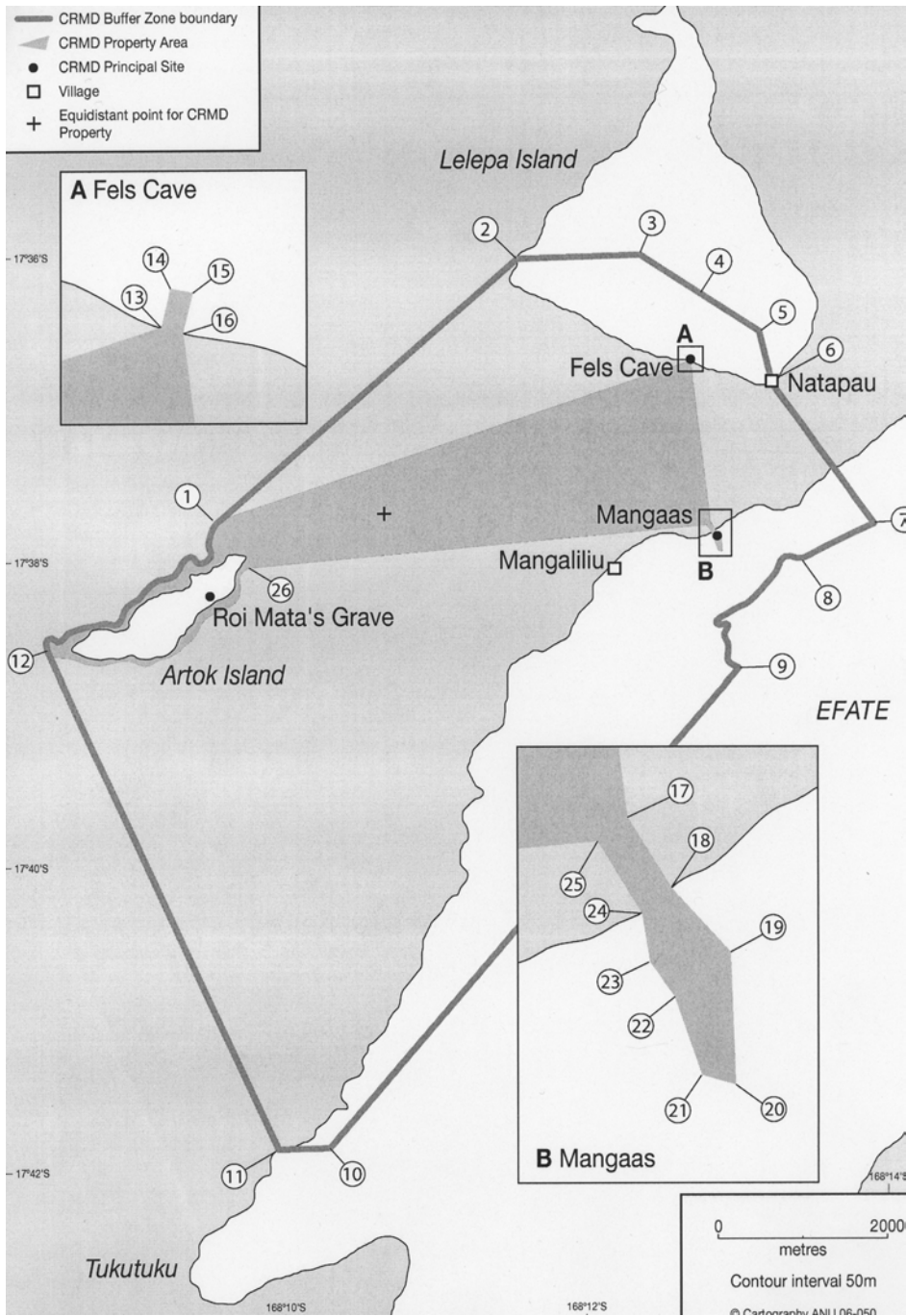
There is also a need to avert the main threat to the site from outstanding leases for development of Artok Island and for aquaculture in the sea between the three sites. It is essential that the Artok lease is revoked, that commitment is given that no further aquaculture leases will be issues, and that appropriate protection for the core and buffer zone including the marine areas will be put in place.

Recommendations with respect to inscription

ICOMOS recommends that the examination of the nomination of Roi Mata’s Domain, Vanuatu, to the World Heritage List be *deferred* in order to allow the State Party to:

- Put in place legal protection for all of the nominated areas.
- Put in place controls for development in the buffer zone, and extend monitoring and management to the marine areas.
- Complete the revocation of the lease for Artok Island.
- Gain agreement at both chiefly and legislative levels to limit further exploitation by commercial leases in the core and buffer zone, including aquaculture leases.
- Identify adequate resources to allow the implementation of the Management and Tourism Plans.

- Enlarge the boundaries to include more of the landscape of Roi Mata's domain, at a minimum the environs of the residence to encompass known remains, the setting and historic access to the cave, and the addition of Nangas Katou and the shore on Efate and Lelepa Islands, which includes sites associated with Roi Mata.
- Enlarge the buffer zone to include the full view shed from Artok Island including the ridge and peninsula near Tukutuku.



Map showing the boundaries of the nominated property



Artok Island



Roi Mata's magic stone



Possible black rock-art depiction of Roi Mata, Fels cave



Roi Mata's mass burial site, Artok Island

Kalka Shimla Railway (India)

No 944 ter

Official name as proposed

by the State Party: Kalka Shimla Railway

Location: States of Haryana
(Panchkula District) and
Himachal Pradesh
(Solan and Shimla Districts)

Brief description:

The Kalka Shimla Railway (KSR) is a hill passenger railway with a single narrow-gauge track 96.6 km long. Its construction was planned in the mid-19th century to provide a service to the highland town of Shimla, at an altitude of more than 2,000 metres, which at the time was the summer residence of the colonial government. Its construction, in a particularly difficult mountain environment for two-thirds of the line's length, required a great deal of engineering design work, and was finally completed at the turn of the century (1899-1903).

Category of property:

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

1. BASIC DATA

Included in the Tentative List: 23 December 2004

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 25 January 2007.

Background: This is a proposal for the serial extension of the Mountain Railways of India, consisting at present of the Darjeeling Himalayan Railway, inscribed on the World Heritage List at the 23rd session of the World Heritage Committee (Marrakech, 1999), and the Nilgiri Mountain Railway, inscribed at the 29th session of the World Heritage Committee (Durban, 2005).

Consultations: ICOMOS consulted TICCIH.

Literature consulted (selection):

Coulls, A., *Railways as World Heritage Sites*, ICOMOS Thematic Study, Paris, 1999.

Scott, A., *World Heritage Railways*, Madrid, UNESCO, 2001.

Bhandari, R. R., *Kalka Shimla Railway*, 2003.

Technical Evaluation Mission: 11-16 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 10 December 2007 on the following points:

- The submission of an itemised list of the nominated stations and buildings.

- The submission of a map for each station or building, indicating the boundaries of the core zone and the buffer zone associated with the properties.

The State Party sent additional documentation on 4 February 2008.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The Kalka Shimla Railway has a single narrow-gauge track (gauge 0.762 m). The total line length is 96.60 km. The gradient does not exceed 30/1000. It runs from the town of Kalka, at an altitude of 656 m, from which point it extends the standard gauge Indian railway network towards the Himalayan mountains. It currently carries seven passenger services daily. Regular service is provided by diesel trains and rail-motor cars. There is one heritage steam locomotive that was recently restored and is available for charter use for tourists.

The line then rises to an intermediate plateau at an altitude of around 1,500 m, where it serves several stations, and then it climbs to the terminus town of Shimla, capital of the state of Himachal Pradesh, at an altitude of 2,075 m.

The line has 988 bridges and viaducts, which represent 3% of total line length. The largest bridges have multi-arch masonry galleries (74), sometimes in several levels, like Roman aqueducts.

The line has 917 curves, representing some 70% of total length. Most of these are sharp curves all along the line, and continue even in tunnels and bridges.

The line initially had 107 tunnels. As a result of landslides, this number has been reduced to 102. The total length of the tunnels represents 8% of the line's length. There are a large number of masonry retaining walls.

In territorial terms, the line passes through three districts in two Indian states:

- Section (i): from Kalka station to just before Taksal (km 3.7), in Panchkula district, state of Haryana.

- Section (ii): from Taksal to near Kathlee Ghat (km 74.2), in Solan district, state of Himachal Pradesh.

- Section (iii): from Kathlee Ghat to the end of the line at Shimla station (km 96.6), in Shimla district, state of Himachal Pradesh.

From a geographical viewpoint, the line can be clearly divided into three parts:

- The first part covers the first stage of the rise from Kalka to Kumarhatti Dagshai (1,579 m).

This part has the following notable features:

- two tunnels (no. 10, Koti and no. 22, Dharampur);
- a bridge (no. 226, Forest of Chir) that has 32 arches on four levels, with a length of 97 m and a maximum height of 19.4 m;
- shortly before reaching the end of the upward gradient, the line turns through a complete spiral, at Sonwara (1,334 m).

- The second part is horizontal or has a slightly negative gradient, at an altitude of around 1,500 m, as far as Kanda Ghat (1,433 m).

- This part has a large tunnel (no. 33, Barog).

- The third part consists of the final climb.

It includes:

- two significant tunnels (no. 91, Taradevi and no. 103, Invernam).
- two relatively large bridges: curve bridge no. 493 that has 15 arches on three levels, with a length of 36 m and a maximum height of 16.40 m; curve bridge no. 541 that has 34 arches on four levels, with a length of 53 m and a maximum height of 23 m.

The nominated property also includes the set of 21 railway stations of the line, some of which have annexes: 1) Kalka (plus 1 bungalow), 2) Taksal, 3) Gumman, 4) Koti, 5) Jabli, 6) Sonwara, 7) Dharampur Himachal, 8) Kumarhatti Dagshahi, 9) Barog, 10) Solan, 11) Solan Brewery, 12) Solagra (plus one rest house), 13) Kandaghat, 14) Kanoh, 15) Kathleeghat, 16) Shogi, 17) Taradevi, 18) Jutogh, 19) Summer Hill, 20) Shimla (plus two rest houses), 21 Shimla Bazar.

Only the built ensemble of Shimla station is described:

- The terminus station of Shimla, at an altitude of 2,075 m, in the setting of the Forest of Deodar. It was built in 1903 by the railway company. Originally the architecture was of wood, with galvanised sheet roofing, illustrating the typical Indian hill station in the early 20th century. It was however rebuilt in 1921 and considerably extended because of the growth in traffic and resulting technical constraints. In 1944, excessively heavy snowfall caused the platform roof to collapse.

- The *Crow Borough Officers* rest house in Shimla. This two-storey building was constructed in 1921, just next to the terminus station, for the engineers and officials of the KSR. It is in a belvedere position in a forested site, and commands a remarkable panorama towards the valleys to the south. It is one of the most charming mountain rest houses in India, with its architectural style and its interior equipment both preserved.

- The *Wood Bank Officers* rest house in Shimla, built in 1920, less than 200 metres from Shimla station. This is another typical house, still under the control of the KSR and very well conserved both in its architecture and interior appointments. It is also considered to be one of the most outstanding examples of this type in India.

History and development

The British began to move into this region of India in around 1820, and the first railway projects were particularly early, in the 1840s. However the broad gauges then used (1.67 m) were basically incompatible with any idea of providing rail transport to the hill regions.

The Shimla region took on considerable political importance as the Indian colonial government decided to take up summer residence there, because of the healthier climate linked to the altitude. The question of transport to the Himalayan foothills, the Delhi region and the Ganges plain then became crucial. The possibility of a rail link was mentioned as early as 1847. The opening of the *Grand Hindostan and Tibet Route* was however the first major advance in this field. It was operational in this region in 1856.

The first engineering development work was carried out in 1884-85, to establish a steam traction "adhesion line" with a gradient not exceeding 30/1000 (1/33), using the narrow gauge principle. The project was submitted to the government but was not immediately taken up.

Development work was revived by the arrival of the Delhi railway line at Kalka, in 1891. Other shorter layouts and other technical solutions were then considered by the engineers, such as the rack system. Finally a contract was signed between the government and the Ambala-Kalka Railway, for the construction and operation of an adhesion line with a gauge of 2 feet. The final general design project was presented and approved in 1899. It comprised the technical development work, the costing and the rolling stock. The Railway had to meet the cost of construction on its own; only the land was provided by the public authorities.

The work was begun, but at the request of the Army, the initial 2 foot gauge was increased to 2 feet 6 inches. The rails were in laminated steel, and were laid on wooden sleepers and ballast.

Traffic opened to the public on 9 November 1903. But exceptionally heavy snowfall damaged the track on 26 December of the same year, causing a large number of landslides. Difficult operating conditions were thus added to the high cost of initial establishment, and despite the high fares the Railway experienced serious financial difficulties. Its strategic importance led the government to acquire the line on 1st January 1905.

The first steam locomotives were 4-wheeled engines (1900), and these were followed by 6-wheeled (1902) and finally 10-wheeled engines. They were made by *Stewart & Co* of Glasgow. The locomotive models were derived from those used on the *Darjeeling Himalayan Railway*.

This rolling stock remained in service until 1953 with no major modifications.

The locomotives were then modified by the German company *Henschel*: increase in water and coal capacities, modification of the grate, modification of the valve gear. The modified steam locomotives began to be scrapped in the 1970s, and the last ones remained in service until 1980. They were replaced by diesel engines from 1952 onwards. One of the steam locomotives initially delivered in 1905 (KC 520) has been restored by KSR, in 2001, in order to re-establish the tradition of steam traction in the mountains, which today has been almost completely forgotten.

The carriages were built by the Railway itself from 1903 onwards. The first were very simple 4-wheeled carriages, light and short (17 feet). In 1910 new carriages were introduced using steel under-frames and bogies, thereby reducing the number of derailments. The KSR initially had 4 travel classes. Furthermore, extremely luxurious saloon cars could be rented. The second car of this type, built in 1912 (RA-2), has been conserved and restored. Subsequent passenger carriages were made lighter and protected against the effects of corrosion by the use of aluminium.

In 1911, petrol-driven Rail Motor Cars were introduced on the line to carry mail. They were made by the *Drewery Car Co. Ltd.* in London, and were equipped with *White & Poppe 17 HP* engines. Car no. 12 of this type is preserved in the National Rail Museum, New Delhi. Diesel-electric motor cars were introduced from 1932, with large windows to give panoramic views of the magnificent Himalayan mountain scenery. One of these cars (no. 8) is known as the "Queen of Shivalik". With this type of car, the total journey time was reduced to 4½ hours, which is still the same today. Generally speaking, the KSR has always attempted to improve its rolling stock, both in terms of technical performance and passenger comfort.

In 1947, following Indian independence, the offices of the Railway Board (which followed the colonial government to its place of summer residence) left Shimla and were set up permanently in Delhi. The regional management headquarters, which still today manages the Kalka Shimla Railway, was set up in Ambala, where it has remained ever since.

Kalka Shimla Railway values

The Kalka Shimla Railway is a very long-established and ambitious mountain railway project. It required a great deal of engineering development work, and took twenty years to become a reality, largely because of the very great difficulties at this location resulting from the combination of the Himalayan mountains and climatic conditions.

With the other Indian railways already inscribed on the World Heritage List, this is one of the first adhesion railways to reach the end of its line at an altitude of more than 2,000 metres, and is some 100 km long.

The civil engineering structures demonstrate, both by their impressive number and their massive appearance,

the difficulty of the challenge of developing this type of project in such difficult mountain territory. The often experimental nature of the techniques used, both in construction and in traction, are another key feature of the challenge.

The Kalka Shimla Railway led to a long series of technology transfers from Europe (Great Britain, Germany) to the Indian subcontinent.

It has been used uninterruptedly for more than a century, with a high degree of continuity in use, serving the people who live in the mountains and tourists.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

Integrity

- Structural integrity: the general infrastructure of the line is today very close to the characteristics of the line as it was in 1903.

- Functional integrity: the line has been systematically repaired and maintained in a spirit in keeping with that of its construction, maintaining continuous use and with no notable interruption of traffic.

- Integrity of use: from the outset the line has been used for large-scale and permanent transport, with all the characteristics associated with railway disenclavement of mountain areas. Traffic has been regular and continuous up to the present day, and it provides the whole range of initial services, particularly for passengers and tourists.

ICOMOS considers that the nominated property is in a general condition with regard to infrastructure, technical operation and social use that enables it to adequately express its values.

Authenticity

The track has been relaid and retaining walls rebuilt at many points during the highly eventful history of the railway's operation, regularly disturbed by snowfall and monsoon rain, landslides and rockfalls. This has led to the disappearance of some tunnels, which have been transformed into cuttings.

A single masonry multi-arch bridge, 20 metres long, was replaced in 1935 by a metallic girder bridge (structure no. 272). The others have remained in their original form, with their extremely massive masonry design featuring large number of small arches, sometimes on several levels (see 2 - Description).

The terminus station of Shimla was first rebuilt and extended in 1921 (See 2 - Description). In 1986-87, a station modernisation programme was carried out, with the complete covering of the platforms, the rebuilding of the platforms, a new passenger building and alterations to the former passenger buildings. Amongst the railway facilities the locomotive turntable has been preserved.

The other stations have generally remained in their original form, while undergoing repair works and works to adapt to changing traffic levels.

The two rest houses at Shimla station (no. 20), Crow Borough RH and Wood Bank RH, are in a good state of authenticity, and are typical examples of early 20th century Himalayan mountain chalet architecture.

The long continuity of use, over more than a hundred years, is also an important factor strengthening the authenticity of the line.

The rolling stock is old and has heritage value. Four of the original 4-wheeled carriages are still in use, and a significant number of the bogie-type carriages of 1910. The signalling system is still the same as in 1903. One of the original steam locomotives was restored in 2001 and is used for tourist specials.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

Amongst the five historic mountain railways of India, the Kalka Shimla Railway (KSR) is third in chronological terms: the oldest is the *Darjeeling*, opened in 1889 (DHR), followed by the *Nilgiri* in 1899 (NMR). The other two came into service shortly after the KSR: the *Matheran Light Railway* or MLR and the *Kangra Valley Railway* or KVR. All these railways are today living examples of mountain railways, constructed at the end of the 19th century for the opening up of high valleys and plateaux at altitude.

Faced with severe geographical and climatic situations, they all include original technical solutions and innovations to adapt the railways to the specific nature of their sites:

The DHR uses zigzags, with traction reversal and spirals. The NMR was one of the first to use rack & pinion for such long trains so as to follow very steep inclines. The KSR uses very heavy and complex engineering, including multi-arch viaducts, tunnels, retaining walls and a very large number of curves, in order to overcome the climatic conditions of a mountainous region. The railways were constructed successively, using significant and highly-diversified engineering work at a very early stage of railway development.

All are today fully operational with most of their original features intact. The operation of these historic lines is very close to the way they were originally operated, particularly in terms of serving the needs of local populations, and increasingly for tourist travel. All the railways pass through quite remarkable landscapes.

In international terms, the KSR is unique in that contemporary narrow-gauge adhesion mountain lines are much shorter. They are roughly ten kilometres long, whereas the KSR is around 100 km long, with a total level difference of around 1,500 m.

Furthermore, in Europe, lines as old as the KSR either have had their traffic interrupted, before being revived as purely historical trains (Wales, France), or have been profoundly upgraded with the introduction of modern trains and a resulting loss of authenticity (Austria, Switzerland). The KSR has undergone much more limited and gradual technical transformations, respecting the original criteria of line use. The civil engineering infrastructure has remained virtually unchanged. Furthermore, the service has been operated continuously for more than a century, in contexts of use and service that have remained very close to those of the railway's inception.

The nomination file argues that the closest railway to the KSR in civil engineering terms is the Semmering railway in Austria, which is already inscribed on the World Heritage List.

ICOMOS considers that the KSR is one of the most authentic mountain disenclavement railways currently in service worldwide, with a very high degree of continuity of technical maintenance and economic and social use.

ICOMOS does not however agree with all the arguments of the nomination file with regard to the international comparative analysis, and particularly the comparison with the Semmering, a transalpine line that is very different from the KSR, with a double standard-gauge track, and dating from a considerably older period.

The other comparable railways, particularly in Asia, are not considered, for example the Yunnan Railway (Vietnam – China), designed at the same period in a similar colonial framework (French Indochina). It is quite comparable with the KSR in terms of design, length and technical performance.

Furthermore, the innovations of the KSR are relative as – unlike the other Indian railways already inscribed on the World Heritage List – its layout design has been known in Continental Europe since the first experimental mountain railway lines. It follows the slopes of the sides of the Himalayan mountains, which explains the very large number of viaducts and tunnels, of which only a few have a significant heritage interest, and the almost permanent presence of curves in uphill gradients. The very massive design of its viaducts to cross ravines is ambiguous in terms of technical innovation: this represents admittedly a determined adaptation to suit land that is liable to landslides in the monsoon climate, but also a technical regression into a very large number of small and overdimensioned arches. It has no great viaduct or tunnel to simplify the layout, which also partly explains its great length for the level difference achieved.

ICOMOS considers however that the nominated property significantly completes the two Indian railway lines of Darjeeling and Nilgiri that are already inscribed on the World Heritage List.

ICOMOS considers that the comparative analysis justifies consideration of the Kalka Shimla Railway for the World Heritage List, particularly as one of a series of railway lines for the early disenclavement of mountain areas of India.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value for the following reasons:

- The property is a living example of the railway engineering expertise of the 19th century. It was built to connect the erstwhile capital of the colonial empire in India to the Shivalik foothills and the Delhi region.
- It constitutes an exceptional mountain railway line layout with almost 100 km of line, more than 100 tunnels, a large number of viaducts with many arches on several levels, and more than 900 sharp curves representing 70% of the total alignment.
- The railway line has led to significant social and human development along the line, with around ten important settlements, including the terminus at Shimla, erstwhile summer capital of the colonial empire in India and, since independence, the capital city of the state of Himachal Pradesh.
- The property is one of the best preserved mountain railways in India, and remains much as it was at the time of its completion. In addition to its engineering infrastructure, it has retained its stations, signalling system and a rural environment and landscape that are virtually unchanged.

Criteria under which inscription is proposed

The extension is proposed for inscription on the basis of cultural criteria (ii) and (iv), the same criteria for which the two Indian railways have already been inscribed on the World Heritage List.

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that the Kalka Shimla Railway is an important example of interchange of human values, as a colonial railway. It is part of that stage of globalisation that was characterised by colonial rule, and the domination of the peoples of Asia, Africa and the Pacific by Europeans. This is particularly true here as the railway linked the summer capital of Britain's Indian colonial empire to the rest of the country.

It was the starting point for important human settlement that would not have been possible without the very arduous task of building the railway in a very difficult geographic environment.

The regular use of the railway, which required an extraordinary degree of technical skill, then enabled the social and cultural development of this region of the Himalayas. The town of Shimla in particular underwent very rapid growth, while still being reminiscent of its former function as the colonial summer capital.

ICOMOS considers that the Kalka Shimla Railway represents important culture and technology transfer, in the colonial setting in which it was built, particularly through the eminently political function of the terminus town of Shimla. The railway then enabled substantial and lasting settlement, of which it has remained the main vector up to the present day.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

The State Party justifies this criterion on the grounds that the KSR illustrates a significant stage in human history. It is a unique example of the creative genius of railway engineers at the start of the 20th century. At the time of its construction, it took several days, on horseback or on foot, in difficult conditions, to reach Shimla from the foothills of the Himalayas. The introduction of the railway reduced the journey time to less than half a day, in excellent travelling conditions.

The manner in which the Himalayan mountainside is pierced by many viaducts, tunnels, sharp curves and steep gradients is exceptional.

The train quickly became part of the way of life of local inhabitants, and it is still so today. Many original facets of the trains have been preserved, and they bear living witness to the functions of mountain railways, as a stage of human history. The railway has become the symbolic heritage of a whole region.

ICOMOS considers that the KSR is a very good illustration, as are the two railways already inscribed, of how access is provided to the high valleys and plateaux of the mountains of India. It is emblematic of the technical and material efforts made by societies of the time to disenclave mountain populations by means of the railway. It is a living and well-maintained line. It is used in a spirit and for purposes that are the same as those of its inception.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (ii) and (iv) and that Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Pressure from economic and social development

The historic Indian mountain railways serve significant human communities with ancient rural activities. This is particularly true in the case of the KSR, whose traffic has developed in a way that is directly linked to and in harmony with the needs of these communities.

There are however fears of encroachment by local inhabitants on land close to the line.

The Zonal Railway plan is the responsibility of the *Divisional Rail Manager and the Senior Divisional Engineer*. The latter has been given the powers of a public officer to enforce the law, and in particular the Public Premises (Eviction of Unauthorized occupants) Law of 1971.

ICOMOS considers that illicit human encroachment close to the railway is a factor that could affect the property.

Pollution

The property is situated in mountainous terrain where occupations are rural in nature. It is claimed that it is relatively free from pollution problems.

Geographic conditions and impact of climate change

The rainy season is particularly intense in the KSR zone, but variations are considerable depending on the year (precipitation varies from 2.5 m to 4 m). This is confirmed by the statistics presented in the file for the last ten years. This has however always been the case from the railway's inception, and the design of the line reflects this fact.

Snowfall mainly affects the last geographical section of the line from mid-December to end-January. In exceptional cases, snowfall can be very abundant, up to 4 metres, resulting in the service being shut down and damage to the railway facilities, structures and buildings. The Company has appropriate snowplough rolling stock, and interruptions to traffic are brief in normal conditions of precipitation.

The issue of landslide, mudslide and rockfall is similar. On average the line has been affected by 21 significant incidents of this type a year since 1996. There are great differences from year to year, and there is no statistical link with the abundance of rainfall or snowfall as other reasons are involved (freezing-unfreezing, role of vegetation, etc.).

These climatic and geological causes give rise to around a hundred interruptions of service a year, which are generally not serious. The most significant may affect the very structure of the track, moving it or carrying it away, which may necessitate substantial track repair work.

Considerable efforts have been made over a number of years by Indian Railways, which has a specialised Research, Design & Standards Organisation whose role is to obtain a better understanding of the effects of rain and the causes of landslides in mountain areas. This work has led to recommendations concerning preventive measures: drains, tree planting, check dams, reinforcement of retaining walls, preventive removal of overhang, etc.).

The effects of climate change could lead to increased precipitation and landslides affecting the line. This has not however been reflected in the statistics gathered by the KSR up to now, whose dominant feature remains the high degree of annual variability.

Earthquakes

The KSR zone, situated on the mountainside of the Himalayas, is an earthquake risk zone. If an event took place that caused an impact remaining in the perimeter of landslides and localised damage to the track, this would be dealt with in the same way as exceptional climatic and geological events affecting the line were dealt with in the past.

Risk preparedness

The professional personnel of the KSR, and the technical assistance departments of Indian Railways, are fully operational, and are well prepared for climatic and geological risks. Over a century of operation, they have always managed to restore the integrity of the line.

They generally intervene within a short lead time, which contributes to the monitoring of the state of conservation of the property. The preventive actions undertaken over the last few years can only improve the present situation, assuming that climatic and geological data remain constant.

Indian Railways have been officially entrusted with the mission to conserve and preserve the five Indian mountain railway lines as heritage for posterity.

ICOMOS considers that the main threats to the property are:

- climatic and geological risks, which however have always formed part of the everyday operation of the Kalka Shimla Railway.
- the risks of unauthorised encroachment close to the railway, particularly in the buffer zone.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property zone consists of a long strip 8 metres wide along the 96.6 km alignment of the track. Variations in the nominated property zone from this standard strip occur in the case of viaducts and tunnels, and some specific local situations, in stations in particular.

The nominated area also includes all 21 stations (See 2 - Description), together with a bungalow (Station 1 - Kalka), a rest house for company employees (Station 12 - Solagra) and two other rest houses (Station 20 - Shimla).

The buffer zone around the line corresponds to two strips, each about 4 metres wide, on either side of the nominated property zone. The width of this zone is reduced on the parts of the line with the steepest gradient (retaining walls, ravines), and may be reduced to the width of the civil engineering structures only (bridges, tunnels).

Following the ICOMOS request, a list of stations and detailed plans of the station buffer zones have been supplied.

ICOMOS considers that the boundaries of the property and its buffer zone are adequate.

Ownership

The owner of the nominated property is the Railway Ministry of the Indian Government. Ownership covers the railway infrastructures, land and real property of the Kalka Shimla Railway line; it also covers the railway rolling stock operating on the line.

Protection

Legal Protection

All the laws of the Indian Union relating to railways apply to the Kalka-Shima line, in particular:

- the *Railway Act* (1989), for technical protection measures.
- the *Public Premises Act* (1971). This includes in particular the right to expel unauthorised occupants by officers entrusted with this task by the Indian Railway Ministry.

Buffer zone:

The buffer zone is legally a public place, under the authority of the Railway Ministry, which is responsible for applying the provisions of the law there, particularly the *Public Premises Act*.

ICOMOS considers that this provision should enable measures to prevent illegal human occupancy in the buffer zone. However this is the only protection aspect really taken into account by the buffer zone, in view of its narrowness (see Boundaries).

Effectiveness of protection measures

It seems that legal protection should be primarily directed towards unauthorised use of railway land, from two viewpoints:

- to rectify existing encroachments,
- to prevent new encroachments.

ICOMOS considers that the legal protection in place is appropriate and that the Ministry of Railways is making efforts to apply the legal provisions against unauthorised occupation of land. Such occupations must be fully controlled both with regard to the nominated property and its buffer zone.

Conservation

Inventories, recording, research

The Kalka Shimla Railway has the technical documents necessary for the maintenance of track, infrastructure, rolling stock and stations; they are kept at the depots of the terminus stations of Kalka and Shimla. The documents concerning land ownership are at the Central

Office in New Delhi and at the Divisional Office in Ambala.

Indian Railways has a central research department that considers climatic and geological effects with an impact on mountain lines (RDSO). It recommends protective action, particularly to prevent landslides.

Present state of conservation

The Kalka Shimla Railway has been in service continuously from its inception. It is in a good state of general conservation, and is permanently monitored. It is maintained on a regular and permanent basis by the KSR's teams of professionals.

Active conservation measures

The traditional arrangements for track maintenance by railway personnel are considered satisfactory to ensure the present and future conservation of the line.

ICOMOS considers that the Kalka Shimla Railway is in a satisfactory state of conservation, and that it is able to guarantee that this conservation will be continuously maintained in the future.

Management

Management structures and processes, including traditional management processes

The management structures involved are public, under the higher authority of the Indian Ministry of Railways in New Delhi. They are as follows in hierarchical order:

- Northern Railway Department, New Delhi, (General Manager).
- Indian Railways Regional Division Office, Ambala. (Divisional Rail Manager).
- Specialised departments, Ambala (Branch Officers):
 - 1) non-technical departments: commercial traffic, accounting, medical, shops, personnel, security,
 - 2) technical departments: civil engineering, mechanical engineering, electricity, signalling-communications.

- The organisation of the line into local districts at Kalka, Barog, Salogra and Shimla (depots, stations, rest houses for personnel).
- Private specialist works companies.

Technical management process:

The operation and maintenance of the KSR, like that of the Darjeeling and Nilgiri railways, are fully operational. Track, traction and passenger service are carried out in regular conditions that are in line with the original arrangements. The railway has a large number of competent staff, in the various fields of maintaining and repairing the track and rolling stock.

The rest houses have their own cleaning personnel.

Land management process: See Protection.

Policy framework: management plans and arrangements, including visitor management and presentation

The following plans apply to the KSR:

- The land plan of the railway.
- The railway management plan, comprising:
 - the rolling stock programme,
 - the works programme,
 - the machines and workshops programme.

For several years now efforts have been made to encourage tourism, by the organisation of special steam-driven tourist trains, and motor rail cars with panoramic windows. The station of Shimla and the main stations on the line have been improved by passenger reception facilities, and upgraded passenger facilities, cafeterias, etc. Interconnections are organised with trains arriving at Kalka from Delhi, on the basis of a one-day journey.

Since 2004 and the introduction of this programme, the number of Indian people visiting Shimla has strongly increased, and the number of foreigners has become quite significant. Shimla is a highly popular tourist destination in India.

Involvement of local communities

In institutional terms, they seem limited to a few technical consultations with municipal authorities on land issues. There is no organic cooperation.

Local cooperation in relation to tourism is beginning to appear.

Contacts with the local population are through commercial transport relationships, in the traditional way.

ICOMOS considers that the management system should be extended to include the territorial authorities of the areas in which the line is situated, so as to improve:

- matters relating to buffer zone management,
- the process of raising awareness among visitors and tourists of the heritage value of the property and its landscapes.

Resources, including staffing levels, expertise and training

At the time of nomination, the KSR had a total workforce of 2,401 people.

Financial management represents a high cost, exceeding the strict self-financing capacities of transport receipts on the line. Financial resources are guaranteed by the Indian consolidated fund, as part of the annual budget allocated by the Parliament to the Ministry of Railways.

Capital expenditure and depreciation are allocated on the basis of the three railway management plan programmes.

ICOMOS considers that the technical management system of the railway line operates adequately, and that from this fundamental viewpoint it provides full

guarantees for the conservation of the property's outstanding universal value.

ICOMOS considers however that the architectural management of the station buildings and their annexes, to ensure respect for the property's outstanding universal value, has not been sufficiently taken into account, and that a medium-term project should be drawn up for this purpose.

ICOMOS considers that the technical measures for the railway line management are satisfactory, but that the management plan should be substantially improved in terms of architectural conservation, and by involving the territorial authorities.

6. MONITORING

Monitoring is organised by the departments of the line, under the responsibility of the engineers, technicians and employees of the KSR.

The following indexes reflect both the functioning of the line and the conservation of its value. They have been placed for 10 years, and the average figures are as follows:

- number of days of interruption of through traffic for technical reasons (15.5 per year),
- number of days of cancellation for organisational reasons (0),
- number of derailments (2.1),
- number of land slips affecting train running (20.8),
- number of unauthorised encroachment cases (2.1).

Taken as a whole, these results constitute a monitoring charter for KSR personnel.

Infrastructures (rails, bridges, tunnels, retaining walls) are regularly inspected by the engineering sections concerned:

- track engineers,
- bridge engineers,
- works engineers.

They issue reports and make recommendations about works to be carried out.

The divisional engineer and the assistant divisional engineer regularly carry out monitoring inspections.

The rolling stock is regularly monitored in the depots at Kalka and Shimla by the mechanical engineering department.

ICOMOS considers that there is a lack of specific technical and architectural monitoring of the stations and annexes forming part of the nominated property, and that this should be added to the plan for the management and monitoring of the property.

ICOMOS considers that the technical monitoring indexes and the structures responsible for technical monitoring are satisfactory for the conservation of the property and the expression of its universal value, but that indexes and structures should be created for the purpose of architectural monitoring of the buildings.

7. CONCLUSIONS

ICOMOS considers that the universal value of the Kalka Shimla Railway is justified, with a view to extending the inscription of the Indian Mountain Railways of Darjeeling and Nilgiri. Its management plan is adequate to ensure the conservation of its outstanding universal value.

Recommendations with respect to inscription

ICOMOS recommends that the extension of the Indian Mountain Railways to include the Kalka Shimla Railway on the World Heritage List should be approved on the basis of *criteria (ii) and (iv)*.

Recommended Statement of Outstanding Universal Value

The Kalka Shimla Railway has outstanding universal value:

- It represents an exceptional technical achievement in the development of the Himalayan mountains because of its length, its altitude and the difficulty of the terrain through which it runs in difficult tropical climatic conditions.
- It was designed under British colonial rule, as Shimla was the government's summer capital. Furthermore, the Indian population quickly made use of the railway to settle in the mountains and set up enduring human communities. The effectiveness of rail transport, which considerably reduced the duration and difficulty of travel, was an essential factor in this social and cultural development.
- The Kalka Shimla Railway has seen its traction regularly upgraded, in a spirit of use in keeping with its origins, while its infrastructures have been maintained in very good condition, by ongoing maintenance and repair work, which has been both exemplary and in line with the railway's authenticity.

Criterion (ii): The Kalka Shimla Railway exhibits an important cultural and technology transfer in the colonial setting of the period of its construction, particularly with regard to the eminently political function of the terminus station, Shimla. The railway then enabled significant and enduring human settlement, of which it has remained the main vector up to the present day.

Criterion (iv): The Kalka Shimla Railway is an outstanding example, like the other two Indian railways already inscribed on the World Heritage List, of how access has been provided to the plains and plateaux of the

Indian mountains. It is emblematic of the technical and material efforts of human societies of this period to disenclave mountain populations through the railway. It is a well-maintained living line. It is used in a spirit and for purposes that are the same as those of its inception.

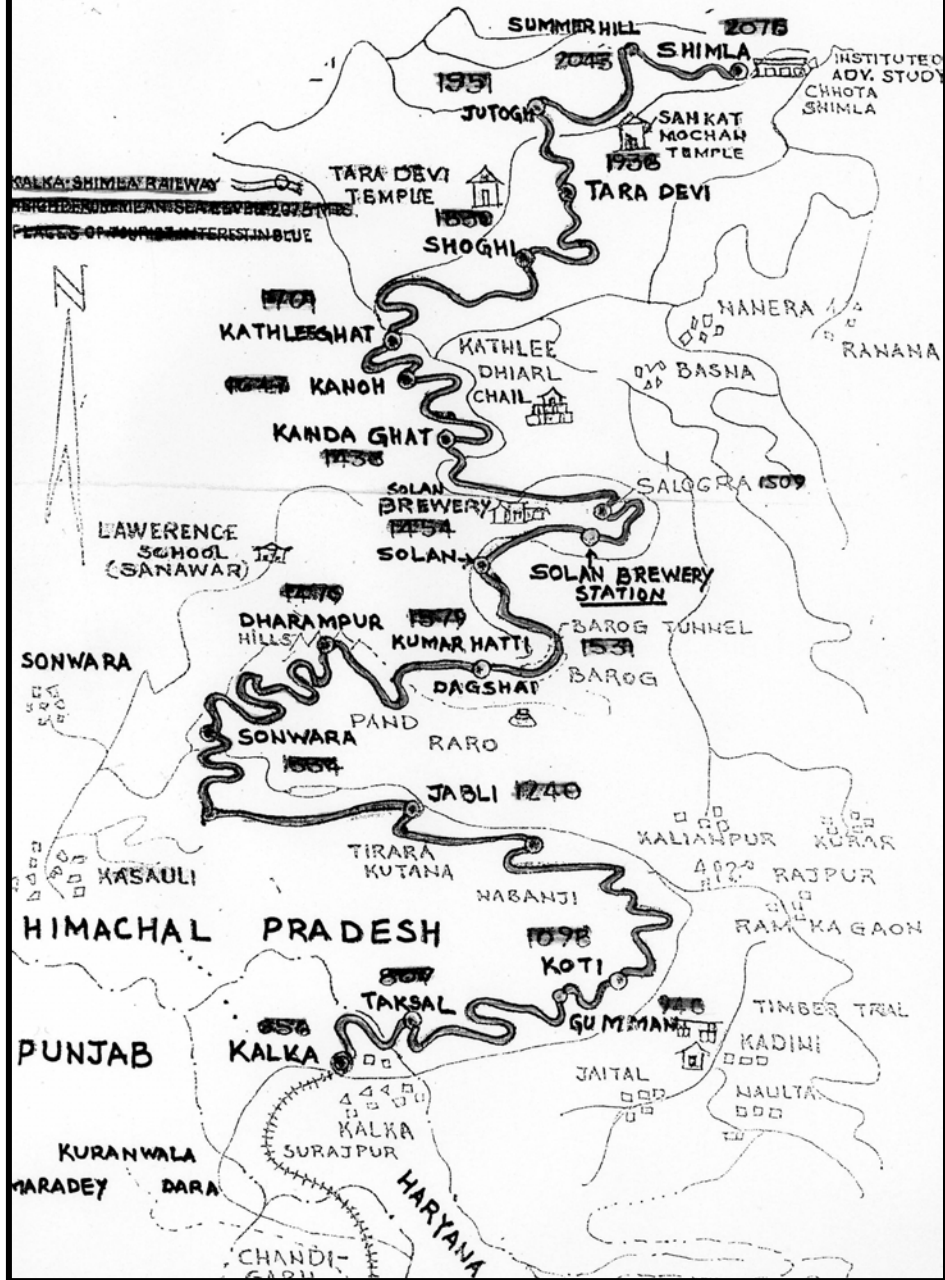
The property has been very satisfactorily maintained since its inception, both with regard to the general state of infrastructure conservation and operation. The long continuity of maintenance and of uses for local passengers, goods and tourism, for more than one hundred years, is an important factor in the line's authenticity.

The legal protection in place is adequate. The public management of the line and its many employees are a guarantee of the conservation of its integrity and authenticity over the coming years, enabling a lasting expression of its heritage values. The management plan presented however lacks a programme for the conservation of the stations and annexes.

ICOMOS recommends that the State Party give consideration to the following:

- In the framework of the management plan, drawing up a detailed technical and architectural inventory of the stations and annex buildings included in the property, indicating their state of conservation and the planned programme of works, to ensure respect for the property's outstanding universal value.
- Stepping up control of encroachment on land in the nominated property zone and in the buffer zone.
- Considering, as part of the management plan, more extensive local cooperation, in order to more fully present the property's outstanding universal value and to organise visitor arrangements with this in mind.

SKETCH MAP OF KALKA SHIMLA RAILWAY (KSR)



The railway line from Kalka to Shimla



Twisting track on the hill



Shimla railway station



Bridge



Carriage

The Stari Grad Plain (Croatia)

No 1240

Official name as proposed by the State Party: The Stari Grad Plain

Location: Split and Dalmatia County

Brief description:

Part of the Adriatic island of Hvar was colonised for agricultural purposes by Ionian Greeks from Paros in the 4th century BCE. The colonists made use of the fertile plain near their port town, today known as Stari Grad. They set up a regular series of parcels and paths, whose boundaries were marked by dry stone walls. This system of agricultural land organisation in regular-sized parcels, termed *chora*, has remained practically intact down to the present day, despite the many changes that have occurred in the course of the island's history. The main crops are today still grapes and olives.

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 the terms of the *Operational guidelines for the implementation of the World Heritage Convention* (2 February 2005), paragraph 47, it is also a *cultural landscape*.

1. IDENTIFICATION

Included in the Tentative List: 1st February 2006

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 7 February 2006

Background: This is a new nomination.

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

Literature consulted (selection):

Beaumont, R. J., "Greek influence in the Adriatic Sea". *Journal of Hellenic Studies*, 54, 1936, p. 159–204.

Wilkes, J. J., *Dalmatia*, London, 1969.

Slapsak, B., and Kirigin, B., "Pharos and its chora", *Atti del quarantesimo convegno di studi sulla Magna Grecia*, Taranto, 2001, p. 567–91.

Carter, J. C., *Crimean Chersonesos. City, Chora, Museum and Environs*, 2003, Austin, TX.

Kirigin, B., Pharos, *The Parian Settlement in Dalmatia. A study of a Greek Colony in the Adriatic*, Oxford, 2006.

Technical Evaluation Mission: 13 - 17 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 17 December 2007, requesting it to:

- Supply information about the exact boundary of the ancient Greek settlement that is currently visible and recognised by archaeologists, and to reconsider on this basis the boundaries of the nominated property.
- Confirm the commitment of the State Party to guarantee a sufficient and appropriate level of autonomy and financing for the management organisation, AGER d.o.o.
- Draw up detailed plans concerning specific aspects of conservation and risk management, particularly with regard to presentation and risk management with respect to tourism development.
- Supply schedules for the approval and implementation of the management plan and the special renovation plan.
- Supply information about the archaeological excavation programmes planned for the property.

The State Party sent additional documentation on 27 February 2008 that partially meets these requests.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The nominated property is a large fertile plain about six kilometres long and two kilometres wide. It is situated in the north-east of the Adriatic island of Hvar, between the towns of Stari Grad to the east and Jelsa and Vrboska to the west, and between a row of hills near the Adriatic, to the north, and St. Nicholas Mountain to the south (628 m).

The nominated property has a surface area of 3,329 hectares. It is surrounded by a buffer zone of 4,451 hectares.

Stari Grad Plain

The remarkable fertility of Stari Grad Plain is the result of the deposition of loess during the last Ice Age (Würm).

In the early 4th century BCE, Greeks from the Aegean island of Paros colonised the plain. They divided it into regular rectangular parcels of slightly over 16 hectares (181 m x 905 m), subdivided into square lots (181 m x 181 m). The boundaries were marked by dry stone walls forming a set of original walled lots suitable for Greek agriculture. This cadastral system is called *chora*. It is very adequately conserved today (See 3 -Integrity), and its initial coherence is clearly shown by aerial photography.

The physical boundaries of parcels and paths were marked by dry stone walls, which have subsequently been regularly maintained and repaired. Some are simply small walls marking the boundaries of parcels, but others are much larger, and have been made more substantial by the accumulation of stones taken out of the ground and added. They have thus played the complementary role of paths for moving from one place to another, and surveillance of the plain, because of their height.

The nominated property also contains small huts entirely of dry stone construction (*trims*), in which tools were kept and where it was possible to seek shelter during bad weather. The relative dryness of the Mediterranean climate led to the construction of a set of cisterns of varying sizes for the retention of rainwater for agricultural purposes, and these are to be found at different points of the plain.

Today, a modern road runs the entire length of the northern part of the plain. In the centre of the plain is a small earth strip created in 1950 for crop spraying and fire fighting planes.

Residential network in the environs of Stari Grad Plain

Five villages are situated on the surrounding hills, to the south of the nominated property, right on the limit of the fertile land of the plain: Dol, Vrbanj, Svirce, Vrisnik, and Pitve. It may well be that they have been associated to the cadastral system of the *chora* since the very origins of the Greek colonisation. A very dense and well conserved network of small paths and tracks links them to the plain, demonstrating the functional link between the rural housing of the villages and the exploitation of the plain. However there is no explicit evidence that the villages are of Greek origin: the oldest texts mentioning them date from the 13th century (Pitve), and more generally the 14th century (Hvar, Vrbanj, Vrisnik).

Some of these villages were relatively large at one time in population terms, but subsequently lost population, gradually reaching the very low levels seen today. They have a rural built heritage dating back at the earliest to the late Middle Ages, and at the latest to the 19th century. During all periods, the rural housing has not encroached on the productive agricultural zone.

The villages today form a notable element of the cultural landscape in the immediate environs of the *chora*, which visually marks the southern limit of the area. They form part of a sort of urban belt around the plain with the towns of Stari Grad, Vrboska and Jelsa.

The contemporary town of Stari Grad is built on the site of the ancient Greek town of *Pharos*, founded in 385 BCE by the first colonists, at the head of a deep bay. It quickly became one of the most important Greek colonies of the Adriatic because of its flourishing agricultural production.

The town of today has two main parts: the historic centre to the south, built between the 16th century and the 19th century, and the *Malo Selo* quarter to the north. The latter is a peasant settlement created in the mid-17th century by refugees fleeing the Turkish invasions on the mainland. Only the historic centre, to the south, is within the

boundaries of the nominated property. Today it is a small town whose main wealth is still based on agricultural produce, and on tourism.

Part of Vrboska is located in the core zone. Vrboska is apparently not a Greek town, and the first mention of the place dates back to the 14th century. Today it forms part of the municipality of Jelsa. The town of Jelsa is outside the nominated zone.

The edge of the plain has traces of several forts, some of which are attributable to the Greeks, and others to the Illyrians who preceded them.

History and development

There is evidence of a small Iron Age Illyrian tribal community in the 6th-5th centuries BCE, at Stari Grad, on the site of what is today the Church of St. John, in archaeological vestiges directly below the Greek level.

Remains of forts and stone tumuli around the plain date from this period, or possibly from slightly earlier.

Greek expansion into the Adriatic began with the Syracusan tyrant Dionysius the Elder. The first colony was founded by the military conquest of the island of Vis, at the expense of the Illyrians, in 394 BCE.

The next stage of Greek expansion was the conquest of the island of Hvar by the inhabitants of the Aegean island of Paros, allies of Dionysius, ten years later. They created the colony of *Pharos*.

The perimeter of the town was circled by defensive walls, vestiges of which are visible next to the Church of St. John, and the remains of a city gate with towers can be seen nearby. Excavations have provided evidence of the ground plan of the Greek town and have uncovered vestiges of houses.

Agricultural colonisation was undertaken alongside the construction of the fortified town. It was based on subdivision into regular rectangular parcels (*chora*). The plain consists of 75 main parcels of around 16 hectares, subdivided in turn into square lots. Stone boundary markers were built between the various parcels and lots (See Description). Some excavation evidence from near Stari Grad suggests that part of the population lived on the plain itself.

The defensive system of the plain reused the former Illyrian forts and added new forts. Traces of four of them have been located.

The collapse of the Syracusan Empire in the mid-4th century BCE resulted in *Pharos* becoming an independent principality of Hellenised Illyrians. Its prosperity led to it becoming the capital of Demetrius of Hvar, who extended his power over the region in around 220 BCE.

Demetrius came into conflict with Rome, and the town was partially destroyed in 219 BCE. The town was however soon rebuilt with the assistance of the former

metropolis of *Paros*, as shown by two Greek inscriptions discovered from this period.

The island was unable to resist Roman conquest for long, and the port became, in the mid-2nd century BCE, an important naval base for Roman expeditions against the Dalmatians and Illyrians on the mainland. The town was given the name of *Pharia*, and acquired the status of a *municipium* during the reigns of Augustus and Tiberius. The whole island was colonised by the Romans at this time.

Archaeological traces have demonstrated that economic activities centred on grapes, fishing and port commerce. Some Roman graves were dug in the plain, and additional cisterns were built.

There is little testimony concerning the period of late Antiquity. *Pharia* was fortified again, with a smaller perimeter compared with the Greek period. The first traces of Christianity are from the 5th and 6th centuries, with the presence of tombs, a baptistery and mosaics.

The medieval history of the island of Hvar and of *Pharia/Faria* is complex. It became the seat of a Christian bishop (12th century), and was then conquered by the Venetians (mid-13th century), who maintained almost permanent political control of the island until 1797.

Over this long period, the plain was under the shared or alternative control of the Christian church and the medieval aristocracy who drew substantial profits from it. Small chapels were built on the plain. The earliest descriptions of the plain and its agricultural system date back to the 14th and 15th centuries. The walls built on the boundaries of the Greek parcels are clearly named and identified.

The town underwent a period of renewal from the 15th century onwards, as a trading centre and port, in the orbit of the development of Venetian economic power. Its name at this time was *Campo San Stephani*.

In the 19th century, irrigation work was undertaken on the plain, and a cadastral scheme was drawn up by the Austrian administration.

At the end of the 19th century, winegrowing was seriously affected by the disease of phylloxera. This led to an abandonment of the agricultural land and an initial wave of rural emigration at the start of the 20th century. The winegrowing villages of the south were partially abandoned. The cadastral structure of the land and paths was conserved, but it was weakened by lack of maintenance.

A new form of threat to the conservation of the *chora* developed after the Second World War, when collective farms and the mechanisation of ploughing were introduced. This coincided with a second wave of emigration.

The third period, at the end of the 20th century, was marked by a move back to grapes and olives, but using modern, mechanised equipment that also pose a threat to conservation (See 4 - Factors affecting the property).

Stari Grad Plain values

Stari Grad Plain constitutes a complete land use and agricultural colonisation system developed by the Greeks in the 4th century BCE. Its cadastral system, consisting of geometric parcels with boundaries marked by dry stone walls (*chora*) is exemplary. It embodies the occupation and development of a vast and fertile coastal plain. The cadastral system set up by the Greek colonists has been respected in subsequent periods. Agricultural activity in the *chora* has been continuous up to the present day, and is based mainly on grapes and olives.

The ensemble today constitutes a cultural landscape of a fertile cultivated plain that follows the cadastral organisation of Greek colonisation. From the outset, a rainwater recovery system using cisterns and small gutters was a complementary component of the cadastral system.

The agricultural plain is coupled with the port town of Pharos/Stari Grad, whose visible ancient traces are however few in number. On the edge of the plain, vestiges of Illyrian and Greek forts indicate the presence of a system to defend the agricultural plain.

A set of peasant villages are located on the exact limit of the fertile land, and are linked by a dense network of small paths and tracks to the plain. However, no agricultural evidence has been found to suggest that the villages are of Greek origin.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

Integrity

The Greek cadastral system has been fully respected during the continuous agricultural use of the plain, based on the same crops. Today it is perfectly identifiable. It has been affected by the construction of a road on its northern edge and a path. The latter is a rectilinear earth track at the heart of the plain, but it is precisely aligned with the geometrical network structure of the *chora* and thus respects that structure.

The plain today forms an integral agricultural and cadastral ensemble.

Stari Grad Plain constitutes a living cultural system that has demonstrated great continuity over a long historical period. Fostered by the fertility and great extent of the plain, the crops have been perpetuated, consisting mainly of grapes and olives. It is also a natural reserve.

The cadastral system of the plain forms a living cultural landscape of great integrity.

The landscape in the environs of the plain also embodies the visual unity and continuity of Mediterranean landscapes. To the south the villages mark the exact limit of the fertile plain. They are the very direct result of the use of the old Greek *chora* by later periods, probably from the Middle Ages onwards.

The archaeological urban elements currently visible in the town of Stari Grad, and more generally the archaeological elements linked to the houses of the Greek period are relatively limited in number and significance.

Authenticity

The authenticity of the Greek cadastral system of *chora* is clearly demonstrated over the whole plain, both by observation on the ground and by the various methods of aerial observation.

The stone built structures of the walls are authentic, and since the founding Greek period the same basic materials have been used and reused in the dry stacking of stones. The stone walls have been systematically maintained and rebuilt over the course of history, until a relatively recent period when they have sometimes been threatened (See 4). It is however more difficult to establish whether the *trims*, small shelters used for agricultural purposes, are of Greek origin. But they certainly employ a dry stone construction method that is quite widely found in the Mediterranean world.

A certain number of vestiges of the defensive system of the plain, built in antiquity, can be observed. There are also some ancient cisterns. These architectural and archaeological elements contribute to the authenticity of the site.

While the location of the villages fully respects the agricultural activity in the *chora*, the historical study (See 2) shows that their built elements cannot today be described as authentic, as they date back at most to the Medieval period and more certainly to the modern and contemporary periods.

ICOMOS considers that the conditions of integrity and authenticity have been met by the cultural landscape of the *chora* in Stari Grad Plain. They are however not been satisfactorily established in the case of its urban and village environment.

Comparative analysis

The system of land subdivision marked by dry stone wall boundaries is known to exist in other Greek towns.

At *Metapontum*, the land division of the *chora* extends up to the immediate vicinity of the town, on long strips about 6 km in length, between two rivers. The primitive land organisation dates back to the 5th and 6th centuries BCE. The *chora* was increased in size and partially modified with the extension of the town in the 4th century BCE. The basic parcels are almost square (210 m x 220 m). The excavations have revealed a large number of farms from different periods of Greek Antiquity: Achaean, Classical, Hellenistic.

At *Chersonesus*, the primitive *chora* extended in an arc around the town. The reconstruction of the town in around 350 BCE however led to the establishment of a new *chora*, this time based on the paths leading to the town and a right-angled grid system. The square parcels with sides of one *stadium* (210 m) are the rule, giving an area of 4.4 hectares. As at Pharos, the main boundaries

are marked by large stone walls, and each square parcel is subdivided into gardens surrounded by smaller walls. The main crops were grapes (50%), orchard fruit and kitchen garden crops. The agricultural system of *Chersonesus* was moreover extended on very many occasions to widen the agricultural territory, with a regular grid system, with an area covering the whole region.

The agricultural sites of *Metapontum* and *Chersonesus* did not however continue to be exploited on the basis of the initial Greek land division system of the *chora*. The site of *Metapontum* was transformed into an open agricultural space as early as the 3rd century BCE by the Greeks themselves. The very vast ensemble of *Chersonesus* was wholly modified and reused. Today these are limited and disparate archaeological sites, unlike the Stari Grad Plain, which has indeed retained an overall land division system, dry stone wall boundaries and a farming system that is in continuity with those of its origins. However, a portion of the very vast ensemble of *Chersonesus* has remained in conformity with an ancient land division system, at *Kalos Limen*. The rectangular lots (210 m x 420 m) are enclosed by stone walls 1 metre high.

ICOMOS considers that the comparative study provides satisfactory elements of comparison with the two other similar Greek agricultural archaeological sites. It clearly shows the living cultural landscape aspect of the Stari Grad Plain, its good preservation and its uniqueness.

However, a widening of the comparisons to include the other agricultural land division systems of Antiquity, and the various dry stone architectures of the Mediterranean basin, and to other civilisations, would have better established the comparative value and significance of Stari Grad Plain.

ICOMOS considers that the comparative analysis justifies consideration of this property for the inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- The original Greek regular geometrical land division system or *chora* has remained practically intact over 24 centuries of history. This constitutes an exceptional testimony.
- Regularly maintained dry stone walls mark the boundaries of the *chora*, in accordance with the initial foundation. The ensemble constitutes a unique cultural landscape of great authenticity. This constitutes an exceptional testimony.
- The original agricultural activity, based on grapes and olives, has been maintained from the origins up to the present day. It uses the original cistern-based agricultural irrigation system. This constitutes an exceptional testimony.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (i), (ii), (iii) and (v).

Criterion (i): represent a masterpiece of human creative genius.

This criterion is justified by the State Party on the grounds that the agricultural land division of Stari Grad Plain is complete and that it is the best preserved example of its type in the Mediterranean world.

It is a masterpiece of agricultural design and geodesic knowledge, illustrating the creative genius of the world of ancient Greece. It is clearly recognisable as a cultural landscape, in particular by the boundary walls made of dry stone.

ICOMOS considers that the land division system of Stari Grad Plain with its boundary walls is indeed more complete and has greater integrity than the other sites bearing similar testimony. It was, however, the place in which the system was developed, even though it constitutes a fine example of the system's application as a result of the Greek colonisation of the island of Hvar.

ICOMOS considers that this criterion has not been justified.

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that the initial land division of Stari Grad Plain has remained the basic model for its agricultural activities over the subsequent centuries, up to the present day.

More generally, the regular geometric system of land division developed by the ancient Greeks strongly influenced the Roman world and subsequent periods.

ICOMOS agrees with the argument concerning the influence and diffusion of the Greek geometrical model for the division of agricultural land in later neighbouring civilisations.

ICOMOS considers that this criterion has been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the agricultural plain of Stari Grad has remained continually in use, for the same initial agricultural produce, for 2,400 years.

ICOMOS acknowledges the significance from a landscape viewpoint of a cultural tradition spanning a long period of history that is embodied by Stari Grad Plain.

ICOMOS considers that this criterion has been justified.

Criterion (v): be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

This criterion is justified by the State Party on the grounds that Stari Grad Plain and its environment of rural villages are a very ancient example of human settlement, which is today threatened by modern economic development, particularly by rural depopulation and the abandonment of traditional agriculture.

ICOMOS considers that this criterion is justified, in view of the economic, social and political threats facing the property.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (ii), (iii) and (v) and that Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Abandonment of traditional agricultural practices, informing the population

Only 40% of the land of Stari Grad Plain is currently farmed. The ancient land division system, its network of boundary walls, the width of the paths, and the hydraulic equipment are conducive to the traditional agricultural use of the plain.

Pressure for agricultural renewal through technical modernisation and mechanisation raises several threats. A longstanding tendency towards the abandonment of farming land is visible in the walled parcels, strengthened by the fear of being unable to change the historic cadastral system in the future. On the other hand, there is also a trend emerging to get rid of the parcels rapidly, aimed at removing the boundary walls to provide vaster and more open spaces. These threats are extended to the traditional paths, with an abandonment of maintenance and pressure to enlarge the paths by removing the low walls.

More generally, part of the local population tends to consider preservation efforts as a hindrance to the development of the island and the modernisation of its agriculture. They are not sufficiently well informed to appreciate the heritage value of the property.

ICOMOS recognises the major importance of the threats currently facing the property because of the desire of the rural population to modernise farming practices. There is a risk that these threats will compromise the property's landscape significance and its integrity if they are not sufficiently taken into account and included in the management process in a positive way. Determined efforts must be made to inform the inhabitants in order to encourage an understanding of the significance, values and challenges represented by the nominated property. The management plan should encourage collective reflection about agricultural renewal that respects the

historic land division system, while contributing to economic value and appeal for tourism.

Know-how, behaviour

At one time, almost all the farmers on the plain knew how to maintain and repair dry stone walls. Today, only a few older farmers still know the techniques of dry stone wall building. In practical terms, this results in the abandonment of the maintenance of the walls, and even the reuse of the stones as building materials.

ICOMOS shares the concerns of the State Party about the gradual disappearance of know-how and customary practices. In addition to better general information of the population, these questions should be addressed and appropriate actions proposed in the management plan.

Visitors, pressure from tourism

A plan is being considered to develop cultural tourism in Stari Grad Plain: guided visits, cycle paths, events relating to agricultural activities (wine harvest and wine route, olive harvesting).

Furthermore, a tendency towards illegal construction in Stari Grad Plain has developed since the 1960s, particularly because of the sudden expansion in Mediterranean tourism and the resulting need for accommodation capacities and therefore land. These pressures increase the threats facing the property and tend to transform the land, to damage and remove boundary walls, and lead to the re-use of their stones.

ICOMOS shares the State Party's concerns about illegal constructions and the need to control pressure on land resulting from the rapid development of tourism on the island.

Pollution

There is not currently any pollution of the ground, water or air, as there is no industry or industrial-scale farming on the island of Hvar.

Climate and impact of climate change

The island of Hvar has a Mediterranean climate with certain characteristics that are specific to the Adriatic. Winters are generally temperate, and summers are almost always hot and dry. This is the reason for the millennia-old practice of growing crops that are resilient and require little water, such as grapevines, olive trees and some winter cereals.

Up to now, no statistically proven variation in the Hvar microclimate has been recorded by the local meteorological station, which was created in 1858. However, rural depopulation and the abandonment of farmland in the plain are tending to change the plant coverage of the arable land. The land is tending to become covered with brush and conifers. While on the one hand this vegetation protects the soil against erosion and desertification, on the other hand it contributes to damage to the walls and the archaeological contents of the subsurface.

ICOMOS considers that plant coverage now developing place on uncultivated parcels may contribute to damage to buried archaeological vestiges and contribute to forest fire risks.

Risk preparedness

No significant earthquake has been recorded on the island of Hvar. The earthquake risks appear to be low.

There is no major flooding risk in view of the morphology of the island at Stari Grad Plain.

The nominated property and its buffer zone contain a large forested area to the south (slope of the mountain of St. Nicholas), and more recent areas of brush and wooded parcels in the plain itself. Forest fires are an important risk for the site. The spontaneous covering of brush that is tending to gain ground provides material that easily catches fire during the dry summers.

The supervisory authority for the forest of St. Nicholas is Hrvatske Šume (Hvar Forest Management Unit). The forest is managed and equipped in accordance with the usual regional rules: regularly maintained forestry paths and fire stop zones, observation posts, water tanks, equipment depots, alert system.

The usual intervention units are those of the Interior Ministry and the local voluntary fire brigades. The State Party stresses the possibilities of rapid intervention in the event of a fire in Stari Grad plain using the existing system of roads and paths, and the possibility of calling in specialist aerial firefighting units. In the national fire protection plan, intervention on major cultural sites is given priority.

New forestry roads have been announced in the local plans, together with the introduction of regular fire brigade stations in the main towns.

ICOMOS considers that the forest fire risk is considerable. The measures announced should theoretically be capable of dealing with this risk.

ICOMOS considers that the main threats to the property are:

- The changes to the land division system and the illegal constructions associated with agricultural mechanisation and the rapid development of tourism on the island.
- The fragile agricultural situation must be reconsidered with regard to its special relationship to the nominated property, in concertation with the people concerned.
- Fire risk.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property covers an area of 3,329 hectares. Its boundaries correspond to the cultural landscape that is currently protected by the State Party.

Its central part consists of the plain with its ancient land division system, which corresponds to the largest portion

of the property. It extends from the north to the slopes of the coastal hills.

To the west, the property extends over the historic part of the town of Stari Grad, down to the south coast of its bay. The same is true to the east for the ancient part of the town of Vrboska, up to the limits of its estuary.

To the south, the nominated property includes the villages of Dol, Svirce, Vrisnik, Vrbanj and Pitve, to the fertile limits of the plain at the foot of the mountain.

ICOMOS considers that there is very serious doubt about the Greek origin of the villages and about whether they form part of the ancient system of the *chora* (See 3, - Authenticity). The additional documentation throws no new light on this point.

ICOMOS considers that the additional documentation supplied by the State Party highlights the authenticated Greek archaeological zone in the nominated property, but it does not reconsider the geographical boundaries in this light.

ICOMOS considers that it is necessary to reconsider the boundaries of the nominated property on the basis of the definitely established archaeological data, and more generally to establish a carefully considered link between the boundaries of the property, its management and the scientific data.

The buffer zone area is 4,451 hectares, from the Adriatic coast in the west, north and east, to the line of the crest of the mountain of St. Nicholas in the south.

ICOMOS considers it necessary to reconsider the boundaries of the nominated property so that they correspond exactly to the Greek settlement that is today visible and that has been definitely recognised by archaeologists.

Ownership

The agricultural area consists mainly of individual properties governed by private law.

The forested part of the piedmont area of the mountain of St. Nicholas is the property of the Republic of Croatia.

Protection

Legal protection

The nominated property is governed by the Law for the protection and preservation of cultural properties (Official Journal, no. 69/99, no. 151/03 and no. 157/03). It is governed more particularly by Article 10, which inscribes it on the List of Preventively Protected Properties.

The application of the law is the responsibility of the Ministry of Culture of the Republic of Croatia, and more specifically its Department of Cultural Heritage Conservation for the Split region.

It is also governed by the new Physical Planning Law (Official Journal, no. 100/04), and the Order on the Development and Protection of Coastal Zones (Official Journal, no. 128/04)

Under the other laws of the Republic and the local land use plans, the property is legally protected as a cultural landscape for the following elements:

- Preservation of archaeological sites.
- Preservation of traditional agricultural uses and of plain landscapes, including strict control of the location of property developments.
- Preservation of villages in accordance with their traditional space organisation.
- Preservation of historic urban spaces of Stari Grad and Vrboska.
- Preservation and maintenance of the hydrographic system of the Mountain St. Nicholas and the plain.
- Preservation and maintenance of the forested area.
- Use of the property for tourism exclusively for cultural, ethnological and ecological purposes.

Buffer zone:

- Hydrographic and forestry preservation is guaranteed.
- Control of property developments and more generally landscape conservation are governed by municipal land use plans.

Traditional protection

Traditional protection, through traditional agricultural practices that respect the ancient agricultural land division and its maintenance in the same form, is tending to become less effective (See 4 - Risks).

Effectiveness of protection measures

ICOMOS considers that the legal protection of the nominated property is adequate.

ICOMOS considers however that its effective implementation would be strongly reinforced through coordination within the framework of an overall management plan for the site and its buffer zone (see Management Plan).

ICOMOS considers that the legal protective measures for the property are adequate. Their application should however be reinforced and coordinated in the framework of the management plan.

Conservation

Inventories, recording, research

The cadastral archives contain information concerning changes of ownership and boundaries.

Archaeological investigations on the island did not begin until 1982 with the programme *Pharos Project, the Archaeology of a Mediterranean Landscape*. The investigations carried out remained relatively limited. They enabled land surveys and the computer processing of these surveys, which today has resulted in a

satisfactory interpretation of Stari Grad Plain and its history. This programme, however, remains unfinished.

Excavations of the Greek town of Pharos have remained partial, limited to a small area of the Greek defensive wall near the Church of St. John, and up to now they do not enable an understanding of the ground plan of the town or its relationship with the traditional agricultural system.

An archaeological collection for the plain is presented at the Municipal Museum of Stari Grad

ICOMOS considers it indispensable that the archaeological land survey of the plain should be completed.

ICOMOS considers it indispensable that a plan should be drawn up for archaeological studies of Pharos, consisting of limited and well targeted excavations together with systematic protective excavations linked to public works at Stari Grad.

ICOMOS considers that it is necessary to draw up an inventory of potential archaeological sites in the nominated property.

Present state of conservation

The present state of conservation of the Greek land division system and the boundary wall system can be described as fragile with regard to present social and economic pressures, and this is linked to a level of knowledge of the ancient environment and a level of awareness of its values amongst the population that are still inadequate.

Active Conservation measures

ICOMOS considers it necessary that a carefully elaborated management plan should be put in place, including a conservation programme, a charter of good practices for the use of the property, and information measures aimed at increasing the population's awareness of the values of the site.

ICOMOS considers that the conservation and regeneration of the cultural landscape depend on the revitalisation of traditional agricultural practices, in the context of a sustainable development approach, and on the ability to maintain and restore the boundary wall system.

ICOMOS considers it necessary to draw up an overall conservation plan for the ancient land management system, and to regenerate those parts that have been abandoned or damaged.

Management

Management structures and processes, including traditional management processes

The representative of the Ministry of Culture in charge of the management of the nominated property is the Conservation Department (located in Split) of the

Administration for the Protection of the Cultural Heritage. It acts in conjunction with the municipal authorities concerned (Stari Grad and Jelsa). Access to the municipal plans requires the consent of the Conservation Department.

Depending on the issue, other ministerial and administrative authorities may be asked to intervene:

- Administration for the Protection of Nature (Ministry of Culture).
- Ministry for the Protection of the Environment, Land Use Plans and Construction.
- Ministry of Agriculture, Forests and Water Management.
- Ministry of the Sea, Tourism, Transport and Development.

A non-profit organisation (AGER d.o.o.) has been set up under the supervision of the Ministry of Culture to coordinate actions for the management of the nominated property. It is governed by the Law of 1999 on the Protection of Cultural Properties. Forty percent of its financial resources are guaranteed by the Ministry. Additional resources come from local authorities and revenues from the site's own activities. The following are present in the structure of the organisation: representatives of the municipal authorities, the Department of Conservation, archaeologists, representatives of economic activities, etc. AGER meets twice a year, or more often if necessary.

ICOMOS considers it important that the new site management organisation body AGER should be effective at a sufficiently high level of decision-making, so as to minimise the risk of compartmentalisation of measures, and the risk that the population may not be able to identify the management authority. To this end, the composition of AGER must be clearly specified, and it must be granted sufficient autonomy and significant human and material resources.

ICOMOS also considers it important that private property owners and farmers are consulted and actively involved in AGER.

Policy framework: management plans and arrangements, including visitor management and presentation

- Land use plans

The legal protection and conservation measures are incorporated in the plans (land use and town planning) of the two municipalities concerned: Stari Grad and Jelsa (Official Journal, Hvar, 03/91, 02/92 and 01/93), and in the regional physical planning programme (Official Journal, Split and Dalmatia region, 01/03 and 05/05).

A series of complementary decisions and revisions of the plans in force (which date back a long time) is in preparation at the Institute of Physical Planning of the Split and Dalmatia region, with a view to establishing a coherent set of rules for the protection of the property as a cultural landscape, in accordance with the new law on physical planning (See - Legal protection), in particular:

- New physical plan for the town of Jelsa (expected at the end of 2007).
- New physical plan for the town of Stari Grad.
- Special renovation and use plan for Stari Grad Plain

- Management plan

A strategic target plan has been drawn up by a consultancy firm in order to provide strategic guidance for the future management of the property, and to prepare for the introduction of the AGER management organisation. The plan has a scope of 5 years.

The additional document supplied by the State Party provides the following details about the content of the management plan, and in particular its different sections:

- The 4-year plan concerning the site's material conservation. It is mainly aimed at restoring the walls of the ancient land division system. Funding is guaranteed by the Ministry of Culture, and the Ministry of the Environment is also involved.
- The natural disaster intervention plan mainly covers fire risk (see 4 - Factors Affecting the Property).
- Tourism management.
- Management of archaeological sites in conjunction with the Municipal Museum of Stari Grad and an archaeological park project at Jardin Remata.

ICOMOS considers that the documents presented as the management plan are, at the current stage of their elaboration, elements prefiguring a management plan based on a set of existing elements and projects, of very disparate levels, and do not constitute a genuinely cogent and approved management plan.

This plan should particularly cover the following:

- The archaeological dimensions of the site: in addition to the traditional *chora*, the archaeological site of Stari Grad and the potential archaeological zones that have not yet been studied. This involves a policy of research carried out in accordance with international standards and the drawing up of measures for the protection and conservation of the archaeological heritage.
- The explicit preservation of the historic and ethnological heritage of the land division parcel system and its dry stone wall boundaries.
- Encouragement for sustainable farming based on the existing traditional land division and agricultural practices.
- Real estate and landscape policies that are extended to the buffer zone. These policies should also be unified between the two municipalities and coordinated in the framework of the site management plan.
- The presentation to the public of the Stari Grad Plain site's values. This presentation is very inadequate concerning the archaeological site of Stari Grad. The references to the property's values by the Museum of Stari Grad are very limited.

Involvement of the local communities

The involvement of local communities currently takes place solely through the municipalities in charge of applying the local land management plans.

ICOMOS considers that the low current level of involvement of the local populations in the process of nominating the property for inscription on the List, and their still insufficient awareness of the values of the property, should be addressed more fully in the management plan.

Resources, including staffing levels, expertise and training

Active staffing on the site at present consists mainly of individual interventions by administration and municipality personnel, carrying out specific missions relating to the property.

AGER plans a permanent minimum structure of one site supervisor assisted by three other people.

AGER should be provided with a body of scientific and administrative advisors capable of training and advising the permanent staff.

ICOMOS considers that the proposed permanent personnel be put in place and completed, particularly from a scientific viewpoint, by the full-time presence of at least one professional archaeologist inside AGER.

ICOMOS considers that the site management and coordination authority, AGER d.o.o., like the management plan, is merely at a prefiguration stage. The personnel and prerogatives of AGER d.o.o. should be stipulated. An overall management plan should be drawn up, approved by the various partners of the site, and implemented.

6. MONITORING

The permanent monitoring indicators announced are:

- State of preservation of dry stone walls (annual).
- Ratio of cultivated and non-cultivated land (annual).
- Preservation of paths (annual).
- Percentage of old buildings restored (annual)
- Population census (every 5 years).

Monitoring will be the responsibility of the site supervisor and the field team. They will draw up an annual report for the institutions and for the AGER advisors.

ICOMOS considers that the monitoring proposals are satisfactory, and that it is necessary to implement them without delay.

7. CONCLUSIONS

ICOMOS considers that Stari Grad Plain is a cultural landscape of outstanding universal value, for it embodies the Greek agricultural land division system of the 4th century BCE, with its dry stone wall boundaries still in place, and its constant reuse of the dry stone up to the present day.

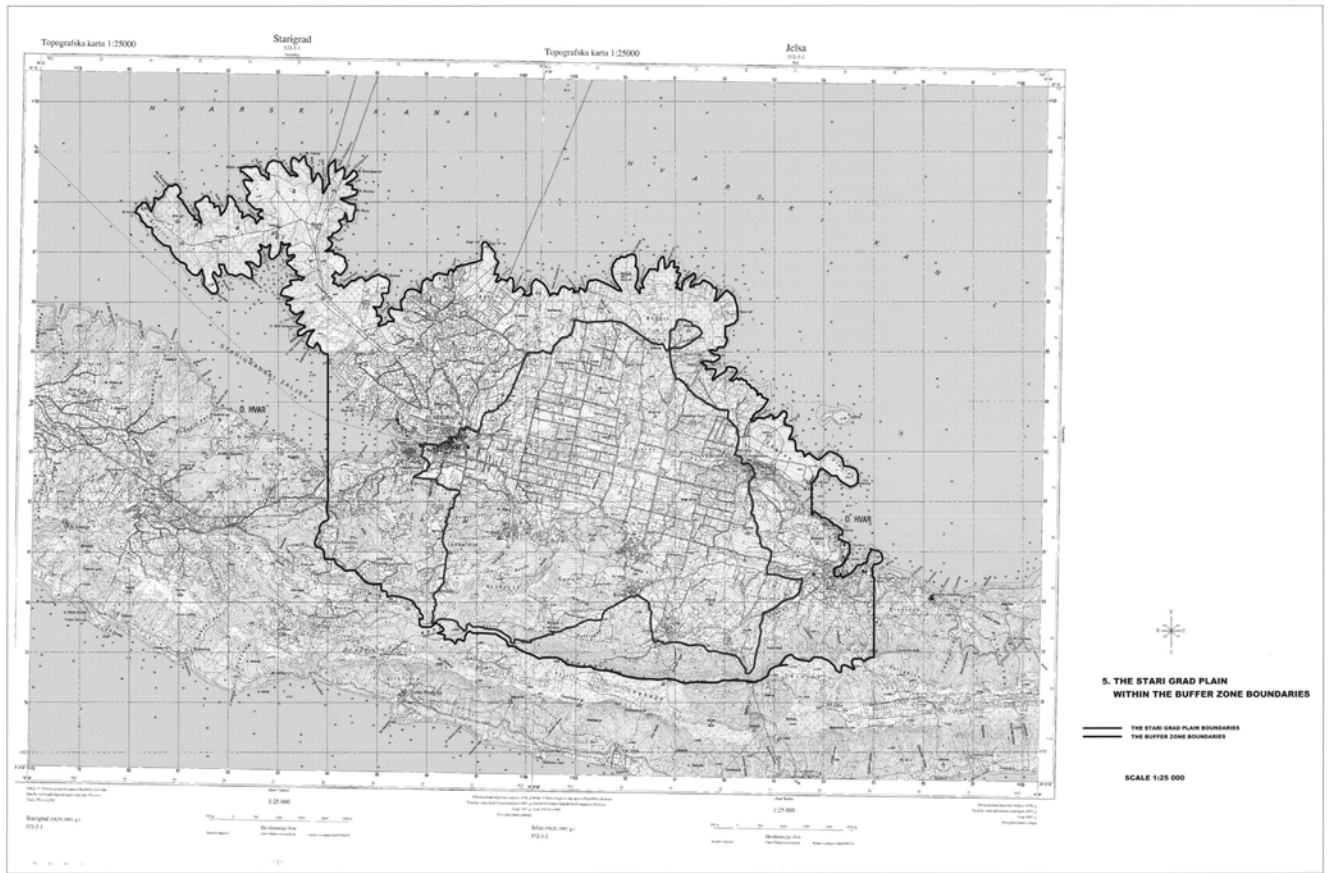
Recommendations with respect to inscription

ICOMOS recommends that the nomination of the Stari Grad Plain, Republic of Croatia, be ***referred back*** to the State party to allow it to:

- Reconsider the boundaries of the nominated property on the basis of the vestiges that are formally recognised by archaeological studies of the ancient Greek settlement, directly linked to the ancient rural land division system (*chora*). This is the case in particular of the villages on the southern edge of the property, as it has not as yet been proven that they formed part of the ancient *chora* system.
- Effectively implement the site management and coordination body (AGER d.o.o.), specify its material means, its human resources, and its brief.
- Draw up a genuinely cogent management plan, have it approved by the various partners of the site, and implement it.

ICOMOS also recommends:

- The implementation of a thorough programme of archaeological excavations for the nominated property, with a view to the expression of its values. The resumption and the expansion of the excavations at the Church of St. John at Stari Grad should thus be seen as a priority, in the hope of better understanding the link between the ancient city and the agricultural system of the *chora*.
- A project aimed at providing a presentation of the site of high quality, and fostering a better understanding of its values by inhabitants and visitors.
- The presence of the plain's inhabitants and farmers on the property management bodies.
- A project for the sustainable revitalisation of the agricultural exploitation of the plain, while respecting its ancient land division system, its dry stone wall system and its agricultural traditions.
- A programme to remove recent built elements that detract from the site's cultural heritage value, wherever this is possible.
- A programme aimed at reducing the impact of tree roots on boundary walls and on buried archaeological vestiges, by the careful removal of the trees and planned management of the non-cultivated areas.



Map showing the boundaries of the nominated property



Aerial view



Stari Grad Plain: Land division on Male Moče



Trim and drystone walls



Vrboska: Church of St. Lawrence

The spa of Luhačovice (Czech Republic)

No 1271

Official name as proposed

by the State Party: Spa of Luhačovice - area with a collection of historic spa buildings and spa-related facilities

Location: Region of Zlin, Southern Moravia

Brief description:

The spa of Luhačovice is a diversified ensemble of therapeutic thermal springs. The spa facilities and the associated buildings are still in use and are characteristic of thermalism in Central Europe in the contemporary period. They have not been affected by recent restructuring. They particularly illustrate the main architectural styles of the first half of the 20th century, notably as reflected in the work of the architect Dusan Jurkovic.

Category of property:

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

1. BASIC DATA

Included in the Tentative List: 6 July 2001

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

Date received by the World Heritage Centre: 15 February 2006

Background: This is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on 20th Century Heritage, and TICCIH.

Literature consulted (selection):

Loyer F., *Le grand atlas de l'architecture mondiale*, Universalis, Paris, 1988, p. 355-383.

Andel J., *Czech Modernism, 1900-1945*, Bulfinch Press, Boston, 1989.

Vosahlik, A., *Protection du paysage culturel et des sites historiques en République Tchèque*, 1991.

Lukes Z., *Czech Architectural Cubism*, ed. by Ester Havlova, 2006.

Technical Evaluation Mission: 3-7 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 21 January 2008, asking it to:

- 1) Reconsider the boundaries of the property;
- 2) Reconsider the buffer zone;
- 3) Provide information about road traffic;
- 4) Provide additional information for the comparative study;
- 5) Provide details about the local development zones with a bearing on the nominated property;
- 6) Provide a schedule for the setting up of the management plan.

ICOMOS received a detailed response from the State Party dated 25 February 2008.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The spa of Luhačovice is located in eastern Moravia, near the Czech Republic's border with Slovakia, in the southern section of the Vizovice Highlands. It is situated in a part of the Stavnice river valley surrounded by hills. The protected landscape of the nearby highlands, forests and river have contributed to its reputation.

The nominated property is located in the north of the town of Luhačovice, in an area of 26.45 hectares. The ensemble forms the base of the spa resort valley. The different buildings are arranged in landscaped green spaces, forming a large garden along the river. The site bears witness to the secular history of the springs of Luhačovice and their constant use for curative spas. The site is visually extended by the surrounding forest and hill landscape.

The central part of the property is termed Spa Square.

It comprises mainly:

- The central spa establishment, known as the Jurkovic House (Jurkovic, 1901-02). Its current state reflects a substantial restoration of the initial building of 1822, part of whose neoclassical features have been retained in the process of merging it with a resolutely new ensemble. This imposing two-storey edifice is the architectural key and starting point of the spa structuring work undertaken at Luhačovice by Jurkovic.
- Opposite and to the north-east of the Jurkovic House is the very long spring complex of the Colonnades (Oskar Poriska, 1946-52), running alongside the river. It contains the facilities of the two historic springs Amandka and Vincentka, and links the north-eastern and central parts of the spa ensemble.
- The Brussels Fountain.

The southern part of the property comprises mainly:

- St. Elisabeth's Chapel
- The Swiss House (1852)

- The Villa Chaloupka (Jurkovic, 1902), which is a restored version of an 1851 building, reflecting a romantic style inspired by the folklore of the Carpathians.
- The Villa Myslivna
- The Theatre Café
- The Inhalatorium (Joseph Skrivanek, 1922-23) is one of the first buildings to reflect the features of Czech Cubism.
- The Spa Theatre (Frantisek Skopalik, 1908) is generally of neoclassical style, with Art Nouveau decoration.
- The Pharmacy Villa
- The Villa Bystrica
- The Villa Dagmar
- The Villa Tat'Ana
- The Villa Slavia

Other built structures in this part bear witness to the transition between the 19th and 20th centuries.

The west bank of the valley mainly comprises, moving down the course of the river:

- The Hotel Bedrich Smetana (Emil Kralik, 1908-09) is in the Art Nouveau geometrical style.
- The Spa Administration Building (Emil Kralik, 1926-28).
- The great modernist and functionalist salons of the Community House (Frantisek Roith, 1933-35), on the other side of the river.
- The Villa Ruzova (Vaclav Pirchan, 1883-84).
- The Villa Lipova (a house dating from 1699 renovated by Vaclav Pirchan in 1883).
- The wooden tennis pavilions (Joseph Skrivanek, 1924-26).
- The Ottovka spring gloriette.

The north part comprises mainly:

- The Villa Jestrabi spa complex (Jurkovic, 1903-1914).
- The hydrotherapeutic baths (Jurkovic, 1901-02) are a partial reconstruction and restoration of an older building.
- The laundry and boiler house.
- The river-fed outdoor swimming pool and sun spa (Jurkovic, 1902-03) are new buildings inspired by Japanese architectural traditions.
- The sulphurous and peat baths (Jan Koca, 1909 and 1941).
- The music pavilion (Jurkovic, 1903).

Furthermore, many of the villas and spa facilities have very extensive interior decorations (mosaics, paintings, engravings, etc.), linked to the various artistic movements of the first half of the 20th century represented at Luhačovice. The subjects frequently represent thermalism and the site itself.

History and development

European thermalism traditions date back to the Roman period, when many bath resorts were set up, involving the use of hot and cold water. Modern Europe is again developing them, from a health viewpoint. They are also amongst the earliest activities involved in tourism and travel-related leisure.

Luhačovice was a frontier zone for a long period. A permanent agricultural community was settled there in the 15th century. The oldest records of the exploitation of the thermal springs of Luhačovice go back to the 17th century. They were operated by the local noble family of the Serényi, who managed them over a very long period of history, right up to the contemporary era. Originally, the acidic and saline waters of one of the valley's springs were recognised as being efficacious against stomach ache and to treat fever. The spring was named Amandka in the 18th century and is today situated in the heart of the spa park (Colonnades). A second spring was mentioned in the 17th century, and was referred to as the main spring, as its reputation was quickly established, before being named the Vincentka spring.

Initially, the water was exported in bottles. At the very end of the 17th century however, there are records of spa visitors at the Salt Water Mill, today the Villa Linden. Permanent buildings were established in the 18th century, notably the Jestrabi Mill in 1710. This was the first step in the construction of a spa ensemble.

The analyses made in 1777 by Professor Crantz, a chemist and doctor from Vienna, stress the remarkable therapeutic properties of the salt waters of Luhačovice. From the 1780s onwards, this resulted in a large increase in sales of water and an influx of spa visitors. Various spa development work was carried out in c.1790. Three springs were then active and the mineral waters of Luhačovice were exported to the great cities of the Austrian empire, which strengthened its reputation.

In the 19th century and during the first half of the 20th century, the history of the Luhačovice springs mirrors the general development of thermalism in Central Europe. On the one hand there was a gradual medicalisation of the spa establishments and on the other hand a development of the accommodation and leisure facilities increasingly associated with the cure. The site then had a reputation for treatment of the digestive system, and for baths. It was during the reign of the Count Jean Serényi (1812-1850) that the construction of the first true built spa complex was undertaken, the aim being to replace the previous wooden bath spaces and to offer individualised facilities for spa visitors and more comfortable accommodation. Other springs were then exploited.

In 1846, the spa complex of Luhačovice was situated in two separate parks along the river. It included ten houses providing accommodation near the various springs, two restaurants (one for Christians and one for Jews), a bottling and storage facility, stables, etc. Shortly afterwards the course of the river was straightened to provide spa visitors with a single vast and continuous park for their walks. Their number and accommodation capacity continued to grow: to more than a thousand places in the 1870s, and twice that by the end of the century.

In the second half of the 19th century, private initiatives led to a large increase in the construction of residential villas near to and in the town of Luhačovice. Spa and park restoration and extension work was planned during the last decade of the 19th century. 1900 saw the beginning of a decisive collaboration between the Serényi family and Doctor Frantisek Vesely, which led to the

creation of the Spa Company, whose object was to restructure and develop the facilities in an international perspective.

The arrival in 1901 of the architect Dusan Jurkovic was an illustration of this determination to renew the spa of Luhačovice. His mission was to restore, modernise and extend a series of buildings, by an ambitious architectural and urban project, while respecting the stylistic and landscape heritage of the site. His arrival, followed by other architects of renown over a period of more than 50 years, led to the flourishing of a remarkable succession of the major architectural currents of the first half of the 20th century, of which they today constitute one of the most complete collections in Central Europe. Several main periods then marked the successive periods of architectural history of the Luhačovice spa: neoclassicism, romanticism, historic and regionalistic styles, the vernacular renewal linked to the birth of Art Nouveau, and finally the flourishing of various stylistic forms of Art Nouveau.

In the private buildings and in the spa-related buildings, we find in particular a consummate expression of the Secession strand of Art Nouveau (Hotel Smetana, 1909), the Geometrism of Art Deco and Czech Cubism (Inhalatorium, 1923), Constructivism and Functionalism (Spa Administration Building, 1929, and the Community House, 1935) and Modernism (Colonnades Pavilion, 1952).

In the 20th century, the trend in thermalism was towards inhalations for the treatment of the respiratory passages. Baths were still taken, together with hydrotherapy. Other curative therapies were added, for example skin treatment and peat baths.

Since the end of the 1950s there has been no major work carried out on the site, which has remained completely in keeping with the period initiated by Jurkovic.

After the Communist period of public management, the Luhačovice spa became a private company. Since 1995, it has undertaken programmes to restore various buildings and spa facilities, in the framework of the municipal authority's heritage property restoration plan and under the control of the National Heritage Protection Institute.

Spa of Luhačovice - area with a collection of historic spa buildings and spa-related facilities Values

The spa of Luhačovice constitutes an important Central European example of the development of thermalism and associated lifestyles, during the 19th century and the first half of the 20th century. The particular atmosphere of this period has been preserved by the conservation of the buildings and the lack of any destruction or exclusively functionalist restructuring after 1950, and by a landscape setting that has also been preserved.

With their diversified spa facilities and the many associated buildings for accommodation and leisure, all built between the end of the 19th century and the 1950s, the spa ensemble and its park illustrate the various architectural renewal and research movements in Central Europe during this period, of which they constitute a

relatively comprehensive collection. The ensemble bears witness to the creative encounter of these different movements, in the heart of Central Europe, and to the substantial and lasting influence of the architect Dusan Jurkovic. Several of the buildings embody notable innovations in terms of design, use of materials and decoration.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The spa ensemble of Luhačovice has preserved intact the atmosphere of a spa resort of the first half of the 20th century, in its architectural, functional and landscape aspects. Essentially it respects the organisation of space inherited from the 19th century baths.

Nearby urban development has remained relatively limited since World War Two, and the spa ensemble remains practically unaffected by either traffic nuisance or pollution.

The spa park and its constructions have up to now all remained untouched by the modernist reconstructions that affected most European spas after World War Two, partly destroying this particular architectural heritage. Only one building has been moved (the music pavilion).

The functionality of the spa ensemble is also the same as it was in the 19th century and the first half of the 20th century. It is still used for practically identical thermal and curative purposes. The water quality has remained constant up to the present time, and is kept under specific surveillance (see 5, Management).

ICOMOS considers that the nominated property's architectural, thermal and environmental integrity are satisfactory. Its integrity of use should also be stressed.

ICOMOS considers however that the integrity of the property would be usefully completed by extending its boundaries to include the Prague quarter and the Miramonti baths sector. (See 5, Boundaries).

In its additional document of 25 February 2008, the State Party proposes an extended definition of the property that includes these districts.

Authenticity

Some demolitions took place as a result of the Second World War. Post-war reconstructions were carried out in keeping with the architectural spirit, initial functions and spatial organisation of the pre-war resort.

Several of the buildings in the nominated zone have had to be repaired since the 1950s, first under the auspices of the public spa management framework and then under the auspices of the private company. In the Czech Republic, spa resort activities are considered to be an important feature of national identity, and under the two regimes the work was carried out by the best craftsmen

under the supervision of the best experts. The work was carried out with great respect for forms and materials.

The works are listed in the nomination dossier, and they demonstrate the constant care taken to preserve the architectural and decorative heritage of the period of innovation and creation of Dusan Jurkovic. The works have been carried out with due knowledge of and respect for architectural history, and by skilled craftsmen and workers.

The architectural collection presents with a high degree of authenticity the design characteristics, materials and decoration of the period of construction.

ICOMOS considers the authenticity of the property as satisfactory with respect to the *Guidelines for the implementation of the World Heritage Convention*, with regard to architectural forms and conceptions, materials, uses and functions. The property authentically presents the values of architectural renewal of the first half of the 20th century in Central Europe, in connection with the history of thermalism. It authentically expresses the atmosphere of a spa resort of this period.

ICOMOS considers that the Luhačovice spa meets the conditions of integrity and authenticity necessary for the expression of its value.

Comparative analysis

The annex of the nomination dossier contains a broad description of the history of spas from ancient times onwards, in the Orient and in Europe. It focuses primarily on contemporary Europe, the subject presented by the State Party. It sets out a classification of European thermalism depending on the nature of the waters (mineral, sulphurous, hot, etc.) and curative treatments (drinking, baths, etc.), and their geographical location (climatic resorts, altitude resorts, seaside resorts, etc.).

Spas in the 19th and early 20th century were aimed at a clientele consisting of aristocrats and the upper bourgeoisie. These resorts, offering curative treatment, rest and leisure at the same time, provided an ideal setting for architectural experimentation and for the early flourishing of new architectural concepts, which were proposed as possible models to people taking the cure and visitors. They were also an ideal setting for decorative art, enabling the expression of new representations of nature, historic frescoes reflecting a symbolic approach, and various formal styles. For example, Art Nouveau found ideal opportunities for expression in a number of spa resorts throughout Europe.

The dossier then considers the five sites already inscribed on the World Heritage List, which include spas or baths (Aachen, the Alhambra in Granada, Budapest, Bath in England and Moenjodaro in Pakistan). None of these is however inscribed primarily for its spa function or for an architectural ensemble directly deriving from this function.

The dossier continues with a discussion of the renewal of national styles in the Czech Republic, Poland and Hungary in the first half of the 20th century. It concludes

with the statement that there is no comparable ensemble, from the viewpoint of architecture and the decorative arts, that so fully illustrates the various tendencies and styles of the period.

The third part of the study compares the architectural heritage of spa resorts in Europe that are contemporary with Luhačovice. It concludes with the assertion that this is a unique ensemble in terms of the completeness of its embodiment of styles during the first half of the 20th century, and which is so well conserved, while perfectly complying with the original spa functions.

Additional information was provided by the State Party in its document of 25 February 2008. This document puts the spa of Luhačovice into perspective in relation to the history of the main European spa resorts of the 19th and 20th centuries. It stresses the particular features that emerge for the nominated property, as a result of its own history, linked to that of Central Europe in general. In the State Party's view, the resulting conclusion is that Luhačovice is both original and unique in terms of its authenticity and the architectural ensemble that it represents.

The additional document furthermore stresses the need for a thorough typological study of spa resorts, which has not been carried out up to now.

ICOMOS notes the fact that the spa functions, both as regards the curative treatment facilities and the directly associated architectural developments, have not up to now been considered in an overall thematic study. As a result, there is a lack of comparative elements, bearing in mind that spas had great importance in a large number of civilisations. In addition to Bath, in England, which is already inscribed on the List, other spa towns and sites with a strong international historical legitimacy should be considered.

ICOMOS recognises the specific character of the property, and its completeness in terms of national architectural and decorative styles, in Central Europe, for the first half of the 20th century. However ICOMOS considers that its unique and truly exceptional nature has not been fully demonstrated in the comparative study, or in the additional documentation provided about this issue. In the context of a more general and more thorough history of thermalism, the place and importance of the spa of Luhačovice seems to be somewhat secondary, and it cannot justifiably claim to attain outstanding universal value except as part of a series of properties.

ICOMOS considers that the comparative analysis does not at present justify the inscription of this property on the World Heritage List, and that a prior thematic study of thermalism would be necessary.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to have outstanding universal value as a cultural property for the following reasons:

- The Luhačovice site today forms a complete spa complex, conserved in its curative functions and

in a spatial and urban organisation that stems directly from the 19th century. Its architecture was made exemplary in the first half of the 20th century. The site retains the very specific atmosphere of Western thermalism, both in terms of town planning and landscapes. It illustrates in a particularly accurate and authentic way the flourishing of thermalism in Europe during this period, bearing witness to an important aspect of civilisation. An ensemble of this type, which is so well conserved, is today unique.

- The nature of the architectural ensemble of the Luhačovice spa complex is unique, as an integral and authentic testimony to the artistic and architectural currents of the first half of the 20th century in Europe. The architect Dusan Jurkovic played an exceptionally leading role in the creativity of this period and in the general development of the site.
- The Luhačovice ensemble is an exceptional testimony to the diversity of architectural and decorative research in Europe and their diffusion, particularly in Central Europe. The site presents all the variety of the creativity of the period, from national styles and Art Nouveau to the modernist movement, and finally constructivism and functionalism.
- The architecture of Luhačovice and the man who primarily inspired it, Dusan Jurkovic, are a strong cultural symbol of the Slav movement in Central Europe and particularly in the Austro-Hungarian Empire.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (i), (ii), (iii) and (iv).

Criterion (i): represent a masterpiece of human creative genius.

This criterion is justified by the State Party on the grounds that the Luhačovice site embodies a unique collection of spa facilities and constructions that are representative of the architectural styles of the first half of the 20th century. The inspiring figure and main architect of the project was Dusan Jurkovic, who succeeded in achieving an incomparable synthesis between national folklore styles and the decorative principles of Art Nouveau, and then the integration of the various European styles, modernist, functionalist and constructivist.

ICOMOS considers that the nominated ensemble is indeed an important testimony to architectural and decorative creativity that is specific to Central Europe, over a period of half a century, under the particularly fertile leadership of Dusan Jurkovic. For the most part however, it is a question of interpreting and adapting architectural and decorative elements originating from other urban centres, designed by other creators. It has been demonstrated that the nominated property has taken full advantage of these elements and expressed specific

artistic values, but without reaching the level of universal creative genius.

ICOMOS considers that this criterion has not been justified.

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that the architectural and decorative creativity demonstrated at the Luhačovice spa bears witness to an important exchange of human values in a changing world, at a high level of expression and over a period of more than fifty years.

ICOMOS considers that the diversity of the Luhačovice spa buildings constitutes a very rich ensemble of different architectural styles reflecting decorative and formal innovation in Central Europe during the first half of the 20th century. They bear witness to important cultural and artistic exchanges over a significant period of European history. However, this stylistic and decorative research, and the very important exchanges that supported them across Europe, are very present in other properties and other sites whose outstanding universal value has already been recognised. A more thorough thematic study is necessary.

ICOMOS considers that this criterion has not been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the Luhačovice spa is a unique and living example of the European spa traditions of the 19th and early 20th centuries. They enjoy an exceptional richness in mineral waters and landscape. They present all the facets of spa facilities and the lifestyles associated with this period. These facilities have been developed and have been used continuously since the end of the 17th century.

ICOMOS considers that on its own the nominated property is not sufficient to illustrate, to an extent representing outstanding universal value, the cultural traditions linked to the development of European thermalism in the 19th and early 20th centuries.

ICOMOS considers that this criterion has not been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that the Luhačovice spa embodies an extremely complete historic and architectural collection of material means and constructions used to enable people to benefit

from curative spa treatment, through the use of natural resources in a traditional way.

ICOMOS considers that the Luhačovice spa is an eminently representative example of the material means and traditions of thermalism in Central Europe in the contemporary period. The example it represents however is only a somewhat secondary facet of the social and medical history of these countries in the 19th and 20th centuries.

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the proposed criteria have not been justified, and that the outstanding universal value of the nominated property has not been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Social and urban factors

The State Party considers that urban pressure is limited at the present time, because the town is of modest size and the spa ensemble occupies a clearly identified space. The ensemble moreover is clearly distinct from the urban space of Luhačovice itself. It is suggested that the urbanisation plan should normally be able to cope with this pressure in a satisfactory way over the coming years. The town moreover has spaces to the south that should enable it to meet future demand for urbanisation and economic development.

ICOMOS notes however that two zones (B et C) earmarked for spa resort development appear in the local urbanisation plan of 1995, and are directly linked to the nominated property. Zone B of the plan is situated to the north of the property. This is for the moment a green space, and the Spa Company has declared that does not want to modify this state of affairs. Zone C straddles the main zone and the buffer zone, to the south of the property.

ICOMOS notes the presence of a road on the edge of the nominated property, whose use and developments are not mentioned.

ICOMOS therefore considers that these two aspects merit special attention:

- More specific information should be given by the Urban Community about the allocation of zones B and C on the urbanisation plan, and the Spa Company should indicate what its future projects are in these two zones.
- Steps should be taken to ensure efficient long-term management of traffic on the road on the eastern edge of the nominated property.

In its reply of 25 February 2008, the State Party provided details and guarantees concerning:

- The cadastral significance of zones B and C in the urban development plan, their status that is exclusively devoted to thermalism, their protection regime as natural areas, and the absence of any large construction project that could affect the value of the site.

- The use and future regulation of the 2nd category road no. 492 on the edge of the property, with regard to town by-pass road projects and the future development of the regional network.

Present and future management of thermalism, frequentation of site

The private company that owns and manages the spa has, in partnership with the municipality, a spa building renovation plan and a project to increase its accommodation capacity at two points (See 5).

The Company, which also owns other hotels and other spa resorts, is an important player in the local economy.

People taking the cure visit the site for relatively long stays. Single-visit frequentation remains moderate, but could grow suddenly in the event of inscription.

ICOMOS considers that the future economic viability of the Luhačovice spa is an important factor for the future management of the nominated property. The question of the extension of the accommodation capacities of the Spa Company, and more widely its economic development projects, should be included in the nomination dossier, and their compatibility with heritage conservation should be demonstrated.

ICOMOS considers that the impact of single-visit tourism linked to a possible inscription on the World Heritage List should be studied.

Impact of environment, natural risks and climate change

The nominated property is situated on the edge of the protected natural zone of the White Carpathians. Air quality is good and is regularly monitored. More generally, the same applies to the environment of the nominated site in general.

The Czech Republic is not situated on a fault line, and so there does not seem to be an earthquake threat.

Flooding from the River Stavenice that passes through the spa has long been considered possible. To prevent this, a regulatory dam was built upstream of the site in the inter-war period, which has turned out to be effective, even during the exceptional flooding of 1997. This risk seems to be completely under control.

No potential climate change effect is mentioned in the nomination dossier.

Risk preparedness

This mainly concerns preparedness for building-related fires. A preventive evaluation of the buildings of the nominated property has been carried out (date not specified), in conjunction with an evaluation of fire prevention and intervention resources. The town of Luhačovice has a professional fire brigade.

The site is equipped with more than 400 manual extinguishers and there are around one hundred pressurised fire hydrants. Fire risk inspections of the buildings are regularly carried out by competent

personnel. The Jurkovic House is fitted with an electronic fire detection system.

ICOMOS considers that the main threat to the nominated property is inadequately controlled long-term urban development for tourism in the immediate environs of the site.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property corresponds to the spa park space, which is currently covered by the highest level of protection in the Czech Republic (known as "zone 1" protection). Its surface area is 26.45 hectares.

ICOMOS considers that a more thorough study of the nominated property could lead to the possibility of including a space to the north of the property that is currently in the buffer zone. Known as the "Prague Quarter", it includes constructions some of which have been certainly or probably attributed to the architect Jurkovic (Villas Vlastimilia, Regia, Valaska), or to other architects (Villa Praha, etc.). Also in this sector, other monuments are worthy of study, such as the Miramonti baths.

In its additional document of 25 February 2008, the State Party proposes an extended definition of the property that includes these districts.

ICOMOS considers that the new geographical definition of the nominated property is satisfactory.

The buffer zone is limited to a direct prolongation of the spa resort valley (the geographical axis of the nominated property) to the north and the south, in two unconnected parts. It corresponds to a total surface area of 45.43 hectares.

The total surface area of the nominated property and the buffer zone is 71.88 hectares. There are 433 residents in the buffer zone.

ICOMOS notes that there is no buffer zone to the east and west of the nominated property. These two areas that directly adjoin the property consist of sloping forested areas, on which there has been no construction up to now, and which enclose the spa valley.

ICOMOS considers that the buffer zone is inadequate. The southern part should be revised, particularly because of the position of the Aloska springs, which are located right on the eastern boundary. The northern part should be extended up to the dam and the banks of Lake Pozlovice. A continuous protection zone for the property should be created on the sides of the valley, to the east and west, forming a continuous protection for the nominated property.

In its additional document of 25 February 2008, the State Party proposes an extended definition of the buffer zone corresponding to the recommendations of ICOMOS. An additional extension to the south-east is also proposed.

ICOMOS considers that the proposed buffer zone extensions are satisfactory.

ICOMOS considers that the boundaries of the nominated property and the buffer zone, as indicated in the revised version of February 2008, are adequate.

Ownership

The Luhačovice Spa Company (Lazné Luhačovice), a private corporation, is the main owner of the land and real estate constituting the nominated property. This part comprises the spa park (94%). The rest is publicly owned (4%) or belongs to private individuals (2%).

Protection

Legal Protection

The main legislation and regulations governing the nominated property set out various levels of protection.

The national laws and decrees are:

- Act on the State Care of Monuments (no. 20/1987, Decree no. 66/1988, Resolution no. 278/1998). The Luhačovice spa has the highest level of legal protection (level 1).
- Town & Country Planning and Building Regulations (Act no. 50/1976, Decrees for building no. 132/1998 and no. 137/1998, Decree for Local Planning no. 135/2001).
- Natural curative resources, mineral waters and thermalism (Act no. 164/2001, Decree on thermal springs no. 423/2001).
- Act on Municipalities covering municipal proceedings (no. 128/2000).

The Decrees of the Southern Moravian Regional National Committee are:

- Historic towns and urban centres (20-11-1990)
- Definition of protection zone of Luhačovice thermal springs (13-12-1988), [to be understood in the hydrological sense].

The texts concerning the local level are:

- Municipal land use and construction regulation plan.
- Municipal transport plan.
- The registration of Luhačovice as a spa town.

Buffer zone: In its extended form as proposed in February 2008, it is more specifically placed under the following protection regime:

- the articles of association of the spa of Luhačovice (1956),
- the regional decree of Southern Moravia concerning the urban preservation zone of Luhačovice (1990),
- the forestry protection law no. 289/1995,
- the regional regulations of Southern Moravia on the protection of natural zones and spa waters (1988),
- the various municipal plans (regulation of buildings, transport).

ICOMOS considers that the protection of the buffer zone is satisfactory.

Effectiveness of protection measures

The State Party considers that it is not necessary to enact additional specific legislation to protect the nominated property; it is necessary instead to see how the existing legislation can be made effective, for the protection of the property, through the management plan.

The State Party is introducing a management plan in order to clearly identify the objectives of restoration, to define the technical methods of carrying this out, and to coordinate local actions.

ICOMOS supports this viewpoint, which however raises the question of reviewing the effectiveness of the measures taken to organise the management of the nominated property in a long-term perspective.

ICOMOS considers that the legal protection in place is adequate.
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Conservation

Inventories, recording, research

The main inventories, recordings and research relating to the nominated property are as follows:

- A national inventory of cultural landscape and heritage site conservation measures (1991).
- An inventory of the heritage properties of the Czech Republic (1996).
- A very comprehensive collection of plans of the buildings and maps of the site, and a large collection of photographs showing the property at various periods in history.

There is also relatively abundant literature on the history of spas in the Czech Republic, and at Luhačovice in particular, and on the history of architecture in Central Europe and in the Czech Republic.

An article dating from 1946 describes the works to be performed at that period to renovate and maintain the Luhačovice spa ensemble in a manner in keeping with the heritage spirit.

The working group set up as part of the nominated property management plan has begun a general inventory of each building and the associated landscapes. This group is under the scientific responsibility of the National Institute for the Protection and Conservation of Cultural Heritage (NIPCCCH), acting through its regional office.

Present state of conservation

The working group set up under the management plan has recently carried out work aimed at examining the situation of each building and the nearby area. A technical data sheet provides an overview of the state of each building and indicates the urgency of the works to be carried out, and an estimate of the cost. The same

applies to the landscaped areas of the nominated property.

ICOMOS considers that the general state of conservation of the site is relatively good, in the case both of buildings and associated landscapes, but many restoration projects will need to be considered over the coming years. A provisional timetable would be helpful.

ICOMOS considers that the individual technical inventory of the buildings should set out in considerably more detail the works to be carried out, including precise recommendations and in line with international restoration standards for historic buildings of this type.

Active conservation measures

Building maintenance has been in place over a long period. For the last ten years or so, it has been carried out under the practical responsibility of the Spa Company. Thanks to public subsidies, regular building and landscaped area maintenance work has been carried out, with due attention to heritage considerations. The work is controlled by the National Institute.

The action of the Company has been carried out, since 1994, in close conjunction with the municipal regeneration and heritage conservation programme. The new municipal programme is in preparation, and forms part of the management plan linked to the nomination of the property for inscription on the World Heritage List.

ICOMOS considers that the ways in which the necessary works will be financed must be specified, as well as the provisional timetable and the respective responsibilities of the Municipality, the Spa Company, and the body coordinating the management plan.

In the additional documentation, the State Party provides detailed information about the work to be carried out, building by building, about the necessary funding, and about the provisional schedule for these works.

ICOMOS considers that the conservation measures taken up to now have maintained the property's authenticity and integrity, and enabled the expression of its value.

Management

Management structures and processes, including traditional management processes

The following bodies are involved in the management process of the nominated property:

- Ministry of Culture, National Heritage Management Department.
- Ministry of Health.
- National Institution for Protection and Conservation of Cultural Heritage (NIPCCCH).
- Culture and Heritage Department of the Zlin region and other regional departments (tourism, land use, etc.).
- Regional Office of NIPCCCH.
- Municipality of Luhačovice.
- Luhačovice Spa Company.

Policy framework: management plans and arrangements, including visitor management and presentation

The property is covered by various national and regional master plans: the national and regional development plan, the tourism development plan.

At the Zlin regional level, the nominated property is covered by the following plans and programmes:

- Long-term plan for regional heritage protection (2005-2010), which aims to develop collaboration between all heritage bodies and users.
- Regional tourism programme and strategy (2002).
- Regional cultural development strategy (2005).
- Regional territorial development strategy (1993).

The nominated property is included in the following municipal plans:

- Master plan for housing (c. 1990).
- Land use plan from 1995 to 2015.
- Plan for regional thermalism (1995, revised in 2005). This plan sets out two property development zones linked to spa activities. The zones concerned are owned by the Spa Company.
- The protected urban site restoration programme (1995, modified in 2005).

The following texts and programmes are more particularly concerned with the spa:

- The heritage protection evaluation (NIPCCCH).
- The spa site landscapes master plan.
- The Spa Company works programme, linked to the urban site restoration programme.

The Luhačovice spa management plan is intended to:

- Encourage scientific and technical study of the site,
- Recommend measures necessary to maintain its authenticity, integrity and value,
- Coordinate the implementation of measures,
- Evaluate the results of works.

The implementation of the management plan is the responsibility of the Zlin Regional Office.

ICOMOS considers that the number of plans indicated in the dossier is large. Moreover, there are often overlaps between a strategic plan and a scheduling plan. Only the scheduled items seem to indicate actions that have actually been funded, as the strategic plans merely announce intentions and principles to be followed. The numerous programmes seem to be organised in this way for two main reasons. The first is to provide public subsidies for the local players carrying out site maintenance and repair works, i.e. the Municipality and the Spa Company. The second is to organise the control of the conservation of the nominated property and the buffer zone. The ultimate responsibility for the scientific assessment of the projects and works carried out is that of the NIPCCCH and its regional branch.

ICOMOS considers that the principles and general objectives of the management plan are satisfactory. But at present the plan seems to be limited to a scientific working group that is competent but provisional. It is

necessary to make this a permanent body, to specify its role, to provide a timetable for setting it up, and to indicate the human and financial resources required.

The visitor information presented on the site is of good quality, both in form and content. It refers in particular to the museum of thermalism and the cultural facilities in place on the site: exhibition gallery, theatre, etc.

Those involved in the activity of the nominated property are hoping for a large rise in tourist frequentation, linked to a possible inscription on the World Heritage List.

ICOMOS considers that single-visit tourist frequentation is still relatively low, and that the accommodation infrastructures are limited. An impact study should be carried out to consider the future accommodation of visitors.

Involvement of the local communities

The local communities are strongly involved:

- The Municipality through the various plans it is implementing (urban management and monument restoration).
- The Luhačovice Spa Company that acts as the project owner for the building restoration works undertaken since 1995.

Resources, including staffing levels, expertise and training

The main staffing resources comprise:

- The personnel of the Regional Heritage and Culture Conservation office.
- Municipal personnel.
- Technical personnel of the Luhačovice Spa Company
- Companies carrying out the restoration and maintenance works on the buildings and landscaped areas of the nominated property.

The qualification levels and the number of persons concerned are not indicated in the dossier.

ICOMOS considers that the general conservation and protection objectives set out in the management plan are satisfactory, but it would like more details about its practical organisation and its operation and about human and financial resources. ICOMOS considers that special attention should be paid to the inventory of human resources available to intervene on the property, in terms of numbers and qualification levels.

6. MONITORING

The monitoring of the nominated property is organised as follows:

- The preservation of the general architecture and structure of the buildings is evaluated every 5 years (Municipality and National Institute). The same applies to the evaluation of the preservation of the decoration and architectural features.

- The preservation of the spa functions of each building is evaluated every 5 years (Municipality, National Institute and Luhačovice Spa Company).
- The urbanistic and landscape structure is monitored continuously through the management plan.

In accordance with the Protection Act (20/1987), the monitoring of the nominated property, as regards both the main zone and the buffer zone, is guaranteed by the NIPCCH. The regional branch in Brno is in charge of its management.

ICOMOS considers that the monitoring of the conservation of the nominated property is adequate to ensure the expression of its value.

7. CONCLUSIONS

ICOMOS considers that the outstanding universal value of the nominated property has not been demonstrated. A more thorough comparative study and a thematic study are necessary to enable a better evaluation to be made.

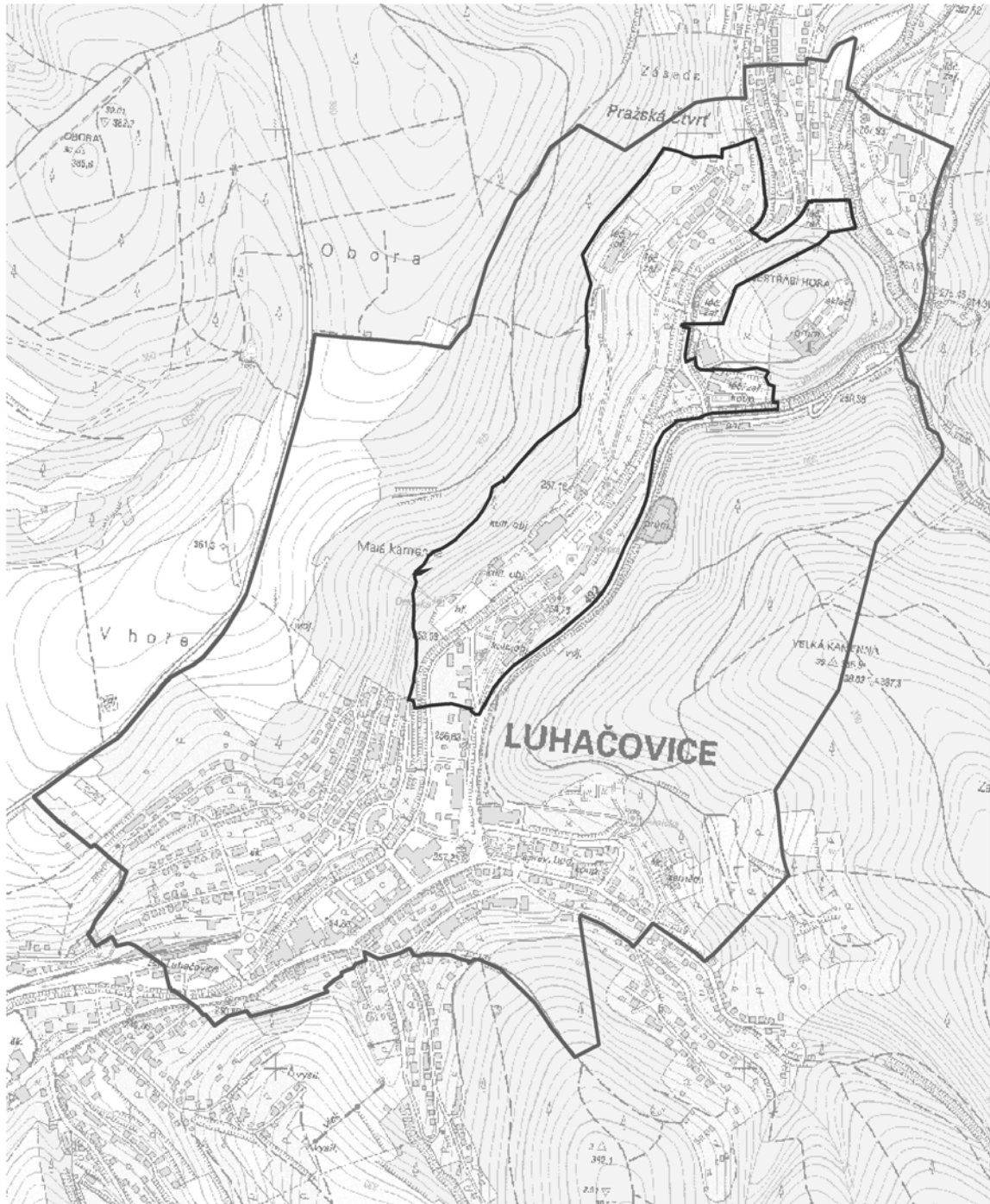
Recommendations with respect to inscription

ICOMOS recommends that the examination of the Luhačovice spa area and the collection of historic spa buildings and spa-related facilities, Czech Republic, to the World Heritage List, be *deferred* in order to allow to:

- Conduct a more thorough study of the nominated property, particularly in the framework of a thematic study of spa towns.

In the interest of better management of the property, independently of inscription on the List, ICOMOS also recommends the following:

- Specify which organisation is in charge of coordinating and applying the management plan, its practical and financial authority, and the schedule for its setting up and operation.
- Carry out an impact study concerning facilities for future visitors.
- Complete the individual technical inventory of the buildings, providing considerably more detail about the works to be carried out, with precise recommendations and complying with international standards for historic building restoration.



————— core zone boundary
 ————— buffer zone boundary

0 300 600 m
 Scale 1 : 7 500

SPA OF LUHAČOVICE

Nominated property after inclusion of the Prague Quarter into the core zone and extension of the buffer zone

Map showing the revised boundaries of the nominated property



Aerial view



Jurkovič House



Inhalatorium



Bedřich Smetana House

The work of Vauban (France)

C 1283

Official name as proposed

by the State Party: The work of Vauban

Location:

Arras (Pas-de-Calais), Bazoches (Nièvre), Besançon (Doubs), Blaye and Cussac-Fort-Médoc (Gironde), Briançon and Mont-Dauphin (Hautes-Alpes), Camaret-sur-Mer (Finistère), Le Palais (Morbihan), Longwy (Meurthe-et-Moselle), Mont-Louis and Villefranche-de-Conflent (Pyrénées orientales), Neuf-Brisach (Haut-Rhin), Saint-Martin-de-Ré (Charente-Maritime) and Saint-Vaast-la-Hougue (Manche).

Brief description:

The series of 14 properties represent the finest examples of Vauban's work between 1667 and 1707, reflecting his style of fortifications built on plains, mountainous regions and coastlines, as well as the range of military buildings (barracks, governor's residence, military hospital, guardroom, sentry box, water storage tank, well, arsenal, powder magazine, cannon ball smelter, chapel, church, town hall and monumental gate) for which he defined the standards. The materials were sourced locally: various types of stone, brick and earth.

This series includes four towns built from scratch (Longwy, Mont-Dauphin, Mont-Louis and Neuf-Brisach), six citadels on various plains (Arras, Besançon, Blaye, Le Palais, Mont-Louis and Saint-Martin-de-Ré), urban bastion walls (Besançon, Longwy, Mont-Dauphin, Mont-Louis, Saint-Martin-de-Ré and Villefranche-de-Conflent), with bastion towers (Besançon and Neuf-Brisach) and atypical (Briançon), the Vauban residence (Château de Bazoches), six mountain forts (Besançon, Briançon, Villefranche-de-Conflent), six sea forts (Briançon, Camaret-sur-Mer, Cussac-fort-Médoc and Saint-Vaast-la-Hougue), a mountain battery (Villefranche-de-Conflent), and two mountain communication structures (Briançon).

Category of property:

In terms of categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination of 14 *groups of buildings and sites*.

1. BASIC DATA

Included in the Tentative List: 31 January 2006

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

Date received by the World Heritage Centre:

24 January 2007

Background: This is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on the fortifications and military heritage.

Literature consulted (selection):

Barros M., Salat N., Sarmant T., *Vauban, l'intelligence du territoire*, Paris, Service Historique de la Défense, 2006.

Faucherre N., *La place de Mont-Dauphin, l'héritage de Vauban*, Arles, Actes Sud / Aristeas, 2007.

Faucherre N., *L'œuvre de Vauban au château de Bazoches*, paper presented at the Vauban Association Conference in Avallon, June 2007.

Vauban à Belle-Île. Trois cents ans de fortification côtière en Morbihan. Vauban Association Conference, 5, 6 and 7 May 1989, Le Palais, Gondi, 1990.

Technical Evaluation Mission: 23, 25, 27, 28 and 30 August 2007; 3 to 5, 7 to 8, 10 to 15, 17 to 21 and 23 September 2007.

Additional information requested and received from the State Party: The State Party submitted in September 2007 the management plans for the fourteen Vauban sites, and on 28 February 2008 a progress report on the stages completed since September 2007, three amended management plans and an inventory of the fortified work of Vauban outside France.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

ARRAS (47 ha): The citadel forms an elongated and symmetrical pentagon along a southwest-northeast axis, built on the crest of a rise between the Crinçon River and Hautes-Fontaines Stream. The military buildings are set around a vast rectangular square. One wing of the barracks was rebuilt in 1994 in accordance with the original materials (brick and white stone) and dimensions. The two remaining brick-faced bastioned fronts have straight-sided bastions. The Royale and Dauphine gates are open. The outside is well conserved on the east and south sides. They have counterguards and a covert way, which is doubled on the southwest side. A monument commemorating the Second World War is installed on the external wall of the Dauphin bastion and the counterguard.

BAZOCHES (18 ha): The Château de Bazoches is an irregular trapeze with four round towers, built at the start of the 17th century around the existing 15th century rectangular tower residence. The premises are built on two levels around a central courtyard. The west wing houses a grand gallery, which was used as a workspace by Vauban's engineers. A farm to the south forms a farmyard. The dry moat is crossed via a bridge from the farmyard and through an east gate opened in the 19th century. A French-style garden flanks the castle to the

west. A paved avenue connects it to the village church. The furnishings date from the 17th, 18th and 19th centuries, with an archival collection relating to Vauban and early editions of his works.

BESANÇON (195 ha): In a meander of the Doubs River, the town has three fortified zones:

- The citadel, on the rocky spur to the east, and its two opposing bastioned fronts enclosing the barracks (the one on the town side is doubled), well, chapel, guardroom and powder magazine;

- The town wall and its pentagonal bastioned towers connected by a relatively low curtain wall along the river, an excellent example of what is referred to as Vauban's "second system". The doubled flank front facing the Battant quarter is included;

- The bastioned fortification of the Battant quarter, on the west bank of the Doubs River with Griffon Fort forming a reduit facing the citadel.

Within the town, the 19th century barracks and contemporary developments on the southern rampart reflect the gradual adaptation of the defence's forms.

BLAYE (161 ha): The citadel created by Vauban surrounds the Medieval castle of which it uses certain elements. Four orillon bastions and three ravelins form a regular semi-circular wall.

CUSSAC-FORT-MÉDOC (surface area within Blaye): Fort Pâté, built on an island in the middle of the river, is a compact oval tower, entirely in stone, with a lower annular casemate and upper terrace with central guardroom.

Fort Médoc is a bastioned square in earth, surrounded by a water moat and housing a guardroom, chapel and powder magazine. The bastions are casemated.

BRIANÇON (129 ha): The stronghold includes a town wall, four forts, a fortified communication and a bridge over the Durance River, in the mountainous environment of the French Alps.

The irregular polygon town wall unfolds along a 300-meter gradient. Two powder magazines and a collegiate church overlooking a bastion are of note.

The forts are irregular constructions, at times bastioned, adapted to the mountainous terrain. They are separated from the town and built on the mountainsides overlooking the town at an altitude of between 1200 and 1600 metres. They house a wide range of military buildings.

The Y communication is a covered and fortified link with a bastioned design.

The Asfeld Bridge is a single, semi-circular arch spanning 38.60 metres, in dressed stone. It provides a link between the lower town and the Randouillet and Les Trois Têtes forts.

CAMARET-SUR-MER (0.16 ha): The Gilded Tower, located on the spit protecting the port, forms with the Chapel of Notre-Dame de Rocamadour one of the most recognised images of France. It represents the prototype of the second type of sea fort, with a low semi-circular battery and a five-level gorge tower with a square plan and two cut corners. It includes a guardroom with a drawbridge and a cannon ball smelter.

The pink render highlights the arrow slits and the cornerstones. The tower bears the traces of an attack in 1694.

Damaged by fire in 1944, it was later restored.

LE PALAIS (10 ha): The Belle-Île citadel is an irregular trapeze flanked by four bastions located at the extremity of a schist plateau overlooking the town and sea. A low

encasing, a covert way, a ravelin and a counterguard form the outer sections separated by two dry moats.

LONGWY (188 ha): Longwy, located on a plateau overlooking the Chiers valley, is a hexagonal new town flanked by orillon bastions with a rustic undressed facing. The town plan has a regular layout around a square parade ground with a casemated well. With respect to the fortifications, there remain four original bastions and three ravelins, with the France Gate. The parapets are grassed slopes.

Saint-Dagobert church with its watchtower bell tower and the town hall (1731) were in part rebuilt after the First World War.

Two bastions are equipped with a two-level, cross-shaped casemate, that are unique in terms of their typology.

The powder magazines were covered and adapted in the 19th century for defensive purposes. One has perforated wrought iron air vent covers.

MONT-DAUPHIN (200 ha): is a new town built on an orthogonal plan, located at the head of a plateau at an altitude of 1050 metres, defended on the plateau side by two orillon bastioned fronts and an overhanging lunette with a so-called "d'Arçon" defensive redoubt. There are notable remains of the irregular wall. It includes a series of various military buildings dating from the 17th, 18th and 19th centuries, barracks, powder magazines, an arsenal, water storage tanks, including casemated barracks covered with a Philibert de l'Orme frame and including a reinforcement arch-buttress staircase in one corner.

The unfinished parish church only has the choir, part of the transept and the base of the tower. The homogeneous two-level houses often have a shop on the ground floor.

Near the d'Arçon lunette, a full-scale model of the approach trenches (or saps) and gabions evoke the Vauban style of siege.

MONT-LOUIS (37 ha): At an altitude of 1600 metres, this stronghold includes a square citadel and a fortified town, with orillon bastions. The citadel houses a variety of military buildings. Its bastions are set back behind a thick wall.

The top of the wall houses 25 sentry boxes.

The external facing is made of mixed grade material with buttered joints and perhaps originally limed. The citadel building walls are rendered.

The city layout is regular. The houses have various typologies.

NEUF-BRISACH (136 ha): The Alsatian plain stronghold, a new octagonal town, is the sole example of Vauban's "third fortified system" the front of which is comprised of a so-called safety wall – with bastioned towers – and a combat wall with split ravelins. The town has a rational layout with 48 square blocks of houses around a central parade ground framed by four barracks.

The church and governor's house stand on the square including with the entrance to the arsenal and the officers' barracks.

The main material used is Vosges red sandstone. Four monumental gates, two of which survive, provide access to the city.

SAINT-MARTIN-DE-RÉ (132 ha) is a large town wall with six orillon bastions and a quadrangular citadel with bastions of the same type and an underground magazine, and dry moats.

The citadel is accessed via a single gate facing the town. A barrack building, chapel, arsenal, guardroom and original collective latrines are accompanied by four more

recent buildings that replace barracks. A port in a ravelin is connected to the citadel, flanked by two dressed stone jetties.

The wall retains all its external structures, that is, five ravelins, the covert way with traverses and parade grounds, and denuded glacis.

A powder magazine and various military buildings form the stronghold's internal infrastructure, most of which are built near the ramparts. A parade ground half way between the port and the two gates is surrounded by a guardroom, the military hospital and barracks; it is planted with two rows of elms.

SAINT-VAAST-LA-HOUGUE (223 ha): Two truncated-conical towers with embedded stair turrets and artillery batteries on the terrace face each other on either side of Saint-Vaast Bay. Each is surrounded by a bastioned fort housing a chapel, barracks and powder magazine. The two-level one in Tatihou, in a retrenched farm, is on a fortified island on which a quarantine camp was based in the 19th century. On the islet, a square redoubt with a keep completes the defences.

The La Hougue Peninsula is covered by a simple bastioned front on the landward side. Inside, the 18th century barracks converted to a powder magazine (1890) still remain. The three level tower is located on the upper part.

The towers are examples of the third type of sea tower, after the compact fort - Fort Pâté – and the low battery tower as in Camaret.

VILLEFRANCHE-DE-CONFLENT (6 ha): The structures include the city wall, the so-called Libéria Fort and an artillery battery fortified cavern, the Cova Bastera. The town wall is marked by arrow slits that pierce the medieval scarp gallery; four medieval towers have been integrated in 18th century ramparts flanked by six irregular bastions. A *fausse-braye* protects half the north curtain. The wall walk and the bastion terrace are covered by *lauze* stone roofs. There are seven watchtowers on the bastions. On the left bank of the Têt River, a *reduit* is accessed via a bridge with crenellated parapets. Two barracks have been converted into social housing.

Villefranche (or Libéria) Fort stands 180 metres above the river. Its irregular layout with three sections standing one above the other espouses the terrain. Three casemated bastions provide reinforcement at the gorge and to the west. A 734-step stairway links the *reduit* to the fort head.

Cova Bastera is a casemated battery dissimulated in a grotto that happens to be decorated with Palaeolithic paintings.

History and development

ARRAS: The citadel was built by Vauban and the engineer d'Aspremont between 1668 and 1672, at the same time as the Lille citadel. The citadel was part of the second line of Vauban's "Duelling Field", a network of strongholds closing the northwest French border. Separated by an esplanade from the town of Arras, the citadel was built to watch over it. The military buildings were erected between 1673 and 1678, one of the barracks was destroyed and rebuilt in 1994. The ramparts were refaced with brick in the 19th century and modified (earth parapet instead of brick). The surround underwent several transformations post-1850, notably along the southwest side.

BAZOUCHES: The castle, purchased by Vauban in 1675 and fitted out by him to house his family and work with his engineers, is owned by his descendants. In particular, Vauban built the west wing with the grand gallery and the commons. After 1830, major restoration and transformation work was undertaken: opening of the grand gate, construction of the footbath and complete refurbishing; in the 20th century, the gardens were recreated based on Lenôtre's projects conserved in the château.

BESANÇON: The relatively specific topography of Besançon, located in a meander of the Doubs River, was a major challenge for Vauban. The construction along with its 19th century fortifications form a first-rate ensemble.

The citadel, located on the rocky spur enclosing the Doubs River's meander, was built between 1668 and 1683. Bought by the city in 1959, it is the only Vauban citadel open to the public; it houses museums, exhibitions and a zoo.

Fort Griffon was built by Vauban between 1680 and 1684 on the Battant wall. It houses the Institut Universitaire de Formation des Maîtres (IUFM).

The wall along the Doubs loop and its bastioned towers were built in 1687. The towers were given their current cover in the 19th century.

The entire town wall was built between 1677 and 1695.

The town barracks were built between 1680 and 1848.

Five "d'Arçon" style overhanging lunettes were built after 1791, three of which remain. In the 19th century, detached forts surrounded the fortified town

BLAYE: The citadel and the two forts in the neighbouring municipality of Cussac-Fort-Médoc form a triptych: their cross fire blocked the passage along the Gironde.

The citadel is a hybrid monumental grouping in which the omnipresence of Vauban's work, carried out between 1686 and 1689, dominates the pre-existing structures (from the Medieval castle to the 1630 fortress surrounding the upper town).

The artillery batteries on the terrace are 19th century adaptations.

CUSSAC-FORT-MÉDOC: Fort Pâté located on an island that appeared in 1670 dates from 1689-1693. Fort Médoc was built from 1690 to 1700. Excluding a water storage tank in 1823, there have been no notable modifications.

BRIANÇON: The original Roman town flanked by a castle from the Middle Ages, was surrounded by a new wall in 1690, to protect it from attack. After a fire in 1692, it was fortified in accordance with Vauban's plans, implemented between 1692 and 1700 and after his death through to 1734.

The forts were built from 1709 to 1732.

Asfeld Bridge was built in 1729-1731.

The Y communication was built between 1724 and 1734. Later, a Haxo casemate was added to Les Salettes Fort in 1847 and in 1892, an overhead cable car was installed between Les Trois Têtes Fort and the town wall.

Additionally, eight Séré de Rivières type forts were built between 1876 and 1900 along with six structures for the Maginot Line between 1936 and 1939, forming the 2nd and 3rd fortified circles around the town.

CAMARET-SUR-MER: The tower is part of the defences of the Brest Narrows, built by Vauban starting in 1683. Planned by Vauban in 1689, it was built from 1693 to 1695.

The cannon ball smelter replaced a second guardroom around 1765.

The tower has been owned by the municipality since 1904.

LE PALAIS: The citadel has had a very lively history: from the installation of a priory to the construction of a fort in the Renaissance, only to become a strategic position in the island with its wealth of fresh water and suitable for landing.

From 1658 to 1661, Superintendent of Finance Nicolas Fouquet made it a formidable fortress, with barracks and a powder magazine.

Vauban came here three times in 1685 and 1689. He developed a complete defence system for the town and the island of which only the work on the citadel was carried out: straightening the sea front, the surround and the covert way.

The internal buildings were erected before 1680; the parade ground was laid out following damage during the siege of 1761. From the Vauban era, there remain the Officers Pavilion, built around 1680 and the Grand Quartier Barracks, construction of which started in 1689.

A powder magazine was added in 1856. The top of the ramparts was modified by major earthworks.

At the end of the 19th century, the stronghold gradually lost its importance. Abandoned, it was sold in 1960. The exemplary restoration started in 1960 is the work of Mr and Mrs A. Larquetoux. Since 31 March 2005, the current owner, a member of the "Les Hôtels Particuliers" group, has taken over and is continuing to manage the property in the same spirit.

LONGWY: is a new town built from scratch by Vauban and the engineer Choisy starting in 1679 facing the town of Luxembourg.

The church, town hall and storehouse were built in the 1730s.

Despite destruction – the stronghold was besieged in 1792, 1815, 1871 and completely destroyed in 1914 – the town has retained certain elements of its military infrastructure.

The low town developed at the end of the 19th century and in the 20th century thanks to its spa activity, and steel and ceramics industries.

The high town was abandoned by the military in 1923. half the wall was then pulled down to allow for urban growth.

MONT-DAUPHIN: is a new town built from scratch by Vauban in 1692, on a spur overlooking the confluence of the Durance and Le Guil rivers. The urban development was never completed; only four blocks were built (20 houses in 1700).

An arsenal, two powder magazines, barracks and guardrooms were built in Vauban's lifetime. Rochambeau Barracks, casemated and with tenaille trace, dates from 1765 to 1821.

At the end of the 18th century, General Le Michaud d'Arçon built a lunette with réduit where a 1728 structure had once stood.

Overhang structures in front of the entrance were built post-1830. After 1870, minor changes were made.

The old wing of the arsenal was destroyed by bombing in 1940.

Ownership transfer of the military buildings was finalised in 1983.

MONT-LOUIS: The fortified new town was to house a trans-border passage from Spain. The 1679 project was

implemented and the fortifications were completed in 1681.

The plan for the town's layout was drawn up in 1722. Most of the houses were built then.

In the 19th and 20th centuries, the stronghold was no longer updated, but simply maintained, except for the modification to the parapets. In 1887-1889, separate structures were built at some distance, at an altitude of over 2000 metres.

The citadel is still occupied by the Army.

NEUF-BRISACH: is a new town created from scratch between 1698 and 1703 on the Alsatian plain after the loss of Vieux-Brisach – now Breisach am Rhein – following the Treaty of Ryswick (1697).

A lack of money was the main cause for the stronghold's relative incompleteness: no sentry boxes, gate sculptures not done, and lesser quality materials in some exterior structures.

The church, governor's residence and town hall date from the 18th century, but were built on the sites laid down by Vauban and in the recommended style.

In 1870, Neuf-Brisach became a Prussian bridgehead until 1918 (Festung Neubreisach) with numerous modifications and adaptations, such as the reinforcement of the bastioned towers and the construction of traverse-shelters, a hospital-barracks and powder magazines. Inside, the Suzonni Barracks were modified and a Protestant church was built. The route of the railway line altered the line of the fortifications in the northeast sector.

On 5 February 1945, the inside of the town was destroyed by a US attack.

For the past 30 years or so, Belfort Gate has been used a museum, and the former Governor's Residence houses the Tourist Bureau.

SAINT-MARTIN-DE-RÉ: Vauban drew up the plans in 1681 and 1685. The Vauban citadel stands where the previous short-lived (1626-1628) one stood; it was built in forty days.

In 1875, the seafront and the town were reinforced with traverse-shelters. Other than that, the fortifications have not been modernised.

The citadel became a State prison in 1873.

SAINT-VAAST-LA-HOUGUE: In 1692, Saint-Vaast Bay was the theatre of the La Hougue naval battle. Starting in 1694 Vauban built two observation towers and planned the creation of a war port. Finally, it was the port of Cherbourg that was built.

In the north of the island, remains of a bastioned earth wall dating from 1689 are still visible.

The other side of the island was occupied by a quarantine camp (1723), but today houses the Tatihou Maritime Museum and two gardens.

L'Îlet Fort dates from the 19th century.

In the 19th century, various works were undertaken to modernise the fortifications with a series of additions: guardroom, artillery batteries, shelter-cave for powder.

During the Second World War, an attempt was made to modernise the defences with bunkers.

VILLEFRANCHE-DE-CONFLENT: Locking a point of passage, the town wall was extensively altered by Vauban starting in 1669 and has barely changed appearance since.

Villefranche Fort, called Libéria Fort in the 20th century, was built after 1679. The three bastions were added in the 19th century. The underground stairway dates from 1850-

1856. Sold in 1927, the fort is privately owned but open to the public.

Cova Bastera was installed in 1707, after Vauban's death. Sold into private hands in 1727, it is now a dinosaur museum.

As of the end of the 1990s, Villefranche received 500,000 visitors a year.

Values of Vauban's work

The sites included in the proposal for inscription combine several typological criteria:

- The evolution in Vauban's defensive designs, arranged by him into three systems;
- Complete geographic coverage (plain, sea and mountain);
- The type of structure (fort, town wall and citadel);
- The association with defensive flooding system or determined urbanism;
- The transformation of existing structures or the creation of new fortresses.

Thus, Arras is a new plain citadel of the first system, part of the "archer's field"; the Château de Bazoches is Vauban's family residence and design office, where he wrote the major texts that compile his work as a thinker (*La Dîme royale, Traité de la défense des places* etc.). Besançon is the adaptation to a dominating meander site, the second system of bastioned towers; Blaye and Cussac-Fort-Médoc are the locking of an estuary, an adaptation, an oval tower and hydraulic defences. Briançon bears witness to the complete adaptation of the site and the absence of any system. Landscape fortified with stepped forts in mountain sites; Camaret-sur-Mer is a sea fort with low battery and gorge tower. Le Palais is an insular reduit reworked by Vauban. Longwy is one of the nine new towns preserved in its plateau environment. Mont-Dauphin is an example of a stronghold of the first system in a mountain location, and an uncompleted new town. Mont-Louis is a fortification of the first system adapted to a mountain site, with a fine series of military buildings. Neuf-Brisach is a synthesis in terms of its urbanism and for being the sole example of the third system. Saint-Martin-de-Ré has a citadel and a town wall, the finest example of the insular reduit. Saint-Vaast-la-Hougue shows the third type of sea tower. Villefranche-de-Conflent is the pragmatic adaptation of a medieval wall in a mountain location with an advanced fort.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

Integrity

In general, the properties presented have sufficient integrity in terms of their representativeness of Vauban's work, notwithstanding the following observations:

ARRAS: The citadel has lost three of its bastioned fronts. Most of the internal military buildings are still those created by Vauban and they are of excellent quality.

BAZOCHES: At present, most of the castle and the

commons are still as Vauban acquired and arranged them. In the island to the west of the castle, added by Vauban, the gallery where his engineers worked had been converted into four rooms, but these were subsequently demolished by the current owner to return the gallery to its original form.

BESANÇON: The bastioned Saint-Pierre Tower was destroyed in 1897, Charmont and Notre-Dame gates around 1894, Arènes Gate in 1933 and Battant Gate in 1956.

In the citadel, the chapel lost its painted ceiling in 1940-1944; some underground passages have been blocked or filled in.

CUSSAC-FORT-MÉDOC: Of the barracks built by Vauban on the fort's terreplein, only vestiges remain at ground level. Documents enabling its identical reconstruction were not presented during the expertise survey, but they are not essential to a good understanding of the fort; it is easy to imagine the barracks presence from the remains. There are no plans to undertake their reconstruction.

LE PALAIS: The citadel's glacis, the construction of which in 1683-85 led to the demolition of Haute-Boulogne village, was unfortunately erased by the construction of the penitentiary, and then in the 20th century by a housing estate. The Grand Quartier Barracks are currently used as a hotel that respects the basic structure and includes original elements, such as the prison cells.

LONGWY: Three of the bastioned fronts have disappeared and the original urban buildings were rebuilt after the two world wars, but respecting the original urban layout and dimensions.

MONT-LOUIS: The current military and civilian installations in the ditches, all reversible, do not detract from the appearance of the fortifications, except at three points:

- A tennis court in the citadel's south ditch, but its removal is planned;
- A car park for visitors in the ditch to the south of the town, which will be removed and replaced by a car park 1 km outside the town;
- A car park for residents in the town's east ditch, considered indispensable at present.

NEUF-BRISACH: Excluding two of the four gates, the fortifications have retained everything, right down to the glacis. The interior of the town was bombed in 1870 and in 1945. A few military and civilian buildings remain some of which date from when the town was created. They are:

- The arsenal, of which only the porch and façade remain;
- Serano, Berckheim and Suzonni barracks;
- Saint-Louis parish church, built between 1731 and 1772 on the place assigned by Vauban and rebuilt after 1945;
- The governor's residence, built in 1772, but planned by Vauban;
- The town hall built prior to 1707.
- The Saint-François powder magazine, rebuilt after 1870, and Sainte-Barbe powder magazine;
- Several officers' houses on the parade ground.

SAINT-MARTIN-DE-RÉ: Three of the citadel's barracks, burnt down in the 1960s, have been rebuilt to the same dimensions.

Authenticity

Generally speaking, the sites proposed for inscription in the series are authentically the work of Vauban, apart from several minor transformations carried out on the fortifications in the 18th and 19th centuries. Each reflects a characteristic part of the French engineer's creations; Le Palais, however, is of far lesser authenticity (mostly later constructions).

The materials, while not always original (constant repairs to the facings over the past three centuries), correspond to what was used initially.

When modifications to the fortifications have been made, in order to adapt them to changes in warfare and armaments, the work involves minor alterations that do not obliterate the original aspects of the structures or buildings. Restorations, when they have been made, respect the original parts; new military buildings reflect an excellent level of integration.

BAZOCHES: Two major elements are post-Vauban: the gate in the castle's east wing and its bridge over the ditch, and the footbath in the commons court. However, these subsequent changes when explained to visitors, in no way undermine the fact that this was definitely Vauban's castle. The furniture, which is a listed historic monument, is not Vauban's, except a part of the siege cuirass. The gardens are a free 20th century recreation.

BRIANÇON: Most of the building was carried out in the 18th century, but on the basis of Vauban's plants which have been almost entirely put into effect.

LE PALAIS: Vauban's contribution is far less at this site than elsewhere: the citadel existed prior to his involvement, as did many of the internal military buildings. It is a mere adaptation of an existing monument, as he did in most of the sites he fortified. He extended the perimeter of the wall by raising the ramparts and straightening the external structures. He only built the arsenal (re-built after 1761) and barracks that were the core of the Grande Quartier Barracks rebuilt in the 18th century, but not in accordance to the standard plan put forward by Vauban.

MONT-DAUPHIN: The 18th century d'Arçon lunette post-dates Vauban, but he had already thought of building a redoubt at this spot.

MONT-LOUIS: The town, the citadel, their fortifications and buildings have retained their original appearance, just as the stronghold was designed by Vauban.

NEUF-BRISACH: Only the town plan remains, the wall updated in places, and the external dimensions of the military and civilian buildings remain.

VILLEFRANCHE-DE-CONFLENT: The town has retained its original appearance over the centuries. In Cova Bastera, the grotto has been arranged with artistic lighting; in places, the authenticity as a work by Vauban might be contested, as the models of the triceratops and tyrannosaurus post-date Vauban while still attracting many tourists.

At Fort Libéria, only the small Neo-Romanesque bell tower, added alongside the chapel in 1928 by the owner, is an apocryphal element; viewed from a distance, it does little to undermine the authentic appearance of the fort and serves as a visual marker to attract visitors.

ICOMOS considers that the citadel of Belle-Île is distinctly less revealing of Vauban's work and that it may serve a dual purpose with Saint-Martin-de-Ré. The typological range would be complete with the Lille

citadel and a defensive flood site in the north, along with a site outside French borders. ICOMOS regrets that Lille and du Quesnoy have not participated.

The inventory of the fortified work of Vauban outside France submitted by the State Party in February 2008 can be used as a basis, and proposes an appropriate selection for a possible extension of the property.

ICOMOS considers that the conditions of integrity and authenticity are on the whole met, but considers that the decision to include the Le Palais citadel rather than another site where Vauban adapted existing fortifications is not relevant.

Comparative analysis

The comparative analysis takes into account fortified properties included in the World Heritage List, noting that within the inscriptions of classical era fortifications already made, the absence of Vauban fortresses is of importance.

As a series of fortified properties forming a defensive ring around France, Vauban's work completes other achievements of a similar type, continuous or discontinuous, such as Hadrian's Wall in the United Kingdom (included in the World Heritage List in 1987), the Great Wall of China (included in the World Heritage List in 1987), the Upper Germania-Raetian *Limes* (included in the World Heritage List in 2005), the Defence Line of Amsterdam (included in the World Heritage List in 1996).

Without constituting a fortified landscape, Vauban's work is indeed a "missing link" in the defensive organisation at the scale of an entire territory for a given period. In the history of the world's fortifications, it is an important historical milestone as witnessed by the majority of publications dealing with the subject, which accord it a leading role.

ICOMOS considers that the comparative analysis justifies consideration of the property for the inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

The complementarity between the sites as well as the typological diversities result in the series as such demonstrating the universal value of Vauban's work.

Via the efficiency of its fortification technique, Vauban's work conveys an aesthetic desire to "create beauty". His rationality and display of power personify the French 17th century spirit, the universality of which is reflected in the exportation of the "French" model abroad. Fortification vocabulary used in the 18th and 19th centuries in Russian, English, German and Turkish derives from words codified by Vauban. His fortification principles inspired several fortresses across the world, through the end of the

19th century: Fortress of SS Peter and Paul in Saint Petersburg (Russia), the English fortresses against Scotland in the 18th century, the Swedish Suomenlinna Fortress built after 1750, Fortress Josefov (Czech Republic) built after 1780, the hexagonal Bac Ninh Fortress (Vietnam) in the first half of the 19th century, and the Goryokaku pentagonal fortress (Japan), built from 1857 to 1864.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (i), (ii), (iv) and (vi).

Criterion (i): Represent a masterpiece of human creative genius

This criterion is justified by the State Party on the grounds that Vauban's work represents a masterpiece of human creative genius. His fortresses are the most rational example of military architecture and provide in this respect an eminent example of a type of construction illustrating a significant period of human history.

ICOMOS considers that Vauban's achievements bear witness to the peak of classical bastioned fortification, typical of Western military architecture of the modern era.

ICOMOS considers that this criterion has been justified.

Criterion (ii): Exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design

This criterion is justified by the State Party on the grounds that Vauban's work, based on the teachings of his predecessors, bears witness to the evolution of military architecture in the 17th century. His reach is universal and his works, which transformed military architecture in Europe, were used as models the world over through to the mid-19th century.

ICOMOS considers that Vauban has played a major role in the history of fortification. The imitation of his standard models of military buildings in Europe and on the American continent, the dissemination in Russian and Turkish of his theoretical thinking and the use of his forms of fortification as a model for fortresses in the Far East, reflect the universality of his work.

ICOMOS considers that this criterion has been justified.

Criterion (iv): Be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history

This criterion is justified by the State Party on the grounds that Vauban's work illustrates a significant period of human history. It is a work of the human mind applied to military strategy, architecture and construction, civil engineering, and social and economic organisation.

ICOMOS considers that this criterion has been justified.

Criterion (vi): Be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria.)

This criterion is justified by the State Party on the grounds that the series of properties illustrates Vauban's thoughts in terms of their design and construction. Throughout his extensive travels, Vauban made observations that prompted him to write memoirs on a variety of topics, relative or not to his functions. His writings underscore his pragmatism and scientific approach to logistical, economic and social questions. His work is a harbinger of the Age of the Enlightenment.

ICOMOS considers that Vauban's work exceeds the sole domain of military architecture, and that other military engineers also had an influence in this geographic space.

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the nominated property meets criteria (i), (ii), and (iv) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

The military presence in Arras, Mont-Louis and partially at La Hougue Fort ensures these properties are maintained. The military activities do not affect the buildings.

The development of tourism activities does not modify the constructions, but sometimes affects the aesthetic quality and may be a source of site pollution (facilities for safety, access – car parks – and those directly related to operations – ticket office, posters, signage, etc.). As all the sites are classified historic monuments, work and tourism development is strictly controlled. In some cases, tourists in fact ensure the monument's survival and conservation.

Other uses (e.g., prison, association premises, restaurants and a teaching institute) may lead to changes to the monuments for the purpose of their use, but all such changes at present are minor and reversible.

Also, for some extended and complex sites like Mont-Dauphin, Mont-Louis and, to a lesser extent, Neuf-Brisach, and Villefranche-de-Conflent, low population density and the corresponding limited resources of the municipality make the monument's management difficult. Nonetheless, subsidies from regional and national authorities, together with the creation of the permanent working group within the Network of Major Vauban Sites, represent a potential source of financial equilibrium.

Impact of climate change

Vegetation, which may affect the maintenance of uncovered structures, is a risk factor. All properties are addressing this problem.

Significant annual climate variations exist at mountain sites and result in frost splitting.

The effect of the marine environment has not been the subject of extensive research. Two studies on Blaye citadel may be of use to the Network.

Depending on its type, man-made atmospheric pollution is a source of various alterations to stone. This process is faster in urban environments than in rural zones. In the absence of any neighbouring industrial activity, this type of pollution at Vauban sites is attributable to vehicular traffic.

A global study would need to be carried out to identify the risks with details, even if the majority of sites are spared this problem.

Risk preparedness

There are no major risks affecting the series of properties.

ICOMOS considers that the main threats to the property are any uncontrolled development of tourism, the interaction between water infiltrations and uncontrolled vegetation and, for those sites in an urban environment, automobile pollution.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The boundaries of the nominated properties include the built areas (Briançon, Camaret, Saint-Vaast-la-Hougue and Villefranche-de-Conflent), and the fortifications' glacis (Arras, Blaye – Cussac-Fort-Médoc and Saint-Martin-de-Ré) or correspond to the boundaries of protected urban sectors (Besançon), or even the municipality boundaries (Mont-Dauphin and Neuf-Brisach), or listed site (Mont-Louis). In Longwy, the boundaries include the remains of the hornwork, the land on which it stood having been urbanised, and is bounded to the north and west by those of Vauban's urbanisation plan with the position of a bastion that has since disappeared.

Generally, the buffer zones of each property take into account the requirements of the external perception of the property and, in some cases (mountain and sea), extend to a sufficient distance to ensure their effective protection. They correspond, at a minimum, to the protection perimeter of the surrounds of historic monuments.

ICOMOS considers that the boundaries of the core and buffer zone of the nominated properties are adequate.

Ownership

The fourteen properties are owned, sometimes jointly, by the municipalities in which they are located (Besançon, Blaye, Cussac-fort-Médoc, Briançon, Camaret-sur-Mer, Longwy, Mont-Dauphin, Mont-Louis, Neuf-Brisach, Saint-Martin-de-Ré and Villefranche-de-Conflent), by the Ministry of Defence (Arras and Mont-Louis citadels, Les Trois Têtes and Randouillet forts in Briançon, six buildings in Mont-Dauphin, La Hougue Fort), the Ministry of Justice (Saint-Martin-de-Ré citadel), Ministry of Town Planning and Housing (Rivotte bastioned tower in Besançon), Ministry of Culture and Communication (Rochambeau fortifications and barracks in Mont-Dauphin), the General Council of Doubs (Griffon Fort and part of the Besançon town wall), the Doubs Department Development (Saint-Paul Mill in Besançon), the Department of Coastal Conservation (Tatihou Island), Navigable Waterways of France (Bregille Tower in Besançon) and private owners (Château de Bazoches, Pâté Fort in Blaye, Le Palais citadel, Fort Libéria in Villefranche-de-Conflent and three guardrooms in Besançon).

Protection

Legal protection

The protection of the properties is ensured by:

- Classification or listing as a Historic Monument and the legal protection zone of 500 meters around the Monument;
- The fact that they are included in a Plan d'Occupation des Sols (Zoning Map) or a Plan Local d'Urbanisme (Local Plan);
- The fact that they are surrounded by a buffer zone, an Architectural, Urban and Landscape Heritage Protection Zone, (ZPPAUP) and/or a Natural Zone of Ecological, Wildlife and Flora Interest (ZNIEFF).

In addition, it should be noted:

BAZOCHE: A 331-hectare buffer zone is proposed for the world heritage listing. Further, the 500 metres and buffer zone are now entirely within the boundaries of the Morvan Natural Regional Park. Consequently, the castle's environs benefit from a triple protection. Up to a considerable distance from the castle (5 km), no construction undermines the features of the agricultural landscape. Only one white silo near Château-Vauban (south of the Château de Bazoches) in a buffer zone should preferably be painted a dark colour, for example, dark green or black.

BESANÇON: A multi-year management programme is drawn up by the town (Municipal Council Decision of 14 June 2007). It includes:

- The harmonisation and extension of protection under the Historic Monuments of the Vauban fortifications;
- The modification and extension of the buffer zone, as well as the creation of an Architectural, Urban and Landscape Heritage Protection Zone (trans-municipal ZPPAUP) extending as far as the crests of the surrounding hills, both on the eastern and western sides

of the town; and finally the creation of a buffer zone supervisory committee.

CUSSAC-FORT-MEDOC: The multi-year action programme notably includes the extension of the protection system to include an Architectural, Urban and Landscape Heritage Protection Zone (ZPPAUP), improvement to the buffer zone crossing the Gironde and including Blaye citadel, Pâté Island with Fort Pâté, the southern end of Île Nouvelle and Fort Médoc, thereby protecting and enhancing the “lock” aspect over the estuary as designed by Vauban.

CAMARET-SUR-MER: The buffer zone will be improved through the preparation for an Architectural, Urban and Landscape Heritage Protection Zone (ZPPAUP).

LE PALAIS: Given the link between the citadel, the town and the port of Le Palais, and the link between the town wall built in the 19th century, but already included by Vauban in his initial plan, it is recommended that these various elements be included in an Architectural, Urban and Landscape Heritage Protection Zone (ZPPAUP) in the years ahead.

LONGWY: An Architectural, Urban and Landscape Heritage Protection Zone (ZPPAUP) is currently being compiled for the municipality’s territory. ICOMOS recommends its boundaries be set at the stronghold’s perimeter and that it incorporate the land of the hornwork (destroyed in 1966), along with the fortification outworks on the northwest side.

MONT-LOUIS: Mont-Louis Citadel is not covered by either a Plan d’Occupation des Sols (Zoning Map) or a Plan Local d’Urbanisme (Local Plan); as the entire citadel is classified as a Historic Monument and provides no further room for any new construction, it was not considered necessary to draw up any such map or plan.

SAINT-MARTIN-DE-RÉ: The Plan Local d’Urbanisme (Local Plan) stipulates in detail the appearance of the old buildings and houses (for example, the colours of shutters, lanterns and roofs).

Effectiveness of protection measures

It would seem that the existing protection measures, and those under development, provide a good level of protection for the nominated properties.

ICOMOS considers that the legal protection in place is adequate.

Conservation

Inventories, archives, research

From the outset, the high quality of the inscription submission by the State Party should be noted, along with its excellent scientific backing. A critical inventory of the 160 Vauban sites is given as a preliminary, enabling a coherent selection.

All the sites have been the subject of scientific study and older and above all recent monographs, with the exception of the Arras citadel. The commemorative tricentennial anniversary of Vauban’s death was an opportunity for symposia where new research on a variety of aspects of his work (new town planning, an architectural analysis of Bazoches, etc.) was presented.

The elements of the properties submitted for inscription are listed for a variety of reasons.

Present state of conservation

The various fortified structures, glacis and military buildings are generally in a good state of conservation and have often undergone good restoration. Their maintenance is overall satisfactory.

The following should also be noted:

ARRAS: The right wing of the King’s lieutenant’s quarters, destroyed by fire, was rebuilt in 1994 using the same materials and respecting the same dimensions used for the existing buildings. The canteen building is in poor state and threatens to fall into ruin. Restoration is required.

Unfortunately, the ramparts are covered by overly dense plant cover preventing any overview. ICOMOS recommends working on this landscape aspect of the citadel’s surrounds in order to create more transparent plant cover.

BAZOCHEs: Only the roofs of the tower, keep and one third of the commons still need to be restored.

BESANÇON: Since its purchase by the city in 1959, the citadel has undergone extensive restoration work. At this stage, ICOMOS recommends managing the citadel from a consolidation rather than a restoration point of view.

Fort Griffon is in a good state of conservation despite the somewhat aggressive urbanisation of the town at this point.

BLAYE: The moats and glacis are well maintained and free of construction, trees and shrubs, which contribute strongly to the perception of this work by Vauban as soon as it is approached.

Significant erosion of the soft stone rock along the bank of the Gironde is evident. The citadel walls, built on this rock, are therefore gradually being deprived of their footing. Work on stabilising and reinforcing the rock has begun. At present, measures to prevent the collapse of the walls above the most highly eroded sections of the rock have already been taken.

The state of the Château des Rudel towers requires they be restored, already underway for one of them; the restoration of the other is under preparation. Restoration work is also underway in the underground sections.

In the upper town, the restoration of the Minimes Cloister is in progress; that of the cloister chapel is completed.

CUSSAC-FORT-MÉDOC: In certain places, the profile of the earthen structures of Fort Médoc (firing steps) could be improved; the north bastions and curtain are covered with trees, making their form less identifiable than on the other fronts.

The guardroom over the Gironde is in a slightly poorer state. The bakery is undergoing restoration. Efforts by the “Friends of Fort Médoc” have and remain of considerable value.

The surrounds of Fort Pâté were cleared in 2005-2006, improving its visibility from both banks of the Gironde. The fort is entirely conserved, although the exterior of the wall is somewhat weatherworn. Ivy, plants and some bushes are growing in it. On the terrace, the main building has suffered somewhat from vandalism.

BRIANÇON: Several small sections of wall have fallen due to frost splitting. Sections of the bastion and curtain faces have been restored or are under restoration, by

improving the stormwater evacuation system and respecting the original differences in the stone form and format. The glacis is highly evocative for having maintained its barem state. In 1999, the municipal council decided to demolish a small 19th century building on the south front and create a terrace-lookout. The demolition was halted by the State Architect (Architecte des Bâtiments de France), to make an archaeological study of the original form of the firing step and the thickness of the rampart wall.

Fort des Salettes is in excellent condition because of the work by the young volunteers of the Club du Vieux Manoir, among others.

The three large barracks, the most visible components of Fort du Randouillet, are in a very poor state since the military abandoned them. A multi-year salvage and restoration programme is planned for 2009–2013.

Restoration work is in progress at Fort Dauphin, carried out by the municipality with the support of the Club du Vieux Manoir.

The exteriors of the Y communication and the water storage tank are in perfect condition; the interior is used as a kennel, the facilities (cages) of which are temporary.

CAMARET-SUR-MER: In December 2002, the municipal council undertook a multi-year restoration work programme. The restoration of the tower exterior was the subject of an extensive study of the composition and specific colour of the crushed pink brick render.

LE PALAIS: The citadel has undergone detailed and exemplary restoration in terms of both the infrastructure and the fortifications. This work is not yet complete. Restoration of the outworks is scheduled. Restoration of the earthen structures of Saint-Louis bastion is underway. Unfortunately, the glacis was removed by the construction of the penitentiary and then in the 20th century by a housing estate.

The Grand-Quartier barracks are now a luxury hotel.

LONGWY: Several public buildings have been put to good new use such as the siege well spared by the bombs, now the Tourist Bureau, the military bakery or the Storehouse (1753) with a water reservoir, now the Municipal Museum (enamel museum) and the two guardrooms of the France Gate, now the “Carré Vauban”, a contemporary art gallery. A shooting club uses the bastion’s underground structures.

The ramparts are undergoing restoration. The work will take several years and is difficult, given the poorer quality of the original construction (at times poor quality stone, shallow and poorly bonded facing).

The France Gate drawbridge mechanism still works. The ravelin guardhouse gate bridge is still awaiting restoration.

MONT-DAUPHIN: Considerable care is taken with the original composition of the mortar used in the ongoing restoration of the walls.

The exterior of the barracks, now used by the town hall, as workshops, apartments and youth accommodation, is intact. The Rochambeau Barracks are covered.

The arsenal and a powder magazine are now used as a museum.

The streets have regained their original paving. The fountain has been restored and repositioned to its original location off the street axis.

The stronghold surrounds are free of construction and cleared of parasitic vegetation.

MONT-LOUIS: For all the components of this monument ensemble, vast maintenance, consolidation

and restoration operations were carried out between 1997 and 2007; a few, in the north section of the citadel fortifications, are ongoing.

NEUF-BRISACH: The vegetation is more or less under control. Colmar Gate is awaiting restoration of its interior, but discussions are ongoing as to its future use; the upper level is currently used as a dwelling.

The area in front of Belfort Gate is a fine example of a successful compromise between vegetation and visibility. The vegetation is transparent making it possible to view the entire combat wall.

SAINT-MARTIN-DE-RÉ: On the sea side, the town walls are in places very damaged, restoration work is planned.

The military hospital is undergoing restoration.

SAINT-VAAST-LA-HOUGUE: On Tathou Island, only ground level vestiges of the barracks remain. The state of conservation of the towers is almost perfect, despite a somewhat aggressive climate. In La Hougue Tower, the hooks to hold the cannons in place are still in place.

VILLEFRANCHE-DE-CONFLENT: The ramparts and the gates are in good condition as are the frames and slate roofs of the wall walk, all having been carefully restored. The technical components (chains, pulleys and counterweights) of the drawbridge (the deck of which has not been conserved) are still visible.

In Cova Bastara, the casemate is in good condition, well arranged and presented to the public. The exterior with its cannon embrasures is hidden by overly abundant vegetation.

Active conservation measures

At present, most of the conservation measures are carried out locally, as part of the work on Historic Monuments.

ARRAS: Since 2000, permanent works have been ongoing for the surround in order to restore the facing and the base course of the curtain to the right of Porte Royale gate as well as the west front. It involves insertion work. The material is supplied by the Ministry of Defence.

BESANÇON: The works programme for the Vauban citadel and the fortifications in Besançon for the years 2007-2013, for a total of 9.9 million euros, is broken down between the State, the Regional Council of Franche-Comté, the Doubs General Council, the Community of the Greater Besançon Agglomeration and the city of Besançon. In the first years, it is planned to restore/consolidate the ravelin of the Saint-Étienne Front and the arsenal (restoration of the roofing) at the citadel.

BLAYE and CUSSAC-FORT-MÉDOC: A vast programme of works spanning several years has been drawn up, including, among others:

- Restoration work on the citadel and the glacis (already partially completed and ongoing);
- Maintenance of the citadel heritage;
- Vegetation clearance on the ramparts of Fort Pâté (already partially completed).

BRIANÇON: The well in the centre of the square will be rebuilt. The municipality wants to remove the covered terrace of a restaurant that has encroached on the square.

CAMARET-SUR-MER: The battery space and the scarp and counterscarp walls, the guardroom and drawbridge are to be restored in the coming years.

LONGWY: The Le Bourg bastion’s basement, close to the other military buildings, is currently the subject of an archaeological study and is due to house the municipal

museum.

Despite annual shrub clearing, the abundant vegetation poses problems both for visibility and the proper conservation of the curtain surrounds. A plant clearance project is being prepared jointly with the ecological services.

NEUF-BRISACH: In 1987, the city of Neuf-Brisach instituted a multi-year programme to salvage and maintain the moats and ramparts. Maintenance work is the responsibility of the Neuf-Brisach town authorities, but is financed by the State (40%), the General Council (25%) and the city (35%).

SAINT-MARTIN-DE-RÉ: The restoration of the east jetty head of the citadel port is under examination.

It is planned to move the water treatment plant from the citadel's east moat.

ICOMOS considers that the current conservation and measures implemented are good.

Management

Management structures and processes, including traditional management processes

To ensure coordination between towns and the properties submitted for inscription, to promote their management and cultural and sustainable development, a permanent association, called Network of Major Vauban Sites, was established on 30 March 2005. Its articles were modified on 4 April 2007; the most significant change was the association's aim, originally described as, "[...] of the major Vauban sites" but has been changed to, "[...] of Vauban's Work". The association has had a management unit since September.

Policy framework: management plans and arrangements, including visitor management and presentation

In general, ICOMOS noted, at all sites visited, through interviews and by studying local documents made available to the experts, strong willingness and significant efforts by the municipalities concerned to conserve, restore and maintain Vauban's works within their territory, and to implement or improve management plans, sustainable development and the Architectural, Urban and Landscape Heritage Protection Zones (ZPPAUP). This willingness and these efforts are supported by the communities of the surrounding municipalities, by the department, region and State.

The global management plan was presented by the State Party. At the local level, the various aspects are coordinated by the permanent secretariat of the Network of Major Vauban Sites. These plans meet the requirements of the World Heritage Convention and they guarantee the long-term viability of the exceptional universal value of the properties submitted for inscription.

The complementary documentation supplied by the State Party about the management of the property confirms the dynamism generated by the Network of Major Vauban Sites.

Additionally, the following should be noted:

BESANÇON: The city wants to enhance the bastioned towers with cultural activities.

Rivotte Tower is owned by the Ministry of Town Planning (managed by the Navigable Waterways Department). Negotiations are underway for a long-term lease.

As part of the conversion of the former Besançon port, located between the Bregille and Rivotte bastioned towers, the city plans to create an arts and cultural centre. The architectural project by architect Kengo Kuma was selected on 4 July 2007.

BLAYE and CUSSAC-FORT-MÉDOC: A master plan for public and landscaped spaces in the citadel is currently being drawn up.

Fort Pâté is privately owned, but the Gironde Council has taken steps (a right of resumption) to enable the Gironde Canton to buy and restore it if need be.

BLAYE: Two construction projects are located within the 500-metre buffer zone: one of the buildings houses a theatre and other facilities for cultural activities in a part of the public garden alongside the existing buildings and at the same scale; seen from the citadel, it will therefore be hidden by the park trees. The other is a small building on the port, used for tourism and by the harbour master; it is small, low, and of high-quality modern architecture which does not detract from the view over the citadel.

BRIANÇON: The vast management, conservation and sustainable development plan for the Vauban fortifications in Briançon was unanimously approved by the Municipal Council on 9 July 2007.

CAMARET-SUR-MER: With the Vauban Tower becoming part of the Network, the municipality has been prompted to carry out a landscape study of the Sillon de Camaret in order to define a development strategy the aims of which are to improve the site's aesthetic quality, access and enhancement of the protected monuments.

LONGWY: It is important to emphasise the social and cultural importance of the site for the development of the town of Longwy. The municipality recently decided to make a clean break with its past as a metal industry centre. The project for the stronghold is one of the cornerstones of this redevelopment.

MONT-LOUIS: The citadel, occupied by the military, is open to the public for guided tours run by civilians.

The responsibilities of the Catalan Pyrenees Natural Regional Park (PNR) cover the following areas: tourism, cultural heritage, UNESCO and sourcing European funding. The PNR manages the Mont-Louis and Villefranche-de-Conflent joint support committee for the proposal for World Heritage inscription.

SAINT-MARTIN-DE-RÉ: The interior of the citadel used as a prison is not open to the public, but its ramparts can be visited outside.

SAINT-VAAST-LA-HOUGUE: The general council recently ordered a heritage and ecological study of the management of the Tatihou fortified farm. The report recommends improved visibility of the 18th and 19th century elements and greater biodiversity.

The La Hougue site is managed by the Ministry of Defence (Navy). The tower is not open to the public. Visits are organised by the municipal tourist bureau.

Under the terms of an agreement, the French Navy and municipal services of Saint-Vaast-La Hougue maintain the wall walks open to the public. The general council recently began discussions with the French Navy

regarding the island's management and the tower's opening to the public. The tower will be made accessible via the Redan and Porte aux Dames gates (1794).

The municipality of Saint-Vaast-La-Hougue would like to develop consistency and complementarity between the two towers by improving the site's landscaping and ensuring a balance with economic development. To this end, they have launched an Architectural, Urban and Landscape Heritage Protection Zone (ZPPAUP) study.

VILLEFRANCHE-DE-CONFLENT: An Architectural, Urban and Landscape Heritage Protection Zone (ZPPAUP) is currently under examination.

After the expertise visit to Fort Libéria, its owner indicated the intention to join the Network of Major Vauban Sites.

Involvement of local communities

It was generally noted, on site and on seeing the many posters and brochures in hotels, restaurants and shops, that the local population supports the proposal for their site's inscription, and they are proud of this fact. This heritage is fully integrated at the local level.

Local historical associations, based around the fortifications or not, exist in almost all the properties, with close interest in their fortified heritage; they are actively involved in conservation and enhancement.

Each property has hosted one or more cultural and tourist events within the context of the tri-centenary of Vauban's death, widely attended by the local population.

Resources, including staffing levels, expertise and training

The Network of Major Vauban Sites association has two full-time employees.

At the properties:

ARRAS: 20 people for the infrastructure maintenance.

BAZOCHES: The castle and the domain, open to the public, are managed as a separate family company that employs nine people full-time; during the tourist season, an additional 5 five people are employed.

BESANÇON: The three citadel museums have 71 employees under a head curator. The semi-public company responsible for the site's management employs 29 people full-time and 41 seasonal workers.

Additionally, the town's technical services carry out maintenance and restoration work as required. The town's heritage department has six employees and six guides are employed as required.

Maintenance is carried out when needed by a vocational integration association.

BLAYE: A municipal workshop employing three people and two youth employees. Town technical services (21 people allocated to provide approximately 20,000 person-hours a year). Tourist bureau: 3 employees.

BRIANÇON: 2 people, 24 seasonal workers, and 16 employees in the tourist bureau.

LE PALAIS: The citadel, open to the public, is managed as a private company. Five full-time staff, 2 seasonal workers, 4 maintenance staff.

LONGWY: Five full-time employees, 1 temporary employee.

MONT-DAUPHIN: Seven full-time and two part-time employees; in summer, temporary staff is recruited.

MONT-LOUIS: Seven people employed by the town. Association members provide maintenance services for the fortifications several days a week.

NEUF-BRISACH: The town employs two people for maintenance, and two others on renewable fixed-term contracts.

The Forestry Department employs four people for scrub clearing.

The Rhine Banks Tourist Bureau has four employees and a temporary employee in summer.

SAINT-MARTIN-DE-RÉ: For maintenance, the town has access to six people providing 3,000 person-hours a year. Associations help with scrub clearing.

A vocational integration project provides maintenance for the ramparts.

The Heritage Department and Tourist Bureau have six employees and three seasonal workers.

SAINT-VAAST-LA-HOUGUE: The maritime museum has 26 employees. Fort de la Hougue has a manager-supervisor and the signal station has four employees.

The municipal services maintain the surrounds.

VILLEFRANCHE-DE-CONFLENT: The municipality employs nine people full-time and temporary employees in a heritage and environment initiation centre, the tourist bureau and technical services.

The fort has approximately six people, managed by long-term leaseholders.

Cova Bastera, privately owned, has one employee.

Each property therefore has a permanent team of varying size.

It is essential to boost contact between the properties through the Network of Major Vauban Sites to exchange experience about maintenance and restoration as well as cultural activities and training. The network that has been set in place will enable the sound development of the properties.

ICOMOS considers that special attention is needed for the overall coordination of the ensemble of properties, and to developing joint actions, notably in terms of maintenance and restoration practices, as well as the training of guides, in particular.

ICOMOS considers that the management system for the property is adequate and approves the management plan. Furthermore, ICOMOS recommends developing actions within the Network of Major Vauban Sites.

6. MONITORING

To date, the assessment of the state of conservation of the properties does not follow any pre-established method. The monitoring is under the charge of the institutions responsible for historic monuments, the Heritage Delegation of the Defence Department and, for environmental issues, the Ministry for the Ecology and Sustainable Development.

Furthermore, local associations participate in specific surveillance operations. At the national level, the Vauban Association participates in this role.

The properties have undertaken within the management plan to implement a periodical monitoring system.

ICOMOS considers that the monitoring, sufficient at the level of each property, should be extended to include periodic coordinated operations, for example within the Network of Major Vauban Sites.

7. CONCLUSIONS

Sébastien Le Prestre de Vauban (1633-1707) is the most famous military engineer of the 17th century, and even of the modern era. Employed by Louis XIV, he worked on almost 160 strongholds and forts in France but also in territories that are today part of Germany, Belgium, Luxembourg, Italy and, indirectly, Canada, between 1657 and 1707, the years covered by his activity as a fortifier. Without having disseminated his theoretical thinking, he was used as a model in 18th century France, and across Europe where his treatise on the attack of fortified strongholds was published through to the 19th century including in Russian and Turkish. His influence is evident in the so-called classical bastioned fortification in use up until 1850, in countries and regions as distant as Vietnam and South America.

His work is also remarkably illustrated by the series of hand-drawn plans conserved by the Ministry of Defence's Historical Service and above all the collection of relief plans split between the Hôtel des Invalides in Paris and the Musée des Beaux-Arts in Lille, which is remarkable and unique of its kind.

ICOMOS points out that the Le Palais (Belle-Île citadel) site is the least revealing of Vauban's work, his having been only minimally involved in the monument's construction and transformation. Furthermore, the hotel activity today seems to take precedence and would use the heritage value as a selling point. ICOMOS recommends deleting this property from the list.

Recommendations with respect to inscription

ICOMOS recommends that Vauban's work, with the exception of Le Palais, France, be inscribed on the World Heritage List on the basis of *criteria (i), (ii), and (iv)*.

Recommended statement of Outstanding Universal Value

Criterion (i): Vauban's work bears witness to the peak of classic bastioned fortification, typical of western military architecture of modern times.

Criterion (ii): Vauban played a major role in the history of fortification. The imitation of his standard-models of military buildings in Europe and on the American continent, the dissemination in Russian and Turkish of his theoretical thinking along with the use of the forms of his fortification as a model for fortresses in the Far East, bear witness to the universality of his work.

Criterion (iv): Vauban's work illustrates a significant period of human history. It is a work of the mind applied to military strategy, architecture and construction, civil engineering, and economic and social organisation.

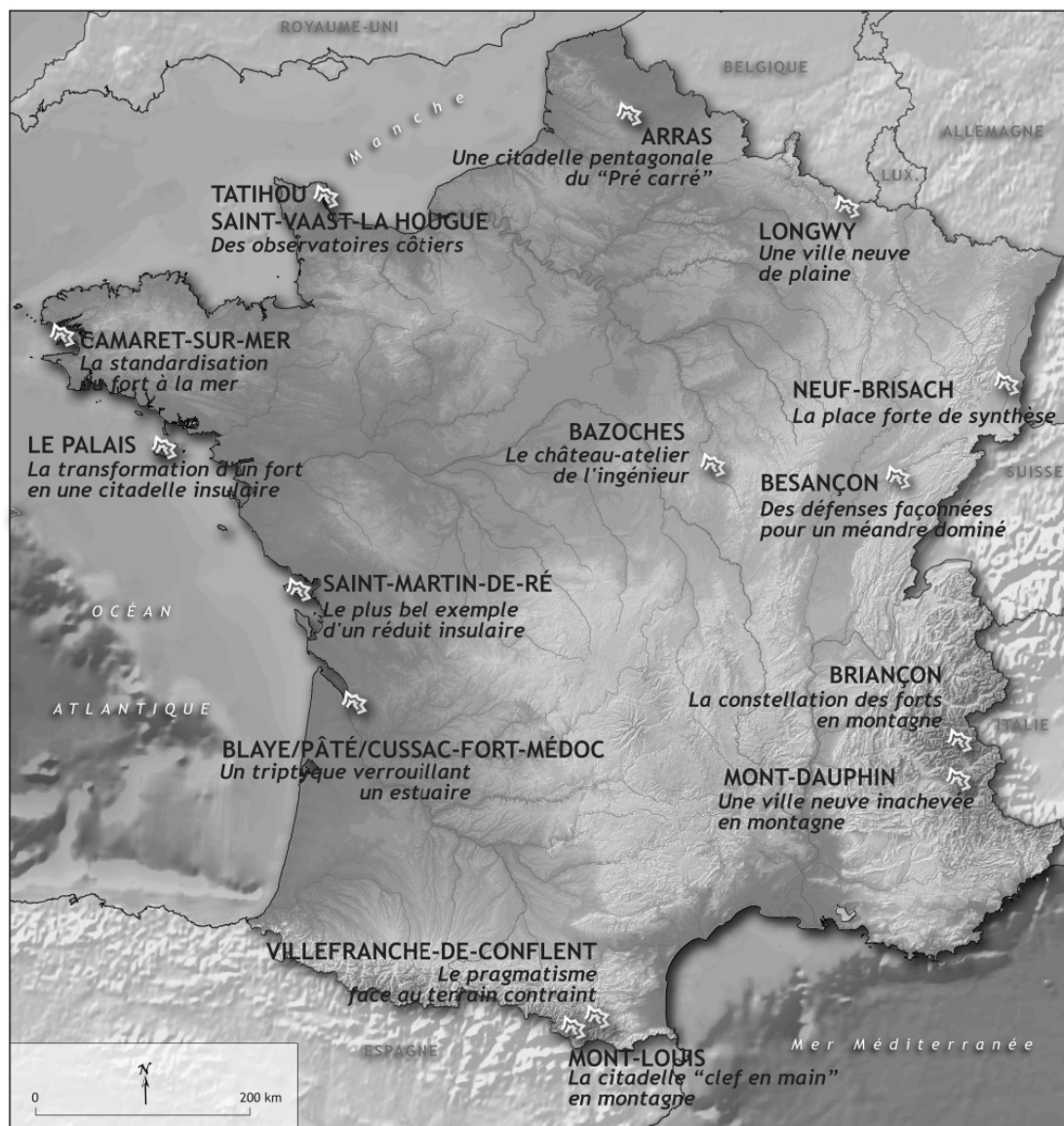
Thirteen of the fourteen proposed sites present guarantees of integrity and authenticity, and reflect the various facets of Vauban's work. Their legal protection is satisfactory; the administration by the State and the local authorities provides satisfactory guarantees and responses regarding the natural and tourism risks involved. Pooling experience in the areas of restoration and enhancement of the properties within the Network of Major Vauban Sites has already begun.

Furthermore, ICOMOS recommends that the State Party:

- Develop collaboration between the properties notably through the Network of Major Vauban Sites, by exchanging best practices in the areas of maintenance, restoration, use and conservation.

- Consider the possibility of extending the property to include sites such as:

- The Lille citadel, considered as the most representative of this type;
- A stronghold fully reflecting the reorganisation of an existing fortification and the use of water for defence, such as Le Quesnoy;
- A site outside France.



Map showing the location of the nominated properties



Citadel of Arras



Bazoche castle



Citadel of Besançon



Neuf-Brisach



Tower of the Hougue



Villefranche-de-Conflent

Housing estates in Berlin (Germany)

No 1230

Official name as proposed by the State Party: Housing estates in the Berlin Modern Style

Location: Berlin, Germany

Brief description:

The serial nomination includes six housing ensembles constructed between 1913 and 1933 in Berlin. The properties, most of them designed with the participation of the architect Bruno Taut, testify the development of social housing from the garden city model to the functional approach that characterised the modern movement in architecture and urbanism. The properties also testify to the combination of urbanism, architecture and landscape design and the extensive use of colour. These ensembles provided, on a large scale, healthy, hygienic and humane living conditions for low income groups and demonstrated democratic housing development.

Category of property:

In terms of Article 1 of the 1972 World Heritage Convention, this is a serial nomination of six *groups of buildings*.

1. BASIC DATA

Included in the Tentative List: 20 September 1999

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 24 January 2007

Background: It is a new nomination.

Consultations: ICOMOS consulted its Scientific International Committee on 20th Century Heritage and DOCOMOMO.

Literature consulted (selection):

Benevolo L., *Storia dell'architettura moderna*, Bari, 1960.

Curtis W., *Modern architecture since 1900*, London, 1982.

Frampton K., *Modern architecture. A critical history*. London, 1992.

Hilbersheimer L., *Berliner Architektur der 20er Jahre*, Mainz, 1967.

Pehnt W., *Deutsche Architektur seit 1900*. München, 2005.

Technical Evaluation Mission: 19 – 22 October 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 11 December 2007 on the following issues:

- The meaning of the term “Berlin Modern Style”;

- The rationale behind the selection of the six nominated properties from among the Housing Estates dating from the 1910s and 1920s still existing in the city;

- Extension of the comparative analysis to other relevant German and European Housing Ensembles, pointing out similarities and differences. This should include an analysis of the Berlin Housing Estates in relation to later housing developments in Europe and other continents;

- The review of the proposed buffer zones in Gartenstadt Falkenberg and Weisse Stadt.

On 22 February 2008, ICOMOS received additional information from the State Party in reply to the issues raised. The additional information provided is analysed in the corresponding sections of this report.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

This is a serial nomination that includes six properties, each one a housing ensemble located in Berlin and constructed between 1913 and 1934. All these estates are based on a holistic settlement ground plan, which reflects the respective model of housing reform of each developer. The idea was to create housing for all income levels, of equal standard and varying size, with dedicated bathrooms and kitchens and generous loggias and balconies, which faced the sun. This intention was complemented by the desire to find a modern architecture to reflect the ground plan structure, treat front and rear facades without hierarchy and to embed all this in communal functional green spaces. In fact, the green spaces are very important in creating a friendly impression; the developers not only aimed at creating a new social and spatial order; they also wanted to create beautiful facilities and make the inhabitants of these areas happy.

The nominated properties were selected as landmarks of the evolution of housing solutions over the first decades of the 20th century. The following paragraphs summarize the main features of each property.

- Gartenstadt Falkenberg

The nominated property covers a surface area of 4.4 ha. Built to the design of Bruno Taut, the housing estate was erected in two phases. The houses form open groups around two residential streets. The estate has 34 residential units: 23 single-family terraced houses in several groups, 8 multiple dwellings, 2 semi-detached houses and one single family house. Two separate villa-like houses frame the narrow access road to the courtyard. At Akazienhof, groups of row houses of varying design face one another. On the eastern side there are two double-storied groups of houses with a total of ten units arranged in pairs. Their

paired entrances are framed by white painted pergolas. The spatial impression is determined by the subtle asymmetry of the composition. The prevailing colours are unusual - brownish red and ultramarine blue (Taut blue). The sequence of the colours in the house units expresses the compositional principles of sequencing and mirroring and stresses the harmonic asymmetry of the place - white for the tripartite house at the head, yellow and brown for the double-storied houses and green, yellow, blue and red alternating for the rows and pairs.

The second phase, built in 1914-1915, includes twelve unified groups of houses. The street is designed as a defile, having along both sides landscaped slopes with multiple terraces formed by walls, stairs and low plants that constitute the front gardens of the rows of houses which are set back from the road. All house types have in common individual colouring and the same architectural details - lively plaster in cross-wise application, red gable roofs made of single-lap crown tiles with the same pitch, high rectangular transom windows, white painted chimneys and wooden elements (shutters, pergolas and trellises). Each apartment has a garden, varying from 135 to 600 m², originally meant for growing part of the inhabitant's food. Green alleyways serve the gardens, with small, standardised stables for breeding small animals. Taut's garden town concept in the second development phase integrates the front gardens of the single-family houses with the road space. The proposed buffer zone, revised in February 2008 on request of ICOMOS, covers the adjacent areas, with a surface of 31.2 ha.

- Siedlung Schillerpark

The nominated property has a surface area of 4.6 ha. It was built between 1924 and 1930 to designs by Bruno Taut. The housing estate is separated from the immediate residential quarters as if it were an autonomous block in the city network. The two blocks from the first two development phases, erected between 1924 and 1928, demonstrate the novel urban development and residential concept most clearly. Without following a precise block alignment, Taut places three-storey ribbon buildings with East-West and North-South orientation around quiet garden courts so that they appear as open block boundary buildings. The large garden courts are made publicly accessible, by providing passages at the extreme ends of the ribbons. It is the first test for Taut's principle of "outdoor living space" in a multi-storied environment. Even the Schillerpark evolved as one of the main entrances to the park and, along Oxforder Strasse, Taut created a wide green corridor with a double row of trees which crosses the housing estate to connect the park with semi-public green spaces and the church-yard in the Northeast.

The row buildings display an unusual plastic and contrasting style with their many projections and insets and an alternation between loggias and balconies developed consistently from the functional design orientated towards the sun. The architecture with its red brick walls, the flat roofs and the plastic shapes of the façades with loggias and balconies particularly reflects the Amsterdam school with its traditional, strong brick buildings. The second development phase, completed in 1928, consists of semi-detached houses with paired loggias. Subsequent development phases reflect simplified designs, in part as the result of growing economic restrictions. To preserve a

coherent overall appearance, Taut continued using dark red bricks for façades in the third phase (1929-30) but he stopped using plaster structures and distinguished jamb zones. Hans Hofmann designed a new development phase in 1954, in harmony with Taut's concept on the same high level of design using the architectural style of the 50s. Two enclosed courtyards reflect particular attention to the garden design. Since the flats are orientated towards the sun, the staircases, loggias and balconies face the street or yard. The proposed buffer zone covers a surrounding area of 31.9 ha.

- Grossiedlung Britz (Hufeisensiedlung)

The nominated property occupies 37.1 ha. It was erected on the land of the former manor of Britz in six phases from 1925 until 1930 and comprises 1963 housing units designed by Bruno Taut and Martin Wagner. Taut responded to the topography and natural space. He integrated garden town elements, like small houses and tenants' gardens, as well as common functional green spaces among houses of the 20s, creating a completely novel housing estate landscape. The integration of architecture and topography appears most clearly in the symbol of the housing estate - the horseshoe. Taut created a 350 m long three-storey horseshoe-shaped row of buildings around a depression with a pond at its centre. The row consists of 25 houses of the same type and forms a large common green space. To the west there is another symbolic spatial arrangement, a diamond shaped courtyard surrounded by rows of single-family houses. Both shapes share an axis and together they form the central motifs of the first two development phases. The uniform use of white and blue in the housing units along the horseshoe stresses their proximity. For the surrounding single-family row houses, however, Taut did not use a uniform colour for each block. On three sides, three-storey flat-roofed blocks of flats were erected like screens or a town wall around the row of houses with their steep-pitched roofs and gardens. The Red Front consists of two long rows of thirty equal three-storied housing units whose tower-like projecting staircases recall military architecture. The head buildings of the horseshoe with brilliant white facades interrupt the "Red front". Here, it is flanked by community buildings.

Development phases three through five are exclusively multiple-storied dwellings built in 1927-1929. Taut used balconies in colours, which differ from those of façades, and are paired or arranged in bands. Taut had less space for building the last development phase in 1929/30; he arranged row houses and multi-storied blocks of flats in two lots of seven parallel ribbons along Gielower Strasse.

In an exemplary way, Taut's design took into consideration the interaction of housing estate structure, architecture and private as well as public green spaces. Each flat has a loggia or balcony and all of these face the gardens and connect outdoor and indoor spaces. The single-family houses have adjacent gardens over their entire width and garden bands 40 to 60 meters wide separate the rows of houses. Even the road spaces are designed as residential streets. The green space in the centre of the horseshoe shaped row of houses is subdivided into a public area in the middle and private tenants' gardens in front of the building. The proposed buffer zone surrounding the nominated property is 73.1 ha.

- Wohnstadt Carl Legien

The nominated property occupies 8.4 ha. The estate with its four- to five-storied houses was built between 1928 and 1930 and designed by the company's chief architect Bruno Taut, who cooperated in this case with Franz Hillinger. Their task was to overcome high property prices by setting the buildings as densely as for a city centre, while fulfilling modern mass residential development requirements in terms of social conditions and urban hygiene. The task could only be met by focussing on multi-storied buildings. Taut combined rows of houses, blocks and green spaces to create a novel semi-public space structure. The yards were covered with wide lawns, bushes and trees. They form a sequence of generous, mutually linked housing estate spaces. Despite its location near the city centre, the estate had its own infrastructure with two original laundries and a central heating plant. These are located on the eastern side of the housing estate. Now they are either disused or are used for other purposes.

The wide carpet-like lawns dominate the garden architecture of the entire estate; only a small number of solitary trees are planted in these areas. The paths through the green areas in the courtyards run parallel to the buildings and narrow bands of low bushes separate them from the façades. The paths connect the entrances to the basements, located on the yard-side, with the usual central waste-bin sheds. The proposed buffer zone covers a surrounding area of 25.5 ha.

- Weisse Stadt

The nominated property occupies an area of 14.3 ha. This housing project was built between 1929 and 1931, under the leadership of Martin Wagner by a working group of architects Otto Rudolf Salvisberg, Bruno Ahrends and Wilhelm Büning. The master plan and the design of the houses and flats are rational and economical. The housing estate has been subdivided into three parts by the three architects. All three sections share an open internal structure of block buildings and rows of houses with interconnected green spaces.

The houses designed by Ahrends in long uninterrupted rows follow the bend of Arosen Allee and the parallel Romshorner Weg. Ahrends gave his buildings individuality by the staircase windows and entrance doors which, by their expressionist brick frames, stand out impressively from cool plain white façades. The loggias face the yards and their glass forms add plasticity to the façades. Rows of houses dominate the section designed by Wilhelm Büning. They form the outer ring of the fan between Arosen Allee and Emmentaler Strasse. The trapezoid areas between them are green spaces. These open towards the tree filled Schillering at their narrow end. In the North, the bridge house by Otto Rudolf Salvisberg crosses Arosen Allee and closes the southern section of the housing estate while at the same time opening up the northern section, which was designed by the same architect. Behind the bridge house is a 280 m long row of houses whose plain, closed front along the road looks like solid, opposite the large open space with its sports grounds and schools on the other side. In the original concept, new school buildings were to be erected there. In contrast to the expressive clarity of the houses designed by Ahrends, the rows by Salvisberg express a finely drawn functionalism.

There are 24 shops, not concentrated centrally but distributed across several dominating urban positions, a children's home in the section designed by Ahrends and even a medical practice - all establishing the high social standard of the estate.

The design of the green open spaces relates closely to the urban structure and the architecture of the estate's three sections. The park-like outdoor facilities were to provide multiple uses for the inhabitants. The intention was to stress the coherence of several buildings and to enhance the appearance of individual rows of houses. The proposed buffer zone, revised in February 2008 on request of ICOMOS, has a surface area of 50.1 ha.

- Grosssiedlung Siemensstadt

The nominated property occupies an area of 19.3 ha. It was built in 1929-34; the work group was made up of Hans Scharoun, Walter Gropius, Fred Forbat, Otto Bartning, Paul Rudolf Henning, Hugo Häring and the landscape architect Leberecht Migge. Each architect was allocated the design of individual rows of houses. The result is a very varied image across the housing estate. It contains examples of all styles of *neues bauen* from the functionalism of Gropius through the spatial art of Scharoun up to Häring's organic wealth of shapes. Scharoun had the task of creating an architectural frame for all the different styles. Here, he developed his *leit motif* "neighbourhood", which relates to the space in which people live. He also preserved the existing trees and from the beginning these trees strengthened the landscape character of the housing estate.

Scharoun designed the access to the estate from the city; a fan-shaped property formed by the curve of the commuter railway line; he used a very plastic design with staggered height, deep cuts for the roof terraces, balcony and circular windows all of which gave it the appearance of a ship. The two rows by Gropius represent the programmed rationality of the design of large housing estates by *neues bauen*. The subdued colours of the building, limited to a pattern of white-grey-black, reflect Gropius' technical aesthetics. The steel frames of the windows of staircases and loggias, apartments and the protective railings of roof gardens are all painted slate grey so that the band-like structure of these elements stands out clearly against the bright white of the façades. The architecture of Häring is characterised by natural looking materials and colours, especially the soft kidney-shaped balconies standing out far from the building façades. He is the only one to place balconies and staircases on the western side. The strong vertical element of the staircase harmonises with the dominating motif of the layered rounded balconies.

Henning's six rows of houses have natural looking colours similar to those used by Häring. The same yellow plaster, with structured surface, the brick cladding in various shades of yellow and the window frames in light yellow give the group of buildings the image of a garden town or summer resort, despite the ribbon pattern. The three ribbons of houses by Fred Forbat are quite varied. Similar to the buildings designed by Gropius, the clear geometric shapes of the buildings are functional in style, with white façades and highlighted brick elements in various shades of yellow. Forbat's architecture is based on strict, carefully

shaped simplicity and the stressing of closed contours, enlivened by asymmetric highlights.

Leberecht Migge was responsible for designing the outdoor facilities. Characteristic of his design is the creation of interconnected housing estate spaces and the consistent integration of existing landscape elements like the trees on Jungfernheide. To avoid disturbing the park-like image with essential service facilities, waste bin sheds were carefully integrated into the overall design. Between the sections designed by Henning and Haring there is a generous park area with common playgrounds and meeting places that creates a spatial connection between the two sections. In the "Green Centre" there are three differentiated meeting places and playgrounds, linked with the surrounding buildings by paths. These facilities are embedded amongst the spatial variation of lawns and old trees. This area is bounded by slopes to the North and East. The proposed buffer zone is a surrounding area of 46.7 ha.

History and development

The builders of the Berlin Garden towns and large housing estates found the land they needed for implementing the housing policy at the quality needed in the rural outer districts of Berlin. The intense development in that part of the city required the existence of the city itself with its economy and strong infrastructure. The new housing estates were situated near the stations of the tightly knit, expanding Berlin commuter transport network. All nominated estates were built by cooperatives and non-profit organisations. Closed tenements with densely packed structures were replaced by the concept of open housing, created as garden towns and cities. This new concept represents a radical break from urban development of the 19th century with its corridor-like streets and reserved spaces for squares.

The effect of World War I on social policy and the founding of the Weimar republic had a great impact on the development of the city of Berlin. For the urban development plan the transition to the republic in 1918/19 brought a major change to working conditions. The democratic electoral law for regional and local parliaments opened the way to a more socially focussed development and planning policy. The new order also made it possible to implement long overdue changes in the administrative structure. This created the precondition for applying uniform planning principles to the entire area. The economic expansion of Berlin, mainly through electrical engineering, supported by municipal investment, facilitated Berlin's rise to the rank of an acknowledged metropolis.

Planning works were dominated by the Berlin central government. The guidelines for housing policy and urban development were mainly determined by two urban councillors: Ludwig Hoffman and Martin Wagner. Wagner was a social democrat and architect, who pushed for the construction of reformed housing estates. This was most significant as the lack of housing in Berlin had been further aggravated by war. The political and economic consequence of World War I, in conjunction with the new building laws of the Weimar Republic, ended entirely private housing construction. The demand for small flats was from 100,000 to 130,000 units. Housing construction was finally re-activated, after inflation and currency

reform, by the introduction of a mortgage servicing tax in 1924.

The reform building regulation, which became effective in 1925, provided the basis for new social housing. It aimed to reduce the density of buildings in residential estates and to separate the functions of individual zones. It divided the entire area of the city into different development zones - starting in the city centre where buildings were allowed 5 storeys in density, it decreased towards the outskirts where larger housing estates were built. Here buildings were allowed to reach a maximum of two to three storeys. The density of buildings was much reduced in these areas, where cross buildings and wings were prohibited.

Berlin now had the opportunity to implement housing development in accordance with the models of *neues bauen*. Within only seven years (1924-1931) more than 146,000 flats were built. Such volume of construction was never again reached, not even during the post-war period of the 1950s. Wagner played a central role in non-profit housing welfare in Berlin during the Weimar Republic. For the development of the city he created a polycentric model, dissolving the division between town and countryside. Inside the railway ring, which surrounded the dense Berlin inner-city area, residential quarters were built of open multi-storey design within greenery, to fill the remaining gaps within the city's structure.

During the early phase of the mortgage servicing tax era, the main focus of housing policy was on developing estates of small single-family houses in suburban areas. By this means the responsible politicians wished to counteract the effect of proletarian mass housing and to re-create the people's link with houses and nature, which had been lost. They also wished to give the inhabitants of these housing estates the opportunity of self-sufficient food production. When the income from mortgage servicing tax decreased in the late 1920s, the city of Berlin mobilised its own finance to alleviate the still pressing shortage of housing with further estates built in multi-storey ribbon form. Although the economic crises of 1928-29 had an impact on housing construction, the Berlin government was still able to erect two large estates on the city own-land in 1929-31. When the Nazis took power in 1933, the structures of organisation and personnel in the municipal administration of Berlin completely changed and ended the democratic housing development, which was largely influenced by social-democracy, left-wing trade unions and cooperatives. Martin Wagner had to resign from office. The Nazis' building policy was based on a different idea of the arts. Modernity and *neues bauen* were no longer sought. Bruno Taut, Martin Wagner, Walter Gropius and many other authors of modern housing had to emigrate.

In the 1930s and 1940s, no major changes were made to the housing estates and they suffered very little destruction during the war. Their appearance was occasionally altered by early repair works after the war, when in some cases the works did not re-establish the original design. From the 1980s, many of these changes were replaced by new works re-establishing the original monuments. Refurbishment and modernisation programmes were introduced from the 1950s to maintain the basic fabric of the housing estates of Britz, Schillerpark, Weisse Stadt and Siemensstadt in West Berlin. These programmes did not take into account the principles of restoration and conservation. In the estates on

East Berlin territory (Gartenstadt Falkenberg and Wohnstadt Carl Legien) only occasional repair works were carried out. In the western part of the city thorough restoration works began in the 1980s. These works were carried out in close cooperation among authorities, conservation experts, resident communities and the architects hired for the project. This process began in the eastern parts of the city in the 1990s after the reunification of Germany.

Housing estates in Berlin Modern Style values

Historically, the six properties that constitute the serial nomination bear testimony to housing policies, specifically of the Weimar Republic. The properties reflect a housing reform movement, based on wide political, social, economic, legislative and architectural support.

From an urban and architectural point of view, the main values associated with the nominated properties are:

- Theoretical and practical research into functionality, rational planning structures, living norms and facilities.
- The development of housing typologies from a garden city to large housing developments, including new types of ground plans and flats, establishing new hygienic and social standards.
- The introduction of a new architectural aesthetic and detail in housing developments, based on the interpretation of functional elements.
- Research into new construction technologies, structural elements, buildings materials, standardisation and prefabrication.
- The combination of urban, architectural and landscape design.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The nomination dossier includes a single section dedicated to both Integrity and Authenticity. The six properties that constitute the serial nomination were selected out of numerous housing ensembles constructed in Berlin during the first three decades of the 20th century. The State Party acknowledges the difficulty in choosing among the many larger and smaller Berlin housing estates. The choice was made on the basis of the following criteria: the significance of the architectural design and urban structure from the point of view of the arts; the condition of the original structure; the social policy intentions of the developers and international recognition. It is no coincidence that most of the selected housing estates are works by Bruno Taut; as for no one else, his name is linked to the heyday of social construction in Berlin during the Weimar Republic. The selected properties bear witness to a larger group of housing estates constructed in the city during the period.

Since the nominated properties were scarcely damaged during World War II, they exhibit a high degree of Integrity. The nominated areas include a complete range of urban, architectural and landscape components to illustrate

their values. Some reconstruction was, nevertheless, carried out during the post war period and this is discussed in the section Authenticity.

ICOMOS considers that the nominated properties exhibit an acceptable degree of completeness of buildings, open spaces and the relations between them; minor interior changes do not have a negative impact on the integrity of the ensembles.

On request of ICOMOS, the State Party provided additional information on the rationale behind the selection of the six nominated properties out of the ensemble of housing estates existing in Berlin. The selection was made on the basis of the following main criteria:

- the extent to which the residential estates stand for outstanding exemplary changes and improvements in the housing and urban development situation;
- the extent to which the fabric of the buildings is preserved;
- the estates' role in the historical development of modern residential construction to document the important stages of the "Berliner Moderne" in its process of housing and urban design reform.

ICOMOS is satisfied with the information provided by the State Party and considers that the six nominated properties constitute prominent examples of the development of housing estates in Berlin between 1910 and 1933.

Authenticity

According to the State Party, the fact that the fabric of most of the historic buildings has been preserved is characteristic of all nominated properties. Ideological interference during the Nazi period consisted only of repainting the façades of Wohnstadt Carl Legien. Since most of the settlements are not located within the central area of Berlin, they were hardly damaged during World War II. With regard to form and design, materials and workmanship, the nomination dossier provides the following specifications for each property:

Gartenstadt Falkenberg:

Only one row house at Gartenstadtweg had to be rebuilt. With the resurfacing in 1966 it lost one important design quality - the manually applied trowel plaster with its lively structure. Thorough repairs following restoration guidelines began in the early 1990s and were completed in 2002. These works included the renewal of plaster surfaces and many doors, shutters and some windows were replaced by new ones, manufactured to the original design. Thanks to research on the original state of the buildings, the restoration recovered Taut's colourfulness.

Siedlung Schillerpark:

The buildings of all three phases of development are well preserved. Despite the war and renovations, the authentic appearance has been maintained. Wherever changes occurred - in concrete sections, loggias, windows, etc. - the characteristic design elements have been restored or repaired in line with restoration requirements. The house at the corner of Bristolstrasse and Dubliner Strasse was almost completely destroyed. Max Taut headed its reconstruction. He rebuilt it almost as it used to be. The

restoration works, begun in 1991, corrected the overall appearance of the housing estate and largely recreated the original designs. In recent restoration works, the insulation has been removed from one block.

Grossiedlung Britz (Hufeisensiedlung):

Since the housing estate at Britz was only slightly damaged during the war and single-family houses were not sold to individual owners, after the war, the whole housing estate consisted almost completely of the original fabric. The characteristic mixed housing estate form with multi-storey buildings and single-family houses has not been disturbed by additions or new buildings. The appearance of the single-family row houses with their narrow and deep gardens is still authentic. Original windows, doors, brick cladding and roof shapes as elementary design elements have been preserved everywhere.

Wohnstadt Carl Legien:

For ideological reasons, the colours of facades were changed on the occasion of the 1936 Olympic Games.

Weisse Stadt:

In all parts of the housing estate the original fabric has been largely preserved. With the exception of the removal of the central heating plant in 1968-69, no major constructional changes are visible despite the fact that individual houses had to be rebuilt after the war. The urban structure was preserved, as were most design elements which characterise the overall image (windows, entrance doors, loggias, eaves, concrete sections and brick frames).

Grosssiedlung Siemensstadt (Ringsiedlung):

As they are located near the large industrial estate of the Siemens company, the buildings of the Grosssiedlung Siemensstadt suffered considerable damage. Entire sections of the buildings designed by Scharoun and Gropius as well as parts of the block margin by Bartning and of the ribbon buildings by Häring were destroyed. But the destruction did not decisively change the authentic image of the housing estate as a whole. Reconstruction in the early 50s did not completely re-establish the original state. Scharoun himself designed a new head building, which was erected in 1949-50 and replaced the house at Jungfernheideweg 1 in the section which he had designed.

The authenticity of uses and functions is guaranteed, as the six properties continue to be used as housing estates.

ICOMOS notes that the six properties were scarcely affected by bombardments during World War II and that the part of Schillerpark, that was partially destroyed, has been reconstructed in accordance with the original scheme and appearance. Works carried out between the 1920s and 1975 barely affected the buildings and their gardens. Maintenance carried out in the framework of the protection laws after 1975 demonstrates a high level of authenticity. The technical principles of the construction period guarantee the persistence of original materials and installations. Original doors and windows are still in place.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

The nomination dossier includes a comparative analysis with other European cases of housing developments during the first decades of the 20th century, which also reflect the development of modern trends in architecture and urbanism.

From the first half of the 19th century, solving the housing question has been one of the greatest social challenges in most European countries. A milestone in social and industrial history was the settlement of New Lanark in Scotland (inscribed on the World Heritage List in 2001), developed by Robert Owen, which included facilities for working people - in particular educational facilities. A comparable model settlement of the early industrial age is Saltaire in Yorkshire (inscribed on the World Heritage List in 2001), founded in the mid-19th century by the textile entrepreneur Titus Salt. Another example of progress in living conditions for working people was the factory and workers' village of Crespi d'Adda (inscribed on the World Heritage List in 1995) near Capriate San Gervasio in the Italian province of Bergamo (Lombardy).

The English Garden City concept, developed by Ebenezer Howard, found followers in Germany. As early as 1902, the first "Deutsche Gartenstadtgesellschaft" (German garden city society) was founded in Berlin and among its members were social reformers and experts in health hygiene, as well as economists and architects. The focus of Deutsche Gartenstadtgesellschaft was directed more towards housing estates on the edge of cities - the garden suburbs - than towards extended existing cities. In choosing the garden suburb as its urban development model, Deutsche Gartenstadtgesellschaft avoided from the start, the utopian claims of Howard's ideal city. Other important stimuli for reformed housing development in Germany came from the building cooperative movement, which gained more impetus with the 1889 law on cooperatives. Thus, company housing development, the garden city movement and building cooperatives are the roots of European housing estate development in the early 20th century.

After World War I, the need to create healthy, good quality housing for the masses was not restricted to Germany. In many large European cities, like Vienna, Amsterdam and Rotterdam, similar housing programmes claiming social reform supported by public funding were created. In many respects, urban development and architectural concepts created there, were more conservative than those of Berlin. The Netherlands established, as early as 1900, legal foundations for residential development based on social concepts such as 1915's Berlage plan for Amsterdam South, a dense multi-storey brick development, or Oud's plan for Rotterdam with pragmatic solutions for both single-storey and multi-storey buildings.

The municipal housing development programme in Vienna also made enormous advances in the field of social residential development after the collapse of the Danube monarchy and the founding of the republic. The municipal administration under Karl Seitz and the urban development councillor Karl Ehn (1926-30) introduced in 1923 a housing programme financed by housing construction tax income. Between 1923 and 1934 approximately 63,000

municipal flats were built. Most of them were located in huge inner-city residential blocks, the so-called "super blocks". Among German cities, Berlin is one of the centres of social reform housing built after World War I, significant in terms of quantity and quality. Others were Frankfurt/Main, Hamburg and Magdeburg.

In Berlin, Weisse Stadt and the Grosssiedlung Siemensstadt were products of the period "around 1930" and represented the "international style" considered for some time by architectural historians to symbolise the modern age. Both were experimental estates directly financed by the city of Berlin. In comparing Weisse Stadt with the large European housing estates of the late 1920s, its peculiarities and those of Siemensstadt stand out clearly. The large housing estates erected at the same time in France initially followed the garden town pattern but later adopted higher urban densities with a style approximating Art Deco. In England, the heyday of modern residential development began during the period of reconstruction after World War II. In style, the Dutch large housing estates of J.J.P. Oud in Rotterdam and Hoek van Holland are probably the closest to those of Berlin.

Bruno Taut stands out among the architects committed to housing estate development in the 1920s. He is an artist among housing estate developers, who used old and new patterns and types, conceiving ever-new creations along block margins, ribbons, cross bars, rows and groups, never schematically following any dogma. In reference to his *oeuvre*, no European or national search can yield comparatively colourful housing estates built before World War I. The English garden towns, which were the model for the urban development of Falkenberg, are not as colourful. Nor are the housing estates in North European industrial areas, the reform buildings in Berlin or the rural architecture of Brandenburg. Other German garden towns like Hellerau near Dresden (1908) and Staaken (1913) are not as expressively colourful either.

For his unconventional use of colour, Taut stands alone in Germany. The *Bauhaus* around Walter Gropius preferred primary colours like the group *de Stijl*. Taut was considered an outsider, which may be why he was not recognised as part of the international fame of the *Bauhaus-group*. After 1918, Taut was no longer the only one to use such colour diversity in architecture. The Dutch artists of the *de Stijl* group, Piet Mondrian, Gerrit Rietveld, Theo van Doesburg and also J. J. P. Oud, expressly supported the use of colour in architecture. Yet, they used it differently from Taut. They preferred unblended primary colours (red, blue, yellow) which they usually contrasted with white areas. From the 1980s, a uniform concept was developed for restoring the colouring of individual houses. This was based on comprehensive studies of architectural history but not on investigating, for restoration purposes, the existing houses themselves.

We cannot say that Le Corbusier was inspired to adopt colourful housing by Bruno Taut. The most important difference is that Taut focussed on creating social spaces and on functional and social aspects of architecture, whereas Le Corbusier followed more formal and aesthetic guidelines at Pessac and later the *Unité d'Habitation*. Social housing development, one of the most important tasks of re-building Europe in the 1920s, played a greater role in Taut's oeuvre than in that of any other architect of

that period. Visionary, urban planner, architect and artist, he is considered to be one of the most significant representatives of *Neues Bauen* and a pioneer of modern housing estate development.

The additional information provided by the State Party at the request of ICOMOS extends the comparative analysis to other cases in and outside Germany. As discussed in the section *Integrity*, the State Party provided detailed explanations on the rationale behind the selection of the nominated properties from among the ensemble of housing estates existing in Berlin. The comparative analysis has been extended to include other cases in Germany: Karlsruhe-Dammerstock, Celle, Kassel, Hamburg and Frankfurt am Main. According to the State Party, modern residential estates outside Berlin did not reach a comparable volume, rarely achieved the architectural and urban design quality of the capital city and did not have such a strong wider impact among architects, planners and housing reformers as did Berlin's residential estates. Furthermore, they are now generally in a significantly worse state of preservation than those in Berlin. Besides the examples outside Germany already examined, the comparative analysis was extended to other cases in France, the United Kingdom, Austria, Russia, Central Europe, Scandinavia and the United States of America. The analysis stresses the original features of the Berliner estates, their quality and influence over other cases.

ICOMOS is satisfied with the answer provided by the State Party and considers that the ensemble of nominated properties exhibits specific features that set apart the contribution of the Berlin experience during the period 1910–1933 to the development of social housing in and outside Europe. The six nominated properties were carefully selected out of the set of existing housing ensembles in the city and constitute a very distinguishable example of the solutions proposed by Berlin architects to the provision of housing in the context of specific social, economic and cultural conditions.

ICOMOS considers that 20th century heritage, especially social housing ensembles, constitutes a category under-represented on the World Heritage List, as highlighted in its study on representativity ("Filling the gaps"). In this context, ICOMOS considers that this nomination makes a significant contribution to the balanced representation of all periods, architectural programmes and trends on the World Heritage List. This is why ICOMOS also invites the State Party to consider the possibility of nominating the Frankfurter housing estates to complete the landmarks of German contribution to the development of housing during the first half of the 20th heritage.

ICOMOS noted that the term "Berlin Modern Style" is not clearly defined in the nomination dossier. Since this concept is not commonly found in literature on modern architecture and urbanism, ICOMOS invited the State Party to provide further information on this expression. The information supplied by the State Party in February 2008 shows that the German concept of *Berliner Moderne* (Berlin Modernism) does not only refer to a local architectural or artistic style; it is more comprehensive and includes the political, social, economic and cultural foundations of the movement which reacted against the tradition and historicism of the 19th century. Its implications go beyond the stylistic and aesthetic dimension of the architecture and point to the reform and

modernisation efforts which were intended to permeate all areas of everyday life and urban culture. The term *Berliner Moderne* must be understood as a description of the progressive atmosphere and the successful modernisation initiatives in Berlin in the 1920s. In this favourable climate, the development of a modern architectural approach played a major role. ICOMOS thanks the State Party for the additional information supplied on this issue and is satisfied with the explanatory document. Since the proposed translation of the German term could lead to some confusion of meaning regarding architectural styles, ICOMOS recommends the possibility of changing the name of the nomination to “Berlin Modernism Housing Estates”.

ICOMOS considers that the comparative analysis justifies consideration of the nominated properties for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered to be of Outstanding Universal Value as a cultural property by the State Party for the following reasons:

- The social housing settlements built in Berlin during the 1920s unite all the positive achievements of early modernism. They represent a period in which Berlin was respected for its political, social, technical and cultural progressiveness. This creative environment facilitated the development of housing estates that can be regarded as works of art and as social policy achievements. Housing estates became the model and actual instrument for the development of architecture. Their influence could still be felt decades later.
- Greater Berlin with its spacious undeveloped land became the site for the experimental development of modern flats. In their designs, architects sought both to develop functional floor plans that would promote health and family life and to arrange their buildings in larger urban structures.
- The nominated properties reflect better than other housing complexes in Berlin the significance of the architectural design and urban structure from the point of view of the arts, the good condition of the original structure, the social policy intentions of the developers and their international recognition.
- The leading architects of classical modernism were involved in all those developing housing estates in Berlin.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii) and (iv).

Criterion (ii): exhibit an important exchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design;

This criterion is justified by the State Party on the grounds that the six Berlin estates exemplify European housing construction, as an expression of the broad housing reform movement. As such, they made a decisive contribution to improving housing and living conditions in Berlin. The construction of housing estates is an urban planning and architectural response to social problems and housing policies arising in regions with high population density. The quality of their urban, architectural and landscape design, as well as the housing standards developed during this period, served as a guideline for the social housing constructed after World War II, and they retained their exemplary function for the entire 20th century.

ICOMOS considers that the nominated properties reflect an important exchange of human values, in this case related to their response to the housing problem of a particular period of history and in a specific political, social, economic and architectural context.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape, which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that these Berlin housing estates are extraordinary examples of the housing cooperative-based developments achieved during the early decades of the 20th century for the modern industrial society. They were designed in the search for new social living conditions such as Taut's "outdoor living space" and Scharoun's "neighbourhood". Participating architects developed new types of ground plans for houses and flats that responded to modern demands.

ICOMOS considers that the nominated properties are significant examples of urban and architectural typologies of housing ensembles, characterising the development of the modern movement in the 20th century. New responses to the provision of housing and social facilities and technical and aesthetic innovations are among the achievements of the Berliner architects, thus defining a significant stage in the development of 20th century architecture.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (ii) and (iv) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

According to the State Party, none of the nominated properties is under major pressure from regional development or traffic plans. The only risk to the authentic

character of the settlements may arise from changes of use, constructional changes, noise protection requirements or increased privatisation, which may lead to individual changes in houses and gardens or service facilities (e.g. waste bin areas).

Visitors/tourism pressures

All housing estates are visited by groups of people who are interested in architecture. This does not represent a risk for the properties. Berlin has become (particularly after the reunification of the city) an important centre for international tourism. The expected increase in visitor numbers is not anticipated to create any special burden for the housing estate. In the future, care for visitors will be provided by a visitors' management organization.

Environmental pressures

None of the housing estates is exposed to any negative influence beyond those usual for major cities. Specific damage from environmental impacts is unknown. The effect of pollution on façades will be removed during thorough restoration. Particular exposure to noise is identified only in parts of Gartenstadt Falkenberg, the Siedlung Schillerpark and Weisse Stadt.

Natural disasters

Berlin is located in a region where there is no risk of natural catastrophes. There is no special fire risk either.

Impact of climate change

The nomination dossier does not include information with respect to global climate change.

Risk preparedness

Since the State Party does not consider there to be any significant risk factors affecting the properties, the nomination dossier does not refer to risk preparedness.

ICOMOS considers that the main threats to the property relate to potential modifications in use, responses to noise and increased privatisation. In this sense, it recommends that the State Party consider introducing these issues in the management plan.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated zones correspond to the boundaries of each housing estate, including buildings and green areas. The buffer zones have been defined to encompass the surroundings of each housing estate and include, variously, built up and open spaces.

The buffer zone proposed in the nomination dossier was practically inexistent for the Gartenstadt Falkenberg. In the case of Weisse Stadt, the workers gardens that constitute a green boundary to the property were not appropriately protected. At ICOMOS' request, the boundaries of the buffer zones were redesigned for Gartenstadt Falkenberg

and Weisse Stadt. ICOMOS considers that the proposed new boundaries for both buffer zones are adequate for the proper protection of the housing estates' values and their respective immediate surrounding areas.

ICOMOS considers that the boundaries of the nominated areas and buffer zones are adequate to express and protect the properties' outstanding universal value and their respective surrounding areas.

Ownership

The nominated properties are owned by different organizations. In Gartenstadt Falkenberg and Schiller Park, all buildings are owned by the cooperative. Britz is currently owned by Gemeinnützige Heimstätten-Aktiengesellschaft; several years ago a gradual privatisation of houses began. Wohnstadt Karl Legien is owned by BauBeCon Immobilien GmbH. Weisse Stadt is owned by Gemeinnützige Siedlungs-und Wohnungsbaugesellschaft Berlin mbH (GSW); several years ago a gradual privatisation of the houses began. Grossiedlung Siemenstadt is owned by Gemeinnützige Siedlungs-und Wohnungsbaugesellschaft Berlin mbH (GSW).

Protection

Legal Protection

The nominated properties are protected by the Denkmalschutzgesetz Berlin (The Berlin Law on the Preservation of Historic Places and Monuments) of 24th April, 1995 as conservation areas (applying for the total premises) and they are entered on the Berlin register of historic places. The protection covers all structures on the housing estate including outdoor facilities and water bodies related to them. Further, the outdoor facilities of Gartenstadt Falkenberg and Weisse Stadt, as well as part of Siedlung Schillerpark, are protected as historic gardens and entered on the Berlin Register of Historic Places.

The Berlin Law on the Preservation of Historic Places and Monuments of 24th April, 1995 regulates the tasks, the object and the organisation of heritage protection in Berlin, and applies general regulations on protection, on measures to preserve monuments and historic places, on public grants and on procedures. When the authority for the preservation of monuments and historic places of Berlin declares a place to be monument or historic place and enters it on the Register of Monuments and Historic Places, its owner is obliged to preserve the monument and its immediate environment. Any alteration in appearance, partial or complete removal, repair, reconstruction or change of use of the monument requires the consent of the authority for the protection of monuments.

Since Wohnstadt Carl Legien is part of a formally established preservation area, it is additionally subject to the 2003 preservation regulation. According to this, any removal, alteration of structures or alteration of the utilisation of structures in the covered area requires permission. The district office of Pankow, Berlin, Department for Urban Development, Urban Planning Office, grants the necessary permits.

Besides specific protection legislation, planning and management instruments also contribute to the legal framework. Among them are the German Building Code and specific development plans. These codes and plans are discussed in the section *Management* below.

Effectiveness of protection measures

The protective measures have proved to be effective, since the properties exhibit a good state of conservation, both in buildings and open spaces.

ICOMOS considers that the legal protection in place is adequate.

Conservation

Inventories, recording, research

Because of the importance of the nominated properties in the history of 20th century architecture, they have been inventoried and their records are constantly sought for research work. Local and national inventories and international registers, like those of DOCOMOMO, include some of the nominated estates in the International Selection. The nomination dossier includes a detailed list of recent publications where the results of research works have been included.

Present state of conservation

According to the State Party, the nominated properties exhibit a good state of conservation, in both buildings and open spaces. The nomination dossier presents a detailed description of each nominated property. Generally, restoration works have reached different stages of completion; they are complete in the estates Falkenberg (2002) and Carl Legien (2005). The restoration work at Siedlung Schillerpark is largely completed in all four development phases. In only a few sections of façades, originally of painted smooth plaster, the post-war plaster rendering remains. The large estates at Britz, Weisse Stadt and Siemenstadt have regained about two-thirds of their original appearance. Parts of these properties need more extensive restoration, since the first restoration works were carried out more than twenty years ago and some buildings restored then, now show some damage (buildings by Scharoun and Häring at the Ringsiedlung).

ICOMOS considers that the nominated properties, including buildings, open spaces, streets and pedestrian paths exhibit a good state of conservation.

Active Conservation measures

The nominated properties have been restored and conserved from the 1950s onwards. Repair and maintenance works of buildings and open spaces are constantly being carried out by the concerned governmental agencies, cooperatives and owners.

ICOMOS considers that the nominated properties present a good state of conservation in both buildings and open spaces and that the conservation measures, including the interaction between different social actors, have resulted in adequate preservation of the properties' values.

Management

Management structures and processes, including traditional management processes

According to the information supplied by the State Party, the management process includes the participation of public agencies and owners. The relevant authority for the protection of monuments may require owners to carry out certain measures for preserving the monument. Alternatively, and in cases of imminent danger to monument, the relevant authority for the protection of monuments may carry out the necessary measures on its own initiative.

The authority for approval is in each case the respective district office of Berlin represented by the Lower monument preservation authority. On the basis of the Law on the Preservation of Historic Places and Monuments, it will decide on the monument preservation both for projects which require a building permit and for projects which do not normally require a building permit under the building regulations. The Lower monument preservation authority will make its decisions in agreement with the relevant special purpose authority (Landesdenkmalamt, state monument preservation office of Berlin). Where the two authorities are unable to agree, the Berlin government office for urban development in its capacity as Supreme monument preservation authority will decide, after hearing both the Lower monument preservation authority and the state monument preservation office.

The cooperatives that constructed the housing ensembles play a significant role in the management structure, since they reinvest the income from flat rentals into the maintenance of the ensembles. Private gardens are maintained by owners on the basis of specific recommendations.

Policy framework: management plans and arrangements, including visitor management and presentation

The management of the nominated properties is based on the following plans:

- Development plans and monument preservation plans

According to the Baugesetzbuch (German Building Code BauGB) development plans are the most important instruments for guiding and controlling the urban development of a community. They must take into account the interests of monument preservation. The preparation of development plans is divided into a preparatory phase, setting up non-binding development plans (land-use plans) and district area development plan for the entire territory of the community. There are binding development plans for individual parts of the community territory, connected with requirements of the land-use act, which defines the kind and extent of structures, type of buildings and degree to

which the land may be built up. The Building Code regulates the permissibility of projects and, in the specific urban development legislation, stipulates the establishment of rehabilitation, development and preservation areas. Due to the division of Berlin after 1945, building legislation developed differently in East and West Berlin and these differences still influence current valid building legislation, even after the re-unification of the two German states. The western districts still apply the 1958/60 land-use plan, which has been transferred as development plan under the 1960 Federal Building Act (renamed Building Code in 1987). In the practice of development law, the land-use plan now acts as an alternative development plan. A comparable set of instruments covering the entire area does not exist for the East Berlin districts. Legally binding development plans for these districts were established in 1990. In those areas of the East Berlin which are not covered by development plans, building permits are granted under Section 34 of the Building Code.

The urban development department of each district office establishes its own development plans in coordination with the other district authorities, as well as with the development departments of the governmental urban development authorities and with the special purpose authority, the Landesdenkmalamt, of Berlin. The Landesdenkmalamt or the relevant monument preservation authority may require the establishment of monument preservation plans, catalogues of preservation measures, maintenance documentations, etc. Specific planning regulations have been defined for each property included in the serial nomination.

- Management Plan

The nomination dossier includes information on the Management Plan, which is structured under the sections: Fundamentals, Objectives, Actors, Instruments and Fields of Action and Control and Reporting (Monitoring).

ICOMOS considers that the Management Plan in the nomination dossier is adequate for the common management of the six properties and recommends that the State Party approve and implement it as soon as possible.

With respect to visitors' management, the publicly accessible parts of the estates may be visited at any time; visits are usually individual ones. Any potential increase in visitors is not expected to cause a risk to the properties. Within the Grossiedlung Siemenstadt the housing company set up information boards along the public pedestrian paths in 2003 on the history and significance of the property. The authorities intend to issue, for each property, information material on history, architecture, urban development and garden architecture as well as on the significance of the monuments and restoration measures. It is also intended to offer on-line information on the Berlin World Heritage properties. In Wohnstadt Carl Legien, two flats have been restored with the original colour scheme and may be visited. There are plans to make a flat in each property publicly accessible after restoration. No further facilities for visitors exist.

Involvement of local communities

Inhabitants of the nominated properties are sufficiently aware of the historic and architectural values of the

housing ensembles. They actively participate in conservation, preservation and monitoring, as explained in the specific sections of this report.

Resources, including staff levels, expertise and training

The preservation and maintenance of the housing estates is supported by the scientific staff of the Berlin monument preservation authorities. Relevant employees are trained art historians, architects, landscape architects or restorers. With their experience, the members of the state monument council give recommendations or support the involved parties, if specific plans are produced. The state monument council (Landesdenkmalrat) is an expert autonomous body, and pursuant to Section 7 of the Berlin Law on the Preservation of Historic Places and Monuments, it acts as consultant to the member of the Berlin government responsible for the preservation of monuments.

Owners also have experienced employees for repair and maintenance measures. Most are architects and civil engineers. When thorough refurbishment works have to be planned or supervised, the relevant contracts are often awarded to architects with experience in the preservation of monuments. Berlin has a sufficient number of architects, landscape architects, restorers and engineers experienced in the heritage preservation. Several university departments and technical colleges are engaged in research and training in this field. Berlin and the surrounding state of Brandenburg have a sufficient number of suitable companies to carry out the works.

Among the employees of the Lower monument preservation authorities and the Landesdenkmalamt are graduated architects, garden and landscape architects, art historians and civil engineers. They make independent decisions. Maintenance must be provided by the relevant owners who are obliged to adhere to the provisions of the Berlin Law on the Preservation of Historic Places and Monuments.

ICOMOS considers that the management system for the property is adequate. Nevertheless, ICOMOS recommends that the State Party approve and implement the Management Plan presented in the nomination dossier as soon as possible.

6. MONITORING

The State Party has defined a set of key indicators to monitor the state of conservation of the nominated properties. The monitoring system is based on an interactive recording of indicators carried out by the monument preservation authorities, other special authorities and the owners. Key indicators to be employed by the monument preservation authorities include state of preservation and repair of the monuments, state of restoration, amount of grants paid for preservation and restoration, approvals for restoring and maintaining the monuments, tax certificates concerning restoration and monument preservation measures and personnel available for the preservation of the monuments.

Records on the following indicators are made in cooperation with other special purpose authorities: planning (amendments of the development plans),

infrastructure (number and location of parking lots, type of servicing, pavements), traffic loads (road and air traffic), social structure of the inhabitants, average rents and land values, information material and number of visitors. Records of the following indicators are made in cooperation with the owners: implementation of restoration concepts, state of preservation, financial costs of repairs, maintenance and care by owners (privatisation), administrative structure, utilisation (disused flats, commercial and service facilities).

Monument preservation authorities are responsible for the regular monitoring of the nominated properties. They carry out the regular monitoring and corresponding reporting. In addition to other special purpose authorities, the owners (housing companies) are invited to participate in monitoring activities. These activities are based on the key indicators contained in the questionnaires, and occasionally on further investigations in the state (for instance photographs and planning documents). The questionnaires and data are continuously recorded. In addition to the above, employees of the owners monitor the state of the six housing estates through regular inspections. Some owners (housing companies) have, within the housing estates themselves, offices for administering them.

ICOMOS considers that the key indicators and monitoring arrangements are adequate to properly record the state of conservation of the nominated properties.

7. CONCLUSIONS

ICOMOS considers that this serial nomination constitutes a valuable contribution to the World Heritage List, since modern housing estates are clearly under-represented so far. The State Party presented an appropriate selection of cases, which illustrate the development of urban and architectural typologies between the 1910s and the 1930s. The additional information supplied by the State Party in February 2008 contributes to strengthening the significance of the properties and their contribution to the development of the Modern Movement in urbanism and architecture. The six properties exemplify the integration of urban, architectural and landscape design and, at the same time, they bear testimony to social, aesthetic and technical achievements.

The outstanding universal value and the required conditions of integrity and authenticity have been demonstrated, and the protection and management systems are adequate. The boundaries of the core zones are adequate to express and protect the outstanding universal value; the boundaries of the buffer zones are adequate to ensure the proper protection of the nominated properties and of their surroundings.

Recommendations with respect to inscription

ICOMOS recommends that the Housing Estates in the Berlin Modern Style, Germany, **be inscribed** on the World Heritage List on the basis of criteria (ii) and (iv).

Recommended statement of Outstanding Universal Value

The set of housing estates in the Berlin Modern Style provides outstanding testimony to the implementation of housing policies during the period 1910 – 1933 and especially during the Weimar Republic, when the city of Berlin was characterised by its political, social, cultural and technical progressiveness. The housing estates reflect, with the highest degree of quality, the combination of urbanism, architecture, garden design and aesthetic research typical of early 20th century modernism, as well as the application of new hygienic and social standards. Some of the most prominent leading architects of German modernism were involved in the design and construction of the properties; they developed innovative urban, building and flat typologies, technical solutions and aesthetic achievements.

Criterion (ii): The six Berlin housing estates provide an outstanding expression of a broad housing reform movement that made a decisive contribution to improving housing and living conditions in Berlin. Their quality of urban, architectural and garden design, as well as the housing standards developed during the period, served as guidelines for social housing constructed since then, both in and outside Germany.

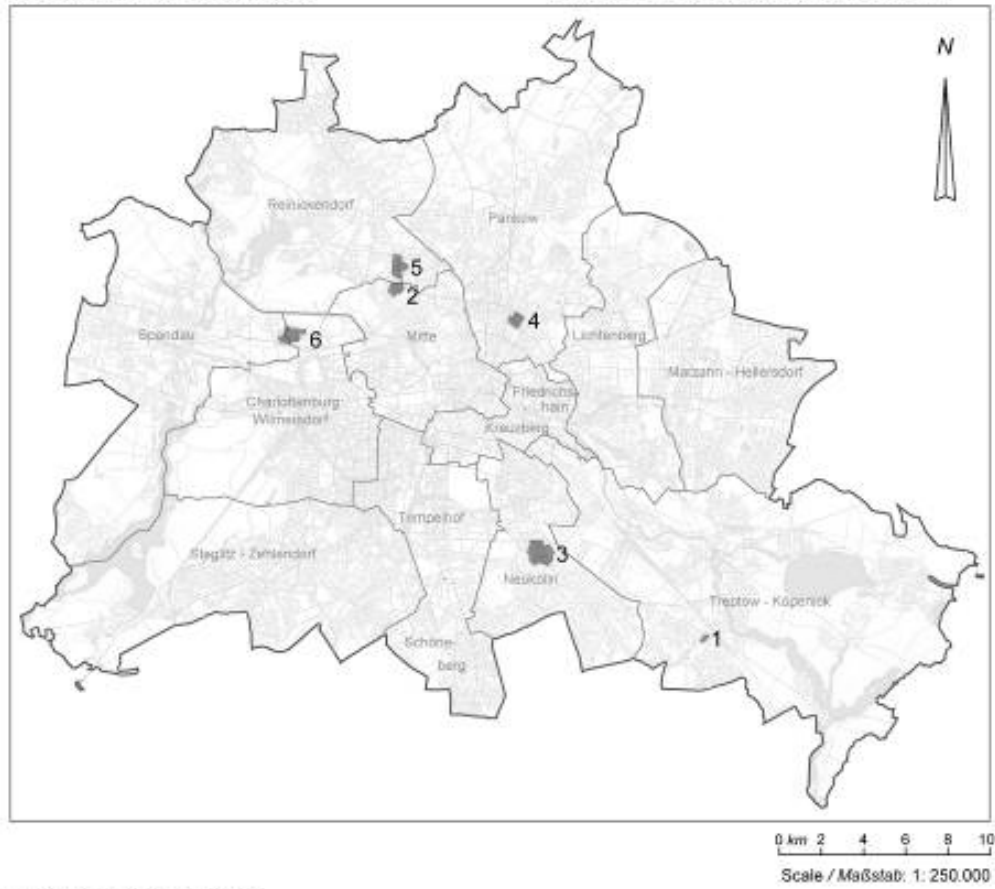
Criterion (iv): The six Berlin housing estates are exceptional examples of new urban and architectural typologies, designed in the search for improved social living conditions. Fresh design solutions and technical and aesthetic innovations were incorporated by the leading modern architects who participated in their design and construction.

The six properties were selected out of the ensemble of housing estates of the period existing in the city, on the basis of their historical, architectural, artistic and social significance and the fact that, due to their location, they suffered little damage during World War II. Even though minor reconstruction and interior changes were carried out in the post war period, restoration works within the framework of the protection law of 1975 and their current state of conservation achieve a high standard of integrity and authenticity.

Adequate protection is ensured by the legislation in place, especially by the Berlin Law on the Preservation of Historic Places and Monuments (1995). The properties, buildings and open spaces, are in a good state of conservation. The management system, including policies, structures and plans, proves to be adequate and includes all concerned stakeholders.

ICOMOS further recommends that the State Party:

- consider the possibility of changing the name of the nomination to “Berlin Modernism Housing Estates”.
- approve and implement the Management Plan included in the nomination dossier, in order to ensure the optimisation of the management system and the common management of the six properties.
- consider the possibility of including provisions related to possible changes of use and privatisation in the management plan, in order to ensure the proper protection of the nominated properties.
- consider the possibility of nominating the housing estates constructed in Frankfurt during the Weimar Republic period, in order to complete the German contribution to the development of housing ensembles during the first half of the 20th century.



- 1 Gartenstadt Falkenberg
- 2 Siedlung Schillerpark
- 3 Großsiedlung Britz (Hufeisensiedlung)
- 4 Wohnstadt Carl Legien
- 5 Weiße Stadt
- 6 Großsiedlung Siemensstadt (Ringsiedlung)

Map showing the location of the nominated properties



Row of houses in Gardenstadt Falkenberg



Wohnstadt Carl Legien



Residential Buildings, Grossiedlung Britz (Hufeisensiedlung)



Show apartment restored to its original state

Komárno / Komárom (Hungary/Slovakia)

C 1289

Official name as proposed

by the States Parties: System of Fortification at the Confluence of the Rivers Danube and Váh in Komárno/Komárom

Location: County of Nitra, district of Komárno (Slovakia)
County of Komárom-Esztergom (Hungary)

Brief description:

The nominated property consists of a set of fortifications constructed at the confluence of the Danube and the Váh from the end of the 16th to the middle of the 19th centuries. It comprises a bastioned fortress at the confluence (16th century), a star fortress extension from the last third of the 17th century and a large enceinte of bastions and polygonal forts from the 19th century, surrounding the two parts of the town, on either side of the rivers, the whole structure being in brick and stone masonry with grass-covered earth embankments. These elements represent various fortification methods: Italian (16th century), Germano-Dutch (17th century), Prussian (19th century and Austro-Hungarian (19th century). The fortifications are primarily an example of 19th century strongholds with detached forts and artillery casemates.

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*.

1. BASIC DATA

Included in the Tentative List: 12 January 2007

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

Date received by the World Heritage Centre: 26 January 2007

Background: This is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on fortifications and military heritage.

Literature consulted (selection):

Hackelsberger, Ch., *Das k.k. österreichische Festungsviereck in Lombardo-Venetien*, Munich, Deutscher Kunstverlag, 1980.

Perbellini, G., Bozzetto, L.V., *Verona, la piazzaforte ottocentesca nella cultura europea*, Verona, Architetti Verona, 1990.

Technical Evaluation Mission: 20-24 August 2007

Additional information requested and received from the States Parties: ICOMOS sent a letter to the States Parties on 25 January requesting:

- Further information about the integrity of the nominated property.

- A more thorough comparative analysis from the viewpoint of the history of 19th century Austro-Hungarian fortification.

The States Parties supplied additional information on 28 February 2008.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The fortifications of Komárno/Komárom cover an area of 126.2 ha, and comprise three main parts:

The Old Fort (3.4 ha) was built in the second half of the 16th century at the confluence of the Danube and the Váh, at a time of conflict with the Turks, by Italian engineers working for the Emperor Ferdinand I. The initial fort was constructed from 1544–1546, but the existing fort dates back to a reconstruction carried out between 1572 and 1592. Its form is an irregular triangle, with five bastions. The outer walls are in brick with inclusions of stone, and with turf superstructure. The interior comprises two courtyards, the larger one with a rectangular ground plan, which today contain no buildings (they existed in the 16th and 17th centuries according to older plans). The main gate, in the middle of the Western curtain wall, bears in its upper part a dedicatory stone bearing the date 1550. Between 1827 and 1839, the ramparts were altered and equipped with mortar-proof casemates and vaulted galleries, barracks, cannon firing stations and communications stations.

The New Fort (9.8 ha) reinforced the western front with a construction with five bastions and two demilunes under the reign of Emperor Leopold I (1658-1705). A demilune then separated the Old Fort from the New Fort. In the 19th century, also between 1827 and 1839, the fort was rebuilt as a star-shaped structure with casemates. The barracks in the interior, running along the curtain walls, date from 1810; these two-storey buildings have bombproof vaults, as does the pentagonal command building constructed in 1815. A powder magazine from the same period stands in the central bastion. The main entrance gate is rebuilt in a neoclassical style in 1838, replacing the early baroque gate of which the dedicatory inscription from 1673 has been conserved. The materials used consist primarily of brick, with stone for wall ties and cordons, while the revetments are battered.

The Palatine Line (19.1 ha), built between 1839 and 1847, in the reign of Emperor Ferdinand I, consists of a rampart formed of five nearly identical bastions with cavalier and reduit with casemated barracks, linked by curtain walls, surrounding the western and northern sides of the town from the Danube to the Váh, 2.5 km away from the two old forts. The materials used are brick and stone, with earth for the ramparts. Some of the contrescarps are casemated, and provided with infantry firing embrasures to sweep the ditch with fire. In bastion II, an ammunition magazine was built in 1869. A stable and an equipment store remain in bastions IV and V. The Bratislava Gate is probably the work of the architect Pietro Nobile and bears the date 1844 and a dedicatory inscription (restored). The Guta and Apaly gates are in the neoclassical style.

The Váh line (13.6 ha), which consists of two bastions (VI and VII) with artillery casemates, and four artillery batteries (VIII to XI) linked by curtain walls, dates from 1866-1877; it links the Palatine line to the old forts. Bastion VI resembles the previously mentioned bastions, except for the reduit with two cavaliers, one of which is turned towards the town. An ammunition magazine and vaulted garrison rooms are located in the gorge wall. Bastion VII is made of earth. The curtain wall between the two bastions is also made of earth, with a Carnot wall in brick. A Gothic Revival gate leads towards the river. The materials are brick and stone, but the escarpes are built from polygonally cut stone and rose-coloured limestone is used on the salient. The contrescarp is simply dug out. The four batteries are rectangular constructions with a central courtyard and casemates. They are connected by an earth rampart and a Carnot wall.

There are also fortifications on the right bank of the Danube (Hungarian territory):

The bridgehead on the right bank of the Danube, Fort Csillag (8.8 ha) was built between 1850 and 1870 on the site of an earlier stockade dating from 1585. The square plan with four bastions was retained. The bastions have vaulted cannon casemates. In the courtyard, a U-shaped cavalier in brick is used as a garrison room and a store. The rampart materials are brick and stone, and earth.

Fort Monostor or Fortress Sandberg (66.5 ha), built between 1850 and 1871, is one of the largest fortresses of its type in Europe, and originally had 10.4 ha of fortifications. The ground plan is a closed polygon with no bastions. The defensive wall has a large number of cannon emplacements, for cannon firing in barbette over the parapet. Four caponnières, of which two were detached, with a U-shaped ground plan, protect the ditches. On the Danube side, a U-shaped reduit has three levels of casemated rooms used as the barracks and for firing stations. The interior space is virtually empty: in the north-east corner, a building protected by earthworks marks the edge of an open rectangular courtyard; it is single-storied, and houses barracks and stables. The outer walls with loopholes are made of polygonal stone.

Fort Igmand (5 ha) is the most recent of the structures, built between 1871 and 1877, on the site of a stockade dating from the 1848-1849 Revolution. The ground plan is a chevron-shaped polygon, with four escarp

caponnières with a demilune at the gorge. The guns firing in barbette were separated by traverses. At the gorge, a casemated barracks opens out towards the demilune. Half the height of the rampart is made of stone masonry, with the rest consisting of earth.

History and development

The histories of the twin towns of Komárno and Komárom are closely connected. The settlements on both sides of the Danube have had various names throughout history. On the northern bank: Comorra, Kamarum, Komárom and Rev-Komárom, and on the southern bank: Koppanymonostor, Pusztamonostor, Rev-Komárom and Uj-Szőny. The present frontier was established in 1920, splitting the town in two. After being reunited from 1938 to 1945, the two parts have been separate towns since.

An early castle was probably built in the 11th century, at a strategic location where lines of communication cross; there is a historical record of this castle in 1249. It was sufficiently powerful at that time to withstand the Mongols who were then devastating the region. On the southern bank of the river, the settlement called Rev was established in the 13th century. It is difficult at this stage to determine what the town looked like before the early 18th century. The building of the forts pushed the town further to the west. Following the reign of Matthias Corvin (1458-1490), the fortress was strengthened because of the repeated attacks of the Turks. Earthen ramparts protected the town before 1563, but the town was burnt down in 1594. Rebuilt further to the west from 1598 onwards, the town was protected by ramparts that were renovated in 1644. The Old Fort, built between 1550 and 1594, was considerably enlarged in the second half of the 17th century. At the end of the century, the town was again rebuilt and four churches were erected (Lutheran, Catholic, Calvinist and Orthodox).

After 1711, the town became royal and had a population of 10,000. It suffered earthquake damage in 1763 and 1783; in the latter year, the structures of the fortress were damaged.

In the 1670s, demolitions took place to enable urban development, and religious buildings were erected in the Baroque style.

There is no perceptible trace of the medieval fortifications, including the castle built in the 13th century and refortified several times up to 1528. In 1544, Ferdinand I commissioned the Italian Pietro Ferrabosco to design a new fort. Construction work began two years later under the supervision of Maria de Speciacasa and Dalmato Bartolagi, assisted by Italian, German and local technical specialists. The construction was earthen, and was destroyed by flooding in 1570. From 1572 to 1592, the fortress was rebuilt under the direction of Urban Süess, to the design of two renowned engineers and theoreticians, Daniel Speckle from Strasbourg and the Italian Carlo Theti. Two bridgeheads on the opposite banks of the Váh and the Danube were built at the same time (they were demolished in 1661).

A new fort was built in front of the former one from 1663 to 1673, to the plans of General Franz Wymes (characteristic layout of mid-17th century Germano-Dutch fortification). Damaged by flooding in 1682, it was then repaired and withstood the attack of the Turks. Following the Turks' defeat before Vienna, Hungary was liberated from Turkish rule. Komárno was no longer a frontier fortress, and its fortifications were no longer maintained. The earthquakes of 1763 and 1783, and the donation of the fortifications to the town by Emperor Joseph II in 1784 led to the fortress falling into ruin.

It was during the Napoleonic wars, from 1808 onwards, that the fortifications were reconstructed. Brick replaced earth and stone. The works were completed in one year, the barracks were erected in 1810, and the commander's building in 1815. A new system of casemates was created within the walls of the fort between 1827 and 1839. The two forts constitute a citadel, and a new ring of fortifications (the Palatine line), built in brick and stone between 1839 and 1847, protected the town. The fortifications are a perfect illustration of the techniques of the period: independent bastions, crenellated galleries, and heavy artillery emplacements.

The conflict between Austria and Prussia in 1866 led to the construction of the Váh line, which was more modest than the Palatine line, but completed the town's defensive system. At the same time, the two bridgeheads of the Váh and Danube were strengthened: each consisted of a rectangular fort with four corner bastions. One of the two, Fort Csillag, played a significant role during the 1848-1849 revolution by withstanding the attacks of the emperor's troops. With Fort Monostor, the modernised Fort Csillag embodies the fortification principles of the first half of the 19th century: increased protection for the defenders, mobilisation of maximum ordinance against the attacking enemy, and actively defending (bombarding) a wide space.

Fort Igmand is the most recent and modern element of the system. Built from 1871 to 1877, it occupies the southernmost position. It is similar to French fortifications of the Séré de Rivières type.

During the two world wars the fortifications of Komárno/Komárom did not play any defensive role, other than as a barracks and training ground. Fort Igmand was used as a civilian shelter in 1940-1945 and Fort Monostor was used as an internment camp for people waiting to be sent to concentration camps. Fort Csillag was used as an ammunition depot and, at the end of 1944, as a prison.

From 1945 to 1991, Fort Monostor was a vast ammunition stockpile for the Soviet army. It has been open to the public since 1994.

Since 1965, Fort Igmand has housed a collection of Roman-era stone carvings.

The buildings of the Old and New Forts were occupied by the Soviet army until 1991, and then by the Slovak army until 2003. Since then the old fortress has been purchased by the town, which is now carrying out maintenance, gradual rehabilitation and revitalisation of the whole complex. It is now open to tourists and visitors.

A market for traditional handicrafts is held in the Old Fort each year on 1st May.

Values of the System of Fortification at the Confluence of the Rivers Danube and Váh in Komárno/Komárom

Beginning with a castle erected in the 13th century, the confluence of the Danube and the Váh has been successively fortified by a fortress with bastions in the 16th century, to which a second ring of fortifications was added in the 17th century, and then by a refortification/reconstruction between 1808 and 1815. The town is protected by a ring of fortifications, bridgeheads and a detached fort built between 1839 and 1877. This ensemble illustrates the evolution of a Central European fortress over a long period of time, and reflects the influence of the Italian and Germano-Dutch (rather than French, Prussian and Austro-Hungarian technical cultures. The structures earlier than the 19th century are however not clearly perceptible, because of a lack of detailed analysis. In their existing state, these are basically the fortifications of a 19th century fortress.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

Integrity

The Old Fort has conserved the layout and external volumes of the late 16th century: the internal adaptations and ramparts date from the 19th and 20th centuries. A few recent repairs have been made in concrete on the south wall.

The New Fort has the same characteristics. The gunpowder magazine has recently been restored.

The interior of the Palatine and Váh lines consists of a more or less clear and unconstructed zone, contributing to the cohesiveness and integrity of the fortification system. At one point in the Palatine line, the zone is unfortunately affected by two new high-rise residential buildings which are detrimental to overall integrity.

80% of bastion I was demolished in 1930. The cavalier of bastion IV was replaced by an administrative building in the 1980s/1990s whose foundations follow the original ground plan of the cavalier. The military buildings of bastions IV and V have been significantly altered. Large sections of the curtain walls were removed in the first half of the 20th century for the construction of the railway and roads. The curtain wall between bastions IV and V has however been well conserved. The Carnot wall between bastions VI and VIII has been partly demolished. Batteries VIII to XI seem to be in a poor state of conservation.

Extended glacis surround the fortification system so that the areas were clearly visible and could be swept with fire. The open fields surrounding the fortress thus form part of the historic heritage. Today most of the fields surrounding the Komárno lines have remained free of constructions. However, to the west of the Palatine line,

the town of Komárno has spread into the former glacis area. The southern part of road 63 includes industrial zones alongside the docks. They are different from their immediate environment in terms of function, form and structure. The former line of defence must be considered here to be a sign of separation and exclusion. Furthermore, the northern part of road 63 mainly includes a residential zone, which has a negative impact on the integrity of the nominated property.

Today, the links and relationships between the Old Fort, the New Fort and the Danube, and those between Fort Csillag and the river, have been severely disrupted because of the railway line between the various forts and the river, which constitutes a barrier both to visual perception and comprehension of the defensive structures and their function. An important historic aspect has thus been lost.

Authenticity

The function and use of the fortification system have changed over time. It has therefore lost its functional authenticity. It could be argued however that this change of use forms part of a historic process which is characteristic of many world heritage sites. The new functions thus seem to provide favourable conditions for an appropriate use and for the maintenance of many historic features (in both appearance and structure).

Generally speaking, ICOMOS considers that individually the forts and the two lines of defence are authentic in their forms, their layout, their materials and their substance. Elements earlier than the 19th century have been adapted to meet the defensive needs of that century. During the Soviet period, alterations and extensions were carried out with a view to fulfilling the function of a stockpile.

The elements of the fortification system which have not been reused are today largely in a poor state of repair, and their authenticity is under threat primarily in terms of materials. This seems to apply particularly to the Old Fort, the New Fort, the baroque buildings in the New Fort, Fort Csillag, and parts of Fort Igmand and Fort Monostor.

The powder magazines inside the ramparts of the New Fort have been recently restored, and have lost some of their authenticity in terms of both appearance and materials.

The roofs of the Headquarters Building were recently replaced, and they too lost some of their authenticity in terms of appearance and materials. The barracks roof seems to be in poor condition, and should also be repaired, thereby losing the same degree of authenticity. The interior of the garrison building has lost a great deal of its original materials, appearance, form and ground plan.

Alterations and demolitions in several parts of the fortification system for various reasons must be considered as damaging in terms of authenticity. Destruction as a result of infrastructure is a major cause of loss of authenticity in materials and structure, but has only caused minor damage in terms of form and design.

The partial demolition of bastion I also affects the authenticity of the ensemble. Authenticity in materials and forms has also been partly lost in the baroque buildings in the New Fort.

ICOMOS considers that the conditions of integrity and authenticity have not been met.

Comparative analysis

The comparisons referred to in the file seem to relate to properties with different characteristics. The Victoria lines (Malta), and the Waterlinie (Netherlands) are not comparable because they are lines of fortification and not a single fortress. The defensive lines of Amsterdam (Netherlands), Turon (Poland), the fortress of Brest-Litovsk (Belarus), the fortresses of Modlin, Przemysl and Krakow (Pologne), the fortress of Magdeburg (Germany) are not comparable because of their structure. These are simple types of fortifications, which are then extended into the landscape with an enceinte of individual forts.

The 18th century fortresses - Petrovaradin (Serbia), Terezin and Josefov (Czech Republic), Palmanova (Italy), Elvas (Portugal), Daugavpils (Latvia) - and the 19th century fortress of Suomenlinna (Finland) have simple enceintes with technical and architectural characteristics which are different from those of Komárno/Komárom.

Quebec and Luxembourg do indeed date from the 19th century, but Luxembourg has lost most of its fortified elements, and fortifications were only a secondary argument in the inscription of Quebec on the World Heritage List.

ICOMOS considers that comparisons should be made with ensembles which are more similar in typology, featuring a central fort or citadel, an enlarged enceinte and individual bridgehead forts (for example: Neisse, Ulm, Koblenz in Germany, Verona in Italy, etc.).

Furthermore, claiming that the Old Fort is the "oldest" or "one of the oldest" fortification system with bastions built in Central Europe must be backed up by scientific research, in view of the lack of comparative studies.

The stone masonry of the outer rampart and the brick masonry of the arching seem to be extraordinary. But there was a lack of points of comparison which could have enabled the evaluation of the exceptional nature of these structures during the technical evaluation mission. A comparative study should be carried out in order to provide clear evidence in this matter.

ICOMOS considers that the comparative analysis does not justify the inscription of this property on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the States Parties to be of Outstanding Universal Value as a cultural property for the following reasons:

The system of Fortification at the Confluence of the Danube and Váh in Komárno-Komárom is an extraordinary exhibition of the most important periods in European military fortification technology through its advances over more than three hundred years from the 16th to the 19th centuries.

It preserves an outstandingly complex and remarkably complete embodiment of military architectural theory from its final phase in the second half of the 19th century.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii), (iii) and (iv).

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the States Parties on the grounds that the surviving elements of the fortifications of Komárno/Komárom are an outstanding gallery displaying the development of European defensive military technology over more than three hundred years, from the middle of the 16th century to the final third of the 19th century.

ICOMOS considers that this criterion is only partially justified: most of the fortified structures date from the 19th century (1808-1877). The older elements only remain in the layout of some constructions and in some conserved features.

ICOMOS considers that this criterion has not been fully justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared.

This criterion is justified by the States Parties on the grounds that this system of fortifications is an extraordinary example of traditional defensive military architectural culture, which after centuries of technical and architectural refinement finally came to a close in the last third of the 19th century.

ICOMOS considers that this criterion is only partially justified, for the same reason as for the previous criterion.

ICOMOS considers that this criterion has not been fully justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the States Parties on the grounds that the fortress of Komárno/Komárom is a major example of military architecture in its variety and evolution, located on a site of strategic importance since ancient times. In the 19th century the fortifications made it the most heavily fortified town of the Austro-Hungarian empire.

ICOMOS considers that this criterion is only partly justified for the same reasons as for the other criteria, and because of the inadequacy of the comparative studies.

ICOMOS considers that this criterion has not been fully justified.

ICOMOS considers that neither the criteria for which the property has been nominated nor the Outstanding Universal Value have been fully demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Economic and urban development

The commercial port of Komárno is the largest in Slovakia. Located in the immediate environment of the fortifications, it is to be converted into docks for passenger boats between 2021 and 2031. On the Hungarian bank of the Danube, one of the two dock zones has been privatised and the owner wishes to develop it over the coming years.

The railway passing through the Palatine line is a source of noise pollution. The electrification of line 131 (Bratislava – Komárno) should not normally encroach on the fortifications. The edge of the buffer zone is 30 metres from the centre of the railway track. On the Hungarian side, changes to the existing network are not planned over the next 20 years.

It seems that an earlier new road project, crossing the Danube to the east of the Váh bridgehead, remains a possible option in the plans for a highway between the two countries, and thus in the structural schemes of Komárno and Komárom. This variant would greatly affect the integrity of the nominated property from the visual and functional viewpoint, and in terms of its structural significance. If ever this variant is carried out, the legal protection of the property is not guaranteed at this stage. ICOMOS recommends that, whatever happens in this matter, the property should be legally protected against this possibility.

An urban development plan has been drawn up to direct new constructions, and ensure that the scheduled zones are respected.

The recent military and industrial occupations have left the ground polluted (bastion II, Old Fort, Fort Monostor) in various ways. Pollution has been removed in some zones (Old Fort), and other zones are currently being cleaned up.

Tourism

The Old Fort and the New Fort received 3000 to 3500 visitors in 2005 and 2006; Fort Monostor has received more than 40,000 visitors a year since 2001 and about 60,000 others for special events. The dimensions of the constructions are such that this level of frequentation can take place without damage to the structures.

Impact of climate change

The risk of flooding is real; some 500 sq.km. of nearby land is affected. The raising of the dykes following the 1965 flooding means that the zone should be protected (150 cm higher than the highest water level).

Risk preparedness

Several earthquakes have hit Komárno/Komárom in the course of history, and it has been the epicentre for some of them. Small tremors have taken place, the most recent in 2001, causing no damage. It is possible that in the future another earthquake could take place with its epicentre in Komárno/Komárom, with a force of 7 to 9.

The only fire risk relates to the buildings of the New Fort, and near to bastion II (nearby petroleum facilities). The local regulation plan recommends that these sources of danger should gradually be eliminated.

ICOMOS considers that the main threats to the property are those relating to the urban and economic development of the port. Earthquake risks are also a possibility.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property includes the Old Fort and the New Fort, the Palatine and Váh lines, and the Forts Monostor, Csillag and Igmand. The buffer zone surrounds these elements but is discontinuous, and is at times very close to portions of the monument.

The Váh bridgehead is not included in the core zone of the nominated property but is in the buffer zone, because it only contains archaeological remains, without built elements, following the explosion of a powder magazine after the First World War. For reasons of integrity, it would have been appropriate to include it in the core zone.

As the relationship between the fortifications and the rivers is so obvious, it would have been appropriate, in order to respect the site's integrity, to include the course of the Danube and the Váh in the buffer zone between the fortifications.

ICOMOS considers that the boundaries of the core and buffer zone of the nominated property are not adequate.

Ownership

The various elements of the fortification system belong to the municipal authority of Komárno and the Republic of Hungary.

Protection

Legal protection

In Slovakia, the Komárno fortification system (Old Fort, New Fort, Palatine and Váh lines) is a national cultural monument included in the Central Register of Historic Sites of the Slovak Republic. The historic urban centre of Komárno is surrounded by fortifications and is a historic district.

The following regulations apply:

- Law no. 7/1958 of 31 May 1963;
- Government resolution no. 84 approved on 18 March 1970;
- Government resolution no. 54 approved on 15 March 1985.
- Central Register of Historic Sites of the Slovak Republic, no. 302/1-5, 301/1-25 and 301/26-48.

The buffer zone is defined by the decision of the Komárno district authorities no. RR:6/1992, of 20 January 1992.

In Hungary, the three forts are defined as "inalienable national property", protected as National historic monuments and inscribed on the Register of Historic Monuments. They are also scheduled at local level as "local heritage".

The following regulations apply:

- Codes of law no. XXI/1996, on regional development and planning; no. LXIV/2001 on the protection of cultural heritage; no. VII/2003, on the amendments to the Law of 2001 on the protection of cultural heritage.
- Resolutions: of the Ministry of Environmental Protection and Regional Development 47/1997 (XII.29); of the Ministry of National Cultural Heritage 10/2006 (V.9).
- Ministry of Cultural Heritage Directive 6/2002 (KK 11).
- Government Resolution 161/1998 (IX.30); 1070/1998 (V.22) on the rehabilitation and re-use project for Fort Monostor ; 58/2005 (IV.4).
- Komárom city council municipal ordinances no. 14 (X.8) of 1999 and no. 25 (IX.22) of 2006.

Effectiveness of protection measures

The legal protection of the Komárno fortification system provides that each construction planned in the core zone is subject to regulations. The general principles of protection were set out in a document of 2005, and approved by the Komárno municipal authority in 2006.

The master plan for the town of Komárno also enshrines principles of heritage conservation.

In Hungary, the Fort Monostor Cultural Centre, created on 1st January 2000, adopted a long-term conservation plan and a re-use and cultural development plan in 2002. The modular re-use programme provides for phased introduction via projects which are financially autonomous but closely linked.

ICOMOS considers that the legal protection in place is adequate. ICOMOS considers that the protective measures for the property are adequate.

Conservation

Inventories, recording, research

The bibliography in the nomination file refers to 14 publications on the Komárno/Komárom fortifications since 1984. A future detailed scientific inventory is mentioned as being necessary; detailed records will be finalised in 2007 for the Old Fort, Fort Monostor and Fort Csillag.

Present state of conservation

The general state of the masonry structures is satisfactory. The interior military buildings are in poor condition (windows and doors have disappeared, floors have been damaged, roofs need to be renewed). A past restoration of the commander's building in the New Fort has modified original details.

The glacis, covered gallery and ditch of the Palatine and Váh lines are in a poor state of conservation, and most of the earth structures have disappeared.

The structures of these lines (except for those which have been partially reused, i.e. restaurant and shop in bastion II), are in danger from vandalism as they are not in use.

The three forts on the Hungarian bank of the river are in good condition, except for the areas around Fort Igmand, which are occupied by houses. But the condition of the earth in the ramparts is rapidly deteriorating. Fort Monostor is the best conserved; it has been cleaned, electricity has been installed, and the bays have been closed off.

Vegetation can cause irreversible damage to masonry if not dealt with adequately, and the ground in certain zones has been contaminated by the storage of military equipment.

Furthermore, the environment of several structures seems to have been greatly altered: there is encroachment of the surrounding area by uncontrolled urbanisation, and the rail and road infrastructures have changed perception of the ensemble, in some cases very seriously.

The state of the pathologies of each structure is very pertinently presented. The fact that the barracks, in particular, are not used, is damaging for their conservation.

Active Conservation measures

In Slovakia, conservation is guided by "Basic Principles" set out in an action plan drawn up in 2004: construction is prohibited in the buffer zone, re-use and restoration study.

Since the various fortified spaces were abandoned by the army, some parts have been cleaned and pollution has

been removed, while others have been opened to the public (Old Fort, Fort Monostor).

Even so, a series of structures are awaiting re-use and restoration (e.g. Palatine Line).

80% of Fort Monostor has been prepared for visits by the public; Fort Csillag is being used as a depot; re-use is planned thanks to possible European funding. On the Hungarian bank of the Danube, Fort Monostor seems to be the main focus of conservation and re-use projects.

The re-use of a series of structures, such as the bastions of the Palatine Line, does however raise problems: the dimensions and structures of the interior buildings are imposing and unusual; there are some makeshift annexes (garages, sheet metal sheds); special care needs to be taken with vegetation and studies are currently being made of this issue.

A trans-frontier project was introduced in 2004 with the INTERREG III fund, based on tourist development combined with conservation. The 5-year plan provides for the restoration of the Old and New Fort (Slovak side) and the three forts (Hungarian side) for which work building permits must be obtained from the National Heritage Office.

ICOMOS considers that the current conservation is patchy, and notes that the re-use and restoration projects are not planned ahead in a long-term perspective.

Management

Management structures and processes, including traditional management processes

At present, management for the Slovakian side is carried out by the Department of Internal Affairs and Historic Property Management of the town of Komárno, in association with the non-profit association "Pro Castello Comaromiensi", founded on 20 October 2003.

In Hungary, the management of the three forts is the responsibility of the non-profit association "*Fort Monostor Military Cultural Center Historic Property Utilization and Management*" (Fort Monostor Cultural Centre for short), which has been managing Fort Monostor since 2000 and Forts Igmand and Csillag since 2005.

The supervisory authorities are the two countries' culture ministries. A permanent mixed working group is to be set up, but no precise timetable is indicated.

Policy framework: management plans and arrangements, including visitor management and presentation

A series of development and cultural management plans exist in both zones at local, regional, national and trans-frontier level.

The management plan was drawn up by the Regional Development Agency of Komárno in 2006. Its objectives cover the various aspects of the development of the

fortifications (heritage, cultural, tourism, economic and conservation).

The Komárno structural scheme aims to resolve discontinuity problems by proposing rerouting the railway line away from the area between the Old and New Forts and the Danube, and transforming the zone thus made available into a recreational area. The link between the fortifications and the river would thus be re-established. The railway between the town and Fort Csillag would be diverted south of the town, thus restoring the link between this fort and the river.

There is a project for a new bridge (and a new road passing to the west of Fort Monostor) to connect the two towns over the Danube. ICOMOS recommends however that the design of the new bridge should be reasonably modest, so as not to detract from visual perception (both looking towards and from the fortification system).

A management plan is projected for the next 5, 20 and 50 years, to be implemented from 2007 onwards, but this still needs to be thought out on a genuinely shared basis. As it stands, it seems more of a juxtaposition of separate initiatives on either side of the frontier.

In a long-term perspective, the project calls for a genuine restoration of the fortified landscape through the transformation of the immediate surroundings of the constructions.

Involvement of the local communities

During the evaluation mission, it was noted that all the technical staff contacted were extremely enthusiastic about the project for inscription on the World Heritage List.

The appropriation of some elements of the fortifications by the local population (annual festivities and events, e.g. handicraft market of 1st May, historic reconstructions) is clearly genuine.

In Komárno, a non-profit association ("Pro Castello Comaromiensi") was founded in 2003 to promote the use of the local fortification system heritage.

Resources, including staffing levels, expertise and training

In Slovakia, there are 4 people in the management team of the municipal administration, with 20 people for the maintenance of the sites. The association "Pro Castello Comaromiensi" has a proactive team of 6 people.

The tourist information centre organises guided tours. People are hired on short-term contracts for maintenance and promotion.. The scientific experts are those of the Department of Internal Affairs and Historic Property Management of the town of Komárno, in conjunction with scientists from the country's various universities and specialists from the Culture Ministry.

In Hungary, the Fort Monostor Cultural Centre has 32 full-time employees, one part-time employee, and 10 seasonal employees (guides, consultants, manual workers, etc.).

On the Hungarian side, these resources seem to be adequate; a clearly defined structure dedicated to the fortifications should be set up on the Slovak side.

ICOMOS considers that the management plan is ambitious, possibly excessively so, while leaving parts of the property without any short or medium term projects. ICOMOS considers that particular consideration should be given to the merging of management and structures, as the existing components are too disparate.

6. MONITORING

A methodology and tools have been put in place on both sides of the frontier. But in view of the fact that the nominated property forms a whole which is artificially separated by a frontier, it would be more appropriate to present a common monitoring system, with identical evaluation criteria.

ICOMOS considers that monitoring should be carried out on a global and trans-frontier basis.

7. CONCLUSIONS

The fortification system of Komárno/Komárom dates for the most part from the 19th century and constitutes a fortress with an enceinte and detached forts which is highly characteristic of the military architecture of Central Europe at this period.

It is essential to more thoroughly consider relative value through more pertinent comparative studies, particularly regarding the history of Austro-Hungarian fortification in the 19th century.

The present state of conservation is relatively satisfactory, despite the damage to the buildings and the overgrowing vegetation. Some buildings have been restored and opened to the public, while others have been left abandoned. It is the immediate surrounds, particularly of the Palatine and Váh lines and Fort Imgand, which have been largely obliterated by insufficiently controlled urban spread. As a result, the perception of the homogeneity of the fortified system has been made difficult.

The work done for conservation, re-use and opening to the public, for development and management is different depending on the State Party concerned. What is missing is a genuine common working element or body, and the projects planned are mostly planned separately.

Recommendations with respect to inscription

ICOMOS recommends that the System of Fortification at the Confluence of the rivers Danube and Váh in Komárno/Komárom, Republic of Hungary and Republic of Slovakia, **should not be inscribed** on the World Heritage List.



Map showing the boundaries of the nominated property



Confluence of the Váh and Danube rivers



Leopold gate and New Fortress, Komárno



Aerial view of Monostor Fort, Komárom



Main entrance leading to the Monostor fort

The Triple-arch Gate at Dan (Israel)

No 1105

Official name as proposed by the State Party: The Triple-arch Gate at Dan

Location: Upper Galilee region

Brief Description:

The nominated property is the archaeological remains of a gate formed of three arches in sun-dried mudbrick. The arches are semicircular and have a span of 2.5 metres. They form part of city rampart fortifications dating back to the 18th century BCE, i.e. the Middle Bronze Age. Amongst the earliest known arches, they are the most complete with the largest span. The arches make partial use of the voussoir system.

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*.

1. IDENTIFICATION

Included in the Tentative List: 30 June 2000

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

Date received by the World Heritage Centre: 28 July 2003
1st February 2007

Background: The nomination was examined by ICOMOS in 2005 and withdrawn by the State Party before the 30th session of the World Heritage Committee (Vilnius, 2006).

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

Literature consulted (selection):

Oates, D., *Early Vaulting in Mesopotamia*, in D. E. Strong, ed. *Archaeological Theory and Practices*, 1973.

Sauvage, M., *La brique et sa mise en œuvre en Mésopotamie des origines à l'époque achéménide*, Paris 1998.

Van Beek, G.W., "Pre-classical developments in domical construction", *Domes from Antiquity to the present*, 1988.

Technical Evaluation Mission: 4-8 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 10 December 2007 concerning the following points:

- The need to produce a detailed and definitive plan covering the nominated property and to confirm the area of the nominated property.

- The need to produce a detailed and definitive map of the buffer zone indicating in particular the paths, parking areas, visitor reception buildings and annex buildings, and confirming the area of the buffer zone.

- The guarantee that the part of the buffer zone outside the natural park is used only for agricultural purposes.

- The need to confirm the implementation of a conservation plan in line with the best international standards in force, and to indicate the timetable for such implementation.

In reply, ICOMOS received additional documentation on 11 February 2008.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The triple-arch gate is at the south-eastern end of the fortified ensemble of Tel Dan dating from the Middle Bronze Age. This is a large tell where there was a settlement over a long period at the start of historic time, but this settlement was not continuous. The fortified ensemble constituted the Canaanite town of Laish or Leshem, which is mentioned on several occasions in the Bible. It is surrounded by a region made naturally fertile by the presence of water.

Tel Dan is at the foot of Mount Hermon and the Golan Heights, near one of the three sources of the River Jordan, in the upper valley of the river, forming part of the Syro-African Rift Valley.

Nowadays, the Tel Dan site as a whole has a near-rectangular shape with rounded corners, with a basically oblong crater-like interior, a shape that is the result of the early fortifications that are underground for the most part. The total dimensions of the tell are roughly 400 m x 500 m.

The nominated property consists solely of the triple-arch gate and the immediately adjacent area. The gate is situated in a corner of the ramparts. Its own overall plan is close to a square (external dimensions: 15 m x 13.5 m), two sides of which join it to the ramparts. The two other sides consist of thick walls, one facing outside and the other inside the town, through which two great access arches have been opened up. They are set back from the main walls, whose four corners form defensive salients. A third arch passes through an inner separating wall. The span of the arches allowed a passageway of about 2.5 metres in width, which is considerable, and about 2.5 metres high to the top of the arch, and the thickness of the arches is around 2 metres. The built structure of the gate also contains four inner chambers.

The three arches have a massive appearance, and their shape is a slightly flattened half-circle. They are made up

of three arcs of sun-dried mudbricks on top of each other, which pass on the loading to the piers. The bricks are sun-dried clay mud bricks. Two types of brick are present on the site. One is whitish because of the presence of calcareous aggregate, and the other is brownish. The shape, hardness and constructive use differ depending on the type of brick, and so does the state of conservation. The built structure of the gate probably had a roof, and thanks to the arch system it ensured the continuity of the fortified enclosure.

The imposing earthen ramparts that encircled the town were built on foundations consisting of basalt boulders; above them was the sun-dried mudbrick wall. A large part of these fortifications still exists: two short sections next to the gate are included in the nominated property. The rest of the fortifications are located in the buffer zone.

From the outside, the gate was approached by twenty basalt steps rising from the plain. On the town side, a short cobbled way led to stone steps descending towards one of the town's cobbled streets.

Excavations revealed the presence of the gateway (see below). None of the three arches has been entirely exposed in the interest of conservation. No evidence survives for the structure of the roof, which could have been either of cedar beam or of mud brick vault construction, overlain with mud plaster. Traces of mud and lime plastering on the wall surfaces have been found and remains of a thick layer of plaster that covered the cobblestone floor. These traces provide compelling evidence that the gatehouse was originally plastered and painted.

History and development

The land known as Canaan was situated in the territory of the southern Levant, in what is now Israel, the Palestine Authority, Jordan, Lebanon and southwestern Syria. The inhabitants of Canaan were never ethnically or politically unified as a single nation. They did, however, share sufficient similarities in language and culture to be described together as "Canaanites."

City-states developed in Syria-Palestine around 3100, serving as mediators between the cultures of Mesopotamia and Gerzea in Egypt. At this time the dominant town was Ebla. Texts from the Egyptian Middle Kingdom (2040–1786) show that Egypt exercised a degree of political control over the area between 2040 and 1786 BCE, ruling through local vassal kings. This led to much dislocation and a decline in urban settlements.

The Golden Age of Canaan was between 1800 and 1450 BCE when strong urban centres were re-established, towns such as Hazor, Qatna, and Ugarit flourished as centres of power in the region and the Canaanites became famed as traders across the Near East, particularly for purple dye obtained from sea-molluscs found along the Mediterranean coast.

The gate and ramparts of Tel Dan were constructed, it is now believed, in the 18th century BCE, when Canaan was at the height of its power and influence.

A second period of Egyptian control between 1450 and 1365 BCE preceded the break-up of the Egyptian Empire that enabled the Hebrew invasion into the land of Canaan around the 12th century BCE and, in time, the creation of the ancient Kingdom of Israel. According to Biblical evidence, Laish was conquered and renamed by the Hebrew tribe of Dan. Tel Dan flourished as the northernmost city of ancient Israel and is mentioned many times in the Old Testament. Excavations have been carried out on the northerly part of the site.

Laish (Dan) was strategically situated on the road from Damascus, in Syria, to Tyre on the coast of the Mediterranean Sea. The north-south route from Hazor to Lebanon passed through Abel-beth-maachah, just west of Dan. At the northern end of the upper Jordan Valley, Dan was sited in one of the most productive parts of the region where there is abundant rainfall. At the foot of the tell mound are extensive springs that represent one of the sources of the River Jordan.

Tel Dan was destroyed when the city was captured by Tiglath Pileser, king of Assyria, in 732 BCE. It was partially restored, but never regained its former importance. By the 4th century BCE it was described by Eusebius as being a village (*Onomasticon* 369).

Rescue excavations began at Tel Dan in 1966 by the Israeli Department of Antiquities and Museums, as there was a potential threat from military activities because of proximity to the Syrian frontier. Excavations in the south-east sector did not begin until 1977, and the top of the first arch was discovered in 1979. The two other arches, and then the passageways were uncovered in the ensuing years.

The excavations were then developed into a full research project, which continued until 1999, covering both the gate of the Canaanite town and the later "Biblical" city. After more than 30 years of work, less than 10% of the site has been excavated. The digs were interrupted in 2006 because of the war between Israel and Lebanon. They are scheduled to restart in 2008.

The Triple-arch Gate at Dan values

The fortified ensemble of Tel Dan constitutes an example of the architectural techniques of the Middle Bronze Age and of the urban development of the Canaanite civilisation.

The nominated arches demonstrate great accomplishment in arch building techniques at this period. This is a consummate example of an architectonic principle of great technological value through the way the forces of gravity are converted into lateral thrust. The arches are the largest and the best conserved of the ancient vaults and arches discovered by archaeologists.

The triple-arch gate shows the diffusion of the true arch technique, and was built using sun-dried mudbricks and partially using voussoirs (trapezoidal bricks made to fit together).

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The built part of the gate is complete. It includes in particular the three true arches on which its value is founded. Despite the lack of superstructure, even in the form of archaeological traces, the gate's overall integrity has been maintained, both in terms of its architectural plan and elevation views.

Sun-dried mudbrick constructions are furthermore relatively fragile over time, and a process of deterioration of the immediate built environment of the arches (spandrel and side walls) has begun since they were uncovered by the excavations. For about 25 years now this has raised significant conservation problems. The integrity of the construction has been affected at certain points, as the natural elements (water, wind, sun) have removed portions of material and made the structure fragile to the north-east. (See 5, conservation).

With regard to the integrity, in the sense of completeness, of the nominated property, a question is also raised concerning the relationship of the gate to its environment of fortifications; the fortifications are in the buffer zone but not in the nominated property zone.

ICOMOS recommends that the State Party should give due consideration to this aspect, particularly bearing in mind that another later gate exists inside the archaeological ensemble included in the buffer zone.

Authenticity

The authenticity of the excavated arches is not in doubt. However the precise dating of the gate is based on indirect elements. Many vestiges have been found in the excavations of the tell settlement area, near to the gate. They provide evidence of dates going back to the 18th century BCE. Furthermore, the use as an urban passageway gate of the three arches seems to have been limited in time. The gate was blocked up with earth, to ensure the continuity of the ramparts, which in fact ensured its conservation up until the contemporary excavations.

Furthermore, for the arches to be fully authentic, their immediate architectural environment must also be fully authentic, which again raises the issue of the recent process of decay and how to overcome it. Elements of reinforcement for the structures undergoing decay have been applied, taking care to ensure reversibility. Elements of restoration have also been considered.

The main challenges in the future will be to keep interventions to a minimum, without any significant reconstruction, to ensure the authenticity of the gate and the arches.

ICOMOS considers that the triple-arch gate at Tel Dan meets the criteria of integrity and authenticity. ICOMOS is however concerned about the process of decay of the immediate built environment of the three arches, which has set in motion a process of decay of the property's integrity in a way that is difficult to reverse.

Comparative analysis

The key elements at the heart of the nomination are the three arches of the gate, which constitute a very ancient and technically accomplished example of the true arch. These are the rationale for the nomination.

The true arch differs from corbel arches and other older types of arches in that its arch-shaped structure converts the naturally downward pressure of gravity of the upper built structure into lateral thrust against the piers, solely by compression exerted on the construction elements.

The oldest examples of primitive vaults and arches appeared in the 4th millennium BCE in Mesopotamia during the Uruk period (Tepe Gawra about 3300 BCE). They are also present in the first dynasty in Egypt, c. 3000 BCE and under the fourth dynasty, c. 2580-2560 BCE. The true arch was found in the development of the city states of the Middle East during the 3rd millennium, for openings, vaulted ceilings, tombs, etc.

A move towards a more accomplished architectural form, the true semi-circular vault, took place as early as the 3rd millennium ceramic relief in Tell Asmar, period Ur I). Vaults and arches made of square or rectangular hewn brick, with mortar in the extrados, were quite widely present at the start of the 2nd millennium in the Middle East (Tell el-Rimah).

Simultaneously, the semicircular arch was improved by the voussoir system (trapezoidal bricks made to fit together); this is sometimes referred to as the true radial vault. The first genuinely accomplished vaults and arches of this type have spans of 0.8 m to 1 m, and the function of supporting the weight of the superstructure is fully expressed.

Some authors (Heinrich, for example) consider that true arches were built over gates from the end of the first dynasties in Egypt, and above the gates of cities and temples from ancient times in Babylonia.

The construction technology of the three large arches at Tel Dan is relatively sophisticated and expert, rather than experimental. The openings and elevations are large. This suggests the existence at the same period of other arches, probably in a relatively large perimeter from Mesopotamia to Egypt, which have either been destroyed or are as yet undiscovered.

One similar arch does exist at Ashkelon, Israel, from the same period (Middle Bronze Age IIA), but this is damaged and less complete. It also forms part of a fortification system, and was rebuilt twice during the Middle Bronze Age. No absolute dating has been achieved for the Dan arches or for the Ashkelon arch, but the arches at both sites appear to be very close in period.

In the case of Dan, the gatehouse is linked to the city's 18th century BCE defence system.

Two arch gateways, built of brick and forming part of a fortification system, also exist at Mumbaqaat in Syria. They too date from the Middle Bronze Age, but their construction technique is slightly different.

ICOMOS considers that, in the light of the above, the arches of Tel Dan do not represent the earliest example of the true radial arch or the earliest example of the brick voussoir type arch. However, in the current state of archaeological excavations, the Tel Dan arches are the largest early arches and demonstrate an early use of the voussoir type arch.

ICOMOS considers that the comparative information known about vestiges of the earliest true radial arches and vaults justify consideration of the inscription of the property as an outstanding example of the diffusion and flourishing of a construction technique at the start of the 2nd millennium.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to have outstanding universal value as a cultural property for the following reasons:

- The three arches of the gate at Tel Dan are the only complete arches forming part of a fortification system known at the present time for the Middle Bronze Age (18th century BCE).
- They bear witness to a knowledge of the principles of construction of true radial vaults at the period in question in the Middle East.
- Their span is exceptionally large (2.5 metres).
- They bear witness to the apogee of the art of massive earthen fortifications during the Middle Bronze Age II, including sophisticated gateways with arches, and to the urban development of this period.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (i), (ii) and (iv).

Criterion (i): represent a masterpiece of human creative genius.

For the State Party, although the three arches of the gate at Tel Dan are not the earliest known examples, they are the first example of a complete true arch. They meet all the criteria of this principle of construction. They are an exemplary representation of human creative genius in the technical and architectural mastery of the true radial vault and arch.

ICOMOS considers that the three arches of Tel Dan demonstrate complete mastery of the true arch technique, using the combined method of rectangular bricks and trapezoidal bricks, in the context of massive fortifications

and the urban development of the Middle Bronze Age or slightly later.

The three arches of Tel Dan demonstrate how man adapts to his environment by the use of sun-dried bricks, made of mud and clay.

However, this technical expertise is neither unique at the time nor the earliest known. Clearly the earliest examples of voussoir arches were built earlier than at Tel Dan, in the 3rd and 4th millennia, in Egypt and in Mesopotamia. It seems that the arches of Tel Dan are not the oldest example of a complete true radial arch, nor the oldest example of a voussoir arch. The dating of the Tel Dan gate moreover is indirect, and its monumental and defensive use seems to have been of short duration.

ICOMOS considers that this criterion has not been justified.

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

For the State Party, the three arches of Tel Dan represent a new architectural principle originating from Mesopotamia and largely disseminated in the Mediterranean and the Middle East. As there is no complete architectural example in Mesopotamia, it is the Tel Dan site which is the most significant example of mastery of this architectural principle and its dissemination. More generally, most mudbrick arches collapsed and disappeared as early as the Iron Age.

Since this initial dissemination of which Tel Dan is an example, the architectural principle of the true radial arch has been widely adopted in the Mediterranean world and in Western civilisation.

ICOMOS considers that Tel Dan bears witness to the early diffusion of the architectonic principle of the vault and the voussoir arch, in the Middle East during the Middle and Late Bronze Age, and in particular its developed version including trapezoidal bricks for significant spans.

The integrity of the arches is however threatened by the intrinsic difficulty of conserving sun-dried mudbrick architecture for future generations, particularly for a structure as elaborate as an arch. The initial excavation periods, which re-exposed the edifice to the elements, did not fully allow for this consideration and have compromised chances for conservation in the long term.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

In the view of the State Party the Tel Dan gate is the only conserved example of gates of massive fortifications, a defensive system that was used during the development of the civilisation of the city-states of the Middle Bronze Age. It is a unique example of a very important feature of

civilisation, which is widely encountered in the Middle East.

In the view of ICOMOS, the nominated property is the triple-arch gate alone; the fortified ensemble is not nominated and its outstanding universal value does not seem to be justified. The nominated property does not present all the characteristics of the feature of civilisation referred to, i.e. the flourishing of fortified city states in the Middle Bronze Age in the Middle East.

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the nominated property does meet criterion (ii) and that outstanding universal value has been demonstrated, but ICOMOS considers that the expression of the outstanding universal value could be compromised by problems of conservation of the nominated property, if these problems are not dealt with thoroughly in a long-term perspective.

4. FACTORS AFFECTING THE PROPERTY

Human factors

Economic development is not exerting any pressure on the Tel Dan site. All projects must moreover be authorised by INPA, the Israeli Nature and Parks Authority. There are no inhabitants either in the nominated property zone or in the buffer zone.

In response to the request by ICOMOS, the State Party has given guarantees that the area (about 6 hectares) of the buffer zone that does not form part of the natural reserve will be used exclusively for agricultural purposes.

Military risk

Situated close to the border with Lebanon and the border with Syria, the Tel Dan region could be affected by war risk.

Tourism

Up to now tourism has been kept well under control, and relatively limited numbers of tourists have visited the three-arch gate itself. Tourism could grow significantly inside the Reserve, without posing a particular threat to the archaeological site.

Any risks of vandalism are prevented by the presence of wardens on the archaeological site and the physical protection of fragile or dangerous archaeological elements. Routes inside the Reserve are indicated and signs are installed to encourage good behaviour. The real quantitative limit at the moment is the capacity of the parking area (up to 1,000 visitors at any one time). The annual average number of visitors for the Reserve is around 200,000, but only 80 days a year are considered to be peak days for visits.

Natural factors and impact of climate change

The main natural risk threatening the nominated property is torrential rainfall. There is also a certain degree of

earthquake risk in this zone. In view of the dominant vegetation cover, a brush fire could, in the dry season, spread as far as the site. It is not however directly exposed to this risk as vegetation is cleared aware on the approaches to the site. There is no pollution in the site environment, and there are no climatic particularities.

Risk preparedness

In the short term, the conservation plan aims to ensure better protection for the nominated property against torrential rain, and in a longer-term perspective it aims to include earthquake risk in the protection of the property.

The natural park personnel are trained to deal with the various everyday risks mentioned. In the case of brush fire, equipment is in place, it is regularly inspected and the personnel are trained in its use.

ICOMOS considers that the main threats to the property are torrential rainfall, possibly combined with the action of the wind and sun.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

Nominated area:

The nominated property consists of the triple-arch gate and its immediate surroundings: the connections to the north and south-west rampart wall, and the external and internal gate access staircases. The property boundary is a rectangle of approximately 4,800 sq.m. around the gate.

Buffer zone:

The Tel Dan archaeological site forms part of a protected nature reserve that represents the bulk of the buffer zone. Since the 2005 nomination and the ensuing recommendations, the buffer zone has been extended to the south-east beyond the nature reserve zone, to include an agricultural zone belonging to the Snir kibbutz, to a depth of at least 150 metres. The total area of the buffer zone is 37.2 hectares.

ICOMOS considers that the boundaries of the nominated property are adequate. ICOMOS considers that the revised buffer zone boundaries are adequate.

Ownership

The nominated property is owned by the State of Israel. It is situated in the nature reserve of Tel Dan. It therefore has the legal status of a nature reserve and an archaeological site.

Protection

Legal protection

The nominated property is defined and protected by the following legal texts:

- The Israel Lands Administration Law of 1960.
- The 1965 Planning and Building Law and its amendments.
- The 1978 Antiquities Law and the 1989 Antiquities Authority Law (IAA).
- The 1963 National Parks, Nature Reserves, National Sites and Memorial Sites Law, amended in 1992.

Under the law of 1960, the property is governed by the powers of the state vested in the Nature Reserves Authority (Act of 18 September 1987), and the confirmation of a 49-year transfer of rights dated 7 May 2006.

Buffer zone:

Most of the buffer zone (84%) is under the protection of the natural reserve. The rest is a zone exclusively reserved for open-field agricultural activities. All requests for a waiver from this allocation rule (e.g. for a building) have been made impossible in view of the guidelines for the implementation of land use planning.

ICOMOS considers that the buffer zone protection measures are adequate.

Effectiveness of protection measures

The legal measures taken to protect the nominated property seem to be adequate.

ICOMOS considers that the legal protection in place is adequate.

Conservation

Inventories, recording, research

The archaeological study has been underway since the late 1970s. The archaeological documentation thus gathered on the site is considerable. It consists of several types of documents:

- Excavation reports for each campaign.
- The Tel Dan reserve annual report, published since 2001. This is a sort of log book compilation of all actions and observations on the site.
- The site dossier, which brings together all basic documents, plans and decision relating to the site. It is regularly updated.

The IAA/Getty Report provides an in-depth study of the archaeological situation of the property and any changes in its state of conservation since the property was uncovered at the start of the 1980s. It provides a solid technical basis for the updating and improving of the property's conservation plan.

Present state of conservation

This monument is made of sun-dried mudbricks, which by their very nature are fragile, and the state of conservation of the arches and the mural elements of the gate is not good. Its survival since its creation was only possible because the site was buried quite rapidly,

probably in the 8th century BCE. Once the structure was uncovered, in around 1980, it began to deteriorate because of the nature of its material of construction.

Recent excavations show the very probable presence of plastering on the surface of the joints between the bricks, and perhaps over the whole of the facades. This again attests that this construction was sophisticated and well mastered, rather than being a still experimental construction.

Active conservation measures

Following the uncovering of the gate in the late 1970s and early 1980s, an initial shelter was constructed above the gate in 1982. This protection however turned out to be only partial and inadequate. From 1985 to 1988 moreover, the protective roof deteriorated, and water penetrated into the north-east tower.

In 1992 the western facade and the interior of the gate were filled in, as a preventive conservation measure. A new and more complete roof was built in 1993, and another layer of protective fill was added.

From 1997 to 1999, the IAA (Israeli Antiquities Authority) and the Getty Conservation Institute drew up documentation of the archaeological structure, and analysed its conservation. Their report was completed in 2000. It provides a detailed chronology of the deterioration, with some examples of serious losses on the north-east tower. The report draws a distinction between intrinsic factors (linked to materials and construction technology) and extrinsic factors (recent preservation history). This report is comprehensive, and provides a thorough analysis of the causes and rates of deterioration of the monument.

The report suggested some reburial, some areas filled with sandbags to prevent access, some parts to be covered with geo-fabric textile, and basalt stones to provide support in some places.

In response to this report, in 2000-2005, discrete structural support elements were designed, in accordance with international reversibility standards, as appropriate for a monument of such fragility. Some structurally supportive reconstruction in limited areas, especially to the East tower or the gate, was undertaken. Discussions are under way about the replacement of the present shelter structure with a more minimal one, and then by a complete system in future years.

This programme however illustrates the current difficulties, at an international level, of recommending long-term conservation methods for sun-dried mudbrick structures.

In addition to observation of the state of the property, the everyday surveillance of the site by guards involves the checking of water drainage during rainy weather, and the action of the protective roof.

ICOMOS, in its 2005 evaluation, stated that the conservation measures undertaken at the time were inadequate. The technical appraisal mission in 2007 indicates that substantial progress has been made in this

area. Work is in progress to put in place structural support and stabilising elements; the work is carried out with great care, paying attention to issues of quality and possible reversibility.

ICOMOS considers that recent efforts concerning the scientific and technical management of the process of deterioration of the sun-dried mudbrick architecture of the property have been substantial, and in some cases exemplary. ICOMOS recommends however that a very stringent conservation plan should be put in place, in line with the best international standards for the preservation of sun-dried mudbrick architecture. The changes occurring in the structure remain however partly unpredictable, and call for a flexible and adaptable action plan, without sacrificing scientific rigour.

In response to ICOMOS's request concerning the conservation plan, the national authorities in charge of management of parks (INPA) and management of antiquities (IAA) have provided details of the implementation schedule and given guarantees about their long-term commitment to the process of conserving the property.

ICOMOS considers that a substantial conservation effort is being made, and that the trends show a positive development since the recommendations made when the property was first nominated (2005). Guarantees have been given concerning planning of conservation implementation, and its permanency.

Management

Management structures and processes, including traditional management processes

The three-arch gate of Tel Dan is managed as part of the Natural and Archaeological Reserve of Tel Dan. It is the responsibility of the Israeli Nature and Parks Authority (INPA), in accordance with its hierarchical organisation chart: national directorate, professional divisions, Northern District and Golan Region, and finally the Tel Dan Reserve echelon.

The site is managed in accordance with several national plans and programmes. As a result funding and personnel are allocated to the Nature Reserve.

The Israeli Council for the Preservation of Monuments and Archaeological Sites is also involved, and cooperates with the management authority.

All projects for site management and archaeological works are supervised by the IAA (Israeli Antiquities Authority) from a scientific viewpoint.

Policy framework: management plans and arrangements, including visitor management and presentation

Conservation plan: A master research plan for the conservation of the archaeological site was requested when the 2005 nomination was examined. It was presented in 2006 under the name "Conservation Plan". It was to be based on the IAA/Getty evaluation report and on experience gathered during recent work. It will take

over from the existing conservation measures, which have moreover improved markedly over the last two years (see Conservation). The plan must however retain a degree of flexibility in order to deal with the unpredictability of changes in the condition of the structure.

Archaeological excavation and visitor presentation plan: After a two-year break in excavations, a master plan for future excavations is to be started up in 2008. It will complement and assist the conservation plan. It has been drawn up by the Gluek School of Biblical Archaeology, in conjunction with the Reserve and the INPA. It also concerns other elements of the fortification wall and the interior of the town. It involves work both for conservation and for presenting the site to visitors.

The Natural and Archaeological Reserve management plan: it manages the organisation of the site and the facilities for accommodating the public, including:

- Daily inspection of the site,
- Annual drainage system maintenance work,
- Seasonal cleaning of vegetation and prevention of bird nesting.

A detailed plan indicating the roads and access paths, the car park and the reception facilities has been provided in response to the request made by ICOMOS.

ICOMOS considers that a detailed site conservation management plan is necessary, while considering that this plan must remain flexible in order to be adaptable to changes in the structure and improvements in conservation techniques (See Conservation).

In a long-term perspective, ICOMOS recommends that the presentation of the three-arch gate should be more closely linked to the rest of the fortifications and urban centre of Tel Dan. In particular, there is on the site another gate with arches, which is made of stone, dating from the Iron Age, enabling interesting comparisons with the sun-dried mudbrick gate. This would involve enlarging access around the nominated property and a stabilised situation in terms of protection – conservation.

The three-arch gate is located in a nature reserve that receives a relative large number of visits and is popular in Israel, but its entrances are strictly controlled. The Reserve is entirely fenced in, and the archaeological site of the gate has an additional protection, with an access gateway. The archaeological site is only accessible to a limited number of visitors at any one time, but this point is basically positive in view of the current state of conservation, excavations and work on the site. It is not however possible for people with disabilities to access to the site.

Routes are proposed to visitors, together with large numbers of signs and interpretation points, with the following objectives:

- Presentation and interpretation of the site's major features;
- Encouragement of good visitor behaviour and protection of the site itself;
- Visitor guidance and safety.

The signs and information are in three languages: Hebrew, English and Arabic. They were completely renewed in 2004, but on the basis of the visit plan drawn up in 1995.

Involvement of local communities

There is no institutional programme with local or regional communities. However, the Tel Dan local authority is active in that it organises regular educational visits for school groups, and provides information to the population about the archaeological and natural site.

Archaeological research partnerships

As regards the excavations, various educational institutions are in regular contact with the site: the Nelson Glueck School of Biblical Archaeology, the Hebraic Union College of Jerusalem. These institutions play a substantial role in funding excavations and publishing their results.

ICOMOS notes that no management plan is proposed with regard to the nominated property. However, ICOMOS considers that the property is included in the larger context of a Natural and Archaeological Reserve whose management rules are long-established and well-defined. The measures in place are those of a state organisation whose operation has been tried and tested. They are under the scientific control of the IAA.

Resources, including staffing levels, expertise and training

The Natural and Archaeological Reserve currently has eight full-time employees. Their activities however range over the whole spectrum of tasks required in managing a nature reserve receiving a significant number of visitors, in which the nominated property is only one part among others.

Personnel are all recruited following appropriate academic training. They are given short complementary training at INPA and they are only taken on definitively after a two-year trial period.

Temporary employees are hired during periods of high frequentation.

Workers and contractors are required for maintenance and cleaning work.

At regional and national level INPA has a number of professionals specialising in the various questions that arise in the management and conservation of the site: a scientific director for the site, specialist archaeologists and architects.

Furthermore, the site can call on the national specialists of the IAA.

The IAA provides a 2-year course to professionals recruited by the INPA, who are then put in charge of monitoring sites such as Tel Dan.

As far as earthen architecture conservation is concerned, the IAA specialists have taken international courses at the

Getty Institute of Conservation and CRA Terre in Grenoble (France).

Depending on the difficulties encountered, external institutes and consultants are called in, as was the case of the Getty Institute to evaluate the structure in the late 1990s.

Architects and conservators specialising in the devising and conservation of architectural vestiges intervene on the site. The reproduction of sun-dried mudbricks was undertaken in this way.

The excavations are guided by archaeologists of national and international reputation, both from the INPA and from the Hebrew Union College (HUC).

ICOMOS considers the training of the personnel with scientific responsibilities to be of a good level, in line with international standards for the subject concerned. ICOMOS recommends however the stepping up of continuing education of the other INPA personnel working in fields related to the nominated property, on the conservation and preservation issues with which they are specifically concerned.

ICOMOS commends the measures in place constituting the management plan, and considers that the management system for the nominated property is adequate. ICOMOS recommends that the continuing education of personnel should be extended.

6. MONITORING

The visual monitoring of the condition of the nominated property takes place at least once a day, and often twice a day, by the Reserve personnel. The personnel is trained for this purpose, as part of the overall surveillance of the site.

The basic monitoring indicators are as follows:

- Observe the appearance of brick debris at the foot of the arches.
- Very rapidly locate incipient signs of damage to the arch surface to prevent them from becoming irreversible.

Under the conservation plan, the INPA team of professionals carries out regular scientific monitoring of the site. This monitoring includes systematic photographs of the gate from fixed points, and regular comparison of the photographs taken. The conservation plan monitoring reports are approved by the INPA and the IAA.

Site water drainage and cleanliness are monitored annually.

ICOMOS considers that the monitoring of the property is adequate. In view of the fragility of the property and the speed of changes that can occur, monitoring could be improved by permanent surveillance using a laser theodolite and 3D digital display.

7. CONCLUSIONS

ICOMOS considers that the changes made since the property was first nominated for the World Heritage List in 2005 have been positive, particularly with regard to the enlargement of the buffer zone and the marked improvement in property conservation work.

Recommendations with respect to inscription

ICOMOS recommends that the Triple-arch Gate at Dan, Israel, should be inscribed on the World Heritage List on the basis of *critterion (ii)*.

Recommended Statement of Outstanding Universal Value

The three-arch gate of the Triple-arch Gate at Dan has outstanding universal value:

- It bears witness to great mastery of the technique of building a true arch with a significant span (2.5 metres) during the Middle Bronze Age or slightly later.
- It was built using sun-dried mudbricks, with the arch bricks making partial but unquestionable use of the innovative voussoir system.
- In the current state of archaeological knowledge, it constitutes a unique example of a gate with three complete arches, each with three successive arcs of brick, both for its early date and its state of conservation.
- Through its integration in massive fortifications, it bears witness to the importance of the move towards urbanisation in the Middle Bronze Age and to its technical advances.

Criterion (ii): The Triple-arch Gate at Dan bears witness to the early diffusion of the architectonic principle of the true radial arch, in the Middle East during the Middle and Late Bronze Ages, particularly in its most complete version, including voussoir bricks, for wide spans.

The authenticity of the Triple-arch Gate at Dan is proven. However, the integrity of its sun-dried mudbrick structure raises considerable conservation problems with regard to the presentation of its outstanding universal value in a long-term perspective. A substantial conservation effort has been planned and begun by the State Party to achieve this aim. It must be continued with great determination, in view of the still imperfect state of expertise in the conservation of such structures. This calls necessarily for a stringent conservation management plan.

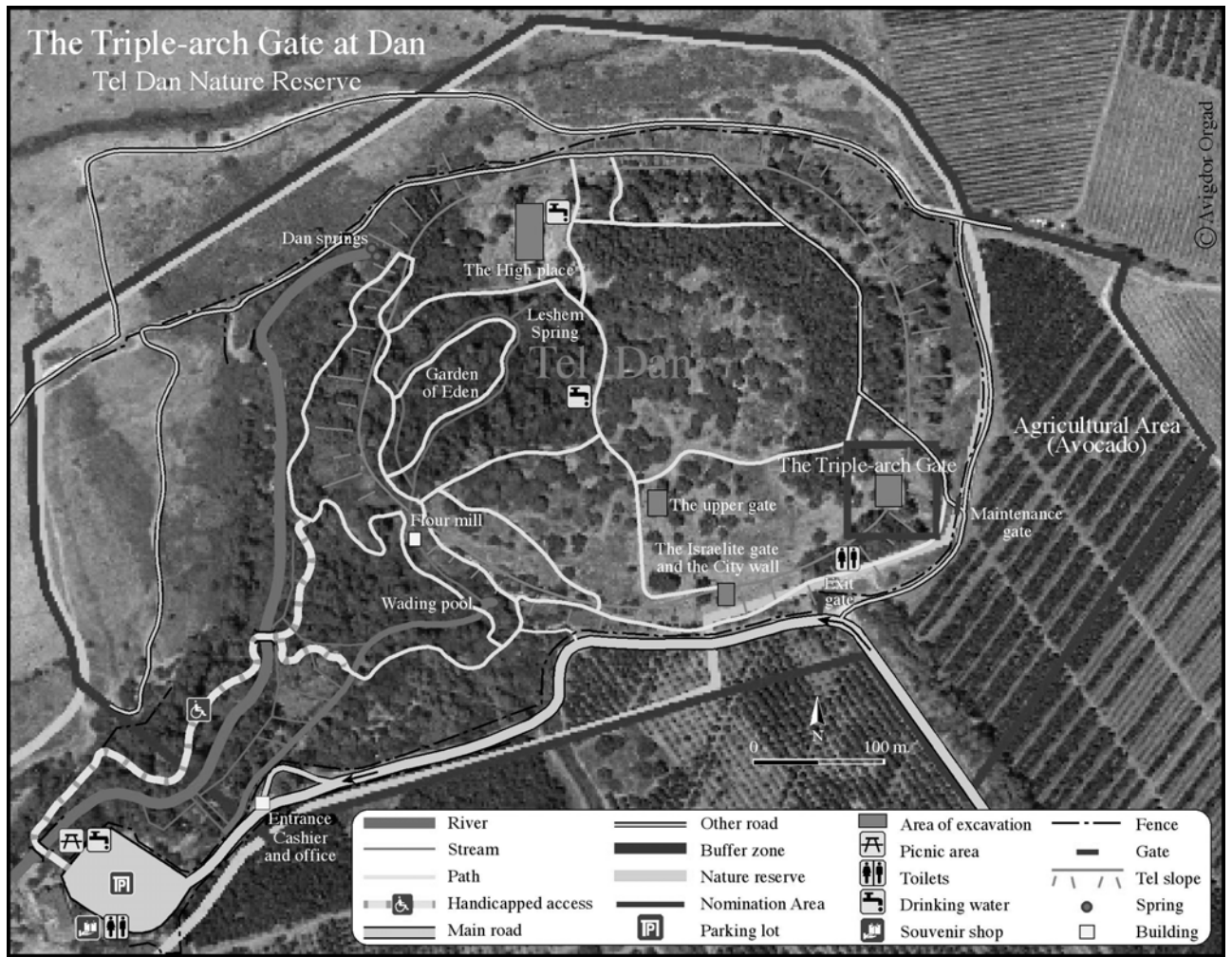
The legal protection in place is adequate. The site is managed by the authority of the Natural reserve of the Tel Dan Park, which is attached to the governmental organisation for nature and parks (INPA). Conservation management is conducted under the authority of the governmental antiquities organisation (IAA). The set of measures presented forms a satisfactory management plan for the expression of the property's outstanding universal value.

ICOMOS recommends that the State Party should give consideration to the following point:

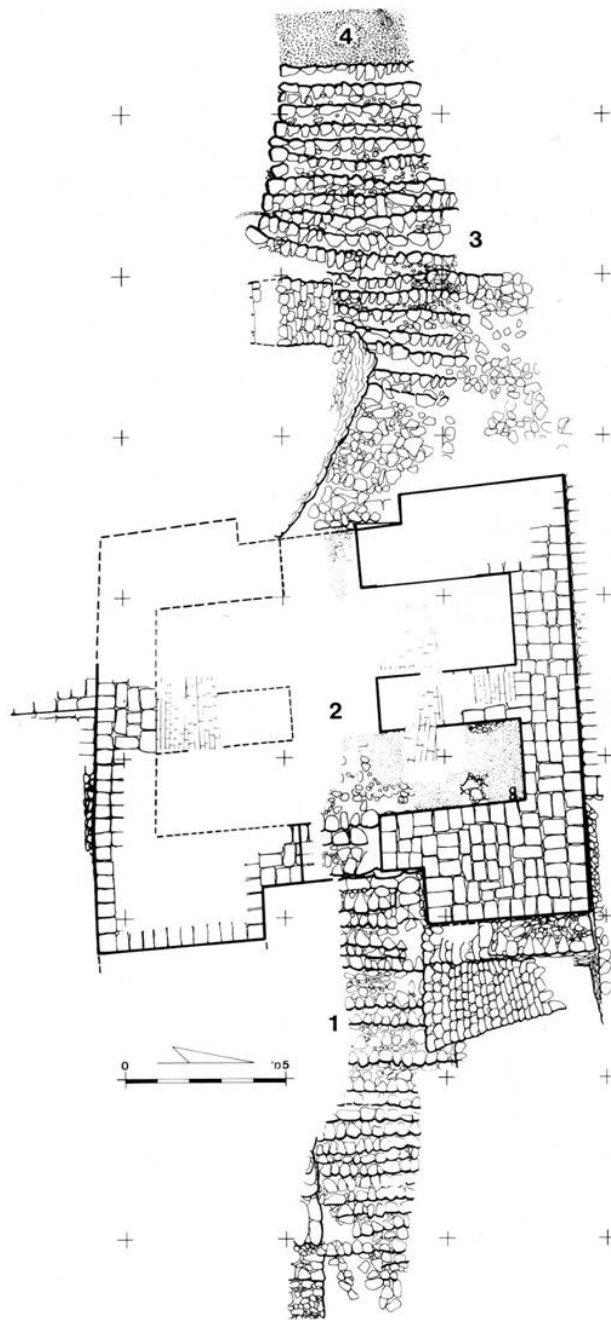
- Make sure that an exacting conservation management plan, in accordance with the best international standards for the preservation of sun-dried mudbrick architecture, is implemented.

ICOMOS also recommends that:

- In view of the fragility of the property and the rapidity of possible changes in its state of conservation, monitoring could be improved by permanent surveillance using a laser theodolite and 3D digital display.
- Consideration should be given to the relationship of the nominated property, as defined in the dossier, i.e. the three-arch gate only, with the fortified and urban ensemble of the archaeological site of Tel Dan.
- The continuing education of the non-scientific INPA personnel working on the nominated property should be stepped up, with regard to the conservation and preservation issues with which they are specifically concerned.



Map showing the boundaries of the nominated property



Map of the Gate



The Eastern Façade



Steps leading up from the city to the gate

Mantua and Sabbioneta (Italy)

No 1287

Official name as proposed by the State Party: Mantua and Sabbioneta

Location: Province of Mantua
Lombardy Region

Brief description:

Mantua and Sabbioneta represent the two main aspects of Renaissance town planning, Mantua the renewal and extension of an existing city step by step and Sabbioneta the new foundation, based on theories of ideal city planning. Mantua has a basically irregular layout but with regular parts, showing several stages of growth, while Sabbioneta has a right-angular grid layout, illustrating a single period. Many buildings, paintings and open urban spaces bear witness to Mantua's leading role in the development of the Renaissance and to the life in Sabbioneta, dominated by the Renaissance court.

Category of property:

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a serial nomination of two *groups of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005), Annex 3, paragraph 14, they are also *inhabited historic towns*.

1. BASIC DATA

Included in the Tentative List: 1 June 2006

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 26 January 2007

Background: It is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Town and Villages.

Literature consulted (selection):

Benevolo, L., *La città italiana nel Rinascimento*, Bari, 1966.

Benevolo, L., *Storia dell'architettura del Rinascimento*, Bari, 1968.

Borsi, F., *Leon Battista Alberti. L'opera completa*, Milano, 1980.

De Fusco, R., *L'architettura del Cinquecento*, Torino, 1981.

Giovannini, A., Malacarne, G., *Sabbioneta. L'anima di un uomo*, Verona, 2006.

Tafari, M., *L'architettura dell'Umanesimo*, Bari, 1969.

Wittkower, R., *Principi architettonici nell'età dell'Umanesimo*, Torino, 1964.

Technical Evaluation Mission: 17-21 July 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 18 December 2007 asking the State Party for additional information on the rationale in associating the two cities in a single nomination; to strengthen the comparative analysis by including additional information on the similarities and differences, as well as possible influences, of the two nominated cities with regard to comparable cities outside Italy; to provide further information to strengthen the statement on Integrity and Authenticity, as required by the *Operational Guidelines for the implementation of the World Heritage Convention*.

On 26 February 2008, ICOMOS received additional information on the requested issues. This includes revisions of Chapters 1 (Identification of the Property) and 3 (Justification for Inscription) in the original nomination dossier. The specific information sought is discussed in the appropriate sections.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The nominated property in Mantua covers 175 hectares and consists of the historic core of the city, situated on a promontory, encircled to the north by the Mincio river which here widens into a series of artificial lakes. Originally this was a flat island. On the south is an area around the Palazzo Te, which was built as a villa outside the former walls and moat. The nominated zone has 13 433 inhabitants and the buffer zone 18 618.

The nominated property in Sabbioneta, some 30 kilometres south-west of Mantua, covers 60 hectares and consists of the complete historic city with its surrounding fortifications and a narrow zone of open land outside this. It is situated in flat country. The municipality has about 4 000 inhabitants; 512 living within the nominated area and 450 in the buffer zone.

The two cities are located in the lower Po Valley in the south-east part of Lombardy in northern Italy. The position of Mantua as the main administrative city of the area comes from controlling important waterways and trading routes from Lake Garda and further north, through the rich Plain of the Po, to the Adriatic. From the early 14th century up to the early 18th century, Mantua was ruled by the House of Gonzaga and in this period became one of the most important Renaissance cities. In 1478 the territory was, however, divided into several small independent states but still ruled by different branches of the Gonzaga family, Sabbioneta being one of these. Today's peninsula of Mantua was until the beginning of the 20th century an island with a fortification wall and a wide moat marking the southern limits.

Palazzo Te was originally situated on a separate small island south of this.

Mantua reflects a long continuity of settlement and illustrates several stages of development, with a particularly strong and culturally important imprint from the Renaissance period. In the oldest part to the north-east some traces of the Roman layout remain, while the north half of the city shows a more medieval, irregular pattern. The late Middle Ages and the Renaissance period saw the creation of new open spaces and many new buildings. Today's Piazza Sordello and the Ducal Palace in the north developed from the 14th century onwards.

A second, late medieval growth ring extends from the Via Accademia – Via Cavour to the Rio canal and the protected harbour of Porto Catena at its eastern end. A third wide growth ring reaching the former moat developed in the 15th century. This is characterized by longer, straighter streets, forming much larger blocks in a more regular pattern, and by many palaces. Gradually a central north-south axis developed from the Piazza Sordello to the Palazzo Te, passing many of the most important buildings, such as the two churches by Alberti, Sant'Andrea and San Sebastiano, and the House of Mantegna.

The early 20th century developed a ring of wide streets, replacing the former fortifications and the very wide moat in the south, and areas combining a regular grid layout and diagonal streets. Incorporated within this is the Palazzo Te with surrounding parks. The historic gates and the roads leading into the city can still be traced.

There is a long list of individual buildings of particular merit historically, architecturally and in their interiors and paintings. Apart from the large complex of the Ducal Palace, over 20 public and private palaces occur, among them the Te Palace, the Andreasi House, the House of Giulio Romano, the House of Mantegna, and the San Sebastiano Palace. The listed 12 churches include Sant'Andrea and San Sebastiano, the Cathedral and the 11th century Rotonda of San Lorenzo. There are six medieval towers of important families in the city, as well as the Teatro Accademico, a baroque building built 1767–1769. Public spaces include the two centres of 12th century urban life, Piazza Broletto and Piazza Erbe, the Piazza Sordello and the Pescheria designed by Giulio Romano in 1546.

Sabbioneta can be described as a single period city, a complete whole, created in the second half of the 16th century under the rule of one person, Vespasiano Gonzaga Colonna. After his death the city declined and very little has changed. The outline of the city is shaped by the fortifications in irregular hexagon form with six bastions at the corners. Only a section of the curtain-wall between the two bastions to the north has disappeared, while the rest of the fortifications are well preserved. The map shows some of the outworks remaining to the north-east, an open zone still outside most of the fortifications and the city surroundings of open agricultural land.

Originally there were only two gates, Porta Vittoria in the north-west and Porta Imperiale in the south-east, but later two other entrances were opened. The town-plan is a right-angular grid layout with the main street forming a

central axis between the two original gates. For fortification reasons, however, it is not completely straight; after the first block inside the gates there is a slight turn sideways.

There are two squares. The rectangular Piazza Ducale in the north of the city, with the Ducal Palace at one end and the church on one side, is the centre of political, administrative and religious life. The Piazza Castello is situated next to the site of the former castle to the south-west and was the centre of private life of the duke. Here lies the Gallery of Antiquities and the Palazzo Giardino, and not far along the main street the Teatro all'antica. These buildings bear witness to the court and cultural life in the times of Vespasiano Gonzaga. There were also a learned academy, printing works and a mint. Generally, the original layout is preserved and the built environment preserves much of the original buildings and the character from its founding period in the second half of the 16th century.

The buffer zone of Mantua covers 1900 hectares, consisting of the lakes and a zone along the shore on the far side of the lakes. Apart from the area around the northern end of the bridge, the ground is generally not built upon. To the south some later urban areas are included, some of which are relatively sparse. The buffer zone of Sabbioneta covers 430 hectares and consists of a zone of mainly open, agricultural land around the city.

At the request of ICOMOS (December 2007), the State Party provided additional information to clarify the links between the two nominated properties and justify their inclusion in a single nomination. According to the State Party, Mantua and Sabbioneta are linked for historical reasons, not only because they formed part of the Gonzaga domains but also because they shared a culture of common government and common mentality. Both properties share architectural traditions linked to construction and materials, resulting in similar buildings in Mantua and its surrounding urban centres. The links are strengthened by a process that began in Mantua with the construction of the San Giorgio Castle, that continues with the complete transformation into a Renaissance town and that ends with the perfection of the "ideal city". It is also possible to follow the process that links Mantua and Sabbioneta by analysing the chronology of urban and architectural works carried out in the two towns between early 15th and late 16th centuries, explained in detail in the nomination dossier and in the additional information of February 2008.

ICOMOS is satisfied with the additional information provided by the State Party and considers that Mantua and Sabbioneta are indeed linked as parts of a cultural process undertaken by the Gonzaga family, with relevant impacts at territorial, urban, architectural and artistic levels. In this sense, the two properties testify to diverse types of urban and architectural actions based on Renaissance principles.

History and development

Mantua originated as an Etruscan settlement and developed in Roman times to a small fortified town. It was situated on the highest point of what was then an

island in a marshy area along the river Mincio. Some traces of the walls and main streets can still be found in today's urban fabric. In 804 AD Mantua was made a bishopric. Thanks to a relic of Christ's blood the city had become an important religious centre. In the 10th century, new walls and a moat were built and, in 1115, Mantua became a free commune.

Through history water regulations have been very important to Mantua and distinguished hydraulic engineering was carried out on many occasions. In 1190, the system of lakes around the city was created with a dam and a bridge across the river, which raised the water level of the upper lake more than four meters. On the dam, twelve water-mills helped to regulate the water. To the south of the city, a canal (the Rio) was dug in the 13th century. It soon became the limit of the extended city – the second ring of growth. At the eastern end of the canal a protected harbour, Porto Catena, was constructed. In the 13th century several towers and palaces were built in the city and two squares, today's Broletto and Piazza delle Erbe. In 1272, the Bonacolsi family seized power and carried on the building activities.

In 1328, Luigi Gonzaga staged a coup and his family then stayed in power up to 1707. In 1433, they obtained the title of marquis and, in 1530, duke. The territory was expanded, the navigability of the waterways improved and fortifications built. At the same time, agricultural productivity and trade rose. By the middle of the 14th century, the Gonzagas had acquired sufficient properties for the gradual transformation of the present-day complex of the Ducal Palace. The end of the century saw the beginning of a third ring of growth to the south, with a wide moat, the Fossa Magistrale, marking the outer limit.

The rule of Gianfrancesco Gonzaga (1407–1444) prepared the way for the Renaissance and brought in new ideas through humanist studies, with Filippo Brunelleschi invited from Florence, contacts with Leon Battista Alberti and the works of Pisanello. This was also a period of urban renewal with the planning of urban spaces as a way of organizing the city and the building of palaces in the new area to the south.

The second part of the 15th century, the period of Ludovico II (1444–1478), gave Mantua a premier role in the development of the Renaissance. A series of architects, artists and artisans arrived in the city and a new artistic language was established. In 1459, Pope Pius II held a diet on the threat from the Turks, which brought many international delegates. In architecture, Leon Battista Alberti and Luca Fancelli were particularly important and, in painting, Andrea Mantegna played the main role.

In the 1460s and 70s a marked change took place. Many new palaces and other buildings were erected and alterations made to old ones. Streets and open spaces were paved. The two Alberti churches, San Sebastiano (1460) and Sant'Andrea (1472) were particularly significant architecturally and a central axis was created through the city. After the death of Ludovico II in 1478, the territory was divided into several small independent states, ruled by different branches of the Gonzaga family. In one of these Sabbioneta was built in the second part of

the 16th century. The Mantua court remained as one of the foremost cultural centres of the Renaissance.

The development continued and consolidated the city, as in the previous century. In 1524, the architect and painter Giulio Romano came to Mantua from Rome and dominated the arts for the coming two decades. In 1525, work started on the suburban villa Palazzo Te outside the moat, marking the southern end of the central axis through the city. In both architecture and painting, this became one of the most influential Mannerist works. Romano was court artist as well as superintendent of works for the city and was responsible for many renewal schemes. City and cultural life flourished and, towards the end of the 16th century, the number of inhabitants exceeded 40.000, almost the same number as today.

In the 17th century the city declined. The direct line of the Gonzaga family came to an end and a war of succession broke out. In 1630, Mantua was besieged and affected by a plague. After a war, Mantua came under Austrian rule in 1707 and entered a relatively calm period as a fortress city. Some new public buildings were erected, among those the Palace of the Academy. The dome was added to the church of Sant'Andrea, the monumental park of the Piazza Virgiliana was begun in 1797 and facades throughout the city were painted monochrome.

In 1866, Mantua was incorporated into the Kingdom of Italy and gradually the economy began to develop again. At the end of the 19th and the beginning of the 20th century, the fortifications were demolished and the moat was covered. There are now wide streets along the southern limits of the historic centre and the railway has been built along the west and south. Open spaces in the heart of the city have been restored and given back their historic character. In 1942 and 1950, plans for the historic centre were produced. In some places new buildings replaced old ones and the Rio has been partially covered.

Sabbioneta was the capital of one of the smallest states in Italy, created when Mantua was divided into several parts in 1478. These parts were still ruled by different branches of the Gonzaga family. It has been known since Roman times as a locality along the Vitelliana road but, even though it has a long history, it can be considered a new foundation. Sabbioneta is the creation of one man, the ruler of the little state Vespasiano Gonzaga Colonna (1531–1591). He had studied the writings and theories of ideal city planning but his aim was to build an impregnable fortress and functioning capital of the state. It is believed that he himself designed the plan and the fortifications with the help of military expertise. The work began sometime between 1554 and 1556.

Between 1588 and 1590, Vincenzo Scamozzi was employed to construct the Teatro all'antica. This is the first properly functioning modern indoor theatre, with specific spaces designed to fulfil the requirements of the theatre. After the death of Vespasiano, Sabbioneta declined. In the 17th century it came under Spanish administration but returned to the Gonzagas of Mantua in 1703. Five years later, however, it was annexed to Guastalla and, in 1743, taken over by the Habsburgs.

Mantua and Sabbioneta values

Mantua and Sabbioneta exhibit values from historical, urban, architectural and artistic points of views. The historic centre of Mantua is testimony to the evolution of the town from the Roman Period to the early 20th century. Although it is possible to find traces of every historical period, it is during the Renaissance that Mantua produced its most valuable urban, architectural and artistic contributions. In this sense, its principal values relate to different stages of the city's development, especially under the rule of the Gonzaga family; to the significant architectural pieces designed, among others, by Leon Battista Alberti and Giulio Romano and by the works of painters such as Andrea Mantegna. Mantua can therefore be considered to be one of the most prominent capitals cities of the Renaissance culture. It is also worth mentioning the relationship between the town and its setting. The hydrological works carried out over time, including canal, lakes and controlled water levels, constitute engineering works valuable in themselves that enhance environmental values.

Sabbioneta's values lie in its role as a materialised ideal city of the Renaissance. These values include the vision and aims of its founder, Vespasiano Gonzaga, a model of illustrious Renaissance rulers. From an urban standpoint, the town exhibits the concept of an ideal, modern, functional city typical of the Renaissance. Architectural values lie in the monumental buildings of prominent architects, such as Vincenzo Scamozzi.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The nomination dossier includes a short section related to both authenticity and integrity. At the request of ICOMOS, the State Party provided further information to complete the statement on Integrity. According to the State Party, both properties conserve all the elements that make them capitals of the Renaissance. This is the basis for their historical, functional and visual integrity. Both cities are almost untouched; Mantua has kept the Renaissance urban scheme and the functional system of monumental buildings and Sabbioneta has conserved the character of a Renaissance ideal town: the defensive belt and the street pattern, the squares and the public palaces. Negligible changes were carried out after World War II in both properties; protection measures in place ensure the conservation of the urban and architectural features that distinguish the nominated properties.

ICOMOS considers that the historic and successive stages of development in Mantua, from its origins to today, can be perceived. The Renaissance town-planning and the many buildings of this period, which constitute the core of the nomination, are evident even though the perimeter of the Renaissance city has been altered through developments at the turn of the 20th century. The nominated area encompasses all necessary elements to express the range of values of the historic centre. Sabbioneta represents a complete development of one

specific period and has only experienced minor changes, keeping all necessary elements to express its values. Only a short section of the fortification has been demolished.

Authenticity

The nomination dossier states that Mantua and Sabbioneta are distinguished by the absolute authenticity of their structures and their state of conservation and gives a short list of legal instruments to secure this: laws on landscape protection, architectural protection and environmental protection and plans for the historic centres.

At the request of ICOMOS, the State Party provided further information to complete the statement on Authenticity. According to the State Party, the two towns today lie within a geographical and environmental location that remains authentic. The environmental character is not only evident visually but also functionally, through the layout of their buildings and public spaces, which have remained untouched since the Renaissance. The legal framework has conserved the original structures of public buildings, urban form and functional system, especially in housing, mixed social fabric and traditional productive activities. Only minor changes were introduced in the 20th century and they were insufficient to jeopardise the authenticity of construction. In Mantua, interventions in the early 20th century were to improve sanitary conditions in degraded areas. Some reconstruction after World War II did not alter the general urban and architectural character of the town. In Sabbioneta, very few buildings were erected after World War II; their area is minimal within the whole historic city. Alterations in the 20th century to the main monuments show the efforts made to preserve their integrity and authenticity.

ICOMOS is satisfied by the additional information supplied by the State Party and considers that the many preserved buildings, open spaces and urban fabric, together with the high standard of protective measures, management and restoration guarantee authenticity.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

The comparative analysis relates Mantua to the development of Renaissance town-planning and urban renewal in Italy. It compares it with, in particular, Ferrara (inscribed on the World Heritage List in 1995 and extended in 1999) and Urbino (inscribed on the World Heritage List in 1998), but also discusses links with Florence and Rome. A number of other cities are also mentioned, including Pienza, Padua, Brescia, Pesaro, Naples, Bolsena, Milan, and Venice.

The analysis mainly considers development in architecture and the monumental arts, and the imprints of the Renaissance in Mantua and Sabbioneta, discussing different approaches in urban planning, influences, similarities and differences, and a number of individual buildings, rulers, architects and artists.

In Mantua the programme for planning urban spaces as a way of organizing the city was initiated in the early 1430s, following Filippo Brunelleschi's works in Florence a decade earlier, thus bringing Mantua to the forefront in the development of Renaissance town-planning. In comparison, projects to renew urban fabric are mentioned in Rome (1447), Pienza (1459), Urbino (1447–1465), Ferrara (1451–1491), Padua (1453), and Brescia (1492). This period also saw the third ring of growth, an outer district of many noble palaces built on former gardens. This process intensified in the second part of the 15th century and continued in the following centuries.

The works of Leon Battista Alberti in Mantua in the 1460s and 70s became very influential. Based on Alberti a classical architectural language developed in Mantua and spread to other places like Urbino, Pesaro and Naples. Luca Fancelli after leaving Mantua became the architect for Santa Maria dei Fiori in Florence, which became a source of inspiration throughout central Italy. In town planning, Alberti's idea of respect for the historic fabric was observed and interventions concentrated at nodal points. The situation in Mantua, Ferrara and Urbino is described as similar in many ways. They were capitals of modest states with princes as the driving forces in transforming their cities. They were active and innovative cultural centres, able to influence cultural development for a long time, and the urban fabric was of medieval origin.

In Mantua, the Ducal Palace is pointed out as showing the extraordinary historic stratification, politically and culturally, and representing the long development from the 14th to the 19th century. This has created a complex configuration unmatched in European civic architecture. It houses a series of uses and artistic expression illustrating the passage of the time. All this is the product of the one family.

The Te Palace stands as a contrast in its homogeneity; here there are hardly any changes. Its complementary character lies in its location outside the historic city and its original architecture and paintings. It is understood that development in Ferrara and Urbino was different, even if it is not explained in detail.

Sabbioneta is at the general level of numerous urban works in the group of independent areas of the Gonzaga family (the one specifically mentioned is Rivarolo Mantovano). It is found to be foremost as the only one properly preserved. The ideological background in the 15th century treatises on ideal city planning by authors such as Francesco di Giorgio Martini and Leon Battista Alberti is stressed. It is also pointed out that Sabbioneta does not fit these models completely, as there were practical motives as well.

Compared to the rebuilding of Pienza (inscribed on the World Heritage List in 1996) and its "ideal" square, Sabbioneta is more adapted to practical realities and is a more "complete" and complex capital and fortified city. The various functions of the city were more diversified and differently distributed. They included a variety of military buildings as well as a learned academy, the Academy on Greek-Latin Letters, the Teatro all'antica, printing works and other expressions of humanist culture.

Furthermore, the city's sitting on the plain adds another character. The 16th century fortified cities of Palmanova and Karlovac (Croatia) differ in their symmetric layout and their fortifications are of a later stage of development.

While appreciating the comparative analysis presented by the State Party and the primary role of Italy in the original development of Renaissance culture, ICOMOS invited the State Party to extend the study to include other cases outside Italy.

According to the State Party, in respect of the hydraulic engineering works carried out at the end of the Middle Ages, Mantua is difficult to compare with other towns in the world. Its condition is similar to that of fortresses, minor forts or small settlements isolated by waters because of fluvial flooding or tides (like Mount Saint Michel), but it displays the dimensions of a town. In this sense it could be compared with Venice, but Venice's lagoon is open to the sea and different from the lakes system that isolates Mantua in the vast Po's plain. And, unlike Venice or Amsterdam, the town is not traversed by channels.

As to urban features: the tradition of Italian squares linked to civil palaces continues in Mantua, but is renovated. In Lyon, a comparable urban transformation was carried out in the mid 16th century. Antwerp Town Hall was also erected in the 16th century. With regard to architecture, the influence of architects like Alberti and Giulio Romano is evident. The triumphal rhythm used by Alberti in Sant'Andrea was introduced in France ("Travée alternée"); it was used in the Lescot wing of the Louvre Palace (16th century) and later in the Escorial (Spain) and the Tower of the Five Orders in the Schools Quadrangle at Oxford (United Kingdom). The influence of Giulio Romano is notable in the Landshut Palace (Bavaria), Charles V Palace (Grenade, Spain) and Residenz Antiquarium (Munich). The theoretical influence of these architects is important through academic manuals.

As to Sabbioneta: the fortifications are linked to the development of military architecture that arrived in the 16th century based on the theories of Daniel Speckel and, in the 17th century, on the works by Vauban. The development of regular geometric town layouts is seen especially in the colonial towns founded by the Spaniards in the Americas (Cartagena, Guayaquil, Buenos Aires, Concepción, Bogotá, Santiago, Caracas) but also Guetaria in Spain (1597). In considering a grid plan within a polygonal walled belt, it is possible to compare Sabbioneta with Zamosc (Poland, Bernardo Morando, 1578). Some reflection of Sabbioneta may also be seen in the extension of Nancy (1588), Turin (1599) and Charleville (1606).

ICOMOS thanks the State Party for the additional information provided and is satisfied with the extension of the comparative study.

ICOMOS considers that the comparative analysis justifies consideration of the nominated properties for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- The two cities of Mantua and Sabbioneta provide strong testimony to the cultural development of the Renaissance, with close links to some of the most important personalities and artists and with a ruling family as the driving force.
- The town-planning and historic development of the two cities differ but remain closely linked and complementary; each in its way exemplary. Sabbioneta is considered to be an example of the ideal city planning of the 16th century - a new city built to a uniform idea under the rule of one man. Mantua is the product of the 15th century urban vision showing "the possible city" which was gradually modernized under a series of rulers.
- Mantua preserves a remarkable number of emblematic and influential buildings and pieces of art, which are indispensable for the complete picture of this key period of European culture and its world of ideas. These include the Ducal Palace (its 15th to 17th century development), the churches of San Sebastiano and Sant'Andrea (Leon Battista Alberti 1460 and 1472), the House of Andrea Mantegna (1476), and the Te Palace (Mannerism model example 1525).
- In Sabbioneta there are many important historic buildings, illustrating the origin of the city in the period of Vespasiano Gonzaga Colonna, above all the Teatro all'antica (Vincenzo Scamozzi 1688).

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (i), (ii) and (iii).

Criterion (i): represent a masterpiece of human creative genius.

This criterion is justified by the State Party on the grounds that Mantua and Sabbioneta represent two of the foremost expressions of the Renaissance ideal of the perfect city, as the synthesis of the figurative arts, architecture, town-planning and hydraulic engineering. A number of buildings in the two cities put this utopia into concrete form, preserving some of the most important masterpieces of humankind: in Mantua the Ducal Palace, Sant'Andrea, San Sebastiano and Palazzo Te, and in Sabbioneta the Teatro all'antica.

ICOMOS recognises that some buildings and painted interiors within the nominated properties represent some of the highest expressions of the Renaissance and that Sabbioneta is one of the ideal built cities of the period. Nevertheless, ICOMOS considers that the arguments proposed by the State Party are not sufficient to demonstrate that the two properties could be considered as masterpieces of human creative genius as a whole.

ICOMOS considers that this criterion has not been demonstrated.

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that the two cities exhibit the most eminent examples of Renaissance town-planning and urban development: the evolutionary model and the new foundation. In this way, they have served as points of reference for much of town-planning up to modern times.

ICOMOS considers that the two cities are outstanding examples of the two main forms of renaissance town-planning, on the one hand new foundation based on the ideas of ideal city planning and on the other the transformation of existing towns. They are closely linked through their history and connection to the Gonzaga family and complementary, thus justifying a serial nomination. The importance of the cities is based on town-planning as well as architecture, technology and monumental art.

ICOMOS also considers that the two cities exhibit an important interchange of human values in their important role in the diffusion of the Renaissance and Renaissance ideal, not only within Europe, but as a main element of European culture carried to other parts of the world. Sabbioneta is primarily regarded as the early Renaissance ideal city-plan in concrete form, adapted to practical reality, and in this way illustrates and inspires, without itself acting as a direct model for other cities. The extended comparative analysis provided by the State Party in February 2008 allowed for verification of the significance of the nominated properties.

ICOMOS considers that this criterion has been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the masterpieces which the artists have produced in the two cities have led to realization of the ideals of the early Renaissance, as well as contributing decisively to the international diffusion of a movement which influenced and shaped the whole of Europe.

ICOMOS considers that the nominated properties are exceptional testimonies to a particular civilisation during a specific period of history, art and culture. The Renaissance ideals are expressed in their morphology and in their urban, architectural and artistic features, which have been preserved to a high degree over time.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated properties meet criteria (ii) and (iii) and that their Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

The State Party identifies the main problems as the decreasing and aging population and the rise of tertiary activities and private traffic. The province and the two municipalities have the legal instruments to control changes to the physical environment. In Mantua, the first plans for traffic and parking were introduced in the 1970s and a plan on noise is to be approved.

Visitors / tourism pressures

According to the State Party, the flow of visitors was 125,000 in Mantua and 4,400 in Sabbioneta in 2005. Statistics show an increase in visitors in Mantua in 2006. ICOMOS considers that tourism is adequately managed in Mantua, where the main monuments are concentrated in a small area, and that visitors do not represent a risk in Sabbioneta. If there were a rise in visitor numbers, visits to monuments would be controlled, as most are fragile in respect to mass tourism.

Environmental pressures

According to the State Party, the nominated properties are not directly affected by major sources of pollution or other risks to built heritage, fauna or flora. In Mantua's proposed buffer zone, in Frassine, there is a refinery and a polluted site at national level. A sanitation plan is currently being implemented. Soon, all productive activities will have an instrument of management, innovation and improvement for environmental conditions.

Natural disasters

Diverse types of risk exist within the properties, all of them targeted by special prevention measures. The site is classified as low danger for seismic risk.

Impact of climate change

The impact of climate change is not discussed in the nomination dossier.

Risk preparedness

For the municipality of Mantua, a general Emergency Plan was approved in 2001, for the major risks (industrial, hydrological, forest fire, seismic, transport of dangerous goods, road accidents or dense fog). The seismic risk in the Lombardy Region is classified as low for this area and kept under observation. The nominated property, particularly Mantua, lies within the Po river-basin and it is compulsory to deal with the hydrological risks in municipal planning. Under regional provisions, sites must update geological studies and seismic composition, within the local seismic danger map for classification purposes.

ICOMOS considers that the main threats to the property are related to motor traffic in Mantua and the potential increase of visitors in both properties.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

Following recommendations by the technical on-site mission, ICOMOS invited the State Party to reconsider the boundaries of the nominated and buffer zones. The additional information provided on 26 February 2008 includes revised boundaries for the nominated properties and their buffer zones.

The nominated zone in Mantua (175 ha) encompasses the historic centre, where most architectural monuments are located. The nominated zone in Sabbioneta (60 ha) includes the complete historic town, its surrounding fortifications and a narrow zone of open land outside this. The buffer zone in Mantua (1900 ha) includes an urban area next to the historic centre, part of the lakes surrounding the peninsula and a portion of the territory on the opposite shore of the lakes, including both urban and open areas. The buffer zone has been defined for its visual relationship with the nominated area, with the aim of its protection. The buffer zone in Sabbioneta (430 ha) encompasses the area surrounding the nominated property, including built up and agricultural areas and visual protection is guaranteed by the plans in place.

ICOMOS considers that the revised boundaries of the nominated areas are adequate to express their outstanding universal value. The proposed buffer zones are adequately designed to ensure the protection of the nominated areas and their urban and natural surroundings.

ICOMOS considers that the boundaries of the core and buffer zone of the nominated property are adequate.

Ownership

Ownership is divided among local organisms (the communes of Mantua and Sabbioneta), public organisms, ecclesiastic institutions (dioceses and parishes) and private owners.

Protection

Legal Protection

According to the State Party, both cities enjoy protection at regional and local level. In Mantua, the nominated area is protected by the obligations of environmental and landscape safeguards that include the Regional Park of Mincio, the banks of the Mincio River and of lakes Mezzo and Inferiore, the historic Centre and Citadella, the area of archaeological interest (Cathedral, Ducal Palace and Sant'Andrea) and the monumental ensemble. The buffer zone is also protected by different norms. In Sabbioneta, Decree 42/2004, modified by Decree of 24 March 2006, declares the external area of the city's walls and some 30 buildings to be of remarkable public interest.

According to the Italian legal structure, protective instruments are included in the urban and parks plan. Some current plans contribute to the protection of the properties; among them:

- *Regional Territorial and Landscape Plan of Lombardy Region (1999, 2001)*. This Plan governs territorial changes, aiming to safeguard diverse types of landscape units and the structure of present settlements. The Plan establishes specific regulations on regional territorial areas considered of particular landscape or environmental interest, determines criteria and guidelines for planning and defines areas of special attention for in depth studies.
- Among landscape and territorial areas, the Plan identifies humid parts of the natural landscape (Mincio Valley and Mantua lakes), urban landscapes, historic centres (Mantua), perceptive components of the landscape, fortifications (Sabbioneta), places related to local identity and historic road systems. For some components the Plan establishes specific safeguarding measures, whose implementation is defined by more precise subordinate plans.
- *Territorial Coordination Plan of Mincio Regional Park (PTCPRM)*. Some zones of the Park are included in the buffer zones of Mantua county. The Plan identifies different zones with specific norms for their safeguarding.
- *Territorial Plan of Provincial Coordination (PTCP)*. The Plan aims to promote and guide territorial transformation and economic development processes at provincial level. The urban form is determined by the identity of the places. The plan establishes criteria to balance conservation of the landscape and environment with the location and dimensions of the settlement. In this Plan, the historic centres of Mantua and Sabbioneta are considered urban centres of ancient origin. According to the Plan, detailed analysis will be carried out to determine adequate forms of interventions.
- *Directive Document of Mantua Commune (2001)*. Its main objective is the conservation and enhancement of the historic centre through a series of actions to be developed by the local government according to a comprehensive rather than sectoral approach.
- *General Regulatory Plan of Mantua Commune (2004)*. The objectives are to control historic, artistic and environmental values and to strengthen and rationalise the functions of the historic centre as an urban pole. The Plan controls the built heritage by identifying historic buildings and establishing degrees of protection. Any intervention that compromises the external aspect of historic buildings must be approved by a real estate commission. As part of the Plan, the Services Plan aims to improve urban and territorial accessibility, strengthen cultural and

training initiatives, support differentiated ways of tourism and residential and productive balance.

- *General Regulatory Plan of Sabbioneta (1974, 1994, 1995)*. According to this Plan, only interventions that protect the defined built heritage within the nominated area are permitted; increases in volume and alterations to architectural features are not permitted. The safeguarding of green spaces is compulsory, especially tall trees.

At the same time, several executive plans and projects have been defined and implemented.

ICOMOS considers that the legal protection of the nominated properties is guaranteed.

Traditional Protection

The nomination dossier includes no specific information on traditional protection.

Effectiveness of protection measures

The protective instruments and structures have been demonstrated as effective, since the properties exhibit an acceptable state of conservation.

ICOMOS considers that the protective measures for the properties are adequate.

Conservation

Inventories, recording, research

According to the State Party, the inventory of protected properties is constantly updated with new safeguarding decrees approved by the Ministry of Cultural Properties and Activities.

As the nominated properties are very important examples of the origin and development of the Renaissance culture, they are constantly a target for research and study. The abundant existing bibliography, including works by outstanding scholars of history of art and architecture, establishes that sufficient research and dissemination of information have occurred, especially in the 20th century.

Present state of conservation

The State Party reports that the general state of conservation is good. Since the 1970s, active policies for upgrading heritage have been established in Italian historic centres and this has led to a good state of conservation for the historic environment as a whole as well as for public and private buildings in Mantua and Sabbioneta.

ICOMOS considers that conservation criteria applied are adequate and conservation or restoration projects reflect accepted standards. An effective conservation policy has been in place for years in both towns; this has allowed not only the proper conservation of buildings but also good quality services in the historic towns. Protected

monuments are in a good state of conservation as a result of appropriate conservation or restoration works.

Active Conservation measures

Projects and works related to conserving the urban, architectural and artistic components of the nominated properties are constantly elaborated and executed. In the programmes of the local governments of Mantua and Sabbioneta, both communes have urban planning instruments that govern every possible transformation of the nominated properties. Several initiatives on heritage conservation and enhancement have been launched and are already being executed, especially in the cultural and artistic components of both cities.

ICOMOS considers that the state of conservation of the nominated properties is adequate.

Management

Management structures and processes, including traditional management processes

The management structure is based on regional, provincial and local governmental levels. At regional and provincial levels, the Lombardy Regional Administration and the Province of Mantua have prepared their respective plans, including a study on the territory and its diverse aspects and the definition of management rules for existing cultural heritage.

Both local governments have also elaborated their own planning and management instruments, discussed in the section *Protection*.

Policy framework: management plans and arrangements, including visitor management and presentation

As explained above, the Italian legislation includes protective measures in the urban plans. The management of the nominated properties is based on a series of regional and local plans, as described in section *Legal Protection* since they include the protective measures.

A Management Plan for Mantua and Sabbioneta, dated December 2006, has been prepared and included in the nomination dossier. The objective is to conserve and enhance the nominated properties including all their historic and cultural aspects. The primary objective is the conservation of the cultural heritage in both towns, within the framework of a global strategy of sustainable development for the whole territory concerned.

Tourism management is included in several regional and local plans. Visitors are welcomed and assisted by the Tourism Information Services offices (IAT). Museums and public structures make available library services and tourism guides. Lodging and gastronomy are assured by a structure distributed throughout the territory. Cultural and traditional events are also organised; over the last years, some international cultural events took place in Mantua, thus enhancing its role as cultural tourism destination.

ICOMOS considers that the Management Plan is complete and details all guidance for planning and

development. The State Party should proceed to the urgent implementation of the Management Plan as a means of completing the existing management structure and ensuring the common management of the two nominated properties.

Involvement of the local communities

Since the two properties are well known cultural assets, there is considerable awareness by the local communities of their historic, urban, architectural and artistic values. In Mantua, the Master Plan includes the action of a real estate Commission, consisting of experts, whose mission is to assess projects that could affect the external appearance of buildings.

Both towns organise cultural and traditional events, some of international scope. The local communities participate, as well as visitors, in these manifestations that enhance the historic and cultural values of the nominated properties.

Resources, including staffing levels, expertise and training

Offices and employees related to the management of the nominated properties belong to different sections of the General Direction of Lombardy, and to administrative and cultural institutions. The nomination dossier includes no information on the number or levels of staff.

The Regional Direction of Cultural and Landscape Properties of the Lombardy Region is the competent institution for training and capacity building in conservation techniques and cultural heritage management. The Direction has laboratories and technical officers who contribute to the conservation of cultural properties by supervising works undertaken by private owners.

The Lombardy Region and the Province have training institutions in the fields of restoration. In Mantua, the School of Architecture has, since 1997, specific teaching on building restoration and conservation and a Master on cultural, environmental and landscape resource management. The School-Laboratory of Santa Paola Institute offers training in the conservation of cultural properties, especially architecture and wall decoration.

Financial resources are provided by the two local governments and by the province of Mantua. Financing resources for specific projects are provided by the Lombardy region, the Italian state and the European Community.

ICOMOS considers that the management system for the property is adequate. ICOMOS commends the Management Plan but recommends that it be urgently implemented as a means of ensuring the common management of the two nominated properties.

6. MONITORING

The nomination dossier includes a set of indicators to measure the state of conservation of the properties: the number of new constructions and restoration or

rehabilitation works, the tourism flux and the number of interventions financed by public agencies. The periodicity of measures is annual and developed, respectively, by the local governments, the competent tourism services and the Lombardy Region. No specific information on administrative arrangements has been provided.

ICOMOS considers that the set of indicators is insufficient to measure the various aspects related to the values, integrity and authenticity of the nominated properties. Recognising the pertinence of the indicators proposed by the State Party, ICOMOS considers that two relate to architectural components and the other to the impact of tourism, but only focusing on the flux. Taking into account the nature of the nomination, indicators related to, inter alia, open spaces and motor traffic should be considered.

ICOMOS considers that the monitoring system in place is not sufficient to measure the state of conservation of the properties and recommends designing and implementing a more complete set of key indicators taking into account the various components of the urban properties.

7. CONCLUSIONS

ICOMOS recognises the importance of the nominated properties as examples of the impact of the Renaissance culture on the development of urbanism, architecture and fine arts. The relationship of the two nominated towns is also important with historical events, especially those related to the role of the Gonzaga family, who ruled Mantua and its hinterland between the 15th and 18th centuries. The additional information provided by the State Party in February 2008 has clarified the links between the two properties and justifies their inclusion in a single nomination to the World Heritage List. The extension of the comparative analysis has verified the influences of the properties, in the process of spreading Renaissance culture over Europe and the Americas, in both urban and architectural issues. The additional information also offered a better comprehension of the current conditions of integrity and authenticity.

Recommendations with respect to inscription

ICOMOS recommends that Mantua and Sabbioneta, Italy, be inscribed on the World Heritage List, on the basis of *criteria (ii) and (iii)*.

Recommended statement of outstanding universal value

Mantua and Sabbioneta offer exceptional testimonies to the urban, architectural and artistic realizations of the Renaissance, linked through the visions and actions of the ruling Gonzaga family. Mantua, a town whose traces stem from the Roman period, was renovated in the 15th and 16th centuries - including hydrological engineering, urban and architectural works. The participation of renowned architects like Leon Battista Alberti and Giulio Romano, and painters like Andrea Mantegna, makes Mantua a prominent capital of the Renaissance. Sabbioneta represents the construction of an entirely new town according to the modern, functional vision of the

Renaissance. The defensive walls, grid pattern of streets, role of public spaces and monuments all make Sabbioneta one of the best examples of ideal cities built in Europe, with an influence over urbanism and architecture in and outside the continent. The properties represent two significant stages of territorial planning and urban interventions undertaken by the Gonzagas in their domains.

Criterion (ii): Mantua and Sabbioneta are exceptional witnesses to the interchange of human values of the Renaissance culture. They illustrate the two main forms of Renaissance town planning: the newly founded town, based on the concept of ideal city planning, and the transformed existing town. Their importance relates also to architecture, technology and monumental art. The properties have played a prominent role in the diffusion of the Renaissance culture in and outside Europe.

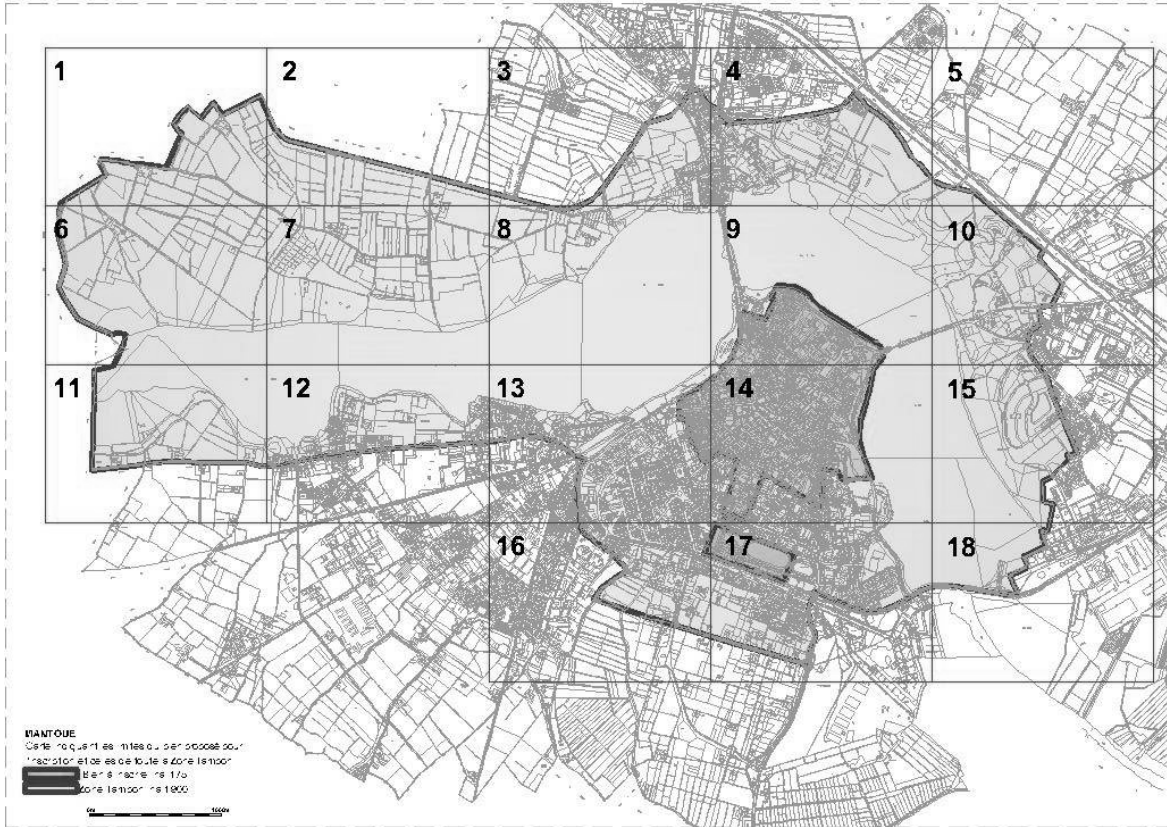
Criterion (iii): Mantua and Sabbioneta are exceptional testimonies to a particular civilization during a specific period of history, with reflections on urbanism, architecture and fine arts. The ideals of the Renaissance, fostered by the Gonzaga family, are present in their urban morphology and architecture, their functional systems and traditional productive activities, which have mostly been preserved over time.

Both properties meet the required conditions of integrity and authenticity, since their most significant urban and architectural components have been preserved over time, as has their relationship with their settings.

The legal protective structure and management system are adequate, as both properties exhibit a good state of conservation.

ICOMOS further recommends that:

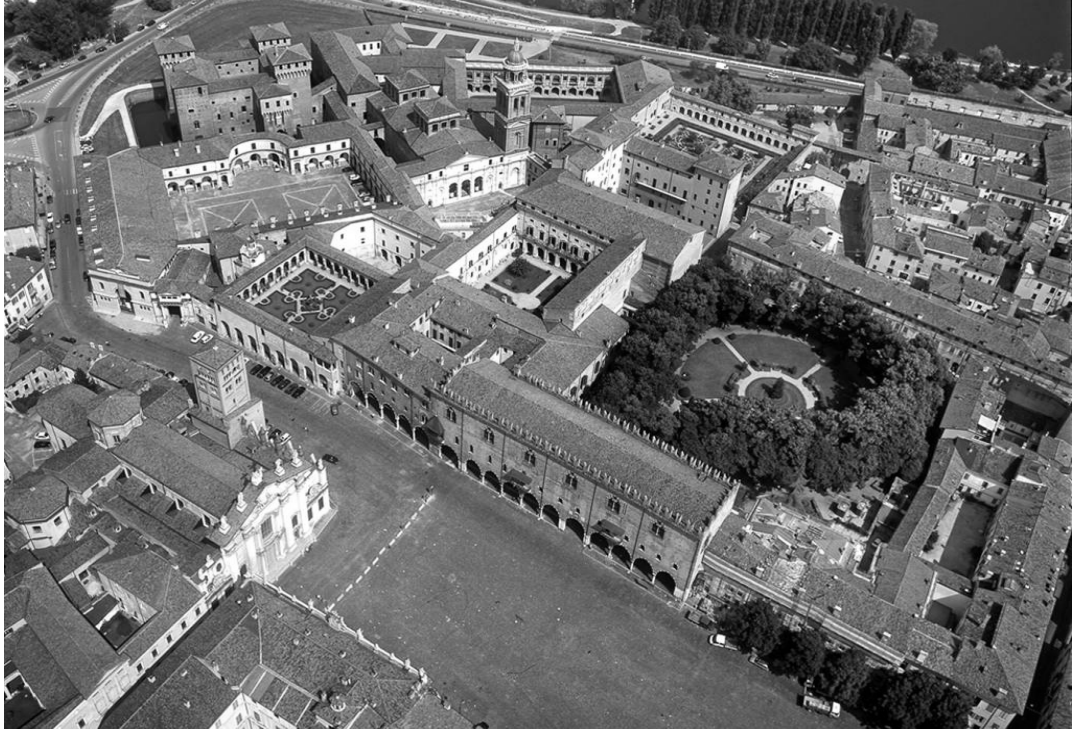
- In order to ensure the optimisation of the current management system and the common management of the two properties, the State Party should implement the Management Plan included in the nomination dossier.
- A more complete set of key indicators, taking into account the various components of the urban properties, be defined and implemented to complete the proposed monitoring system.



Map showing the revised boundaries of Mantua



Aerial view of Mantua



Mantua, Ducal Palace



Basilica of Sant'Andrea



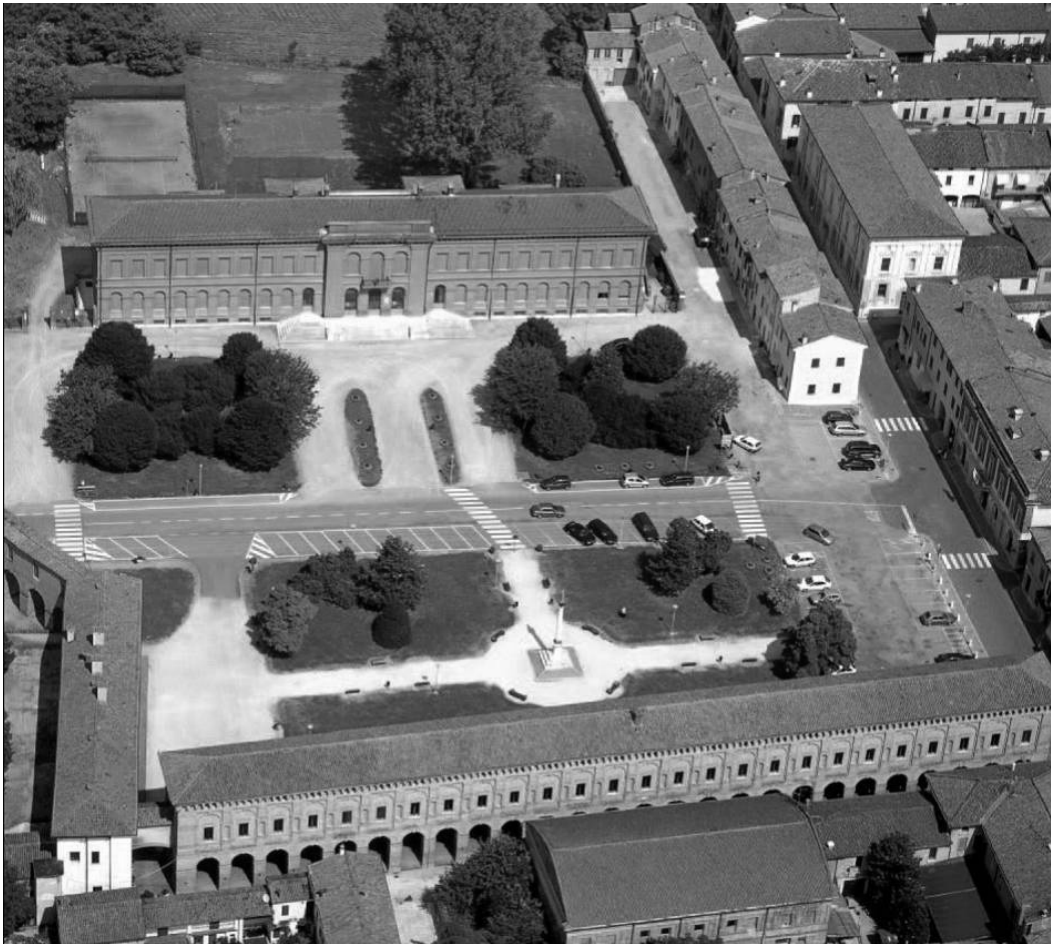
Map showing the revised boundaries of Sabbioneta



Aerial view of Sabbioneta



General view of Sabbioneta



Sabbioneta, Piazza Castello

San Marino (San Marino)

No 1245

Official name as proposed by the State Party:

San Marino Historic Centre and Mount Titano

Location:

Republic of San Marino

Brief description:

The city of San Marino has a strategic position at the top of Mount Titano. It has been the capital since the foundation of the republic as an independent city-state in the 13th century and reflects an unbroken tradition since that time. This is demonstrated in the fortifications, public buildings, palaces, and urban spaces. The urban structure was established and built between the 13th and the 16th centuries, with additions in the 20th century. Many buildings have been restored in the 20th century. The institutions of the independent city-state, with continuity since the 13th century, form an important part of the nomination.

Category of property:

In terms of categories of cultural property set out in Article I 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, paragraph 14, it is also an *inhabited historic town*.

1. BASIC DATA

Included in the Tentative List: 10 December 2004

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 31 January 2007

Background: It is a new nomination.

Consultations: ICOMOS consulted its International Scientific Committee on Historic Towns and Villages.

Literature consulted (selection):

Matteini, N., *La repubblica di San Marino. Guida storica e artistica della città e dei castelli*, San Marino, 1966.

Pasquinelli N., *Lo sviluppo urbanistico della città di San Marino nei secoli XIV-XIX*, 1980.

Zani, G., *Le fortificazioni del Monte Titano*, Napoli, 1933.

Zani, G., *Il territorio ed il castello di San Marino a traverso i secoli*, Faenza, 1981.

Technical Evaluation Mission: 20-22 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 18 December 2007 requesting additional information about the following issues:

- Further clarification of the links between the tangible and intangible heritage components of the nominated property;

- Further clarification and justification of the proposed application of criterion (iii);

- Timeframe for the completion of the management plan.

On 20 February 2008, ICOMOS received additional information supplied by the State Party. The answers to the requested issues are including in the relevant sections below.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The nominated property covers 55 ha and consists of Mount Titano and the historic centre of the city of San Marino, three defence towers on the peaks of the mountain ridge, the market place area of Borgo Maggiore further down the hillside to the north, and the slopes of the mountain to the north, west and south.

The historic centre of the city of San Marino has a ridge-top position on Mount Titano in the middle of the Republic of San Marino on the east side of the Italian peninsula. The republic is surrounded by Italy on all sides. From its high, strategic position the city overlooks the Adriatic Sea and the mountainous territory of the small republic. The present borders have been virtually unaltered since 1463 and the city of San Marino has been the capital since the foundation of the republic as an independent city-state in the 13th century. This function is demonstrated in the fortifications, public buildings, palaces for the important families, and urban spaces.

The city has been strongly shaped by the landscape. The mountain ridge has given it an elongated form with a series of three fortification towers or small castles on the peaks, overlooking the very steep slopes to the east, where no buildings are possible. The irregular layout of the city, with the main streets running north-south, spreads over the western hillside where the outer city wall marks the border of the nominated area. In addition there is a separate built-up area around the medieval market place Borgo Maggiore on a lower level to the north.

The urban structure was gradually built out between the 13th and the 16th centuries. The successive stages of development can be followed in the layout.

- The First Tower and the area around the main church further north represent the earliest stage, and the nucleus of the Borgo Maggiore at the foot of Mount Titano is also part of this.

- A second stage of development is located in the next section to the west, up to the second city wall which still partly exists, though largely reconstructed.
- A third stage consists of further extensions to the west, up to the third city wall and border of the historic centre. On the slopes outside this wall (in the buffer zone) is a narrow green strip and then the later development of the city.

The distribution of functions can also be read in the urban landscape. On the edge of the mountain are the military buildings. Below these are the civil and religious buildings. Finally, in the lower parts of the city are the noble buildings of the important families. Outside the walls, to the south, lies the complex of the Capuchins and to the north the market place area of Borgo Maggiore forms a separate unit. Handicraft and commercial activities were absent inside the city.

The historic centre is densely built up, with buildings of varying size. The main streets run north-south and the buildings on the whole face west and east. The two city walls are mostly freestanding, with trees along the outside. The later development on the slopes west of the historic centre has a different character, with detached buildings for the most part and more vegetation between them. To the south they are relatively high. Some of the streets have medieval origins and can be found on the earliest maps and pictures together with some buildings.

Among the most important buildings and built elements are the three fortification towers, the fortification walls with gates and two bastions, the neo-classical basilica (1835-1838) on the site of the ancient church, the convents of Saint Francis (1361) and Saint Chiara (1565-1609), the Palazzo Pubblico (end of the 19th century) and other buildings for government and administration, the Titano Theatre (1777), and a number of palaces for noble families and some houses for a lower social stratum. There are also several important public spaces.

The institutions, with a continuity of governing, juridical and administrative functions of the republic since the 13th century, form an important part of the nomination. This includes the two Captains Regent (Heads of State), the Great and General Council (parliament), the Congress of State (government), the Arengo (referendum functions, petitions of public interest), the Council of the Twelve (judicial body), and the Township Councils (for each of the nine administrative areas of the republic).

The buffer zone covers 167 ha and includes the area of later development of the city outside the city walls on the slope to the west, and the hillsides further out in all directions, covered in trees but also with some scattered individual buildings and clusters of buildings.

According to the additional information provided by the State Party in February 2008, the city of San Marino represents a case of an historical centre still inhabited and preserving all its institutional functions. Thanks to its position on top of Mount Titano, it was not affected by the urban transformations that have occurred from the advent of the industrial era to today. Its urban structure, developed over the centuries and surrounded by the third

circle of walls dating back to the 15th century, has remained unaltered, except for a few interventions carried out in the mid-19th and early 20th centuries (as demonstrated by the overlapping historical cadastral maps). Today, the historic stratification of the urbanisation of the historic centre and its monuments still testifies to the link, uninterrupted over the centuries, between urban structure and the historical basis for the autonomous State. Therefore, the system composed of Mount Titano, the Historic Centre of the city and the Borgo Mercatale represents a document of tangible culture, the functions of which are connected with the exercise of sovereignty and its contingent strategic objectives. The scale and ratio between the mountain and the territory, consolidated throughout the 15th century with a final territorial extension following the Malatesta wars, have remained unaltered, thus maintaining an efficient balance between the collective action and the contribution of individual citizens to the defence and management of the *res publica*. Borgo Maggiore, at the foot of Mount Titano, has preserved its role as a market place halfway between the Adriatic coast and the first slopes of the mountain ridge.

The ceremony of election of the Captains Regents, one of the main traditions of the country, takes place in three important historic sites: the Valloni Palace, Hall of the Throne – where the newly elected Captains Regents are greeted by the accredited Ambassadors; Saint's Basilica, where the Captains Regents in office sit on a 17th century throne; and Government Building, Hall of the Great and General Council – where the newly elected Captains Regents, after the reading of an oath in Latin and while the Military Band plays the National Anthem, are received by the Captains Regent in office and invested with the collar of Grand Master of the Order of San Marino. The historic centre (Liberty Square, Piazzale Domus Plebis, Garibaldi Square, Titano Square, Contrada delle Mura, Contrada Omagnano, Contrada Omerelli) has remained the core of the most important ceremonies.

The structure of the medieval historic centre was not subject to major interventions until the Romantic Movement reconstruction works at the end of the 19th century. This comprehensive restoration period, from the end of the 19th century to the beginning of the 20th century forms a part of the history of the Historic Centre of San Marino. Regarding Gino Zani's intervention in the 20th century, the State Party states that thanks to his work, based on in-depth studies and historical reconstructions, the entire city became a sort of *Gesamtkunstwerk*, where every single detail was studied with care, showing in its stones the history of the independent Republic. This palimpsest reflects the medieval revival conservation philosophy in Europe at the time in re-assessing history - and in the case of San Marino, the identity of the Republic itself. This image of the 'medieval setting' is basically the same which inspired travellers, painters, authors and the political debate, documented since 14th century in the whole of Europe.

ICOMOS appreciates the additional information provided by the State Party and is satisfied with the clarification of the links between the tangible and intangible heritage components.

History and development

Legend tells that the first community was formed here during the late Roman Empire by Saint Marino. The first document regarding the city dates from the beginning of the 6th century and is about a small monastery at the top of Mount Titano. In 885 A.D. there was a lay community, and around 951 A.D. the first parish was formed. There are no visible remains of this period.

In the mid-13th century San Marino had its own legal authority and a first document testifying its independence is dated 1296. Statutes in 1295-1302 mention bodies and institutions which are still maintained in the political system today. By this time the basic structure of the nucleus of the city was already in place: in the southwest ends the First Tower (Rocca or Guaita) at the top of the mountain, then a small area surrounded by the first city wall, and further north the church and a built-up area to the west of this. The separate area of Borgo Maggiore at the foot of the Mount Titano had also started to develop.

Later in the 13th century and in the 14th century a second city wall was built around a much larger area, including the church and the built-up quarter to the north. Parts of this wall still exist, though heavily restored. This period also saw the construction of the two other defensive towers further south on the edge of Mount Titano – the Second Tower (Cesta or Fratta) and the Third Tower (Montale) – as well as the walls to the Fratta Tower. Outside the city wall, the important complex of the Saint Francis' Convent was built in the 1360s, with the oldest existing church in the republic.

Around the mid-15th century, the third circle of defensive walls with three new gates was built. This meant quite an enlargement to the west and today marks the border of the historic centre. The walls were reinforced in the 16th century, and two bastions were built in 1549 and 1559. In 1463 San Marino obtained several territories previously under the control of Rimini and since then the borders of the Republic have remained unchanged.

In the 16th century the Convent of the Capuchin Fathers was built outside the walls to the south, and along the street of Contrada Omerelli, the Convent of Saint Chiara and the majority of the palaces of the most important noble families. This shows the growing importance and wealth of the nobility in this period.

An engraving of 1663 and a cadastral map of 1884 show the basic structure of the streets and some scattered buildings along these in the area west of the walls. However, this area was mainly built out in the 20th century and then extended to the south.

The two major additions of the 19th century are the neo-classical basilica (begun in 1825) replacing the ancient church, and the new Palazzo Pubblico (1884-1894) in a neo-gothic style. This shows the reorganization and modernization of the State, but still resting on the medieval traditions, following the recognition of its sovereignty and liberty by the Kingdom of Italy in 1862. A first general census was held in 1865.

In 1916 a Parliamentary Commission for the Conservation of Antiquities and Art Objects was

established, and in 1919 a law for the protection of monuments was passed. The same year the Cesta Tower collapsed. Subsequently the Sammarinese engineer Gino Zani published an extensive report on the restoration of the fortifications, carried out a study based on archival documents and published a book showing the presumed original form of the buildings.

In 1925-1940 Zani restored the three towers and the walls as well as many buildings, among those the façade of Saint Francis' Church, the Titano Theatre, and some palaces. He also realized the Piazza Sant'Agata, an extension of the Hospital of the Misericordia and the new Via Donna Felicissima. In 1935 he produced a planning scheme for the entire historic centre, but this was only partly implemented. A building in modern style is the Cassa de Risparmio bank.

In 1935 Zani also drafted a town planning scheme for the extension of the south-eastern areas outside the city wall (in the buffer zone) with a new entry to the historic centre. In the second half of the 20th century the number of tourists drastically increased and different structures were built to accommodate this, such as the cableway Borgo Maggiore–San Marino, and parking places around the city. A strong commercial character has been established and a great many shop windows opened. New approaching roads on high retaining walls have been constructed and in the areas outside the historic centre some new buildings by famous architects have been built.

The conservation history therefore began with the Commission for the Conservation of Monuments, Antiquities and Art Objects in 1916 and the legislation in 1919. It was characterized by historical restorations up until the Second World War and a strong wish to strengthen the medieval character of the city. Today the historic centre is continuously undergoing restoration activities.

San Marino Historic Centre and Mount Titano values

San Marino historic centre and Mount Titano are testimony to the persistence of a city-state with a democratic government from the Middle Ages onwards. In this sense, some of the main values of the nominated property are related to intangible heritage components, such as the ideas of freedom, representative democracy and republican government.

Mount Titano itself has significant landscape values, since it is a prominent landmark in relation to the surrounding territory. The urban structure and fabric of the historic centre and Borgo Maggiore illustrate the differentiation of functions in medieval city-states and the adaptation of an urban settlement to the conditions of the site, especially its topography. The remains of the walls and towers exhibit values related to the defensive systems typical of these kinds of settlements while the monumental buildings are related to the expression of civic functions in the republic. Unfortunately, reconstructions and extensive interventions to the material heritage components have some adverse effects on the meanings and historic, architectural and artistic values of the cultural assets.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

According to the State Party, the Historic Centre of San Marino on Mount Titano includes all the elements which constituted the identity at the time of its foundation and during the medieval period of the Italian city-states. These encompass the setting, the defensive walls, the urban structure, public buildings and open spaces, and relationship with the surrounding territory. The State Party also suggests that the new residential development, mainly from the 1960s, in the buffer zone west of the historic centre is part of the visual integrity, reinforcing the role of the living capital. The functional, visual and historical integrity of the historic centre is exceptionally high due to the uninterrupted administrative and institutional role as capital of the Republic.

ICOMOS considers that many elements of the historic centre have been preserved or, if renewed, form part of a long tradition. The interventions carried out during the 20th century could be assessed as disturbing the integrity, but are also a part of the history of the property, as discussed in the section on *Authenticity* (below). The ensemble of Mount Titano and the town can be seen as a symbolic image that satisfies the required conditions of integrity. The new housing ensembles located in the buffer zone disturb the appropriate perception of the property; ICOMOS recommends the State Party implement stronger controls to avoid jeopardising the values and integrity of the property.

Authenticity

The State Party asserts the authenticity of the setting of San Marino's Historic Centre, through the way it visually dominates its territory, reflecting its geo-political situation with unaltered boundaries since 1463. Furthermore it claims exceptional authenticity in the uses and functions of political institutions which have been in operation since the beginning of the republic; and that the majority of the public buildings are still hosting the same functions as 600 years ago. The structure of the medieval historic centre was not subject to major interventions until the 'Romantic Movement' reconstruction works of the late 19th century. Further explanations about the reconstructions and restorations carried out during the late 19th and early 20th centuries have been included in the additional information received by ICOMOS in February 2008 (see the section on *Description* above).

ICOMOS considers that there is a high degree of authenticity of the location and setting of the city of San Marino; with regard to Mount Titano, ICOMOS considers that consideration of authenticity must take into account the landscape, which has scarcely changed, and the mountain remains a significant territorial landmark. With regard to functions and uses, there is a continuity related to the role of the historic city as capital of the small state. However, there are marked changes to some aspects due to fewer people living in the city centre and the growing commercial character.

ICOMOS notes that many of the restorations and reconstructions were carried out prior to the Venice Charter and later documents that set out the basis of the current theoretical approaches to the conservation of cultural heritage. In the framework of the Nara Document on Authenticity (1994), restoration and reconstruction works carried out under the direction of Gino Zani may be considered as a part of the history of the property and assessed as application of the theoretical principles stemming from the Romantic restoration movement. In this case, the idea of the "medievalisation" of the historic centre can be considered as an expression of national identity through the search for an idealised image of the historic centre.

ICOMOS notes with concern that in some cases this degree of restoration and reconstruction has continued up to the present time. The opening of shop-fronts and large display windows, and other alterations continue to have a considerable impact on general character of the city and its historic qualities. ICOMOS strongly recommends that the State Party define and implement effective measures to control and prevent this kind of intervention.

ICOMOS considers the most important aspects of the values of the nominated property to be the continuity and traditions of the independent city-state, and its associated tangible elements. On this basis, ICOMOS considers that the conditions of integrity and authenticity have been met. ICOMOS recommends that the State Party implement strict controls to avoid further inappropriate restorations, reconstruction and interventions that could jeopardise the authenticity of form and design, materials and craftsmanship of the built heritage.

Comparative analysis

The predominant point of the short comparative analysis provided by the State Party is the development of an independent, democratic city-state, the political and institutional system itself, and the continuity of this. When it comes to the physical environment and geographical conditions, setting, cultural landscape, overall urban patterns and the built environment, the comparative analysis is only concerned with micro-states, architectural reconstructions and mountain fortifications.

It is stated that of the over 200 medieval city-states in northern Italy, San Marino is the only one which did not develop into an authoritarian system of government and the only one to survive. The Vatican City (inscribed on the World Heritage List in 1984) has a different political character; the Historic Centre of Urbino was inscribed on the World Heritage List (1998) on the basis of its historical monuments; and Assisi, the basilica of San Francesco and other Franciscan sites was inscribed on the World Heritage List (2000) on account of its association with the Franciscan order as well as for its art and architecture. The city-states north of the Alps are said to differ because they were later and did not have the same independence and sovereignty, often integrated into a feudal system or functioning within a political system (Antwerp, Brugge, Ghent). Their manifestations of merchant power in town-halls and public buildings also differ from the manifestation of civic rule in San Marino.

For the tradition of democratic assemblies, comparisons are made with the Isle of Man, considered the oldest existing parliament, and Þingvellir in Iceland. However, it is stated that the uninterrupted function of a complex independent state until today in San Marino is unrivalled in this aspect. In comparison with other micro-states (Lichtenstein, Luxembourg, Monaco and Andorra) San Marino is claimed to be unique, having maintained its sovereignty and its constitution, as well as its territory, since 1463. It has also been recognized as self-governing since the 13th century and is a fully integrated member of the United Nations. A world-wide comparison (for example Singapore, Malta, Panama, Kuwait and Indonesian Micro-states) is said to merit further research.

For parallels in relation to the architectural reconstruction, reference is made to the medievalization and neo-gothic periods in European conservation history and the 19th century reconstructions of urban fortifications such as the Historic Fortified City of Carcassonne by Viollet-le-Duc (inscribed on the World Heritage List in 1998) and the Castles of Ludwig II of Bavaria in Germany. San Marino, in comparison, is said to have undergone a “re-fabrication” of a living capital and a reconstruction of the identity of the entire republic with a focus on the image of liberty as an added value to other examples of the Romantic Movement at the time.

The nomination dossier categorizes San Marino as a representative of the Sub-Apennine mountain castle structure, but here other examples, such as Spoleto and the fortress of San Leo in the vicinity, do not have the same continuity as living capitals. The City of Luxembourg: its Old Quarters and Fortifications (inscribed on the World Heritage List in 1994) is said to represent the defensive system of a medieval city, but does not include the whole context of a living capital city.

ICOMOS considers that the comparisons made are relevant but finds the comparison with the neo-gothic periods in European conservation history and the 19th century reconstructions not fully compatible since much of the work in San Marino belongs to the period between the two wars. A comparison based on the character of the built environment, including the great many urban hill-top settlements in Italy and throughout the Mediterranean area, the type of urban layout, readability of the development/growth rings, and the architecture is missing. Even though the nomination is focused on the continuity of a political and institutional system, it is still necessary to extend the comparative analysis to all major aspects of the tangible heritage components.

Additional information supplied by the State Party in February 2008 helps to better understand some features of the uniqueness of this small state, such as the continuity of the same political regime over 700 years, the relationships between political and social traditions and tangible heritage components, and the basis on which San Marino can be considered an exceptional testimony of continuity related to a democratic republican government system. On this basis, ICOMOS considers that it is not easy to find comparable cases and, even though it might be desirable to further complement the comparative study, the arguments proposed appear to be sufficient to consider the nominated property for inscription on the World Heritage List.

ICOMOS considers that the comparative analysis justifies consideration to the nominated property for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- San Marino is one of the world’s oldest republics and the only surviving Italian city-state, representing an important stage in the development of democratic models in Europe and worldwide.
- The long continuity of the independent city-state, and the capital of the Republic since its foundation and with its geo-political context unchanged, and in the juridical and institutional functions witnessed in the historic urban layout and public monuments.
- The widely recognized iconic status of San Marino as a symbol of a free city-state, illustrated in the political debate, literature and arts through the centuries.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (iii), (iv), and (vi).

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the property bears an exceptional testimony to the creation of a representative democracy based on civic autonomy and self-governance, with a unique, uninterrupted continuity as a capital of an independent republic since the 13th century.

At the request of ICOMOS, the State Party supplied additional information to support the application of this criterion. The State Party argues that the significance of San Marino is based on its unique continuity as a capital of an independent Republic without interruption from the 13th century until today. Importantly, the additional material supplies information on the continuity of civic and governmental institutions over time (the Captains Regents, the Great and General Council, the Congress of State, the Arengo, the Council of the Twelve and the Township Councils).

As discussed above, the medieval historic centre was not subject to major interventions until the Romantic Movement reconstruction works from the end of the 19th century. The comprehensive restorations form a part of the history of the Historic Centre of San Marino. According to the State Party, Gino Zani’s interventions in the 20th century has allowed the entire city became a sort of *Gesamtkunstwerk*, where every single detail was studied with care, showing in its stones the history of the independent Republic. This palimpsest reflects the

medieval revival conservation philosophy in Europe at the time in re-assessing history - and in the case of San Marino, the identity of the Republic itself.

ICOMOS appreciates the additional information provided by the State Party and considers that San Marino and Mount Titano are testimony to the continuity of a free republic from the Middle Ages onwards. In this sense, the nominated property can be considered as an exceptional testimony of a living cultural tradition that has persisted with minor changes over the last seven hundred years.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that San Marino is unique being the only surviving sovereign city-state of Northern Italy, and that the historic urban structure, the function and architecture of the public monuments together with the geo-political setting of Mount Titano illustrates this unique continuity since the 13th century.

ICOMOS considers that the justification for the use of this criterion is mainly based on immaterial aspects but the possible Outstanding Universal Value of the material components as examples of a type of building, an architectural ensemble or landscape have not been demonstrated.

ICOMOS considers that this criterion has not been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

This criterion is justified by the State Party on the grounds that the property has become a symbol of a sovereign city-state, recognised in political debate, literature and arts, and associated with political ideas of liberty and struggle for independence.

While recognising the importance of San Marino as a symbol of a democratic republic that has survived over the centuries, ICOMOS considers that the association of the nominated property with events, ideas and beliefs is not clearly enough related to material heritage components. The proposed arguments to support the application of this criterion have already been employed for criterion (iii), and the Outstanding Universal Value in relation to this criterion has not been specifically argued or demonstrated by the nomination dossier or additional information provided to ICOMOS by the State Party.

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the nominated property meets criterion (iii) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressure

Development pressure mainly relates to conversion of private buildings to commercial uses, particularly transformation into shops, with new doors and display windows. New development is restricted within the whole of the historic centre. Traffic pressure, access for cars and parking is controlled through police monitoring. Access to the historic centre pedestrian area is authorized only for institutional vehicles.

Visitor/Tourism pressure

According to the State Party, tourist numbers have decreased considerably in recent years. The relevant offices have proved to be experienced and qualified in current and future tourism management. The carrying capacity of the historic centre is well monitored. Nevertheless, ICOMOS notes that tourism has a high impact on the property, and this is particularly noticeable in the conversion of buildings into shops (as commented above).

Environmental pressure

According to the State Party, there is no serious environmental pressure.

Impact of climate change

The nomination dossier includes no information of the impact of climate change.

Natural disasters and risk preparedness

The seismic risk is reported to be relatively low, but the traditional building techniques make the historic centre more vulnerable than other areas.

ICOMOS considers that the main threats to the property are the development pressure, especially rising commercialism and changes to the buildings, a consequence of tourism pressure.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property (55 ha) includes the historic centre of San Marino within its defensive walls, part of the slopes of Mount Titano and the medieval market place, Borgo Maggiore, at the foot of Mount Titano. On the west side the boundary runs just outside the city wall. The buffer zone (167 ha) is justified by the State Party as designed to safeguard the visual integrity of the site; it includes the later development of the city outside the city walls to the west, and on the hillsides further out in all directions.

ICOMOS considers that the definition of boundaries of the nominated area can be considered adequate to protect the values of the property. With regard to buffer zone, ICOMOS considers that the protection on the east side

ensures an undisturbed perception of the nominated property.

ICOMOS considers that the boundaries of the nominated area and buffer zone are adequate.

Ownership

The nominated property consists of 42 ha of public buildings and land areas, 1.2 ha of church buildings and land areas, and 3.8 ha of private buildings and land areas.

Protection

Legal Protection

The State Party reports on the protection for the nominated property. There is a comprehensive legislative framework starting with the law on the “Protection and conservation of monuments, museums, excavations, antiques and art objects” in 1919 and amended in 1980. Adding to this, there is an “Additional measure for the protection of monuments” referred to in the laws of 1919 and 1980, which date from 1993. There is also a special law on “Protection of the edge of the Mount, of the circle of walls and of the adjacent areas” dating from 1924.

The 1919 law is a framework law that establishes the Commission for the Conservation of Monuments, Antiquities and Art Objects, and identifies the objects subject to the provisions and specific obligations, management procedures and modalities of protected goods (lists and inventories, excavations, etc.).

In the Constitutional Order of the Republic it is stated as a general rule that “*The Republic shall protect its historical and artistic heritage, as well as its natural environment*” and that the activities of Public Entities and the Legislator must take this into account.

The town planning procedures are regulated in the “Single Text of Town Planning and Building Law” (1995). Among other things it directs the drafting and objectives of the General Town Planning Scheme, building permission, and environmental impact assessment in relation to the location of buildings, and recovery or demolition orders in case of unauthorized works. There are also provisions for building volumes, number of floors, heights of buildings, distance between property boundaries and parking areas. Finally there is a section on the selection, recording and protection of real estate and artefacts with monumental values. Interventions to such buildings must be authorized by the Commission for the Conservation of Monuments, Antiquities and Art Objects or through the approval of a special Detailed Plan. Article 199 deals with the listing of monuments.

There are also laws to safeguard rural buildings (1990), a “Framework Law on Tourism” (2006), on town planning and building (1995), on listing of artefacts and buildings (2005) and on environmental issues.

ICOMOS considers that there is a considerable number of instruments for legal protection, but considers that the

most recent ones are quite general and do not concern the urban centre as much as the rural areas. ICOMOS also notes that responsibilities are not clearly distributed and divided among several governmental agencies.

Effectiveness of protection measures

Even if there is a legal protection system in place, some aspects relating to the present state of conservation and interventions to existing buildings, especially in response to tourism demands, are not subject to sufficiently effective legal protection. ICOMOS considers that special attention should be given to landscape protection and to controlling changes to heritage components due to the development of tourism.

ICOMOS recommends studying the possibility of introducing more specific legal instruments for protection of the built heritage and the surrounding landscape.

Conservation

Inventories, recording, research

The law on Protection and Conservation of Monuments 1919 contains provisions for compilation of lists and inventories, but there is no presentation of these in the nomination dossier. The lists are developed by the Commission for the Conservation of Monuments and subject to ratification by the Great and General Council, the parliament of the Republic. They should be updated at least every four years. The State Museum is carrying out some research as part of its exhibitions and general activities. It mainly involves scientific cataloguing and also includes public property or structures. In 1990 an archaeological programme began.

ICOMOS notes that a detailed inventory has recently been produced for properties. It describes the historic elements and gives references but only contains brief information on matters concerning conservation and restoration interventions. A special law from 2005 on a “List of Artefacts and Buildings having Monumental Importance” is mentioned. 159 forms register complexes of common function, architectural groups, single buildings and a few other categories.

Present state of conservation

According to the State Party, the historic centre has not been subject to major interventions since the 1930s, and the public monuments are in a good state of conservation and only need regular maintenance. Private buildings however pose some difficulties due to cellars being transformed into shops with the old entrance doors and small windows changed for display windows.

ICOMOS considers that the material components of the nominated property have undergone successive modifications over the centuries and significant interventions that have altered the original features have occurred; sometimes these are of poor architectural quality. Large modifications were especially undertaken during the 20th century.

Active Conservation measures

Since the 1980s there has been a scheme for maintenance and reconstruction of the paving of all roads, section by section with San Marino stone. There are guidelines to which urban design and street furniture must comply. The green spaces are continuously looked after. There is a gradual programme for conservation of public structures and buildings.

Maintenance work is a continuous process for the defensive walls and towers. In the first tower, the upper floor has recently been opened for visitors and is used for exhibitions. The objective of the work, carried out by the public departments, is described as reclaiming the stylistic and functional unity of the building in its original function.

ICOMOS considers that the level of conservation is ambitious. While ICOMOS has strong concerns about the new shop fronts and the tendency towards historical reconstructions and the way this affects the authenticity of the nominated property, in its current situation, the nominated property exhibits an acceptable state of conservation.

Management

Management structures and processes, including traditional management processes

The nomination presents a list of 15 bodies within five different state departments involved in managing heritage. These include the Social and Cultural Activities Office, the State Library, the State museums, the Town-Planning Office, the Supervisory Inspectorate, the Design Office, and the public works autonomous state company. This is obviously a system that has developed over the years.

The preparation of a management plan is under the direct responsibility of the Government, which has entrusted four ministers with its implementation. In 2006 a working group with representatives of eleven bodies was appointed to oversee the implementation of the plan and of the relevant maintenance programme.

Besides these bodies there is a Commission for the Conservation of Monuments, Antiquities and Art Objects, which performs the task of advising on the protection and conservation of monuments and submitting proposals concerning the conservation and management of antiquities and art objects. There is also the Town Planning Commission, which is the highest body responsible for land management, and an ad hoc Commission for Historic Centres, to which all building interventions within historic centres must be submitted, from ordinary maintenance to restoration interventions.

Furthermore, the State Restoration Centre, implements a periodic maintenance programme, the Environmental and Agricultural Resources Management Office, manages natural areas, and the State Heritage Office (without any explanation in the nomination dossier) and the State Restoration Laboratory are mentioned.

ICOMOS considers that there are many different bodies involved in the management of this property and that they seem to have diverse views about the importance of the Old Town and the cultural assets. There appear to be problems with coordination. ICOMOS also notes that the Commission for Conservation of Monuments, which doubtlessly has the best intentions, does not include the needed breadth of professional expertise in all aspects of the heritage of this property. Taking into account that the Commission prepares lists of buildings of monumental significance and submits authorisations for interventions, ICOMOS recommends that the State Party consider widening the participation of conservation experts in the Commission for the Conservation of Monuments.

Policy framework: management plans and arrangements, including visitor management and presentation

There is no management plan in place. Management rests on the General Town Planning Scheme (1992), which is the comprehensive plan for whole of the territory, identifying uses of land and areas with special restrictions. In the historic centres further definition of building interventions is subject of detailed execution plans or special redevelopment projects. The criteria and objectives for the City include rearranging the present access system and completion of the natural park by rearranging the entire slope of the mountain through the inclusion of sports and recreational facilities, residential areas with single-family buildings, lifts connecting this area to the walled city and parking places.

There are separate Detailed Plans for the hill-top area and for Borgo Maggiore, the objective being to define the allowed interventions. The map indicates an intervention category for each building unit (eg. scientific restoration, conservative restoration, restructuring without increased volume, restructuring with increased volume, demolition and rebuilding). There are technical rules and guidelines on colours and additional building volumes and models for different types of interventions. A "special project" has been developed to direct street furnishing, lighting, paving, and displays in order to have them carried out in a coordinated way.

The management plan is still under preparation. The working group appointed in 2006 to coordinate the work is developing an analysis of the conservation status of the property and will submit a programme of interventions to be carried out.

The working group has established objectives to:

- preserve over time the integrity of the values which forms the base for the nomination;
- define and implement a process which makes the vital protection and conservation needs compatible with the integrated development of the territory;
- provide cultural goods with a key role in the Country's development system;
- establish an "Authority" composed of State officials and scientific experts with the main task of promoting and protecting the property through a constant monitoring of all activities connected with the management plan.

The methods of the working group are briefly described in the nomination dossier. The State Party reports that there is comprehensive expertise in tourism management for the property. In 2006, Strategic Plans for Tourism and Trade Development were adopted. The Tourist Office carries out the promotion, coordination and execution of events, and is in charge of publicity and promotion in order to valorise the overall image of San Marino, enhancing its tourist attractions and specific features.

ICOMOS considers that the actions taken for the Management Plan are positive for the long-term conservation of the cultural heritage. Nevertheless the process of management is still in the beginning, and it will take time for the implementation to have concrete results. In response to the request by ICOMOS (December 2007), the Honourable Congress of State approved, on 28 January 2008, the Decision concerning the content and timeframe for the completion of the Management Plan. The Decision establishes that the Management Plan will be completed during the period 2008-2010, defines priorities and includes the creation of a specific Authority to protect and promote the nominated property.

ICOMOS welcomes the approval of this Decision and considers that the priorities respond to specific requests to ensure the proper protection and management of the property. ICOMOS recommends that the State Party continue to work to the stated timetable, and that it should report on its progress and on the results of the proposed measures.

Involvement of the local communities

The nomination dossier includes no specific information on involvement of local communities. ICOMOS notes that the political organization of the state and the composition of the Commission for Conservation of the Monuments are references that allow diverse degrees of involvement and participation of the local community.

Resources, including staffing levels, expertise and training

The three-year budget for public works in the nominated area amounts to 14,800,000 Euros in 2007, 11,100,000 Euros in 2008 and 10,500,000 Euros in 2009. The expertise is spread across a number of bodies as discussed above. A list of staffing levels makes up to about 500 people.

ICOMOS considers that the management system is in a preliminary stage and recommends that the State Party continue its progress and verify the accomplishment of the proposed timeframe for the development and implementation of the Management Plan.

6. MONITORING

Monitoring is carried out by the Commission for the Conservation of Monuments, Antiques and Art Objects and by the Public Works Autonomous State Company. The key indicators are:

- The periodic updating of the lists of structures with monumental values. This should be done at least every four years.
- The ratio between tourist volumes and visits to state museums. This calibrates the state of conservation of the property and the promotional initiatives to reinforce cultural tourism.

Statistical data on entrance tickets and revenue from museums and monuments are collected.

ICOMOS considers that key indicators are not related to the values of the nominated property.

ICOMOS considers that the monitoring system should be improved, including the definition of a set of key indicators related to the property's values, integrity and authenticity.

7. CONCLUSIONS

ICOMOS recognises that the nominated property has historic values related to the persistence of a small state and a specific form of government from the Middle Ages onwards. In this sense, the historic centre of San Marino constitutes a highly exceptional case at the international level.

With respect to material heritage components, it is necessary to establish a difference between the natural components, especially Mount Titano, and the cultural items, like the defensive walls and the historic centre. The latter underwent a process of change over time that includes intensive restoration and reconstruction between the end of the 19th century and the first decades of the 20th century. This process of "medievalisation" of the historic city and supplementary structures can be considered a part of the history of the property and reflects changing heritage approaches over time. ICOMOS considers that those interventions were considered crucial for the cultural identity and for the image of the historic centre; they are not consistent with contemporary approaches for historic monuments but must be assessed as testimonies of a period prior to the seminal documents that set out the current philosophy of heritage conservation.

The nomination is principally based on immaterial aspects, i.e. the importance of San Marino as a city-state that survives since the Middle Ages with little changes in its political and social organization. The additional information provided by the State Party in February 2008 is considered by ICOMOS as sufficient to demonstrate the links between those intangible components and the material heritage.

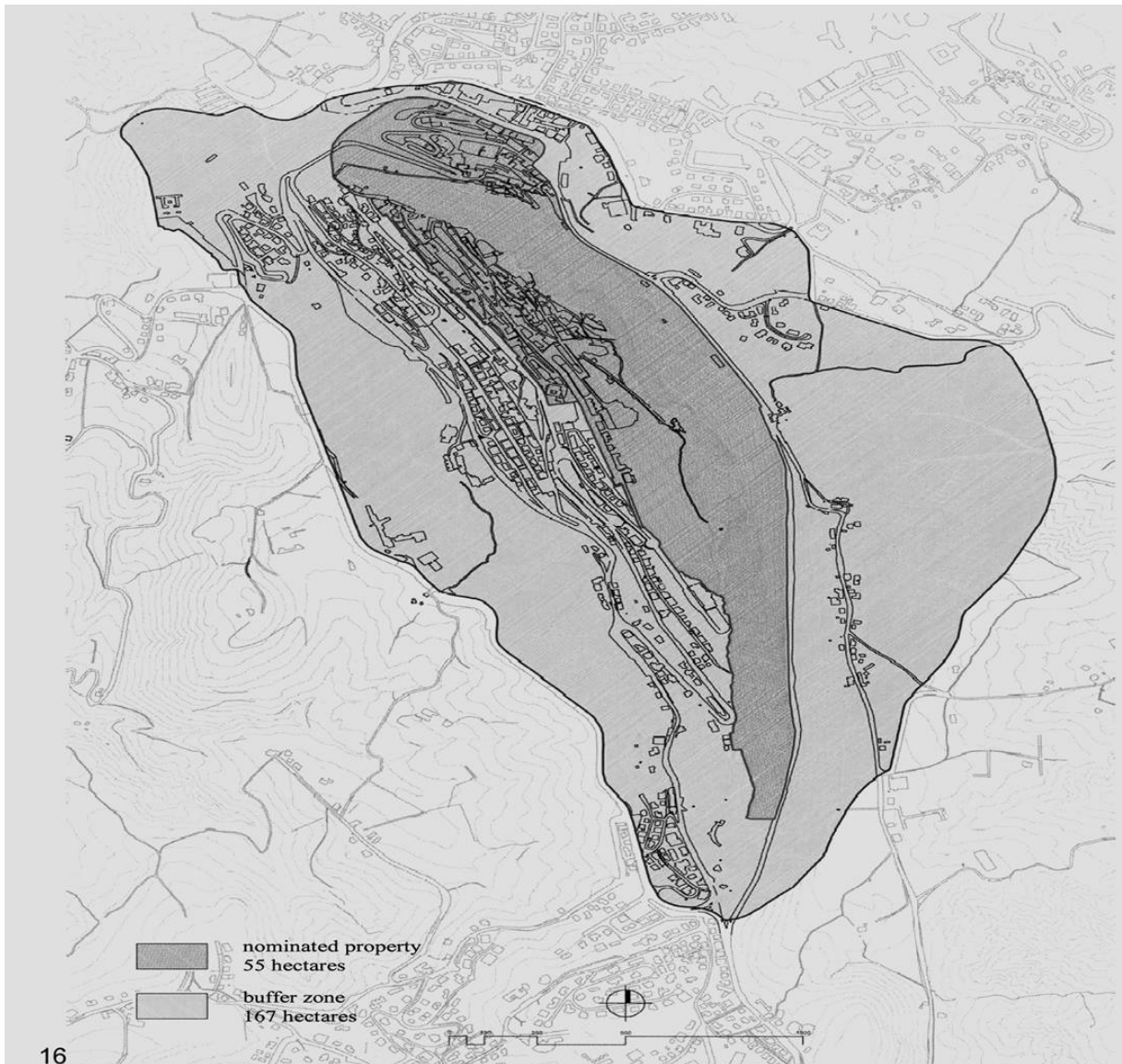
Recommendations with respect to inscription

ICOMOS recommends that the nomination of San Marino Historic Centre and Mount Titano, San Marino, should be ***referred back*** to the State Party to allow it to:

- Complete and implement the Management Plan.

ICOMOS further recommends to:

- Control interventions on existing buildings and open spaces in order to avoid inappropriate restoration, reconstruction or interventions that could jeopardise the authenticity of form and design and of materials and craftsmanship.
- Control the potential negative effects of tourism pressures on the material heritage components, including uses of existing buildings and excess of commercialisation.
- Revise the allocation of tasks concerning management of the nominated property and seek a more coordination mechanism between the different governmental agencies involved in the protection and management system.
- Improve and complete the monitoring system by defining a more comprehensive set of key indicators related to the property's values, integrity and authenticity.



Map showing the boundaries of the nominated property



View of Mount Titano from East



The three Towers



Mura dell'Andata



Palazzo Pubblico

Wooden Churches (Slovakia)

No 1273

Official name as proposed

by the State Party: Wooden Churches of the Slovak part of the Carpathian Mountain Area

Location: Hervartov, Trvdosin, Kezmarok, Lestiny, Hronsek, Bodruzal, Ladomirova and Ruska Bystra; Presov, Zilina, Kosice and Banska Bystrica Regions; Slovak Republic

Brief description:

The serial nomination consists of a group of eight religious buildings located in the Carpathian mountain area of the Slovak Republic. The churches are grouped according to their faiths: Roman Catholic (Hervartov and Trvdosin); Protestant (Kezmarok, Lestiny and Hronsek) and Greek Orthodox (Bodruzal, Ladomirova and Ruska Bystra). They were built between the 16th and 18th centuries using wood as the main construction material, according to traditional techniques and architectural forms. In the framework of these common features, the churches bear specific typological layouts related to their specific faiths. In addition to their architectural and technical values, the properties testify to the coexistence of diverse ethnic and cultural communities in a relatively small Central European territory.

Category of property:

In terms of categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination of 8 *monuments*.

1. BASIC DATA

Included in the Tentative List: 12 June 2002

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 26 September 2006

Background: It is a new nomination.

Consultations: ICOMOS consulted its Scientific International Committees on Wood and on Vernacular Architecture.

Literature consulted (selection):

Gojdic I., *Sacred wooden architecture in Slovakia*, Bratislava, 1999.

Ryszkiewicz A., *Le bois dans l'architecture et la sculpture slaves*, Paris, 1981.

Sopoliga M., *Wooden "cerkevs" in East Slovakia*, Bratislava, 1999.

Voloskuk P., *Wooden church typology, its protection and restoration*, Bratislava, 1999.

Technical Evaluation Mission: 4 – 10 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 11 December 2007 on the following issues:

- Consider including the churchyards within the nominated area of the churches;
- Consider establishing an agreement between the relevant governmental authorities and the churches to ensure proper management;
- Provide further information on the construction techniques of the churches.

On 27 February 2008, ICOMOS received additional information supplied by the State Party. The document includes revision of the nominated areas, an agreement between the competent authorities and the churches on the management system and additional information on the construction techniques employed. The additional information provided is analysed in the corresponding sections of this report.

Date of ICOMOS approval of this report:

11 March 2008

2. THE PROPERTY

Description

The nominated property consists of a group of eight monuments, each one a wooden church located in the Slovakian part of the Carpathian mountain area. They were selected by the State Party out of some 50 similar buildings existing in the country. The use of wooden construction was traditional in this part of the country (former Upland Hungary). Between 16th and 18th centuries, churches were constructed in small isolated villages, sometimes hardly reachable and inhabited by rather poor communities. The nomination dossier includes a description of each monument, grouped in three categories according to their particular faith: Roman-Catholic, Protestant or Greek Orthodox. Despite common features, the nominated properties bear specific characteristics. The following paragraphs summarise the most significant features of each monument.

a) Roman-Catholic churches (Gothic wooden churches)

- Hervartov, Saint Francis Church

The nominated property consists of the monument itself and the churchyard, with a surface of 0.0802ha. The small village of Hervartov is located in eastern Slovakia, some 9 km south-west of the city of Bardejov, close to the Polish border. The wooden church is located in the centre of the village, on a raised plot lined with a stone defensive wall. The building is composed of a rectangular

nave, a polygonal presbytery and a small sacristy, directly reachable from the outside. The dominant conical tower was built later on, attached to the west western wall of the nave. The Gothic wooden architecture is expressed in slim rectangular windows and the steep saddle roof, covered with wooden shingles and the continuous traverse from nave to presbytery. The nave has a flat beamed ceiling, as did the presbytery originally.

The gallery containing the organ is supported by two columns reminiscent of stone columns with column foot and capping. Its parapet is decorated with blank arcades with marbling. Internal decoration includes carvings with Latin texts as a part of the triumphal arch and painting representing the Calvary scene. The church also contains late Gothic painted decoration with acanthus styled decor in the form of regular stencils. Only some parts of the original altar remain. Late Gothic painting of St. Francis of Assisi, St. Christopher and St. Catherine from the turn of the 15th and 16th century may have formed part of the vanished great altar. Rare monuments from the period of reformation are the polychrome wooden baptistery from the year 1614 or 1674, a simple patronal pew and a panel painting of the Last Supper from the year 1653. The proposed buffer zone encompasses the urban block containing the church and the adjacent plots, with a surface of 5.3587 ha.

- Trvdosin, All Saints Church

The nominated property consists of the church and its churchyard, with a surface area of 0.75ha. The small town of Trvdosin is situated in northern Slovakia at the foot of the Oravska Vrchovina (Orava Highlands) mountain range, in close contact with the Orava River water course, about 10 km from the Slovak-Polish border. In its form, architecture and structural design, All Saints Church represents an exceptional wooden sacral building of Gothic character. Of rustic construction in larch wood with large dimensions of single beams (about 50 cm diameter) it has a simple floor plan. The rectangular nave is linked with the square presbytery, having a small side sacristy in the northern wall. A simple wooden portal, with an outline of the period-style profile, forms the entrance into the sacristy. The impact of Gothic architecture is more expressly manifested in the shape of the western and southern entrance portals. A characteristic feature of the church is its high saddle roof covered with wooden shingles and a small octagonal tower with pavilion roof which was added in the 19th century.

The building was modified in mid 17th century, when the church belonged to Protestants. A new vault arched portal transferred the architectural dominance of the church from the western to the southern side. Original small windows were widened and the altar space was lightened by relatively large twin windows with vaulted arches. A wooden walkway around the building protects the lower part of the rustic work and creates a natural space for churchgoers to gather. The pitched roof on later walled stone columns creates an additional lower level for the roof and gives the church its typical external shape. From mid 17th century, there also comes decorative painting. In the presbytery, the painting consists of an illusory sky with stars extending to figural and floral compositions of the four Evangelists. In the nave, a painting of St. George

is a component of the triumphal arch. Renaissance ornament is however dominant. Statues almost life size create an integral part of the altar. Figures of angels and saints in its upper superstructure, relating to the coronation of Virgin Mary, have almost faded out. A richly carved, ornamented and gilded pulpit with statues of the four Evangelists (only three of them remain) was made by an unknown author in 1654. The church interior decoration includes the tombstone of the Protestant priest Gaspar Koda (1555). The buffer zone includes the entire plot where the church is located and adjacent plots, with a surface area of 1.7091ha.

b) Protestant churches of the Augsburg's confession (Articled Churches)

- Kezmarok

The nominated property consists of the church building and its churchyard, with a surface of 0.5267 ha. The town is located in the northeast region of the Poprad basin with picturesque views of the eastern region of the High Tatras. The location is close to the northern border of Hungary, on the important commercial route from the Balkans to the Baltic, which determined its prominent position in the middle ages. The wooden Articled church in Kezmarok was built outside its historic centre, behind the city walls, as it was ordered by decision of an assembly held in Sopron. Master carpenters used the wide-spread rustic construction, as well as many forms and details used for generations in traditional construction: saddle roof, slab gables ending in a semicircle and plug, sub-gable and shingle roof covering. The rustic building, almost a regular cross in plan, was coated outside with calcareous clay plaster to evoke stone architecture. Later, such plastered façades were partly decorated.

The interior space is cribbed and the ceiling is formed of a slab annular vault. Its stability at the point of the crossing is maintained by four thin wooden twisted columns with acanthus capping. There is seating space for more than 1500 churchgoers on the ground floor and in the galleries, the western one of which is two storied. Original earth and slab floor was replaced by stone. From a visual art point of view, attention is drawn to the unusual slab vault with its illusory painting of the sky, with figures of the twelve Apostles, four Evangelists, and in another part, The Holy Trinity. The richly ornamented pulpit includes sculptures of Christ, the Evangelists and the prophets from The Old Testament. The richness and location of the pulpit demonstrates the importance attributed to the spoken word and sermons in Protestant churches. The proposed buffer zone includes the urban block where the church is located and some neighbouring urban blocks, including a part of the town's historic centre, and encompasses a surface area of 74.1719ha.

- Lestiny

The nominated property is the church and its churchyard, with an area of 0.3152 ha. The small village of Lestiny, with a population of approximately 250 people, is located in northern Slovakia between Choc's mountains and the Orava highlands, in the lower part of the historical region of Orava, about 7 km from the city of Dolny Kubin. From an architectural and structural point of view, the church in

Lestiny best complies with the original models of the Articled churches from the end of 17th century. Unknown master carpenters built the church on a steep slope above the road which runs along the entire village. Master builders used the larch trees existing all around; the heavy gradient of the terrain was altered by means of a high stone base wall, where burial crypts were located. The building has a characteristic longitudinal orientation, facing east-west, and its plan is in the form of an equal-armed cross. A large, dominant hipped roof with shingles characterises the building, which, in form, is closer to secular rather than typically sacral architecture. This impression is strengthened by even the typical wooden entrance portal with vaulted arch. An integral part of the church is a small log annexed charnel house behind the altar area.

The interior is richly decorated. The early nave mural painting from the 17th century depicts a floral ornament of acanthus with a stripe. In the altar area, illusory columns with column foot and capping dominate, with prevailing white and greyish blue colours. Originally, the church had neither the tower nor the bell-house. In 1777, about 100 years after first construction, churchgoers built the tower in close vicinity and the tower was later connected to the church via an open-roofed staircase. Its partly walled and partly log construction shelters two bells. The proposed buffer zone encompasses the plot containing the church and adjacent plots, with a surface area of 1.7757 ha.

- Hronsek

The nominated property consists of the church and its churchyard (0.1883 ha) and the belfry with its immediate surrounding open space (0.0114 ha) that stands apart from the main building. The small village of Hronsek is situated in Middle Slovakia, on the left bank of the Hron River in the Zvolen basin, approximately halfway between Banska Bystrica and Zvolen. However, to carry out this construction, the unknown master carpenters did not use logs but rather portico-framed (so called framed) construction, scarcely used in this territory. Structural elements (columns, struts, collar-beams, horizontal and diagonal beams and door-frame sills) were made of oak hardwood and soft whitewood.

The pitched roof traverses the church at several levels. The building's central plan is in the form of an elongated equal-armed cross. Vaults and galleries are supported by a system of wooden columns, which emphasize the central character of the entire internal space, typical of Protestant churches. In order to facilitate churchgoers in watching and hearing the sermon undisturbed, all pews in the galleries were stepped. Thus, the church had the capacity to seat as many as 1100.

Decoration is focused on small details and, in the spirit of Protestantism, conforms fully to structural functional needs. On the columns of the single galleries, signs of carved caps in imitation of the ionic motif can be found, and the base of the parapet is decorated with knurled cutting in the form of linden-tree leaves. Otherwise, the whole surface of the slab walls, of the flat ceiling and of the annular vaults remain blank, in the natural colour of the wood. The proposed buffer zone includes the plots where church and belfry are located, a portion of the

streets separating the two structures and some adjacent plots, and encompasses a surface area of 1.8224 ha.

c) Greek Orthodox churches, the churches of the Eastern Rite ("Tserkwi")

- Bodruzal, St. Nicholas Church

The nominated property is the church building, the churchyard and adjacent free plots, with an area of 0.3513 ha. The small village of Bodruzal is situated in the northern part of Low Beskydy, in the lateral floodplain of the Ondava river, not far from the Polish border. The log construction was primarily of fir wood; it stands on a small stone base wall and is protected by a vertical slab shielding with moulded overlaid joints. Its plan consists of an orthogonal presbytery close to the east, an almost square nave in the middle and a rectangular "under the tower space" called "*babinec*" ("beldams" standing) to the west. The nave and the "under the tower" make up one timbered building of regular width, although these spaces are clearly distinguished by different ceilings.

Two cross beams in the nave reinforce the entire log construction of the property. The interior is illuminated by twin double windows situated in the south wall of the nave and two smaller simple windows in the south and east walls of the presbytery. When the additional smaller vestibule was built, the former entrance was moved inside the building and its rectangular portal bears an engraved dating, together with a simple plastic decor. The tower on the western side adopted an individual portico-framed construction, partially embedded in the timbered building of the "under the tower" space. Here, the lower part of an external face is decorated in a form of so-called tooth ornament, with a curled carved frieze. The shingle roof ends in typical turrets in the form of a bulb with tapered caret and rich, decoratively shaped forged crosses.

The internal surface of the northern wall in the nave (without window opening) is decorated with a Baroque wall painting with scenes of the Final Judgment and Calvary. The Liturgical equipment of the church is late Baroque, with polychrome on the wood and rich gold plating and silvering in the architectural articulation. The proposed buffer zone includes the plot where the church is located and some adjacent plots and encompasses an area of 2.2720ha.

- Ladomirova, St. Michael Archangel Church

The nominated property is the church building and its churchyard, with an area of 0.0628ha. The village of Ladomirova is situated in the northern area of Low Beskydy Mountain, 4 km northeast from Svidnik in the valley of a tributary to the Ondava river, at about 265 m above sea level. With its architecture and internal furnishings, St. Michael Archangel's church in Ladomirova has been one of the most representative wooden sacral places of the Eastern Christian rite in Slovakia. The log building is situated on the eastern periphery of the village, close to the Ladomirka river bank, on relatively flat terrain and stands on a low base wall. The three-part layout of the rooms in the East-West axis line consists of a square nave, an almost square presbytery and an entrance surrounded by the vestibule

on three sides.

The three-spaced form of the church is emphasized by its graded pavilion roofs covered with wooden shingles. All three have typical small Baroque towers with bulbs, tambour and forged decorative crosses in the top. The dynamics of their shape gradually rises from east to west and is definitely dominant at the tower.

The internal fittings are prevalingly Baroque of the mid 18th century. Some icons hang inside the nave of the presbytery. An artistic asset is also the polychrome, gold plated and richly engraved architecture of the iconostasis, altar and "*zsertwenik*" (small side altar). The proposed buffer zone includes the church's plot and some adjacent plots, with a surface area of 1.5873ha.

- Ruska Bystra, St. Nicholas Church

The nominated property is the church building and its churchyard, with an area of 0.2785 ha. Ruska Bystra is situated beside a narrow stream valley in Eastern Slovakia, on the south-eastern side of the Vihorlat Mountains, in the middle of broad-leaved forests. Typologically, the church can be categorized in the group of the so-called Lemkov's type with marked regional alternation, particularly in building material as well as in its roofing. It has a typical tripartite layout with the entrance hall, traditionally reserved for women, the nave and the presbytery. The external form gradually rises from the small gable tower above the presbytery ("*zsanktusnick*") through to the dominant tower above the entrance hall. This typical layout had local modifications and only this church in Ruska Bystra is a precise example. St. Michael's Church was built on a low stone supporting base wall on a slight slope. At first sight, the three-part log construction fades under the consolidated massive hipped roof with shingle covering. On the west side, stands the prismatic tower with bulbous top.

Wooden posts support the roof structure. The interior is dimly illuminated through small square windows with simple trellis in the southern wall of the nave and on three sides of the presbytery. Internal decoration includes a Baroque iconostasis made by an unknown artist. The wooden carving of the iconostasis is polychrome, and has been decorated with posts with plastic motives of the abundant vine. In the middle of the presbytery stands a richly carved polychrome "*prestol*" (altar) with a central motive of the Crucifixion. Apart from this, there is a "*zsertwenik*" (small side altar) with a Pietà icon. The proposed buffer zone encompasses the plot where the church is located and some adjacent and nearby plots, with a surface area of 1.7170 ha.

On request of ICOMOS, the State Party supplied on 27 February 2008 further information on construction techniques, including a detailed explanation on materials and techniques as well as an interesting analysis on typologies and spatial arrangements according to the diverse religious faiths. In brief, depending on the region in which the building was erected different construction techniques were used. In the mountainous regions of Slovakia (the Northern, Eastern and Central parts of the country), in particular horizontal log construction, encountered throughout the Carpathian Mountain Range, was employed. The log construction creates a frame of

horizontal timbers notched at the corners. Individual logs were placed one above the other to make a massive solid structure. The lowest layer of timber could be made of yew and subsequent layers of timber were usually of fir, spruce or larch. The corner joints were used to secure the stability of the building. ICOMOS thanks the State Party for this additional information which satisfactorily enriches the description of the nominated properties.

History and development

The boundaries of the Eastern and Western Carpathians were in direct contact with two essential European religious and political cultures, Western Roman and Byzantine. The set of nominated properties illustrate the coexistence of different religious faiths within a relatively small territory in the mountainous area of the present Slovak Republic. Christianity was adopted in this area in the early Middle Ages. Once the Protestant Reform started to spread along Europe, complicated military, political and religious situations in the Habsburg's monarchy led the emperor Leopold I, in 1681, to admit some non-Catholic Christian churches into the then Upper Hungary. This permission was regulated by "Articles" (originating the common name of Articled churches) that established some restrictions; among them that there could be only two churches in each administrative unit and one in free royal, mining or border cities. Articled churches always had to be erected outside the city centres.

The Central and Eastern parts of the Carpathians mountains had also been reached by the influence of the Byzantine (and later Russian) Empire, what explains the presence of Greek Orthodox communities, related to specific Slavonic ethnicities. These communities built "iserkwas" or churches according to the Greek Orthodox tradition.

The nomination dossier provides information on the history of each building included in the serial nomination. The following paragraphs summarize the main historical information.

- Hervartov, Saint Francis Church

The earliest historical proof of existence of the Hervartov village is from the year 1340. The exact date when the wooden church was built is not known. According to the saved remains of the original Gothic altar, which was probably in place in the second half of the 15th century - the altars of St. Catherine, Virgin Mary and St. Barbara are from the years 1460-1480. This assumption is supported by the fact that the architecture and overall conception of the interior of Hervartov's wooden church, such as its stencilled geometric painting in the presbytery, may be associated to some extent with several churches on the Polish side of the Carpathian Mountains.

- Trvdosin, All Saints Church

Trvdosin (Twr dossin) already had a church and a rectory in 1395; however, the first written evidence of the existence of the independent rectory is two years later. This, however, does not certify the existence of the contemporary wooden church. The church was probably built as late as the second half of the 15th century, either

by alteration of the older church, or as a new sacred building. From this period, there is a fairly well preserved part of the original Gothic altar, probably made for the new church. In 1559, partial subordination to the nearby manor, Orava Castle, is mentioned, as well as the church building serving rites by priests in both practices. The Reformation met favourable conditions in Tvrdosin, and the wooden church passed for a short time to Protestants.

- Kezmarok, the Articled Church

Kezmarok, as many other towns in the vicinity, became the centre of reformation in Upper Hungary from the first half of the 16th century. The people of the city had a special liking for reformation teachings thanks to numerous German relatives having many contacts in their motherland. It was Emericus Thokoly, native of Kezmarok, who headed the anti-Habsburgs uprising, that hastened the convocation of the Soprony's assembly in 1681 and permitted construction of new houses of God for the Protestant Church of the Ausburg confessions and reformed (so-called *Helvetic*) church. The first Articled Church was perhaps just a small house of worship built by protestant churchgoers from Kezmarok in 1687-88. As its space was insufficient for both German and Slovak communities and was obviously built as a temporary building, delegated burghers travelled to the north of Europe and raised money for its reconstruction. Only after Rakoczy's uprising and a partial easement of the anti-reformation tension in April 1717, the existing building was dismantled and a new, much bigger church was built. Works were the responsibility of master carpenter George Muttermann. Shortly, even in the same year, a new wooden rustic church, using high-quality yew and pinewood, was completed. As one of few buildings, the church was plastered on the exterior. The church was adjacent to an older walled inn that was used to serve as a sacristy.

- Lestiny, the Articled Church

It was the Zmeskals family who encouraged the people of Lestiny village to become sympathisers of the Protestantism. At the time, Thurzos, the aristocratic family, were owners of the Orava castle, and almost all Orava belonged to votaries of reformation. The church was built by local carpenters in the years 1688-89 as a simple wooden rustic structure without tower and bells. The church was reconstructed in the 1770s, when the rustic exterior was covered with slab shuttering. In 1775, the churchgoers changed the damaged slabs of the internal shuttering and an unknown artist added a new decorative motif to an earlier ornamental nave painting of the end of 17th century.

- Hronsek, the Articled Church

Reformation in central Slovakia already had many sympathisers and devotees by the middle of 16th century. In particular, the influence of the neighbouring mining towns and the frequent contacts between German traders and craftsmen and local residents, helped them to disseminate and accept new reformation ideas. That is why it is unsurprising that by that time, Hronsek's aristocracy, and consequently their liege people as well, professed the Protestant's religion. Though the Soprony assembly permitted the construction of the new church in

Hronsek in 1681, churchgoers continued to meet for worship at the Renaissance Rothov's manor house for a long time. The foundation stone for a new church was laid on 23 October 1725, at the time when the number of churchgoers had increased and the ecclesiastical community was better off. Worshippers built this church within a year and a day and already, on 31 October 1726, the church was solemnly consecrated. As a fairly exceptional wood-framed building in Slovakia, it shows evidence of foreign architectural influence. Master builders remained anonymous. Probably they were called to Hronsek by eminent aristocrats from the community. It is possible that they came from Germany where the use of wooden framed construction was wide spread.

- Bodruzal, St. Nicholas Church

The wooden St. Nicholas "*tserkwa*" (church) had already been built by worshippers in 1658 and in spite of the fact that in former times it was repaired on several occasions, it is one of the oldest and best-preserved churches of the Eastern rite in Slovakia.

- Ladomirova, St. Michael Archangel Church

St. Michael tserkwa (church) belongs to the so-called Lemkov's group of the eastern Carpathian wooden churches of the eastern rite (Greek Orthodox Church). The horizontal segmentation of the spacious nave reveals the conjunction of different geometric formations of roof level, a substantial height zoning and a Baroque form of a multi-staged roofing over a single room. This confirms the thesis that Lemkov's group did not create an independent form of east-Carpathian wooden churches, but that it is a particular variant of the Boykowsky's church, with considerable influence from western sacral building. Already in the year 1600, the existence was mentioned of a church and rectory in parish Ladomirova.

- Ruska Bystra, St. Nicholas Church

The wooden church in Ruska Bystra was built by worshippers in the first half of 18th century, in approximately 1720-1730. As it is considered to be the result of folk sacral civil engineering, there is no knowledge of an exact date of its origin or the name of the master builder or the master carpenter. During the canonical visit of Bishop Michael Emanuel Olsavsky from Mukacevo on 25th June 1750, the church was mentioned as "in a good condition".

Values of the Wooden Churches of the Slovak part of Carpathian Mountain Area

The properties illustrate the coexistence of diverse ethnicities and confessions in a quite small territory of the Slovak (former Upper Hungary) Carpathians. The use of local materials and traditional construction techniques is a testimony to the vernacular architecture developed by unknown masters that passed on their knowledge from generation to generation. In the framework of their common features, the properties display specific characteristics related to their diverse confessions. Three different types, expressed in architectural layout and form, are related to specific religious functional requirements.

The fact that all churches are located in small villages that underwent little development over centuries adds an additional value to the role of the properties as landmarks in almost rural settings. Interior decoration and movable works of art reflect changing styles between the 16th and 18th centuries, from late Gothic to Baroque. Sculptures, paintings and furniture are essential components of the properties' values.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The nomination dossier includes a paragraph dedicated to both Integrity and Authenticity. During the 19th and 20th centuries, especially after World War I, many wooden churches in the Carpathian area disappeared. Fire and climate conditions were the main causes of destruction. It is in rather isolated villages in mountain areas, inhabited by poor communities, where a few of them still stand. Presently some 50 churches remain, a small part of a whole that reached its peak of expansion during the 16th and 17th centuries. After World War II, these churches were maintained and properly cared for especially by the communities themselves. Their endeavour was supported by the effort of many operatives from special institutions concerned with the protection of these monuments, with funds providing not only archival documentation of individual objects, but also scientific-methodical assistance for knowledge retrieval and essential restoration. The activities of experts and professionals culminated in 1968, when a set of 27 of the most distinguished and valuable wooden churches found in north-eastern Slovakia were declared National Cultural Monuments. Thus, a legislative framework for enhancing the care and protection of this integral part of the national cultural heritage was created.

After 1989, some wooden religious structures were returned to the possession of the Church and thus again began to serve their primary religious purpose and occasionally other cultural-social purposes (classic music concerts, musical organ recites, exposition sites, etc.). Almost all the nominated wooden churches served their earlier purpose fully. The Roman-Catholic All Saints Church in TvrDOSIN only partially and occasionally served other cultural purposes. Its owner (the local authority) presented the church as a significant sacred structure in which, upon worshippers request, some sacred activities (Sacrifice of the Mass, marriages, baptizing and funerals) and City cultural activities (concerts) took place. St. Francis's church in Hervartov, where the new walled church was built, served the worshippers in similar ways. All the other buildings regularly satisfied their primary religious function. Moreover, some of them performed a cultural-social function as well. At Protestant Articled Churches in Kezmarok and Lestiny classic music concerts were regularly held. In addition, all of them became much-sought and attractive places of peace and devotion not only for local churchgoers, but also for many foreign tourists.

ICOMOS considers that the selection of the nominated properties out of some 50 remaining in the country has been based on the strict criteria discussed in the nomination dossier. This has resulted in an appropriate sample of the ensemble of wooden churches that once existed in the region. ICOMOS considers that the nominated properties exhibit the necessary elements to express the integrity of the monuments. In order to ensure a better expression of the relationships between monuments and immediate surroundings, ICOMOS suggested to the State Party in a letter sent in December 2007 that the churchyards be included within the nominated areas. The proposed buffer zones guarantee the proper relationships between the properties and their urban or natural settings.

Authenticity

According to the State Party, the eight churches meet basic criteria for the authenticity of architectural cultural monuments, principally through their structural and architectural design, as well as their decorative approach. Interventions for the renewal and restoration of their valuable artistic-historical elements and details were realized on the basis of an elaborate dossier of preparatory and project documentation. This included special restoration documentation for the contemporary preservation of monuments, particularly related to maintenance for the repair of the damaged roof weatherproofing (wooden shingle) and local adaptation of the slab wall facing the outer walls of the rustic construction (Lestiny, Ruska Bystra, Bodruzal). Greater interventions were carried out only occasionally. Limited replacement of the degraded basic logs of the rustic works being attacked mostly by soil moisture and less by insect attack (TvrDOSIN, Kezmarok, Hronsek, and Ladomirova) was carried out. Restoration works were realized with analogical methods and technology commonly used in former times. Where necessary, shaped and mass copies of the most damaged wooden bearing members were used. The interior of the given construction remained authentic. Restoration on works of art was carried out with regard to condition and range for each object, in particular affecting painted decorations of internal wooden wall surfaces (Hervartov, TvrDOSIN, Bodruzal) and movables, applied to altars, pulpits and iconostases (Kezmarok, Ladomirova, Ruska Bystra and Bodruzal).

ICOMOS notes that wood as a building material is not as sustainable as stone and brick. In Slovakia, shingle roofs were traditionally untreated; they lasted about 20 years. To ensure the authenticity of wooden buildings it is necessary that the crafts of joinery and carpentry stay alive. Replacement of rotten wood by new sound timber of the original species is part of the natural maintenance of wooden construction. Synthetic treatments have been improved; the wood laboratory at the Technical University in Zvolen is going to make a comparative study on the effects of different wood treatments. In the framework of these specificities about the building material, ICOMOS considers that the restoration and conservation works undertaken on the nominated properties reach adequate standards of conservation doctrine.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

The State Party provides a comparative analysis of the wooden Churches of the Slovak part of Carpathian Mountain Area with other works of wooden architecture in Europe, some of them inscribed on the World Heritage List. The nomination dossier includes tables that establish similarities and differences between the nominated and other properties.

If compared with Norwegian Stave churches (the church of Urnes was the first wooden church inscribed on the World Heritage List, 1979), there are evident differences in period, constructional design and external form. Stave churches were built in the period 1050 – 1350. The construction system is based on a set of timber columns (sometimes more than 12) that determined the central area of the nave. A typical feature of Stave churches is the gabled roof ending with the pagan symbol of dragon head, covered with shingles resembling fish-scales or dragon fur.

Nominated Roman-Catholic churches in Hervartov and Tvrdosin are comparable with the Wooden Churches of Southern Little Poland, inscribed on the World Heritage List in 2003. In the western part of the Carpathian Mountains, where distances are relatively small, wooden churches belonging to the so-called Gothic trend are typical. The churches were built between the 14th and 16th centuries, when Christianity was adopted throughout the territory of the Carpathians. These buildings were not randomly built here. Such churches were built in an environment with permanent sufficiency of coniferous trees and/or hardwood species, and wood is the basic building material, in particular in poorer regions that lack suitable stone for building. In the western Carpathian territory, in eastern Slovakia, southern Poland and northern Czech country, wooden churches were built, with similar characteristics of technical solution and artistic concept. The architecture of these churches bears common features with the Gothic structural form, but also many variations in the means of expression of traditional popular building culture, so typical of this region.

The political background to the wooden Protestant churches in the territory of the Habsburg's Monarchy, during 17th century, links with the nominated Articled Churches in Kezmarok, Lestiny and Hronsek and Polish Protestant, known as Churches of Peace in Jawor and Swidnica, inscribed on the World Heritage List in 2001. However, their architectural and structural designs arise from totally different conditions and developing patterns. Half-timbered (portico-framed) construction used in Polish churches in the town of Jawor and Swidnica were almost unknown in the territory of the Upper Hungary (today's Slovakia) and were only rarely used. Here, log construction was dominant. Their plan layouts also show differences. Besides internal decoration, furniture and works of art in the nominated Slovak Protestant churches there are further creative contexts, which later, but constantly, were influenced by late Renaissance and early Christian artistic expression.

The Greek Orthodox churches in Bodruzal, Ladomirova and Ruska Bystra can be compared, from the architectural point of view, with Boykowsky's wooden sacral buildings of the so-called Lemkov's type. They are

found in a relatively small territory covering the division between the western and central Carpathians, where life itself was impacted by Lemkov's ethnic group. These cult constructions reflect not only sacred, cultural ideas in the traditions of the Eastern European Christianity, but also, in part, the architecture of Western-Latin provenance. They offer unique examples of the influence that left western building culture with strong Baroque features on wooden architecture of the east. This has been most marked in the volumetric form, where the original central and symmetric model of Byzantine churches has partially moved towards the longitudinal layout of Latin churches, with the dominant tower situated over the entrance, oriented to the west.

The comparative analysis concludes by emphasising that the heterogeneity that local residents accepted from Christianity and their hitherto heathen concept of the world affected deeply the forms of their religious architecture. Citizens over a wide geographical region, in particular in inaccessible forested mountainous areas, created specific conditions for their wood processing, using specific building construction and structural methods. At the same time, they adopted specific creative and artistic approaches. As a result, every Carpathian religious building reflects a specific historical period and individual quality of human wisdom, skills, traditions and aesthetic feeling. This occurrence of several values, however, on a common base of Christian faith construction (wood as the basic building material and means of expression, as well as human spiritual culture), defines both the variety and fragility of the rare phenomena over the entire territory of Central Europe, particularly, the wide Carpathian region.

ICOMOS considers that the comparative analysis demonstrates that the nominated properties constitute a valuable addition to the category of wooden churches already inscribed on the World Heritage List. In the framework of wooden architecture developed in Central and Northern Europe, the properties exhibit specific features that complement and contribute to a better understanding of the social and cultural processes developed in the region and of architectural and technical traditions. The properties also illustrate ethnic, religious and cultural coexistence in a rather small region of the Carpathians. ICOMOS considers that the selection of the height churches in the context of the some 50 remaining wooden churches in Slovakia is appropriate for the illustration of this specific type of religious architecture.

The additional information on construction techniques supplied by the State Party on 27 February 2008 at the request of ICOMOS enhances the description of the particular features of the nominated properties.

ICOMOS considers that the comparative analysis justifies consideration of this property for the inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value for the following reasons:

- Wood was in Slovakia (former Upland Hungary) a common building material since the country is covered with deep forests. In these particular wooden churches, inhabitants of the Carpathian area transformed the tree's rigidity into living and spiritual space, where, for centuries, men sought and found peace, quietude, faith and hope.
- In a quite small area, different ethnic groups settled and mixed, mutually influencing each other. The process of evangelism and the adoption of Christianity in Hungary was not easy and did not come from one side. It was determined by contest for power and political struggle as well as rivalry between Western (Roman) and Eastern (Byzantine) spiritual ideologies. The churches of the Carpathian foothill and mountainous areas testify to those encounters and their own long-term and particular existence.
- Architectural and structural solutions, together with decorative concepts, relate to old local traditions. The craftsmanship, skills and wisdom of builders developed gradually through the transmission of experience from generation to generation. In many cases unschooled rustic handwriting and empirical knowledge of the master builders impacted on the "big" period-styles of architecture.
- The ensemble of wooden churches illustrates the contemporary perception of religious life and practice by ordinary people over an extended historical period. Architectural and creative expression are dominated by objective function, simplicity and veracity. These structures represent the intangible spiritual culture of the folk builder, utilizing his natural feeling for his materials and long-term attainments, experience and skills.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (iii) and (iv).

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the nominated properties constitute an outstanding testimony to the traditional religious architecture of the north-western Carpathians region. These apparently humble structures are full of spiritual and artistic richness and bear witness to the inter-ethnic and inter-cultural character of this relatively small territory where Latin and Byzantine cultures have met and overlapped. The Lutheran churches serve as an exceptional example of religious tolerance in Upper Hungary during the period of bloody anti-Habsburg rebellions and uprising of the 17th century.

ICOMOS considers that the set of nominated properties constitutes an outstanding testimony to a specific cultural tradition and a society characterised by the peaceful

coexistence of different religious faiths in a small Central European territory.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that the nominated properties are exceptionally well-preserved and represent one of the best examples of European wooden religious architecture from late Middle Ages to the end of the 18th century. Their characteristic appearance, construction and naïve decoration stem from older local traditions influenced by the professional architectural concept of Gothic, Renaissance and Baroque styles. The western (Latin) and eastern (Orthodox) building concepts are reflected in these wooden structures, creating a specific ecclesiastical architecture of diversified design, technical solution and unique decorative expression.

ICOMOS considers that the nominated properties constitute exceptional examples of small religious buildings constructed with local materials and traditional techniques and incorporating decoration that illustrate the development and local interpretation of major artistic trends from Gothic to Baroque.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (iii) and (iv) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

Most of the nominated properties are located in back country and barely accessible mountain and foothill regions. The locations are not affected by development pressures or significant change.

Visitors / tourism pressures

The properties do not receive many visitors, thus tourism is not considered a risk factor so far. Nevertheless, ICOMOS considers that the potential increase of visitors could be a threat to the buildings' integrity because of their small dimensions and the characteristics of the wooden construction. Controls on the increase of visitors should be considered in the management plan.

Environmental pressures

At the moment, there are no known environmental pressures that could threaten the nominated properties.

Natural disasters

On account of the prevailing construction material, fire could be a risk for the nominated properties. According to the State Party, every building has a fire safety and

evacuation system. The State Party reports that the buildings are not threatened by floods because they are all located in high places in relation to nearby water courses.

As trees surround the nominated properties, branches could fall onto the roofs. The State Party reports that lightning rods have been mounted on the roofs and that branches are regularly pruned.

Impact of climate change

Although the nomination dossier does not refer to climate change, increased temperatures could cause forest fires. As most of the properties are located close to forests, the control of fire constitutes a primary concern. The location of the properties is not affected by strong storms or floods.

Risk preparedness

The main risk factors are fire and the possibility of branches falling onto roofs. Measures have been taken, including fire security systems and the provision of lightning rods. The State Party has not reported on other risk preparedness measures.

ICOMOS considers that the main threats to the property are fire and the possibility of increasing visitor numbers. These issues should be considered in the management plan to be implemented.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The dossier defines boundaries for each nominated property and its buffer zone. Generally, the nominated areas correspond to the surfaces of the buildings themselves; buffer zones include both urban and rural surroundings, according to the specific characteristic of every village.

ICOMOS invited the State Party to consider the inclusion of the churchyards in the nominated areas. In reaction to this request, the boundaries of the nominated areas were revised and the churchyards included. ICOMOS considers that the revised proposal of nominated areas adequately expresses the outstanding universal value of the properties.

ICOMOS considers that the proposed buffer zones guarantee the proper protection of the buildings and their settings, in accordance with their respective situations. Some specific considerations on actions carried out in some buffer zones are presented in the section "Conservation".

ICOMOS considers that the boundaries of the nominated areas and buffer zones are adequate to express the outstanding universal value of the properties and to ensure their proper protection.

Ownership

Most buildings are owned by their respective churches: Roman-Catholic Church (Hervartov); the Lutheran Church (Kezmarok, Lestiny and Hronsek) and the Greek Catholic Church (Bodruzal, Ladomirova and Ruska Bystra). The church of Tvrdosin has been owned by the City since 1993.

Protection

Legal Protection

The eight properties enjoy national protection; they have all been registered as National Cultural Monuments on the Central Register of Monuments Fund of the Slovak Republic. Some of the movable goods contained in the buildings are recorded on the National Cultural Monuments Register. Proposed buffer zones enjoy legal protection, at national or local level according to the specific case.

The nominated properties are protected by Law 49/2002 of the National Council of the Slovak Republic for the Protection of Monuments and Historic Sites. Apart from this Law, the protection of monuments and surroundings is assured by urban planning tools for the long-term development of the communities and territories. These tools determine the obligatory *modus operandi* of the territory in question. In the case of national cultural monuments, Act 237/2000, by which Act 50/1976 on Urban Planning and Building Order has been changed and amended, fully respects the need to protect them. This Act is administered directly by the Building Authorities in the individual cities and towns.

As to the appearance of trees or greenery on the premises of the churches, on protected parts of the countryside or territory, the legal instrument is Act 543/2002 on Conservation of Nature and Landscape and the competent body is the Landscape Protected Area Administration.

Traditional Protection

Since most properties are located in small villages where traditional communities have lived for generations in relative isolation, traditional protection is ensured by the attitude of the communities themselves.

Effectiveness of protection measures

The protection measures have proved to be effective since all buildings and their surroundings present an acceptable to good state of conservation.

ICOMOS considers that the legal protection in place is adequate.

Conservation

Inventories, recording, research

Since the properties are registered as national historic monuments, inventories and records have been

undertaken and files kept with the Monuments Board of the Slovak Republic and Regional Monuments Boards.

Present state of conservation

The present building-technical condition of all nominated churches ranges from very good to good. A very good building-technical condition has been assigned to the All Saints Church in Tvrdosin and to the Articled Churches in Kezmarok and Hronsek. Building-technical conditions of the Church in Hervartov, Articled Church in Lestiny and Churches in Bodruzal, Ladomirova and Ruska Bystra have been evaluated as good.

From the building-technical point of view, the most sensitive parts of wooden religious construction are the shingle roof covering, the base of the rustic wall slabs facing, and the lower, or base, beams of the log (load-bearing) structure. Adverse effects of water and dampness may appear as well as complex effects from the climatic condition in the mountains and foothills regions where these buildings prevail. In the nominated wooden churches, the shingle roof cladding is regularly checked and, when needed, continuously locally replaced. The condition of the wood, in particular the threat of wet rot and wood-borer is constantly monitored and repair or replacement of the damaged parts are carried out in well-founded cases.

ICOMOS considers that the properties have been skilfully restored and interior paintings and work of art carefully preserved. Nevertheless, some developments in the vicinity of three churches, inside the proposed buffer zones, constitute inappropriate actions with regard to the proper conservation of the properties' surroundings. These are:

In Hervartov, a new visitors' centre has been constructed opposite the church. Although it fits in with the scale of the village, it has been painted in bright yellow and disturbs the harmonious village scenery. It is recommended that it be repainted using lime or cement and natural earth pigments.

In Tvrdosin some wooden sculptures located in the churchyard disturb the main views. It is recommended that they be relocated to some discreet corner.

In Hronsek the area of the church, including the vicarage and large linden trees is divided by a broad way leading to the vicarage. It is recommended that the connection between church and bell tower be improved.

Active Conservation measures

Taking into account the construction system and materials of the nominated properties, conservation works are constantly being carried out. Main interventions consist of maintenance and eventual replacement of construction components; this is acceptable for wooden construction. One of the most frequent works is replacement of roof shingles. These interventions are always based on traditional techniques and use the same type of wood. Only occasionally modern protection materials have been applied. Since the usual technique is to leave the shingles in their natural appearance, these tasks must be undertaken periodically. Traditional skills and craftsmen are available in the region, allowing for proper maintenance and repairs.

ICOMOS considers that the nominated properties exhibit an acceptable state of conservation. Proper maintenance and repairs are undertaken by using traditional materials and techniques, available in the region thanks to the survival of traditional skills over generations.

Management

Management structures and processes, including traditional management processes

The main governmental bodies related to management of the nominated properties are the Ministry of Culture, the Monuments Inspection, the Monuments Board of the Slovak Republic and Regional Monuments Boards in Bratislava, Banska Bystrica, Kosice, Nitra, Presov, Trencin, Trnava and Zilina. The Ministry of Culture of the Slovak Republic is the central body of state administration in the field of monuments preservation. The Ministry elaborates the basic philosophy on protection and determines the principal direction and strategies. The government of the Slovak Republic submits proposals and recommendations on issues of protection, restoration, utilization and presentation of monuments fund. The Ministry directs activities of the Monuments Board of the Slovak Republic and manages and inspects performance of the state administration in the entire sector of preservation of the monuments fund. Furthermore, it is the central state surveillance body in the field of monuments protection and considers resolutions issued by the Monuments Board in the course of the administrative procedure. The Ministry of Culture also cooperates with the Ministry of Finance (financing activities), the Ministry of Economy (tourism), the Ministry of Environment (urban planning and construction regulations), the Ministry of Building and Regional Development and the Ministry of Education.

The Monuments Inspection of the Ministry of Culture performs surveillance activities, monitors how owners of the cultural monuments observe laws and how they perform duties, performs supervision of national cultural monuments as well as observance of conditions for their protection and verifies whether imposed measures have been accomplished. It cooperates with the Monuments Board of the Slovak Republic, the Regional Monuments Board, municipalities and other inspection bodies. Authorities and legal entities are obliged to provide Monument Inspection with required information and necessary collaboration.

The Monuments Board of the Slovak Republic is a budgetary state organisation with its finances linked to the budget of the Ministry of Culture. The Board manages and inspects performance of the state administration in the field of preservation of monuments carried out through Regional Monuments Boards, coordinates special and research projects and elaborates theory and methodology of monuments preservation, assesses the state of monuments and condition of their preservation, ensures development of theory and methodology of restoration, builds places of work for study, development and technological analysis and laboratories, provides for research and restoration works as state assistance for endangered cultural monuments, executes and coordinates documentary, training,

educational, editorial and promotional activity, provides Regional Monuments Boards with professional and technical assistance, cooperates with civil associations and foundations established to preserve the use and presentation of the monuments fund, shares international projects on preservation and restoration of cultural monuments and monument territories and cooperates with international organisations and partner institutions abroad.

Regional Monuments Boards exercise state administration in their territorial district and constitute the first-stage body in the field of preservation of the monuments fund. The Monuments Board of the Slovak Republic and Regional Monuments Boards exercise state supervision of observance of the provisions of the Monuments Act and binding legal regulations issued to enforce its provisions, carry out surveillance of adherence to lawful decisions and, to the extent of their competence, make decisions to relieve shortages. Regional Monuments Boards are the bodies in charge of monitoring the condition and use of monuments and supervising in the field of protection, elaborating background papers associated with preparation of land use, planning documentation for appropriate state administrative authorities, cooperating with them in the preparation of projects and restoration documentation, directing the activities of legal entities and private persons in the course of preservation, restoration and utilization of the monuments, providing experts and technical assistance, providing municipalities with professional assistance during registration of local monuments, and monitoring monuments law-abidance.

On 11 December 2007 ICOMOS invited the State Party to consider establishing an agreement between the competent authorities and the churches to improve the management structure in place. On 19 February 2008 an agreement was signed between the national, regional and local authorities, representatives of the churches, individual parishes and administrators of the nominated properties. A Management Group was created, headed by the Director General of the Monuments Board of the Slovak Republic. ICOMOS considers that the agreed management system is satisfactory to ensure the appropriate participation of all concerned stakeholders.

Policy framework: management plans and arrangements, including visitor management and presentation

National plans related to the management of the nominated properties are:

- Urban Development Policy of the Slovak Republic (December 2001); it identifies all national cultural monuments.
- Operational plan for the permanently sustainable development of the Slovak Republic 2005-2010 (16th March 2005); it includes issues related to the revitalization of monuments with emphasis on the processes of preservation, restoration and progressive utilization of properties in underdeveloped regions and settlements.

- National strategy of permanently sustainable development of the Slovak Republic (10th October 2001); it identifies national cultural monuments as one of the irreplaceable components of the living environment to be protected.
- Strategy for the development of tourism in the Slovak Republic to 2013; national cultural monuments are considered significant potential components for the development of tourism in the country.

From these common documents there are related regional schemes and strategies that fully respect preservation by means of Act protected monument territories and national cultural monuments within their immediate vicinity.

Municipal regulations are also in place. Generally, every local government implements territorial plans and, in some cases, town planning schemes (Tvrdosin, Kezmarok, Lestiny and Hronzek).

With regards to a Management Plan, the State Party reports that currently the Monuments Board of the Slovak Republic and the Regional Monuments Board are carrying out a complete revision of the Central Register of monuments that includes the verification of their building technical conditions and threats to them. Where adverse impacts are found, steps to remedy them will be considered. The Regional Board calls owners and, if appropriate, provides expert assistance. A special team (Control Group) will be established, if the nomination to the World Heritage List is accepted. The nomination dossier includes information on plans for each property. Those plans relate to maintenance and repairs. The State Party reports that the nominated properties have priority over other national monuments.

The buildings are opened occasionally for visitors. Available facilities relate to the respective villages or towns; except for the churches of Kezmarok and Tvrdosin, the monuments are located in isolated villages with very limited visitor services. On-line information is available on several websites. Since 1989, thematic sightseeing bus trips have been organised.

ICOMOS considers that, although the properties are adequately protected and conserved, a specific management plan is needed. This plan should include risk preparedness and predictions on the potential increase of visitors.

Involvement of local communities

Since most properties are located in small villages, local communities are highly involved in their proper maintenance and conservation. Fundamental maintenance and small repairs are usually provided by self-support through administrators of the individual parishes and individuals from particular Christian Communities.

Resources, including staff levels, expertise and training

Projects for interventions in the nominated properties must be drawn up by a specialist (architect or civil engineer) authorised for architectural and design

activities in accordance with a special regulation. Similarly, restoration may be carried out only by a specialist with professional qualification as regulated.

The Schools of Civil Engineering and Architecture of the Slovak Technical University (Bratislava) and Technical University (Zvolen) provide specialised research and suggest the most effective technical and architectural solutions. The Department of Technology of the Monuments Board of the Slovak Republic and the Technical University in Zvolen realize special expertise. In co-operation with colleagues from the Czech Republic, the dendrochronology method has begun to be used and special comparative curves are created, mainly for the spruce-tree of the Slovakia region. Restoration analyses and research are performed by the Studios of Restoration of the Monuments Board of the Slovak Republic in Bratislava and Levoca and the Academy of Fine Arts and Design in Bratislava - Department of Restoration, particularly the Studios for Restoration of Wooden Sculpture and for Restoration of Paintings and Panel Painting.

Qualifications for employees of the Regional Monuments Boards and the Monuments Board of the Slovak Republic are standard. Further training is ensured within the framework of training for civil servants. Individual places of work are secured by specialized architects, civil engineers, art-historians and archaeologists, who provide, as needed, assistance to custodians of national cultural monuments.

Financing is ensured in the State budget of the Ministry of Culture through four programmes: restoration works for cultural monuments, restoration works for properties inscribed on the World Heritage List, special programme for research and documentation and programme for local monuments.

ICOMOS considers that the management system is adequate. The creation of the Management Group in February 2008 ensures the active participation of all stakeholders concerned. In order to ensure the optimisation of the current management system and the common management of the properties, ICOMOS also considers that the Management Group should define a common management plan that includes risk preparedness measures and provisions with regards to a possible increase in visitor numbers.

6. MONITORING

The nomination dossier includes a plan for a future monitoring system. According to the State Party, monitoring will be a tool of assessment for preserving the values of the properties. Periodical assessment and comparison of changes will prevent degradation and threats and define corrective measures and priorities.

Monitoring will be carried out on individual buildings and their respective buffer zones. Responsibilities for first level monitoring will be entrusted to experts from the Regional Monuments Board in close cooperation with proprietors; a second level evaluation will be carried out by the Monuments Board of the Slovak Republic. The evaluation dossier proposes passport cards where information will be registered. Cards will include

information on identification data, present state of conservation, restoration, evaluation, material conditions, use, financial and human resources, promotion and presentation and visitors. The key indicators proposed by the State Party are related to factors of risk. Cards for buffer zones include indicators related to links between buildings and buffer zones, approach roads, greenery, water courses, use of the buffer zone and technical infrastructure. Cards will be accompanied by maps, digital and graphic documentation. The State Party intends to process the information yearly.

Cards will be stored in the Monuments Board of the Slovak Republic and their copies in the Regional Monuments Boards and will be an integral part of the Geographical Information System (GIS) of the Monuments Fund of the Slovak Republic. Cards will be accessible on the Internet.

ICOMOS considers that the monitoring plan included in the nomination dossier could be adequate to measure and record the state of conservation of properties and buffer zones and to prevent deterioration and risks. The plan should be approved and implemented as soon as possible in order to complete the management system of the nominated properties.

ICOMOS notes that no monitoring system has been implemented so far. The State Party should proceed to implement the proposed monitoring system.

7. CONCLUSIONS

ICOMOS considers that the ensemble of nominated properties constitutes an exceptional testimony to traditional architecture, to the application of vernacular construction techniques and to the coexistence of diverse religious faiths in a relatively small and isolated mountainous region in Central Europe. In this sense, this nomination significantly complements similar properties already inscribed in neighbouring countries. The nominated properties also illustrate the evolution of major architectural trends between the 16th and 18th centuries and their interpretation and adaptation to a specific social and cultural context. In the framework of their specific construction materials and techniques, the nominated properties meet the required conditions of integrity and authenticity, they are adequately protected and, although with the possibility of improvement, the management structures adequately guarantee the preservation of their outstanding universal value.

Recommendations with respect to inscription

ICOMOS recommends that the Wooden Churches of the Slovak part of Carpathian Mountain Area, Slovakia, be *inscribed* on the World Heritage List on the basis of *criteria (iii) and (iv)*.

Recommended statement of Outstanding Universal Value

The wooden churches of the Slovak part of Carpathian Mountain Area, Slovakia, illustrate the coexistence of different religious faiths within a small territory of central Europe. The series of 8 properties includes Roman

Catholic, Protestant and Greek Orthodox churches that were built between the 16th and 18th centuries, most of them in quite isolated villages, using wood as the main material and traditional construction techniques. Within the framework of their common features, the churches exhibit some typological variations, in accordance with the correspondent faith, expressed in their plans, interior spaces and external appearance. The churches also bear testimony to the development of major architectural and artistic trends during the period of construction and its interpretation and adaptation to a specific geographical and cultural context. Interiors are decorated with wall and ceiling paintings and works of art that enrich the cultural significance of the properties.

Criterion (iii): The wooden churches offer an outstanding testimony to the traditional religious architecture of the north-western Carpathians region and to the inter-ethnic and inter-cultural character of a relatively small territory where Latin and Byzantine cultures have met and overlapped. The Lutheran churches serve as an exceptional example of religious tolerance in Upper Hungary during the period of bloody anti-Habsburgs rebellions and uprising over the 17th century.

Criterion (iv): The wooden churches represent one of the best examples of European wooden religious architecture from the late Middle Ages to the end of 18th century. Their characteristic appearance, construction and at times rather naïve decoration derive from earlier local traditions, partially influenced by professional architectural concepts of Gothic, Renaissance and Baroque styles. Western (Latin) and eastern (Orthodox) building concepts are reflected in these wooden structures, creating specific religious architecture with diversified design, technical solutions and unique decorative expressions.

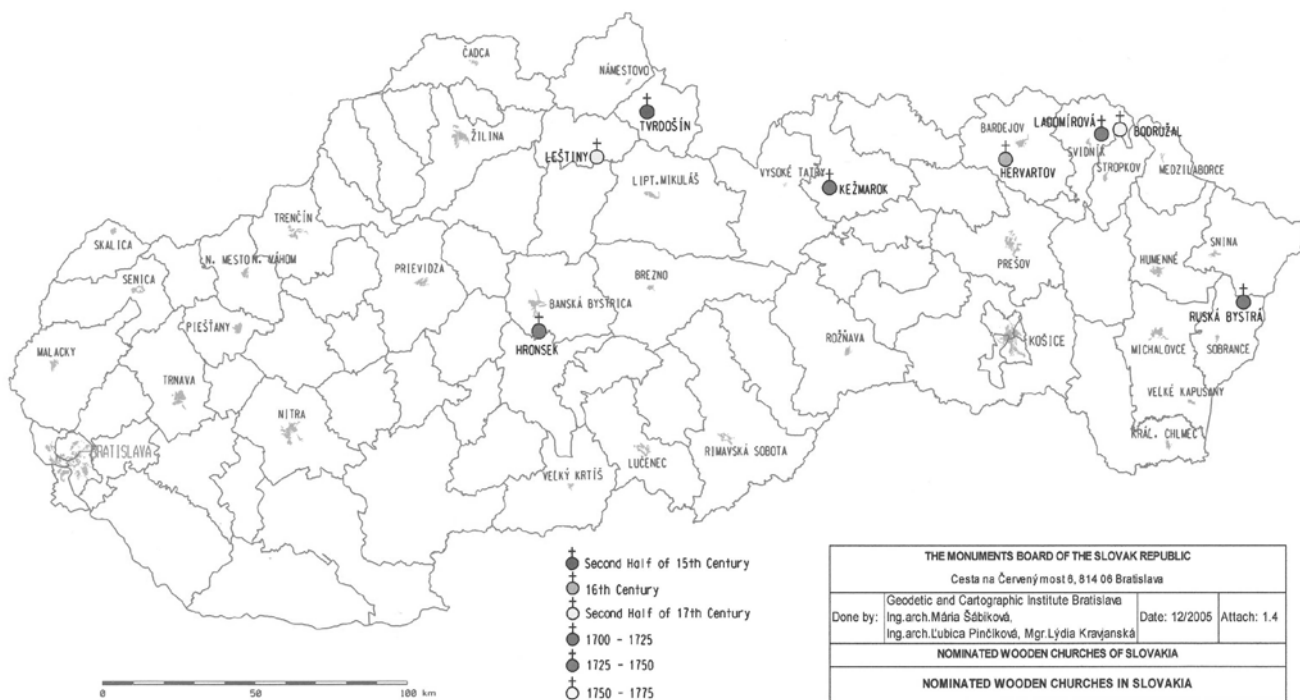
The buildings themselves, in their current settings, present a state of completeness that ensures the condition of integrity. In the framework of the particular characteristics of their construction materials and techniques, the buildings are well preserved and the authenticity of design and form, materials and techniques, uses and functions is ensured.

Legal protection is satisfactory since the properties enjoy maximum national and local levels of protection. The management structure and instruments are adequate, and the creation of a Management Group ensures the participation of all stakeholders.

Furthermore, ICOMOS recommends that the State Party give consideration to the following:

- In order to ensure the optimisation of the current management system and the common management of the properties, the Management Group should define and implement a common integrated management plan that includes risk preparedness measures and provisions regarding a potential increase of tourism. The Plan should in particular consider risk preparedness measures against fire, taking into account the increased risk of forest fires due to global climate change.

- Approve and implement the proposed monitoring system.
- Repaint the visitors' centre in Hervartov using lime or cement paint and natural earth pigments.
- Remove or relocate the wooden sculptures located in front of the churchyard in Trvdosin to a discreet corner away from the main view.
- Improve the connection between the church and the bell tower in Hronsek.



Map showing the location of the nominated Wooden Churches



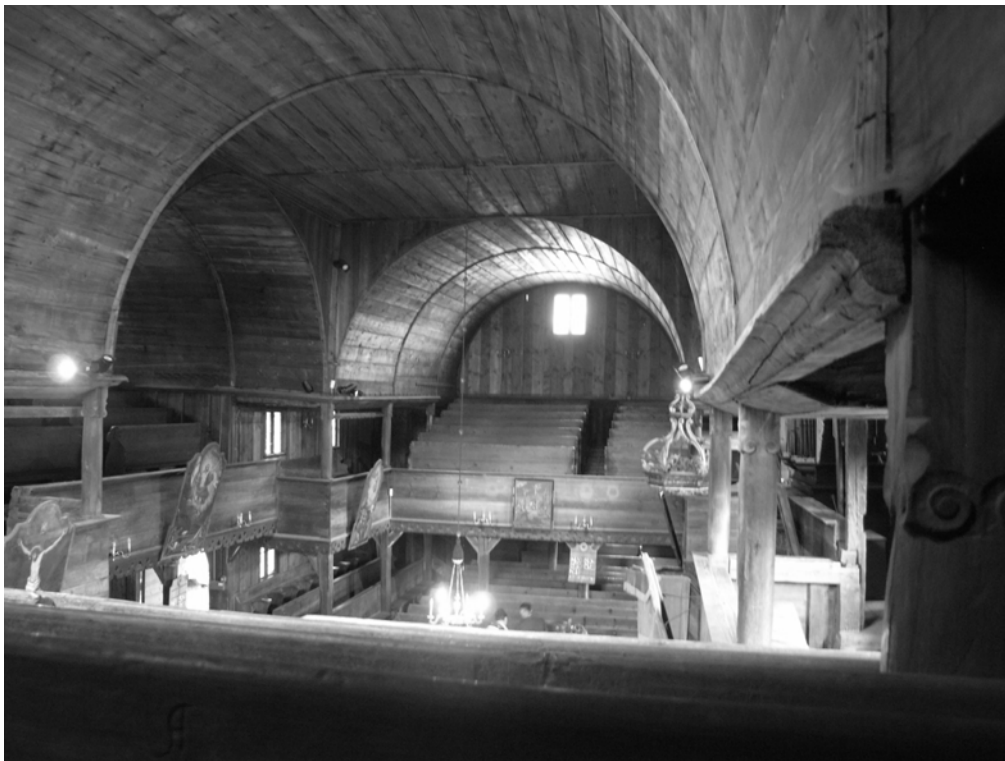
South east view of St Francis Church in Hervartov



Interior of the wooden Artled Church in Kezmarok



Interior of the church in Lestiny



Interior of the wooden Articled Church in Hronsek



South-east view of St Nicholas Church in Bodruzal



South-West view of St Nicholas Church in Ruska Bystra

Rhaetian Railway (Switzerland / Italy)

No 1276

Official name as proposed

by the States Parties: Rhaetian railway in the
Albula/Bernina Cultural Landscape

Location: Canton Graubünden, Switzerland
Province of Sondrio,
Region of Lombardy, Italy

Brief description:

The property consists of the bringing together of two historic mountain railway lines, set in their landscapes. The nominated property forms a corridor that crosses the Swiss Alps, to the south of the upper valley of the Rhine, by two passes. It follows the valley and the pass of the Albula, and then crosses the upper valley of the Engadin (Saint-Moritz), before crossing the pass of the Bernina (2,253 m) and descending to the Adda, in the Italian Veltin.

These two complementary lines were built at the start of the 20th century, and electric power was introduced quite rapidly. Together, they today form a 130 km portion of the regional network of the metre gauge Rhaetian railway in the setting of the Graubünden Alps.

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.

1. BASIC DATA

Included in the Tentative List: 28 December 2004

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 21 December 2006

Background: This is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens and Cultural Landscapes and the TICCIH.

Literature consulted (selection):

Dinhobl, G. & C Schuhböck, *Semmering Railway*. Vienna, Alliance for Nature, 1998.

ICOMOS thematic study, *Railways as World Heritage Sites*, 1999.

Technical Evaluation Mission: 20-24 August 2007

Additional information requested and received from the States Parties: ICOMOS sent a letter to the States Parties on 7 December 2007 concerning the following points:

- The need to reformulate the criteria of the nominated property.

- The need to reconsider the core zone of the nominated property, in the zone of Thusis and the Rhine bridge.

- The need to reconsider the core zone associated with the cultural landscape concept.

- The need to confirm the implementation of the International Management Association.

- The need to consider a significant strengthening of the presentation to the public of the heritage values of the nominated property.

ICOMOS received an answer from the States Parties dated 27 February 2008 including a substantial amount of additional documentation.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The nominated property consists of the bringing together of two metre-gauge mountain railway lines, one of which crosses the Albula pass and the other the Bernina pass. They were built at the start of the 20th century to open up communications for the upper valley of the Engadin (region of Saint-Moritz) and meet the growing need for transport, linked to developments such as mountain tourism and the birth of winter sports.

1- The Albula line: Opened in 1904, it forms the north-western part of the nominated property, from Thusis to Saint-Moritz. Its total length, including the Pontsérina branch line, is 67 km. The lowest point is the point of departure at Thusis at 687 m, and the highest point is the tunnel under the Albula pass, at 1,819 m. The maximum slope is 35/1000, with a minimum curve radius of 120 m.

Designed in accordance with 19th century principles based on steam traction requiring limited slopes in the mountains, the Albula line has an impressive set of bridges and engineering structures:

- 42 tunnels and covered galleries (16.5 km)
- 144 viaducts and bridges (2.9 km).

The Albula line was converted after World War One to AC single-phase 16.7 Hz 11kV traction. The power cars are supplied with electricity through catenaries.

The successive sections of the Albula line are as follows:

a) Thusis – Filisur (23 km): through the gorges of the Schin and the valley of Landwasser, up to the Filisur branch towards Davos.

The line leaves Thusis, on the banks of the Upper Rhine, which it quickly crosses on what was originally a metal bridge, today replaced by a concrete structure. The line then immediately enters the gorges of the Schin. The significant technical features here are the Solis and Mistail viaducts, and the Tiefencastel tunnel.

Just before arrival at Filisur, the crossing of the Landwasser valley provides one of the line's most celebrated landscapes, with a curved masonry viaduct formed of five 20 m arches with piers of up to 65 m. It leads directly into a tunnel in the cliff.

b) Filisur – Préda (22 km): the gradual elevation of the line required major engineering structures, including a set of bridges and tunnels. The layout of the line is complex and spectacular, including three single spirals and a triple spiral between the stations of Bergun and Préda. These railway line spirals constitute the typical landscapes associated with the Albula line.

The development of the upper valley of the Albula also called for major protective constructions: a set of avalanche protection walls, retaining walls, and the passing of the line through covered galleries. At the time, the works were the most substantial of their type ever carried out in the Swiss Alps and probably anywhere in Europe.

c) Préda – Spinas (6 km): the line leaves Val Préda to enter the Upper Engadin by an ascending rectilinear tunnel 5.87 km long under the Albula pass. The highest point on the line is at the exit from the tunnel (station of Spinas, 1,819 m).

d) Spinas – Saint-Moritz (11 km): the line descends into the valley of the Upper Engadin until it reaches the stations of Bever and Samedan, where there is a direct branch for Pontsérina (5 km) and the Bernina pass line, and then rises slightly up to the station of Saint-Moritz, at a little over 1,700 m, on the banks of the lake and at the foot of the town.

2- The Bernina pass line, which is 61 km long, was opened in 1910. It forms the south-eastern part of the nominated property, linking the Upper Engadin to the valley of the Adda at Tirano (Italy).

This second line intended to open up the Upper Engadin was designed from the outset for electric traction, but with direct current (*DC*) at 750 V, using catenaries.

Its construction principles are quite different from those of the Albula line. The Bernina line was designed to follow an existing mountain road, which results in steep gradients (up to 70/1000) and short curve radii (up to only 45 m). Its engineering structures are therefore fewer in number, and it crosses the Bernina pass in the open (2,253 m), before descending into the valley of the Adda (429m).

Its engineering structures consist of:

- 13 tunnels and galleries (4 km)
- 52 viaducts and bridges (700 m).

The sections of the Bernina line are as follows:

a) Saint-Moritz – Morteratsch (12 km): this section travels through the Upper Engadin close to the main tourism and winter sports facilities, including the famous resort of Saint-Moritz and its lake. The line then passes via Pontsérina and joins the connecting line coming directly from the Albula pass. The line then starts to rise through the alpine pastures.

b) Morteratsch – Scala (12 km): the line rises along the sides of the pass, resulting in steeper gradients of 70/1000, and a spectacular set of tight bends and snow and avalanche protection structures. The track layout here is quite significantly different from that of the initial road.

The mountain and glacier landscapes at this point are amongst the most spectacular on the line.

The pass is crossed at the station of Ospizio, a former hostel for travellers (Ospizio-Bernina Station) at an altitude of 2,253 m. The line runs next to the White Lake, which forms part of a hydroelectric dam system.

c) Scala – Poschiavo (20 km): This is the main descent towards the valley of Poschiavino, with a difference in level of more than 1,200 m, and steep gradients of around 70/1000, which passes through galleries at two points and has two spectacular tight bends.

d) Poschiavo – Campocologno (16 km): The line follows the road over a portion that is horizontal or with a slight downward incline, and then runs alongside the Lake of Poschiavo, which forms part of a hydroelectric power system linked to the electric traction of the railway. The line then resumes its descent down steep inclines requiring tight bends and a circular loop at Brusio. The hydroelectric power station of Campocologno is the historic source of hydroelectric power supply for the Bernina line.

e) Campocologno – Tirano (3 km): The line crosses the border with Italy, while continuing to follow a steep incline. It arrives in the valley of the Adda and enters the town of Tirano, running along the road and then crossing the suburb of Madonna di Tirano.

3- The nominated properties in the immediate environment of the line: these are the built structures used for railway functions, consisting in particular of the stations, of which there are 36, and their facilities (platforms, sheds, etc.). There is great stylistic diversity, partly as a result of the many restorations, reconstructions and extensions. To take one example, the station of Célerina has been rebuilt or extended on four occasions since its initial creation in 1903.

To these are added some buildings used as living quarters or for technical purposes, directly linked to the activities of the railway companies, including a remarkable set of wooden structures at the station of Stugl, dating from 1904.

History and development

Human settlement in this region of the Alps certainly dates back to the Neolithic period. The Bronze Age was an important settlement stage, and was linked to the presence of mines. Communities were then present in the Upper Engadin. Transalpine routes existed for commercial exchanges, which continued in the Iron Age, between the Etruscans and the Celts, and then after the Roman conquest (15 BCE).

In the Middle Ages, the transalpine route was an important element of identity for mountain-dwelling communities, who participated in transport across the passes and who were in charge of maintenance, in return for toll charges.

In the 15th and early 16th centuries, the control of the future Canton Graubünden (Drei Bünden) extended over the two passes of Albula and Bernina, particularly from the Veltin valley to the south-east of the Bernina pass.

However, the Albula/Bernina route was not one of the main Roman roads, and it is first mentioned in the High Middle Ages, in connection with the mines. Other transalpine routes then existed to link the Upper Engadin to the lower valleys.

The Albula/Bernina road did not really exist until the 16th century, in connection with the French post, to maintain a safe route between Paris and Venice.

The construction of roads across the Alps, in the modern sense of carriageway with even slopes and crossings made safe by engineering works, appeared at the start of the 19th century, subsequent to the Italian campaigns of Napoleon Bonaparte, including in particular the Saint-Bernard pass in Switzerland (completed in 1820). The Bernina pass road was completed in 1842 and the Albula pass road in 1866. A veritable staging post was built in 1871 (Ospizia Bernina).

The first hotel was built at Saint-Moritz in 1857 and in the same year another at Lake Poschiavo, directly linked to the road. Summer tourism then developed, providing new leisure activities for the aristocracy and the upper middle class, particularly under the influence of the British elites. There were four "Grand Hotels" at Saint-Moritz in 1900. The necessity of increased and more regular transport services, particularly in winter, became a prerequisite for the economic future of the mountain-dwellers and the development of a promising tourism activity.

The creation of a steam traction branch line to connect the metre-gauge network already existing in the Canton Graubünden in the Upper Engadin was considered during the 1890s, departing from Thusis via a tunnel under the Albula pass. Significant economic and cultural stakes were involved, for the future of this mountainous region and for the cultural and linguistic cohesion of the Canton Graubünden. The construction of the railway began in 1898, and it was opened in 1904, under the responsibility of the Rhaetian Railway, under the control of the canton. The upper valleys were then linked to each other by a veritable regional metre-gauge network, of which the nominated property forms the most spectacular part. It joins up with the canton capital Chur, where it is

connected to the general standard-gauge Swiss railway network.

The rapidly growing levels of traffic were initially handled by steam traction, particular thanks to the excellent mountain steam engines of the world-renowned Swiss manufacturer Anatole Mallet. The efficiency of electric traction had however demonstrated its value in the mountains by 1900-1910, in both Switzerland and elsewhere. A single-phase AC electrification programme was drawn up for the Albula line in 1913, and was implemented in 1919.

The Bernina pass railway was planned slightly later than the Albula pass line, but it is based on different technical conceptions (see Description of Property) and it was built by another company. They use the same gauge, but the power cars and the trains were not compatible at the time: DC for one and steam followed by AC for the other, while radii of curvature and vehicle gauge are smaller on the Bernina line.

As a result of the economic difficulties resulting from World War Two, the Bernina line came under the control of Rhaetian Railway in 1944. The DC power supply was then raised from 750V to 1000V; the gauge was widened; then, recently, power cars and trains capable of operating on both electrical systems were introduced, belatedly bestowing a genuinely transalpine function on the two historic lines. Further gauge widening is under way, resulting in changes to engineering structures (See Section 3 - Authenticity).

The opening of the railway lines accompanied and supported a remarkable increase in tourist activity, particularly in the development of winter sports, of which Saint-Moritz may be considered one of the great founding sites.

A second hotel boom took place in the period preceding World War One.

The remarkable role played by the region of Saint-Moritz in the creation and development of winter sports was recognised when the first Winter Olympic games were held there in 1928, and subsequently in 1948.

Values of the Rhaetian railway in the Albula/Bernina Cultural Landscape

The two lines constitute an exemplary railway development in the Central Alps at the start of the 20th century. They offer both a wide range of solutions for the establishment of a railway in a mountain environment in which conditions are often severe, together with a remarkable degree of stylistic homogeneity and high technical quality. Almost all the viaducts and bridges on the Albula line and the most significant ones of the Bernina line are in ashlar, reflecting a significant return to ashlar in Swiss public works and representing a wider comeback of masonry architecture amongst civil engineers in Western Europe.

The lines also enabled an exemplary opening up of the area, continuing that initially set in motion by the Alpine road works in the region, in the direction of the upper valley of the Engadin. They gave rise to an exceptional

degree of development of Alpine tourism and made a decisive contribution to the birth of winter sports, which in turn have established a new relationship between European civilisation and the mountains. The two lines have never ceased to operate, in a mixed-use mode that is typical of mountain disenclavement: diversified goods transport, local passengers and access to winter sports resorts for tourists. The use may be described as intense and permanent compared with other infrastructures of a comparable nature.

The line is moreover situated in remarkable natural landscapes, linked to the high Alps, and in cultural landscapes that bear the traces of the village life, rural life and tourist frequentation that reflect a longstanding human presence.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The integrity of the infrastructures and the integrity of the technical functioning of the line on these infrastructures are fully ensured, and seem to be guaranteed for the future (See Section 5, Guarantees and management). This does not mean, on the other hand, that the railway traction techniques used are the same as those used originally. They have been subject to adaptations and innovations that are directly linked to their initial mission of providing transport and safety.

The integrity of the railway landscapes – i.e. both the landscapes seen by the railway passenger and the landscapes of the railway set in its environment – is generally of good quality. It is indeed remarkable in the case of landscapes that express the rural mountain civilisation of the Graubünden, and of landscapes that show the lines of force of railway civil engineering in the most spectacular sites.

The integrity of the nominated property site has however been affected by some substantial changes, directly linked to rail traffic activity itself, particularly in the stations and urban centres (See: Authenticity).

ICOMOS considers that the integrity of the whole of the railway line is good. It has all the elements necessary for the expression of its outstanding universal value, and in particular sufficient size and technical completeness. Its level of maintenance is moreover excellent over the long period for which it has been used.

Authenticity

The authenticity of the civil engineering infrastructures is generally good and indeed excellent in many cases. The bridge crossing the Rhine at Thusis has been rebuilt for civil engineering reasons on technical bases that are not the same as the original bridge. It cannot therefore be described as authentic, but it is essential to the property's functional integrity. Concerning the bridge, it should be noted that the initial bridge (1901) was not in keeping with the general architectural concept of the line, which

was based on classical stone arches. Today this is one of the key points of the value of the property as a monument. The original bridge was a metal girder bridge of the most commonplace type. The reconstructed bridge (1993) is a fine reinforced concrete arch with piers, the general elegance of which is in continuity with the works of the Swiss engineer Robert Maillat, whose bridges have been internationally acclaimed. The bridge contributes to an improvement in the quality of the general aesthetics of the infrastructures, but is not authentic or directly related to the initial architectural values.

Some slight modifications have been made to the layout for geographical reasons, and to improve operation. The gauge of the Bernina line has been widened to enable the uninterrupted passage of trains between the two lines. The use of concrete has been inevitable on such a linear structure, but this use remains discreet in most cases, and in recent work the concrete has been treated to make it resemble the appearance of stone, and thus ensure visual continuity with the parts that are genuinely original.

The technical authenticity of the line is an open and delicate question. It must be seen in relation first to the dynamic of innovations and improvements inherent in this field of heritage, and secondly to the continuity of railway operation and its long-term success. For example, there are the issues of changes in traction energy and the renewal of train sets.

Detailed architectural authenticity, particularly of stations and their annexes, is extremely variable from place to place. Generally speaking, the main stations, which are the most frequented, are the least authentic. The platforms have been extended and raised for operational reasons, which are related to the issue of technical authenticity. Their visual treatment by the Company's architects reflects more of an effort to express images of modernity, which vary depending on the period, rather than an architectural reflection linked to the heritage, until recently.

There does not seem moreover to have been a standard station plan at the origin, but rather an adaptation to the raw materials available and the climatic conditions of the place concerned. The resulting impression is one of great variability in the quality and authenticity of the built structures, linked to the history of the companies. Some secondary stations or buildings do, however, embody a good degree of authenticity.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

The file makes an in-depth comparative study of similar properties, both in terms of technology and construction period. In view of the number of railway lines built throughout the world in around 1900-1910 in mountainous areas, a choice had to be made between properties that may potentially be considered to have exceptional value or are already inscribed on the World Heritage List. It has been adequately justified, and the comparative analysis has been considered at length by a group of international experts.

Rack trains have however been rapidly considered, and then left out of the comparison, although the historic and monumental archetype in this case is a Swiss construction: the railway of the Jungfrau (3,454 m).

The comparisons are made on the following bases:

- Construction period
- Economic importance
- Performance and technical importance
- Cultural landscapes
- Present and future.

ICOMOS acknowledges the significant documentation effort made in the comparative study. It considers a large number of mountain railways of the same period, in various parts of the world, which are either already inscribed (Semmering in Austria, Darjeeling and Nilgiri in India) or not inscribed (Yunnan in Vietnam and in China, Eritrea, Ecuador, the Yellow Train in France and the Saint-Gothard in Switzerland, and the Denver & Rio Grande in the US).

ICOMOS considers that most of the railway lines presented include interesting and valuable elements, over a relatively short and particularly fertile period in the development of mountain territories (mid-1890s - World War One). They are furthermore often complementary in their heritage and historic contributions, and overall they illustrate a technical model that was being introduced, but also a new economic and social model for mountain societies, which does not exclude nuances in objectives and differences in technical choices.

ICOMOS considers that the most favourable points in favour of the exceptional universal value of the nominated property pointed out in the comparative study are:

- A very good technical achievement in terms of railway civil engineering, at altitudes rising to over 2,000 m, which is however neither particularly early nor highly original in design terms. It includes in particular a very homogeneous set of masonry structures of very high quality, and a track layout that is sometimes spectacular with its spirals and tight bends. A comparison with the Semmering railway (Austria), inscribed on the World Heritage List in 1998, the founding archetype of the transalpine line, would however be excessive, as the transalpine aspect of the Albula and Bernina lines is relatively late, and secondary in traffic terms, and for a long period a passenger transfer was necessary to cross the Alps. On the other hand, the nominated property is relatively comparable in its disenclavement goals to the Indian railways already inscribed.

- Remarkable economic and social results, over a long period, particularly in the development of mountain tourism and the birth of winter sports.

- A notable technical test bed for various traction techniques, which was extended through continuous innovation in operating resources. The history of uses of these two lines is probably one of the most successful and effective over a long period. It provides a guarantee of the quality of use to come, from the viewpoint of the overall concern of heritage conservation.

- Mountain and rural landscapes of high quality that are remarkably preserved.

ICOMOS considers that the comparative analysis justifies consideration of this property for the inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the States Parties to have outstanding universal value as a cultural property for the following reasons:

- The property constitutes a unique example of a mountain railway line fully integrated in the cultural and natural landscapes of the Alps.
- The Albula line is a very comprehensive example of a railway line of great quality, particularly because of its outstanding civil engineering monuments, embodying a neo-classical stone arch approach, with large partly underground spirals in harmony with the landscape setting, and its large tunnel at the summit.
- The technical performance of the Bernina electric adhesion and traction line on gradients of up to 70/1000 and up to an altitude of more than 2,000 metres.
- An early and exemplary railway construction resulting in the double disenclavement of a high alpine valley, the Upper Engadin.
- A line that through the very high quality of its railway construction has acted as a technical example, and today constitutes an archetype of the golden age of mountain railway construction worldwide.
- Together the two initial historic lines today form a unique transalpine line, with substantial traffic levels, which has never been interrupted.
- The line expresses the creative genius linked to the encounter and exchanges between highly diverse cultural and linguistic communities.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (i), (ii) and (iv).

Criterion (i): represent a masterpiece of human creative genius.

In the States Parties' view, the nominated property is an outstanding masterpiece of creativity generated by the interaction of major aesthetic standards, engineering genius, technical innovation and perfection in terms of know-how for an exceptionally successful ensemble. It is the product of exceptional large-scale cooperation, in a remarkable spirit of innovation in the face of the difficulties to be overcome.

ICOMOS considers that the nominated property bears witness to a technical design of a high level, whose realisation was of high technical, architectural and environmental quality.

ICOMOS considers however that the technological and architectural choices made at the time of construction formed part of a general trend that was already under way and represented technical solutions already successfully tried on other lines. The nominated property is more of an original technical synthesis of high quality among others of the same period built in similar conditions, than a masterpiece of human creative genius, embodying outstanding universal value.

ICOMOS considers that this criterion has not been justified.

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

In the view of the States Parties, the nominated property is a pioneering work of modern engineering and architectural constructions that exhibits an important interchange of human values relating to technical innovation at the start of the 20th century. It is an excellent example of a harmonious relationship between human action and a natural Alpine environment of great beauty; a sublime experience of a relationship between nature, culture and technology.

ICOMOS considers that the historic railways of the Albula and Bernina form an outstanding technical, architectural and environmental ensemble. The two lines, today unified in a single transalpine line, embody a very comprehensive and diversified set of innovative solutions that bears witness to an important interchange of human values in the development of mountain railway technology, in its architectural and civil engineering realisations, and in its aesthetic harmony with the landscapes through which they pass.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

In the view of the States Parties, the Rhaetian railway of the Albula and Bernina, in its landscape setting, is an outstanding example of a technical ensemble that illustrates the apogee of the golden age of mountain railways. It has also had a powerful influence on perceptions of the Alps in the 20th century.

ICOMOS considers that the nominated property very significantly illustrates the development of mountain railway lines at high altitude in the first decade of the 20th century. It constitutes a consummate example of high quality forming the basis of the long-term development of human activities in the mountains.

It also offers diversified landscapes in association with the railway that are emblematic of this period of a flourishing relationship between man and nature.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (ii) and (iv) and that outstanding universal value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Sociocultural and technical factors

Changes in uses and traffic needs, and essential safety concerns have led the Rhaetian Railway Company to constantly adapt its rolling stock, its train access facilities and infrastructures. For example, the increase in speed has led to a change of track profiles on bends and the widening of the passing length. This has resulted in the Rhaetian Railway constructing concrete cantilever track bases on the traditional bridges.

Demographic trends and economic development are variable depending on the types of land use. They are liable to change landscapes.

Classical urban development, with substantial industrial activities and a strong growth in residential property, can only really affect the two terminal towns of the line.

The development of tourism could profoundly affect the landscape if it were not well controlled in terms of land use, architecture and technical infrastructures. However, some elements must be renewed or changed, as they have an important role in local economies (for example, the Bergun ski lift).

The mountain agricultural sector has played a key role in the constitution of Alpine landscapes. Its activities today are focused on labelled regional products of a traditional nature and with high value added. They constitute in themselves a significant aspect of heritage, and should continue to move in this direction.

The other mountain economic activities such as forestry are managed in a spirit of sustainable development. The quarries and mines no longer play more than a local role, or have been shut down.

The transformation and modernisation of hydroelectric facilities may however have a notable effect on landscapes, unless care is taken to avoid this.

Natural factors and impact of climate change

In addition to the general effects of climate change in the mountains, such as the melting of ice and permanent snow, the climate change taking place has modified the situation of the permafrost in a way that could directly affect the property and its immediate environment. Mountain slopes have become more unstable, and are likely to create rock falls or mudslides.

Landslides and avalanches have always affected mountain infrastructures. They are tending to become more frequent and more intense.

Effects are also in evidence in relation to technical elements of the line that must be taken into account by the engineers: ballast drainage is less effective, excessive

summer expansion of masonry structures and influence on track curves.

Risk preparedness

From its origins, the railway infrastructure has included technical devices, which are sometimes on a very large scale, to protect against natural risks arising from well identified geographic and geological situations.

The devising of protective measures against natural disasters is enshrined in Swiss law.

The cantons draw up risk maps and registers for the observation of natural dangers. These form the basis for land use, the management of technical protection systems and landscape management.

A permafrost study centre has been set up at Pontsérina.

ICOMOS considers that the main threats to the property are natural disasters relating to the situation of the mountains.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The property consists of the railway line, with a main line length of 128 km, all the stations except Thusis (which has been too substantially altered), the auxiliary technical structures of the line (points, sidings, etc.), and built elements with a railway function (platforms, sheds, etc.)

The nominated property has a surface area of 152.4 hectares, of which 3.0 hectares are in Italy.

The nominated property has three buffer zones:

1) A Primary Buffer Zone consists of the immediate environment of the line with great value as authentic cultural landscape, directly linked to the perceptions of the railway passenger, or as cultural elements directly supporting the presence of the line in the landscape. It is closely associated with the nominated property and its study has been analysed in very great detail by the States Parties.

The primary buffer zone has a surface area of 5,436.0 hectares, of which 28.4 hectares are in Italy.

2) A second zone, which is much smaller and immediately adjacent to the nominated property (*Near Buffer Zone*) completes the property in a rural and urban residential zone that is not directly concerned by the property's exceptional universal value. Its surface area is 1,140.4 hectares, of which 76.4 hectares are in Italy.

3) The larger zone (*Distant Buffer Zone*) relates to the elements of landscape and environment that are visible from the railway line. These are protected natural landscapes and mountain agriculture landscapes. This zone has a surface area of 102,809 hectares.

In its letter of 7 December 2007, ICOMOS encouraged the States Parties to focus its attention on cultural landscapes, in the sense this term is used in Annex 3 of the *Operational Guidelines for the Implementation of the*

World Heritage Convention. A certain number of landscapes of this type, associated with the line, were initially considered as forming part of the nominated property. ICOMOS recommended either extending their geographical definition and making the conceptual study more thorough, or considering them as an important value supporting the property. The latter viewpoint was finally adopted by the States Parties, together with the creation of a specific additional buffer zone.

ICOMOS considers the final result of the definition of the nominated property and its three buffer zones as satisfactory. ICOMOS stresses the effort made in the typology of buffer zones, in order to determine the values and challenges specific to cultural and natural landscapes directly related to the property, and preserve its environment. This effort makes a major contribution to the expression of outstanding universal value.

ICOMOS considers that the boundaries of the core and buffer zones of the nominated property are adequate.

Ownership

The railway line, its buildings and annexes (including those in Italy) are the property of the Rhaetian Railway Company.

The hydraulic facilities and various pieces of land linked to the spaces are municipal properties.

The other properties in the nominated zone are private properties.

Protection

Legal Protection

The railway facilities are governed by federal legislation (Article 87 of the Constitution, Law of 20 December 1957). All changes to railway infrastructure is subject to planning approval under federal law.

The nominated property is also covered by national heritage protection provisions (Article 78 of the Constitution, Law of 1st July 1966). These texts set out the competency of federal and cantonal bodies for the examination of land use projects, consultations and application authorisations. They also cover the protection of the natural heritage (decree of 10 August 1977).

The management of territorial space is subject to the federal constitution (Article 75, Law of 22 June 1979). It requires each canton to comply with a *Cantonal Structure Plan* and *Land-use Planning* document whose detailed implementation and building permit procedures are handled by the municipal authorities.

The Structure Plan of the Canton Graubünden is a land use and prospective tool that will play an important role in the long-term management of the nominated property (See: Management). It manages requirements that are specific to the property (compulsory submission of projects, high level of architectural requirements that are controlled, and possible financial aid for owners) and to

the buffer zones (compulsory submission of projects, harmonisation of constructions in order to respect landscapes and cultural values).

For the Italian part, the main national and regional protection and management laws apply. In practice, the nominated property is essentially controlled by the general regulatory plan for the Commune of Tirano.

Buffer zones:

The protection of the cultural landscapes in the Primary Buffer Zone will be immediately officially recorded in the Cantonal Structure Plan if the property is inscribed on the List. Its protection regime is identical to that of the nominated property.

The Near Buffer Zone depends on the land use laws and regulations linked to town planning and economic activities, whose overall management is handled through the Cantonal Structure Plan and by the municipal authorities concerned.

The legal protection of the Distant Buffer Zone depends on the various federal, cantonal and local laws and regulations relating to the protection of nature and the environment. Its overall management is handled through the Cantonal Structure Plan.

Effectiveness of protection measures

ICOMOS considers that the measures taken are adequate to ensure the protection of the property, deal with possible threats and guarantee the expression of the property's exceptional universal value.

ICOMOS considers that the legal protection and the application structures for the three proposed buffer zones are adequate.

ICOMOS considers that the legal protection in place is adequate.

Conservation

Inventories, recording, research

There is an inventory of the Albula railway (published at Trin in 2000) and one of the Bernina railway (published at Coire in 2005).

There is a general inventory of Swiss historic monuments and heritage sites. The part relating to the Canton Graubünden has just been reprinted (Bern 2005).

The archive centres relating to the site are at Coire, both for the cantonal archives and the archives of the railway company.

A meeting of an international group of experts was held on the occasion of the World Heritage nomination.

ICOMOS considers that the condition of the inventories and archives is satisfactory. ICOMOS recommends that the research efforts undertaken should be continued, and aid given for historical studies relating to the nominated

property, its conservation and to similar properties throughout the world.

Present state of conservation

ICOMOS considers that the state of conservation of the property is good, bearing in mind the remarks concerning the authenticity and the integrity of the nominated property, mainly relating to the real estate properties directly associated with the technical management of the line.

Active conservation measures

The conservation measures are reflected in the implementation of the various plans for the use, functioning and protection of the nominated property. For the line itself, this means the technical and architectural management of the railway company. For the cultural landscapes (buffer zone), it means the Cantonal Structure Plan and the International Association for the management of the site.

ICOMOS considers that the conservation measures are adequate.

Management

Management structures and processes, including traditional management processes

An international association (Swiss-Italy) for the management of the site is in charge of general coordination. It includes representatives of the various national, regional and local bodies, and of the Railway Company. These bodies guarantee the financial resources and their involvement in the plans and programmes.

The Swiss federal bodies concerned are the Offices (transport, culture, environment, statistics), and the Technical Appraisal Commissions (preservation of monument, protection of nature and cultural heritage).

The other protagonists in the field are:

- The Rhaetian railway company.
- The offices of the Canton Graubünden concerned (land management, nature and environment, agriculture, protection of monuments).
- The municipal authorities.
- The cultural and environmental associations.
- The national and local tourism organisations.

A series of consultation procedures leads to the devising and implementation of legal measures, plans and protection regulations, between the federal level, the canton, the communes and citizens. All the plans, programmes and projects can be consulted by ordinary citizens.

In connection with the future coordination of the property, two structures are currently being set up, in 2007-2008:

- The *international association*, comprising the delegates of the two States Parties and of the railway company.
- The *Régio+ association* will be in charge of communication and the promotion of the property. It was founded in December 2007.

The means made available for the operation of these two official associations have been guaranteed in the additional documentation sent by the States Parties.

Policy framework: Management plans and arrangements, including visitor management and presentation

The main programme of studies and action by partners form the management plan of the nominated property. They are coordinated in technical terms by the railway company, in land management terms by the Cantonal Structure Plan, and in terms of cultural values by the International Association. They consist in particular of the following programmes:

- The memorandum of understanding for the general management of the property and international cooperation.
- The action and study programmes of the international association (sustainable development, railway management, management of cultural landscapes, communication).
- The Cantonal Structure Plan, a special section for the nominated property will be created in the event of inscription.
- The land use plans.
- The communal plan of Tirano, approved by the region of Lombardy.

Involvement of local communities

Local communities participate in the International Management and Coordination Association. They implement the land use plans in the framework of the Cantonal Structure Plan. The commune of Tirano manages the Italian part of the nominated property.

ICOMOS considers that a substantial institutional coordination and management effort has been made, in particular by the creation of the International Association and the Régio+ association for the future coordination of the promotion of the property.

ICOMOS however considers that there is insufficient presentation to the public of the heritage values of the property, with regard to the founding aspects that justify its inscription: technical history (civil engineering and railway history) and social history linked to the creation of the railway (tourism, winter sports, habitat, etc.).

Resources, including staffing levels, expertise and training

The financial resources necessary for the management of the railway are guaranteed by the Rhaetian Railway Company.

The funds necessary for the conservation of the other properties are guaranteed, in accordance with schemes

adapted for each case by: the owners, the communes and the specialised aid funds of the canton.

The human resources consist mainly of:

- The Association's three groups of experts.
- The technical and administrative personnel of the Rhaetian Railway Company.
- The specialist personnel of the various federal and regional offices.
- The specialist personnel of the municipal authorities.

ICOMOS considers that the management system for the nominated property is adequate, while expressing its wish for a reinforcement of the presentation to the public of the founding heritage aspects of the property.

6. MONITORING

The civil engineering and infrastructures of the railway track and buildings are assessed every 10 years in order to schedule renovation and maintenance work (Railway Company).

Passenger and freight transport is assessed each year (Railway Company).

Population and population trends are assessed at intervals of from one to four years depending on the topic. This consists of the census and statistics about jobs, travel, tourist frequentation (Federal statistics office, municipal authorities).

Changes in the land use plan are examined on a case-by-case basis (Cantonal land management office, municipal authorities).

The monitoring of new constructions is reviewed annually (Federal statistics office).

ICOMOS considers that the nominated property has adequate monitoring bodies and indicators for monitoring its outstanding universal value.

7. CONCLUSIONS

ICOMOS considers that the universal value of the Rhaetian Railway in the cultural landscape of the Albula and Bernina is justified, and the protection and management system is adequate for the expression of its universal value.

Recommendations with respect to inscription

ICOMOS recommends that the Rhaetian Railway in the Albula/Bernina Cultural Landscape, Switzerland and Italy, be inscribed on the World Heritage List on the basis of *criteria (ii) and (iv)*.

Recommended Statement of Outstanding Universal Value

The Rhaetian Railway in the Albula/Bernina Landscape demonstrates outstanding universal value for the following reasons:

- The two lines of Albula and Bernina together represent an exemplary railway development for the disenclavement of the Central Alps at the start of the 20th century.
- Its socio-economic consequences were substantial and lasting for mountain life, the interchange of human and cultural values, and changes in the relationship between man and nature in the West.
- It offers a wide diversity of technical solutions for the establishment of the railway in often severe mountain conditions. It is a well designed construction that has been realised with a high degree of quality.
- It has remarkable stylistic and architectural homogeneity. The railway infrastructure moreover blends in particularly harmoniously with the Alpine landscapes through which it passes.

Criterion (ii): The Rhaetian Railway of Albula/Bernina constitutes an outstanding technical, architectural and environmental ensemble. The two lines, today unified in a single transalpine line, embody a very comprehensive and diversified set of innovative solutions that bear witness to substantial interchanges of human and cultural values in the development of mountain railway technologies, in terms of its architectural and civil engineering achievements, and its aesthetic harmony with the landscapes through which they pass.

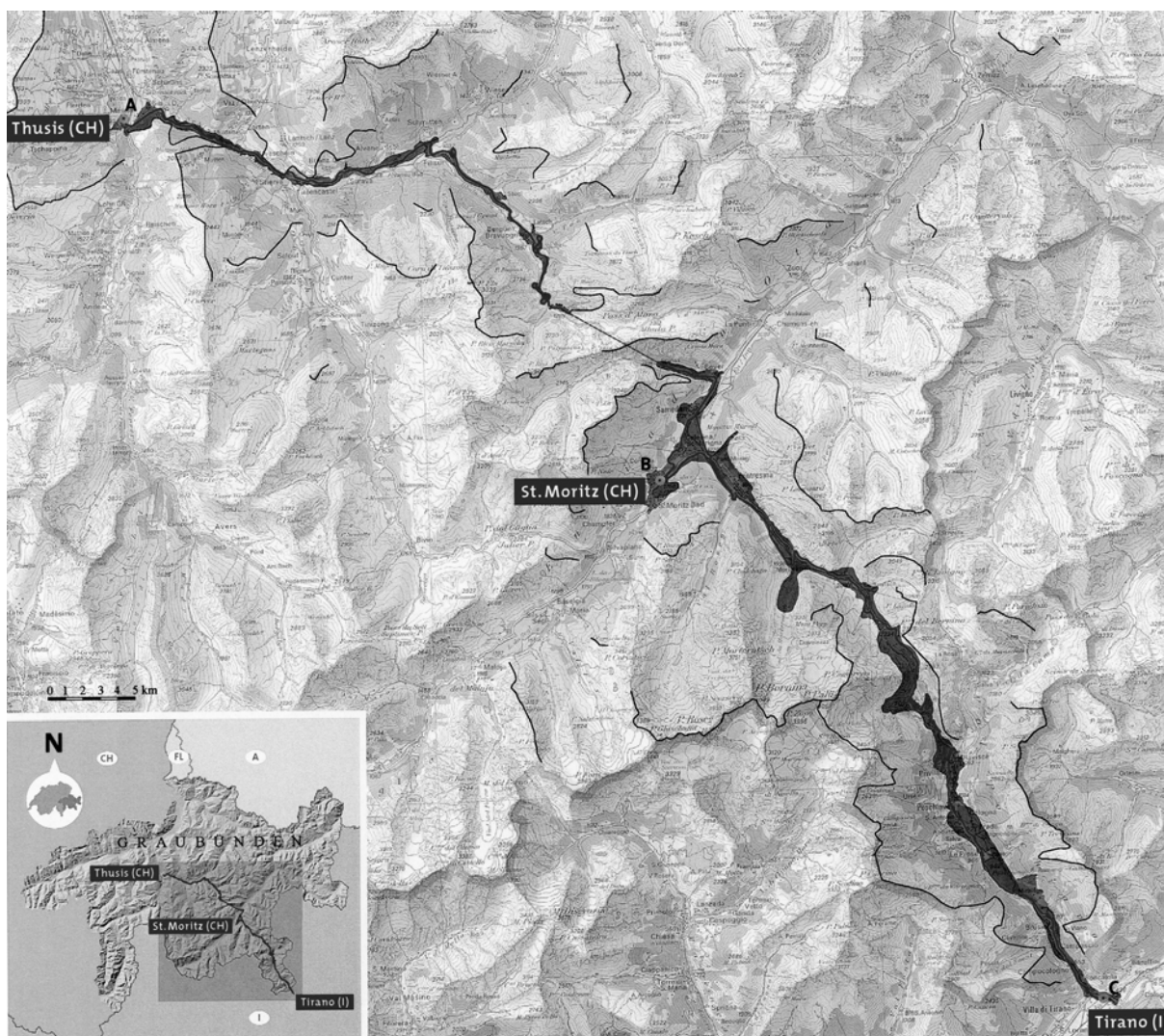
Criterion (iv): The Rhaetian Railway of Albula/Bernina is a very significant illustration of the development of mountain railways at high altitudes in the first decade of the 20th century. It represents a consummate example of great quality, which was instrumental in the long-term development of human activities in the mountains. It offers diversified landscapes in conjunction with the railway that are significant of this period of the flourishing of a relationship between man and nature.

The railway infrastructures of the Albula and Bernina lines form an authentic ensemble of great integrity. Their technical operation and their maintenance ensure long-term conservation of high quality. The Rhaetian railway company that has unified them and carries out their technical management has introduced technical changes and innovations that are compatible with the concept of authenticity of technological properties that are still in use.

The legal protection in place is adequate. The management system of the property is satisfactory, though a reinforcement of the presentation to the public of the founding heritage aspects of the property is desirable.

ICOMOS recommends that the States Parties should give consideration to the following points:

- It would be desirable to change the name of the nominated property, in view of the choice finally made by the States Parties to remove the cultural landscapes from the nominated property itself and instead include them in the buffer zone. A more appropriate name would be *Rhaetian Railway in the Albula/Bernina Landscapes*. This name refers to the remarkable natural landscapes through which the railway passes, and which are included in the Distant Buffer Zone.
- It would be desirable to consider a significant reinforcement in the presentation to the public of the heritage, historical, social and environmental values of the Rhaetian Railway in the Albula/Bernina Landscapes. To this end, it would for example be appropriate to consider the creation of an Interpretation & Documentation Centre of a quality commensurate with the outstanding universal value of the property.



Sources:
 Basic map: PK 200'000 swisstopo, Wabern
 Geo-data: Amt für Raumentwicklung Graubünden
 Design: Süsskind, SGD, Chur
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Core zone

— Core zone

Buffer zone

- Primary buffer zone
- Buffer zone in the 'near' area
- Buffer zone in the 'distant' area ("backdrop")
- Horizon line

Georeferenced points

- **A** Thusis Exit Signal:
N 46° 41' 50" E 9° 26' 28"
- **B** St. Moritz Station:
N 46° 29' 54" E 9° 50' 47"
- **C** Tirano Station:
N 46° 12' 57" E 10° 10' 00"

Map showing the revised boundaries of the nominated property



Albula valley



Landwasser viaduct



The « White lake » (Lago bianco)



Stug/Stuls station

Palaeolithic Cave Art (Spain)

No 310 bis

Official name as proposed

by the State Party: Palaeolithic Cave Art of Northern Spain

Location: Autonomous communities of Asturias, Cantabria, and the Basque Country

Brief description:

Palaeolithic cave art in Northern Spain offers a remarkably ancient and well-preserved testimony both to art and the history of humanity. The nominated group of decorated caves, situated along the Cantabrian Corniche, is representative of the development and apogee of Palaeolithic cave art, between 35,000 and 11,000 years BP.

Category of property:

In terms of the categories of cultural properties set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination of 17 sites.

1. BASIC DATA

Included in the Tentative List: 26 June 1998

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 31 January 2007

Background: The nomination of Palaeolithic Cave Art of Northern Spain is a proposal for an extension to the decorated Cave Site of Altamira, inscribed on the World Heritage List at the 9th session of the World Heritage Committee (UNESCO, 1985), on the basis of criteria (i) and (iii).

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

Literature consulted (selection):

Bernaldo de Quiros F., *Los inicios del Paleolítico superior cantábrico*, 1982, Madrid.

Leroi-Gourhan A., *Los primeros artistas de Europa. Introducción al arte parietal paleolítico*, 1983, Madrid.

Chippindale C. & Taçon P.S.C. (éd.), *The archaeology of rock-art*, 1998, Cambridge (UK).

Clottes J., *L'art rupestre : une étude thématique et critères d'évaluation*, 2002, Paris.

Technical Evaluation Mission: 1st - 8 September 2007.

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 11 December 2007 requesting that it should:

1) Consider the nomination of three additional decorated caves.

2) Confirm the inter-regional management structure for Palaeolithic cave art.

ICOMOS received an answer from the State Party on 21 February 2008 with very substantial additional documentation.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The Palaeolithic region of Northern Spain

Palaeolithic cave art covers a very vast period in Europe from 35,000 to 11,000 BP. It stretches from the Urals to the Iberian Peninsula, but with little homogeneity. The sites can be grouped according to regional cultures, each of which has its particularities. The most important of them, known as *Franco-Cantabrian*, covers most of the known Palaeolithic cave art.

In Northern Spain, the *Cantabrian* part of this culture represents a narrow coastal strip about 40 km wide and 400 km long, running from east to west. The temperate climate close to the Ocean was favourable for human settlement, particularly during the last Ice Age. The presence of hilly limestone terrain also offered numerous natural caves as shelters.

The valleys, which descend from the Cordillera towards the sea, are generally short. They are associated with specific geological and morphological elements, and form the three main regions of this part of Spain: Asturias to the west, Cantabria in the centre, and the Basque Country to the east.

Northern Spain has a large concentration of more than a hundred decorated Palaeolithic caves, most of which are situated between the rivers Nalon to the west and Miera to the east, straddling the present-day regions of Asturias and Cantabria. Another important group of decorated caves is situated in Biscay and Guipúzcoa in the Basque Country.

Palaeolithic cave art representations

The depictions drawn by human groups of the Upper Palaeolithic on the walls and ceilings of caves numerous can be divided into two thematic groups: figures of animals or humans, and signs. The animal inventory includes species (such as bison, horse, stag/hind, ibex, auroch, etc.) that then recur over a period of more than 20,000 years. During the Ice Age, there were also species of animals that are specific to cold zones. The representations evolve towards a sometime heightened realism and towards more schematised approaches to the animal. The signs change depending on regions and

periods. The human representations are hand profiles or highly stylised figures.

The art of the Cantabrian Corniche is singular in the use of certain themes (predominance of the hind), certain techniques (dotted lines of the Ramales school, scratched engravings of the Ancient Magdalenian) and abstract symbols (large rectangular signs with internal decoration). This culture is also unusual in the link between many habitats and cave art (El Castillo, Llonín, Tito Bustillo, Santimamiñe, Ekain and above all La Garma, whose Magdalenian habitats are remarkable for the area over which they extend and their quality of conservation).

Engraving and painting are used individually or are combined. On soft surfaces a line drawn with a finger or using charcoal may be sufficient for the drawing, or otherwise a flint burin is often used. The paint may be applied as lines, series of dots, colour-wash or spraying. Engraving takes many forms, in single or repeated lines, ranging from fine, shallow lines to effects similar to a low-relief.

The pigments used are of both mineral (iron and manganese oxides) and organic origin (charcoal, soot). They may be used together or separately, and used directly, or diluted in water, or mixed with animal fats. During the very long cycle of the Palaeolithic, many ways of preparing and applying pigments were used.

Changes in Palaeolithic cave art took place over very long cycles, beginning with the initial pictorial techniques and motifs. General trends can be described, related to the conventional representation of volumes, the attempt to show depth and the shape of the forms, by the use of lines and colours for this purpose, and through the use of engraving. Similar changes can be noted in corporeal representations, the proportions of the various parts, and the coordination and animation of the figures.

Although the meaning of cave art is debated, its elements, which are figurative and abstract, realistic and conventional, naturalistic and schematic, constitute the most ancient corpus of art in human history. We do not know what they signify, but they bear witness to a culture that flourished for some 25,000 years, in which natural figurative elements join others that are more conceptual and probably supernatural.

The nominated cave art in Asturias:

– *La Peña de Candamo (San Roman)* is situated in the lower valley of the Nalon, above the mouth of the Ria Pravia, in a traditional rural landscape of the region, characterised by scattered dwellings and pastures for cattle rearing.

– *Tito Bustillo* is on the left bank of the same river. The decorated cave forms part of a vast series of interconnected caverns, other parts of which were temporarily occupied. It is in a traditional rural environment used for cattle-rearing. However, pressure from tourism-linked housing development is growing rapidly.

– *Covaciella* is in the gorges of a tributary of the River Cares, on a rocky slope forming part of the landscape of the pre-littoral depression of the eastern Asturias. It includes a large two-part chamber that leads to a corridor

some 40 m long. It was discovered in 1994, and the original entrance has been closed.

– *Llonín* is in the Cares valley, in a steep mountain site, between the Sierra del Cuera to the north and the Picos de Europa to the south. The environment is varied, with orchards of walnuts, chestnuts and fruit trees, and holm-oaks on the limestone hillsides.

– *El Pindal* opens out on to a small area of flat ground on the edge of a cliff, overlooking the sea.

The nominated decorated caves in Cantabria:

– *Chufín* is in the gorges of the River Lamason, a tributary of the River Nansa, just above the present water level in La Palombera reservoir. Mountainous and well suited for observing game for hunting, the site of the cave entrance dominates the narrow valleys nearby.

– *Hornos de la Peña* is in the Buelna Valley, where the landscape is varied. After consisting for a long time of scattered farms, over the last few years there has been pressure for the development of detached housing.

– *El Castillo* is on the slopes of Monte Castillo, in the middle valley of the River Pas, in an Upper Carboniferous karst morphology. Once dedicated to cattle-rearing, the region today also includes a large number of artificial forests.

– Again on the slopes of Monte Castillo, *Las Monedas* is a cave with four chambers. It overlooks a wide river valley.

– *Las Chimeneas*, also on the slopes of Monte Castillo, is a two-level cave. Its lower level is decorated, and contains Palaeolithic archaeological vestiges. It leads into a vast decorated interior chamber with several annexe galleries. A rising passage leads to the upper level, which is the current entrance, as the lower level has been closed off by rock falls.

– *Las Pasiega* is also on Monte Castillo. It consists of a complex set of chambers and passages at various levels.

– *El Pendo* is the largest of a set of natural caves in a limestone hill that includes a complex landscape of karst vestiges. Close to an urban and industrial zone, its natural landscape has today been modified by substantial transport infrastructures.

– *La Garma* is situated on the southern slope of the mountain of the same name. It is drained by a small river that flows directly into the nearby Bay of Santander. The lower part of the slope has vegetation cover of some ecological value, while eucalyptus forests have been planted on the summits.

– *Covalanas* is situated halfway up Monte Pando, at the top of a steep slope in a good observation position at the confluence of two valleys. The cave entrance is located in a landscape of great beauty. It is also close to the urban area of Ramales de la Victoria, which is rapidly expanding.

The nominated decorated caves in the Basque Country:

– The caves of *Santimamiñe* are situated at 150m above sea level in the middle of the landscape of Urdaibai Biosphere Reserve, where the karst heritage forms part of the geodiversity, together with what remains of the original forest vegetation of the region.

– *Ekain* is situated at the foot of small limestone hills with many karst landforms, including numerous dolines and large caves used as shelters by groups of prehistoric hunter-gatherers. The environment is essentially rural,

with many meadows. However this has been modified in recent years by the urban spread of towns such as Zestoa.

- The cave of *Altxerri* is situated in the slope of the limestone cliff of Mount Beobategaña, some 2 km from the town of Orio and 2.5 km from the shore of the Ocean. It is a large cave almost 2 km long with two main levels, and numerous wells. Its main decorated gallery is at considerable depth, a long way from the entrance.

Following the suggestion made to the State Party by ICOMOS, the initial proposal of 14 caves, in addition to those already inscribed at Altamira, has been increased by adding the following decorated caves: Altxerri (Basque Country), Las Chimeneas (Cantabria) and Covaciellas (Asturias).

History and development

The first *Homo sapiens* arrived by small groups in northern Spain around 35,000 BP. They cohabited for a time with the last of the *Neanderthals*, and then developed a significant culture known as *Upper Palaeolithic*, from 30,000 to 25,000 BP, producing bone projectiles and stone blade tools, and producing the first artistic artefacts and the first decorated walls (La Peña de Candamo).

The last Ice Age then began to make its influence felt, ending in around 18,000 BP. During this period cave art developed in the eastern part of Cantabria, producing an individual style (Altamira, La Peña del Candamo, El Castillo, Las Pasiega, El Pendo, La Garma, Chufin and El Pendo).

The artistic apogee, known as *Magdalenian*, corresponds to the end of the Ice Age, from 17,000 to 13,000 BP. This was the period of the major works in the decorated caves, with a great variety of motifs and techniques of representation. This was one of the key moments of the history of art, as seen for example in the polychrome figures of Altamira and El Castillo, the combination of engraving and painting, the use of the rock forms themselves, and realistic detail in the animal figures in most of the nominated caves.

From 13,000 to 10,000 BP, the climate became warmer (Holocene), causing a profound transformation in human lifestyles, together with a decline in cave art. Las Monedas is an example of late cave art, and there is no evidence of cave art later than 11,000 BP.

Values of Palaeolithic Cave Art of Northern Spain

Amongst a very vast set of caves containing art in Northern Spain, the proposed selection bears a very comprehensive testimony to Upper Palaeolithic cave art between 33,000 and 11,000 BP. It complements the masterpiece of Altamira, which is emblematic of the cave art of the Cantabrian Corniche, and which is already inscribed on the World Heritage List.

These caves form part of the same cultural ensemble as Altamira. Some of them are amongst the greatest Palaeolithic sanctuaries in Europe (El Castillo, Las Pasiega, Llonín, Ekain, La Garma, Tito Bustillo, Pindal).

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

Integrity

Despite inevitable alterations following the modern-day discovery and frequentation of caves, the general state of conservation since the origins of the cave art, and the integrity of the nominated ensembles are very good, with one exception: La Peña de Candamo, due to graffiti on the main panel. This cave however remains very important because of its other well conserved figures, its role in the history of cave art, and the very early dates obtained on some of its black dots (32,000 BP).

The excellent conservation of the cave art is the result of the choice of deep galleries, isolated from external climatic influences, to make the pictures.

ICOMOS considers that the past shortcomings in the management of some caves (Altamira is one example) have been overcome, and that conservation is now as effectively ensured as possible.

Authenticity

There is not the slightest doubt about the authenticity of the cave art of Northern Spain, and its attribution to the Upper Palaeolithic, and no expert has challenged them.

Over recent decades, the development of new dating techniques (thermoluminescence, uranium-thorium radioactivity, and above all AMS radiocarbon dating, which has enabled the dating of tiny fragments of paintings) have clearly confirmed the ancient dates established more than a century ago by conventional methods (styles, fauna, comparisons with portable art objects discovered in the archaeological strata). The Magdalenian period has in particular been confirmed for a maximum extension from 17,000 to 11,000 BP.

No restoration has ever been carried out on Palaeolithic works of art partially damaged by water run-off or any other cause, which means that the authenticity of the art is complete.

The authenticity of the cave art of the Northern Spain is expressed in particular by:

- Coherent and easily identifiable changes in forms within a regional entity.
- Use of materials and substances directly originating from the immediate environment and Palaeolithic ways of life.
- Characteristic use of the karst caves of the region.
- Art that is fully integrated in the life of Palaeolithic human communities, and expresses the symbolic and spiritual needs of the communities.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

Although the presence of Palaeolithic cultures is widespread in Europe and Asia, because of the mobility and dispersion of human groups, the Franco-Cantabrian area is the world's main centre for Palaeolithic cave art. It covers an ensemble from the Périgord in France to Asturias in Spain. The Cantabrian Corniche forms the western part of this ensemble, to the west of the Pyrenees. Since the end of the 19th century, research has been focused on this central area of Palaeolithic settlement in Western Europe.

Various recent discoveries have however drawn attention to the existence of important cave art in nearby but different regions: the south-east of France (exceptional but isolated caves of Cosquer and Chauvet), Andalusia (about twenty sites), Portugal (about twenty sites), and the Ebro valley (six sites). These secondary regions seem to have split away during the last Ice Age.

- Animals depicted in Portuguese caves are different from those in the Cantabrian ensemble. There is less pictorial diversity, and most of the art is engraved. There are no symbolic signs.
- The caves of the Ebro contain less art, and are relatively disparate. The caves were primarily living spaces.
- The Andalusian zone is the most important geographically, and is linked with the Alentejo in Portugal. The number of figures per cave is generally fairly low, and the techniques are less diversified. The subjects are exclusively mammals found in temperate regions. There are also some symbolic signs.

To judge from past and recent research, the Franco-Cantabrian area remains the central zone of permanent human presence in the Palaeolithic, in south-west Europe. Close trans-Pyrenean links via the Basque corridor, particularly during the late Magdalenian, indicate a homogeneous cultural identity over a vast geographical area.

The nominated ensemble in the Cantabrian Corniche does, however, provide specific elements that characterise the property when compared with the other Palaeolithic regional areas mentioned, and in particular the French part of the Franco-Cantabrian cultural area:

- A very dense set of decorated caves, in the very characteristic geographical area of the Cantabrian Corniche.
- An ensemble that is representative of the different periods of the Palaeolithic, including caves that are outstanding because of the number of works and the diversity of the styles encountered: Altamira, of course, but also Monte Castillo, Tito Bustillo and Ekain.
- This cave art ensemble embodies unique artistic and symbolic richness, by very rich thematic distributions that combine the great mammals that were common to temperate zones and those of glacial zones, by unique animal associations, by the predominant symbolic presence of females in the case of some species, and by geometric signs that are specific to the Cantabrian region.

- The presence in the Cantabrian ensemble of specific regional styles associated with certain Palaeolithic periods, such as the *Ramales* style characteristic of an early period, and the unique traits linked to the early *Magdalenian*.
- Strong association with dwelling places.
- Well conserved cave art in deep caves that are naturally well protected.

ICOMOS commends the arguments presented in the comparative study of the State Party.

ICOMOS considers that international studies of Palaeolithic cave art have over the last century provided abundant and detailed data that are recognised by the whole of the scientific community. In this connection, Palaeolithic cave art in Northern Spain is identified by the exceptional concentration of decorated caves of great pictorial and symbolic richness.

ICOMOS considers that the comparative analysis justifies consideration of the Palaeolithic Cave Art of Northern Spain for the inscription on the World Heritage List, as an extension of the Altamira cave.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to have Outstanding Universal Value as a cultural property for the following reasons:

- Palaeolithic cave art is the most significant early cultural and artistic manifestation of the human species. It is entirely linked to the appearance of *Homo sapiens* and the emergence of a new human culture involving profound material changes, the invention of new techniques, and the development of artistic expression through painting, engraving and sculpture. It represents a crucial stage of the manifestation of the human creative genius. It bears an exceptional testimony to the history of civilisations.
- The decorated caves in the nominated property are outstanding and unique in terms of both number and quality, and their state of conservation is remarkable. The proposed series of caves completes and extends the exceptional significance of the Palaeolithic cave art of Altamira, already acknowledged by its inclusion on the World Heritage List as an outstanding example of the development of art in the Upper Palaeolithic and as a masterpiece of Magdalenian polychromy. The ensemble illustrates the richness of inspiration and the diversity of techniques of this first stage in the art of humanity.
- The cave art of El Castillo, La Garma, Tito Bustillo and Llonin seems to reflect continuity with Altamira, as monographs of the artistic symbolism of the Upper Palaeolithic. The other caves can rather be seen as specific chapters illustrating a period or a style of Palaeolithic art. The ensemble covers a period from 35,000 to 11,000 BP.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (i), (iii) and (iv).

Criterion (i): represent a masterpiece of human creative genius.

This criterion is justified by the State Party on the grounds that Palaeolithic cave art is the first truly accomplished human art, over a very long period of the history of *Homo sapiens*. The nominated property provides a full and significant illustration of the various styles of this very long period of human civilisation. It bears witness to the great richness of realistic and symbolic decorative motifs, and the variety of the expressive techniques used. The property is a universal and outstanding expression of the creative genius of man during the different periods of the Upper Palaeolithic.

ICOMOS considers that the arguments put forward by the State Party are acceptable, and that they have been established and approved by the international scientific community.

ICOMOS considers that this criterion has been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the nominated cave art of Northern Spain bears an outstanding and unique testimony to an ancient stage of the origins of human civilisation that vanished more than 10,000 years ago. This was the period during which the hunter-gatherers of the Upper Palaeolithic produced a consummate artistic, symbolic and spiritual expression of their human society. The material bases of this artistic and cultural expression are also of outstanding richness in the cave art ensemble nominated as an extension to the already listed site of Altamira.

ICOMOS considers that the nominated ensemble provides a full and outstanding illustration of the cultural values of the Upper Palaeolithic period.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that Palaeolithic cave art bears witness to an exceptional change in the human condition, giving rise to a new culture that flourished over a long period of more than 20,000 years. It corresponds to a change in climate in the last Ice Age, which led man to move into an evolved troglodyte habitat and renew his survival and social organisation techniques, of which the cave art forms the artistic and spiritual component, conserved over a long period.

ICOMOS considers that archaeological research carried out since the listing of Altamira (1985), when this

criterion was rejected, today means that this criterion can be considered. Research has in particular enabled a better understanding of the social organisation of human groups in the Upper Palaeolithic in their troglodyte habitat, in their technical and social organisation, in connection with the artistic and symbolic representations of cave art.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (i), (iii) and (iv) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

The Palaeolithic decorated caves and shelters of Northern Spain are located in karst areas that are typical of this type of human settlement. Various factors may affect them and cause damage that is difficult to restore. The factors are of various natural and human types, but their effects may be combined.

Pressure from economic and urban development

Urban spread is generally substantial along the Cantabrian Corniche, encouraged by very clement geographical and climatic conditions, as in Palaeolithic times. Population density is 300 people per square km in the Basque Country, and more than 100 per square km in the other regions.

Land use pressure can be very strong in the immediate environment of the caves, and in some cases has altered the natural plant coverage in the approach landscape, whether by farming, dwellings, quarries and mines, infrastructures, or sometimes by the development of the site itself for tourism purposes.

Human need for water may lead to water catchments that change the underground hydrological conditions, and thus the humidity levels necessary for the conservation of the cave paintings.

Human frequentation of caves

Human frequentation of the caves may directly affect the previously mentioned natural factors, and cause deterioration of the cave art: ground wear as a result of visitors passing on foot, modification of the atmosphere and the associated biochemical equilibria.

There is also a highly diverse range of more specific phenomena linked to human presence: deterioration of the paintings because of exposure to light, vandalism, tourism facilities that are aggressive for the cave environment and the archaeological environment, etc.

Geological processes and natural risks; impact of climate change

Karst caves are natural geological formations involved in continuous morphogenesis processes: chemical and abrasive action of water, deposits of calcareous concretions, rock collapses that may cause the disappearance of the cave or the irreversible destruction of its accesses, etc.

These actions are taking place permanently in the caves, at the geological time scale, that is over several million years. They are generally only barely perceptible at human scale, but they can lead to sudden events that are sometimes catastrophic for cave art: change in water flow, rock fall, change in the atmosphere of a cave, etc.

Landslides may affect the entrance to a cave and cause irreparable damage. They depend of course on local geological and geographical situations affecting the ground, but also on the natural environment.

Plant coverage upstream and in the cave environment plays an important role not only in ground stability, but also in the hydrology and changes in humidity in the caves. Deforestation has increased these risks and artificial coverage may modify these conditions.

Climate change could affect plant coverage, render soils fragile and alter the relative humidity in the caves.

Risks of accidental flooding of a cave are linked to its situation with regard to external precipitation, and its geological and hydrographic situation with regard to the groundwater network. The area of northern Spain situated close to the Ocean is a generally damp region, and torrential rain can occur there. A change in the pattern of rainfall linked to climate change could affect the flooding risk and make this a sensitive issue for caves in some situations.

The risk of forest fires increased markedly in the second half of the 20th century. Caves whose entrances are in forested or brush vegetation areas are particularly at risk. In addition to possible direct damage to cave art close to the entrances, there may be consequences from the destabilisation of ground upstream of the cave, and in the hydrological consequences of destruction of the plant cover.

The Cantabrian Corniche region is considered to be a zone of low earthquake risk.

Biological agents can also affect the Palaeolithic heritage: colonies of insects depositing excrement at cave entrances, insects or mammals modifying the archaeological ground, colonies of micro-organisms covering the painted walls or altering the support rock (green algae at the cave of El Castillo), etc.

Changes to the chemical composition of the air (moisture content, CO₂ concentration) may affect the conservation of cave art, and paintings in particular, by direct or indirect action (changes at the surface in the local biosphere).

Risk preparedness

General natural risks are regularly monitored and there are intervention plans for the specialised services of each autonomous region, for example for forest fires and flooding.

Prevention of risks linked to human frequentation: See 5 - Conservation measures and visitor facilities.

Prevention of risks linked to economic and urban development: See 5 - Management Plan.

ICOMOS considers that the various risks have been well understood and appropriately analysed by the bodies of the State Party in charge of the property.

ICOMOS considers that special consideration should be given to the understanding of possible correlations between factors affecting the property and thus to the concept of the chain of risks, and to trans-disciplinary studies.

ICOMOS considers that the main threats to the property arise from the correlation of natural factors combined with human pressure resulting from tourism demand and from the changing economic and social environment of the nominated properties.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property consists of each cave and the immediate environs of its entrance. By definition, most of the property is underground.

Each property is surrounded by a buffer zone determined on the basis of the local environment of the cave, particularly in order to protect land use and landscape, but also depending on the hydrological basin linked to the cave, in order to guard against the risks of changes to the hydrogeological conditions and humidity of the cave itself.

A detailed plan of the buffer zone is provided for each cave. The relevant population densities are analysed in each case.

ICOMOS considers that the boundaries of the nominated properties and their buffer zones are adequate.

Ownership

The areas of land in which caves are opened have a variety of statuses: regional or communal public property, private property.

Pursuant to the law on the subsurface of Spain, the caves themselves are public property, under the responsibility of the autonomous regions.

The exploitation of the caves is governed by the administration on the basis of revisable exploitation and public opening concessions.

Protection

Legal Protection

The Palaeolithic art caves are governed by Law no. 16/1985 of Spanish Historic Heritage, and more particularly its Articles 40-1 and 40-2. They are defined

as public properties of cultural interest and are thus subject to national listing for protection purposes. These listing measures include some earlier provisions concerning the recognition of Spanish national heritage.

Following their discovery and study to establish their artistic and prehistoric value, all the nominated caves have been scheduled under the law, in 1924-1925 for those known earliest, and in 1997-1998 for the most recent (El Pando, La Garma).

Buffer zone:

The three autonomous regions of the Basque Country, Cantabria and Asturias provide regulatory protection for the buffer zones of the nominated caves. No modification may be made or new construction established without the authorisation of the Regional Council for Culture. The same authorisation is required for water catchments in the buffer zone.

These specific authorisations for the nominated property and its buffer zone are included in the land use plan.

Effectiveness of protection measures

ICOMOS considers that the territorial, landscape and hydraulic principles that guide the regulatory protection of the property and its buffer zone are appropriate.

ICOMOS recommends that these principles be strictly applied, particularly with regard to pressures from urban spread and economic development on some of the nominated caves.

ICOMOS considers that the legal protection in place is adequate.
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Conservation

Inventories, recording, research

In Northern Spain, prehistoric research began in the last quarter of the 19th century. The majority of the world's best-known prehistorians have studied the cave art of this region and acknowledged its artistic, historic and cultural importance.

Initial methods focused on determining dates of production of the works and archaeological vestiges, using the conventional methods of stylistic analysis and stratigraphy. Many studies were published, constituting one of the largest corpuses of prehistoric research.

Modern physico-chemical dating methods have basically confirmed the earlier studies, while making them more precise and giving them a greater degree of certainty (See 3 - Authenticity).

Cave art research is still a very active field today, adding to the conventional art history and prehistory studies transdisciplinary studies about factors threatening the works and their protection (See 4 - Factors affecting the property).

Detailed inventories and descriptions of the nominated caves exist in the various museums and interpretation centres located near the sites, and in the major universities offering courses on prehistory and cave art.

ICOMOS considers that studies on the conservation of the decorated caves undertaken in the three regions of the Cantabrian Corniche are remarkably advanced, and can be considered as authoritative.

Present state of conservation

Palaeolithic art in the decorated caves is essentially fragile. It has remained closed away for thousands of years in underground karst formations, while being subjected to very slow but continuous geophysical and biochemical evolutions of these environments. The very fact that it has come down to us, and is perfectly observable in many caves, demonstrates its relative stability with regard to the scale of human history.

The discovery of this cave art is very recent when compared with its great age. The intrusion of modern man in an environment inherited from the Palaeolithic suddenly threatened this state of conservation, particularly as the first people to discover them were unaware or only partly aware of the effect of their interventions on the cave art environment (composition of air, temperature, biological contamination and pollution, etc.).

Pressure from external human activities is not without consequences, such as those that cause change in the relative humidity of the caves, which directly influences the state of conservation of the Palaeolithic paintings.

This "open" situation of the caves has made conserving this heritage and passing it on to future generations a delicate task. This can only be achieved today by ongoing transdisciplinary scientific monitoring, which must be directly and immediately linked to management measures.

Active Conservation measures

The underground microclimate is permanently monitored using instruments placed in the caves.

The results are passed on to the High Council of Scientific Investigations of the Ministry of Culture. Two autonomous regions are currently participating in this plan, and the third (Asturias) is considering resuming the climatological studies that were interrupted a few years ago (Tito Bustillo, El Pindal and Candamo). Visits are regulated on the basis of the information gathered, as certain threshold values must not be exceeded.

All the caves without exception are protected by grilles or gates. Access is therefore effectively controlled. In caves open to the public, each time a tour passes near the decorated walls (El Castillo, Las Monedas, Covalanas, Hornos de la Peña), the walls are protected by transparent plastic nets held taut at a certain distance from the walls and attached to supports located outside the decorated surfaces. In other cases (Tito Bustillo, Pindal, El Pendo, Candamo), barriers are used for the same purpose.

The lighting, in some of the caves open to visits, includes fixed electric background lights to help visitors find their way (Santimamine, El Castillo, Las Monedas, El Pendo, Pindal, Tito Bustillo, Candamo). The tour itself is made using hand-held electric lamps. These lighting modes, which are currently being upgraded by the installation of LED lamps (Las Monedas, El Castillo and Covalanas), do not raise any conservation problems.

ICOMOS considers that, as far as the conservation of the Palaeolithic heritage is concerned, there are always risks of damage. Primarily the risks are of damage of human origin. The risks have been analysed in detail by the bodies of the State Party, and measures to cope with and prevent the risks have been taken, both on the regulatory front and in terms of practical arrangements. The protection and conservation situation seems to be well under control.

ICOMOS considers that adequate protection measures have been taken, both in terms of regulations, and in scientific and practical terms.

Management

Management structures and processes, including traditional management processes

The supervisory authority is the Spanish Ministry of Culture. It acts on behalf of the State in the management of the cave of Altamira, which is an exceptional situation in Spain, in partnership with the Autonomous Region of Cantabria and the municipality of Santillana del Mar.

In practice, the authorities in charge of the conservation of the other decorated caves are the specialist heritage management divisions of each of the autonomous regional governments:

- The Heritage Centre of the Basque Country, and the Technical Heritage Divisions of the Deputations of Biscay and Guipúzcoa
- The Cantabrian Council of Culture, Tourism and Sport
- The Asturias Cultural Heritage Department

These regional departments have on their staff technical personnel in charge of the monitoring devices, and archaeologists.

There is however a need for general coordination, along the lines of the existing commission between the Spanish State and the Cantabria Region in the case of Altamira.

The additional documentation received from the State Party shows that it was instituted under the name of *Commission for Coordination of the Palaeolithic Cave Art Properties of the Cantabrian Corniche*. It held its constitutive meeting on 11 October 2007. It brings together the representatives of the three autonomous regions and the Historic Heritage Division of the Spanish Ministry of Culture. It is currently setting up its *Technical Committee*.

The main role of the *Coordination Commission* and its *Technical Committee* is to facilitate communication

firstly between the different regional bodies, and secondly between the administrative level and the technical level of cave management/conservation. The aim is to facilitate exchanges, promote cooperation and harmonise management and conservation plans.

Policy framework: management plans and arrangements, including visitor management and presentation

In the regional framework, each cave has its own management plan and personnel for the management and presentation of the Palaeolithic heritage, depending on the annexe facilities (facsimile of the cave art, museum, documentation centre, etc.). In reality, the local plans of a given region are very similar, and local plans are also very similar from one region to another. The variants arise because of the particularities of each cave, its state of conservation, its fragility, its visitor frequentation (or lack of frequentation), and its annexe facilities.

The management plan for the caves consists primarily of permanent scientific monitoring of the state of conservation, under the control of the specialist services of the various autonomous regions. We noted earlier that this scientific monitoring has a direct impact on visit authorisations and thus on the management of flows of tourists on the site and nearby (See - Conservation).

Some of the nominated caves can be visited in groups led by one or two guides. Those considered to be the most fragile are closed to the public (Las Pasiéga, La Garma, Santimamine, Ekain). In the caves open for visits, the number of persons per group and per day is limited. The maximum number of visitors per day is different depending on local conditions: from two hundred or three hundred (Tito Bustillo, El Castillo, Las Monedas, Pindal) to a few dozen (El Pendo, Covalanas, Peña de Candamo, Hornos de la Peña). The number may even be reduced to a few units (Chufin). These maximum levels have been lowered in past years, on the basis of the atmospheric deterioration recorded and its possible consequences in conservation terms. Today, about 100,000 visitors are admitted in total to all the nominated caves, including Altamira.

The interpretation centres and museums intended to present Palaeolithic art and civilisation to the public have recently been very considerably extended. The centres and museums are operated in conjunction with the local territorial authorities and the autonomous regions.

- The key development today is the Museum and Documentation Centre of Altamira, for the Cantabrian Region. Opened in 2001, it is visited by 270,000 people a year.

The other main visitor centres and interpretation centres are:

- In the Basque Country, *Ekain Berri* is a major project nearing completion (facsimile of the cave art and museum of the cave of Ekain, which is not open for visits); the documentation centre of the cave of *Santimamine* is under construction.
- In the Cantabria region, there is a documentation centre for the *Monte Castillo* caves.

- In Asturias region, the museum of *Teverga* is an extensive project of good scientific level, which was opened in March 2007; there is also the interpretation centre of the Valdés-Bazan Palace at *San Roman de Candamo* and the Education Centre of *Tito Bustillo*.

From a conservation viewpoint, ICOMOS considers that the permanent monitoring of the atmosphere in the caves is a very positive feature, and the fact that it is directly linked to the number of people allowed to visit on a daily basis.

ICOMOS commends the effort made to present Palaeolithic cave art to visitors, and to guide interpretation, while linking this with a scheduled reduction of the number of visits made. These are large scale programmes carried out using large amounts of resources, and providing exemplary guarantees of scientific and pedagogical value.

Involvement of the local communities

The local communities are involved in the presentation of the sites, and in the organisation and management of the museums, documentation centres and interpretation centres that present the heritage to visitors. The projects are generally partnerships with the autonomous provincial governments. (See - Management measures).

ICOMOS commends the active management arrangements put in place for each cave, and considers them to be similar from one region to another.

Resources, including staffing levels, expertise and training

Within the framework of the management concession, each nominated cave has permanent staff on the site, and the activities of the staff are guaranteed by the regional and local authorities.

Under this arrangement, each cave has both permanent and temporary guides (usually prehistory or art history students) and technical and administrative management staff. A wide range of training programmes is offered to cave personnel to increase their scientific knowledge and management skills.

Furthermore, staff from the relevant departments of the three autonomous regions may be called on as required in the interest of conservation and monitoring: technicians specialising in conservation and conservation monitoring equipment, Palaeolithic and prehistoric archaeology specialists, art historians, and geologists.

The universities of the three autonomous regions are actively involved (through research contracts and training programmes) in the scientific study of the caves and their conservation. Many courses are organised: prehistory, prehistoric archaeology, cave art history, cultural heritage conservation and management, training programmes linked to the specific scientific needs of conservation (geology, hydrology, physics and chemistry).

ICOMOS considers that the management measures adopted for each cave by the three autonomous regions, and in the general framework of the Inter-region Coordination Commission and its Technical Committee, are adequate.

6. MONITORING

Factors that could affect the caves and their environment are systematically monitored.

The geological factors studied are primarily concerned with the physical state of the decorated caves:

Composition of the rocks in the caves, the risks of alterations and concretions depending on the evolution of the other parameters (air, water, humidity, CO₂, etc.).

The hydrology and hydrogeology of the caves. The geological monitoring of the surface ground and rocks in the buffer zone, soil stability.

The cave atmosphere is monitored both in terms of composition and circulations. External climate, its changes and its impact inside the caves, is also analysed.

The plant factors are related to the plant coverage of the ground and their impact on hydrology and the internal humidity of the caves (buffer zone).

Biological contamination is studied by regular statistical monitoring of the microbiological species in the cave atmosphere, on the walls and in the ground.

The monitoring covers the material arrangements for visits and for cave lighting.

Monitoring is used to exercise strict control on the number of visitors in the caves open to the public. The most fragile are not opened to the public for visits.

Substantial data bases are permanently available to the scientific personnel in charge of cave monitoring.

ICOMOS notes that great advances have been made in the scientific monitoring of the caves of Northern Spain over the last ten years or so. Data for the most sensitive caves are updated in real time, and caves opened to the public are carefully monitored in order to detect any atmospheric or biochemical alterations. Air composition and humidity for example are monitored by automatic systems. The processes of physical and/or biological deterioration are now scientifically quite well understood. It is therefore possible to consider carrying out effective interventions.

ICOMOS considers that the scientific and technical monitoring of the property is adequate.

7. CONCLUSIONS

ICOMOS acknowledges the Outstanding Universal Value of the ensemble of seventeen Palaeolithic decorated caves on the Cantabrian Corniche, proposed by Spain as an extension to the decorated cave of Altamira that is already inscribed on the World Heritage List (UNESCO 1985).

Recommendations with respect to inscription

ICOMOS recommends that the extension of the decorated cave of Altamira to include the Palaeolithic cave art of Northern Spain should be approved on the basis of *criteria i, iii and iv*.

Recommended Statement of Outstanding Universal Value

The ensemble of seventeen decorated caves on the Cantabrian Corniche has Outstanding Universal Value for the following reasons:

- As an extension to the cave of Altamira, this ensemble illustrates the appearance and flourishing of the first fully accomplished human art over the long historical period of the Upper Palaeolithic (35,000 – 11,000 BP). It is entirely linked to the appearance of *Homo sapiens* and the emergence of a new human culture involving profound material changes, the invention of new techniques, and the development of artistic expression through painting, engraving and sculpture.
- By their number and quality, the caves of the Cantabrian Corniche offer a veritable monograph of Upper Palaeolithic cave art, which is exceptionally rich and diversified. The ensemble is moreover remarkably well conserved. It bears an outstanding testimony to the history of civilisations.

Criterion (i): The Palaeolithic cave art of the Cantabrian Corniche fully and significantly illustrates the first truly accomplished human art, over a very long period of the history of *Homo sapiens*. It bears testimony to the creative genius of man during the different periods of the Upper Palaeolithic.

Criterion (iii): The nominated ensemble bears outstanding and unique testimony to an ancient stage, which vanished more than 10,000 years ago, of the origins of human civilisation. This was the period when the hunter-gatherers of the Upper Palaeolithic achieved an accomplished artistic, symbolic and spiritual expression of their human society.

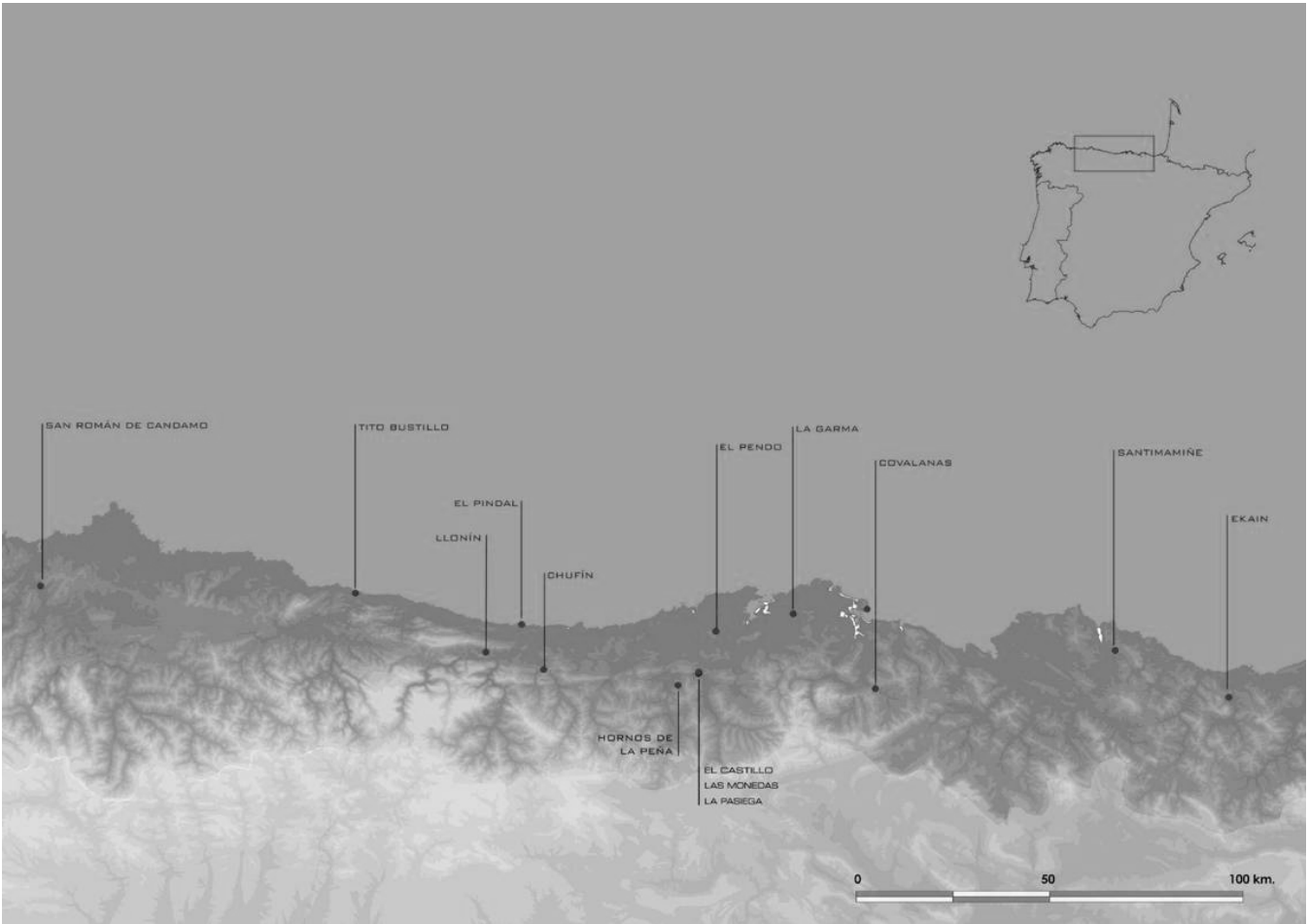
Criterion (iv): The Palaeolithic decorated caves bear witness to an exceptional evolution of the human condition. The climate change of the last Ice Age gave birth to a new culture that flourished for more than 20,000 years, leading man to settle in an evolved troglodyte habitat and renew his techniques of survival and social organisation, of which the cave art forms the artistic and spiritual component, conserved over a long period.

The decorated caves of the Cantabrian Corniche bear authentic testimony to the Upper Palaeolithic, and are perfectly well dated and authenticated by the scientific community as a whole. In the context of a very long period of underground conservation, their integrity is remarkable.

However, in the context of the contemporary discovery and opening of the caves, complex risks have arisen related to the alteration of the physical, geological and biological conditions of conservation. Extremely rigorous management is required to ensure that the risks are effectively dealt with. The State Party has given all the necessary guarantees concerning transdisciplinary scientific management of high quality, combined with rational management of visits and site interpretation.

ICOMOS recommends that the State Party should give consideration to the following:

- Actively continue the setting up of the Autonomous Coordination Commission for the management of Palaeolithic cave art in Northern Spain, and its Technical Committee.



Map showing the location of the nominated caves



La Peña cave



Chufín cave



Entrance to El Pendo cave



El Castillo cave

The Antonine Wall (United Kingdom)

No 430 ter

Official name as proposed

by the State Party: The Antonine Wall

Location: Scotland, between the Firth of Forth and the Firth of Clyde

Brief description:

The Antonine Wall is a fortified ensemble about 60 km long. It is the most advanced line of defence of the Roman Empire in the British Isles against the “barbarians” of the North. It forms part of the Empire’s general system of defence or *Limes*, of which it constitutes the north-western part. It was built from 142 AD onwards by the Emperor Antoninus Pius, and was abandoned for military purposes in 164 AD in favour of Hadrian’s Wall, an earlier and more southerly wall. It consists of a turf rampart on a stone base, and was originally 3 m to 4 m high. A ditch runs alongside it, and it also features military roads, forts, watchtowers and military camps.

Category of property:

In terms of cultural property categories, as defined in Article 1 of the World Heritage Convention of 1972, this is a *site*. It is also a nomination for an extension of a transnational serial nomination.

1. BASIC DATA

Included in the Tentative List: 19 January 2006

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 23 January 2007

Background: The Antonine Wall is nominated as an extension of the Frontiers of the Roman Empire including the Hadrian’s Wall (United Kingdom), inscribed at the 11th Session of the World Heritage Committee (UNESCO, 1987), on the basis of criteria (ii), (iii) and (iv), and extended to include the Upper German-Raetian *Limes* (Germany), at the 25th session of the World Heritage Committee (Durban, 2005).

Consultations: ICOMOS has consulted its International Scientific Committees on archaeological heritage management and on fortifications and military heritage.

Literature consulted (selection):

Haywood J., *The Historic Atlas of the Celtic World*, London, Thames & Hudson, 2001.

Robertson A. S., *The Antonine Wall*. Glasgow 1979. Revised and edited by L. Keppie, Glasgow 2001.

Technical Evaluation Mission: 2-6 September 2007

Additional information requested and received from the State Party:

ICOMOS sent a letter to the State Party on 10 December 2007 requesting:

- 1) The timetable for the implementation of the management plan.
- 2) Assurances about the long-term existence of the *Management Plan Working Group* (MPWG) as the body responsible for applying the management plan, as well as its composition, staffing and material resources, and its modes of operation.

The State Party replied on 29 January 2008 and ICOMOS considers that the additional information submitted by the State Party adequately answers its questions.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The Roman Empire reached the apogee of its territorial extension in the 2nd century AD. At that time it extended through Europe, the Middle East and North Africa. The Empire’s frontiers, or *Limes*, were fortified across more than 5,000 km, using local materials and resources, geographical features, and also the exceptional expertise of the military and civil engineering of Roman civilisation.

The principle of the Roman *Limes* is based on a linear materialisation of the frontier and the presence at regular intervals of forts, fortlets and watchtowers. It is also based on a system of military ways along the line of defence, linking the forts and camps, and leading towards the interior of the Empire to enable the renewal of troops and the transport of supplies. In the absence of natural barriers, as in the case of the north of Great Britain, the *Limes* takes the form of a combination of built elements: walls, ditches and barriers.

The Antonine Wall was built by the Roman army from 142 AD onwards. It extended for 60 km across the narrow waist of Scotland from Bo’ness on the River Forth to Old Kilpatrick on the River Clyde.

The structure of the wall consisted of a turf rampart some 3-4 m high with a ditch along its north front. Earth from the ditch was piled up on the outer side and formed to an outer mould. The Antonine Wall was placed on a stone base probably intended to be 15 Roman feet wide (4.4 m). Evidence of repairs to the wall has been found in several places.

In front of the rampart lies the ditch. It was 7.5 m to 12 m wide and up to 3.6 m deep. About 22 km of the ditch are still visible. Some of the material from the ditch was

tipped out onto the north side to form an upcast mound between 9.5 m and 23 m wide.

The berm between the rampart and the ditch was 6 m wide in the central sector but broadened towards east and west where the ditch narrowed. There are pits on the berm in certain locations, arranged in rows. They may have held stakes or other obstacles.

The Military Way ran along the whole length of the Wall. It was normally about 5.5 m wide and was placed about 50 m south of the rampart. It rarely survives as a visible feature, but two stretches are preserved. At Rough Castle, quarry pits were found from which the gravel was extracted to build the road. In several places the line of the Military Way is utilised by modern tracks or roads.

The Antonine Wall was accompanied by a regularly settled chain of forts, fortlets and beacon platforms. Around the forts civil settlements were developed, but as yet few details are known about them. There are several temporarily used military camps in groups near the wall. It is assumed that they were used by the auxiliary troops and legion detachments who took part in the construction of the wall.

Seventeen forts are known to have existed along the line of the Antonine Wall, of which 16 have survived. Some of them were built earlier than the rampart or at the same time, others were built at a later date. Six forts, some 13 km apart, were built earlier or at the same time as the rampart. The forts added later reduced the average distance between the forts to 3.6 km. The forts generally had stone principal buildings with timber barrack-blocks and store-houses. The number of ditches varied from two to four. Two forts had stone walls, the others turf ramparts. Several forts had defended enclosures (annexes) often containing the bath-house.

Many forts have subsequently served as quarries, such as Fort Cadder, and as a result they have partially or entirely disappeared. However, the remains of some are clearly visible and are reasonably well preserved. In some cases archaeological digs have been carried out on them.

The most remarkable is Rough Castle. In front of the fort there are also defensive pits of a kind only visible at this location. In Castlecary, which is in one of the only two forts that was protected by stone walls, a section of the stone blocks is still visible. The fort at Bar Hill is detached from the Wall. Some parts of the fort such as the headquarters building and the bath-house are visible. In the fort at Bearsden only two granaries were built of stone, all the other buildings were made of timber. The bath-house and latrine, situated in the annexe, have now been consolidated and have been opened for visits. A coin of Lucilla dating to 164-9 AD was found in the fort at Old Kilpatrick: it is the latest coin discovered in a fort on the Wall.

Nine fortlets are known along the line of the Antonine Wall and there are hints at the location of five more. They measure between 18 m and 21 m internally and they are protected by a rampart and, with one exception only, either one or two ditches. Their barracks were built as timber constructions. Only the Kinneil fortlet,

excavated in 1980, is visible as a consolidated archaeological site.

Six expansions (annexes) have been discovered along the line of the Wall and a seventh claimed. The six occur in pairs and all are visible as a mound.

Only three of the small enclosures are known, in the vicinity of Wilderness Plantation. The distance between them and the adjacent fortlet varies from 260 to 295 m. One enclosure has been excavated. Its single ditch and turf rampart enclosed an area about 5.5 square meters.

Some small enclosures have been excavated beneath the forts at Croy Hill, Bar Hill and Mumrills. Their ditches are partly visible.

There are 6 identified camps along the Antonine Wall. None of them is visible on the ground today. The forts, whose sizes are between 2 ha and 2.5 ha, are believed to be connected with the construction of the Wall. They lay in pairs at the ends of the assumed construction sectors and accommodated the soldiers of the building campaign.

There are only limited archaeological remains of civil settlements known or excavated alongside the Antonine Wall. Outside several forts field systems that can possibly be dated to the Roman era have also been recorded through aerial photography. No buildings have been detected alongside the road leading south from Castlecary for at least 300 m. On Croy Hill ditches, it seems that field boundaries were recorded in some areas excavated outside the fort.

History and development

From the 2nd century BC, Rome began its territorial expansion beyond the Alps, towards Gaul and Germania. Caesar was the first Roman general to cross the English Channel and to stay temporarily in the south-east of present-day England (55-54 BC). Several of his successors planned to settle the lands across the English Channel, but did not succeed in their aims.

It was Claudius who succeeded in conquering Britannia. The process started in 43 AD, but it took a few decades until Roman power was stabilised. Though Agricola fought successfully against the Caledonians in Scotland, in 85 AD the offensive was halted and one legion together with some auxiliary forces were ordered to the Danube. After withdrawing the troops the boundary was fixed in the line of the road called Stanegate.

Despite repeated offensives, Rome did not succeed in occupying the northern part of Britain. Hadrian had the first massive wall built as the *limes*, the most impressive Roman defence line ever built. The stone wall was built slightly north of the Tyne–Solway line in the 3rd and 4th decades of the 2nd century AD.

The next emperor, Antoninus Pius (138-161 AD) decided to move the frontiers to the line of the Firth of Forth and Firth of Clyde. The new wall was built in the years after 142 AD. It was occupied for a generation but abandoned in the 160s AD. The withdrawal decision may have been made as early as 158 AD.

A new *limes* similar to the Antonine Wall was later ordered to be built by Antoninus in Germania. Both can be interpreted as occupying new territories and as a shortening of the length of the defence line.

During its existence of less than two decades a high, stone-based turf wall, a row of fortifications and fortlets were built. The Antonine Wall created a frontier line of the Roman Empire. Its primary tasks were to prevent any infiltration or invasion of the northern tribes into the province Britannia and, like other sections of the Roman frontiers, to enhance economic and social connections with people outside of the empire. It may be assumed that at certain places there was controlled traffic in and out of the province.

The Antonine Wall was the last built linear barrier of the Roman Empire. After its abandonment Roman troops only continued to occupy certain posts north of Hadrian's Wall, but none on the Antonine Wall. The last effort to reoccupy the region was made by Septimius Severus (193-211 AD), but as he died during the campaign this aim was given up forever. The empire lost its strength in the middle of the third century, but then became stronger again, and survived until the second half of the 5th century AD.

Over its history, after its abandonment by the Roman troops in the 160s AD, the wall quickly fell victim to natural deterioration, beginning with the many wooden parts. The forts built of masonry were used as sources of stone by local populations, while the wall and its ditch were undermined and destroyed as needs dictated.

In the Middle Ages much of the stone material of the forts was used to construct farm houses and other buildings, and the agricultural revolution seriously affected the earthen remains by intensive ploughing. In the 19th century, intensified coal mining left its marks on the nominated site and its buffer zone. Industrial activity considerably increased the population in the region, and more settlements extended their territory towards or over the Wall, except where the Wall ran through estates such as Callendar House and Bantaskine House. Building continued and housing from the 1960s occupies most of the area between the forts of Bearsden and Castlehill. Due to the increasing activity in quarries some remains of the Wall have been damaged and an entire fort (Cadder) vanished as a result of excavation.

The Antonine Wall was mentioned first by the Venerable Bede (c. 730), but it is not sure whether he actually saw it. The first representation of the Antonine Wall was drawn in the 13th century on Matthew Paris' map of Britain. In 1755 William Roy drew the wall with its Military Way from one end to the other.

There are references to the Wall at various historical periods, and its old name of Grymysdyke and Grahamsdyke has survived up to the 21st century. The first inscription of Lollius Urbicus, Antoninus Pius's governor at the time of the construction of the Wall, was found in 1699, which provided a key to the explanation of the origin of the earthwork. The first detailed descriptions of the Wall go back to the 18th century, and archaeological investigations to the 19th century. The most comprehensive publication on the Antonine Wall

was the monograph of Sir George Macdonald in the first half of the 20th century.

Since the Second World War intensive investigations have been carried out using aerial archaeology. New papers and monographs have given an account of these investigations.

The values of the Antonine Wall

The setting of the wall demonstrates the high level of Roman strategic knowledge and surveying skills. The Romans took advantage of the narrow waist of Scotland in the Forth - Clyde Isthmus and made use of the northern edge of the hilly region above the River Forth valley: the wall was built partly in this line.

It constitutes the north-westernmost part of the *Limes* of the Roman Empire. But it is also one of the latest parts of this defence system, and was used only for a generation at most. In the long-term, in the British Isles, the historic frontier of the Empire remained Hadrian's Wall.

The Antonine Wall has not been altered during its history. It has however fallen victim to various natural and human forms of damage. It still remains clearly visible however over one-third of its initial distance, as do some of its forts and watchtowers.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

About one-third of the barrier is visible today. Very roughly, another third lies in open countryside but is not visible and the final third lies under urban areas. Their state of survival has been surveyed by excavations in many areas. Only about 2 km of the Antonine Wall have been totally destroyed and there have been minor cuttings for roads and railways. These sections were left out of the nominated area but were put into the buffer zone. Several areas of the wall have been built over, but as far as their existence could be proved, these areas have been nominated.

Authenticity

All remains of the Antonine Wall are known and proved through archaeological investigations as authentic Roman construction, erected during the reign of Antoninus Pius.

The elements of the Antonine Wall have preserved their authenticity. It remained partly under the surface, but exists in a generally good condition. The visible sections have sometimes significant heights and depths. All these elements kept their authenticity. In several cases the missing parts of buildings have been consolidated by marking them on the surface. As both this and some conservation measurements have been carried out in the interest of better understanding and protection, they do not diminish the authenticity of the sites. All methods used fit in with the setting of the monument and do not

detract from their authenticity. There are no unacceptable reconstructions.

Although a large part of the wall and its annexes are not visible, ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

There are a number of wall systems in different parts of the world, but only the Great Wall of China can be compared with the Roman frontiers that were constructed approximately two centuries later. The first *limes* with a road and a row of beacon towers were built under Domitian (81-96 AD) in Scotland and the palisade or wall was built under Hadrian (117-138 AD) in Britannia and in Germania. Although there are some built wall sections in both Dacia and Africa, the only complete line of a fortified frontier under Antoninus Pius was constructed in Scotland. It is the latest Roman example of a mathematically planned and created frontier line.

The Antonine Wall is said to be the most complex of all Roman frontiers, because its forts were closer to each other than on any other frontier. They vary considerably in size; many, perhaps most of them had an annexe attached to one side. Such annexes are also known from the German frontier built under Antoninus Pius, but not in such a high percentage. A special feature of the Antonine Wall is the existence of expansions and small enclosures – beacon platforms – attached to the wall.

The Antonine Wall was both a defence barrier and a demarcation line, and representative of the power, technique, and high level of organisation of the Roman Empire. It contains detailed evidence for the Roman building technique of turf, which has survived here in an exceptionally large mass.

ICOMOS considers that the barrier, the ditch and the military structures are well known along the Wall but that the civil settlements are not.

In conclusion, ICOMOS considers that the nominated property adds significantly to a better understanding of Roman frontiers.

ICOMOS considers that the comparative analysis justifies consideration of this property for inscription on the World Heritage List as an extension of the Frontiers of the Roman Empire World Heritage Site.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- The Antonine Wall, as a Roman Frontier, is a physical and visual testimony to the former extent of one of the world's greatest states, the Roman Empire.

- The Antonine Wall has a particular value in being the most highly developed frontier of the Roman Empire.
- As the most northerly frontier, it stands as an example of Rome's stated intention to rule the world.
- The Antonine Wall is of significant value in terms of its rarity, scale, preservation, and historical and archaeological value; the engineering and planning skills of its builders; the understanding of Roman frontier policy and management, and its influence on the landscape and history of local peoples during the Roman period and beyond; and also in terms of its contribution to the economic, educational and social values of today's society.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii), (iii) and (iv).

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

The State Party justifies this criterion on the grounds that the Antonine Wall is the most complex and developed one of all Roman frontiers.

ICOMOS considers that the Antonine Wall with all its military and civil constructions exhibits an important interchange of human values in the 2nd century AD in modern-day Scotland through developing the most complex Roman frontier and through extending Roman technical skill and knowledge in this region.

ICOMOS considers that the site proposed for the extension is one of the significant elements of the Roman *Limes* present in Europe, the Middle East and North Africa. It illustrates the major exchanges of values and culture at the apogee of the Roman Empire.

ICOMOS considers that this criterion has been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

This criterion is justified by the State Party on the grounds that the Antonine Wall reflects the wish of Rome to rule the world; and is a physical manifestation of a change in Roman imperial foreign policy following the death of the emperor Hadrian in 138.

ICOMOS considers that the Antonine Wall illustrates the maximum extension of the power of the Roman Empire, through the consolidation of its frontiers in the north of the British Isles in the middle of the 2nd century AD. The site illustrates the Roman ambition to dominate the world in order to establish its law and way of life there in a long-term perspective.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that the Antonine Wall was constructed at a time when writers were extolling the virtues of Roman frontiers; that it bears an exceptional testimony to the military traditions of Rome; and is an exceptional example of the methods developed by the Romans to protect their empire.

ICOMOS considers that the Antonine Wall is an outstanding example of the technological development of Roman military architecture and frontier defence.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated site meets criteria (ii), (iii) and (iv), as an extension to the Frontiers of the Roman Empire, and that its outstanding universal value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Economic activities

On the nominated site:

Deep ploughing may damage the non-visible sections of the Antonine Wall that lie in active agricultural zones.

In the nearby environment (buffer zone):

There is general pressure because of demand for land for the economic and industrial development of the region.

In immediate proximity to the buffer zone:

A large quarry is being exploited on the edge of the buffer zone at Croy Hill. This activity could threaten an element of the buffer zone if a landslide were to occur.

Planning and changes in land use

The Antonine Wall is situated in the most densely populated region of Scotland. Demand for individual housing zones is strong, and is exerted in the zone of the nominated site and in the buffer zone.

The traditional rural activity of the region is in decline. It has partly been replaced by outdoor leisure pursuits, such as golf, fitness courses, etc. The site is included in the green belt programme of the city of Glasgow.

All these factors create a new relationship between people and the environment and outdoor heritage such as the Antonine Wall, close to major urban conurbations.

Tourism

A possible increase in the number of visitors may have a negative impact on the site.

Natural risks and impact of climate change

The structures of the site are often earthen elevations or ditches. The presence of permanent turf is therefore a crucial preservation element.

As the nominated site is for the most part an earthen monument, possible climate change could seriously affect the property.

Risk preparedness

The concerted land use policies take account of the heritage dimension of the Antonine Wall and its landscapes. These policies must enable quantitative and qualitative control of the pressures exerted by economic activities, housing and leisure activities. Furthermore, the trend in demand for property is for individual housing, whose impact on landscapes is limited.

ICOMOS considers that the nominated property could on occasion be affected by deep ploughing and by insufficiently controlled tourism.

ICOMOS considers that certain parts of the buffer zone could be affected by insufficiently controlled urban development, and on occasion by a quarry next to the buffer zone.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property consists of the entire length of the Antonine Wall in a corridor. The boundary of the proposed site has been placed 5 m to the south of the rampart and projected 50 m to the north of this line. The corridor was widened to include forts, fortlets, the military way and other elements of the frontier that are attached to the linear barrier.

Camps, usually placed at some distance from the Wall, were defined separately. The proposed site includes the remains of the 16 surviving forts together with their accompanying civil settlements, 9 fortlets, 6 expansions, 2 small enclosures, and part or all of the 16 surviving labour camps in the vicinity of the Wall.

As the few conserved buildings of the Wall have been consolidated according to the Venice Charter (1964), no part of them should be excluded from the site.

The non-visible parts of the Antonine Wall, representing about 1/3 of the total, do not form part of the nominated property. They are located in the buffer zone. However, the wall potentially exists as buried archaeological remains.

The area of the nominated property is 526.9 ha.

The buffer zone was defined only in the countryside. There was an effort to include as wide an area of the visible landscape as possible to protect the setting of the site. The inter-visibility was of crucial importance for the determination of the boundaries of the buffer zone. The boundary of the buffer zone and that of the proposed site

is identical in urban areas. The destroyed sections of the Wall are included in the buffer zone in order to maintain the linearity of the monument.

The Medieval and modern constructions included in the nominated property form part of the buffer zone, with regard to the extension of the inscription to the Upper German-Raetian *Limes* (2005).

The nominated area is surrounded by a buffer zone of 5229 ha.

ICOMOS considers that the boundaries of the core and buffer zone of the nominated property are adequate. ICOMOS considers that the planning authorities must work in concertation with *Historic Scotland*, which is in charge of heritage conservation, with regard to the non-visible parts of the Antonine Wall located in the buffer zone.

Ownership

Most of the nominated property (44 km) belongs to private owners who have been consulted and informed about the nomination. The state owns various stretches of the wall, representing a total length of 7.7 km. The remaining part, about 9 km in length, is owned by five local authorities.

Protection

Legal Protection

All the archaeological remains, the line and setting of the Antonine Wall and its buffer zone are under legal protection. They are fully protected under the:

- *Ancient Monuments and Archaeological Areas Act 1979*
- *Town and Country Planning (Scotland) Act 1997*.

According to the Act 1979 ancient monuments of national importance can be scheduled. All preserved sections of the Antonine Wall either in countryside or visible, (now some 40 km), have been scheduled, and are administered by Historic Scotland.

Archaeological remains of the Antonine Wall are also protected by other means. In urban areas, housing planning takes the Wall into account, and adjacent scheduled medieval or later buildings contribute to the protection of the Antonine Wall. In the countryside several sections of the Wall are situated in natural reserve areas.

Buffer zone: its legal protection depends on local town planning and economic development plans.

Traditional Protection

The Antonine Wall is well known and respected, and this has contributed to its protection. The Scottish government, Historic Scotland and its predecessors, scientific institutions, local authorities and Scottish people are aware of the significance of Antonine Wall, and have made efforts to preserve it.

Historic Scotland's predecessor, the Ministry of Public Building and Works, initiated amenity zones for the Antonine Wall in 1957. The buffer zone created for the nomination is based on almost 50 years of experience with the amenity zones.

Effectiveness of protection measures

The execution and control of the protection measures lie in the hands of Historic Scotland, which works closely with local authorities, with the West of Scotland Archaeology Service and with the Scottish Natural Heritage and Forestry Commission.

ICOMOS considers that all the protection measures applied seem to be adequate. However, their effectiveness depends on the policies implemented by the managing institutions.

ICOMOS considers that the legal protection in place is strong enough and covers demands and requirements. ICOMOS considers that the protective measures for the property are adequate.

Conservation

Inventories, recording, research

The Antonine Wall has long been known as an important component of the ancient history of Scotland. Its remains have been uncovered in modern times, and the process of study has steadily been intensified up to the period of contemporary archaeology and 20th century historic and geographic studies (See 2, History).

Today, archaeological excavations and assessments of the site are controlled by the ministerial body *Historic Scotland*. Extensive aerial archaeology and geophysical studies have contributed to the extension of knowledge about the Antonine Wall, its buried annexes and its adjoining areas.

The wealth of accumulated documentation and studies is considerable. It is today catalogued in two official scientific databases, that of the *Royal Commission on the Ancient and Historical Monuments of Scotland* and that of *Historic Scotland*. The most comprehensive overview of archaeological investigations and historic knowledge about the nominated property is presented at the *Hunterian Museum* of the University of Glasgow. There are many printed publications and Internet documentation sites.

For the protection of the Antonine Wall in the countryside the landscape characterisation assessment undertaken by Scottish Natural Heritage and the Historic Land Use Assessment undertaken by Historic Scotland and the Royal Commission on the Ancient and Historical Monuments of Scotland are of crucial importance.

ICOMOS considers that future research should help to clarify the exact location of the civil settlements, and more particularly their extensions and their relations with the fortified elements.

Present state of conservation

Most of the Antonine Wall is an earthwork. About 35 km of the Wall's total length of 60 km consist of scheduled monuments on farmlands. Excavations made in the last 120 years have demonstrated that the underground remains of the Wall have been well preserved. In urban areas, its remains often lie untouched under modern constructions. Some buildings of the Wall are visible monuments and form part of the roughly 5 km of scheduled sections in urban areas.

Active conservation measures

Concerted conservation and protection measures have long been in place, both at Scottish government level and at regional and local authority level. The measures are regularly updated as part of plans drawn up for local development and town planning purposes (see Management). The scientific and technical level of the measures is monitored and guaranteed by *Historic Scotland*.

ICOMOS considers that the legal protection in place for the conservation of the nominated property is adequate.

Management

Management structures and processes, including traditional management processes

The permanent body that normally coordinates the management of the nominated property is *Historic Scotland*. It has exercised this responsibility for many years.

A *Steering Committee* was set up to nominate the property for the World Heritage List, bringing together *Historic Scotland*, *Scottish Natural Heritage* and the five local authorities concerned. It has brought together the existing management arrangements in an ordered set of 32 actions to be carried out, forming the management plan of the nomination file.

It has not been considered necessary to add texts in addition to those already in force or already projected by the participants. The committee has also carried out coordination of the various actors and private owners involved, and kept them informed.

The nominate file considers the extension and permanency of the *Management Plan Working Group*. Its action would be to ensure that concerted arrangements are put in place and monitored. In addition to the initial members it would include:

- other Government representatives, including Scottish Ministers (Commission of Historic Monuments, Department of the Environment and Rural Affairs, Forestry Commission, Office of Tourism)
- *National Trust of Scotland*
- *British Waterways*
- representatives of museums and the educational world (*Hunterian Museum*, University of Glasgow).
- representatives of Scottish scientific societies (archaeology, antiquarians).

With regard to ICOMOS' questions about the timetable for implementing the management plan and the permanency of the *Management Plan Working Group*, the State Party gave the following answers:

- The management plan will run for 5 years. Its application has just begun at the start of 2008. The intention is to rapidly revise the plan in the event of inscription on the List.
- All the organisations mentioned in the management plan are involved in the implementation body (the MPWG). It meets at least once quarterly. Logistical and financial support are provided by the public organisation *Historic Scotland*. The coordinator of the nomination has been appointed as permanent coordinator of the MPWG. Specialist working subgroups are in charge of specific matters: access, landscapes, documentation and protection, research. Their operation is flexible, and other groups may be set up depending on changes in issues related to the property. An annual conference on the property and its management is planned.

Policy framework: management plans and arrangements, including visitor management and presentation

In the framework of the Scottish government:

- *National Planning Policy Guideline 5, Archaeology and Planning (The Scottish Office Development Department 1994)*
- *National Planning Policy Guideline 18, Planning and the Historic Environment (The Scottish Office Development Department 1999)*.

In a regional framework:

- *Glasgow and Clyde Valley Joint structure Plan 2000*

Interpretation centre and museums:

- Project for a new dedicated gallery at the *Hunterian Museum* (University of Glasgow)
- Interpretation centre projected at *Callendar House* by the *Falkirk Museum Service*.

In the framework of local development and land management plans:

- *East Dunbartonshire Local Plan*
- *Polmont and District Local Plan*
- *City Plan of Glasgow, Part 2, Section 8: Built Heritage*
- *Cumbernauld Local Plan*
- *Clydebank Local Plan*

The goal of the European "Frontiers of the Roman Empire" project is to present the sites and their values to the public. It includes a Web site, an international exhibition project, the preparation of documentation for the public, and the preparation of a protection and management guide.

Involvement of the local communities

The five local communities are closely involved in the practical management of the property. They have been

actively involved in the preparation of the file for nomination to the List.

In the event of a conflict arising between the application of conservation provisions between *Historic Scotland* and the territorial authorities, the dispute is to be decided by the Scottish government.

The University of Glasgow and local museums are also involved.

ICOMOS considers that the involvement of local communities is satisfactory.

Resources, including staffing levels, expertise and training

The *Historic Scotland* management plan recognises the exceptional status of the Antonine Wall and the fact that it has the same priority as the other Scottish sites already inscribed on the World Heritage List.

In June 2006, the Scottish Minister for Culture and Tourism signed a concordat with the five local authorities, under which they jointly agree to undertake and finance all necessary protection and management works for the Antonine Wall. Resources have already been made available to the Committee for the property's nomination for inclusion on the List.

The University of Glasgow has always shown a great deal of interest in the Antonine Wall, through its archaeology department and the *Hunterian Museum*. It is guaranteeing the funds for the new gallery of the museum.

Historic Scotland and the University of Glasgow are closely involved in the nomination file. They provide a variety of competencies in archaeology, architecture and historic monument conservation.

They are complemented by the archaeologists of the *West Scotland Archaeological Service* and of *Falkirk Council*. They are particularly competent in terms of ensuring good quality long-term monitoring, and guiding scientific study to ensure that the work meets the highest international standards.

ICOMOS considers that the management system for the property is adequate, and commends all the arrangements set out in the management plan. ICOMOS recommends however that special consideration should be given to urban and agricultural development plans that could affect the nominated property, particularly as regards non-visible parts in the buffer zone.

6. MONITORING

In accordance with the 1979 Act on monuments and archaeological sites, the Antonine Wall is inspected in its entirety at 5-year intervals. The inspection is accompanied by a detailed and documented report. It is drawn up by qualified professionals from *Historic Scotland*, architects and archaeologists. Furthermore, it is

they who examine all requests for activities or projects relating to the property.

All conservation problems raised by the report are passed on to a specialist inspector from the Ancient Monuments department.

Each year, a stretch of the wall (about 10 km) is subjected to close study by the inspectors of *Historic Scotland* in order to plan the necessary maintenance work. On the basis of their report, works decisions are taken by the board of *Historic Scotland*.

In future, inspection responsibilities will be transferred to the *Management Plan Working Group*.

ICOMOS considers that the monitoring arrangements are adequate.

7. CONCLUSIONS

The nomination file for the inclusion of the Antonine Wall on the World Heritage List has been painstakingly prepared. The documentation provided is of good quality, and is fully in line with the requirements for inscription on the List.

This is a request for an extension of the inscription of Hadra's Wall (United Kingdom, 1987) and the Upper Germania and Raetian *Limes* (Germany, 2005). It is a highly appropriate and complementary addition to this dual inscription. The proposal aims to create a single World Heritage site for the Roman *Limes* built in the 2nd century AD.

The Antonine Wall clearly embodies outstanding universal value in the context of the frontiers of the Roman Empire.

Recommendations with respect to inscription

ICOMOS recommends that the extension of the Frontiers of the Roman Empire to include the Antonine Wall on the World Heritage List be approved on the basis of *criteria (ii), (iii) and (iv)*.

Recommended Statement of Outstanding Universal Value

The Antonine Wall has outstanding universal value:

- It fully illustrates the effort of building the *Limes* on the frontiers of the Roman Empire, at the time of its apogee and greatest extension in the British Isles and worldwide (middle of the 2nd century AD).
- It embodies a high degree of expertise in the technical mastery of earthen defensive constructions, in the construction of a strategic system of forts and camps, and in the general military organisation of the *Limes*.

- It demonstrates the diffusion of the military and civil engineering of the Roman civilisation to the whole of Europe and the Mediterranean world.

Criterion (ii): The Antonine Wall is one of the significant elements of the Roman *Limes* present in Europe, the Middle East and North Africa. It exhibits important interchanges of human and cultural values at the apogee of the Roman Empire.

Criterion (iii): The Antonine Wall bears testimony to the maximum extension of the power of the Roman Empire, by the consolidation of its frontiers in the north of the British Isles, in the middle of the 2nd century AD. The property illustrates the Roman Empire's ambition to dominate the world in order to establish its law and way of life there in a long-term perspective.

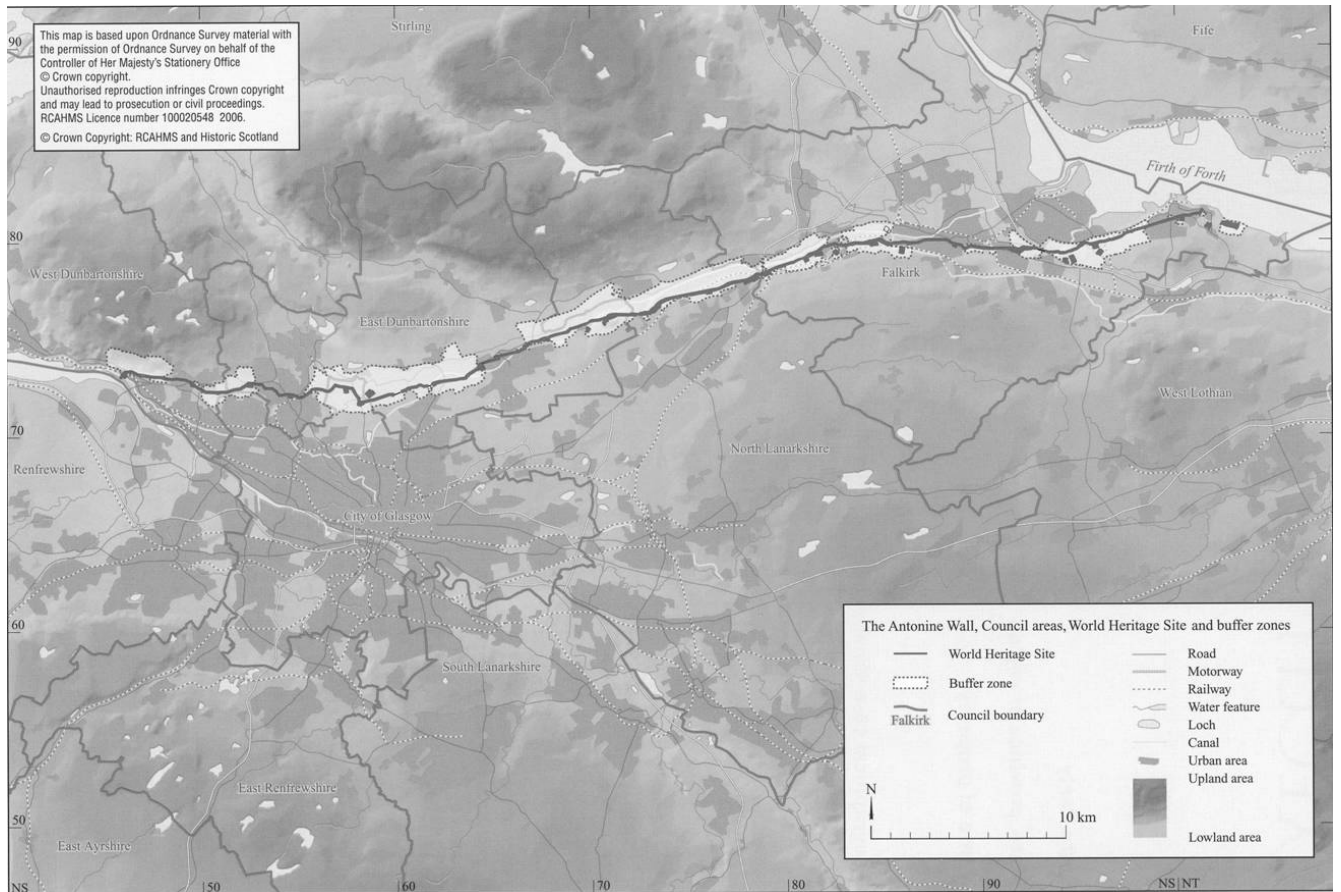
Criterion (iv): The Antonine Wall is an outstanding example of the technological development of Roman military architecture and frontier defence.

The Antonine Wall has preserved its authenticity and integrity both in its physical remains and in its setting.

The legal protection is sufficient, the protection and management measures carried out and planned by the government, by Historic Scotland and by the local authorities appropriately address the potential risks caused by climate, agriculture, industrial and social development, and increasing tourism. Strong control of development plans and all types of activities can preserve the values of the nominated area and that of its buffer zone. Regular monitoring helps preserve the setting of the site.

ICOMOS recommends that the State Party should give consideration to the following:

- Pay particular attention to urban and agricultural development plans that could affect the nominated property, particularly as regards non-visible parts in the buffer zone. In the latter case, the planning authorities should work in conjunction with the Historic Scotland department in charge of heritage conservation.
- To restore turf areas at certain points of the nominated property if they are absent or have been damaged. The role of turf in the protection of the structure is of course important.
- To make sure that the Croy Hill quarry, just next to the buffer zone, does not threaten the site with a landslide in the immediate or more distant future.



Map showing the boundaries of the nominated property



North entrance to the Kinneil fort



Ditch at Polmont Woods



Rough Castle



Headquarters at Bar Hill

Buenos Aires (Argentina)

No 1296

*Official name as proposed
by the State Party:* Cultural Landscape of Buenos Aires

Location: City of Buenos Aires

Brief description:

The capital city of Buenos Aires lies by on the southern bank of the Rio de la Plata (Plata River) estuary, on a plateau on the edge of the Pampas plain in the southeast part of South America. The remarkably regular grid layout of the historic centre dates back to 1580. This has since been extended in all directions, including onto reclaimed land in the river. In the very expansive period from the end of the 19th century, extensive immigration brought strong European influences in planning, architecture and culture. A monumental avenue was added in the central axis and later two diagonal streets. Since the late 1930s high-rise buildings have radically changed the skyline.

Category of property:

In terms of categories of cultural property set out in Article I 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, paragraph 14, it is also an *inhabited historic town*. It is nominated as a *cultural landscape*.

1. BASIC DATA

Included in the Tentative List: 24 February 2005

*International Assistance from the World Heritage Fund
for preparing the Nomination:* None

*Date received by
the World Heritage Centre:* 1 February 2007

Background: This is a new nomination.

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Gardens – Cultural Landscapes and on Historic Towns and Villages.

Literature consulted (selection):

Scobie, James R., *Buenos Aires: plaza to suburb, 1870-1910*, New York, 1974.

Gutman, Margarita, *Historia urbana del area metropolitana*, Madrid, 1992.

Technical Evaluation Mission: 14-18 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 25 January 2008 requesting further explanation of the rationale behind the selection of the various urban districts, as well as of the omission of the railway from the nominated areas, in relation to the description and the values of the property as put forward in the nomination.

On the 28 February 2008, the State Party responded with supplementary information. This has been included in the report below.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The core of Buenos Aires city has a late 16th century Spanish colonial grid plan, overlaid in the 19th and beginning of the 20 centuries with buildings modelled on European examples but given a Latin American context.

The nominated property is a linear slice of the city parallel to the bank of the Plata River and touching it in two parts. It is nominated as a cultural landscape that is said to represent the greater city in terms of the way this has been shaped by its geography (the flat pampas, the river escarpment and the river itself) and its culture, particularly immigration from Europe at the end of the 19th century.

The nominated area covers 3 280 hectares.

The city of Buenos Aires lies on the southern shore of the wide estuary of the Plata River, which carries the waters of the Parana and Uruguay rivers into the Atlantic Ocean and drains around 20% of South America. The river forms the boundary between Argentina and Uruguay to the north. On the northern side of the estuary - the largest in the world - is the city of Montevideo. The rivers transport mud and silt that continuously modifies the coast, over time extending the land out into the estuary.

Buenos Aires is situated on the edge of the vast flat grassy treeless Pampas (plain) which extends inland over a large part of Argentina. This gave it the potential for seemingly endless growth towards the interior.

The shore of the Plata River was originally marked by a small escarpment which had a height of between 8 and 20 metres. The slope formed a natural defence and gave protection from flooding. The earliest Spanish settlement of Buenos Aires was on the top of this escarpment, a small town within a fortified wall. Over time the city spread towards the river and the escarpment has been almost entirely obscured by buildings.

The original layout of the colonial city was a completely regular gridiron plan with streets of uniform width. This area today forms the central part of the city. The main square – Plaza de Mayo – corresponded to one block and was situated close to the water. In 1663 it was enlarged to a rectangular shape.

The city began to change dramatically after it was opened up to immigrants after the end of Spanish rule in 1816. It grew hugely in prosperity towards the end of the 19th century, as railways facilitated trade, and the new science of refrigeration allowed it to become the supplier of meat and grain to Europe. Its new wealth turned it into a multicultural city that ranked itself alongside many in Europe. Architects, engineers and other technical specialists were attracted from Europe in large numbers and there was a deliberate policy of trying to re-build the city as a reflection of European models. In the last decades of the 19th century and the early 20th centuries, Buenos Aires was enhanced with wide avenues, such as the de Mayo Avenue in 1890, public parks and a wealth of public and private buildings inspired by a plethora of styles from the Italian neo-Renaissance, through French academicism, art nouveau, and art deco to rationalism. It also saw the construction of what were then South America's tallest buildings as well as the first subway network in the continent. A large port, Puerto Madero grew up along the river in front of the city and nearby the large Retiro railway station.

European style buildings were not just the prerogative of the wealthy classes. In contrast to many other cities in South America, a large middle class also espoused European style houses, many single storey with elaborate facades.

In the last quarter of the 20th century, in response to further immigration, the city's growth was revived, north, south, inland over the pampas, and upwards with many high-rise buildings dominating its skyline. Along the river a new port and airport were constructed. Buenos Aires is now one of the largest urban conglomerations in Latin America with 13 million inhabitants. In the last two decades land 'recovered' from the river has been used to form natural parks, at either end of the nominated site – one of which is still to be completed.

The city thus initially developed with its back to the River Plata, first as a small settlement on the escarpment and then when the city spread, it was cut off from the river by the 19th and 20th century port and railway buildings and later the airport. Only in the recent past has the city been reconnected to the water through the new reclaimed riverside parks. The escarpment remains in only a few places such as the Parque Lezama, some streets in the centre of the city, the Plaza San Martin and Belgrano.

The nominated area is a thin section of this city running roughly north-west to south-east and parallel to the river. At its southern end is the Matanza-Riachuelo River. Only part of the river banks is included. Excluded are areas such as the new railway station, city airport and main port.

The supplementary information provided by the State Party sets out how the districts selected to be part of the core zone are those related to the central area of the city, which responded to the coastline development and which today provide evidence of the city layout, its urban fabric and architectonic components. They are also areas where significant historic events occurred and are the centre of economic, administrative and cultural power.

In particular they are chosen to provide the best examples to represent the profound effect immigrants had on the city's architecture and urbanism, and also on its overall lifestyle. The districts cover high-income residential areas in the north, low-income areas around La Boca and the main banking areas in the commercial district.

The nomination describes ten zones or neighbourhoods, from south to north. What are not set out are any overarching elements that might unite these zones in natural or cultural terms, such as their relationship to the underlying geography of the river, the escarpment and the pampas, or their built form or layout.

The ten zones are:

- *La Boca*
- *Historical Centre: San Telmo*
- *Historical Centre: Sector of Plaza de Mayo-Congress "civic axis" and surrounding areas*
- *Puerto Madero and Costanera Sur*
- *Ecological Reserve*
- *Plaza San Martin Area*
- *Recoleta and Alvear Avenue*
- *Parks of Palermo*
- *Belgrano*
- *Coastal Parks*

There are no detailed maps accompanying the description of the zones or neighbourhoods, to show their precise extent or the names of the streets or the location of important buildings and features. Even though the city is nominated as a cultural landscape, descriptions are given in architectonic rather than landscape or spatial terms.

- *La Boca*, to the south of the original grid layout, is situated alongside the Riachuelo river, which functioned as Buenos Aires first port. The area was initially inhabited by a large number of Italian immigrants and developed around activities related to the port. A distinctive feature is the local building tradition of wooden structures covered by brightly painted corrugated iron
- *Historical Centre: San Telmo*: at the southern edge of the original grid, this was a residential area up to the 1870 housing some of the richest people in the city. An early type of building is the "casa chorizo", dwelling houses built on long narrow plots.
- *Historical Centre: Sector of Plaza de Mayo-Congress "civic axis" and surrounding areas*: This is the symbolic and commercial heart of Buenos Aires with many public buildings in a variety of styles from the end of the 19th and beginning of the 20th century. Interspersed between these are more recent high-rise buildings.
- *Puerto Madero and Costanera Sur* (only part of the port is included in the nominated area): Constructed in the Rio de la Plata by excavations and filling, this was the port from the end of the 19th century, with a series of four docks, and warehouse buildings now converted to leisure use. Along the original shoreline, the Costanera Sur is a promenade.

- *Ecological Reserve*: This is a large, artificial island in the Rio de la Plata, recently declared Wetland of International Importance. It came about spontaneously after 1984, when the idea to create a satellite city here was abandoned. According to the nomination it “poses the possibility of carrying out a new general assessment of the qualitative aspect of the area of social contact”.
- *Plaza San Martin Area*: A little north of the original grid layout, this plaza has an irregular layout due to the topography. It is an area of palaces from the late 19th century and many important buildings, among those Buenos Aires’ first skyscraper from 1935.
- *Recoleta and Alvear Avenue*: Recoleta is an old suburb where the convent of seclusion was established at the beginning of the 18th century. Today it is a cultural, recreational and tourist centre of the city. The neighbourhood includes a large cemetery dating from 1822 and 19th century villas.
- *Parks of Palermo*: This landscape of open spaces and recreational areas includes the 3 de Febrero park (1875), the largest in the city, the Zoo (1892), and the Botanical garden (1907). The neighbourhood Palermo Chico (mostly around 1920) is one of the most exclusive residential areas and has an irregular layout.
- *Belgrano*: was earlier an independent municipality, later absorbed into Buenos Aires. It has avenues, some large houses and a number of important museums. For a short period at the end of the 19th century, until Buenos Aires was definitely established as the nation’s capital, it was designated as an area for national institutions.
- *Coastal Parks*: At the northern end of the nominated area and bordering the river are several large, public parks which have been very recently constructed and are in part not yet completed. They border the modern university area.

As part of the description of the property, the nomination dossier includes a presentation of the cultural and intellectual life of Buenos Aires. It states that “Buenos Aires stands out among the capitals of the world and particularly the Hispanic ones for the development and the vitality of its cultural activity and production”. This includes the city being visited by prestigious thinkers and artists, five Argentine Nobel Prize winners, the literature and art scene, tango and music, cafes and bars, and myths.

The buffer zone covers 3 245 hectares and consists of a wide zone of the Rio de la Plata, including the modern port and the city airport on artificial land north of the original urban area, and towards the west an urban zone of varying width. Several stretches are very narrow, only one or two blocks wide. The definition of the zone is based on the neighbourhoods included in the Code of Urban Planning of the City of Buenos Aires. The buffer zone is said to have the same values as the proposed area but to a lesser degree.

History and development

The estuary of the Rio de la Plata was discovered by the Spanish in 1516 and in 1536 the first town of Buenos Aires was founded. This was short-lived and had been abandoned by 1541. It is believed to have been located in the San Telmo area but no remains survive.

In 1580 Buenos Aires was founded a second time by Juan de Garay about a kilometre north of the first settlement. The planning of the city was based on the Spanish King Felipe II’s ordinances for new settlements (*Ordenanzas de Población*) although not applied in a literal sense.

The population grew from 9 000 in 1700 to nearly 25 000 in 1778, a large part made up of slaves. The small fort of San Miguel was almost finished in 1725 and in 1768 a defensive wall was added to protect the coast. Towards 1755 the first dock on the coastline was constructed. From 1750 it was compulsory to build in brick and tiles. Inland to the west, the city grew beyond the original design in the second half of the 18th century.

In 1776 the Spanish Crown created the Buenos Aires Viceroyalty as an independent area from the Peruvian Viceroyalty and with this a period of dynamic change began. Sidewalks and cobbled streets started to be built and a system of municipal approval for new buildings was introduced. The city became denser and the adjacent neighbourhoods grew. Along the water the first “boulevard” or promenade was created.

After 1810 and the liberation from Spain followed a politically unstable period leading to civil wars between Buenos Aires and the other provinces of Argentina. The commercial character of the city centre grew stronger. The first of the wide streets were opened, resulting in avenues every four blocks, and the grid was extended, following the existing model. In 1821 the university was founded.

In 1853 the city and province of Buenos Aires were separated from the Argentine Confederation for a decade. The population continued to grow. In 1850 there were 81 400 inhabitants and by 1880 this had risen to 286 700. From the 1840s many Italian constructors and architects arrived and later on other nationalities, heralding a marked Europeanization in architecture, as well as industries, railways and trams, gas and running water, tall housing in the central areas and suburban sprawl. Some parks were created and many new public buildings erected.

In 1880 Buenos Aires became the Federal Capital of the Republic of Argentina. This marks the beginning of “modern Argentina” and the development of Buenos Aires into a cosmopolitan city with a strong European character. The economy, mainly based on the export of agriculture and livestock production expanded. There was supported by an enormous influx of European migrants – between 1857 and 1914, 3 300 000 people arrived – and almost half settled in Buenos Aires. People came from all over Europe. To begin with the Italians dominated but in the early 20th century the number of Spanish immigrants increased as did those from France.

A new port, Puerto Madero, was constructed from the 1880s alongside the River Plata with a row of four interconnected docks, based on British technology. Further north (in the buffer zone) the main Retiro railway station was built in 1863 and between 1911 and 1926 a second new port, the Puerto Nuevo.

In the urban planning, 19th century Paris was a main source of inspiration. In the 1880s, the construction of the Avenida de Mayo, a wide avenue as a monumental central axis to the west from Plaza de Mayo, was begun. With its wide sidewalks, banana trees and homogenous lines of buildings to a maximum height of twenty metres it provided the setting for a new urban life. New squares, a number of parks and trees along the streets were added. The majority of public buildings date from this period, such as the House of Government, the Congress and ministries, the City Hall, the University and a range of cultural buildings, built in a variety of architectural styles.

There was a discussion on hygiene, traffic and aesthetics and rules were set, defining the width of the streets and the heights of the buildings. A “Boulevard plan” was produced after the turn of the century and in 1912 the construction of the Diagonal Norte street was begun, taking thirty years to complete. The Diagonal Sur, fifteen years later, is still unfinished while the 120 meter wide 9 de Julio Avenue, running from north to south in the western part of the original grid layout, took almost half a century to build.

Economic expansion came to a halt due to the First World War and then the depression of the 1930s. In the 1940s growth meant mainly increased density and after that suburban expansion. In 1935 the first skyscraper was built. New ideas on urban planning developed and so too did criticism of the destruction of the heritage and landscape of Buenos Aires. After 1947 and until today the urban landscape has gone through profound changes, with a large number of high-rise buildings and a complete transformation of the skyline.

Buenos Aires values

The nominated values relate to the spatial and built patterns of the districts in the core zone and their vibrant lifestyle.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

According to the State Party, defining the property as a cultural landscape means that integrity and authenticity are not related to the natural elements, nor the man-made elements, but to their relationship. The nomination states that physical changes are part of a constant evolution and that authenticity is linked to Buenos Aires’ dynamic nature. “Given the dynamic nature of urban cultural landscapes, the process of guaranteeing and determining authenticity and integrity should be kept under constant review to ensure its evolution”.

Integrity

In terms of integrity, ICOMOS considers that this relates to the completeness and coherence of the cultural landscape – in terms of the interaction between people and their environment. For Buenos Aires, ICOMOS considers that the coherence of the nominated slice of the city is not demonstrated – that is how it hangs together as a discrete socio-economic-cultural unit.

In the dossier there is only a very general account of integrity and no discussion of what wholeness and intactness means in the case of the nominated part of Buenos Aires or what the necessary elements are to express outstanding universal value. Instead there is an emphasis on urban heterogeneity and diverse cultural strata.

The boundaries are not justified in terms of the way they relate to the forces that have shaped this part of the city, neither are they related to any distinctiveness in the spatial and built patterns within the nominated area that may not be present in other parts of the city. The proposed area is said to be representative of the city of Buenos Aires – and it is said that the elements of the property make up a system where all the values declared are represented and where it is not possible to remove one part without affecting the whole. However these generalities are not translated into specifics: how a visitor would perceive the difference between this part of the city, taken as a whole, and other areas immediately outside the nominated area is not spelt out.

Authenticity

ICOMOS considers that the authenticity of evolving cultural landscapes is related to the distinctive processes of interaction between people and their environment, over time and also to the distinctive physical expressions of that relationship.

The difficulty is that the nomination does not identify precisely what are the distinctive processes of interaction, or their physical impact, that make Buenos Aires of exceptional value. The authenticity is only accounted for in very general terms.

In terms of processes, it is stated that ‘dynamism’ and continual change are what makes the city distinctive. ICOMOS considers that these attributes can be identified in many other cities and are also very general forces: what makes cultural landscape distinctive is the distinctiveness of the socio-economic forces that drive change. These are not discussed for Buenos Aires other than in general terms of immigration and economic prosperity. If an evolving cultural landscape is to keep its distinctiveness, there needs to be an understanding of the parameters of change, in order that specific attributes – whether forces or the results of those forces – are sustained.

In terms of the fabric resulting from the interaction between people and their environment, the normal attributes such as form and design, materials and substance, use and function, location and setting are not discussed in detail. The authenticity of heritage elements is seen in the context of local or regional memory and

functional relationships. According to the dossier, general aspects of the ‘original’ urban design have been kept, as regards morphology, street’s hierarchy and green spaces, as well as later additions. However between the elements that have survived are many hectares of highly heterogeneous urban fabric which do not demonstrate particular distinctiveness.

The authenticity of architectural design is linked to the concept of an “alive city” and continuing change is stressed. However the limits of this change are not suggested for the future nor is evidence presented of detailed changes over the past say fifty years other than to say that there are many significant losses and a long history of damage but that large number of individual buildings are left. Nowhere is it suggested how the buildings reflect in a distinctive or positive way the changes impacting on the city.

In the supplementary information provided by the State Party a slightly different approach is set out for authenticity. Here it is stated that as the City of Buenos Aires protects the nominated areas because they contain architectural values that contribute to the urban fabric of the city, they represent specific periods in the history of the city, and they preserve most of the architectural components that made them eligible for special protection, this assures their authenticity.

However many of the city’s landmarks and iconic buildings have been and still are being altered or destroyed. For instance, the iconic buildings of the Mercado de Abasto and the Banco de Londres have been substantially altered, and new buildings break the old rules of heights and sitting. High-rise buildings outside the nominated area are visible (and more of these are anticipated). The overall structure and character is perceived as ‘disconnected’ which in the absence of distinctive processes to justify this change would seem to impact adversely on authenticity.

If the authenticity is related to the way the city has been shaped by its physical geography – the pampas, the river and the escarpment – then the distinctive way these shape the nominated area in particular and continue to shape the development of the city is not spelt out – other than to note the development of three ports: the original, natural port in the Riachuelo river which is still partially active; the 19th century Puerto Madero (partly in the Buffer zone) which is no longer in use but has been renewed for commercial uses, offices and dwellings; and the modern port Puerto Nuevo (in the buffer zone) with numerous high-rise buildings. Many cities have a sequence of ports along rivers: how the development of Buenos Aires’ ports is particularly noteworthy or distinctive is not analysed.

There is a suggestion that the nominated area is related to the many thousands of immigrants passing through. However ICOMOS notes that neither the Puerto Nuevo (new port) nor the railway next to it is included in the nominated area, which means that a large part of the transportation system and the basis for the port and development of Buenos Aires are left out.

ICOMOS also notes that the city in fact has lost contact with the Rio de la Plata. The historic city and town-

planned areas are mostly cut off from the river by later developments on reclaimed land. The way the nominated area has been provided with some direct contact to the river is by including the Ecological Reserve to the south, which has come about spontaneously in the last couple of decades, and a series of very recent, partially incomplete, parks to the north.

ICOMOS considers that the information provided does not make it possible to assess the integrity and authenticity in a satisfactory way.

ICOMOS does not consider that the integrity and authenticity of the nominated area as a cultural landscape has been demonstrated.

Comparative analysis

It is stated in the comparative analysis that Buenos Aires differs from other cities in South America in having a Spanish colonial grid plan overlain in the 19th and beginning of the 20th centuries with buildings modelled on European examples but given a Latin American context, thus creating a unique character and entity.

Within South America the only city it is compared with is Rio de Janeiro. It is noted that the two cities have completely contrasting physical conditions: Rio with its forested hills and Buenos Aires with endless flat plains. It is also suggested that in spite of similarities with the way that their expansion was driven by a huge influx of immigrants, and with aspects of their physical layout, such as avenues, ports and sewage systems, the differences between the two cities reflect differing social systems – although these are not identified.

No comparisons are made with the numerous other port cities in South America such as Montevideo, Guayaquil and Veracruz, and within Argentina (although not on the same scale) Rosario, Cordoba or Mendoza all of which have overall similarities in terms of no pre-Hispanic remains, colonial or checkerboard layout, colonial religious buildings, important buildings from the first half of the 20th century and most of the urban buildings dating from the second half of the 20th century.

As part of the justification of its outstanding universal value it is stated that the European image is unique among Latin American cities and Buenos Aires has served as a cultural reference for cities in the interior of the country and in Latin America. This is not justified in the comparative analysis.

The idea of a port city between the Plata River and the green pampas grasslands, with growth triggered by mass immigration and exports of agricultural produce, and where the built fabric in terms of style looks back towards the continent the immigrants left behind, is not unique in Latin America in terms of the overall landscape submitted in the nomination. Montevideo for instance shares many of these traits.

Outside South America, the analysis compares Buenos Aires to Paris, the Banks of the Seine as being similarly sited on the edge of a river, and to Budapest as there are similarities between De Mayo Avenue, and Andrássy

Avenue in Budapest, and both reflect ‘outstanding’ 19th century architecture.

Shanghai is mentioned as an ‘Asian-European’ enclave, with a layout that plays a strong social and cultural role, and Sydney as the equivalent for Oceania, both with outstanding landscape values and a modern architecture that are said to be comparable to Buenos Aires.

Of major 19th and 20th century ports, Oporto, Riga and Liverpool are mentioned. It is stated that Liverpool was the main European emigration port and Buenos Aires the main point of arrival for immigrants.

As a representative of a new city of the 20th century the nomination places Buenos Aires in the same category as Tel Aviv, saying it is “considered the greatest urban concentration of an early international architectural style”.

The weaknesses of the comparative analysis stems from the difficulty in setting out precisely how Buenos Aires demonstrates outstanding universal value as a cultural landscape. Buenos Aires is very similar to many cities both in South America and elsewhere that have spanned various centuries, been shaped or constrained by their topography, have had many diverse cultural inputs, resulting in a heterogeneous urban conglomerate, have been shaped at various stages by rapid growth and are still evolving dynamic places.

How Buenos Aires differs from these other cities is not demonstrated in terms that would justify its outstanding universal value.

Undoubtedly Buenos Aires has some outstanding individual architectural monuments and a particularly vibrant cultural life, in literature, music, etc. but these do not together combine to produce a distinctive cultural landscape.

ICOMOS considers that the comparative analysis is not sufficient to demonstrate the Outstanding Universal Value of the nominated property and does not justify consideration of this property for inscription on the World Heritage List as a cultural landscape.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural and natural property for the following reasons:

- The intersection of the Rio de la Plata and the Pampas plains reflects the natural elements as conditioning factors for the city. They have defined the location, the port related activity, and the economic and physical development, and have also had a social impact.
- Buenos Aires reflects the ability to integrate the cultural diversity of various ethnic groups resulting in universally recognized music, literature, and cultural activities.
- The features that reflect the ongoing evolution of the city – in layout, urban organization, and architectural development are similar to the great

European capitals and make Buenos Aires outstanding.

- In the context of Latin American cities of the 19th century, and the formative period of Latin American nationalities, Buenos Aires possesses outstanding values.
- The European image is unique among Latin American cities and Buenos Aires has served as a cultural reference for cities in the interior of the country and in Latin America.
- Buenos Aires is witness to a universal process of the 19th century, the mass movement of population.
- Buenos Aires is the best example of the development of an American city between the 18th and 20th centuries, as shown by its architecture and town planning.
- The diversity of the cosmopolitan city of Buenos Aires is unique.

ICOMOS considers that similar values could be attributed to many cities around the world. Many cities are ports and are situated where land meets water, the topography always affects the way a city grows, most cities have absorbed migrants from elsewhere, and in Latin America many cities have buildings that espouse European models.

The particular distinctiveness of Buenos Aires in terms of the processes that shaped its growth or the city landscape that evolved has not been shown to be outstanding.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii), (iv), and (vi).

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that Buenos Aires is a prime example of an important exchange of human values from the last decades of the 19th and early 20th centuries on the South American continent, on developments in architecture and the urban landscape based on European models. This way Buenos Aires became a model of a “modern” city for the continent.

ICOMOS considers that although Buenos Aires exhibits an interchange of human values between many parts of Europe and Latin America during the end of the 19th century and early 20th century on developments in architecture, town-planning, and technology, that interchange cannot be said to be outstanding when compared to the way many cities developed during the same period.

ICOMOS considers that this criterion has not been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that the property is an outstanding example of technology transfer, mainly from Europe, and continuing innovation in design and materials, which is reflected for instance in iron and reinforced structures, the first Latin American subway, the sewage network and the power infrastructure.

ICOMOS considers that the individual constructions in iron and later reinforced concrete and the underground railway and technical infrastructure cannot be regarded as outstanding in comparison with what existing in other cities in Europe and America.

ICOMOS considers that this criterion has not been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

This criterion is justified by the State Party on the grounds of the vitality of cultural life, cultural diversity, an open-minded perspective reflected particularly in bars, coffee shops, corners and clubs, literary sites or “sites of urban memories”, as well as the use of public places, the urban scene and individual examples of architecture.

ICOMOS considers that although Buenos Aires is undoubtedly a dynamic city in terms of its urban life, and is one of the main urban ‘melting pots’ of the world, reflecting a particular combination of culture in terms of music, dance, food etc, these values have not been justified as exceptional and moreover are not reflected in the tangible aspects of the city in a way that has a profound impact on its planning and built assets.

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the criteria and the Outstanding Universal Value have not been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Administrative organization of the preservation

The State Party acknowledges problems resulting from fragmentation in different government sectors, and the diversity of responsibilities in the huge area covered by the nominated site, some 6,500 hectares.

Development pressures

There are no figures indicating the number of new buildings and major changes annually and what can be expected for the future. It is however clear that the changes are extensive and that there appears to be no intention to limit significantly the amount of change, as

change is seen as an indicator of the dynamism of the city.

The difficulty is that unless change is managed, there is no guarantee that the hugely important late 19th and early 20th century buildings that reflect European models, and which are highlighted as giving the city part if it character, will be protected. As has been indicated above, two of the city’s icons have been much altered, and Buenos Aires newspapers indicate just how much concern there is over demolition of buildings that residents value. Much has already been demolished, or significantly altered such as the Bunge & Born Silo (one of the most important grain silos in the world), the Galerías Pacifico, the Sociedad Rural show grounds, the Zoo, the Mercado de Abasto, the Palacio de Correos and several parks, squares and walks.

Furthermore a number of disturbing new projects have been approved in recent years and high rise buildings remain a threat.

A particular pressure point for change is acknowledged as being the airport-port-railway area in the central part of the buffer zone towards the Plata River.

It is pointed out that an Environmental Impact Study must be submitted and that Public Hearings shall be held for major projects. The environment is however conceived in a traditional view, not counting cultural heritage or landscape value. Residential buildings (including high-rise towers) are also exempted.

Furthermore there is a pressure for occupying, privatizing and building on green areas and on the management of these areas. In the Ecological Reserve there is a shantytown and many unwanted activities, such as arson, although large real estate projects have been stopped.

As measures to prevent this, a management plan and “intentions” of the City Government are mentioned but these are not developed.

Visitor/tourism pressure

As regards tourism it is stated that the number of visitors are very far from capacity limits. The nominated area includes 200 hotels and 70 museums.

However the negative impact of tourism is being felt in the La Boca area where buildings are being improved for tourists and low-cost housing is becoming scarce, leading to a dangerous decline in the local population. A similar process is affecting Villa 31, a shanty town, near the Retiro station.

Training

There are a number of expert training courses and masters available in Buenos Aires on heritage protection. However the dossier acknowledges that much more is needed to counter the ‘unlimited progress’ ethos that has prevailed in the city in recent decades. It also acknowledges that professionals will not tend to follow heritage preservation criteria unless there is explicit regulation – which at the moment is not sufficiently strong.

Environmental pressure

High pollution levels are recorded in the Plata River and all waterways in the metropolitan area, especially from heavy metals and sewage. Soil contamination caused by urban solid waste has apparently worsened in recent decades.

There is also mentioning of the “visual pollution” in large outdoor boards for advertising, buildings often being covered with posters, and graffiti. Vandalism and theft is also identified as significant problems.

The formation of committees and various “steps forward” to solve these problems are indicated in the dossier.

Impact of climate change

The impact of climate change and measures to meet this is not discussed. The only reference to global climate change is in relation to water-table elevation and it is said that “strategies to increase evaporation in low areas will become increasingly important in the future”.

Risk preparedness

Under the heading of natural disasters and risk preparedness, the nomination mentions flooding, heavy rains and water-table elevation. Coastline protection is being instigated to address this threat.

Fires have frequently occurred in the Ecological reserve and to prevent this, an observation tower has been built and fire-fighting equipment acquired.

ICOMOS considers that the main threats to the property are very high development pressure and the lack of a concerted approach to counter this pressure.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The boundaries of the nominated property are mainly justified on the grounds that this section of the city represents the whole city in the way its growth has responded to its geographical underpinning, reflects the impacts of mass immigration in its iconic buildings of the late 19th and 20th century which draw on European styles of architecture, and contains the best examples of buildings and urban layout.

Although the nominated property allows understanding of part of the relationship of the city to the river, it excludes part of the Puerto Madero and the main port, Puerto Nuevo, and the Once railway station and thus much of the river bank. Although the Costanera (Riverfront Drive) is included in the nominated area, this is in fact behind the port area and includes very recent planning and building such as Parque de los Niños, Mirador del Este, Parque de la Memoria and Reserva Universitaria.

It also does not bring in the relationship of the city to its hinterland – the pampas.

Much is made in the text of the importance of the river escarpment upon which the original city was built, but as has been pointed out above this is now mostly no longer visible, as it was mainly flattened as the city developed towards the river as the coast moved outwards over reclaimed land. The escarpment is unrelated to the way the boundaries have been drawn.

Although the nominated area undoubtedly contains a large number of the city’s important buildings, these are interspersed with large areas that do not have heritage assets and have thus become isolated and fragmented.

The buffer zone is in some parts along the western side of the nominated property very narrow, only one block wide. A significant part of the buffer zone on the eastern side is in the river.

The boundaries are based on modern administrative boundaries rather than on topography, or on historical development.

ICOMOS considers that the boundaries of the core and buffer zone of the nominated property do not reflect a coherent cultural landscape that reflects the overall city.

Ownership

Within the very large nominated area, there are numerous properties owned by the National Government, and the City of Buenos Aires, including many of the parks. There is also a vast extension of tax lands, owned both by the Nation and by the City. Large numbers of embassies are located within the boundaries and there are many institutional buildings for cultural, artistic, social, sporting or religious purposes. Private ownership includes a mixture of residential, commercial, financial and business uses. The dossier does not give details of the multiplicity of owners in the nominated area.

Protection

Legal Protection

The nomination dossier contains almost eighty pages on the very complicated and complex system of protective designations at national and local level.

The dossier cites the Framework Law on Cultural Heritage, passed by the City of Buenos Aires in 2004 and enforced in 2005, as an important step forward since it should be seen as comprehensive protective measure. No details are however given of this law.

National protection is afforded to certain specific buildings, parks, archaeological sites, and historical protection areas, listed on the national register of Historical and Historic-Artistic Properties overseen by the National Commission of Museums, Monuments and Historical sites.

Protection is also given to various cultural activities such as theatre heritage, and the tango. The Ecological Reserve is also protected as a RAMSAR site. A total of

50 properties are protected within the nominated area and its buffer zone.

Local legislation of the City of Buenos Aires also allows the designation of historical monuments, areas and sites. Buildings may be protected at different levels – wholly, partly (e.g. exterior), or generically where building contribute to an overall pattern. The city also affords protection to certain categories of buildings such as coffee shops, pubs, billiard halls and cafes related to their age, architectural design or cultural relevance and cinemas, public works of art, artistic ornamentation of public buildings, trees, and immaterial cultural heritage such as the tango.

Parts of the nominated area fall within 17 districts that have protection as Special Architecture Districts which have a recognized identity due to their particular physical features and are subject to a special order to preserve those features or Historical Protection Area Districts (APHs). Within the APHs there are general rules on tissue and building types for empty lots and for buildings not subject to special protection. 40 APHs have been designated or are being considered for the whole city. These do however take a long time to process and meanwhile developers can take advantage of the slow process.

In its supplementary information the State Party stated that in November 2007, the City Legislature approved Law No 2.548, 'Special Promotion of Heritage Protection'. The law provides for the suspension for one year of the demolition or modification of all buildings built before December 31st 1941 in the nominated area, in order to conduct an inventory of the buildings that need protection.

The City develops the planning and management of the urban environment. The main instrument is the Urban Environmental Plan – which is still awaiting official approval. This defines concepts not details. The historical core of the city has a plan that places emphasis on reinforcing the role of housing, social integration, and sustainable economic tourism and cultural activities. This relates to the Historical Centre zone of the nominated area.

There are a great number of bodies involved in the preservation of the cultural heritage such as:

- The Commission for Preserving the Cultural Historical Heritage of the City of Buenos Aires, a permanent advisor entity.
- The Technical Unit of Comprehensive Coordination of Catalogues, Records and Inventories, created to gather and coordinate information.
- The Heritage Affairs Advisor Council.
- Council of the Environmental Urban Plan, an entity in charge of the formulation and updating of the Environmental Urban Plan.
- The Undersecretariat of Environmental Management and Policy of the Environment Ministry of the Government of the City, which has to ensure

conservation, protection and suitable management of the Ecological Reserve. For this there is also a Management Council.

- The Commission for Protection and Promotion of outstanding coffee shops, pubs, billiard halls, and cafes of the City.
- The Commission for the Assessment of Works of Art in the Public Area.
- The Council of Strategic Planning, an entity of the Government of the City with the purpose of serving as an instrument of citizen participation.

In the supplementary information provided in January 2008, the State Party confirmed that in January 2007 a Cultural Landscape of Buenos Aires Site Committee had been established which includes the participation of the Chief of Government and the Ministers of Culture, Urban Development, Environment and Public Areas. This new Committee will help implement actions for all the districts in the nominated area.

Traditional Protection

This is not discussed in the nomination.

Effectiveness of protection measures

Traditionally the administrative organization for heritage protection has been fragmented in different government sectors, natural heritage protection separated from cultural heritage, etc., with different rules and enforcement agencies and the levels of national, provincial, municipal and Buenos Aires City government. There is also a multiplicity of agencies dealing with cultural heritage.

Currently there is much evidence that overall the protective measures are not in total having sufficient effect to protect some of the major landmarks of the city from real estate interests, or to ensure that development respects the characteristics of the city – its streetscapes and open spaces. There appears to be a need for more recognised expertise on conservation for all interventions within the proposed area.

The nomination of the cultural landscape is seen as a driver for a more integrated approach which will give strength to the preservation and sustainable development of the city through the reinforcement of the many existing legislations, which have to be submitted to multiple authorities. The creation of a Site Committee to coordinates different stakeholders, plans and regulations in the proposed area is a step in this direction. There is certainly a need for coordination of the many different agencies and regulations involved over the same territory. It is also envisaged that *Communas* soon to be organised at neighbourhood level will provide a more permanent framework for involvement at local level.

ICOMOS considers that the legal protection in place is extensive and complex but does not currently seem to be adequately coordinated to meet the needs of protecting the characteristics of the city's landscape in the nominated area.

Conservation

Inventories, recording, research

National records include:

- List of Historical Monuments of the country, National Commission of Museums, Monuments and Historical Sites.
- National Registry of Historical and Historical Artistic Properties, National Commission of Museums, monuments and Historical Sites.
- Official records of archaeological and paleontological sites.
- Official records of collections or archaeological objects or paleontological traces.
- National Record of Sites, Collections and Archaeological Objects, the National Institute of Anthropology and Latin American Thought.
- National Record of Offenders and Re-offenders, the National Institute of Anthropology and Latin American Thought.
- National Registry of Cultural Properties, National Secretariat of Culture.

There are a number of inventories or records of Property mentioned within the Government of the City of Buenos Aires.

- The Heritage General Bureau has a data base with more than 5.000 inventory files of heritage buildings and a heritage website with more than 30 hours surfing.
- The Ministry of Culture of the Government of the City has just introduced the digital documentation system "Acceder". This is meant to become a gateway to culture, providing heritage information to everybody and to preserve cultural heritage in digital format. A City Register of Cultural Property is being put in place.
- The Ministry of Planning and Public Works is in charge of the Record of Catalogued Property of the City of Buenos Aires according to the Urban Planning Code (local legislation), based on their heritage valuation, in the whole area of the City, whether they are Historical Protection Areas or not.

Present state of conservation

The nominated area is very large and although the dossier is detailed, inevitably it is impossible to cover in detail the conservation of all the built fabric. For such a large area generalisations are difficult.

The average condition of the built heritage in the area shows a commitment from the cultural authorities of the city and a growing public awareness about its values. Threats from proposed disruptive interventions frequently prompt a reaction among local residents. On the other

hand, real estate interests, street demonstrations, institutional fragmentation, unemployment, vendors and graffiti exert very strong pressure on the built heritage and streetscape and thus overall on the conservation of the cultural landscape. ICOMOS considers that whereas the conservation of individual buildings maybe adequate, the conservation of the urban fabric taken as a whole in terms of the way change is managed and building 'recycled' is more problematic.

Active Conservation measures

The National Bureau of Architecture (Ministry of Economy) has a conservation and maintenance programme for National Historical Monuments and of conservation and/or re-utilization conducted by the superintendence of the different areas on buildings owned by the Government of the City of Buenos Aires.

Starting in 2000, the city government has developed conservation and preservation management strategies for specific areas such as the Teatro Colón Master Plan, the Teatro San Martín Master Plan, the Management Plan for the Historical Centre, the Management Plan for the Ecological Reserve, and the River and Riverside Plan.

Outside these specific plans, conservation of the built fabric is in the hands of owners, constrained and encouraged by the protective arrangements outlined above.

ICOMOS considers that overall the arrangements in place for conservation are aimed at individual structures rather than the fabric of the landscape.

Management

Management structures and processes, including traditional management processes

There are no specific overall structures for managing this extremely large area of the city with its half a million inhabitants in the combined core and buffer zones.

Nevertheless the nomination process has been used as a way of engaging the local population over four years with a large interdisciplinary team involving people from government agencies and associations and individual experts. A Site Committee has recently been established to coordinate activities across the nominated area.

Policy framework: management plans and arrangements, including visitor management and presentation

It is difficult to see how a management plan or process could be established to encompass the multiplicities of responsibilities and actions across the many agencies, unless the characteristics of the cultural landscape are better defined. Managing change in a way that sustains the values of a cultural landscape relies on a clear understanding of those values in terms of processes as well as the resulting physical attributes. As has been highlighted earlier, dynamism and diversity are postulated as being part of those characteristics without clearly defining what this means in terms of the built fabric and landscape patterns.

Clearly prime responsibility for managing the area lies with the City of Buenos Aires who are developing an overall Urban Plan and who put in place thematic strategies and planning frameworks – as with any large city. Their responsibilities are however far wider than cultural.

If the cultural landscape of this part of Buenos Aires is to be sustained, there is a need to formulate the characteristics of the built landscape that should be sustained, as well as the processes that shape them. This would not preclude change and development but would identify those buildings and landscape patterns that underpin the city and which should be preserved, as well as the characteristics of building traditions and materials that are seen as defining certain areas and need to be sustained in more dynamic way, and the relationship between the built form and intangible values.

ICOMOS is however concerned that this would present an almost impossible task, given the scale of the area, the multiple drivers for change and the commitment that such an approach would demand.

Involvement of the local communities

The city authorities have worked together with NGOs, neighbourhoods, residents' associations, schools, universities, museums, private owners and other governmental agencies, both at a national and a city level, in creating a public commitment for cultural heritage.

Resources, including staffing levels, expertise and training

The number of staff working with the heritage and what sort of expertise they hold is not specified.

Funding for cultural heritage is basically allocated from the City Government's annual budget. In 2005, Buenos Aires cultural heritage received 217.4 million pesos, plus an additional 200.6 millions. There are plans to give more help to owners of valuable buildings through soft loans, tax exemptions, grants and subsidies. Free technical advice is already provided. Well kept properties can receive an award.

ICOMOS considers that coordinated approaches to managing change in the extremely large nominated area are difficult to envisage in terms of it being seen as a cultural landscape. Such an approach would present an almost impossible feat of coordination and planning.

6. MONITORING

No indicators are currently in place but it is proposed that the Site Committee work to establish a range of indicators on the way the property is managed rather than the state of conservation. Twenty-one indicators are suggested to cover legal protection, material conservation, the area of protected heritage, staff assigned to property management, financial resources assigned to property management, and the quality of the urban environment.

ICOMOS considers that range of indicators suggested would be helpful.

7. CONCLUSIONS

It is suggested in the dossier that nominating Buenos Aires as a cultural landscape allows a new way of considering dynamic cities, where change is on-going and extensive and reflects the dynamism of communities.

ICOMOS considers that there is a contradiction in this approach. First of all the term cultural landscape as applied to the processes of interaction between people and their environment applies to almost everywhere in the world that is not a purely natural area. Urban areas and cities are certainly cultural landscapes just as much as rural areas.

However very few cultural landscapes, whether rural or urban, demonstrate exceptional values that justify their consideration as World Heritage sites.

World Heritage cultural landscapes are those properties where the processes of interaction and the results of that interaction are particularly distinctive, or persistent, and where that process can be sustained. They are also places that have coherence in terms of encompassing sufficient of the canvas within which the landscape evolved.

If a city, or part of a city, is to be nominated as a cultural landscape, there would need to be a way of identifying the particular forces that created the landscape and then understanding how they might be sustained, together with the results of those interactions. Such sites would need to display a coherence related to the way they evolved and continue to evolve.

Although Buenos Aires – or part of Buenos Aires – has been nominated as cultural landscape, the description in the dossier tends to concentrate on the underlying environment and the symptoms – the built environment – rather than the processes of creation that are characteristic of the city. Mention is made of the environment in which the city developed – the pampas, the escarpment and the river – and the suggestion is made that these elements fundamentally shaped the city. That is undoubtedly true – but it is also true for many other cities which developed within the constraints of their physical geography but in different ways. In the nominated area these features are not especially visible (the river only touches part of the site, the escarpment has is now almost invisible and the pampas far away to the west of the city) and do not still constrain growth.

What has not been established is how the processes that shaped Buenos Aires as a city and the landscape that resulted from those processes are exceptional, or how the nominated area reflects these. Immigration is considered to be a powerful force – but the parts of the city most connected to inward migration such as the ports are mainly excluded from the nomination. There is no indication that the nominated area has a coherence that could allow it to have integrity as a site.

The dossier highlights the dynamism and diversity of the city as key characteristics that should be sustained but does not relate these specifically to tangible aspects of landscape or the built environment. This raises difficult issues for authenticity. ICOMOS considers that to manage such a large area as a dynamic cultural landscape would need more specific identification of its attributes but secondly would be an almost impossible task to achieve, given the complexity of the administration and the multiple drivers for change.

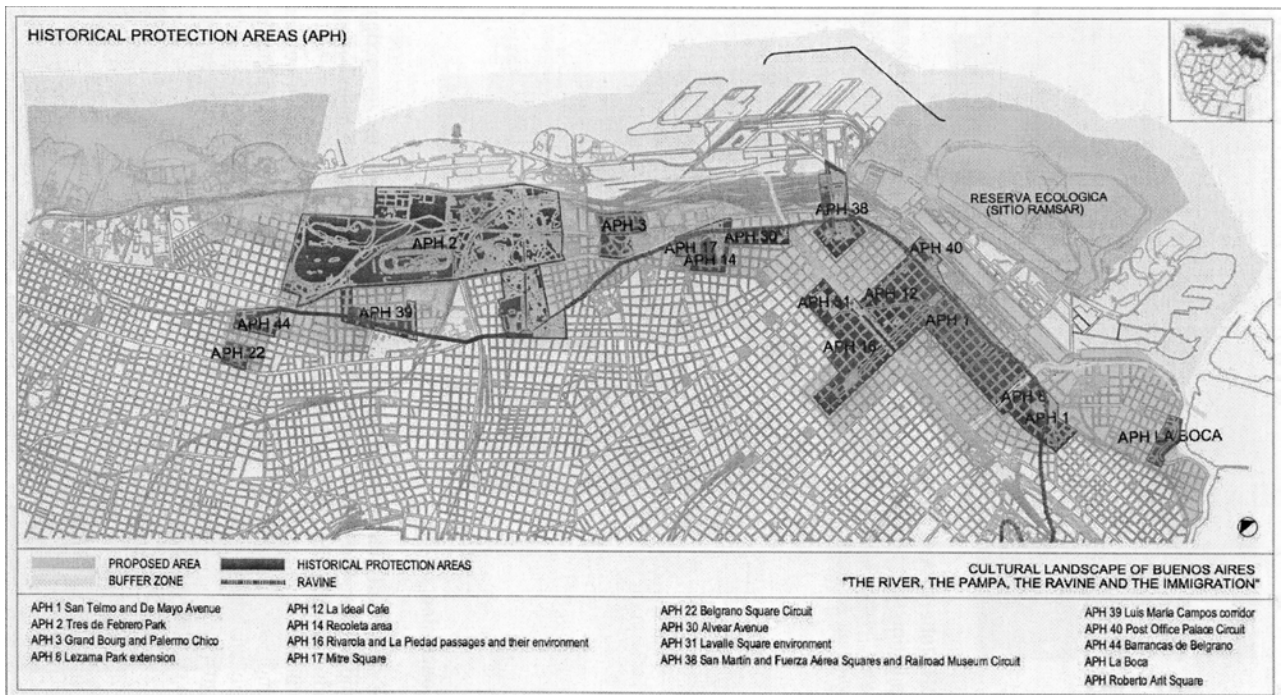
It is proposed that Buenos Aires is unique in the way that its chequerboard layout from the early colonial city has been overlain with late 19th century and early 20th century European style buildings, many of which are distinguished.

ICOMOS does not consider that a case has been made for its uniqueness – as many other cities share similar characteristics. Nevertheless, ICOMOS does consider that some of the many significant late 19th and early 20th century buildings of Buenos Aires as a group might be considered as an ensemble that had a pronounced effect on urban development in Latin America.

ICOMOS therefore suggests that consideration might be given to identifying a smaller area of the city that could encapsulate the characteristics of Buenos Aires which influenced town planning across Latin America. This would constitute a new nomination as a cultural property for an historic town. In so doing, ICOMOS does not consider that this would mean preservation rather than sustaining the dynamism of urban life, but that the scale of the area would allow for the possibility of managing change based on a clear understanding of its attributes.

Recommendations with respect to inscription

ICOMOS recommends that Cultural Landscape of Buenos Aires, Argentina, should ***not be inscribed*** on the World Heritage List.



Map showing the revised boundaries of the nominated property



Aerial View of Buenos Aires



Sector of the Plaza de Mayo



Aerial view, La Boca



Plaza San Martín Area



Aerial view of the district of Belgrano and Museum of Spanish Art “Enrique Larreta”



Puerto Madero, North Dock

São Francisco Square in São Cristóvão (Brazil)

No 1272

*Official name as proposed
by the State Party:*

The São Francisco Square in
São Cristóvão Town

Location:

São Cristóvão
State of Sergipe

Brief description:

São Francisco Square, in the town of São Cristóvão, is a quadrilateral open space surrounded by substantial early buildings such as São Francisco Church and convent, the Church and Santa Casa de Misericórdia, the Provincial Palace and the associated houses of different historical periods surrounding the Square. This monumental ensemble, together with the surrounding 18th and 19th century houses, creates an urban landscape which reflects the history of the town since its origin. The Franciscan complex is an example of the typical architecture of the religious order developed in north-eastern Brazil.

Category of property:

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

1. BASIC DATA

Included in the Tentative List: 6 September 1996
(as Franciscan Convents of Northeast Brazil)

*International Assistance from the World Heritage Fund for
preparing the Nomination:* None

*Date received by the
World Heritage Centre:* 21 June 2006

Background: It is a new nomination.

Consultations: ICOMOS consulted its International Scientific Committee on Historic Towns and Villages.

Literature consulted (selection):

Bazin G., *L'Architecture religieuse Baroque au Brésil*, Paris, 1956.

De Solano F. (Coordinator), *Estudios sobre la ciudad iberoamericana*, Madrid, 1983.

Gutiérrez R., *Arquitectura y Urbanismo en Iberoamérica*, Madrid, 1983.

Kubler G. and Soria M., *Art and architecture in Spain, Portugal and their American dominions*, Baltimore, 1959.

Technical Evaluation Mission: 18-25 August 2007

Additional information requested and received from the State Party: ICOMOS has sent a letter to the State Party on 18 January 2008 on the following issues:

- Further justification on the choice of São Francisco Square as emblematic of an historical centre, and further explanation of the reasons which distinguish this square from other ensembles in Brazilian and Latin American historic cities;

- Further demonstration of the specificities of the Franciscan Convent in comparison with other Franciscan complexes in North-Eastern Brazil and the wider Region;

- The time frame for the approval and implementation of the Urban Planning Code for São Cristóvão.

On 22 February 2008 ICOMOS received additional information provided by the State Party on the requested issues. The specific information is discussed in the respective sections.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The town of São Cristóvão is located 21 km from Aracajú, the capital city of the State of Sergipe. The town is located on the top of a hill next to the Paramopama River. The layout of the town responds to the topography of the site. The upper town allows surveillance and protection and is where the headquarters of the civil and religious powers are established; and the lower town houses the harbour, the factories and the low income population.

São Francisco Square is the main open space of the town; it is a quadrilateral open space surrounded by substantial monumental buildings such as São Francisco Church and convent, the Church and Santa Casa de Misericórdia and the Provincial Palace. The architectural ensemble is completed by houses of the 18th and 19th centuries surrounding the Square. São Francisco Square is the most important place in the town. The property constitutes part of the São Cristóvão historic centre, and demonstrates cultural processes throughout the history of the town and of north-eastern Brazil.

The Franciscan Convent ensemble defines its northern side of the Square, while the Church and Santa Casa de Misericórdia form the eastern perimeter. The two-storey building of the former Provincial Palace (now the State Historic Museum) defines the southern boundary of the Square, and a group of houses constitutes the fourth side, to the west.

The major buildings of the Square date to different periods. The Franciscan buildings comprise one of the main ensembles built by the Franciscan Order and associated priesthoods in the Portuguese Colony of Brazil. The Church and Santa Casa de Misericórdia date to the founding of the town. The present church dates to the 18th century and presents a simple façade with baroque

ornamentation. The former Provincial Palace was inaugurated in 1826, after the independence of Brazil. The two-storey building of the Provincial Assembly completes one of the corners of the Square.

The elements that make up the Franciscan Convent are organised on different levels. The church with the narthex is projected forward in relation to the convent, while the *Ordem Terceira* church constitutes the most recessed built element. This plan sequence contributes to the aesthetic appeal of São Francisco Square. A cross stands in the centre of the Square, its design characteristic of the Franciscan Order.

The nominated property and the buffer zone correspond to the historic centre of São Cristóvão, which is protected by the National Institute for Historic and Artistic Heritage (IPHAN).

History and Development

São Cristóvão was the old capital of Sergipe del Rey; it demonstrates the occupation processes of the region and the development of towns founded during the reign of King Philip II, during the 60-year period when Portugal was under Spanish domain.

The modes of territorial occupation and settlement used by Spain and Portugal in their American colonies between the 15th and the 17th centuries were distinctive. Portugal established a maritime trade network, and was able to occupy coastal territories in Africa and Asia prior to establishing trade and colonial settlements in Brazil. Portugal occupied the Brazilian coast, founding port cities as connection points with Portugal and its other colonies. The urban plans of these settlements respected the topography by adapting the layouts to local conditions.

The history of São Cristóvão is related to the colonisation of Sergipe, when due to the strong resistance of the indigenous people, it was vital to establish a constant communication between Salvador and Olinda, the two most important urban centres of the colony. It was also crucial to secure free access to the main rivers, often blocked by French smugglers.

In order to strengthen the colony in its conflicts with the Brazilian Amerindians and the French smugglers, Cristóvão de Barros founded the city of São Cristóvão, on the isthmus formed by the Poxim River, in the present-day Aracajú region. The land was granted to him by King Philip II with the expectation that it would be divided among the colonists, encouraging the settlement process. The town was moved in 1594-95 and again in 1607 to its present location.

São Cristóvão became the capital of Sergipe, the administrative and commercial centre between Salvador and Recife, and the departure point for the colonisation of the hinterland up to the mid-19th century.

In 1855, the state capital was transferred to the city of Aracajú. São Cristóvão, with its churches, convents and secular mansions, remains as a testimony to the past of Sergipe and Brazil.

In 1938, São Cristóvão was declared an Historic Monument by the State government. Between 1941 and 1962 many monuments were individually protected, and in 1967 the Architectural, Urban and Landscape Ensemble of São Cristóvão was registered at the federal level in the Archaeological, Ethnographic and Landscape Protection Book.

Values of São Francisco Square

The main values identified in the nominated property are related to its historical, urban, architectural and social aspects:

- São Francisco Square illustrates the typical open spaces or plazas of colonial Latin American towns, surrounded by monumental religious and civil buildings and manors.
- Socially, these plazas are of great importance as they constitute the focal point and a place for civic life over time; religious, cultural and social activities have the Square as their natural location.
- The Franciscan complex (church, convent and *Ordem Terceira* church) is of historical and architectural value. From an historical point of view, the monument demonstrates the action undertaken by the Franciscan Order in the occupation and colonisation of the Americas by Spain and Portugal.
- Architecturally, the complex exhibits some features common to other convent structures, but at the same time it is representative of an architectural trend that flourished in north-eastern Brazil.
- From an urban point of view, the historic centre of São Cristóvão has some particular features as a whole, including its relationship with the surrounding natural landscape and with the water system.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The nomination dossier includes a short paragraph under the heading “Integrity and/or Authenticity”.

According to the State Party, the nominated property is an urban site which represents the cultural processes of the many historical periods of local life in the Brazilian north-eastern region. This coastal region corresponds to the first territorial organization developed in the colony.

ICOMOS notes that the statement on Integrity provided by the State Party is mainly related to the historical sequence of the urban space and the buildings that surround it, stressing the important role of the ensemble as a testimony to cultural development over three hundred years.

ICOMOS considers that this very brief statement does not take into account the various aspects on which the notion of Integrity rests, clearly set out in the *Operational Guidelines for the Implementation of the World Heritage Convention*.

ICOMOS also considers that the São Francisco Square and related buildings constitute a fragment of an urban ensemble that has kept much of its original urban and architectural components, something that could contribute to define the physical integrity of the nominated property.

Authenticity

As noted above, the nomination dossier includes a short text under the heading “Integrity and/or Authenticity”. This text provides no specific information on the Authenticity of the nominated property.

ICOMOS considers that the Square and associated buildings within the nominated property are authentic, portraying their historical and social significance within the life of the town. ICOMOS notes that a number of the major buildings that form São Francisco Square have been restored and/or adapted to new uses as museums and offices. Works to the Square itself have retained its characteristics while improving the infrastructure, amenity and security for pedestrians. The complex of residential buildings generally retains its typological characteristics, roof forms and facades.

ICOMOS considers that the integrity of the nominated property has not been demonstrated, according to the definitions and items included in the *Operational Guidelines for the implementation of the World Heritage Convention*.

While the State Party has not provided specific information on the authenticity of the nominated property, ICOMOS considers that the urban and architectural fabric of São Francisco Square and associated historical buildings are authentic, and that it continues to function as a focal point of social and civic life in the town.

ICOMOS considers that a complete statement on the Integrity and Authenticity should be drafted for this property, based on the values of the property and the various requirements set out in the *Operational Guidelines for the implementation of the World Heritage Convention* and the ICOMOS Nara Document on Authenticity.

Comparative Analysis

The nomination dossier includes a comparative analysis of religious ensembles constructed by the Franciscan Order and located in north-eastern Brazil: Penedo, Marechal Deodoro, Recife and Olinda. The State Party states that the urban architectural ensemble of São Francisco Convent is the most evocative of those built by the Franciscan Order in colonial Brazil. Features that differentiate this complex from others considered in the comparative analysis are related to its usage, architectural configuration and urban space layout.

In São Cristóvão, the Carmelites and Franciscan convents altered the plan of the city by the creating wide spaces in front of their churches that acted as public squares. These squares create wide civic spaces that differentiate São

Cristóvão from other urban centres of the 17th century. The city of São Cristóvão also has specific features that relate to the conditions of the site, since the town was organised and developed on the top of a steep hill. It is therefore relevant to compare São Cristóvão to medieval cities, although this arrangement was a common pattern in a great number of Portuguese-Brazilian cities.

Additional information provided by the State Party in February 2008 contains comparisons with Franciscan ensembles and related open spaces in Quito (Ecuador, historic centre inscribed on the World Heritage List in 1978), Lima (Peru, Franciscan complex inscribed on the World Heritage in 1988, and the historic centre inscribed in 1991), Santiago (Chile) and Havana (Cuba, historic centre inscribed on the World Heritage List in 1982). These architectural ensembles were based on the Spanish urban design, sometimes facing a square (such as Quito) or more or less large atriums, depending their specific relationship with the urban form.

Franciscan architectural ensembles in Brazil are similar to the Spanish as a consequence of the Order’s organization and rules. Apart from some specific architectural features, the main difference lies in the urban context. Since the town of São Cristóvão was founded during the period when Spain and Portugal were ruled by the same Crown, Spanish codes for urban patterns were employed, especially the use of a regular grid. In contrast, Portuguese towns were usually founded on the basis of less rigorous plans, more in accordance with topography. In this sense, São Francisco Square in São Cristóvão is considered by the State Party a unique structure if compared with other Brazilian colonial squares, since it is related to the Spanish urban solutions.

The additional information provided by the State Party also includes comparison between the São Francisco architectural ensemble in São Cristóvão with similar structures in north-eastern Brazil. The oldest Franciscan monastery is located in Olinda (historic centre inscribed on the World Heritage List in 1982), where construction commenced in 1585. The monastery in Olinda served as model for other complexes, defining a specific architectural trend known as the Franciscan School of the North-east. The comparative material is summarised in a table according to the following attributes: context within the urban space, construction and design elements, characteristics of the façades, interior ornamentation, single tower and position in the façade, and prominent kitchen chimney.

While the additional information provided by the State Party has clarified some aspects of the comparative analysis, ICOMOS considers that it is not sufficient to demonstrate the uniqueness or exceptionality of the São Cristóvão Franciscan complex in relation to other similar structures located in north-eastern Brazil. The comparison table provided by the State Party shows that there are not substantial differences between the ensemble in São Cristóvão and other similar complexes.

With regard to São Francisco Square, its adjacent monumental buildings and accompanying domestic architecture, ICOMOS agrees that it is exceptional if compared with other Brazilian colonial towns, where more irregular urban layouts prevail. However, this feature does

not constitute a sufficient argument demonstrating potential the Outstanding Universal Value of the property, since it is a common situation in Spanish American colonial historic centres, several of them already inscribed on the World Heritage List.

While recognising the importance of the property at the national level, ICOMOS considers that the historic centre of São Cristóvão has some particular features as a whole, including its relationship with the surrounding natural landscape and with the water system, that could strengthen the nomination (as discussed below in the section on boundaries).

ICOMOS does not consider that the comparative analysis justifies consideration of this property for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- It is an example of a homogeneous urban ensemble made up of public and private buildings that preserve the forms and proportions of the colonial period.
- The architecture expresses the cultural and social structures, and the importance of the religious life during the different historical periods of the development of the town, including the Portuguese colonization of the region.
- The architectural design and styles characterize the culture and society of the region at the time of its colonization.
- The Square is an open public space, complete in its urban configuration, illustrating its history over four centuries and adapted to its uses as a place for the cultural manifestations and celebrations of the daily routines and evolution of that society.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii) and (iv).

Criterion (ii): exhibit an important exchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that the urban ensemble of São Francisco Square represents one of the finest examples of European architecture adapted to a colonial city in the tropics. The Square is an example of the urban structures derived from the Ordinances of King Philip II, at a time when Portugal and Spain were under the same crown. The Franciscan Convent is characterised by a spatial organization adapted to the climate and to the urban scheme.

The application of criterion (ii) is supported by the State Party by stressing the importance of the architectural features as an adaptation of European trends to a specific

geographical region in Latin America. However, ICOMOS considers that the architectural characteristics of São Francisco Square and the convent that would support this argument are too briefly given in the nomination dossier, without highlighting and detailing the specific features that could demonstrate this adaptation.

ICOMOS considers that the arguments proposed by the State Party are insufficient to demonstrate the primacy of São Francisco convent over other similar architectural structures of the region. Also, while the architectural importance of São Francisco convent is described, the material provided by the State Party does not describe in detail the whole ensemble of the Square and the surrounding urban blocks.

ICOMOS considers that the exchange of human values reflected in the property has not been sufficiently demonstrated by the State Party at this stage.

ICOMOS considers that this criterion has not been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that São Francisco Square is a place of traditional and cultural manifestations throughout its history. The Square is a place where gatherings, celebrations, folklore, collective religious rituals and musical performances take place. It is a focal point and landmark for the town, and a space for the representation of religious and civil forces.

While recognising the role of São Francisco Square as a social landmark of the town and a place for important cultural and social manifestations, ICOMOS considers that the statement proposed by the State Party for the application of criterion (iv) rests on the use and social significance of the Square, but does not demonstrate the Outstanding Universal Value of the ensemble from an architectural or urban point of view, as set out in the *Operational Guidelines for the implementation of the World Heritage Convention*.

ICOMOS considers that this criterion has not been justified.

ICOMOS does not consider that the criteria for inscription on the World Heritage List and the Outstanding Universal Value of the property have been justified at this stage.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

While the pressures associated with urban growth have been controlled by the Urban Plan, ICOMOS considers that the proximity of São Cristóvão to the State capital, Aracajú, could expose the town to risk factors associated with the development of the capital city.

Aracajú has absorbed most of the economic activities of São Cristóvão, restricting the future economic growth of the town. This situation poses risks to the built heritage and

to the social and economical sustainability of São Cristóvão, due to possible population changes.

São Cristóvão is recognised as an important resource for the State of Sergipe, and the State Party should ensure that the conservation of heritage occurs in an integrated way, within the broader framework of social and economic development.

Visitors / tourism pressures

According to the State Party, São Cristóvão has a relatively low level of tourism activity that causes no pressures on the nominated property.

ICOMOS notes that, due to the proximity of São Cristóvão to Aracajú, visits to the town are short and the small income generated does not benefit the local community. On the contrary, tourism represents an expense for the local government, which must offer a clean, secure and properly maintained site. Given that São Cristóvão is potentially attractive for tourism for its architectural and historical heritage and for its intangible heritage (eg. religious festivities, arts festival), ICOMOS considers that the State Party should ensure that future tourism planning aims to provide direct benefits to the local population.

Environmental pressures

There are water pollution, garbage disposal and sanitation problems for the town.

ICOMOS considers that the lack of sanitary infrastructure and solid waste disposal is a risk factor for the quality of life of São Cristóvão's population. The State government has initiated specific studies aimed cleaning of the river for sanitation purposes. The State Party should provide the necessary infrastructure in order to ensure the long-term conservation of the historic centre within a broad framework of social improvement.

ICOMOS notes that the town does not have fire fighting facilities, and that the nearest facility is located in the city of Aracajú. ICOMOS recommends that the State Party provide the necessary infrastructure for protection against fire.

Natural disasters

There are occasional floods in the town, but these do not reach the upper town, where the nominated property is located.

Impact of climate change

The nomination dossier does not include reference to the impact of climate change on the property. ICOMOS believes that the location of São Cristóvão in the tropics makes it vulnerable to the impact of storms and heavy rains, something that should be considered in risk preparedness plans for heritage conservation.

Risk preparedness

The nomination dossier does not include reference to risk preparedness plans.

ICOMOS considers that the main threats to the property are related to the relationship between São Cristóvão and Aracajú that could cause loss of population, and social and economic decline. Pollution of the river, the lack of sanitation infrastructure and fire fighting facilities also constitute risks to the integrity of the monumental ensemble. The lack of risk preparedness planning to address these threats to the long-term conservation of the property is a concern.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property includes the Square and the surrounding blocks. The proposed buffer zone coincides with the boundaries of the area protected by the Institute for National Historic and Artistic Heritage (IPHAN).

ICOMOS notes that, beyond São Francisco Square and the surrounding urban blocks, the historic centre of São Cristóvão is also characteristic of a colonial Brazilian town reflected in urban, architectural and environmental values, and in the intangible heritage. Therefore, the nominated area constitutes only a small part of the historic centre and does not coincide with the whole area protected by the Institute for National Historic and Artistic Heritage (IPHAN). Religious complexes such as Carmo, the Main Church, and the Irmandade do Amparo dos Homens Pardos Church are outside the boundary of the nominated property. Similarly, ICOMOS considers that there are many examples of domestic architecture in the historic centre of the town that have similar values to the domestic buildings within the nominated area.

Regarding the buffer zone, ICOMOS considers that it could be amended to take into account significant perspectives, the setting and the important relationship with the water system. There are other areas of cultural heritage importance for the city that could be incorporated into the buffer zone, such as the area developed in the 19th and 20th centuries for industrial factories and labour housing. The natural areas that surround the site could also be added to the buffer zone, especially those that constitute the historical access to the city by river, recognising the importance of recovering this historical component of the urban landscape.

ICOMOS considers that the boundaries of the nominated property include only part of the historic centre of the town. The boundaries of the proposed buffer zone should be revised in order to include significant perspectives, the natural setting, the relationship with the water system and areas of heritage value associated with the evolution of the town over the 19th and 20th centuries.

Ownership

The nominated property consists of buildings owned by the local, State and national governments, the Archdiocese and many private owners. In São Francisco Square, the Archdiocese owns the Franciscan ensemble and the local government owns one building, the State government owns two buildings and the Institute for National Historic and

Artistic Heritage (IPHAN) owns five buildings. The remaining buildings are in private ownership.

Protection

Legal Protection

The nominated property is protected at national, state and local levels. At the national level, the first protective measures were introduced between 1941 and 1944 with the protection of isolated monuments. The architectural and urban ensemble was protected by the Federal government by procedure 785-T-67 of 31 January 1967, in the framework of Decree – Law 25 of 30 November 1937. The authority responsible for implementing the legal protection is the Institute for National Historic and Artistic Heritage (IPHAN). The 18th Regional Superintendence of IPHAN includes Sergipe State.

At the State level, the ensemble was registered as Historic Monument by Decree Law 94 in 1938, supported by Article 134 of the new State Constitution. In 1967, the Architectural, Urban and Landscape ensemble of São Cristóvão was registered on the Archaeological, Ethnographic and Landscape Protection Book, on page 10, number 40.

At the local level, the 1979/80 Director Plan directs the growth of the city, urban expansion and zoning. The Plan establishes measures for conservation and enhancement of cultural heritage, division and uses of land and construction prescriptions.

The buffer zone corresponds to the historic centre of the town of São Cristóvão and is protected at state and national levels. The historic centre has been declared historic monument by Decree-Law 94 (1938) of the State of Sergipe and national monument by federal law 7489 (1986). These protection instruments ensure the effectiveness of the buffer zone to protect the values of the nominated properties.

Effectiveness of protection measures

In spite of the above mentioned legal framework, ICOMOS considers that the local development plans of the State and local governments have not provided mechanisms to avoid impacts on the values, integrity and authenticity of the nominated property. The Urban Planning Code for São Cristóvão has not yet been approved and, at the State level, laws and decrees are mainly orientated towards cultural and artistic promotion.

Additional information provided by the State Party on 22 February 2008 includes a timeframe for the approval and implementation of the Urban Planning Code for São Cristóvão.

While noting the protection provided at the national level, ICOMOS considers that the protective measures for the property are not adequate or sufficiently effective without the approval and implementation of more specific local measures, such as the Urban Planning Code for São Cristóvão.

Conservation

Inventories, recording, research

The Inventory of Immovable Assets developed as a national programme of the National Institute for Historic and Artistic Heritage (IPHAN) has been completed. In São Cristóvão, 450 properties in the protected area have been documented. The Inventory of Integrated and Movable Assets has 1269 assets in the Art Museum, the Historical Museum of Sergipe, churches and private collections. Recently, IPHAN completed the first stage of the Inventory of Cultural References for registering the intangible heritage of the State.

Present state of conservation

According to the State Party, the public and religious buildings are in good condition and the private houses are in satisfactory condition. The inventory concluded in 2006 indicates that 33% of the buildings are in good condition, 42% in satisfactory condition, 25% being restored and 0% in poor condition.

ICOMOS considers that the monuments and open spaces included in the nomination property exhibit a satisfactory state of conservation.

Active Conservation measures

Some monumental buildings are being restored in the framework of the *Monumenta* Programme, among them Santa Cruz Convent and Church, the Courthouse, São Francisco Square, Imaculada Conceição Home, the Historical Museum of the State of Sergipe and some private properties. Between 2004 and 2006, restoration works included Rosario Church, the Franciscan Convent, São Francisco Square, Largo do Rosario and Largo do Amparo.

The nomination dossier describes projects to be implemented during 2007, among them the removal of lamp posts, electricity and telephone wires and improvements to the circulation and parking in the historic centre. Other projects include improving public spaces, such as Getúlio Vargas Square, works in the surrounding area such as Bica dos Pintos, and improvements to the water quality of the Paramopama River.

While noting the benefits of these projects, ICOMOS is also aware that there have been some difficulties for owners to secure subsidies through the *Monumenta* Programme, and it has often funded work on facades only. In this context, it is possible to conclude that these programmes need to be further augmented to ensure the long-term conservation of the nominated property.

The additional document provided by the State Party in February 2008 includes information on restoration and conservation works carried out during the last year. Among them, the improvement project of the Museum of Sacred Art (located in the São Francisco complex), the completion of the restoration of the former *Ouvidoria*, the lighting improvement project for São Francisco Square, the restoration of the square's pavements and the provision of urban furniture. ICOMOS congratulates the State Party for its constant efforts to improve the physical conditions and state of conservation of the nominated property and

adjacent areas, and encourages it to continue with these kind of actions.

ICOMOS considers that the nominated property exhibits an adequate state of conservation. ICOMOS further recommends that the State Party continue to implement and improve conservation programs to ensure the long term conservation of the property.

Management

Management structures and processes, including traditional management processes

At the national level, the National Institute on Historic and Artistic Heritage (IPHAN) is responsible for the protection and management of protected properties. IPHAN has regional units (Superintendencies); one of them, with headquarters in the city of Aracajú, includes the State of Sergipe.

IPHAN is responsible for the physical conservation of heritage, and the local government is responsible for land use and compliance with planning regulations. However, without an approved conservation plan for the nominated property, there is no framework to guide these decisions, which often depend on the technical judgement of the evaluator.

Policy framework: management plans and arrangements, including visitor management and presentation

According to the information supplied by the State Party, there is no Management Plan for the nominated property, although one is in preparation. Indeed, the State Party reports in the additional information that the Participative Management Plan is currently under development by private consultants. The project was initiated in July 2007 and is expected to be finished on 30 June 2008 (a detailed timeframe of the successive steps of development was provided). ICOMOS appreciates that the Management Plan is under development and recommends that the State Party approve and implement it once it is finished.

Currently, the management of the nominated property is ensured by means of a number of different plans that are in place.

- *Director Plan, 1979*

The São Cristóvão Urban Plan was issued by the local government, and was developed in association with the Federal Government, the Program for Historic Cities, the State Government of Sergipe and the Federal University of Bahia. The Plan has been implemented through its incorporation in the Organic Law of the Municipality as the main instrument for urban planning.

The Plan establishes the urban policies, the urban perimeter, the conservation of historic and natural heritage, the definition of activities, subdivision of land, and standards of construction. Urban policies are defined on the basis of community consultation. Principles and rules regarding heritage conservation include the definition and additional limitations for properties and areas protected by Federal Law. There are several laws which contribute to

the protection the nominated property, among them municipal Law 08 of 6 June 1979, which regulates works done on buildings in São Francisco Square.

Other existing programmes are:

- *Training for tourism employment.* The “Friends of São Cristóvão” project, initiated in 2005, trains young people to act as tourist guides. Currently, 20 teenagers take history, tourism, English and environmental education classes, while receiving monthly allowance benefits.
- *Sustainable recovery of the historic heritage of São Cristóvão.* The *Monumenta* Programme of the Ministry of Culture, sponsored by the Inter American Development Bank and UNESCO, funds projects in São Cristóvão that will have direct or indirect effects on the local economy, education and culture, facilitating the involvement of the local population. The aim is to stimulate the economy by improving cultural tourism, expanding employment opportunities and supporting heritage education. Some relevant projects funded by this programme are described above in the section on “Conservation”.

ICOMOS notes that these programs place a strong emphasis on physical conservation of cultural heritage. In order to ensure an adequate quality of life for the local population, a closer relationship between planning instruments concerning conservation and development is required.

With regard to visitor management and presentation of the property, the State Party reports on the “Friends of São Cristóvão” project discussed above, but no information on tourism facilities and presentation is included in the nomination dossier.

Involvement of local communities

According to the State Party, the historic centre of São Cristóvão is inhabited by approximately 1750 people (out of 71 572 in the municipal district) and 40 of them live within the nominated property. The nominated property is highly recognised and valued by the local community, which uses São Francisco Square as one of the liveliest spaces in town. The urban plan defines the guiding principles for urban policy, which is based on community consultation.

ICOMOS considers that the involvement of local communities is in a relatively early stage of development and can be improved over time. In order to guarantee the participation and involvement of all stakeholders, a stronger awareness by citizens of the responsibilities to care for cultural heritage is required; thus it is necessary to implement programmes of community awareness and participation and to provide adequate and effective financial resources.

Resources, including staff levels, expertise and training

The municipal Secretariat of Construction, Urbanism and Environment has a total of 155 employees and the municipal Secretariat of Culture and Tourism has 38

employees. The 18th Regional Superintendence of the National Institute for Historic and Artistic Heritage (IPHAN) has 16 employees (including 4 trainees). The nomination dossier does not include specific information on staff training and skills of these organisations.

ICOMOS notes that the main financial resources for the conservation of the nominated property are provided by state agencies, although the legislation encourages financial support by private enterprises.

ICOMOS considers that added resources for the updating of staff skills, increases in the number of staff members involved in conservation and management of the property, and the inclusion of different disciplines (engineering, archaeology, art conservation, etc.) are needed.

ICOMOS considers that the management structure and procedures could be improved by the development and implementation of a management plan for the nominated property, expected for completion by June 2008. ICOMOS considers also that the management system of the property should be extended to include a better articulation between the different levels of government, greater participation of community associations and other stakeholders in the development and implementation of plans, visitor management, and the increase, diversification and improved skills of the staff involved in the management of the property.

6. MONITORING

The State Party states that the public and religious buildings are in a reasonable state of conservation, but the key indicators are not included in the nomination dossier.

Concerning administrative arrangements, the 18th Superintendence of the Institute for National Historic and Artistic Heritage (IPHAN), the *Monumenta* Programme, and the State and local governments participate, jointly or separately, in restoration works in the protected area.

ICOMOS notes that it is mainly the Institute for National Historic and Artistic Heritage (IPHAN) which carries out monitoring and control actions. These actions are quite limited due to minimal staff members and financial resources.

ICOMOS considers that no systematic monitoring system is currently in place for the nominated property. ICOMOS recommends that a systematic monitoring programme be implemented, including the identification of key indicators.

7. CONCLUSIONS

While appreciating the effort made by the State Party, ICOMOS considers that the nomination dossier presents only brief summarised information, barely sufficient to describe the general features of the nominated property and the protection and management systems. The level of detail provided by the State Party has been inadequate to sustain the assertions made by the nomination dossier, as outlined in the *Operational Guidelines for the implementation of the World Heritage Convention*.

ICOMOS considers the comparative analysis provided by the State Party insufficient to demonstrate the property's possible Outstanding Universal Value. Even taking into account the additional information provided by the State Party on 22 February 2008, the possible Outstanding Universal Value of the nominated property has not been sufficiently demonstrated at this stage.

With regards to the boundary of the nominated property and its buffer zone, ICOMOS considers that São Francisco Square and the surrounding urban blocks constitute a small part of São Cristóvão's historic centre. ICOMOS considers that there are other open spaces in the town similar to São Francisco Square, which also demonstrate the general characteristics of a Portuguese colonial city accessed by river.

ICOMOS considers that the natural areas surrounding the property are also important as the visual and historical setting, especially those areas related to the historical access to the city by river. The inclusion of these areas in the buffer zone would allow a better comprehension of the historical and environmental characteristics of the property. Furthermore, it would also be desirable to include areas that illustrate the evolution of the town during the 19th and 20th centuries in relevant heritage inventories and protection mechanisms.

The proximity of São Cristóvão to the State Capital, Aracajú, poses risks to the sustainable development of the town and therefore the long-term conservation of the nominated property. These risks relate to the expansion of the capital city, the current operations of the local tourism industry, and the tendency of the capital city to absorb the economic activities of São Cristóvão, raising issues of possible future population decline and of social and economic stagnation.

Recognising that legal protection and a management system have been implemented, ICOMOS considers that the effectiveness of these would be improved through addressing the lack of articulation among different levels of government and other stakeholders. Plans, programmes and projects should stress not only conservation of the material components, but also look for a balance between conservation and development.

Recommendations with respect to inscription

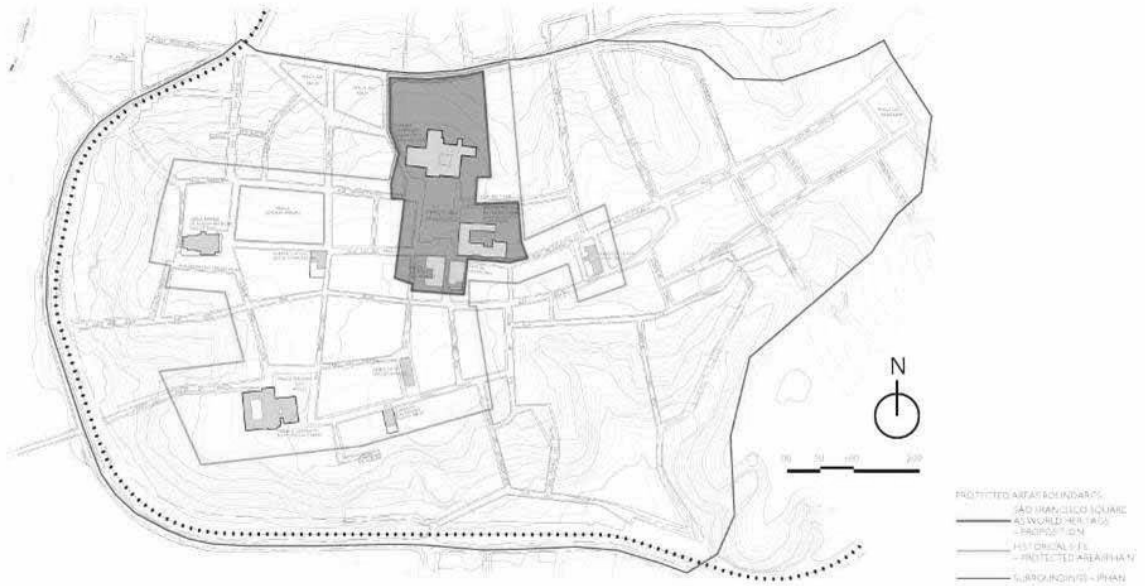
ICOMOS recommends that the examination of the São Francisco Square in São Cristóvão, Brazil, on the World Heritage List be *deferred* in order to allow the State Party to:

- Reconsider the nature of the nomination, since the information provided so far is not sufficient to demonstrate the possible Outstanding Universal Value of the nominated property. Depending on the decision about the future direction of this nomination, it could become necessary to reorient the comparative analysis in order to more convincingly demonstrate similarities and differences with other properties in Brazil and in the wider region.

- Reconsider the arguments proposed to support the application of criteria for inscription, as set out in the *Operational Guidelines for the implementation of the World Heritage Convention*.
- Reconsider the proposed boundaries of the nominated property in order to include other sectors of the São Cristóvão historic centre that might contribute to the potential Outstanding Universal Value of the property. In determining the boundaries of the nominated area and the buffer zone, it is recommended that the State Party take into account the geographical, historical, urban, architectural and cultural factors that have shaped the structure and the urban landscape of São Cristóvão over the centuries. This could enable a more accurate identification of cultural values and define boundaries of areas that can clearly express them.
- The State Party should define and implement a monitoring system for the long term state of conservation for the property, including key indicators and designation of a monitoring organization.

In order to enhance the conservation and management of the property, ICOMOS further recommends that:

- A complete statement on the Integrity and Authenticity should be drafted for this property, based on the values of the property and the various requirements set out in the *Operational Guidelines for the implementation of the World Heritage Convention* and the ICOMOS Nara Document on Authenticity.
- More specific protection measures should be approved and implemented at the local level, including the approval of the Urban Planning Code.
- The State Party should continue to implement and improve conservation programs to ensure the long term conservation of the property.
- The management structure and procedures should be improved by the development and implementation of a management plan for the nominated property.
- The management system of the property should be extended to include a better articulation between the different levels of government, greater participation of community associations and other stakeholders in the development and implementation of plans, visitor management, and the increase, diversification and improved skills of the staff involved in the management of the property.
- The installation of infrastructure and services for fire emergencies and sanitation, especially a sewage system and home connections, should be urgently provided, in order to reduce risks and improve the quality of life in São Cristóvão.



Map showing the boundaries of the nominated property



São Francisco Square: aerial view



Aerial view of the convent



São Francisco Monastery



Historical museum

Camagüey (Cuba)

No 1270

*Official name as proposed
by the State Party:* Urban Historic Scenery of Camagüey

Note: The nomination dossier was originally written in Spanish and translated into English. In order to adopt the appropriate technical terminology in current usage in the heritage field, the term "Historic Urban Landscape" has been used in this report, to replace the term "Urban Historic Scenery".

Location: Province of Camagüey, Cuba

Brief description:

Camagüey was one of the first seven villages founded in Cuba during the 16th century. It is located on flat lands lying between the Tinima and Hatibonico rivers - an environment which has supported its economic and cultural development. The Historic Centre of Camagüey is characterized by its irregular urban layout, atypical in Cuba and in most Spanish towns in the Americas, the ensemble of large and small squares and its colonial architecture, which includes large churches, manor houses, and civil buildings with specific architectonic and technical features. Styles of the 19th and early 20th centuries are integrated within its homogeneous urban planning.

Category of property:

In terms of categories of cultural property as set out in Article I 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, paragraph 14, (ii), it is also an *inhabited historic town* and a *historic centre*.

1. BASIC DATA

Included in the Tentative List: 28 February 2003
(as Historic Centre of Camagüey)

*International Assistance from the World Heritage Fund
for preparing the Nomination:* None

*Date received by the
World Heritage Centre:* 28 March 2006

Background: It is a new nomination.

Consultations: ICOMOS consulted its International Scientific Committee on Historic Towns and Villages.

Literature consulted (selection):

Angulo Iñiguez, D. et al., *Historia del Arte Hispanoamericano*, Barcelona, 1945-1956.

De Solano, Francisco (Coordinator), *Estudios sobre la ciudad iberoamericana*, Madrid, 1983.

Gómez Consuegra, L., et al., *Camagüey, ciudad y arquitectura (1514-1950)*, Camagüey, 2006.

Gutiérrez, R., *Arquitectura y Urbanismo en Iberoamérica*, Madrid, 1983.

Gutiérrez R., *The urban architectural heritage of Latin America*, ICOMOS study, 1988.

Technical Evaluation Mission: 10-16 September 2007

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 10 December 2007 to ask if the State Party would agree to change the title of the nomination dossier, replacing it by "Historic Centre of Camagüey".

On 25 February 2008, ICOMOS received additional information from the State Party, including a new version of the nomination dossier entitled "Historic Urban Centre of Camagüey" and a revised Management Plan (in Spanish).

*Date of ICOMOS approval
of this report:* 11 March 2008

2. THE PROPERTY

Description

The nominated property covers an area of 54 ha, encompassing part of the historic centre of Camagüey. It is made up of 79 urban blocks, seven squares consisting principally of religious buildings and 13 smaller squares. Compact and irregular urban blocks predominate in the irregular urban layout. The ensemble is characterised by the homogeneity and urban coherence that evolved over its long historical development. The spatial framework for churches and convents is set by the squares, five of which correspond to the foundational pattern. These main squares were, historically, the cores of neighbourhoods while others were secondary open spaces. Numerous narrow streets and alleys complete the public space system, offering a rich variety of urban atmospheres. These are emphasised by the presence of churches, creating landmarks on the skyline of the historic centre.

Religious architecture reached its peak in the 18th century, when churches and convents were rebuilt. Some churches adjoin convents, hospitals or cemeteries. Churches are compact, usually with symmetrical facades with scant decoration. The predominant type has a tower which is also its main access. The exception is the Carmen church, with two towers. Generally, churches have rectangular plans and are constructed with thick brick walls and tiled roofs on timber roof structures. As a group, the religious buildings are characterised by extreme simplicity, but their historical, artistic and symbolic values have contributed to the naming of Camagüey as the "City of Churches".

The city's civic architecture displays various stylistic influences that appeared at different stages of its evolution. Within its colonial architecture, it is possible to

find neoclassical and eclectic architectural styles together with Art Deco, Neo-colonial and, to a lesser extent, Art Nouveau and Rationalism. Civic architecture is represented by the former *Real Audiencia de Puerto Príncipe* (currently, the headquarters of the municipal and provincial Courts of Camagüey), Pia's School, banks and other private buildings devoted to commerce or administration. Neoclassical and eclectic expressions predominate in these buildings.

Domestic architecture tends to be typologically uniform. Buildings are generally one-storey high, although their stylistic variety demonstrates the evolution of expression between the 18th and 20th centuries. The colonial house shows an Andalusian influence in its spatial layout, formal elements, materials and construction techniques. Plans are rectangular, L- or C-shaped, on frequently irregular plots caused by the organic urban layout. Patios are the key element in the spatial composition and act as distributing core of the house. Colonial houses are generally wider than taller; among their characteristic features are high eaves, truncated pilasters flanking the entrance door and windows protected by high grilles of lathed wooden balustrades. This architecture is nevertheless austere, when compared with that of cities such as Trinidad or Havana.

History and development

Santa María del Puerto del Príncipe (now Camagüey) is one of the seven villages founded by the Spaniards in the 16th century in Cuba. It was one of two villages settled on the north coast of the island, against the prevailing preference for the south coast. The first settlement may have been founded in 1514 or 1515. Before 1528, the village was moved twice but then was definitively settled in its current location. Even though an original plan has not been found, it is known that the village had a square shape and buildings were constructed in timber and palm tree.

On 15 December 1616, the village was destroyed by fire. The town was then reconstructed but, from the beginning of 17th century, it became the target of pirate attack and was constantly threatened by tropical storms. Although water was supplied from the neighbouring rivers, the population developed water reservoirs and water was stored in large jars or vessels, similar to those used in Andalusia. This gave the town the name of "City of the Earthen Jars" (*Tinajones*). These containers, as well as brick and tiles, were manufactured in the village from 1620. At the same time, the Royal Road of Cuba was constructed, connecting the village with other Cuban towns, such as Havana, Sancti Spiritus, Santiago and Bayamo.

After the corsair Morgan's attack in 1668, the centre of the village was reconstructed in its final location. The Older Square was perfected into an orthogonal layout, contrasting with the irregular pattern of the rest of the village. The definitive settlement of the village relates to the end of the 17th century. New churches were then constructed and neighbourhoods gathered around religious buildings. The construction of religious complexes and more solid civic buildings, from the end of 17th century to the beginning of 18th century, shows

that the town was accumulating capital, following the development of the sugar industry. The urban structure was consolidated into the image that it still portrays.

The sugar industry led to economic growth. By 1750, Puerto Príncipe had become a prosperous town with some nine churches. The domestic architecture of that time has become one of the main examples of colonial architecture. In the second half of the century, architectural codes were consolidated and prevailed over most of the 19th century. Eaves, truncated pilasters framing main entrance doors and lathed balustrades covering windows became typical in urban residences - featuring a town which was geographically and culturally isolated from both the capital and abroad.

By 1774, Puerto Príncipe had nearly 18,000 inhabitants, thus becoming the second town in Cuba. The position of the town determined the location of the Royal Audience, which was one of the most important institutions in Latin America. The removal of the Royal Audience from Santo Domingo to Puerto Príncipe favoured the arrival of illustrious men who contributed to the improvement and enhancement of the town's cultural life during the 19th century. The prevailing function of the village during the 18th century was religious, as is apparent in the church-housing relation. The Old Square became the scene for Catholic processions and festivities, while incorporating some African elements introduced by the slaves.

At the beginning of the 19th century, the village was divided into six administrative units, with the churches at their core. In 1856, ordinances were issued to regulate the urban layout. There was concern at the previous spontaneous layout and new construction standards introduced neoclassical elements, causing a rupture with tradition. After 1881, development peaked again; modern sugar refineries were constructed and the town benefited with construction of new buildings responding to the functional and stylistic requirements of the time. Puerto Príncipe echoed Europe. During the first decades of the 20th century, streets were paved in stone while fresh architectural styles were introduced downtown. In 1978, the historic centre of Camagüey was declared a National Monument.

The values of the historic urban landscape of Camagüey

The main values of the historic centre of Camagüey are:

- Its historic value, since Camagüey was one of the first villages founded by the Spaniards in Cuba. Historic values also relate to the town's role as the urban centre of an inland territory dedicated to cattle breeding and sugar industry, and to its political importance after the establishment of the Royal Audience, previously settled in Santo Domingo.
- Its urban values relate to its irregular layout, exceptional in Latin American towns, especially when located on the plains. Its organic urban form has produced a wide range of open spaces, in particular a system of large and small squares, mainly related to religious

buildings. Camagüey's urban landscape is characterised by its homogeneous fabric, with religious complexes (churches and convents) acting as urban landmarks within the system of open spaces.

- Its architectural values relate to the specific use of construction materials and techniques, especially the extensive use of earthen components, deriving from Andalusia. Some specific details, such as the truncated pilasters at entrances, are features of Camagüey architecture. The use of large clay vessels as water containers is particularly typical of the town.
- The historic centre of Camagüey holds strong social and intangible cultural values. It has preserved its role as city core, place of residence and services, but also as a centre for social and cultural traditional practices.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The nomination dossier includes a section devoted to both integrity and authenticity. According to the State Party, the conditions of integrity are guaranteed by the persistence of the irregular urban layout and the churches, and the balanced environmental values. The tortuous and narrow streets that proliferate in the irregular composition of the original urban layout continue being practically the same, as a response to geographical conditions and necessities. The pattern of blocks, alleys, squares and small squares is still the original one. Integrity also stands on the result of the evaluation of the state of conservation of main buildings: 100% of churches, parks, squares and small squares are properly conserved and without transformations, 48.4% of private buildings present a very good state of conservation and 35.3% a fairly good state of conservation.

ICOMOS considers that the nominated property includes all the components and is of adequate size to express the integrity of Camagüey's historic centre.

Authenticity

According to the State Party, the authenticity of the historic centre of Camagüey is manifest in the synthesis of valuable attributes that stem from its past and continue today. The authenticity of materials and substance is justified on the grounds of the persistence of construction materials over time: brick walls, stone floors and tile roofs; the continuance of large earthen vessels for water storage is also important. Although pavement materials in public spaces have been replaced over time, partly to improve circulation, the streets' structure has not been changed. Some avenues and squares (Martí, Independencia and República) have kept the 19th century pavement materials.

The presence of churches is considered by the State Party to be an attribute that enhances authenticity. Today, these buildings are landmarks in the Camagüey urban landscape because of their dimensions and location. The religious elements in this historic centre are only exceeded in the capital. They are recognized amongst the best kept in quality and quantity, currently maintaining their historical, architectural and environmental values. These buildings have undergone restoration processes, while keeping their interior spaces, formal composition and architectural expression. Original materials and construction components have been preserved.

As to the authenticity of its uses and functions, the State Party declares that the irregular and curvilinear streets of the Historic Centre continue the great legacy of old traditions. Public space is used for religious processions. The naming of public spaces is still the original, related to the Catholic calendar. Public spaces are also the scene for the cultural and civic life of the population, since they are used for concerts and shows.

ICOMOS considers that the historic centre of Camagüey presents a high degree of authenticity. Authenticity of form and design is granted by the persistence of the irregular urban pattern as well as the balanced relationship between urban and architectural patterns and design. The reiteration of the use of burnt clay assures the authenticity of materials and fabric. The mixture of old and new functions implies a suitable balance that, together with the persistence of traditions and intangible heritage, contributes to enhancing authenticity.

ICOMOS considers that the conditions of integrity and authenticity are met.

Comparative analysis

The nomination dossier includes a comparative analysis with other Cuban, Latin American and European cities, some of them inscribed on the World Heritage List. In the framework of the first villages founded by the Spaniards in Cuba in the 16th century, Camagüey is compared with Sancti Spíritus and Trinidad, both founded in 1514. Camagüey presents both similarities and differences in respect to other Cuban colonial cities. Its main features are the irregular plan, the alleys and serpentine layout streets and the system of squares and small squares of capricious forms. Width of facades in relation to height, and the typical earthen jars, are further features of the town. Sancti Spíritus, which moved to its current location in 1533, is the Cuban city most related to Camagüey; both have irregular plans and maintain their colonial structures, of which, the most stable ones belong principally to the 18th century.

Trinidad and the Valley de los Ingenios, Cuba, was inscribed on the World Heritage List in 1988. Common features with Camagüey include the irregular urban layout, the existence of typical colonial constructions and the high environmental values. Camagüey has nevertheless an important religious repertoire associated with its squares system and the presence of a greater diversity of architectural styles. The primacy in Camagüey, contrary to Trinidad, of the typical eaves and of the truncated pilasters in the entries, as well as the

absence of the corridors observed in some buildings in Trinidad, introduces differences in house typologies and expressions.

Spanish cities like Granada, Santa Cruz de Tenerife and Cáceres present irregular urban plots similar to those of Camagüey. Old Town of Cáceres, inscribed on the World Heritage List in 1986, presents some similarities to Camagüey: both are inland cities whose development was strongly linked to agriculture. In Cáceres, the irregular layout reflects traces of the Arab presence in Spain, a characteristic also noticeable in Camagüey, given the influences of the first Spanish residents. There are differences in construction materials; while in Cáceres stone prevailed, brick and mud were used in Camagüey. In both towns, there is a similar repertoire of religious constructions, developed in Cáceres with greater magnificence than in Camagüey.

An irregular layout appears also in Santiago de Compostela. Planned on the basis of religious pilgrimage and celebrations, it shows an intricate urban layout that includes numerous squares of high architectural significance. Both towns exhibit the existence of beautiful representative urban and architectural groups of diverse styles, harmonious in the urban environment.

Historic Town of Guanajuato in central Mexico, was founded in the mid 16th century and was inscribed on the World Heritage List in 1987. Contrary to other colonial cities of the New Spain, it presents a spontaneous organization with an irregular layout. Both cities represent a remarkable city-planning example where original expressions were achieved in their architectural monuments and urban spaces. They store a religious repertoire of high architectural value although differentiated by the presence of a larger number of churches in Camagüey and a greater magnificence of architectural style in Guanajuato, where Baroque developed in a more significant manner than in Camagüey.

Colonial City of Santo Domingo (Dominican Republic) was founded in 1496 by Bartolomé Colón and was inscribed on the World Heritage List in 1990. Santo Domingo is the first city where Europeans settled in the New World. Contrary to Camagüey, it is said that Santo Domingo was a city that arose with an organized urban pattern and straight regular streets. Nevertheless, both towns have some similarities: both are colonial cities, preserving their colonial atmosphere through the centuries, though with a major conservation relevance in the case of Camagüey.

Coro and its port (Venezuela) was inscribed on the World Heritage List in 1993. Founded in 1527, it enjoys a long cultural tradition that is expressed in the monumentality of the public, civil and ecclesiastical buildings. It maintains cultural and administrative functions - the government house is there. In both cities, it is possible to find similar construction features such as design and materials and the presence of large interior courtyards in their main houses. Nevertheless, Camagüey is distinguished by its architecture, where different styles coexist.

The State Party considers that although the historic centre of Camagüey does not show the architectural monumentality and splendour of some of the above mentioned cities, it holds exceptional values, like the predominance of a genuine and formal architectural discretion, the balance of its urban planning and the sobriety of its historical physiognomy.

ICOMOS appreciates the efforts made by the State Party in relation to comparing Camagüey with other Latin American and Spanish cities, some of them inscribed on the World Heritage List. The comparative analysis is mainly based on two components: the urban layout and the architectural features.

ICOMOS agrees that the irregular urban pattern is an exceptional feature in Latin American colonial towns, especially for those located in plain uneven settings. Concerning architecture, ICOMOS also agrees that specific features, like the Andalusian influences, the extended use of burnt clay and of big water containers and other ornamental details distinguish Camagüey from other Latin American colonial towns.

ICOMOS considers that the comparative analysis is satisfactory from an architectural point of view, but the comparison between Camagüey and European medieval towns, especially focusing on the features of urban layouts, is not completely justified, taking into account the substantial differences between the origins and development of the latter in relation to the phenomenon of European colonisation of the Americas.

Nevertheless, ICOMOS considers that the irregular urban layout, which includes the definition of a set of different sizes and shapes of open spaces and urban blocks, constitutes an exceptional feature for Latin American towns located in plain sites. In this sense, the historic centre of Camagüey bear specific urban and architectural characteristics that differentiate it from other Latin American towns.

ICOMOS considers that the comparative analysis justifies consideration of this property for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- The Historic Centre of Camagüey forms the fundamental urban nucleus of the historical development of the ancient Village of Santa María del Puerto del Principe, moved to its current location in 1528. It is one of the seven first villages founded by the Spaniards in Cuba during the 16th century. Arising from a primitive subsistence economy, the Village of Puerto Príncipe evolved thanks to cattle breeding and the sugar industry.
- The City of Camagüey shows in its intricate and lively historic centre with narrow streets, large and small squares, and magnificent

churches, an Urban Historic Landscape that is a testimony to traditions and customs associated with a rich intangible heritage, linked to the conservative and religious nature of its inhabitants. These relationships between urban spaces and intangible heritage show a particular personality and identity.

- The Historic Centre of Camagüey is a traditional space of strong impact with lively artistic and social practices.

Criteria under which inscription is proposed

The property is nominated under cultural criteria (ii), (iv) and (v).

Criterion (ii): exhibit an important exchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that as one of the first seven villages founded by the Spaniards in Cuba, Camagüey is evidence of the transcendent encounter of cultures in the New World. The town has a rich material and immaterial heritage that results from a wide group of traditions and social practices, related to prominent personalities in the realms of art, science, history and culture. The built heritage of Camagüey is related to many events in the evolution and development of the central region of the country.

Amerindians, Spaniards and Africans combined to form in the genesis of a Creole idiosyncrasy, related to Cuban identity. Material heritage of the historic centre of Camagüey bears testimony to different cultures, visible in the conception of space and the system of formal elements of diverse architectural components.

ICOMOS considers that the exchange of human values has not been sufficiently demonstrated by the State Party, since the description of urban and architectural features stresses the prevailing Spanish influence. On the basis of the information supplied by the State Party, it is difficult to assess how other cultural influences are evidenced in the material heritage components.

ICOMOS considers that this criterion has not been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that the historic centre of Camagüey encompasses the oldest areas of the city, where it is possible to find a synthesis of the diverse expressions of previous cultures and of the different stages of evolution of the town. Its origins are evident in the irregular urban layout, where the serpentine streets, squares and small open spaces create a capricious layout where old constructions were erected. The urban layout of Camagüey constitutes an exceptional case among Cuban historic centres.

Evolution over time produced a group of buildings that include exponents of religious and civil architecture. The stylistic influences arriving in the city at different stages of its evolution can be identified – such as Eclecticism, Neoclassicism, Art Deco, Neo-colonialism and even specific examples of Art Nouveau and Rationalism. Architecture is what defines the urban fabric of the nominated area, where landmarks formed mainly by churches are integrated in a coherent and harmonious manner.

ICOMOS considers that the peculiar features of Camagüey's urban layout constitute an exceptional case among Latin American Spanish cities settled on the plains. It is also unusual that the urban blocks that evolved in the town during the 18th and 19th centuries are divided into many very narrow and long plots. While not a major feature, the use of large clay vessels (*tinajones*) for rainwater storage may be considered an early precursor of sustainable water management.

ICOMOS considers that the nominated property constitutes an outstanding example of urban settlement in the Americas as a historic centre more than a historic urban landscape, since its features are the result of the combination of environmental, historic, social and cultural conditions that impacted on the structure and morphology of the town, increasing the clarity of expression of the urban space. ICOMOS consulted the State Party, which agreed to change the category of the nomination.

ICOMOS considers that this criterion has been justified.

Criterion (v): be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment specially when it has become vulnerable under the impact of irreversible change.

This criterion is justified by the State Party on the grounds that The Historic Centre of Camagüey constitutes an exceptional testimony in Cuba and the Caribbean of a model of colonial urban development with European medieval influences in the urban layout. Spanish conquerors could have perceived irregularity as a consequence of the absence of a regulatory plan or urban ordinances, typical of some of the first American foundations before the application of the Laws of Indias. The progressive expansion of the town spontaneously shaped the urban morphology. Construction techniques, design and formal expression that characterize the built repertoire of the town reflect the notorious *Mudejar* influences brought by the first *alarifes* (masons) and construction masters who arrived in the Americas.

Regarding this criterion, ICOMOS has similar considerations to that of criterion (iv). Camagüey has specific features that allow it to be considered an outstanding example of a traditional human settlement, but these features exceed the concept of a historic urban landscape and clearly fit in the category of a historic centre. ICOMOS has consulted the State Party, which agreed to change the category of the nomination.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (iv) and (v) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

The State Party recognises that diverse factors affect the proper development and operation of the property, among them the growing number of inappropriate building alterations within the nominated area, that reduce the typological integrity and coherence of the ensemble, as well as insertions that affect the area qualitatively, especially in private houses. The adjustment of the Historic Centre to the demands of contemporary life has been carried out with some detriment to its values, when developing new functions. Hydro-sanitary facilities were not designed for the present demand; this causes obstructions that together with stacking cause decrease of the quality of life and habitat conditions.

Visitors / tourism pressures

Although Camagüey has become a tourism attraction because of its heritage values, the nominated area is not under visitor pressure for it has the capacity to assimilate city and traffic tourists now. The annual average of tourists is 70,000 approximately.

Environmental pressures

Several environmental factors are identified by the State Party. Taking into account the narrow and tortuous configuration of the streets, there is an impact of motor traffic with amplification of noise levels and atmospheric pollution. There is also air contamination from industrial facilities and services. The morphological conditions of the Historic Centre, a flat area with prevailing low-rise buildings and asphalted streets, creates a micro-climate that changes the regime of the wind, the temperature, evaporation and other climatic factors, with unconformity due to heat.

The collection of solid waste is mainly carried out with animal traction. Besides not being an appropriate procedure, this appears incompatible with the area's public image. Due to the prevalent colonial typology and interior yards, the collection of wreckages and pruning is in much demand, but there is not a regular mechanism for this service.

Water supply is more critical in the nominated area than in the rest of the city. The contamination of sources means that the quality of the water in many wells does not meet the hygienic standards for consumption. The breeding of pigs causes serious problems, such as the proliferation of bad odours. Part of the system of pluvial drainage is not in good condition. The dumping of residual untreated liquids (industrial and sewerage) into the river Hatibonico contaminates it. On the other hand, the narrowing of the river bed through the accumulation of silts and the absence of protective forest at its margins are, among other reasons, the main causes of flood.

Natural disasters

Because of its location in the Caribbean, Cuba is exposed to tropical storms and hurricanes. In previous periods, during the cyclonal seasons, buildings in the historic centre have been affected by floods that have caused their physical damage in areas next to Hatibonico River. The institutions in charge, such as the Civil Defence and the local bodies of the People's Power maintain a systematically up-to-date Plan of measures, to avoid damages caused by floods, intense rains or hurricanes during cyclonal season.

Impact of climate change

The nomination dossier makes no specific mention on the impact of climatic change. Nevertheless, as Cuba is located in the Caribbean region, tropical storms and hurricanes will tend to be more frequent and stronger, due to global climate change.

ICOMOS considers that these factors should be especially taken into account by the State Party in order to ensure proper conservation of the nominated property.

Risk preparedness

The nomination dossier includes information on risk preparedness in relation to natural disasters, especially cyclones and hurricanes, but does not give details about the plans' features.

ICOMOS considers that the nomination dossier includes a complete and frank identification of factors that could jeopardize not only the preservation of the material heritage but also the quality of life of the local population and visitors.

ICOMOS recommends that the State Party provides information on the risk preparedness plan, especially concerning natural disasters and environmental pressures.

ICOMOS considers that the main threats to the property are related to natural disasters, which are significant when taking into account global climate change and environmental pressures.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The boundaries of the nominated area correspond approximately to the early development stages of the first two centuries after the final settlement of the village in 1528. Extending over 54 ha, it corresponds to 18% of the total area identified as the historic centre of the town, encompassing 79 urban blocks with 2,561 plots, 1,770 of which incorporate buildings with diverse degrees of cultural value.

The nominated area is buffered by an area of 276 ha that corresponds to the rest of the historic centre. The buffer zone testifies to later stages of historic urban development, containing few examples of colonial

architecture and many eclectic examples belonging to the late 19th and early 20th centuries.

ICOMOS considers that the boundaries of the core and buffer zone of the nominated property are adequate.

Ownership

In the nominated area several types of ownership coexist. There are institutions and buildings owned by the Cuban State, private houses and private buildings and institutions like churches and religious temples. The number of buildings in the nominated area is 2,532.

Protection

Legal Protection

Legal protection of the nominated property is based upon three national Laws:

- Law N° 1, Law of Protection of the Cultural Heritage, 4 August 1977. This Law aims at identifying, registering and protecting material and immaterial cultural heritage. Article 7 establishes that if Cultural Heritage of the Nation is declared of public utility and social interest, no intervention can be undertaken without authorisation of the Ministry of Culture.

- Law N° 2, Law on National and Local Monuments, 4 August 1977, focuses on those cases that have been declared monuments of national or local interest and that can be individual examples in historic towns or archaeological sites. Urban historic centres are defined as the groups formed by buildings and public and private spaces, geographical or topographical characteristics that have a clearly unified character which expresses a social, individualised and organised community. Laws 1 and 2 have complementary regulations that define more accurately protection measures to be observed.

- Law N° 81 on the Environment, 11 June 1997. This Law includes a chapter that considers cultural heritage associated with the natural environment.

The above mentioned Laws are complemented by a set of Decrees and Resolutions that contribute to the protection of the historic centre of Camagüey. The most significant are:

- Resolution 003, October 1978. Declaration of National Monument of the Historic Centre of the City of Camagüey.

- Decree N° 213 of the Executive Committee of the Council of Ministers, 24 January 1997. Attributions and functions of the Office of the Historian of the City of Camagüey. The Decree establishes that the restoration and conservation of the Historic Centre will increase its attractiveness and will harmoniously link cultural purposes with economic interests for domestic development, as well as social work that contributes to ensure the national and patriotic feelings of the inhabitants.

ICOMOS considers that the legal structure is adequate for the protection of the nominated property. The proposed buffer zone is also adequately protected as part of the historic centre of Camagüey.

Effectiveness of protection measures

The implemented measures have proved to be effective for the adequate protection of the nominated property since it exhibits an adequate state of conservation. Considering that the nominated area is a part of the historic centre, which, as a whole, is a target of protection, the legal structure in place is also adequate for the proper protection of the buffer zone.

ICOMOS considers that the protective measures for the property are adequate.

Conservation

Inventories, recording, research

The nomination dossier refers to the most recent documents related to inventorying the cultural heritage of Camagüey. Among them, the Inventory of the Historic Centre (2000), Architectural Guides for the Province of Camagüey (2004), Inventory of Commemorative Constructions in the Historic Centre (2004). Research works have been undertaken over the last decades. According to the State Party, between 2000 and 2005 research works and publications were presented at provincial, national and international levels.

In relation to the total number of buildings existing in the nominated area, 35% exhibit some kind of historic and/or artistic values; the remaining 65% are considered to have contextual value; this means that without exhibiting relevant architectural values, if considered individually, these buildings contribute to the quality of the urban landscape as a whole.

ICOMOS considers that inventorying works have been properly undertaken and that the fiches employed are quite complete in relation to the information included.

Present state of conservation

According to the State Party, the evaluation of the state of conservation of the property is a target of continuous analysis, taking into account both internal and external factors affecting this field. The results of the analysis (concentrated on architectural components) is defined generally as “regular”, with a noticeable incidence in the state of domestic heritage (48.4% in good state and 35.3% in fairly good state). Religious buildings exhibit a very good state, since consolidation, restoration and rehabilitation works have been undertaken. The public spaces, including streets, squares and small open spaces also exhibit a very good state of conservation.

ICOMOS considers that the state of conservation of public spaces, gardens and religious architecture is quite acceptable. With regard to domestic architecture, some important residences have been adequately restored.

Active Conservation measures

According to the State Party, active conservation measures are being undertaken, among them restoration and conservation of historic domestic buildings. ICOMOS notes that some buildings have been properly restored. In other cases, especially with single-family houses, the main purpose of alterations has been to improve the image of the public space by work on the facades. These actions have an immediate effect on the urban landscape but postpone the integral rehabilitation of the entire buildings. Houses inhabited by low-income families still await rehabilitation efforts.

ICOMOS considers that, even if few buildings or open spaces have been rehabilitated, those functioning for public purposes give an overall positive image of the historic centre, which is gradually recovering its cultural values.

ICOMOS considers that the general state of conservation of public buildings and urban spaces is acceptable. ICOMOS recommends that efforts should be directed to the integral conservation of heritage buildings instead of limiting interventions to the facades. It would also recommend that all kinds of heritage domestic buildings be considered for conservation.

Management

Management structures and processes, including traditional management processes

The main management structures are the Office of Monuments and Historic Sites, the Office of the Historian of the City and the Company of Restoration of the Office of the Historian. The Office of Monuments and Historical Places, assigned to the Provincial Centre of Heritage, is in charge of defining policies and strategies for interventions. It elaborates objectives and plans, short and medium term, for the conservation and restoration of the provincial capital city and other municipalities; it also executes the agreements of the Provincial Commission referred to as conservation and rehabilitation of monuments.

The Office of the Historian of the City of Camagüey plays an important role in relation to the historic centre. The “Santa María” Enterprise of marketing, belonging to this Office, is in charge of the commercialization through stores, boutiques, restaurants, and cafeterias; 42 % of the revenues are reinvested in the heritage of the historic centre.

Policy framework: management plans and arrangements, including visitor management and presentation

The principal Plans are the Territorial and Urban Plan, the Plan of Strategic Development of the Urban Historic Centre of Camagüey, the Plan of Tourism of the City and the Partial Plans for the Historic Centre. The nomination dossier does not include detailed information on these plans.

The Management Plan in place is annexed to the nomination dossier. The Plan is structured on the basis of

the following sections: Characterisation, Current Infrastructure of Services and Administration, Programme of Interventions, Study on Urban Image, Technical Office, Construction Forces, Training and Economical Feasibility.

With regard to visitor management, most services (lodging, restaurants, commerce, culture, entertainment) are located within the historic centre. The nomination dossier includes no specific information on the property’s presentation.

ICOMOS notes that the revised Management Plan (received in February 2008) includes a good analysis of the historic evolution of the site, a convincing diagnosis of the current situation, proposed strategies and their respective programmes, a timeframe for specific actions (2007-2014) and for investments. ICOMOS recommends that the State Party implement measures for the adequate presentation of the nominated property.

Involvement of the local communities

The State Party states that there is a high level of awareness by local population of the values of the property; involvement of local communities is fostered by the official bodies in charge of conservation and management of the historic centre. The *Oficina del Historiador de Camagüey* (Office of the Historian of Camagüey, OHC) keeps a close relation with most citizens’ organizations interested in the preservation of the historic centre. The local population is well informed about preservation activities not only through the local press but also a radio station of the OHC that daily broadcasts traditional music, programmes and interviews relating to the history and conservation of the property. The local population is aware of and supports preservation actions and improvement of the historic centre.

Resources, including staffing levels, expertise and training

According to the State Party, expertise and training are guaranteed by the National and Provincial Commission of Monuments, the Cuban National Committee of ICOMOS, the National Center of Conservation, Restoration and Museology (CENCREM), the Center of Conservation of Historic Centers of the University of Camagüey (CECONS) and the Office of the Historian of the City. The nomination dossier does not include detailed information about their purposes and specific programmes.

Staff dedicated to the conservation and management of the historic centre includes qualified professionals. The provincial Office on Monuments and Historic Places has 8 professional members, 2 main technicians and 2 restorers. The Office of the Historian of the City of Camagüey has 74 professionals and 65 half technicians, and a structure consisting of Technical Departments, Company of Restoration and Conservation and a Commercial Company. The Company of Restoration is responsible for executing the projects of restoration and conservation on buildings and public spaces in the historic centre; it is formed by a technical team of specialized professionals and an executing crew.

Financial resources come from national, provincial and local governments. The nomination dossier also mentions projects carried out with local and foreign entities and donations made by foreigners. ICOMOS notices that apart from the national, provincial and local budget provisions, there are two types of special taxes, kept locally, that increase the working capital of the Office of the Historian of Camagüey.

ICOMOS considers that the management system for the property is adequate.

6. MONITORING

The State Party states that monitoring the historic centre constitutes one of the strategic objectives of the local government. The nomination dossier includes a set of key indicators to assess the state of conservation of the property, establishing their priority, periodicity of measures and location of register and files.

ICOMOS appreciates the efforts made by the State Party to define and implement a monitoring system. Some complementary key indicators could be considered to improve the monitoring; among them, accessibility, control of visual pollution and noise, preservation of natural resources.

ICOMOS considers that the monitoring system is adequate. ICOMOS recommends that indicators related to accessibility, control of visual pollution, noise and preservation of natural resources be considered to complete the set of monitoring indicators.

7. CONCLUSIONS

ICOMOS considers that the definition of the nomination as “Historic Urban Landscape” poses some difficulties since it seems to refer mainly to visual aspects and does not reflect all the complexity of the urban phenomenon. In accordance with the established categories and subcategories set out in Annexe 3 of the *Operational Guidelines for the implementation of the World Heritage Convention* (2 February 2005), Camagüey is clearly an inhabited historic town and, more precisely, the nominated property constitutes a historic centre.

The information supplied by the State Party confirms that there are values related to both material and intangible heritage components that make Camagüey an interesting case of Latin American urban settlement, with particular features that are not represented on the World Heritage List. Some urban, architectural and intangible features could easily be considered of outstanding universal value, exceeding the visual appreciation of the urban reality. The dossier itself refers to the property as “historic centre”, but this is not reflected in the title of the nomination. On 10 December 2007, ICOMOS sent a letter to the State Party asking if it would agree to change the title of the nomination dossier to “Historic Centre of Camagüey”. The State Party agreed to change the title of the nomination, and a new dossier was received by ICOMOS on 25 February 2008.

ICOMOS also notes that, in spite of the effort made by the State Party in the elaboration of the nomination dossier, it was originally written in Spanish and translated into one of the working languages of the World Heritage Committee. The translation is noticeably deficient, something that makes the proper understanding of the information difficult. ICOMOS considers that this does not constitute a minor aspect, since nomination dossiers become references for new nominations, for comparative analysis and for other types of research or dissemination activities. A proper understanding of the contents of nomination dossiers is also a requirement to be fulfilled by the States Parties. The State Party is thus invited to consider the possibility of proceeding to a proper translation of the original text.

ICOMOS considers that the conservation efforts are satisfactory, that the property is adequately protected and the management and financial resources are adequate, even taking into account possibilities of improving the current plans. The current situation regarding preserved buildings and public spaces meets standards comparable to other successful examples. The balance between commerce and services functions and housing appears to be satisfactory in the nominated property. The information, awareness and participation of local communities ensure the social support to conservation measures adopted by the competent authorities.

Recommendations with respect to inscription

ICOMOS recommends that the Historic Centre of Camagüey, Cuba, be inscribed on the World Heritage List on the basis of *criteria (iv) and (v)*.

Recommended statement of Outstanding Universal Value:

One of the first seven villages founded by the Spaniards in Cuba, Camagüey played a prominent role as the urban centre of an inland territory dedicated to cattle breeding and the sugar industry. Once settled in its current location in 1528, the town developed on the basis on an irregular urban pattern that contains a system of squares, minor squares, serpentine streets, alleys and irregular urban blocks, highly exceptional for Latin American colonial towns located in plain territories. Religious buildings, associated with the main squares, constitute a system of landmarks in the urban fabric, characterised by its homogeneity. Architectural values are associated with typical domestic architectural typologies and the use of consistent construction materials and techniques, especially the extended use of earthen components, which reveal influences from Andalusia. The use of truncated pilasters at the entrance gates and of clay vessels for water storage are features that identify Camagüey’s domestic architecture. The historic centre continues to act as the city core and the place for social and cultural activities, which reflect a rich intangible heritage.

Criterion (iv): The Historic Centre of Camagüey constitutes an outstanding urban architectural type in Latin America, featured by its irregular urban layout that produced an unusual system of squares, minor squares, serpentine streets, alleys, urban blocks and plots system. Monumental and domestic architecture form a

homogeneous urban fabric where it is possible to find architectural expressions corresponding to different periods of the evolution of the town.

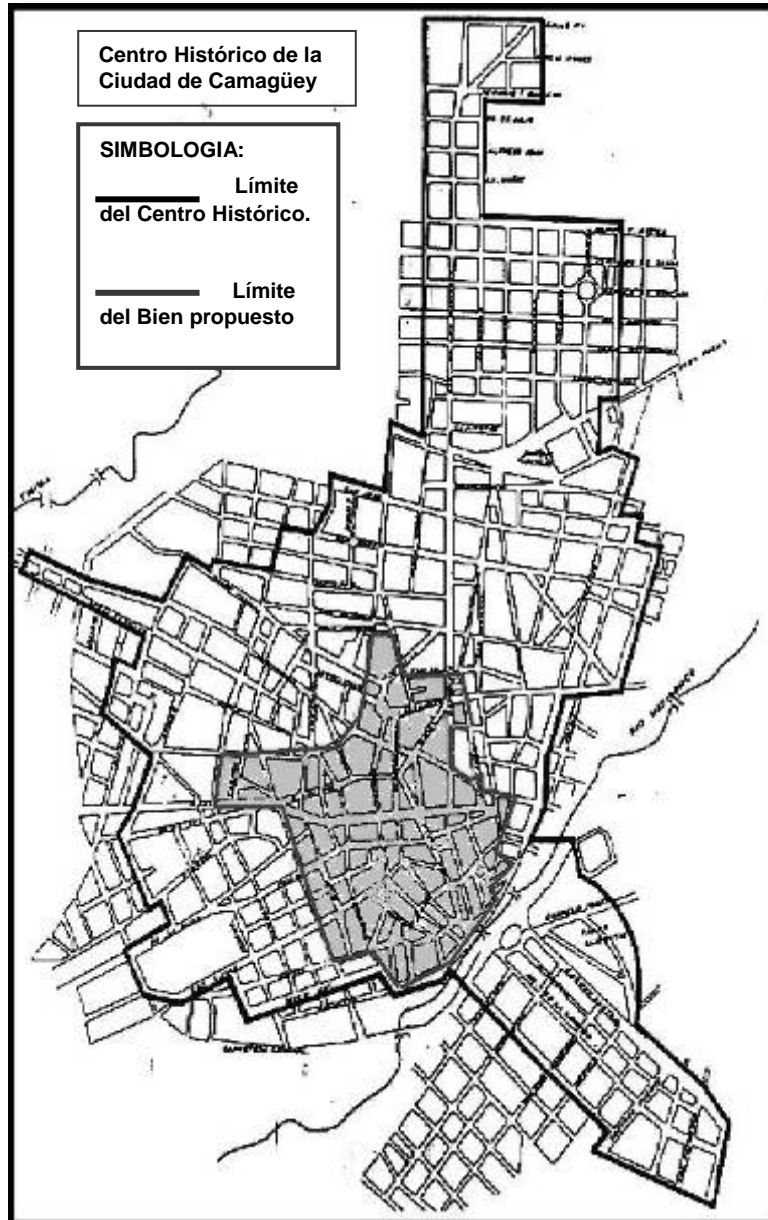
Criterion (v): The Historic Centre of Camagüey constitutes an exceptional example of a traditional urban settlement relatively isolated from main trade routes, where the Spanish colonizers were subject to European medieval urban influences in the urban layout and to traditional construction techniques brought to the Americas by the first masons and construction masters.

The nominated property is of adequate size and contains all the necessary material components to guarantee the integrity of the historic centre. The persistence of the original urban layout, of the architectural types and materials, of the traditional craftsmanship and of uses and spirit allows the historic centre to meet the required conditions of authenticity.

The legal protection and the management system and instruments have proved to be adequate for ensuring the proper conservation of the nominated area and its buffer zone.

ICOMOS further recommends that the State Party:

- Proceed to a new translation of the revised nomination dossier written in Spanish to be kept in the archives as a reference for new nominations or comparative studies.
- Provide information on the existing risk preparedness plan, especially on issues concerning natural disasters. Environmental pressures, such as water contamination or atmospheric pollution, should also be considered in the plan.
- Consider the integral conservation of heritage buildings, especially those corresponding to domestic architecture instead of intervening only in main façades.
- The State Party design and implement the policy and instruments for the adequate presentation of the property.
- Consider the addition of complementary indicators to the monitoring system. ICOMOS recommends taking into account indicators related to accessibility, visual pollution, noise and preservation of natural resources.



Map showing the boundaries of the nominated property



General view of Camagüey



San Francisco Square



City Council



Church of « Carmen »

San Miguel and the Sanctuary of Atotonilco (Mexico)

No 1274

Official name as proposed

by the State Party: Protective town of San Miguel and the Sanctuary of Jesús Nazareno de Atotonilco

Location: State of Guanajuato, Mexico

Brief description:

The nomination consists of the historic centre of San Miguel de Allende and the Sanctuary of Jesús Nazareno de Atotonilco, located 14 km from the town. San Miguel is an example of a Spanish settlement located in relation to the Royal Inland Route as a protective town, which flourished in the 18th century with the construction of remarkable religious and civil buildings. The Sanctuary, built in the second half of the 18th century, is an architectural complex inspired by the doctrine by Saint Ignacio of Loyola; its internal decoration, mainly mural paintings, makes it a prominent example of Mexican Baroque.

Category of property:

In terms of categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a *group of buildings* (San Miguel de Allende) and a *monument* (Sanctuary of Jesús Nazareno de Atotonilco). In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February, 2005) Annexe 3, San Miguel is an *inhabited historic town*.

1. BASIC DATA

Included in the Tentative List: 22 September 2006

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 26 September 2006

Background: It is a new nomination.

Consultations: ICOMOS consulted its International Scientific Committee on Historic Towns and Villages.

Literature consulted (selection):

AAVV, *La ciudad hispanoamericana, el sueño de un orden*, Madrid, 1989.

Bérchez, J., *Arquitectura mexicana de los siglos XVII y XVIII*, México, 1992.

De Santiago Silva, J., *Atotonilco. Alfaro y Pocasangre*, Guanajuato, 2004.

De Solano, Francisco (Coordinator), *Estudios sobre la ciudad iberoamericana*, Madrid, 1983.

Gutiérrez, R., *The urban architectural heritage of Latin America*, ICOMOS study.

Technical Evaluation Mission: 25-29 August 2007.

Additional information requested and received from the State Party: ICOMOS has sent a letter to the State Party on 18 December 2007 on the following issues:

- Provide further explanation of the links between the Sanctuary of Jesús Nazareno de Atotonilco and the town of San Miguel;

- Strengthen the comparative analysis in order to justify the Outstanding Universal Value of both properties included in the nomination;

- Provide a timeframe for the approval and the implementation of the management plan;

- Provide a map showing the buffer zones of San Miguel and a map showing the nominated area and the buffer zones of the Sanctuary of Jesús Nazareno de Atotonilco.

On 25 February 2008, ICOMOS received additional information provided by the State Party. The answers to the requested issues are discussed in the respective sections.

Date of ICOMOS approval of this report:

11 March 2008

2. THE PROPERTY

Description

The nominated property is made up of two areas: one of 43.26 ha corresponding to the historic centre of San Miguel de Allende and the other of 3.69 ha corresponding to the Sanctuary of Jesús Nazareno de Atotonilco. The town is an example of a colonial urban settlement, initially established with the purpose of protecting the Royal Inland Road, which reached its peak of expansion in the 18th century. The Sanctuary constitutes one of the richest religious complexes of the country.

The main characteristics of the town are:

a) Urban layout and fabric

The first foundation of San Miguel corresponded to the Indian village established in 1542. The area corresponds to the current Barrio del Chorro, characterised by its accidental topography, the protection given by high rocks and the presence of water sources stemming from the hill of Moctezuma. The Spanish town of San Miguel el Grande was founded in 1555 with the purpose of protecting the Royal Route; its location was decided based on the potential of the site in relation to views of the surrounding territory and the water supply.

The urban layout of the primitive Spanish town was structured along a longitudinal axis, with a tendency to a regular orthogonal grid. The original layout remains almost

untouched; one of the most significant changes corresponds to the relocation of government and religious buildings from the Plaza de la Soledad to the Plaza de Armas. The urban plots are larger than those corresponding to the Indian town, which was outside the Spanish perimeter. The current main square originally faced east-west, in accordance with the ancient parish; the second parish church constructed in the 17th century was arranged north-south, thus modifying the central nucleus of the village.

The height of the buildings was in relation to the width of the plots and did not exceed two stories; they were only surpassed by temples and towers. These proportions allowed sunlit facades and patios and a good relationship between light and shade, while the continuity of facades formed simple but harmonious profiles.

b) Religious architecture

In San Miguel de Allende, the large convents responded not only to spiritual ideals, but also to economic, social and cultural necessities that impelled the urban development. The religious ensemble of San Francisco, one of the most ancient of the town, is formed by the convent, the church, the church of the Tercera Orden and the garden. The church was built between 1779 and 1799; its main and lateral facades constitute an example of the popular Spanish Baroque. The architect Francisco Eduardo Tresguerras built strong neoclassic stone towers augmenting the thin and slender carved pilasters. The Garden of San Francisco was part of the convent ensemble; from the second half of the 19th century onwards, it has been one of San Miguel's traditional spaces for meeting, rest and recreation. De la Salud church and the Oratory of San Felipe Neri are among the outstanding religious constructions. The Loreto chapel, built in 1735, is characterised by its four baroque twisted columns at the entrance.

The Neo-Gothic façade of the parish church, added to the existing 18th century building, is the most typical landmark of the town. The use of the Neo-Gothic style demonstrates the desire of the community of San Miguel to adopt the architectural trends of the late 19th century. The façade is adapted to the dimensions and proportions of the existing building and constitutes a curious interpretation of the style, including curved surfaces and sinuous lines. Instead of causing an interruption of the baroque and neoclassical architecture of the colonial historic centre, this structure is admirably integrated to the urban landscape

c) Civil architecture

The 18th century domestic architecture of San Miguel de Allende testifies to its social and economic prosperity. The town-planning rules of the 18th century predominantly concern the construction of two-story houses, most of them built around or next to the main square. The houses were structured around courtyards and have flat tiled roofs that allowed collecting the water from the scarce rains. Over the second half of the 18th century, a process of dissolution of the Baroque style and a trend to a more classic one by the reduction and simplification of decorative components became noticeable. Ornaments were located in main entrances and balconies, as in the Tomás de la Canal house, the quality of which surpasses some examples of

Mexico City and constitutes a masterpiece that testifies the transition between baroque and neoclassical styles. Internal and external decorative and architectural elements make it unique in the northern plains. The formal repertoire of San Miguel is exemplified in the singular form of the reduced arches used in ground floor arcades, both in and outside the buildings. The use of pink limestone is distinctive in its civil architecture (Juan Antonio de Umarán, Domingo de Allende, Maria Antonia Petra de Sautto, Jáuregui, Juan de Moncada, count of Casa de Loja and Juan de Lanzagorta houses).

The religious and civil architecture of San Miguel is conservative for the use of spaces, with very clear common denominators, gradually manifested by incorporating novel European styles. It was a long process of influences that allowed the integration of elements and solutions in a typical manner that granted San Miguel de Allende its individual character, an essential reference of the Mexican Baroque and Enlightenment art.

The main characteristics of the Sanctuary of Jesús Nazareno de Atotonilco are:

The Sanctuary Jesús Nazareno of Atotonilco is one of the most remarkable examples of 18th century baroque architecture and art of New Spain. It comprises a large temple, six chapels and the Santa Casa de Loreto. All are decorated with oil paintings by Rodríguez Juárez and with mural paintings by Miguel Antonio Martínez de Pocasangre. The building façade is plain, with very high walls crowned by an inverted arcade, while the interior decoration has the purpose of teaching during religious spiritual retreats.

The founders, Luis Felipe Neri de Alfaro and Pocasangre, are authors of the monumental work that distinguishes Atotonilco from other examples of the Mexican Baroque, mainly by the combination of the artist and the priest that together conceived a reliquary of spiritual devotion in the middle of a deserted wasteland. Pocasangre's work reveals a fine artist, skilful in the line of his drawings and tasteful in the use of colour. The Temple and chapels are profusely covered with polychrome murals that visually narrate biblical texts. Pocasangre also expressed many verses chosen from Alfaro's extensive baroque poetry that perpetuated apostolate messages of constant penitence. The chapel of Santo Sepulcro, its tower and the dome create a singular picture, in addition to the paintings by Miguel Antonio Martínez de Pocasangre, portraying Christ's passion. Since its construction, the Sanctuary of Jesús Nazareno de Atotonilco has lodged thousands of pilgrims.

The present road that links San Miguel to Atotonilco is not the historic one. Along the ancient road, other architectural heritage items can be found.

On 18 December 2007 ICOMOS invited the State Party to provide further information to clarify the links between San Miguel and the Sanctuary of Atotonilco and to justify the inclusion of the two properties in a single nomination. Additional information provided by the State Party in February 2008 includes abundant documental and graphic information and can be summarised as follows:

According to the State Party, the Sanctuary of Atotonilco is intimately linked to the town of San Miguel. From the 16th

century onwards, the site of Atotonilco was a part of the Mayoralty of San Miguel el Grande and sent the tithes of what was produced on its lands to the parish of San Miguel. The spiritual project of Luis Felipe Neri de Alfaro, the founder of the Sanctuary, began in San Miguel; the rationality and dimensions of this spiritual project can only be understood when examining the links between town and Sanctuary over the years: the establishment of congregations, religious practices and the processional routes intimately and allegorically linking the town of San Miguel with the Sanctuary of Atotonilco. The spiritual and material sustenance of the Sanctuary of Atotonilco has always been possible because of the popular devotion and contributions of the faithful population of San Miguel, who have visited the Sanctuary without interruption for more than 250 years.

San Miguel and the Sanctuary of Atotonilco are linked by the Christian messianic ideal of the 18th Century, born of a reformed religious order (Jesuits) which promoted mysticism, asceticism and penitence as strategies for fulfilling the Gospel and the salvation of humanity, seeing in the “New World” the concrete possibility of establishing the “New Jerusalem”. Alfaro symbolically compared Jerusalem and the Holy Land with San Miguel el Grande and the Sanctuary of Atotonilco and particularly the relationship of Jerusalem (with its Golgotha) and San Miguel el Grande (with its own Golgotha) and the Sanctuary of Atotonilco, in both cases separated by the same distance. This was one of the main reasons on which Alfaro in theory and reality based his religious project.

A processional itinerary was designed to link San Miguel to Atotonilco, comparable to that existing in the Holy Land between the city of Jerusalem and the Golgotha. The tradition of transporting a heavy mesquite cross from the Sanctuary of Atotonilco to San Miguel on Good Friday started in the mid-18th century and continues today. Other processional ceremonies linking the Sanctuary and the town, like Our Lord of the Column, started in the early 19th century and have been uninterruptedly practised every year up to now.

ICOMOS appreciates the additional information and is satisfied with the answers given by the State Party. ICOMOS considers that the two nominated properties are linked by historical, social and religious circumstances that have had continuity over 250 years and are related to the territorial, social and economic structures, and expressed in the tangible and intangible heritage components. ICOMOS considers that the additional information supplied by the State Party justifies the inclusion of the nominated properties in a single nomination.

History and Development

The nomination dossier includes an extensive and extremely detailed narration on the geographical, economic, social and cultural history of the region known as El Bajío, the Royal Inland Road and San Miguel de Allende.

Between 1521 and the mid-16th century, the Spaniards established a network of roads linking different regions of New Spain; among them was the Royal Inland Road, which led from Mexico City to the present southern United

States of America, linking important towns and mining centres. The settlement of new villages along the route aimed at establishing potential nuclei for defence, colonizing the territory and providing resources and services for the new mining centres. In 1542, the Franciscan Juan de San Miguel founded the Indian village of San Miguel. In 1555, the existence of this settlement was one of the main references for the Spanish foundation of San Miguel el Grande, founded with the specific purpose of protecting the “Road of the Zacatecas”. The foundation site of San Miguel el Grande was determined by the possibilities of visibility of the territory and the water supply, which was a fundamental element to develop a colony.

San Miguel is located in the area known as the Bajío. These vast plains form one of the richest regions of the country owing to their natural resources and soils, and the benign climate. All these fostered, since the early colonisation periods, the development of mining, agriculture, cattle breeding, commerce and industry. The Bajío became an attraction for settlement, favouring the mixing of races and cultures and constituting the first and largest capitalist entity in New Spain.

By the end of the 17th century, the population and economic resources had increased, and this is reflected in the construction of public works, civil and religious buildings, and the mansions of the main Spanish families, located close to the main plaza and along the commercial routes at the entrance of the village. The repair of public buildings and government headquarters was considered a priority related to the political and administrative role played by the village in the area.

During the 18th century, New Spain experienced an economic recovery caused not only by the renaissance of the mining industry but also by the continuous population increases. The commercial system depended on a network of effective communications; the Bajío region had numerous small villages, medium size towns and larger cities with specific functions, such as Guanajuato or Querétaro. The urbanization of the Bajío was a phenomenon of the 18th century not repeated in other regions of New Spain.

The urban environment of San Miguel el Grande was not only organized according to the legislation for the foundation of Spanish towns and villages, but also taking into account the topographical conditions, the access to natural resources (particularly lands and water), the geographical distribution of religious and civil power, and the range of economic activities and hierarchical structures of the population. Between 1730 and 1760 the power and control spaces of the village were moved from the ancient Soledad plaza to the plaza that had harboured the parish temple since the 16th century; at the same time, landowners and merchants started the construction of new residences.

At the beginning of the 19th century, San Miguel played a prominent role in the process of Mexican independence. One of the main leaders of the struggle for independence, Ignacio Allende, was born in the town, currently named after this national hero. The social and economic development over the century is reflected in the construction of new public buildings that show the changing architectural tastes. The most remarkable

example is the façade of the parish church, next to the Plaza de Armas, where Neo-Gothic was added to an 18th century building. Other urban and architectural components that bear testimony of the modernisation of the town by the end of 19th and the beginning of the 20th century are the Angela Peralta Theatre and the Benito Juárez Park.

By the mid-20th century, San Miguel attracted Mexicans and foreigners because of the atmosphere of the town, which preserved its colonial character, the mild climate and the optimal size to offer a good quality of life. Many Americans settled or spent long seasons in the town. This social phenomenon did not alter the character of the town; on the contrary, foreigners contributed to the appreciation of urban and architectural values of the town, and to the preservation of its heritage, through restoration and renovation of ancient buildings. At the same time, the incorporation of cultural activities, such as music and theatre, contributed to preserve San Miguel as a lively historic centre. In the framework of the Federal Law of 1972 on Archaeological, Artistic and Historic Zones and Monuments, the historic centre of San Miguel was registered as Historic Monument Zone in 1982.

The father Luis Felipe Neri de Alfaro founded the Sanctuary of Jesús Nazareno de Atotonilco on 20th July 1748. Aiming to avoid the frequent robberies and murders committed in the area, the priest intended to offer Christian education. The complex included six churches or chapels and the immense house for spiritual exercises based on Saint Ignacio of Loyola doctrine. The main reasons for the foundation of this Sanctuary were the academic and theoretical work of Father Alfaro, as well as the catholic spirit that stirred everyone from the Council of Trento, two centuries before. The construction of the monumental ensemble began on 3 May 1740 and lasted until 1763. Since its erection, the Sanctuary has been a point of pilgrimage from other regions of the country and the continent. Because of the role of San Miguel in the process of independence and the fact that the popular image of the Guadalupe Virgin stems from Atotonilco, it is considered a national historic landmark.

The protective town of San Miguel and the Sanctuary of Jesús Nazareno de Atotonilco values

- San Miguel de Allende bears significant historical values since it constitutes an example of a medium-size town established with the purpose of protecting the Royal Inland Road and to provide goods coming from the rich area of el Bajío. It was the cradle of mixture of races and cultures in New Spain.
- The urban layout reflects the social and economic organisation of the town; it shows the adaptation of the Spanish rules to the features of the site that have remained practically unaltered over time.
- Religious architecture constitutes relevant examples of church and convent typologies with a particular interpretation, and reflects the changes in taste and trends over two centuries. The incorporation of Neo-Gothic style in the

parish church illustrates the evolution of architectural trends and their integration into the existing urban planning and landscape.

- Civil architecture, especially bourgeois residences, constitutes one of the most prominent features of the town; urban manors are exceptionally large and rich for a medium-size town, and equal to those located in larger cities. The architecture of these buildings reflects the transition from Baroque to Neo-Classic during the 18th and early 19th centuries.
- The Sanctuary of Atotonilco constitutes an exceptional example of a specific architectural typology responding to the dissemination of Christianity and the doctrine of Saint Ignacio of Loyola in the New World.
- The Sanctuary's interior decoration, especially mural paintings, constitutes one of the finest examples of Baroque style in the Americas.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

According to the State Party, integrity is one of the most remarkable characteristics of San Miguel de Allende, based on the permanence of all components of the urban structure and of the relationships among them. The most important monuments and symbolic spaces have not suffered morphological alterations or functional variations. The values of integrity in the historic centre are expressed not only by the material components that constitute the built heritage, but also by the intangible dimension expressed in their meaning.

The integrity of San Miguel de Allende as an urban centre and the Sanctuary of Atotonilco in their respective and historically shared contexts necessarily leads to a dynamic and integral approach that allows an understanding of the relationships between them.

ICOMOS considers that the urban structure and the historical ensemble of San Miguel de Allende have not suffered alterations that could affect its integrity. The Sanctuary presents a remarkable degree of integrity. A recent extension in the second floor of the Exercises House is not appropriately integrated into the ensemble and does not incorporate its architectural values. Additional information supplied by the State Party in February 2008 includes an update on the intervention to improve the situation through the construction of a wall as well as the removal of the existing satellite dish in Atotonilco.

Authenticity

According to the State Party, San Miguel de Allende has kept its authentic cultural values over time, thanks to the preservation of the balance between its urban and architectural heritage and the functions and traditions of the town. The population has maintained the authenticity

thanks to special norms for conservation of the town as a whole: the urban plan, the recognition of the architectural and urban values of the property. All planning and renovation actions must be consistent with the requirements established in the plans of conservation and management of the historic centre. Taking into account the principles contained in the Nara Document on Authenticity, the population of San Miguel de Allende takes into account conservation principles on the basis of the attributed values of the cultural property: the tangible items embedded in the built heritage (materials and substance, form and design) and the intangible elements manifested in knowledge, traditional practices and spiritual dimensions. The State Party recognizes that the authenticity of San Miguel de Allende and of the Sanctuary of Atotonilco imply the maintenance and the conservation of its material and immaterial components.

ICOMOS notes that functional changes over time have been adjusted to the historic features of the town. As a result, San Miguel has kept, to a great extent, the authenticity of its material and immaterial heritage. The Sanctuary constitutes a significant example of retention of authenticity. Restoration has been undertaken under strict scientific principles, adequate techniques and proper materials; no reconstruction or replacement of missing elements has been undertaken.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative Analysis

The nomination dossier includes a comparative analysis between San Miguel de Allende and all the towns of the Americas inscribed on the World Heritage List. The comparative analysis includes typologies of towns, criteria for inscriptions and urban layouts. At the same time, it presents an exhaustive chronological list of Spanish foundations in the Americas. The purpose of the comparative analysis, as proposed by the State Party, is to demonstrate that the colonisation of the Americas by Spaniards and Portuguese was a very complex process that resulted in the establishment of different types and sizes of towns and villages, bearing diverse physical features in correspondence with their main functions (political capitals, administrative centres, ports, mining centres, etc.) and their location in relation to coastal or hinterland areas, climate conditions, etc.

Latin American colonial towns and cities inscribed on the World Heritage List illustrate several and diverse aspects of the political, social and economic process of the colonisation of the Americas between the 15th and early 19th centuries. Some examples are large towns, established with clear purposes of political, social and economic significance (Mexico City, Quito, Lima, Puebla). In these cases, both urban layouts and architecture bear outstanding features that testify to the significance of the cities. Other examples are political capitals that were at the same time commercial centres or ports (Havana, Panama) or mainly trade centres and ports (Cartagena). Mining towns constitute cases where specific features appear in the urban layouts, on account of their location on uneven areas (Guanajuato, Ouro Preto, Diamantina) or in relation to

rivers which constitute the main elements of the urban structure (Goias).

San Miguel de Allende can be differentiated in comparison with the above mentioned cities and towns and with other urban World Heritage properties because of the specific functions that supported its origin and of its location in an area of the continent with particular physical, climatic, social and economic features; all these aspects are reflected in the urban structure and architectural heritage.

On 18 December 2007 ICOMOS invited the State Party to strengthen the comparative analysis in order to justify the Outstanding Universal Value of both properties included in the nomination. The additional information supplied by the State Party in February 2008 includes further explanations to the analysis method included in the nomination dossier.

The approach proposed by the State Party is based on a recognition that the occupation and colonisation of the Americas by Europeans in the period between the 16th and early 19th centuries and the resulting network of communication roads, towns and villages is a very complex phenomenon that has not been studied and assessed completely. Traditionally, the study of Latin American cities and towns had been undertaken on the basis of their morphological features; the proposed alternative approach includes functions, economic roles, location and development. On this basis, the sources cited in the study propose the concept of "type" to compare and classify urban centres. In Latin America, 13 types of towns have been identified on the basis of the above mentioned features. According to the State Party and on the basis of the study of urban centres inscribed on the World Heritage List, ten types are already represented, most of them commercial ports or capital cities. Other types, such as fluvial ports, agricultural centres or indigenous towns are less represented on the List.

On the basis of the proposed criteria, San Miguel is classified as a local and regional administrative centre, intimately related to the development of the Royal Inland Route and to El Bajío region, that flourished during the 18th century with specific urban and architectural features and whose evolution allowed the preservation of the heritage with a remarkable identity. The study in the additional information provided by the State Party proposes this typological and morphological approach as a method to identify gaps and to ensure a balanced representativity on the World Heritage List.

ICOMOS considers that the approach proposed by the State Party allows a better comprehension of the complex phenomenon of the colonisation of the Americas between 16th and 18th centuries. The additional information provided in February 2008 makes clear that, even in the framework of some general features, especially related to urban patterns and architectural typologies, different Latin American regions present a remarkable variety of nuances that justify consideration of different types of towns. In this framework, San Miguel de Allende responds to a category of Latin American colonial town that is not yet represented on the World Heritage List. In this sense, ICOMOS is satisfied with the deepening of the comparative analysis and with the method proposed by the State Party.

Regarding the Atotonilco Sanctuary, ICOMOS considers that it constitutes an outstanding example of a specific religious function linked to the visions derived from Saint Ignacio of Loyola and the Counter-Reform, a cultural phenomenon of world significance. The decoration of the main church and various chapels of the complex, especially the mural paintings by Pocasangre, can be considered highly exceptional on the grounds of their role as tools for religious education and of their particular expression of Baroque style.

ICOMOS considers that the comparative analysis justifies consideration of this property for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The property is considered by the State Party to be of Outstanding Universal Value for the following reasons:

- San Miguel de Allende has both original and unique typological qualities according to the particular functions developed as a local and regional administrative centre and as a Latin American middle size urban settlement not yet represented on the World Heritage List.
- The town rose strategically as part of the Spanish policies of conquest of the northern territories, as a town for specifically supplying goods and services to other cities, villages and mining centres between the 16th and 18th centuries.
- The town represents one of the most remarkable and better-preserved historical ensembles of Novo-Hispanic civil architecture of the 18th century.
- The town was able to adapt functionally over time, constituting a lively city that preserves social and cultural traditions.
- Historically, the Sanctuary of Jesús Nazareno in Atotonilco has been more than an exceptional monument, as it became the axis of an important cultural phenomenon which expresses the doctrine, the social qualities, and the way of life of the region in which it has been embedded since three centuries ago.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (ii) and (iv).

Criterion (ii): exhibits an important exchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that the Bajío was the first and most important capitalist infrastructure ever developed in Spanish and Portuguese America, due to mining, cattle breeding, agriculture, and commercial and industrial exploitation. San Miguel de

Allende is an extraordinary example of the urban settlements that strategically arose in the first colonial northern frontier as a protective link along the Royal Road. This was the Spaniards' first traced route within the American Continent, and its cultural and commercial richness was the most extensive in all New Spain. In this context, San Miguel represents one of the best-preserved testimonies as a vice-royal city whose development reached its culmination during the 18th century. San Miguel de Allende is a unique settlement within the American historic cities, supplying provisions between 16th and 18th centuries to cities, towns and mining centres. This region developed novel economic training, while forming new social and cultural groups. San Miguel de Allende is the melting pot that hatched the new cultural identity of the country by forging the independence movement of Spanish America.

ICOMOS considers that the historic role of San Miguel and the exchange of human values expressed in its urban layout and in its architecture has been sufficiently demonstrated by the State Party. Concerning the Sanctuary, ICOMOS considers that it clearly expresses the inter-relation between the European culture and the visions and means of expression used by the Spaniards in the New World.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that San Miguel de Allende displays the most remarkable examples of 18th century civil architecture in New Spain, as observed in the Baroque and Neoclassical urban manors that evidence an aesthetic development which has a peak during the vice-royal period. The urban nucleus has been able to maintain the authenticity and integrity of its country homes. The harmony of composition, proportion and even chromatic arrays has been passed on through generations.

The Oratory of San Felipe in San Miguel de Allende set forth the idea of founding the Sanctuary of Jesús Nazareno in Atotonilco, inspired by the ideology of a spiritual congregation led by father Luis Felipe Neri de Alfaro. Alongside a select group of lay people, Alfaro organized a series of spiritual exercises based on the doctrine of San Ignacio of Loyola. These religious practices were based on expiation and pilgrimage, traditions that still exist in the present century.

As explained in the ecclesiastical and architectural context of the region, the Sanctuary of Atotonilco is a unique structure that symbolizes the microcosmic coordination of the Catholic world in hand with the universal macro cosmos set by the Jesuits. The rules for the spiritual exercises that implied confinement, meditation and prayer, capture an architectonic program and a visual discourse that give significance to the colonial spiritual iconography.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (ii) and (iv) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development Pressures

Agriculture will not be a cause of transformation of the nominated property because it is developed outside the city boundaries. The population has increased considerably causing a significant density within the city; growth control is currently under analysis in order to avoid building modifications in the protected areas as an answer to the residential shortages.

In relation to the Sanctuary, ICOMOS notes that there are some urban developments close to Atotonilco village. It would be desirable to strengthen the controls in order to keep the historic relationship between the architectural complex and its setting.

Visitors / Tourism Pressures

San Miguel receives 9.35% of the total tourism in the state; 34.75% of visitors are foreigners. The high season goes from January to October, with a considerable decrease in November and December.

ICOMOS notes that there is intense tourism activity, both in San Miguel de Allende and in the Atotonilco Sanctuary (in the case of the Sanctuary, especially during certain specific periods of the year). Tourism services are of a good quality demonstrating wise use of heritage architectural components (for use by lodging, restaurants, commerce). It is recommended to initiate further studies on tourism impact, especially the carrying capacity of urban spaces, in order to avoid potential risks to the values of the property.

Environmental Pressures

The region has no seismic activity. The city is located on the foot of two hills formed by volcanic basaltic rock, which makes the ground very stable. There are no meteorological risks (hail storms, strong winds, floods) in the area where the nominated monuments are located. Pollution risks from petrol stations or industries are not present in the nominated area and buffer zones. Pollution in the rivers and streams is caused by sewage and the concentration of organic and inorganic solid waste, generating a source of infections. Concentration of vehicles, mainly public transportation, does not allow a good traffic flow, and causes air pollution in the Plaza Allende.

ICOMOS notes that the heavy motor traffic in some streets of the nominated area constitutes a potential cause of deterioration and pollution if not properly controlled.

Natural Disasters

The Bajío region is not considered prone to disasters due to intense rains. There are no meteorological risks, but drought and frost can cause water shortage.

Impact of Climate Change

The nomination dossier does not include specific information of the impacts of climate change. Given the

location of the property and the climate conditions of the region, risks caused by climate change are not evident.

Risk Preparedness

Taking into account that the area is not prone to natural disasters (earthquakes, storms, floods), no special attention to risk preparedness has been given. ICOMOS notes that plans for other kind of risks are being prepared and will be ready by the end of 2007.

ICOMOS considers that the main threats to the property are excessive motor traffic in some streets of San Miguel, not yet fully controlled, and pressures caused by the intensity of tourism activities. ICOMOS recommends that studies on tourism impact, especially on carrying capacity of urban spaces are therefore required to avoid potential impacts on the values of this property. In relation to the Sanctuary of Jesús Nazareno de Atotonilco, main risks are related to urban developments relatively close to Atotonilco village and pressures of tourists and pilgrims during certain seasons of the year.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

In San Miguel, the nominated property and buffer zones have been defined in accordance with the decree that establishes federal protection of the historic centre of San Miguel de Allende. The nominated property corresponds to a surface of 43.26 ha and includes the main part of the historic centre, where the most significant architectural monuments and public spaces are located.

At request of ICOMOS (18 December 2007), the State Party provided additional information on buffer zone in San Miguel. This includes two urban areas protected at federal level and included in the designation of "Zone of Monuments" in 1982, defined as B1 (24.04 ha) and B2 (16.10 ha), which do not completely surround the nominated property. To complete the buffer zone surrounding the nominated property, the local government has designed zones C1 (3.22 ha), C2 (11.96 ha), C3 (17.48 ha), C4 (5.89 ha) and C5 (2.57 ha); which correspond to suburban areas and parts of the natural surroundings of the nominated properties and federal "Zone of Monuments". An area of environmental value (3.53 ha), located south of the nominated property and protected at local level was also incorporated to the buffer zone. The total area of the proposed buffer zone is 84.79 ha.

The additional information supplied in February 2008 also addresses the boundary and buffer zone for the Sanctuary of Atotonilco. The nominated property (0.75 ha) includes the atrium, temple and Exercises House. The buffer zone (4.40 ha) includes the new Exercises House area and a part of the Atotonilco village, especially the Calle Principal (Main Street). To the south, the buffer zone is surrounded by the agricultural preservation zone and, to the north, by public facilities and ecological preservation zones.

ICOMOS considers that the boundaries of nominated properties and buffer zones in San Miguel and the Sanctuary of Atotonilco are adequate to express and protect the values of the nominated properties. ICOMOS recommends that the buffer zone in San Miguel designated by the local government should be given the status of federal protected zone.

Ownership

The historic centre of San Miguel de Allende includes 255 catalogued buildings, of which 38 are owned by the federal government, 1 by the state government, 11 by the local government and 250 by private owners. The Sanctuary of Jesús Nazareno de Atotonilco is owned by the federal government.

Protection

Legal Protection

The historic centre of San Miguel de Allende is protected at federal level by a 1982 executive order, in the framework of the 1972 Federal Law on Archaeological, Artistic and Historic Zones and Monuments. According to the Mexican Law, the area has been declared "Historic Monuments Zone". The Sanctuary of Jesus Nazareno de Atotonilco is protected in the framework of the 1972 Federal Law on Archaeological, Artistic and Historic Zones and Monuments.

At State level, the Law of Urban Development of the State of Guanajuato (September 1997) declares the public utility of the conservation and protection of the natural surroundings and the cultural heritage of the population centres. Several articles of this Law establish obligations of local governments to implement urban planning and protection of cultural heritage. Article 37 establishes that conservation policies will be applied to, among others, natural and cultural values. Article 41 establishes that owners of buildings located in areas where conservation policies are applied are bound to obligations derived from urban development regulations. The Municipal Statutory Law of the State of Guanajuato (July 2001) establishes, among the responsibilities of local governments, the protection the cultural heritage.

The nomination dossier cites some local regulations related to the protection of the property, but does not include details of their contents. Among the regulations, it is worth mentioning those for the Conservation of the Historic Centre of San Miguel de Allende (December 1997) and the Regulation of Constructions (February 2005).

Effectiveness of Protection Measures

ICOMOS considers that the existing protective norms and the relation between the diverse governmental levels are effective to ensure the adequate legal protection of the nominated property.

ICOMOS considers that the legal protection in place is adequate.

Conservation

Inventories, Recording, Research

The inventory of historic monuments of San Miguel was developed in 1989 by the National Institute for Anthropology and History (INAH) through its Guanajuato Centre and was updated by a specialised consultant in 2003. At the local level, the Direction of Urban Development and Territorial Zoning Plan also takes part in the inventoring and recording of historic buildings.

Present state of conservation

According to the State Party, actions undertaken for the conservation of San Miguel de Allende historic centre and the Sanctuary of Jesús Nazareno in Atotonilco assure that the property remains in acceptable condition. New conservation plans reflect systematic and scientific strategies that will allow the use of urban space and civil buildings without negative impacts, while attending to the principles of Integrity and Authenticity established and recommended by ICOMOS and the text of the World Heritage Convention.

Inside the nominated area 255 buildings were evaluated and catalogued by the National Institute for History and Anthropology, of which 159 (62.35%) were found to be in good condition, 83 (32.55%) were found to be in average condition and 13 (5.10%) were found to be in a poor condition in terms of the state of conservation. This information is the basis of the claim that most of the buildings need regular maintenance only; programmes promoted by the Habitat Agency and the Secretary of Social Development along with the Municipality of San Miguel de Allende will create a mechanism giving an incentive for homeowners to refurbish their own properties.

Streets present a good state of conservation despite the heavy motor traffic that runs through some streets (Ignacio Allende, 5 de Mayo, Orizaba, Salida Real to Querétaro and la Avenida Calzada de la Estación) that could constitute a risk factor for material conservation. The factors that cause the damage to the pavements are: the lack of compacting, the irregular shape of the flagstones that move due to friction with the vehicles; the intense traffic, and the lack of continuous maintenance of the streets.

ICOMOS considers that the heavy traffic in some streets of the historic centre can jeopardise the state of conservation of streets and buildings. It would therefore be worthwhile to carry out studies on traffic control.

Active Conservation Measures

Active conservation is achieved through the existence of plans and programmes, and also in the high level of awareness of local inhabitants and temporary residents about the values of San Miguel. In this framework, works of maintenance, conservation and renovation of both public and private buildings are constantly carried out by public and private sectors.

The project of improving the space in front of Atotonilco Sanctuary, including relocation of informal retail stands,

will enhance the values of the site and the relationship between the monument and its setting.

Additional information provided by the State Party in February 2008 includes the development of a Master Plan for the conservation of the Sanctuary of Atotonilco and the Exercises House, as well as the improvement of the extension of the Exercises House and the retirement of the parabolic antenna.

ICOMOS considers that the property presents an acceptable state of conservation, and that current plans, projects and programmes will improve the condition of some sites. It is recommended that local authorities undertake studies and measures to control heavy traffic in the historic centre of San Miguel as a means of avoiding deterioration of street materials. The involvement and awareness of the population constitutes a positive aspect to ensure the success of the conservation measures.

Management

Management structures and processes, including traditional management processes

Pursuant to the Mexican Constitution of 1917, local governments are responsible for plans of urban development and for controlling land use; local governments participate in the creation and administration of ecological reserves and grant licenses and permission for construction. At the federal level, the responsible organization is the National Institute on Anthropology and History (INAH) of the National Council for Culture and Art (CONACULTA). The National Institute is decentralised in regional centres, one of these centres is in the State of Guanajuato.

Policy framework: management plans and arrangements, including visitor management and presentation

Several plans, at federal, state and local levels, are related to the management of the nominated property.

- *National Development Plan 2000-2006*

The Plan is the basic instrument of the federal administration. Among the governing objectives, number 4 aims at promoting balanced regional economic development. Among the strategic lines, the Plan includes the revitalization of historic centres and conservation of cultural heritage. In order to improve the image of cities and towns, the Plan foresees norms and management mechanisms that allow maintenance and improvement of public spaces. In relation to historic centres, the Plan aims at their economical viability by means of strategic planning and investments directed to development. Implementation of strategies will be the responsibility of local governments for World Heritage properties, historic monument zones declared by INAH, and zones with artistic monuments declared by INBA. Patronages and trusts are encouraged with the participation of the Mexican Federation of Social Organizations for the Revitalisation of Towns and Cities and the Association of Mexican World Heritage Cities.

- *Government Plan 2000-2006*

This Plan operates at the State level and includes, among its strategies, the conservation, restoration and management of natural resources and social participation for the improvement of community infrastructure and for reinforcement of culture.

- *Director Plan of Urban Development of San Miguel de Allende, 1993*

The Plan was developed by the local government. It includes the Partial Conservation Plan of the Historic Centre; objectives and actions are identified to preserve the urban layout, architectural heritage, public services and equipment. It also aims at improving services and urban transportation and regulating land use in the historic centre. The Plan recognises that the zone of monuments has undergone alterations and deteriorations that require urgent interventions. Actions include maintenance of pavements, management of public spaces, urban plans, public services, transportation and roads, parking and restoration and conservation of historic buildings.

- *Municipal Plan of Development (in approval proceeding)*

This Plan contemplates, as main topics, economic activities, urban infrastructure, public services, ecology, social development, education and organization of the municipal administration.

- *Steps for a Management Plan*

The nomination dossier includes information on steps being taken to develop a Management Plan. One of the main objectives is to maintain the historic centre alive, to keep the urban space as a residential area compatible with services and commercial uses. Goals include sustainable urban development, balanced urban growth, sustainable economic development, regulation of urban plots, infrastructure, integrated road system, efficient transportation system, rehabilitation and improvement of housing, natural and cultural heritage as an alternative to tourism development, improvement of the urban image and legislation updates. The protection of cultural heritage is a priority that requires the participation of the community and authorities to promote research, inventorying, preservation, conservation, restoration and economic benefits.

With regard to visitor management and presentation of the properties, the nomination dossier includes a list of cultural facilities that provide access to cultural and aesthetic recreation, among them theatre, museums and libraries. Several tourism circuits have been designed within the town; Atotonilco is easily reachable from San Miguel and is mainly a half a day tour. Existing facilities in San Miguel provide an adequate quality of lodging for visitors. The National Institute for Anthropology and History ensures the appropriate presentation and promotion of the nominated property.

Additional information provided by the State Party in February 2008 includes the following:

- *Partial Plan for the Historic Centre of San Miguel de Allende*, approved by the local government, 28 February 2006. Among other issues, the Plan includes consideration of the legal framework, the diagnosis of the current situation, socio-economic issues, urban structure, public facilities, infrastructure, traffic, transportation, cultural heritage, risks and vulnerability. The Plan identifies general and specific strategies, zoning and programmes for urban development.
- *Partial Management Plan for Micro Region 3 (Atotonilco)*. The purpose of this plan is to preserve and enhance monuments and sites, including the Sanctuary of Atotonilco as well as other temples and haciendas (rural settlements), to preserve natural heritage and to promote development of villages located in the micro region. The Plan will be used as an instrument for the local administration to contribute to the decision making process on the basis of updated information.
- *Study and proposal for motor traffic and transportation in San Miguel de Allende*. It includes a diagnosis of the current situation and proposed solutions; among them the improvement of pavements, proposed pedestrian streets, replacement of public transportation vehicles, design and promotion of alternative circuits to reduce vehicles in the historic centre and provision of parking facilities outside the nominated property and buffer zone. On 30-31 January 2008 a meeting on Traffic Organisation in World Heritage Cities was held in San Miguel; this proves the concern of local authorities regarding the control of traffic in the historic centre.
- *Tourism Development Plan*, implemented in 2002. The Plan includes the identification of cultural tourism attractions in San Miguel, lists celebrations and cultural events and strategies and specific projects for improving the tourist attractiveness and visitor management in the town.
- Resolution of adjudication of the development of a Master Plan for conservation of the Sanctuary of Atotonilco and the Exercises House, signed on 28 January 2008.

ICOMOS considers that the additional information supplied by the State Party in February 2008 verifies that the management system in place is adequate. ICOMOS notes the existence of two separate Partial Plans, but that the town and Sanctuary are primarily managed by the same local authorities. Nevertheless, ICOMOS recommends that the establishment of a specific management agency or group, with the participation of different stakeholders, be considered by the local government.

ICOMOS appreciates the efforts made by the local government concerning the control and planning of traffic in the historic centre of San Miguel, and recommends that the State Party continue to develop and implement the traffic management and overall management plans.

ICOMOS recommends that the State Party report on the results of the implementation of the traffic control plan.

Involvement of the local communities

The consciousness and active participation of local population has been one of the causes of the successful conservation of San Miguel de Allende during the last decades. Some 18th residences are still inhabited by descendants of families that constructed them, who are aware and proud of the historic and architectural values. The role of foreigners is also worth mentioning, especially Americans that from the 1940s onwards settled or spent seasons in San Miguel de Allende. This group constitutes an important factor for the conservation of the town. They have a respectful attitude towards urban and architectural heritage and undertaken restoration and maintenance of historic buildings, and act as a spontaneous task force to foster preservation actions by local residents.

Members of the community have contributed financially to the conservation of heritage and to the development of cultural activities.

Resources, including staff levels, expertise and training

The National Institute for Anthropology and History (INAH) provides expertise and trained staff for the conservation and management of the nominated property. The Institute has a wide scientific, technical and administrative structure distributed in nearly five hundred centres throughout the country. There is an INAH Centre for the State of Guanajuato, with staff in six areas of work: archaeology, research, education, conservation, libraries and regional museum.

The National Institute for Anthropology and History is a recognised institution with a long tradition, which provides training in anthropology, history, restoration and museum techniques. The educational mission is accomplished by the National School of Anthropology and History, located in Mexico City, and by the National School of Conservation, Restoration and Museography. This system creates a link between teaching, investigation and preservation of the cultural heritage.

At the local level, the Honourable City Council and the Direction on Urban Development and Works through its Subdivision on Urban Development are responsible for the management of the property. The staff includes 4 architects, 1 geographer, 9 assistants and 6 inspectors.

ICOMOS considers that the management system for the property is adequate. On the basis of the partial plans for the management of San Miguel and the Sanctuary, ICOMOS recommends that a management agency or group, with the participation of different stakeholders, be considered by the local government.

6. MONITORING

The nomination dossier includes a chapter on monitoring. Key indicators recognised by the State Party are the population growth in historic cities, tourism flow and commercial activities.

The catalogue of historic monuments of San Miguel updated in 2003 constitutes the basis for monitoring the state of conservation of buildings. This catalogue has become an updated permanent programme to measure the levels of restoration and conservation of the built heritage.

The Historic Centre Partial Conservation Plan indicates that the evaluation of the Plan shall be made every three years and the Programme for Urban Development shall be scheduled yearly. The frequency of the evaluations will be adjusted to periodic reporting on the state of conservation established by the World Heritage Convention.

ICOMOS considers that the steps given to a monitoring plan are adequate, but it would be desirable for the State Party to define and implement a more systematic monitoring approach. Pressures due to tourism should be especially taken into account.

7. CONCLUSIONS

ICOMOS considers that the protective town of San Miguel de Allende constitutes an exceptional testimony to the colonisation of the Bajío region of significance for the economic and social development of New Spain, and of the role of protective towns in the framework of the roads system established by the Spaniards in the Americas. The role played by the town in colonial times and its development during the 18th century are reflected in the urban structure, the built heritage and the urban landscape that features the town and its surroundings. At the same time, San Miguel de Allende bears testimony to a significant social process of mixture of races and cultures as reflected in its rich intangible heritage. San Miguel is a lively city, full of social and cultural life.

The Sanctuary of Jesús Nazareno of Atotonilco constitutes an outstanding example of a religious ensemble composed by the main church, several chapels and an exercises house inspired by the doctrine of Saint Ignacio of Loyola. From its construction onwards, the Sanctuary has been a focus for pilgrims from all regions of the country who identify not only with the religion but also with the starting of the independence process. From an architectural point of view, the Sanctuary represents a specific typology of religious building. The decoration of interior spaces, especially mural paintings by Pocasangre, constitutes a masterpiece of 18th century Baroque art.

Both properties meet the conditions of integrity and authenticity, and are adequately protected and managed. In this sense, San Miguel de Allende shows a capacity to adapt to new functions without jeopardising its heritage values, integrity and authenticity. Some potential risks caused by motor traffic and tourism activities are the subject of the proposed recommendations described below.

Recommendations with respect to inscription

ICOMOS recommends that the protective town of San Miguel de Allende and the Sanctuary of Jesús Nazareno de Atotonilco, Mexico, be inscribed on the World Heritage List on the basis of *criteria (ii) and (iv)*.

Recommended statement of Outstanding Universal Value

San Miguel de Allende is an early example of a rational territorial and urban development in the Americas, related to the protection of one of the main Spanish inland roads. The town flourished in the 18th century with the construction of significant religious and civil architecture, which exhibits the evolution of different trends and styles, from Baroque to late 19th century Neo-Gothic. Urban mansions are exceptionally large and rich for a medium-size Latin American town and constitute an example of the transition from Baroque to Neo-Classical. The Sanctuary of Atotonilco is a remarkable architectural complex that illustrates a specific response, inspired by the doctrine of Saint Ignacio de Loyola. Its interior decoration, especially mural painting, makes the Sanctuary a masterpiece of Mexican Baroque. Both the town and the Sanctuary, intimately linked, played a significant role in the process of Mexican independence, with impacts throughout Latin America.

Criterion (ii): San Miguel de Allende constitutes an exceptional example of the interchange of human values; due to its location and functions, the town acted as a melting pot where Spaniards, Creoles and Amerindians exchanged cultural influences, something reflected in the tangible and intangible heritage. The Sanctuary of Jesús Nazareno de Atotonilco constitutes an exceptional example of the cultural exchange between European and Latin American cultures; the architectural disposition and interior decoration testify to the interpretation and adaptation of the doctrine of Saint Ignacio de Loyola to this specific regional context.

Criterion (iv): San Miguel de Allende is an exceptional example of the integration of different architectural trends and styles on the basis of a 16th century urban layout. Religious and civil architecture exhibit the evolution of different styles, well integrated into a homogeneous urban landscape. Urban mansions are exceptionally large and rich for a medium-size Latin American town. The Sanctuary of Atotonilco is an outstanding example of a specific religious settlement, containing exceptional decoration that makes it a masterpiece of Mexican Baroque.

The required conditions of integrity and authenticity have been met; both the town and Sanctuary have been subject to few significant alterations over time, urban changes have been adapted to the town's features and scale, and restoration works have been carried out according to appropriate theoretical and technical principles.

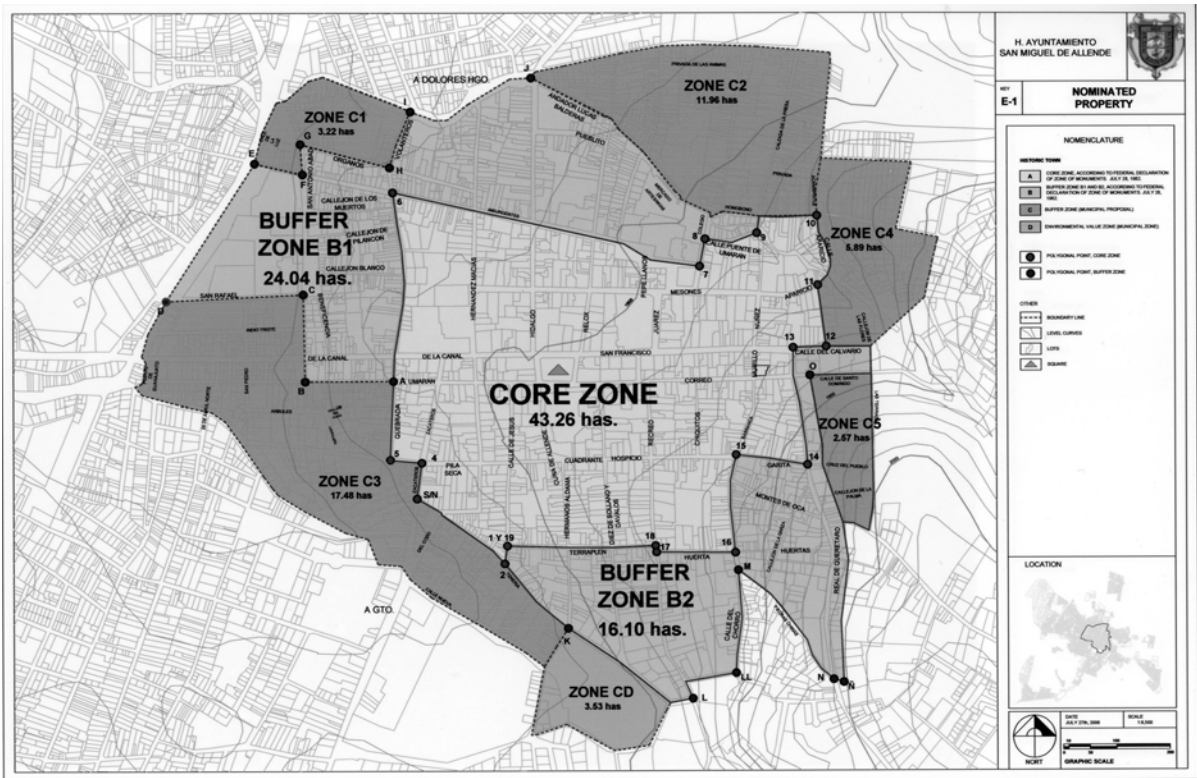
The legal system in place ensures the adequate protection of the property and the town and the Sanctuary exhibit an acceptable state of conservation. Management policies, structures and plans in place are adequate to ensure the preservation of the property's values, integrity and authenticity.

ICOMOS recommends that, in order to ensure the optimisation of the current protection, conservation and management system for the property, the State Party should consider the following:

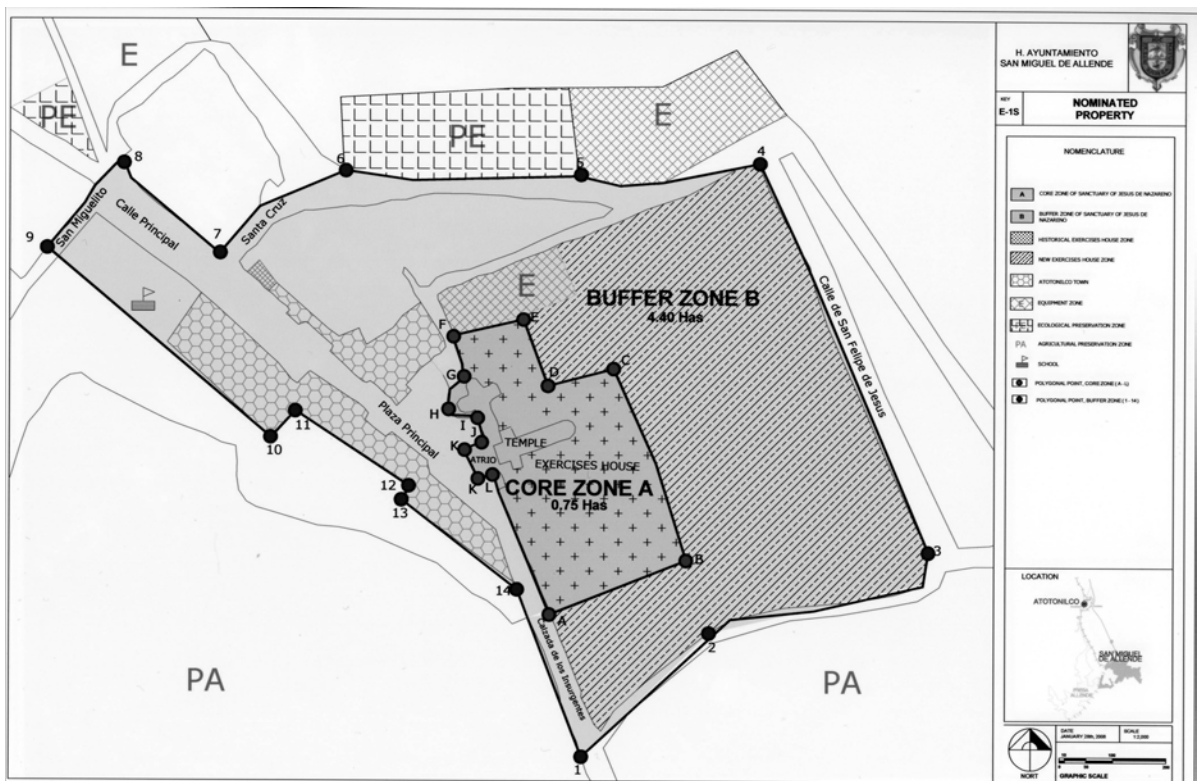
- Local authorities should be encouraged to continue the analysis and policy development for tourism management. This should include studies

of carrying capacity of the most remarkable historic areas, urban spaces and buildings. The State Party is invited to report on the progress of the study and the results of its implementation.

- Local authorities should be encouraged to continue to work on and implement the proposed study on traffic control and planning in the historic centre of San Miguel and adjacent areas. The State Party is invited to report on the progress of the plan and on its results and impact.
- The State Party should consider the possibility that the whole buffer zone of San Miguel be given federal protection.
- The local government is encouraged to create a management agency or group that, with the participation of different stakeholders, can oversee the common implementation of the partial plans for San Miguel and the Sanctuary of Atotonilco.
- The local government should define and implement a systematic monitoring programme that allows better measurement of the state of conservation of the properties over time, and identify priorities for conservation actions.
- The State Party should continue with the plan to rehabilitate the village of Atotonilco, in order to improve the setting of the Sanctuary of Jesús Nazareno. The local government is encouraged to continue studies and the implementation of the project to re-establish the historic road linking San Miguel with Atotonilco.



Map showing the revised boundaries of San Miguel de Allende



Map showing the revised boundaries of the sanctuary of Jesus Nazareno de Atotonilco



Plaza de Armas



Casa Reales or Consistoriales (Municipal Presidency)



Sanctuary of Jesús Nazareno de Atotonilco



Sanctuary of Jesús Nazareno de Atotonilco, mural paintings

León Cathedral (Nicaragua)

No 1236

Official name as proposed by the State Party: León Cathedral

Location: León, Nicaragua

Brief description:

León Cathedral was constructed between 1747 and the early 19th century. The project was conceived by the Guatemalan architect Diego José de Porres on the basis of a rectangular layout, used for Latin American Cathedrals from the 16th century. Architectural features and proportions respond to trends that originated in Antigua Guatemala that reach in León their most significant expression. From a stylistic point of view, the monument shows the transition from Baroque to Neo-classic and is characterized by the sobriety of its decoration. The Cathedral contains important movable works of art.

Category of property:

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

1. BASIC DATA

Included in the Tentative List: 19 June 1995
International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 22 September 2006

Background: It is a new nomination.

Literature consulted (selection):

Angulo Iñiguez, D. et al., *Historia del Arte Hispanoamericano*, Barcelona, 1945-1956.

Angulo Iñiguez, D., *La arquitectura del siglo XVIII en Nicaragua*, Managua, 1988.

Gutiérrez, R., *Arquitectura y Urbanismo en Iberoamérica*, Madrid, 1989.

Kubler, G. and Soria, M., *Art and Architecture in Spain and Portugal and their American Dominions*. Baltimore, 1959.

Technical Evaluation Mission: 6-9 September 2007.

Additional information requested and received from the State Party: ICOMOS sent a letter to the State Party on 11 December 2007 on the following issues:

- The project of the complete restoration and conservation of the Cathedral;

- The Special Plan for the Historic Centre of León;

- The opening of the metropolitan commercial centre and the measures envisaged to reduce informal commerce in the Cathedral's surroundings;

- The coordination between National and Local authorities and the Diocese of León for the management of the Cathedral;

- The special Parliament fund for the Cathedral of León.

ICOMOS has not received a response from the State Party.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The nominated area covers an area of 0.77 ha, corresponding to an urban block containing the Cathedral and an open space to the front of the Cathedral. The area of the Cathedral is 5295.48 square metres (0.529 ha). The architectural layout corresponds to a rectangular plan, according to the generalised model of the 18th century cathedrals, earlier employed in Lima and Cuzco, among other Latin American Cathedrals. The interior layout of the basilica consists of five longitudinal naves, the central one is the highest.

The roof was conceived to produce a particular luminosity in the inner space. Through the vaults with pendentives and lanterns, natural light penetrates and bathes the interior and also ensures good ventilation. The roof consists of vaults, cupolas crowned by lanterns and ribbed vaults. The central nave has the shape of a Latin cross and its central axis is made up of 9 cupolas, two of them with lanterns. The external walls are, except for the main façade, barely decorated, with few reliefs. The main materials for the walls, columns and buttresses are brick and stone, bound with lime and sand. The baroque features, which prevail in the roof, cannot be perceived from the ground because the five large terraces are retreated and protected by balustrades surmounted by more than one hundred pinnacles and forty large and small cupolas, which constitute the external counterpoint of the vaults in pendentive. The harmony between the cupolas and the Cordillera constitutes a relation between architecture and the natural environment.

The main facade, from where the two towers rise, has two levels divided by an entablature decorated with frieze and garlands. It is composed of five spans (laterals, centrals and intermediates) separated by pairs of pilasters. Three of the eleven doors correspond to the main façade. Two styles are coexisting here, Baroque and Neo-classic.

As the Cathedral was built according to the tradition, i.e. starting with the chevet, its principal facade is in general accordance with the 1767 plans and presents a later style. The main facade has elements from Greek and Roman

architecture, such as the ionic capitals, the triangular pediments, the barrel vault and the cupola. Renaissance elements are also present, such as the basilica structure, the pinnacles, the horizontal proportion and the balustrade. From the Baroque architecture, the facade borrows the break of the entablature, the cornice, the columns, the curved pediments and the lack of definition of the columns capitals. From the Neo-classic style, it has lengthened pillars, covered with garlands; from Gothic architecture, the four-centred arch and the pinnacles; from the Mudejar architecture, the *alfiz*.

Because of the co-existence of various architectural styles, the Cathedral can be considered as an eclectic building. Baroque and Neo-classic styles prevail in the main facade and late Baroque in the chevet. Also, the influence of the architecture of Antigua Guatemala is manifested through the proportions and the volumes of the towers, the prevalence of horizontal over vertical lines, the general heaviness and the mortar decoration.

In the interior, the supports are cruciform pillars with the flanked frontages of pilasters. According to the architectural features of Antigua Guatemala, the pilasters are decorated with grooves up to the under-surface of the arcs. All pillars are formed by multiple beams. On the entablature, the cornice carries a convex frieze, another typical element of Antigua's architecture. The transept is dominated by a hemispherical cupola. There are no lateral chapels; they were replaced by the Way of the Cross, giving the inner area the particular perspective of the Spanish-American cathedrals.

The set of circles and multiple arcs prevail in the interior baroque structure of the Cathedral. The mannerist influence of the neo-classicism is however present in the vault of the Sanctuary, in which the interior abounds in ornaments. The golden altarpieces of baroque style decorated with statues and paintings were destroyed and replaced by neo-classic marble and cement niches. Some have been hidden in the basements of the Cathedral and others scattered in the rural localities of the county or in other cathedrals of Nicaragua, such as Matagalpa. The Cathedral has seven basements, whose function is to support the weight of the building, but which are also used as funerary crypts for famous people.

The cloister or Patio of the Prince, located behind the chevet, is representative of the traditional architecture of León: a central court surrounded of a gallery of wooden carved columns. This space has a singular charm, in many ways a typical Nicaraguan space, integrated into the building but dominated by the church. In the Patio of the Prince, the roof of the gallery leans on the building. It rests on a wooden structure covered with tiles.

The Cathedral also shelters important works of art; among them the wooden Flemish altarpiece, the Pulpit, the 1770 mosaic and a set of the oldest statues which survived the destruction and displacement of the altarpieces. The 14 stations of the Way of the Cross were painted by the Nicaraguan Antonio Sarria between the end of the 19th and the beginning of 20th centuries. In the art gallery of the Chapter Hall, fifty portraits of the bishops of the dioceses of Nicaragua and Costa Rica and the bishops of what became the diocese of León are kept.

History and development

Although the volcanoes of the region caused frequent catastrophes, the plain where León is located is a land of exceptional fertility thanks to the deposits of volcanic ash. At the beginning of the 16th century, the Province of Maribios was moderately populated; the inhabitants lived close to Lake *Xolotlán* or near its margins and the sea was nearby. The Amerindian population had chosen a place where the water and the hunting resources abounded, on volcanic grounds of an astonishing fertility, where they could also easily fish and had access to sea salt.

In 1523, the first Spanish exploration carried out by Gil González Dávila arrived from southern Nicaragua. Spaniards found gold but did not launch a conquest. In 1524, Francisco Hernández Córdoba took possession of the lands explored by Gil González and founded the towns of León and Granada, which were at the beginning mere military camps.

After an agreement with the local government, the inhabitants made the decision to abandon the first town of León and to re-establish it on its current site. The Mayor, Pedro Munguía Mendiola transmitted the decision to Guatemala; the authorization of the Spanish authorities came a month later, between February and March of 1610.

The Cathedral was started in the second half of the 18th century at a time when the local colonial society was emerging as a blend of the contributions of local Indian traditions and the traditions that arrived with Europeans and Africans. A cathedral responding to local expectations was finally achieved, following the building of five earlier churches. Some argued that León deserved this cathedral because it was the oldest ecclesiastical head office of Central America.

The demolition of the old church and the construction of the new Cathedral began in 1747, when Isidro Marín Bullón y Figueroa was the Bishop. Construction materials came from different places; the stone employed for the foundations and basements was extracted from the Chiquito River area, and the terracotta bricks used for the construction of the walls were manufactured in furnaces at the farm of Hato Nuevo, located 7 km away on the road between León and Managua. The workers were Amerindians, therefore it was a team of Spaniards, Creoles, Amerindians, Africans and mulattos who contributed to the building of the Cathedral.

In 1748, Bishop Bullón y Figueroa demolished the chevet of the earlier Cathedral and started the foundations. However, he died suddenly and there was a long delay in the resumption of the works. In March 1760, Fray Antonio de Navia Bolaños y Moscoso took office and works continued until 1761, a date which marks the opening of lime and brick factories. The Cathedral plans were drawn in 1762 by the Guatemalan architect Diego José de Porres Esquivel, and were sent to Spain to obtain the approval of the Crown, and to secure the necessary funds for continuing its construction. They were approved in 1767; the original documents are kept in the Archivo General de Indias (Seville). When the plans were

sent to Spain, two thirds of the Cathedral had already been built.

The Diego de Porres style is manifested in the whole work. On arrival of the new bishop, Lorenzo Tristán y Esmoneta, the side aisles near the central nave were still missing. A few years later, in 1780, he had the honour of inaugurating the three naves. Tristán also acquired crowned ornaments, such as the ciboria and the chalices. Work on the front part, the turns and the Sanctuary's vault occurred between 1785 and 1795 under the direction of Bishop Juan Felix de Villegas. He entrusted Fray Francisco Gutiérrez, who had built three convents in Madrid, and directed the extensions of the collaterals and the completion of the Chapter Hall and the Almonedas' Room. The Sanctuary's vault was set up between 1795 and 1799. In 1810, the Dominican Bishop Nicolás García Jerés started one of the most prolific periods of building, including the construction of the towers and the main façade. This work was directed by Hipólito Estrada de Orellana.

In 1821, Nicaragua became independent from Spain and became a Catholic Spanish-speaking country, with an ethnically heterogeneous society. León was the capital where the highest civil and religious authorities lived, as the Cathedral was the Seat of the Bishop of Nicaragua and Costa Rica. By this time, León had become a multi-ethnic society, and there were strong links between the human environment, the city and the building of the Cathedral. In the 19th century, new ideas emerged, such as those of the French Enlightenment. León was a place where liberal ideals were born and disseminated, and under the supervision of the Church, the primary, secondary and tertiary education in Nicaragua started, promoted by bishops and implemented by priests.

In the mid-19th century, the outside of the Cathedral was completed. On 6 March 1860, after the civil wars, Fray Bernardo Piñol y Aycinena took office at the diocese of Nicaragua. A few days later, he consecrated the Cathedral. That year, the southern tower and the chevet were rebuilt. On 20 November, the Cathedral was designated as a minor basilica by Pope Pío IX.

In relation to the physical condition of the building, damage has occurred through the centuries. Despite the high seismic activity in the area, the Cathedral survived many violent earthquakes. In 1960, the house building enterprise Cardenal Lavayo Fiallos carried out work on the northern tower. In the 1970s, the outside walls of the building were entirely covered with parasitic plants which damaged the ornaments of the façade. The roof was also invaded by plants and, was also cracked. In 1976, the walls, corroded by moisture, were treated to allow access to the underground levels. In 1983, the Cathedral was declared National Historic Heritage. Between 1992 and 1994, it was entirely restored, with the exception of the murals, frescos and the square.

León Cathedral Values

From a historical point of view, León Cathedral is an outstanding testimony to colonial Central-American society. The author of the project, Diego Martín de Porres, adds historical value to the monument, since

Porres was the most outstanding architect of Antigua Guatemala during the 18th century.

The Cathedral is an example of the application of architectural layouts that were brought by the Spaniards to the New World and lasted over 300 years in the construction of churches. In this case, the application of the typical quadrangular layout is integrated with architectural features coming from Antigua Guatemala that reached in León their most complete expression. Among the Antigua features are the mainly horizontal proportions and the low and thick towers as a response to earthquakes, and the internal and external decoration. From a stylistic point of view, León Cathedral constitutes a remarkable example of transition from Baroque to Neo-Classical.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The nomination dossier includes no specific discussion of Integrity of this property.

ICOMOS considers that the monument has been properly conserved. It is intact, and although subject to repair and maintenance, has not had extensive alterations.

Authenticity

The nomination dossier includes a detailed study of the authenticity of the nominated property, based on the following aspects: plans, style, function, materials, workmanship and setting. With regards to plans, the building was constructed according to the original project (kept in the India's Archives in Seville) by Diego José de Porres and constitutes an excellent example of a Hispanic-American cathedral of the 18th century, with a typical rectangular plan, following the model of Seville Cathedral and extended all over the Americas. The monument has not undergone substantial modifications to its plan or its original structure. The cathedral keeps the original styles with no modifications: Baroque and Neo-classical. The building fulfils the original social and religious functions. It is the space that allows cohesion for social, cultural and political relationships among the inhabitants of León. For Nicaraguan society, the monument is the landmark of the main religious festivity of the country, the *Gritería*.

Construction materials are those used in the original construction. Restoration projects implemented during the 1990's by national and local organisations have strictly respected original materials and techniques. The Cathedral has a predominant position from an urban point of view. Oriented to the central plaza, it was the nucleus of administrative and social functions in the city.

ICOMOS considers that authenticity is maintained by the permanence of the original plan, materials, functions, social significance and relationship with the urban setting.

ICOMOS considers that the conditions of integrity and authenticity have been met.

Comparative analysis

The nomination dossier includes a comparative analysis between León Cathedral and other Central American monuments, especially those located in Antigua Guatemala, inscribed on the World Heritage List in 1979. Antigua was the crucible of artistic forms that spread to the rest of Central America. In spite of the constant seismic threat, the architecture developed in the 18th century, bears the sign of a particular and distinctive Baroque. It was a period of great constructions: churches, convents, civil buildings, etc. Concerning cathedral typologies, the most important work is León Cathedral, designed and planned by Diego José Porres Esquivel, who belonged to the main family of architects of Antigua. León is the only example on *Antigüense* Baroque applied to a cathedral that is still standing and preserving its original conception and function.

There are stylistic differences between the Cathedrals of León and Antigua. Antigua Cathedral was finished in 1680, and has architectural features which pre-date the local Baroque; its main and lateral facades were conceived according to a classical Renaissance layout, they are remarkably sober and their only ornaments are plain pillars, entablatures, pediments and niches. In the interior, the system of support corresponds to the 17th century: cross pillars following the Renaissance model instituted by Diego Siloé in Grenade Cathedral (Spain) and used in Mexico City, Puebla, Guadalajara, Lima and Cuzco cathedrals. The interior of Antigua Cathedral is Renaissance style. Antigua Cathedral was seriously damaged by earthquakes, especially in 1773 when a good part of the structure was destroyed, rendering the building unable to perform its function.

Other Central American cathedrals (Ciudad Real and Comayagua) do not reach the size of León and are not faithful to the typological features given by Porres to Antigua's Baroque architecture. In those cathedrals there are no canalled pilasters, which were largely employed in León. The Tegucigalpa Cathedral does not respond to the typical lay-out of cathedrals, because it was first an 18th century parochial church, and made a cathedral in the early republican period (19th century).

In the rest of the Americas, there are other cathedrals that could be compared with that of León. Peru and Oaxaca (Mexico) show some similar problems regarding seismic risks. Architecture of the 17th and 18th centuries in these regions bears common features: massive constructions, scarcely elevated, essentially built up in stone and with no plaster. These features give the cathedrals a sober and heavy appearance (eg. Oaxaca, Cajamarca, Puno, Cuzco). León's Cathedral presents two distinctive features. First, stucco plaster makes the architecture appear lighter. The clear plaster balances the lack of height of the towers, whose proportions were calculated in relation to the seismic risk. Only Trujillo's Cathedral (Peru) currently has a similar kind of plaster. Secondly, the placement of the numerous windows and lanterns and the interior presence of ascending and curved lines, typically Baroque, and the absence of chapels, determine a sublime

interior space, with very good lighting and ventilation, more than in the above mentioned cathedrals. These two specific features allow León's Cathedral to be seen as an example of integration of functionalism and aesthetics, put together in spite of the geological constraints.

ICOMOS considers that the comparative analysis provided by the State Party demonstrates the similarities and differences between the nominated property and other similar Latin American monuments, most of them included in historic centres inscribed on the World Heritage List. As a result, León Cathedral demonstrates the use of an extended building layout of Spanish origin, used in the Spanish Americas between the 16th and 18th centuries. In the framework of Latin American colonial cathedrals, the monument illustrates a specific architectural interpretation typical of Antigua Guatemala, that reached its most perfect expression in León, responding to specific geographical and climatic conditions.

ICOMOS considers that the comparative analysis justifies consideration of this property for the inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

- The monument is a unique testimony to the application of a regional architectural style to a religious building following the layout of cathedrals, which fulfils the original functions and preserves its integrity.
- The monument exceptionally reflects the influence of this regional style and its consolidation. As the main architectural work of the society that built it, it is the expression of Spanish art and of regional characteristics, shaped by the geographical environment and the society that supported its erection. The building reflects the Central American experiences in architecture during the colonial period. If earthquakes damaged Antigua in 1773, León Cathedral survived adverse circumstances, such as earthquakes and political and economic difficulties. It combines exceptional function and architectural aesthetics.
- The monument is a unique testimony of the *Antigüense* (from Antigua Guatemala) Baroque, it retains its integrity and provides access to the work of the main architects that gave origin to this regional style.
- The building is the material expression of the process of formation of the Latin American society; it allows study of particular features and the social, political and cultural relationships during an essential period of its history, when it started affirming its particular identity which led to the independence

movements of the early 19th century. It is a centre of exceptional immaterial cultural manifestations and is linked to individuals from the realm of an art of great importance.

Criteria under which inscription is proposed

The property is nominated on the basis of cultural criteria (i), (ii), (iii), (iv), (v) and (vi).

Criterion (i): represent a masterpiece of human creative genius.

This criterion is justified by the State Party on the grounds that León's Cathedral testifies the artistic perfection reached despite many obstacles. Built in spite of natural, economic, political and social constraints suffered by the province of Nicaragua in the 18th century, it is a masterpiece from the point of view of art. In a superb space, it combines the lay-out of cathedrals with harmonious proportions, featured by the equilibrium of horizontal and vertical lines, interior sumptuousness featured by a remarkable curvilinear movement, abundant lighting and natural ventilation, and the extraordinary relation it achieves with its natural setting. Architectural styles of the period (baroque and neo-classicism) merge with the framework of the features of the region, including the adoption of elements of León's civil architecture. This is a massive construction that responds to the seismic characteristics of the area.

The cathedral maintains a significant ensemble of movable properties spanning from Gothic to neo-classicism; it constitutes a good example of furniture art and styles of the colonial period. It has resulted in the establishment of an architectural school in Nicaragua inspired in Antigua (Guatemala).

The Cathedral combines aesthetic criteria and functional necessities, and has survived the impacts of volcanic activity to which it has been exposed over time.

While recognising the importance of the monument for the Nicaraguan and Central American societies, ICOMOS considers that the property is an example of the application of several architectural and stylistic resources but does not consider it a masterpiece of a human creative genius.

ICOMOS considers this criterion has not been justified.

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

This criterion is justified by the State Party on the grounds that León Cathedral is an example of different architectural influences of Spanish Art adapted to the geographical and social space, and to the environment of Latin America, especially in the city of León. Different influences are translated in the building, resulting in its own characteristics that stem from the geographical environment and local workmanship, reflecting the new society appearing in the Americas, particularly in Central America in the 18th century. This new society created a

monument that expresses its identity, its social, religious and artistic syncretism, and interacts with the landscape.

ICOMOS considers that the significance of León Cathedral as an example of an exchange of human values in relation to a specific area of the world has been demonstrated by the several influences that merge in the monument and by its significance for a multi-cultural society.

ICOMOS considers that this criterion has been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is still living or which has disappeared.

This criterion is justified by the State Party on the grounds that León's cathedral is a testimony to Hispanic-American traditions since it expresses the cultural and religious syncretism arising from the merging of local traditions (Spanish and Amerindian) that led to new ways of life. The culture given by the Spaniards to the New World was predominantly religious; that is why many of these cultural expressions relate to the Christian faith; such as churches, saints' portraits, religious sculptures, etc. Cathedrals were the achievement of the efforts of inhabitants and constituted the highest expressions of this cultural identity. León Cathedral is a remarkable example of the constancy of a new society.

ICOMOS considers that the arguments proposed by the State Party to support the application of this criterion have already been evoked for the application of criterion (ii).

ICOMOS considers that this criterion has not been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

This criterion is justified by the State Party on the grounds that León's Cathedral constitutes an outstanding example of a regional Central American architectural style. In the span of time between the 16th and 18th centuries, Hispanic America was the scenery of an historic and cultural phenomenon of world relevance - the encounter between two worlds and the implantation of a European culture in a new continent. In architectural terms, cathedrals are the best expressions of this phenomenon. In Central America, art and architecture adopted local expressions, particularly during the 18th century, in the *Antigüello* Baroque, whose main monument was not erected in Guatemala, but in León. At the same time, the monument reflects the transition from Baroque towards new architectural and artistic expressions typical of the 19th century.

ICOMOS considers that León Cathedral constitutes an outstanding example of the regional interpretation of a typology of religious building merging several architectural and stylistic sources in an ensemble featured by its unity and architectural and social significance.

ICOMOS considers that this criterion has been justified.

Criterion (v) : be an outstanding example of a traditional human settlement, land-use, or sea-use, which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

This criterion is justified by the State Party on the grounds that León Cathedral illustrates the conception of urban space of New World towns, and of the related social relationships. This space symbolized the emergence, during colonial times, of new forms of cultural expression that would later become the local cultural identity. The Cathedral has maintained its significant position since 1610 onwards and reflects the spiritual, cultural and social life of the society that erected it.

While recognising the importance of the Cathedral as the core of the town and main reference in the urban landscape, ICOMOS considers that it does not reflect, by itself, all the features of traditional urban settlements.

ICOMOS considers that this criterion has not been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance. (The Committee considers that this criterion should preferably be used in conjunction with other criteria).

This criterion is justified by the State Party on the grounds that León Cathedral is the nucleus of important cultural manifestations that are landmarks of Latin American cultural identity, especially the traditional *Gritería*, dedicated to the Immaculate Conception. This religious celebration of national importance, is currently reproduced in other Central and North American countries. At the same time, León Cathedral is linked to historical facts relevant in Latin-America and at world level: the first reactions against the colonial regime; the life and works of Rubén Darío, founder of the first poetry movement born in Latin America and whose work reached world significance; the hero of independence, Miguel Larreynaga; the scientist Luis H. Debayle; the poets Salomón de la Selva and Alfonso Cortés; and the musician José de la Cruz Mena.

ICOMOS recognises that the nominated property has an unquestionable social and cultural significance at national and regional levels, but those considerations do not reach a universal significance. The relationship between the poet Rubén Darío, who reached world-wide recognition and the nominated property, has not been sufficiently demonstrated by the State Party.

ICOMOS considers that this criterion has not been justified.

ICOMOS considers that the property meets criteria (ii) and (iv) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

The impact of human activities is substantial in the historic centre of León, enhanced by the prolonged economic crisis. In the neighbourhood of the Cathedral, human factors constituting a threat for the conservation of the monument are concentrated. The area serves a double function: it is a commercial and an institutional centre. Most economic, social and cultural activities are developed in the area; as a result, big gatherings of people occur, most of them coming from surrounding neighbourhoods. The central market constitutes its main pressure. It is located behind the Cathedral and produces a large amount of organic and inorganic waste.

The colonial-configured market has become too small; retail stands have expanded onto the pavements that surround the cathedral, and near its walls, and the expansion of the market toward the north-east. However, the current construction of the metropolitan commercial centre, will improve the situation.

As the Cathedral is located in the urban core, surrounding streets suffer from heavy traffic, including heavy trucks, which jeopardises the stability of the monument's structure. Since 2005, some works have been undertaken, such as replacement of the surfacing of the streets in concrete. Currently, circulation is banned in the street to the north of the Cathedral, and restricted in the street to the south. The street to the east of the Cathedral is for pedestrians only, with motor traffic prohibited.

Noise is also a problem because of the use of the surrounding area for many massive popular activities. Visual impacts include aerial electric wires, television and telephone cables, antennas, publicity panels and electricity panels that are not compatible with the architecture of the historic centre.

The treatment of façades – including colours - of nearby buildings varies, as they are owned by different individuals. Pavements are crowded with informal retail stands and by owners of shops that exhibit their merchandise outdoors. The Historic Centre Department has planned projects to control publicity and to bury electricity and telephone cables and wires.

León region has suffered the consequences of a long economic crisis due to the disappearance of its main activity (cotton cultivation and manufacturing) and the general crisis of the country. There is high unemployment, low wages and the future of the younger generations is not assured. This is one cause of the weak motivation for activities related to development and heritage conservation.

Visitors / tourism pressures

León is a key place for tourism in Nicaragua, based on its historic heritage. The Cathedral is one of the main monuments of the country and receives a considerable number of visitors. The provision of tourist services and facilities for the Cathedral started in 2001; guided tours are available for both Nicaraguans and foreigners.

The tourism use of the Cathedral is limited, due to insufficient number of guides and surveillance staff and lack of information material for visitors. Visitor access to the roof can be a risk to the building. The number of visitors is not controlled, and this could be a cause of deterioration. The Direction of Cultural Heritage has recommended that visitor groups should not exceed 10 people in order to prevent accidents, and reduce the impacts on the building.

Environmental pressures

There are serious problems with pollution of surrounding areas. Agricultural practices have led to the deterioration of the quality of the land and water resources, and surface and subsoil waters are polluted. In addition, pollution of the Chiquito River results from the activities of craftsmen concentrated next to the river banks near the Cathedral.

Air pollution caused by motor vehicle traffic is also a concern. Due to the configuration of the historic centre, the streets cannot absorb the current volume of traffic. This pollution is one of the factors of deterioration of the Cathedral walls. The circulation of heavy vehicles also creates noise pollution affecting the experience of the monument for visitors and the community. Waste management systems are inadequate in this part of the city.

Natural disasters

The monument is threatened by natural disasters; among them seismic activity, volcanic eruptions, land slides, hurricanes and storms. Earthquakes represent the most serious risk since they can reach 8 on the Richter scale. León County is classified in the fourth level of risk at the national level; it is classed 8 in a 0- 10 range. León is located next to the Pacific coast, the most threatened area in Nicaragua. The city has suffered strong earthquakes over time; buildings constructed over or next to faults are the most threatened. This is the case of the Cathedral, located next to faults that cross the historic centre. Concerning volcanic risks, León County is classified in the highest category of risk; in a scale 0-10, it is classified 10. The town is threatened by three nearby volcanoes: Cerro Negro, Telica and Momotombo.

Regarding hurricanes, León is ranked 4 in a 0-10 range and 9 regarding floods. The indirect impact can be more serious than the direct impacts. Hurricanes generally produce strong winds from the Pacific, causing persistent and intense rains, with flooding occurring particularly in areas near watercourses. This is a cause of risk for León Cathedral, located by Chiquito River. Intense rains overload the Cathedral roofs, water infiltration also affects the interior, threatening the stability of walls, plaster and painting. In terms of the frequency of storms, León is placed second in the categories of risk.

Impact of climate change

Although the nomination dossier does not specifically address climate change, it is evident that the region where the city of León is located is very vulnerable to these impacts, due to its exposure to phenomena like cyclones, storms, heavy rains and winds. The State Party has demonstrated an awareness of the climatic risk that,

together with seismic and volcanoes activity, contribute to define León Cathedral as a place exposed to high levels of risk.

Risk preparedness

Although the nomination dossier does not include specific mention of risk preparedness, the information supplied demonstrates that the risks are adequately understood. However, risk preparedness is not included as a specific issue in the Management Plan.

ICOMOS appreciates the exhaustive and frank recognition of the different risk factors that actually or potentially affect this property. With regard to natural disasters, the region where León is located is one of the most vulnerable in the Americas since it is threatened by many natural hazards. The development pressures, the lack of adequate infrastructure and the effects of the economic crisis also contribute to the pressures on the values, integrity and authenticity of this monument.

ICOMOS considers that the main threats to the property are related to natural factors (seismic activity, volcanoes, hurricanes and heavy rains) and to development and environmental pressures caused by human activities. A rigorous risk preparedness plan is therefore necessary to address these risks, including the implications for land use and urban planning. These considerations should be integrated to the management plan.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated area consists of an urban block of 0.77 ha corresponding to the Cathedral and the open space at its front. The nominated area is surrounded by a buffer zone of 12.55 ha, corresponding to 12 urban blocks of León's historic centre. Included in the buffer zone are some of the most important civic and religious buildings of the town, among them the City Hall and the Colegio de San Agustín. Most properties in the buffer zone are owned by the private sector; some are of historic and architectural value, but all they have been inventoried and are legally protected from adverse alterations by the local Department of the Historic Centre.

ICOMOS considers that the boundary of the nominated area is adequate since it corresponds to the boundaries of the block where the monument is located. ICOMOS further considers that the boundary of the buffer zone is appropriate and adequately protected.

ICOMOS considers that the boundaries of the nominated property and buffer zone are adequate to protect its Outstanding Universal Value.

Ownership

The Cathedral is owned by the Diocese of León.

Protection

Legal Protection

The Constitution of Nicaragua establishes that the State is responsible for the conservation and protection of the cultural heritage of the nation, including archaeological, historical and linguistic heritage.

At the national level, León Cathedral has been registered as Cultural, Historic and Artistic Heritage of the Nation by Decree of the Minister of Culture dated 7 July 1983. All properties constituting the historic and artistic heritage of the Nation are protected by specific laws, especially Decree-Law 1142 on Protection of Cultural Heritage of the Nation (1982), modified by Decree-Law 1237 (1983). This Law establishes the basis of the current structure for heritage protection in the country. No intervention can be undertaken without authorisation of the Direction of Cultural Heritage of the Nicaraguan Institute of Culture. In the specific case of León, the Direction has a group of Inspectors that oversee projects and supervise works on historic buildings, in coordination with the Department of the Historic Centre at León Municipality. In 1999, León Cathedral was declared by the National Assembly “Monument of the Millennium” by Decree 2432.

Law 261 on Municipalities establishes that local governments are responsible for protection of archaeological, historical, linguistic and artistic heritage. Decree 52 of 1997 establishes that local governments shall maintain cultural and historic sites and conserve landscape with the aim of promoting national and international tourism.

The Cathedral is located in the historic centre of León. Use and management must take into account national and local legal instruments. Municipal rules on regulation of urban development were passed in 1998, including land use and conservation of environmental and cultural resources. Implementation of the rules is the responsibility of the Direction of Physical Planning and Local Development.

At the local level, technical control and supervision is the responsibility of the Department of the Historic Centre; all interventions must be approved by the Cultural Heritage Office, which has implemented municipal ordinances for León’s urban development. These ordinances are the main tools used for regulating development, establishing zones, densities, etc. The Department of Historic Centre has recently finished the draft for the new urban rules as part of a Special Plan of Protection. These rules are under revision for approval by the Cultural Heritage Office.

ICOMOS considers that in order to complete and update the legal protection system, it is recommended that the ordinances arising from the Special Plan of Protection for the historic centre should be urgently approved at the local level.

Effectiveness of protection measures

The inclusion of León Cathedral in the category of Cultural, Historic and Artistic Heritage of the Nation

establishes a special legal protection regime. These measures appear to be effective for the protection of the property.

ICOMOS considers that there is a lack of sufficient inter-institutional coordination and teamwork among all stakeholders. It is therefore recommended that a closer relationship among stakeholders be established.

As noted previously, the buffer zone, corresponding to the historic centre of León, is subject to a range of plans and special projects for conservation. ICOMOS considers that to guarantee the effectiveness of the protective measures, the Special Plan for the historic centre should be urgently adopted and implemented.

ICOMOS considers that the legal protection of the nominated property is adequate. In order to ensure the protection of the buffer zone, ICOMOS urges the State Party to approve the Special Plan of Protection and the corresponding legal instruments for its implementation, and better coordination teamwork among stakeholders be established.

Conservation

Inventories, recording, research

The 1992-1994 restoration project was preceded by the inventory and diagnosis of the Cathedral. The work has been documented photographically, and the documentation is available at the National Library and Archives. The Catalogue of immovable cultural properties of León was made in 1994. In 2005, a new survey was carried out. The resulting documentation is available in the Department of the Historic Centre in León. As one of the main historic monuments of the country, León Cathedral has been the subject of much historical and architectural research. The bibliography mentioned in the nomination dossier includes a range of published research works. Concerning training of professionals, the National Autonomous University of Nicaragua trains ethnologists, archaeologists, sociologists and historians, and the National University of Engineering trains architects and engineers. Both universities have undertaken research works on cultural heritage, including León Cathedral.

Although the nomination dossier includes a detailed description of movable works of art, no specific systematic inventory is provided. ICOMOS recommends that such an inventory be undertaken by the State Party or added to the file if already done.

Present state of conservation

The nomination dossier includes a detailed report on current state of conservation of the monument, including assessment of deterioration in relation to each material component. With regard to the roof, the exterior plaster has surface cracks and damage to the drainage system has been caused by environmental pollution. These factors contribute to the problems of humidity in the interior of the building, affecting the structural system, especially the arches. The balustrade that crowns the walls of the naves is cracked and some pieces are detached. Remains

of parasitic organic materials are visible in the interior or the roof structure, causing fissures that allow leakage into the roof space. The Patio del Príncipe does not currently have any major conservation problems; some tiles are broken or displaced, and some components have been poorly repaired. The structure is also weakened by the poor condition of electrical wiring.

External walls have surface cracks. Some interventions have also inappropriately used cement. Considerable fissures are observed, and there are traces of corrosion on the elements supporting the bells. In general, painting of the internal surfaces is in good condition. Internal walls are affected by humidity coming from the roof, and there are fissures in some arches. Some sculptures on the interior walls are damaged, and some are missing. Humidity is also a problem in the basement walls, probably coming from the soil porosity. Solid waste has accumulated in the small ventilation openings. Wooden doors and windows are in good condition. Some of them need some preventive maintenance or restoration. Floors are in good condition; replacements have been undertaken according to technical requirements appropriate for conservation.

ICOMOS appreciates the detailed report on the state of conservation included in the nomination dossier and considers that the property presents an acceptable condition of conservation. There are, however, significant causes of decay that, if properly addressed, could be controlled and reduced to acceptable levels. The State Party should therefore make efforts to control these causes of deterioration in the on-going restoration plan.

Active Conservation measures

Between 1990 and 1994 the Ministry of Culture carried out restoration works to the Cathedral, coordinated by the Direction of Cultural Heritage of the Municipality of León and the Committee for the restoration of the Cathedral. The project aimed at conserving the cultural and socio-economic values of the monument. In the work plans for conservation of cultural heritage for 2007, the Direction intends to plan and implements new conservation and restoration project, similar to that of 1992-1994. This project is needed in order to address the progressive deterioration of the monument. This project is included in the management plan annexed to the nomination dossier.

ICOMOS appreciates the plans by the State Party to commence a new long-term conservation project. ICOMOS recommends that the project be approved and implemented as a means of ensuring the long-term conservation of the property.

Management

Management structures and processes, including traditional management processes

According to the State Party, the management of the property is the responsibility of a number of public and private institutions, with varying levels of expertise. At the national level and pursuant to the Constitution, the National Institute for Culture (INC) has the primary

responsibility for conservation and promotion of national culture. The Institute was established by Decree-Law 427 in 1989, and is under the Ministry on Education, Culture and Sports.

At the local level, the Department of the Historic Centre of León Municipality is responsible for the protection and preservation of the historic centre and the main buildings. The Department is in charge of the implementation of the Special Plan for the revitalisation of the historic centre, urban control, formulation and supervision of projects and communication and public awareness activities.

The Diocese of León, as the owner of the building, is also involved in the conservation and management of the property. The Diocese has been responsible for the administration of the Cathedral since its construction in the 18th century and acts together with national and local institutions responsible for cultural heritage.

Policy framework: management plans and arrangements including visitor management and presentation

The National Institute for Culture implements a plan of cultural development that includes a programme of conservation of cultural heritage. The programme is financed by the general budget of the Republic and is implemented by the Direction for Cultural Heritage. The Plan sets out strategies and specific activities determining the priorities. León Cathedral is considered an absolute priority of the Nicaraguan State. This is illustrated by the large 1992-1994 restoration project, to the regular surveillance and to an annual budget for contributing to its maintenance.

The Management Plan developed by the Direction for Cultural Heritage and currently being considered for approval by the relevant authorities, has been annexed to the nomination dossier.

The national government has developed an Action Plan for Tourism Development, which aims at creating a legal framework for measures encouraging tourism, and implementing promotion and marketing campaigns as well as fostering public and private investments in the tourism areas. With regard to cultural assets, the 2005-2006 Action Plan proposes strategies for tourism development, including development of products, definition of tourism circuits, the conservation and promotion of historic monuments, development of colonial towns, and interpretation and presentation activities. Some defined tourism circuits include the coffee route, the colonial route, the volcano route and the farms route. León Cathedral is considered a major monument for the nation and is therefore included in the colonial route.

At the local level, the Master Plan for León County (1996) constitutes the general framework for development. This plan proposes the use of the historic centre for commerce, services, housing and conservation of movable and immovable cultural heritage elements. The Strategic Plan for Development of León County also includes the protection and conservation of cultural resources.

The Special Plan for revitalisation of the historic centre of León is the local instrument to guide actions and programmes for the conservation of heritage and for improving the life quality of the inhabitants of the historic centre. The Department of the Historic Centre is the organisation that elaborates and updates the Plan. The general objective is the rehabilitation of urban and architectural heritage of the historic centre and improvement of quality of life. Once updated, this Plan will be the instrument that will define the future development of the historic centre, including the Cathedral and its buffer zone.

The plan for conservation of the Cathedral surroundings aims at revitalising 13 urban blocks located in the immediate surroundings of the Cathedral (buffer zone), constituting the original core of the town. This project will provide a first step toward the implementation of the Special Plan for the historic centre.

Involvement of the local communities

León Cathedral is highly valued as one of the main historic and artistic monuments of the country. Citizens have been consulted for the implementation of the Plan for the conservation of the surroundings of the Cathedral. Some civil associations, among them the Nicaraguan Chamber of Tourism, chamber of commerce, residents' organisations, professional and artistic organisations have participated in the debates and the development of the plan.

Resources, including staff levels, expertise and training

At the national level, the Nicaraguan Institute for Culture has 90 specialists and technicians in conservation and management of cultural heritage that are responsible for the execution, supervision and monitoring of conservation actions, specially for León Cathedral. At the local level, the Municipality of León, through the Department for Historic Centre and the School-Workshop has 82 specialists and technicians in protection and conservation of cultural heritage of the historic centre. The staff includes 2 architects, 3 engineers and 67 technicians with a range of specialisations.

Regarding the private sector, there is a considerable number of specialists and technicians in diverse fields related to cultural heritage management both at the national and local levels that can provide services to the public administration. Moreover, some educational institutions have specialised professionals; among them the Centre for Archaeology and Documentation and the Centre for Geological Research, both belonging to the National Autonomous University of Nicaragua, and the School of Architecture of the National University of Engineering (Managua).

Concerning training in building, the Municipality of León operates the School – Workshop of León, under the patronage of the Spanish Agency for International Cooperation (AECI). Since 1991, the School has offered technical training with the goal of providing human resources for heritage restoration projects. The School has participated in several projects; among them the restoration of León Cathedral between 1992 and 1994. Concerning training of professionals, the National

Autonomous University of Nicaragua trains ethnologists, archaeologists, sociologists and historians, and the National University of Engineering trains architects and engineers. Both universities have undertaken research works on cultural heritage, including León Cathedral.

The national government provides a special budget for restoration and conservation of León Cathedral. At the local level, the Department of the Historic Centre is supported by collaboration with the Spanish Agency for International Cooperation. A special fund of the Parliament for León Cathedral is also available; it assists with the maintenance of the property. Due to recent changes in public administration, the special fund is not available for 2007.

ICOMOS recommends that the State Party consider the possibility of ensuring the continuation of the Parliament special fund to contribute to the maintenance and conservation of the property.

ICOMOS considers that management structure and plans are adequate. It is recommended that the State Party should approve and implement the Management Plan and the Special Plan for revitalisation of the historic centre of León, and that risk preparedness is included in those plans.

6. MONITORING

The Department of the Historic Centre (Municipality of León) and the Direction of Cultural Heritage (Nicaraguan Institute of Culture) are in charge of monitoring the state of conservation of properties in the historic centre. The nomination dossier includes a list of key indicators and of the periodicity of measurements. Indicators are related to specific material components, to staff, to financial aspects, to cultural activities and to instruments and procedures for the conservation of the monument.

Indicators related to architectural aspects have been grouped according to the nature of the subject to be monitored: construction materials, façades, integrity and authenticity, new interventions, and maintenance. As established by the current legal protective system, monitoring is periodically undertaken in the framework of Decree-Law 1142 on Cultural Heritage of the Nation.

ICOMOS considers that key indicators and monitoring arrangements are adequate to monitor of the state of conservation of the property in relation to its outstanding universal values.

7. CONCLUSIONS

ICOMOS considers that León Cathedral is not only the main historic and artistic monument of Nicaragua, but also a building of high significance for Central America. The monument bears historical, architectural, artistic and environmental values that link it to the cultural identity of a specific region in the world. From an architectural and artistic point of view, León Cathedral is one of the best expressions of Central American religious architecture; it testifies to the persistence of lay-outs spread by the Spaniards in the Americas between the 16th and 18th

centuries and, at the same time, bears specific features linked to a particular regional style from Antigua Guatemala, and achieving in León its most significant example.

Although the town is located in a region subject to natural disasters, the building has survived, and maintains a high degree of integrity and authenticity. Although improvements are recommended, the property is adequately protected and managed.

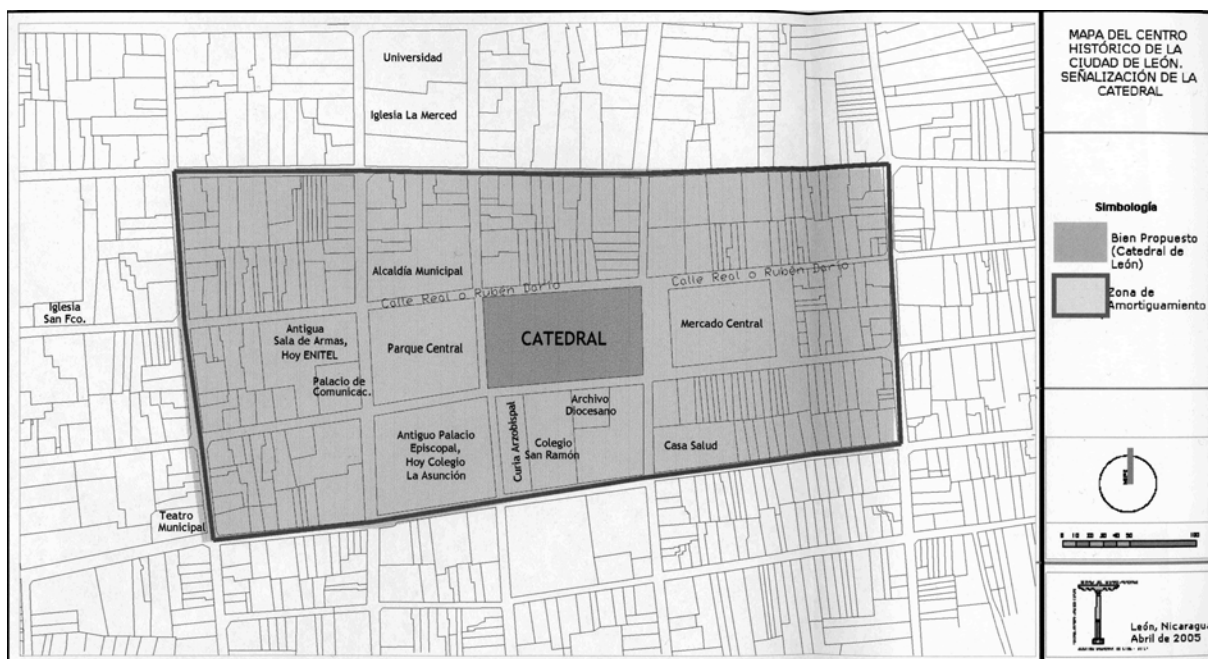
Recommendations with respect to inscription

ICOMOS recommends that the nomination of León Cathedral, Nicaragua, be ***referred back*** to the State Party to allow it to:

- Complete the planning and implementation schedule for the restoration and conservation of the monument.
- Complete, approve and implement the Special Plan for the historic centre of León.

ICOMOS further recommends that:

- Special attention should be given to the improvement and enhancement of the historic centre of León, especially in relation to the area surrounding the Cathedral. In order to improve life quality and urban landscape, the local government should consider actions aiming at authorizing the opening of the metropolitan commercial centre, removing disruptive commercial advertising signs in the historic centre, and burying the wires and cables of the public services.
- Risk preparedness, especially for natural disasters, should be addressed as one of the main issues of the management plan.
- Improve the coordination among national, local and Diocese stakeholders in order to improve the protection and management.
- The State Party should ensure that the special Parliament fund for León Cathedral continues for as long as possible.
- The State Party should undertake, if not already done, a systematic inventory of the works of art and movable heritage contained in the nominated property.



Map showing the boundaries of the nominated property



Aerial view



West front seen from north



South front seen from east



Central nave

UNESCO

**WORLD HERITAGE CONVENTION
WORLD HERITAGE COMMITTEE**

32nd ordinary session
(2 - 10 July 2008)
Quebec City (Canada)

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

2008

ICOMOS EVALUATION OF STATEMENTS OF OUTSTANDING UNIVERSAL VALUE

Introduction

On 12 and 29 February 2008, thirty Statements of Outstanding Universal Value (SoOUVs) were submitted to ICOMOS for evaluation. ICOMOS carries out this activity in the framework of its overall work of evaluation. The SoOUVs were submitted in a considerable variety of different formats, lengths and detail. In evaluating these, ICOMOS has been constrained by the lack of an agreed methodology for developing SoOUVs for already inscribed properties. This introduction summarises some of the issues involved.

The concept of Outstanding Universal Value (OUV) underpins the Convention concerning the Protection of the World Cultural and Natural Heritage. In order that States Parties can manage the attributes of properties that reflect OUV, a statement defining OUV needs to be set out that has the support of stakeholders, has been evaluated by the Advisory Bodies (ABs) and has been approved by the World Heritage Committee, as has been set out in the *Operational Guidelines* (paragraph 155) since 2005. A Statement of Outstanding Universal Value (SoOUV) should be the touchstone for all processes associated with World Heritage properties. ICOMOS thus considers that SoOUV support strongly their overall objective of conservation of properties.

The last cycle of Periodic Reporting quantified the need to draft SoOUVs for all inscribed properties without such statements. For cultural properties, there has been a good response to this need from States Parties.

As set out in the *Operational Guidelines*, “*The Statement of Outstanding Universal Value should include a summary of the Committee's determination that the property has outstanding universal value, identifying the criteria under which the property was inscribed, including the assessments of the conditions of integrity or authenticity, and of the requirements for protection and management in force. The Statement of Outstanding Universal Value shall be the basis for the future protection and management of the property.*”

For already inscribed properties with no SoOUV, it is necessary to set out a statement that reflects the values that were acknowledged at the time of inscription and thus prepare a “retrospective SoOUV”. As is set out in paragraph 166 of the *Operational Guidelines*, any new values discovered since inscription, which a State Party wishes to have acknowledged, should be submitted as a new nomination for approval by the World Heritage Committee and cannot therefore be included in a SoOUV.

ICOMOS considers that retrospective SoOUVs should be based on the material available at the time of inscription, which sets out the values acknowledged by inscription in the Justification by the State Party, in the ICOMOS evaluation and in the World Heritage Committee decision. In some instances this information includes justification for the criteria, in other cases not. In creating a retrospective SoOUV, ICOMOS does not consider that the justification for the criteria, if it exists, should be amended.

For most sites the material available can provide sufficient evidence to construct an overall statement and justification of the criteria. What are more problematic are the statements of authenticity, integrity, protection and management.

ICOMOS considers that before any statements of authenticity can be created, there first needs to be a decision on whether this means authenticity at the time of inscription, as a benchmark, or authenticity now. Before 2005, cultural properties only had to demonstrate authenticity and not integrity. At the time of inscription, the evaluation of the nomination would have considered whether the property had authenticity as part of the process of determining whether it had OUV: authenticity thus underpinned the OUV. ICOMOS considers that creating statements of authenticity and integrity would mean having available sufficient information on attributes to allow an assessment of the truthfulness of the way attributes carry OUV, and on whether the attributes are adequately represented by the boundary of the property. A State Party could set this out, but the process would be lengthy, and it would however be very difficult for ICOMOS to evaluate such statements without a site visit. Similar considerations are relevant for statements of protection and management.

If retrospective SoOUVs only contain general statements and justification of criteria and not statements of authenticity, integrity, protection and management, they have been referred to in the Periodic Reporting process as Statements of Significance. However State Parties were urged at the 31st session to prepare SoOUVs. As Statements of Significance are used more widely than for World Heritage properties, and as they usually set out national and local as well as international values, it is desirable for all World Heritage properties to have SoOUVs, specifically identifying the reasons for their inscription.

In evaluating SoOUVs, there are issues connected to whether a submitted SoOUV might be sent back to the State Party. For instance ICOMOS considers that where a SoOUV needs minor review, this should be carried out by

the Advisory Bodies, rather than send it back to the State Party; only for more extensive re-working should the SoOUV be sent back. The *Operational Guidelines* do not currently have guidance on this process or on the other issues raised.

Several of these issues were considered at the meeting of the Advisory Bodies and the World Heritage Centre held at ICCROM in Rome in 26-27 March 2008. ICOMOS regrets that the outcomes of that meeting have been delayed.

ICOMOS considers that Guidance is needed from the World Heritage Committee, both for States Parties and the Advisory Bodies, on the aspects outlined above and also on procedure and resources, as follows:

Information:

- What are the agreed sources of evidence for retrospective SoOUVs?

Content:

- Should retrospective SoOUVs include all elements indicated in the *Operational Guidelines*, and if so, how will statements of authenticity, integrity, protection and management be evaluated?
- If it is agreed that retrospective SoOUVs need only contain a general statement and the justification for the criteria, can they still be known as SoOUVs, in order that all inscribed properties have SoOUVs?

Procedure:

- Can SoOUVs be sent back to State Parties for further work?
- How can further guidance and support be provided to State Parties?

Resources:

- If Advisory Bodies are to evaluate SoOUVs, and where necessary re-draft, how can the process be resourced?

WORLD HERITAGE LIST

Nominations 2008

I NOMINATIONS OF MIXED PROPERTIES TO THE WORLD HERITAGE LIST

A Europe – North America

Minor Modifications to the boundaries

Macedonia, Former Yugoslav Republic of – [C/N 99]
- Natural and Cultural Heritage of the Ohrid Region

II NOMINATIONS OF CULTURAL PROPERTIES TO THE WORLD HERITAGE LIST

A Africa

Properties deferred or referred back by previous sessions of the World Heritage Committee

Kenya – [C 1231 rev]
- Sacred Mijikenda Kaya Forests

B Asia – Pacific

Properties deferred or referred back by previous sessions of the World Heritage Committee

Cambodia – [C 1224 rev]
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at Hildesheim

Germany – [C 292 rev]
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- Mines of Rammelsberg and Historic Town of Goslar

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Portugal – [C 263]
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Revision of the Statement of Outstanding Universal Value

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- Rila Monastery

Bulgaria - [C 217]
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Bulgaria - [C 359]
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Czech Republic – [C 616]
- Historic Centre of Prague

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Poland - [C 32]
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Poland - [C 564]
- Old City of Zamość

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- Castle of the Teutonic Order in Malbork

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- Medieval Monuments in Kosovo

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- Durham Castle and Cathedral

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- Ironbridge Gorge

United Kingdom - [C 372 rev]
- Fountains Abbey & St Mary's Church, Studley Royal

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- Stonehenge, Avebury and Associated Sites

United Kingdom - [C 374]
- Castles and Town Walls of King Edward in Gwynedd

United Kingdom - [C 425]
- Blenheim Palace

United Kingdom - [C 426 rev]

- Westminster Palace, Westminster Abbey and Saint Margaret's Church

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- City of Bath

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- Tower of London

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- Canterbury Cathedral, St Augustine's Abbey, and St Martin's Church

United Kingdom - [C 728]

- Old and New Towns of Edinburgh

United Kingdom - [C 795]

- Maritime Greenwich

Ohrid Region (FYR of Macedonia)

No 99

1. BASIC DATA

State Party: Former Yugoslav Republic of Macedonia

Name of property: Natural and Cultural Heritage of the Ohrid Region

Inscription: 1979-1980

Brief Description:

Situated on the shores of Lake Ohrid, the town of Ohrid is one of the oldest human settlements in Europe. Built mainly between the 7th and 19th centuries, it has the oldest Slav monastery (St Pantelejmon) and more than 800 Byzantine-style icons dating from the 11th to the end of the 14th century. After those of the Tretiakov Gallery in Moscow, this is considered to be the most important collection of icons in the world.

2. ISSUES RAISED

Background

In 2007 the State Party asked the Ministry of Environment to establish an inter-ministerial expert commission to define the boundaries of the property. The commission included representatives of the Department of Nature, Division of Natural Heritage, Ministry of Culture, Administration of Cultural Heritage, and the State Agency on Geodetic Affairs.

Through field work and analysis of cultural heritage and archaeological sites, a logical boundary for the property has been delineated.

Modification

The State Party is suggesting a new boundary for the property, based on the survey work carried by the expert Commission. This new boundary is overall slightly smaller than the inscribed boundary. To the north and west the boundary is slightly reduced; to the east the boundary is in part reduced and elsewhere slightly increased, particularly to the south where it joins the land border with Albania. The area within the new boundary is not given nor is the map that has been provided to scale.

The proposals put forward are a rationalisation of the original boundary so that it better reflects the attributes of the property.

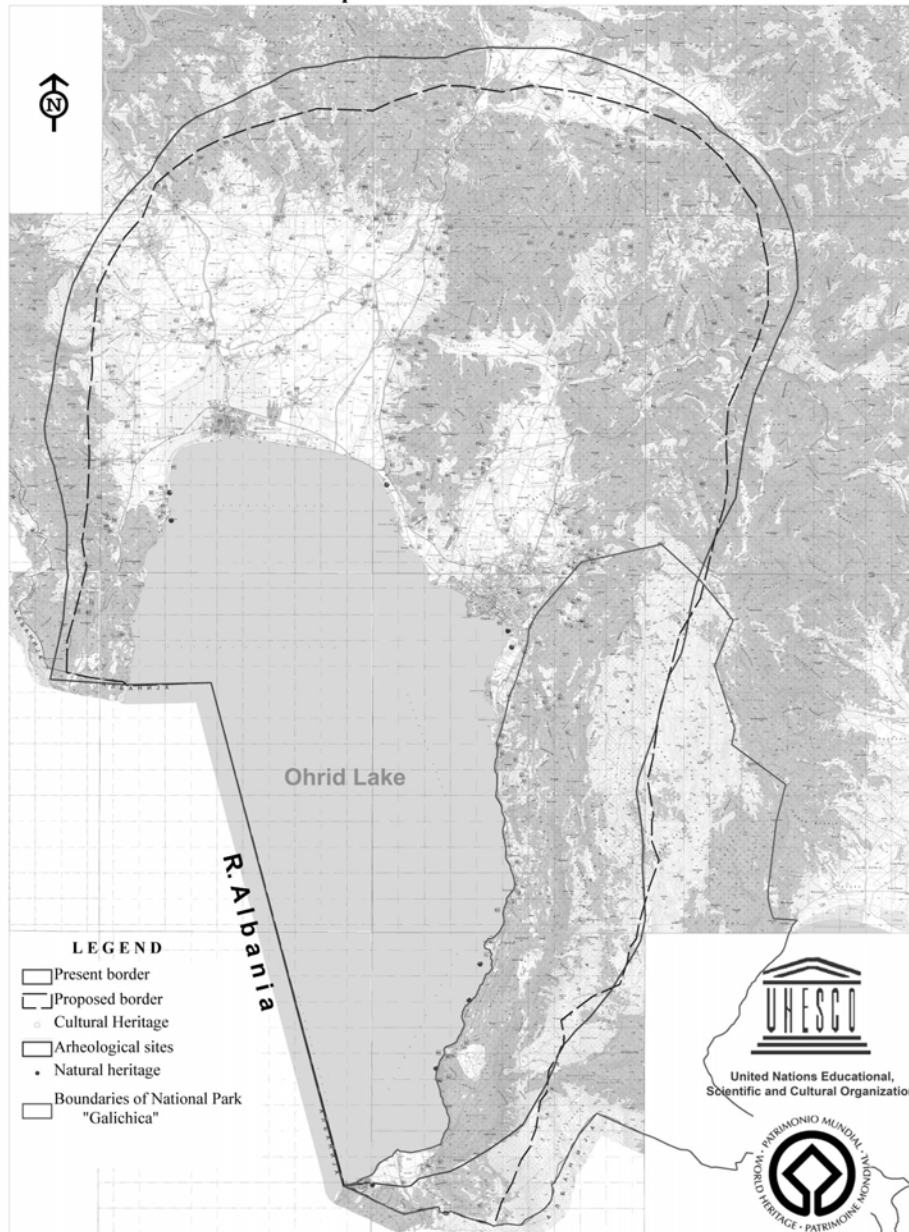
The State Party indicates that the expert studies so far undertaken will form the basis for the development of a Management Plan for the property by the end of 2009 at the latest.

3. ICOMOS RECOMMENDATIONS

ICOMOS supports the rationale for defining the boundary on the basis of detailed mapping of the attributes of the property and accepts in principle the minor modifications to the boundary. The State Party should provide a scaled map of the new boundary and figures for the area it contains.

ICOMOS recommends that the revised boundary for the Natural and Cultural Heritage of the Ohrid Region (Former Yugoslav Republic of Macedonia) be *approved* and requests the State Party to submit a detailed scaled map and figures for the area of the property by 1st February 2009.

**"Natural and Cultural Heritage in Ohrid Region" UNESKO
Republic of Macedonia**



Map showing the revised boundaries of the property

The Mijikenda Kaya Forests (Kenya)

No 1231 rev

*Official name as proposed
by the State Party:* The Sacred Mijikenda Kaya Forests

Location: Coast Province

Brief description:

Spread out along around 200km of the coast province are 11 separate densely forested sites, mostly on low hills, ranging in size from 30 to around 300 ha, in which are the remains of fortified villages, *kayas*, of the Mijikenda people. They represent more than fifty surviving *kayas*. Tradition tells how *kayas* were created from the 16th century as the Mijikenda migrated south in response to marauding attacks on agriculturalists by pastoralists. Archaeological investigation at some sites provides evidence of earlier occupation.

The *kayas* began to fall out of use in the early 20th century and all were abandoned by the 1940s after their occupants, in response to settled times, moved to lower ground. The *kayas* are now seen as the abode of ancestors, are of symbolic significance and revered as sacred sites. Although there are few remains of the *kaya* structures, the layout of the settlements within the forest and the forest itself has been protected by generations of elders. The forest sites are now almost the only well preserved remains of the once extensive, coastal, lowland forest of East Africa.

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 *sites*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005) paragraph 47, it is also nominated as a *cultural landscape*.

1. BASIC DATA

Included in the Tentative List: 28 September 1999

*International Assistance from the World Heritage Fund
for preparing the Nomination:* 3 June 2002

*Date received by
the World Heritage Centre:* 1st February 2006
25 January 2008

Background: This is a referred back nomination (31 COM, Christchurch, 2007).

A first nomination dossier for The Sacred Mijikenda Kaya Forests was examined by the World Heritage Committee at its 31st session (Christchurch, 2007). At the

time, ICOMOS recommended to defer the examination of the nomination in order to allow the State party to:

1. Carry out documentation and surveys of the cultural and natural aspects of the *kayas*, and historical research from oral, written and archaeological sources, in order to reconsider and justify the inclusion of the selected sites in the nomination and to justify the application of the criteria.

2. Designate all *kayas* as National Monuments.

3. Further develop the draft management plan to integrate the conservation of cultural and natural resources and traditional and non-traditional conservation and management practices, and to support sustainable development initiatives which allow full participation of, and benefit to, local communities.

4. In the short term, consider how further protective measures may be put in place to ensure no further erosion of the *kayas* in the face of threats from development, extraction and poaching.

5. Consider ways to identify and protect the settings of the *kayas* from major developmental threats, particularly mining.

The World Heritage Committee adopted the following decision (31 COM 8B.21):

The World Heritage Committee,

1. Having examined Documents WHC-07/31.COM/8B and WHC-07/31.COM/INF.8B.1,

2. Refers the nomination of the Sacred Mijikenda Kaya Forests, Kenya, to the World Heritage List back to the State Party to allow it to:

a) Carry out documentation and surveys of the cultural and natural aspects of the *kayas*, and historical research from oral, written and archaeological sources, in order to reconsider and justify the inclusion of the selected sites in the nomination and to justify the application of the criteria.

b) Designate all *kayas* as National Monuments.

c) Further develop the draft management plan to integrate the conservation of cultural and natural resources and traditional and non-traditional conservation and management practices, and to support sustainable development initiatives which allow full participation of, and benefit to, local communities.

d) In the short term, consider how further protective measures may be put in place to ensure no further erosion of the *kayas* in the face of threats from development, extraction and poaching.

e) Consider ways to identify and protect the settings of the *kayas* from major developmental threats, particularly mining.

3. Recommends the State Party to consider, in the future, a renomination of this property to add criterion (vi) to represent the sacred spaces and traditional knowledge and practices of the Mijikenda people.

A revised nomination was submitted by the State Party in January 2008. This has reduced the number of nominated *kayas* from 36 to 11 and has provided further information on individual sites and supplementary data for the comparative analysis. It is in effect a new nomination. As the nomination was referred back by the Committee in 2007, ICOMOS has not been able to send a new Mission to the property to verify the new evidence that has been put forward.

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Gardens – Cultural Landscapes and on Intangible Cultural Heritage. In December 2006, IUCN provided an evaluation of the natural attributes of the site.

Comments on the assessment and management of the natural heritage values of the revised nomination were received from IUCN on 7 March 2008 and are related to the following issues:

- Comparative analysis;
- Legal status;
- Boundaries;
- Management;
- Threats.

This information was carefully considered by ICOMOS in reaching its final decision and recommendation in March 2008.

Literature consulted (selection):

Spear, Thomas, *The Kaya complex: a history of the Mijikenda peoples of the Kenya coast to 1900*, PhD thesis, 1974.

Tinga, Kaingu Kalume, "The Presentation and Interpretation of Ritual Sites: the Mijikenda Kaya case", *Museum International*, vol 56, 2004.

Willis, J, *Mombasa, The Swahili and the making of the Mijikenda*, 1993.

Willis, J, "The northern Kayas of the Mijikenda: A gazetteer, and an historical reassessment", *Azania*, vol 31, 1996.

Technical Evaluation Mission: A joint ICOMOS-IUCN mission visited the site from 1 to 7 October 2006 to consider the original nomination. As this is a referred back nomination, no further mission has been undertaken.

Additional information requested and received from the State Party: None

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The revised serial nomination consists of 11 forested sites, once fortified villages and now protected by the

Mijikenda community as the sacred abode of their ancestors. (The original nomination was for 36 sites.) All the sites are botanically diverse residual patches of once-extensive Zanzibar-Inhambane lowland forests of East Africa, on knolls rising to not more than six hundred metres and all within around 35 kilometres of the Indian Ocean.

The sites lie in the coastal province of Kenya, set back a short distance from the coast.

The sites all contain remains of *kayas* (or *makaya*), fortified villages inhabited by the Mijikenda people from around the 16th to the 19th century until their gradual abandonment between the early to mid 20th century as people dispersed to the plains during more settled times. Tradition records that the forested sites were settled by Mijikenda agriculturalists migrating south in the face of pressure from pastoralists such as the Akwavi Maasai, Orma or Galla, from their homelands, north of Tana in present day Somalia.

A typical *kaya* consisted of a circular stockade in a clearing in the forest, with gates of dry stone walling and a wooden door-frame, approached by well defined paths through the dense surrounding forest, with a succession of gates on each path, part of the defensive system of the village. Houses were arranged around the edge of the stockade and within the centre of the village there would be either a grove of trees or a large thatched structure called a *moro*, places for meetings of the council of elders. Certain protective objects, *vingo*, brought from the original homeland in Singwaya were buried in the centre of the villages (and are still believed to have survived in one or two sites).

A small number of elders continued to live in the *makaya* for many decades after the bulk of the population moved out. And the *kaya* forests came to be used as communal ceremonial areas, burial grounds and as places of prayer and for the collection of fruits, medicinal herbs, lianas etc.

Although there are almost no remains of houses or stockades, the layout of the key areas of all the villages is still discernible and maintained. Paths lead through gates into the central open space where the location of the *moro* is known. Shrines and grave sites in the surrounding forest, and in one *kaya* the sites of drum huts, are carefully tended. Some of the graves are still actively used as the resting places of the fathers of the Mijikenda society. Carved memorial posts called *vingango*, or stone markers, were placed at the head of the graves of elders.

The remains of the villages, and their surrounding forests have now assumed a symbolic significance and are revered as sacred sites. The sacredness attributed to them is a means of protection – controlling access and conduct through strength of spiritual beliefs and taboos rather than policing of the sites. The penalty for infringement would vary according to the magnitude of the transgression, but usually fines of livestock or fowl, would be sacrificed to appease offended spirits.

All the community including women, are entitled to visit the site if they so wish, as well as using the site under the elders' guidance for ritual and ceremonial purposes.

The rituals that take place at some of the *kayas* reflect a religion which is rooted in the reverence of ancestral spirits and a monolithic deity (*Mulungu*), a pre-Islamic and pre-Christian belief system found in eastern and southern Africa. *Kaya* ritual prayers are performed in the local vernacular language and thus also serve as a medium for preserving the local languages and dialects. The preservation of the Mijikenda sacred forests is therefore linked to sustaining their religious traditions and languages.

The communal protection of these sites by the Mijikenda elders and descendants of those who used to live there, through forbidding the cutting of trees, banning grazing and placing restrictions on the hunting of certain animals in the *kayas*, has had the effect of protecting almost all that remains of the once extensive coastal lowland forest in Kenya. Within the forest a number of critically endangered, endangered and vulnerable species have been recorded. These remnants of forests are now surrounded by intensive plantations of cashew, mango and coconut and are near some of the fastest growing coastal development areas.

The nominated sites are found mainly on hills but also in the coastal lowlands. Eight of the sites form a linear cluster some 30 km in length; one is some 20 km further inland and another, an outlier, 40 km to the south. The sites range in size from 30ha to around 300ha. Many of the sites are near to intensively cultivated agricultural land, and growing urban developments and a subject to a wide variety of threats (see threats below). There are no buffer zones.

The *kayas* can be grouped into nine, reflecting nine clans of the Mijikenda (which means nine tribes) who speak different dialects of the same language and all claim descent from one ancestral area of Singwaya, which oral tradition links to present-day Somalia. Within each clan group, the *kayas* can be further separated into primary *kayas*, settled by the first representatives of the various clans and secondary *kayas* settled by those who split away from the earlier villages, sometimes considerable distances away.

The nominated *kayas* are part of a larger group of 50 identified in Kenya. Some are also known in Tanzania to the south and one has been identified even further south in Mozambique.

Five of the nominated sites are primary *kayas*: *Kaya Giriama*, *Kaya Jibana*, *Kaya Kambe*, *Kaya Ribe* and *Kaya Kinondo*, and six secondary *kayas*: *Kaya Kauma*, the three *Rabai Kayas* and the two *Duruma Kayas*.

The nominated sites extend to 1,538ha.

The nominated property consists of:

Primary kayas:

- *Kaya Giriama (Fungo)*
- *Kaya Jibana*

- *Kaya Kambe*
- *Kaya Ribe*
- *Kaya Kinondo*

Secondary kayas:

- *Kaya Kauma*
- *Three Rabai Kayas - Mudzimuyya, Bomu and Fimboni*
- *Two Duruma Kayas – Mtswakara and Gandini*

These are considered separately:

Primary kayas:

- *Kaya Giriama (Fungo)*

Kaya Fungo: a primary *kaya* of the second group to leave Singwaya; this apparently was the third location of the *kaya*. Named after a leader, Fungo, who repelled raiding Maasai in the mid 19th century. On the semi-arid Nyika Plateau. The remaining lowland dry forest is surrounded by pasture for livestock form three villages.

Within the central open space, two thatched ritual huts are maintained, to house secret objects and for oaths. Both are made of highly specific materials. Access to these huts is restricted to certain elders.

Within the forest there are places of prayer, such as tall trees, by a river or spring, or the grave of the founders.

The *kaya* is controlled by a group of *Kaya Elders* who meet regularly to enforce a code of rules for entry and use.

- *Kaya Jibana*

Kaya Jibana lies approximately 30km inland from Mombasa. Its moist rich, lush, deciduous forest extending 2km along a prominent ridge, forming a notable local landmark. It is surrounded by five villages where coconuts and, cashews are grown as cash crops.

Archaeological investigations carried out in 2000 revealed evidence of settlement from between 100 BC and 1000 AD, initially by stone-working communities. At the turn of the 20th century, a significant settlement was described within the gates of the *kaya*; by 1913 the site had been largely abandoned as a village, with people moving to the surrounding areas.

The *kaya* contains all the various common elements such as gates, paths, central open area, shrines and graves, but its layout differs from other *kayas*, with the graves being far from the centre. They include that of Me-Kirombo, a famous healer and diviner.

Each year the *kaya* is used for important ceremonies such as the rain ceremony between January to March.

Elders control the clearing of paths and the enforcement of rules of access.

The forest in the southern part of the site is in good condition; in other parts there is secondary forest and old cultivation areas.

- *Kaya Kambe*

This *kaya* lies on the seaward side of the ridge some 2km from Kaya Jibana. It too sits in a landscape of villages interspersed by coconut and cashew plantations on three sides, but on the forth is a lead mine opened in the 1970s.

Kaya Kambe was documented as a large village in 1844 and in 1913-4 it was reported as still flourishing. Surface finds from the site range from Late Stone Age material to mediaeval ceramics.

Rules have been established to control the sanctity and secrecy of the site and to prevent such activities as tree cutting.

The forest is in good condition with negligible encroachment from surrounding farms.

There is a threat to the setting from lead mining.

- *Kaya Ribe*

Unlike other *kayas*, Ribe is sited in a valley at the fork of a river and has only one entrance path.

In 1848 it is recorded as a village of some 600 people; by 1914 it had been abandoned.

The solitary grave of the reputed founder Mwazombo Chitoro is within the site as is the grave of a famous female diviner, Mengange. A Rain prayer ceremony is held annually, with the participation of the community members, as are planting and harvesting ceremonies

A regular meeting of elders enforces rules to protect the site.

The forest is in good condition.

- *Kaya Kinondo*

Kinondo is an outlier from the other nominated *kayas*, sited a few hundred metres from the beach, around 35 km south of Mombasa. The forest is a remnant of previously much more extensive coral rag forest vegetation, which has been cleared for extensive hotel and holiday home development. On the seaward side of the *kaya* is a main road and beach houses; on the inland side are three villages amidst coconut palms.

The paths through the somewhat open canopy are indistinct but well known. The *kaya* continues to be used for community ceremonies and rituals as well as for healing and divination.

The coral rag forest found at Kinondo is highly diverse and rich in species of moths and butterflies but under severe threat due to population expansion and tourism development. The site is also threatened by extraction of coral blocks.

Secondary kayas:

- *Kaya Kauma*

Situated in a semi-arid zone, the dry deciduous forest is surrounded by scrubby vegetation with scattered farm plots and small houses.

In 1845 a village was recorded on the site and people were still living there in 1913. By 1986 a solitary elder was in residence. Surface finds suggest intermittent settlement from the late Stone Age and more significant evidence post 1500 AD related to significant exploitation of the fertile river valleys.

The three gates into the village are still recognised and pieces of timber remain. The burial sites are still in use by some members of the community. Hidden in the forest are the locations of the huts for ritual friction drums.

The *Kaya* Elders meet weekly to coordinate the care of the site and adherence to traditional rules.

The forest is relatively undisturbed. The main threat is agricultural encroachment and low key manual iron quarrying has affected the outskirts of the *kaya*. The boundary is said to be stable.

- *Three Rabai Kayas - Mudzimuvya, Bomu and Fimboni*

The *Mudzimuvya, Boma and Fimboni kayas* together form a single block of deciduous forest on a ridge, a dominant feature in the landscape, overlooking Mombasa some 30 km distant. The tops of the ridge are less densely afforested than the slopes. On the western, inland side which catches the rain, there are dense settlements and coconut plantations; on the eastern drier side, arable fields.

Although settled it seems at different times, the three *kayas* are now linked as a single unit, with specific roles being assigned to each *kaya* in Rabai rituals.

The forest in the three *kayas* is regarded as some of the most important in terms of conservation value. Encroachment has been a problem but is said to have stopped since the area was gazetted in 2002.

Kaya Mudzimuvia:

Mudzimuvia has only one access path. A place known as *Mji wa Garoni* is where the Elders meet to administer oaths, while immediately inside the gate is a space where the elders rest their forked sticks of office for the period they are inside the *kaya*.

Excavations have revealed 10th century local pottery as well as 14th century pottery imported from the Swahili towns along the coast.

Kaya Bomu:

Bomu is the best preserved of the three *kayas*. Along the western path leading to the central clearing there are ritual rest-points where visitors must pause.

Kaya Fimboni:

Kaya Fimboni is the smallest of the *kayas* and is largely seen as an adjunct of Bomu.

The Rabai Kaya elders are responsible for all three *kayas*. They are amongst the most active in the area, meeting once a week to keep ceremonies alive and also work with the local administration to combat infringement of rules and give assistance on family and land disputes.

- *Two Duruma Kayas – Mtswakara and Gandini*

Located some 23km west of Mombasa in a semi-arid area with low population density, the two *kayas* meet along side a short stretch of the Mambone river, which flows into the Mwache Creek. The forest is moist near the river and drier on higher ground. Around the two *kayas* there is cattle rearing and patchy agriculture.

Kaya Mtswakara:

Various communal ceremonies such as prayers for rain, harvest and general community well-being are still performed in the *kaya*, and it is also visited by individuals praying for personal needs or problems, who are accompanied by a spiritual leader and undertake sacrifices of animals or other types of food.

Kaya Gandini:

The periphery of the large central clearing in this *kayas* is kept cleared for animals to parade seven times before their ritual slaughter. Near the *moro* site in the forest is a place known as *chizani*, the most sacred site of the *kaya* which must be kept wet at all times, and is only accessible to members of the supreme Council of Elders, the Ngambi.

History and development

Oral tradition relates that the Mijikenda migrated south from a homeland known as Singwaya, said to be north of Tana in present day Somalia, sometime in the 16th century. Their migration was prompted by the expansion of pastoralists particularly the Akwavi Maasai, Galla or Orma. Tradition further relates that the original settlers founded six individual fortified villages known as *makaya* on the ridge running parallel to the Kenyan Coast. Three more *kayas* were added at some time later.

The A-Digo clan are said to be the first group to leave the Singwaya ancestral homelands, followed by the A-Ribe, A-Giriama, A-Jibana, A-Chony, and A-Kambe. There are several oral traditions related to their migration, but all report that they settled in places on the way and in time split into two groups, founding Kaya Kinondo and Kaya Kwale. At the beginning of the 17th century further dispersal took place from the two main centres and secondary *kayas* were established. From Singwaya, each of the groups brought their own ritual talisman known as *fungo*, which were buried in the new settlements. The Rabai, Kauma and Digo people formed later along the coast of what is now Kenya, assimilated Mijikenda identity and built their own *kayas*. From details in the legends, the date of establishment of the first *kayas* is suggested to be around 1560 and the last 1870. For centuries the legends purport, the early *kayas* thrived with their inhabitants developing distinctive languages and customs. Eventually dispersal away from the fortified

villages began due to population pressure and internal conflicts.

The legends are said to be corroborated by 19th century written histories of the Swahili coastal trading towns which flourished from the 12th to the 14th centuries with the traders from the coast intermixing with people inland. These suggest an influx of Mijikenda people around the 17th century. Support is also found in Portuguese 17th century documentation which implies the Mijikenda were settled along the coast by the early 17th century.

It has also been suggested that studies of coastal languages can also offer support for the legends. The nine separate dialects which the nine clans of Mijikenda speak are closely related and linked to other languages along the coast of Kenya and Tanzania. Studies of these languages suggest that a proto 'Sabaki' language in Somalia split into Mijikenda, Pokomo and Swahili during the 16th and 17th centuries.

In recent years the idea of the legends as historical narratives has been challenged by those who see them as an Arab-Swahili political construct to reinforce the unity of the Mijikenda and at the same time their separateness from the Arabs and Swahili along the coast. Recent archaeological survey and excavation of some of the *kayas* has further stimulated a review of the legends. What is now emerging is the idea that the legends are a view of how societies see themselves, emphasising the separateness and isolation of the individual *kayas* and simplifying and condensing into a short time frame complex movements of people over many centuries.

It is now becoming clear that the *kayas* were well established by the early 17th century and were not centralised monolithic settlements but related to the agricultural hinterland and centres for widely dispersed villages. The Mijikenda were mainly subsistence farmers who worked iron and copper and imported cloth, fish and pottery from the coastal towns. Their system of worship recognised a creator Mulungu who was omnipresent and lesser spirits in closer proximity to daily life. Their system of governance involved age-sets that cut across clan groupings. The most senior age-set formed the tribal council which governed by consensus and organised annual ceremonies.

Throughout the 19th century the use of the fortified villages begun to decline as people started to move away to the surrounding farms or to the coastal towns. The exodus culminated in the early years of the 20th century. By the 1940s, almost all the *kayas* were uninhabited. The trigger for the exodus is still debated, but the potential for involvement in the developing trade between the coastal towns, Zanzibar island, Arabia and India seems to be been a primary stimulus. Other factors were probably famine and disease.

The immediate impact of the dispersal of people from the *kayas* to their hinterland was the start of gradual deforestation of the landscape around the *kayas*. This combined with the deliberate preservation of the forest immediately around the *kayas*, heightened the distinction between *kayas* and their setting.

In recent times, an increasing disregard for traditional values and a rising demand for land, fuel wood, iron ore, and construction and carving wood materials have put severe pressure on many of the *kaya* forests. Over the last 50 years, many of the *kayas* have been drastically reduced in size, and land that was communal property has been registered under individual title and sold to nationals or foreign speculators. The nominated *kayas*, part from Kaya Kinondo, appear to be the ones that have been least affected.

In the last ten years efforts to protect the *kayas* have stemmed largely from initiatives to protect the biodiversity of the forest remains through the use of traditional practices.

The Sacred Mijikenda Kaya Forests values

The values of the nominated sites are linked to the evidence of their former use as fortified villages, to their sacred status today and to the natural forest, protected by communal practices.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The dossier acknowledges that the *kaya* forests have come under threat over the past few decades in the face of a decline in knowledge about, and respect for, traditional values, due to economic, social, cultural, and other changes in society. There has also been a rising demand for forest products and land for agriculture, mining, and other activities due to increasing population. These factors have resulted in the destruction and loss of the small *kaya* forests and groves. By the time an active conservation programme began to be implemented for the *kayas* in the early 1990s, the sacred forests had suffered considerably. As an extreme example, local agricultural encroachment has reduced forest cover in Kaya Chonyi, (not one of the nominated *kayas*) to a fifth of its original area and Kaya Kinondo has been reduced by hotel development.

In the dossier it is mentioned that several of the *kayas* are threatened by encroachment of agricultural land. What is not clear is how the boundaries as nominated compare with the boundaries of the forested areas of say half a century ago. A case can only be made for their integrity in terms of what now remains – that the areas are still reasonably intact in terms of forest cover as is their setting within agricultural land or plantations. However in the case of Kaya Kinondo, it is clear that the forest cover has been curtailed on its seaward side by clearing and the development of tourist accommodation.

Authenticity

The remains of the *kayas* and their forest surroundings have authenticity in terms of their relationship to the relict settlements and in terms of the traditional practices and knowledge systems still in place. However, the

continuation of the intangible practices is vulnerable, and the authenticity of the archaeological remains is also vulnerable to thefts and illegal removal of remains.

During the ICOMOS mission in 2006, a proposal was mooted by the elders of Kaya Giriambi (Fungo) for a partial reconstruction of the *kaya* to recreate the timber palisade, gates and 17 houses with grass thatch representing the 17 clans that evolved from the *kaya*. ICOMOS considers that such a project would require wider consultation as it could impact on authenticity.

From the documentation provided ICOMOS considers that for all the *kayas* except Kaya Kinondo the integrity of the forest within the nominated boundaries is reasonably intact, or could be regenerated. ICOMOS considers that the integrity of Kaya Kinondo has been compromised by the tourist development on its seaward side, as the forest has been reduced and in its place tourist accommodation has been developed which now forms the setting of the site to the east. ICOMOS considers that the nominated sites demonstrate authenticity but that aspects associated with traditional practices are highly vulnerable.

Comparative analysis

The comparative analysis in the dossier states that the *kayas* are unique when compared to sacred sites around the world. Mention is made of sacred sites in India, China, Nepal, and Madagascar, and within Africa in East Africa, Cote d'Ivoire, Nigeria and Ghana. The case is made that the *kayas* in evolving from living fortified settlements to sacred spaces are unique and this facet is not recorded in other sites. ICOMOS does not accept that this is completely the case, as the Osogbo Grove in Nigeria started as the original location for the first settlement, although it was not fortified in quite the same way as the Mijikenda settlements.

In its 2007 evaluation ICOMOS considered that further comparison could have been made with other landscape sites in Africa, for instance the Dogon, communities in Northern Togo and many settlements in the north of Tanzania (e.g. Handeni), where communities moved down from the hills in the early years of the 20th century and where graves, or former habitation sites are considered as sacred and where sacredness had had the effect of preserving biodiversity. ICOMOS also considered that if the former habitation use of the *kayas* is considered crucial to establishing the uniqueness of the *kayas*, more historical evidence was needed to support the association of the Mijikenda with the sites.

Further information has now been provided in the revised dossier on the history of the *kayas* and for the Tanzanian sites associated with Rungwe, Babati, Pare and Handeni, many of which are said to have disappeared as their ritual use has atrophied. However no links have been made between sacred sites and sustaining biodiversity.

Research by Leach and Fairhead (1996, and references therein) on the historical ecology of forests and sacred groves in Guinea, as well as providing another example of the kind of human-landscape-nature relationships that prevail in Mijikenda society, provides a fuller account of

how such landscapes emerge than what is currently available for the Kenya *kayas*. ICOMOS considers that the exceptional value of the *kayas* is linked not to their uniqueness as sacred spaces, or necessarily to the fact that they were formerly habitations sites, but for the profound impact their sacrality has had on protecting pockets of ‘natural’ coastal forests, through their association with cultural identity. There are in Africa and elsewhere many sacred groves associated with societies, some of which are more numerous than the *kayas* and many of which have much longer sacred associations. What is exceptional about the *kayas* is the link between their communities’ reverence for the sacred nature of the sites, which has reinforced the links between the Mijikenda and the forested ridges of the coastal belt, and the profound impact this has had on protecting the coastal forests which otherwise would have all but vanished. The impact of the sacred spaces and the benefits they deliver is now far wider than within the local communities.

IUCN considers that: “*It was wise to reduce the number of kayas included in the nomination by excluding those kayas which experience the biggest threats and/or have the biggest management problems such as Kayas Chitsanze, Diani and Waa). However, the exclusion of a large number of kayas from the nomination has also resulted in the exclusion of some natural values of the nominated property (e.g. Kaya Waa, including one of only two stands worldwide of Cynometra greenwayi, a globally threatened endemic tree).*”

The revised dossier does not justify how the reduced number of sites has been chosen.

IUCN states that: “*The comparative analysis of the revised nomination has not been changed compared to the original nomination. Therefore, IUCN’s previous conclusion in relation to the outstanding universal value of this property and IUCN’s suggestion to prepare an enhanced global comparative analysis remains valid.*”

ICOMOS considers that although the comparative analysis has been amplified, the case made has still concentrated on comparing sacred sites rather than the link between sacred sites and sustaining biodiversity. ICOMOS considers that the *kayas* should be considered as outstanding for their abrupt change from domestic to sacred space and the impact this has had on protecting the coastal forests. ICOMOS considers that a more detailed comparative analysis is needed of all the *kaya* sites in Kenya in order to justify which sites are nominated now and which might be added in the future.

Justification of the Outstanding Universal Value

The State Party has justified the outstanding universal value of the property based on the following points:

The *kayas*:

- reflect the way the collective attitudes and beliefs of a rural society have shaped the landscape in response to prevailing needs;
- are an aesthetic symbol of the interaction of man and nature; and,

- are forests transformed by spiritual and psychic associations.

Criteria under which inscription is proposed

The serial nomination of 11 sites was initially nominated on the basis of criteria iii, iv and v (although the numbers of these were not specifically mentioned in the dossier). The revised dossier justifies criteria (iii), (v) and (vi).

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

The State Party justifies this criterion on the grounds that the *kayas* have been inhabited since the 16th century and thus have been shaped by the history of the Mijikenda people. They provide focal points for Mijikenda beliefs, practices and identity and of their place in the cultural landscape of contemporary Kenya.

In the 2007 evaluation, ICOMOS considered that *kayas* provide focal points for Mijikenda religious beliefs and practices, are regarded as the ancestral homes of the different Mijikenda peoples, and are held to be sacred places. As such they have metonymic significance to Mijikenda and are a fundamental source of Mijikenda’s sense of ‘being-in-the-world’ and of place within the cultural landscape of contemporary Kenya. They are seen as a defining characteristic of Mijikenda identity.

In order to justify fully this criterion, ICOMOS considered that more definite attribution needed to be produced to underpin the specific association between the Mijikenda and each of the nominated *kayas*. ICOMOS now considers that this evidence has been produced. However the choice of sites has still to be justified.

ICOMOS considers that this criterion might be justified with further justification on the choice of sites.

Criterion (v): be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

The State Party justifies this criterion on the grounds that the *kayas* illustrate a settlement which was a response to the social, political and economic forces of a particular period.

ICOMOS considers that since their abandonment as preferred places of settlement, *kayas* have been transferred from the domestic aspect of the Mijikenda landscape to its spiritual sphere. As part of this process, certain restrictions were placed on access and the utilisation of natural forest resources. As a direct consequence of this, whether intended or unintended, the biodiversity of the *kayas* and forests surrounding them has been sustained. The *kayas* are under threat both externally and from within Mijikenda society through the decline of traditional knowledge and respect for practices.

In its 2007 evaluation, ICOMOS considered that what had not been established sufficiently was the link between each of the nominated sites and the traditional knowledge and practices of the Mijikenda that sustain the places. More has been submitted to substantiate this, although ICOMOS considers that the specificity of the *kayas* still should be better documented to demonstrate how the sacrality of the sites has impacted on the natural resources. Again further information is needed on the choice of sites.

ICOMOS considers that this criterion might be justified with further justification on the choice of sites.

Criterion vi: be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

The State Party justifies this that the *kayas* are now the repositories of spiritual beliefs of the Mijikenda and are seen as the sacred abode of their ancestors. As a collection of sites spread over a large area, they are associated with beliefs of local and national significance, and possibly regional significance as the sites extend beyond the boundaries of Kenya.

ICOMOS suggested this approach in the 2007 evaluation. Since then the number and range of sites has been reduced to a much smaller number. ICOMOS considers that the wider than local and national significance of the *kaya* sites in terms of their ideas and beliefs has not been demonstrated.

ICOMOS considers this criterion has not been justified.

ICOMOS considers that the nominated property might meet criteria (iii) and (v) if further information could be provided on the choice of sites.

4. FACTORS AFFECTING THE PROPERTY

Overall the *kayas* have been and remain under a wide variety of threats. These are detailed in the original and revised dossiers. There is substantial pressure on acquisition of coastal lands and *kaya* forests, being trust lands, are at risk from both national and international developers. Stronger systems of protection, based on a combination of the formal legal framework and traditional systems of protection and community empowerment, are needed to withstand the identified risks to the *kaya* forests and their associated traditions and culture, and particularly to their settings.

Impact of climate change

The dossier does not address this issue, but because of the important natural values of the sites, ICOMOS considers these issues to be an added aspect of risk to the conservation of the sites.

Risk preparedness

Response to disasters, particularly fire, is not addressed in the dossier.

Decline of traditional knowledge and practices

Traditional systems of protection of sacred sites rely heavily on the presence of a homogenous ethnic or cultural community sharing similar values and experiences, on a strong shared belief in the spirit world and its pervasive influence in people's lives, and on a common acceptance of religious and cultural authority figures associated with the sites. For the Mijikenda, this system is not as strong as it was a generation ago. For the nominated *kayas*, all are said to have an active tradition of elders' participation. There is a need for formal acknowledgment of the key role of the elders in protecting the *kayas* to strengthen traditional practices and give respect to traditional knowledge.

Encroachment

Property development and the building of individual houses have had a marked impact on Kaya Kinondo which has had its forest cover reduced over the last two decades. In six other *kayas* there is said to be a low threat from agricultural encroachment.

Damage to forest resources

In the absence of guards and the relative decline in a homogenous local community caring for the *kayas*, theft of forest produce for building poles, carving wood, planks, charcoal burning and firewood, is a major issue for certain *kayas* such as Kaya Kauma, Kaya Ribe and Kaya Bombo.

Elsewhere there is evidence of damage to the forest from grazing livestock and dumping of waste.

Theft of cultural property

Grave markers have been stolen from some *kayas* such as Kaya Kauma. More details could have been provided of the continuing theft of *viganga*, carved wooden memorial posts erected at or in the vicinity of *kayas*. The apparent complicity of some Western museums in this process is of serious concern.

Quarrying and mining

Low key manual iron quarrying has affected the outskirts of Kaya Kauma, and lead mining the setting of Kaya Kambe. The quarrying of coral blocks is reported to impact on Kaya Kinondo.

The dossier reports the issuing of mining licences for recently discovered titanium. A licence has apparently already been granted to a Canadian company in central Kwale District and this could impact on the *kayas* in that area. None of the currently nominated sites are in Kwale district.

Considerable progress had been made in the last decade to protect the *kayas* and to raise awareness of their significance. Nevertheless countering the threats remains a significant task. Strengthened community involvement and raised public awareness of the value of the forests and local traditions will help. This needs to be supplemented by a national commitment and legal protection.

ICOMOS considers that there are substantial threats to certain *kayas* from quarrying, mining, and development, and to all from the decline of traditional practices.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The *kayas* stand out in the landscape as distinct patches of well preserved forests with the forest edges clearly visible. The nominated boundaries follow the forest limits. As a prerequisite for national monument proclamation, and with the involvement and concurrence of respective local *kaya* elders the boundaries of most forests have been marked by concrete beacons. As such the gazetted boundaries are not only recognised in the relevant legislations, but they are also respected by local communities. Prohibition signs have been erected at the sites.

Although there are no nominated Buffer Zones, the communal lands immediately outside the forests are regulated by customary laws/taboo and practices shaped by longstanding association between the local communities and the *kaya* forests. It was pointed out to the mission by the elders of the *kayas* at Rabai that there is a 'buffer' zone surrounding each *kaya* called *chanze* in the local Mijikenda language. This strip of relatively depleted forest 800 to 1000m wide runs round a *kaya*. The 'buffer' zone is defined in terms of taboos prohibiting cultivation, while the practice has been to allow villagers in small numbers to site their homesteads there. This rule appears to be generally observed at the *kayas* north of Mombasa, as in the case of the Rabai *Kayas* and *Kaya Kauma* for instance.

However the settings of the *kayas* are not protected from large scale interventions such as mining and infrastructural development. As set out above, the settings of three *kayas* are affected by quarrying mining, extraction and development and these have not been stopped by the sanctions of community lands. Protection is needed for these settings from buffer zones and other appropriate protective measures.

IUCN notes that: "*the revised nomination includes maps clearly showing all kayas at a 1:50,000 scale. Maps at a finer scale, ideally 1:10,000, would be a better basis for the management of the kayas.*" IUCN recommends: "*mapping and demarcating the boundaries of all the kayas in a participatory manner (ideally through community-based GIS mapping with Nature Kenya).*"

These maps need to incorporate information from the sketch maps on layout and uses. It is recommended that more detailed maps should be produced.

ICOMOS considers that the boundaries of the core zones are adequate, but that the settings of the *kayas* need protecting through buffer zones and other means from adverse large-scale development. Furthermore the *kayas* should be mapped at an enhanced scale, with the maps incorporating information from sketch maps.

Ownership

The nominated *kayas* are mainly either owned by the Government, as Forest Land or Wildlife Reserves (3) or by Local Authorities whose land is held in trust for local people. Parts of *kayas* are privately owned as they have been '*appropriated as part of settlement schemes or urban plot allocation inadvertently or otherwise*'. The extent of this latter category is unclear.

Protection

Legal Protection

Since lodging of the initial nomination, the *National Museums Act* (1984) and the *Antiquities and Monuments Act* (1996) have been revised and conflated into the *National Museums and Heritage Act* (2006). This Act is at the core of legislation concerning the protection of cultural aspects of the Mijikenda *Kaya* Forests.

Section 2(d) of the *National Museums and Heritage Act* (2006) brings heritage practice in line with current international thinking in redefining "cultural heritage" to include cultural landscapes as "*works of humanity or the combined works of nature and humanity, and areas including archaeological sites which are of outstanding value from the historical, aesthetic, ethnological or anthropological point of view*".

Under the new Act the responsible government Minister may "*make or authorise the National Museums to make bylaws for controlling access thereto, ... and the conduct therein of visitors thereto*" (Section 34(d)).

With respect to the involvement of local communities Section 40(1) of the new Act provides that "*The National Museums may enter into a written agreement with the owner of a monument [by implication local communities] and any other person or persons for the protection or preservation of the monument*". Section 43(3) provides for the performance of religious functions at National Monuments.

In principle this legislation is adequate, and in the past implementation has been generally effective as in respect of the subdivision and purchase of land adjacent to and on *Kaya Diani* (not nominated) for private property development in the 1990s. The purchases were rescinded with the proclamation of the forest as a National Monument in 1996, and to date the developers have not challenged the gazetting.

All the nominated *kayas* are designated either as national monuments (*Kayas Giriama, Kauma, Rabai, Duruma and Kinondo*) or Forest Reserves (*Kambe and Ribe*).

The regulatory framework for the protection of *kaya* forests is generally adequate but its teeth are in the implementation. In its 2007 evaluation, ICOMOS considered that all the *kayas* should be designated as National Monuments to give the sites the strongest protection against major threats and this was reinforced by the Committee. Two *kayas* remain undesignated as national monuments.

ICOMOS also considered that there was a need to define the significance of the settings of the *kayas* in order to address threats from mining and development activities. ICOMOS still considers that all sites should be designated as National Monuments to acknowledge their cultural rather than natural value.

The revised dossier acknowledges that the traditional protection is effective at deflecting minor infringements but cannot counter threats for determined outsiders such as developers who do not respect traditional taboos. In this instance effective protection relies on designation backed up by involvement of the NMK, and other government agencies such as the Forest Service and the Kenya Wildlife Service. This works for the sites designated as National Monuments.

However, currently the setting of the *kayas* is not protected by any designation and relies on the power of community lands. ICOMOS considers that this is not adequate and that the setting of the *kayas* needs to be defined as a buffer zone and given more than traditional protection, to deflect major threats such as mining and quarrying and other types of development.

Conservation

Inventories, recording, research

Apart from traditional practices, no details are provided of active conservation of the cultural aspects of the *kayas* nor active intervention in forestry management.

Present state of conservation

The dossier provides evidence that the various councils of elders maintain the paths and sacred areas of the *kayas*. No overall picture emerges of the health of the forest cover in the *kayas* and precisely what work is being done to encourage regeneration of those areas where there has been previous encroachment. It is therefore difficult to assess the present state of conservation of the *kayas*.

Active Conservation measures

At present resources are mainly directed to preventative conservation measures to prevent further damage to the sites. In a few *kaya* the WWF has been active in encouraging regeneration of trees.

There have been no formal cultural or archaeological surveys of the *kayas* and therefore there is no inventory of cultural remains, such as gates, paths, grave sites, grave markers and the location of *moro* apart from the sketch plans of some of the sites given in the dossier. ICOMOS understands the sensitivity of the sites and the difficulty of undertaking surveys. However some formal documentation of all the sites would be desirable.

Furthermore it would be desirable to document the traditional knowledge associated with the sites, in order to understand whether this was being sustained.

ICOMOS considers that the preventative conservation of the *kayas* needs underpinning by more knowledge of the natural and cultural attributes of each site

Management

NMK is the statutory body charged with the management of immovable cultural heritage including the Kaya Forests. NMK administers the Kaya Forests through the Coastal Conservation Unit (CFCU) with the main office in Kilifi on the coast north of Mombasa and a second office in Ukunda on the south coast. The Unit is not only responsible for the conservation programme, it also coordinates multi-disciplinary research on various aspects of the *kayas* in collaboration with other departments within NMK and external parties such as WWF and Nature Kenya. Each office has a fieldwork vehicle donated by WWF.

NMK works in collaboration with a number of NGOs including WWF Eastern Africa Programme Office and Nature Kenya. The WWF Regional Office which is based in Nairobi launched an East African Coastal Forest Programme focusing on the sustainable management of Kaya Forests. It has an office at Ukunda.

The dossier states that there is currently no integrated strategic framework for the *kayas* within the heritage sector or the forestry sector.

A Management Plan, 2008-12 has been submitted with the revised nomination. This is a similar document to the one submitted in draft with the initial nomination and refers to all the 36 *kayas* originally nominated. It is not stated if and how this Plan has been approved

The Plan sets out the need for a conservation plan to provide a strategy for both the cultural and natural aspects of the 36 *kayas*, and support for traditional management. It also points to the need for a better management of resources to allow local communities to benefit from the *kayas* and to minimise human/environmental conflicts. The Management Plan indicates intentions to designate all the *kayas* as national monuments, to update the inventory and documentation of cultural monuments, and to develop an integrated marketing strategy to promote eco-tourism of the sites.

While the plan does not provide details of how all of this will be achieved, all of these initiatives are considered worthwhile by ICOMOS. ICOMOS therefore considers that the preparation of the proposed conservation plan for all the *kayas* is urgently needed, with genuine participatory community conservation, coupled with schemes aimed at widening sustainable economic activities for the local population, thereby reducing poverty and pressure on local forest resources. However ICOMOS considers that the Management Plan should be adapted to concentrate on the more manageable and immediate needs of the 11 nominated *kayas*.

Management structures and processes, including traditional management processes

Each *kaya* has its own Committee of Elders and this committee is wholly and exclusively comprised of male elders. *Kaya* elders are responsible for selecting *kaya* forest guards for each village. The forest guards are responsible for warning the Kaya Elders Committee and CFCU if any trees are cut. Efforts exerted by the elders are recognised by conservationists, and the elders are

required to encourage the youth, middle aged and women of all age groups of their community to participate in the decision making processes of *kayas*. Through CFCU's education and extension programme, some success has been already noted in involving younger members of the community in protecting the *kayas*.

NMK has adopted a collaborative approach with the *kaya* elders. The elders are an integral part of *kaya* institutions since they are custodians of rituals, the esoteric practices and burials, and continuing efforts by NMK to strengthen partnership with *kaya* elders is commendable. A high level of involvement by the elders was noticed at Kayas Kauma, Fungo, and Kinondo.

ICOMOS considers that within the framework of an overall strategic management system, it would be desirable for formal arrangement to be made for each *kaya* to establish working arrangements with the elders and to further empower local communities to take control of the forests.

Indigenous knowledge systems

Several studies initiated by NMK in collaboration with the Kenya Centre for Indigenous Knowledge (KENRIK) have documented knowledge held by the elders on the utilisation of plant species in the Kaya Forests as herbicides, medicines and edible plants, fruits and mushrooms. This includes knowledge about exploitation of the forest resources and the regulation of uses for sustainability.

Tourism

A pilot eco-tourism programme has been launched at Kaya Kinondo with funding and technical assistance by WWF. The aim is to partially open the *kaya* forest to visitors, while making sure that the site retains its spiritual integrity. The targeted beneficiaries are local communities, through employment, and the sale of crafts and souvenirs. The profits would be invested into community projects such as the establishment of clinics.

Policy framework: management plans and arrangements, including visitor management and presentation

There is a small static permanent exhibition of the Mijikenda Kaya Forests in the Museum at Fort Jesus. At Kaya Kinondo a site manager gives an orientation lecture in a reception room before he takes visitors into the *kaya*. There are no interpretive materials such as guidebooks or leaflets. Interpretive facilities need to be developed within the framework of the Management Plan.

Resources, including staffing levels, expertise and training

The dossier highlights the problems of under-funding of government departments. The NMK, through its coastal Conservation Unit, spends \$75,000 per annum on staffing and this is supplemented by funds from donors of around \$10,000. These funds are however directed much more widely than work on the nominated *kayas*.

ICOMOS considers that the management framework is adequate for the purposes of monitoring and provides a

physical presence in the area and a link between NMK and the *kaya* elders. However, it will be necessary to ensure adequate resources to employ more field staff to address the key conservation issues and to fully implement and the Management Plan.

ICOMOS considers that there is a need to ensure adequate resources to implement and augment the management plan. The plan also needs amending to concentrate on the 11 nominated *kayas*.

ICOMOS also considers that revision and further development of the Management Plan is needed, integrating the conservation and management of both cultural and natural resources, and traditional and non-traditional management practices, working towards a thriving cultural landscape underpinned by traditional practices.

ICOMOS further considers that there is a need to formalise arrangements with *kaya* elders in order to further empower local communities.

6. MONITORING

As mentioned above, there are no formal surveys of the nominated areas nor detailed descriptions of traditional knowledge or the natural forest. Such documentation needs to be put in place as a baseline for further conservation and management. This need is acknowledged in the Management Plan.

The dossier includes monitoring indicators related to the area of forest, number of species, meetings of elders, traditional ceremonies, and community projects – all of which are useful and very relevant.

ICOMOS considers that enhanced basic documentation and mapping are needed for all the sites in order to provide a baseline for monitoring both cultural and natural attributes of the site.

7. CONCLUSIONS

ICOMOS does not consider that all the requests the Committee made when referring this nomination have been met – in particular:

- Designating all *kayas* as National Monuments,
- Protecting the settings of the *kayas*,
- Integrating cultural and natural management.

ICOMOS supports the smaller selection of 11 *kayas* rather than the 36 in the original nomination. However the rationale for the selection of this smaller number has not been provided and indeed at least one site with high natural values has been excluded.

The majority of the nominated sites come into the category of least threatened by development and encroachment. However there are threats of concern. First Kaya Kinondo is in an area where there has been rapid expansion of tourist development including between the *kaya* and the coast which has had the effect of encroaching on the forest cover in the east and damaging the setting of the *kaya*. This has also been

damaged by the extraction of coral blocks for building work. Low key manual iron quarrying has affected the outskirts of Kaya Kauma, and lead mining the setting of Kaya Kambe.

ICOMOS considers that these threats reflect the lack of definition and protection for the settings of the sites. ICOMOS considers that the *kayas* need formal buffer zones with appropriate protection and other appropriate measures to ensure the settings are protected.

ICOMOS considers that the impact on Kaya Kinondo of tourist development has impacted adversely on its integrity and values. ICOMOS considers that this *kaya* should be withdrawn from the nominated property.

As the *kayas* are nominated as cultural sites where the cultural processes are impacting beneficially on the natural values of the site, ICOMOS considers that all the sites need protecting as National Monuments for their cultural values. Currently two are protected as Forest Reserves.

Although the property is not nominated for its natural attributes, and though the forests may not be considered as outstanding for their biodiversity, the forests are a significant part of the cultural value of the sites and ICOMOS considers that a strategic conservation and management approach to the sites is needed to draw together initiatives for both natural and cultural values.

The Management Plan submitted covers the 36 *kayas* of the original nomination. As funds are limited to implement this plan, ICOMOS considers that this plan should be amended to reflect the needs of the nominated sites.

Recommendations with respect to inscription

ICOMOS recommends that the nomination of The Sacred Mijikenda Kaya Forests be ***referred back*** to the State party of Kenya in order to allow it to:

- Undertake a more thorough comparative analysis to appraise all the *kayas*, in order to justify the smaller number of nominated *kayas* and to identify which might be added to the serial nomination in due course;
 - Withdraw Kaya Kinondo from the nomination;
 - Designate Kayas Kambe and Kaya Ribe as National Monuments;
 - Enter into formal agreements with *kaya* Elders to establish them as the responsible guardians of the *kayas*;
 - Modify the Management Plan to reflect the needs of the nominated *kayas*, in particular integrating the conservation of cultural and natural resources and traditional and non-traditional conservation and management practices;
- Secure resources for the implementation of the management strategy and plan;
 - Identify the settings of the *kayas* and put in place Buffer Zones with protection from major developmental threats, particularly mining extraction and building construction, and other appropriate measures to protect the wider settings;
 - Produce more detailed mapping of the *kayas*.

River Island of Majuli (India)

No 1206 rev

*Official name as proposed
by the State Party:*

River island of Majuli in
midstream Brahmaputra River
in Assam

Location:

Assam State

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.

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 nominated as a *cultural landscape*.

1. BASIC DATA

Included in the Tentative List: 2 March 2004

*International Assistance from the World Heritage Fund
for preparing the nomination:* 14 October 2001

*Date received by
the World Heritage Centre:* 19 February 2004
31 January 2008

Background: This is a referred back nomination (30 COM, Vilnius, 2006).

A first nomination dossier for River island of Majuli in midstream Brahmaputra River in Assam was examined by the World Heritage Committee at its 30th session (Vilnius, 2006). At the time, ICOMOS recommended to defer the examination of the nomination in order 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.*

The World Heritage Committee adopted the following decision (30 COM 8B.40):

The World Heritage Committee,

1. Having examined Documents WHC-06/30.COM/8B and WHC-06/30.COM/INF.8B.1,

2. Refers the nomination of the River island of Majuli in midstream Brahmaputra River in Assam, India, back to the State Party in order to:

- a) 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;*
- b) Create an inventory of architecture and spatial patterns in the landscape associated with the Sattras and their movable heritage;*
- c) Put in place legal protection;*
- d) 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;*

e) 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;

f) Develop and implement a Risk Preparedness Strategy;

g) Carefully consider the impact of the proposed bridges on the special characteristics of the Majuli cultural landscape;

3. Encourages the State Party to produce an inventory of flora and fauna of the site with particular emphasis on threatened and endangered species that may be protected as result of local management practices.

On 31st January 2008 the State Party submitted a substantial supplementary dossier of 500 pages of additional information as follows:

- Additional information on the remaining *Sattras* and their influences;
- Inventory of architecture and spatial patterns associated with *Sattras*;
- Legal framework;
- Amplification of the Management Plan;
- Appraisal of Majuli river Basin, including Risk Preparedness;
- Inventory of Flora & Fauna.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens – Cultural Landscapes. In January 2006, IUCN provided an evaluation of the natural attributes of the site.

Comments on the assessment and management of the natural heritage values of the revised nomination were received from IUCN on 7 March 2008 and are related to the following issues:

- Legal protection;
- Management;
- Risk preparedness;
- Impacts of climate change.

This information was carefully considered by ICOMOS in reaching its final decision and recommendation in March 2008.

Literature consulted (selection):

A few published guides on individual *Sattras* in Majuli, and on the history and folk culture of Assam.

Technical Evaluation Mission: 23-26 November 2005. As this is a referred back nomination, no further mission has been undertaken.

Additional information requested and received from the State Party: None

Date of ICOMOS approval of this report: 11 March 2008

2. 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 1,250 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 2,706km 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-one 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 is 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, particularly through artistic activities such as dance and drama.

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
- Landscape
- Villages
- Farmland
- Traditional crafts
- Traditional knowledge

These are considered in turn:

- *Sattras* – buildings, dance, drama & music, and social organisation

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, *Bhaktas*, many of whom lead a life of celibacy and listen to readings of the holy book of Bhagwat Ouran read by a group of sages.

The *Sattras* have shaped the socio-cultural life of the whole island through a symbiotic relationship between the residents of the *Sattras* and the villagers. The daily religious cycle of prayers that is undertaken in the *Sattras* is mirrored albeit in a simpler form in the villages.

The villagers farm the land, some of which is allocated to them by the *Sattras*, fish, make pots and weave, while the *Bhaktas* and *Vaishnavs* in the *Sattras* are not allowed to use the plough and farm only a little, do not weave but use the simple cloth wove by the villagers, use their pots, and above all encourage the development of crafts and cultural activities such as songs, drama and dance, particularly the classical dance forms collectively known as the *Sattriya*, for which the dancers are dressed in cloth woven and appliquéed in the villages.

Overall the calendar of activities for the year is guided by the *Sattras* to ensure that people live in harmony with nature and their activities reflect the changes in climate and the rising and falling of the river levels, The *Sattras*

also take the lead in ceremonies, both religious to reinforce Vaishnavite beliefs, and agricultural, to mark the passing of the seasons and stages in the farming processes.

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.

Of the thirty-one remaining *Sattras* on the island (listed in Annex to the law protecting the island – see below) , twenty-five are shown on the map, eight are identified as being of historical importance, from which the other smaller *Sattras* have originated. Two of these twenty-five are on smaller islands to the south-west of the main Majuli Island.

The *Sattras* are inhabited by followers of different *SangHattis*, and their planning and layout varies according to their principles. 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. Between the *namghar* and the *hatis* are usually large ponds, sometimes fringed with trees of religious significance and small ghats.

Beyond these buildings is the entrance gate, known as *Batcora*, and farm land. Distinguished guests are received at the *Batcora* which is usually rectangular in form with posts at the four corners and surface decoration related to mythical beliefs.

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 artefacts in bronze, silver, gold, and ivory. They house the costumes and musical instruments used in dance dramas and collections of traditional old utensils, jewellery, 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 could be several hundred years old.

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. Copies of sample inventory cards are provided in the supplementary material.

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 *sattriya* 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 associated with the *Sattras* attract large numbers of people from across Assam.

In the original nomination very little information was provided for individual *Sattras*, although eight were identified as being of historic interest.

In the supplementary information, inventories and descriptions are provided for six of these historical *Sattras*. Most of the buildings are single storey structures, and the majority appear to have been reconstructed or partially reconstructed within the last 50-100 years, although no dates are given.

- Dakhinpat, 1662
- Auniati, 1653
- Bengenati, 1626
- Garamur, 1650
- Natun kamalabari, 1903
- Uttar kamalabari, 1673

These are considered in turn:

- Dakhinpat, 1662

In the southern part of the island, along the Brahmaputra River, this *sattra* has moved its position three times in response to erosion.

One of the gateways is decorated with reliefs depicting Vaishnavism beliefs. The *namghar* is divided into two parts: the *manikut* and the prayer hall. The former is double storied. The wooden trussed roof is covered with corrugated iron sheets and supported on massive wooden pillars, with decorative capitals and bases.

The *Sattra* has a particularly rich collection of manuscripts, related to historical events, scriptures and songs.

The whole *Sattra* covers 346.5 ha of land, of which 33 acres are cultivated and the rest is grazing land available to the surrounding villages, and also forest and marsh. Around 100 people live in the *Sattra*.

- Auniati, 1653

Located in the south-west of Majuli Island, this *Sattra* has moved its location five times due to floods and erosion.

The large *namghar* is double storey in height with a roof of steel trusses covered with corrugated iron sheets, supported either on steel or brick posts. On the north, south and west sides are narrow verandas, enclosed with mild steel railings.

The *Sattra* covers 665 ha of land, of which a small part is arable and much of the remainder grazing for the *sattra*, wet lands, dense bamboo groves and forest. Around 400 people live in the *Sattra*.

- Bengenati, 1626

The location of this *Sattras* has moved six times to its present position along the Brahmaputra River in the south-west of the Island.

The *namghar* has a roof of both steel and wooden trusses covered in corrugated iron sheets. Its hipped roof is crowned with a small *shikhara*, or bell-shaped turret.

The house of the *Sattradhikar* is a two storey brick structure with corrugated iron roof.

The *Sattra* covers 90 ha of land and has around 350 occupants.

- Garamur, 1650

This *Sattra* is sited along the Brahmaputra River on the north side of the island.

One of the gateways has murals of Lord Vishnu. The *namghar* has a roof of steel trusses covered with corrugated iron sheets and walls of brick masonry. The residence of the *sattradhikar* is of two stories and built of cement rendered brick. Two traditional structures are the library and museum, both built with wooden roof trusses and walls of mud plastered bamboo matting, treated with limewash.

The *Sattra* covers 14 acres of land and has ten residents.

- Natun kamalabari, 1903

The *Sattra* is sited in the south-west of the island along the Brahmaputra River.

The *namghar* has a roof of wooden trusses, wooden or masonry pillars and a corrugated iron roof. On the western side the wall has four masonry pillars linked by arches, and these and the walls above are decorated with painted floral and geometric patterns.

The *sattradhikar*'s residence is of traditional construction, with walls of mud-plastered, bamboo matting. It has a wide veranda used as an audience hall.

The *Sattra* covers 57 acres of land and has 200 occupants.

- Uttar kamalabari, 1673

This *Sattra* is in the centre of Majuli Island. Of all the *Sattras* described, this one has the most complete set of buildings built of traditional materials.

The gateway is supported on wooden columns with decorated capitals, and on either side of the central passage are statues of fishes with elephant heads.

The *namghar* has wooden trusses, supported either on wooden columns or masonry pillars with decorated capitals. The walls are of mud-plastered matting. The front elevation of the *manukut* has three arches through a masonry wall, the whole decorated with painted figures and floral patterns.

Within the *hatis*, some of the entrance doors have ornamental casings.

The small *Sattra* covers 8 acres of land and has 104 occupants.

Other Sattras

No details, apart from names and locations, are given of the remaining 25 *Sattras*. Their size or date of foundation is not recorded. It is not clear if they have been inventoried, nor if their buildings remain constructed of traditional materials.

➤ Landscape

The original nomination stated how the *Sattras* had influenced the landscape of the island but without substantiation. The supplementary material gives more detail on the way the island's settlements have evolved. This suggests that although the Vaishnava movement was established in the 15th-16th century, very little construction took place in these centuries. It was in the 16th-18th centuries that the main *Sattras* were established by the Royal Ahoms, supported by the immigration of Mishing and Koivatra people to the island, and an increase in the number of followers.

In the 19th century, what is called a monolithic culture prevailed in Majuli. There was a huge expansion in the number of *Sattras* and their influence was felt all over Assam. *Namghars* were also being constructed in most villages.

What is clear is that although the *Sattras* had and still have a powerful religious and social influence over the lives of villagers, the main physical influence of the *Sattras*, beyond the perimeter of their own lands, is the village *namghars*.

Outside the 31 *Sattras*, the 243 villages and their farmland have developed separately, reflecting the particular house-styles of the people who live in them. There is no evidence put forward to suggest that the spatial patterns of the whole Majuli landscape reflect Vaishnavic principles, nor can it be considered as a 'sacred' landscape with the villages relating in any particular way to the *Sattras* on which they are focused for religious reasons. There is nothing put forward in the

dossier to suggest a link between the village lands and the *sattras*, beyond shared religious principles and practice.

➤ 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

Though the island's arable land is small in size it is fertile. 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, hand coiled without a wheel. The pots are ferried up and down the river and traded 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 fully recorded.

Natural areas

The island hosts many rare varieties of flora and fauna. Large areas of wetlands and grasslands are left open to attract a variety of birds, including migratory birds, such as Siberian cranes, adjutant storks and pelicans. Enforcement of traditional fishing regulations, combined with the use of traditional aquaculture practices, has contributed to maintain sustainable fisheries.

History and development

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 Sankardeva (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 1,246.00 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. Development upstream from Majuli on flood plains, which reduces the amount of land to absorb floodwater, is seen as having a major contribution to the instability of the island, as river water moves much more quickly downstream.

River island of Majuli in midstream Brahmaputra River in Assam values

The values put forward in the nomination and supplementary information relate to the *Sattras* and their cultural associations and also to the rural landscape between the *Sattra* communities.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

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 of people's interaction with their environment. To sustain the authenticity of the landscape would 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.

It is clear that many of the *Sattras* have been moved several times and may need to move again in response to further erosion by the river. How these *Sattras* are rebuilt then becomes a crucial issue. Authenticity is related to their form, layout and materials. In recent years it appears some *Sattra* buildings have been rebuilt in concrete.

This is also true for the villages which have also had to move around the island. In some places their flexible and adaptable houses are now being rebuilt in concrete, thus dramatically changing the link between communities and their surroundings. Clearly people will need in the future improvements to their houses, and facilities in the *Sattras* will need to adapt to modern requirements. The challenge will be how to achieve these changes within the framework of traditional materials and practice.

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.

ICOMOS considers that the condition of authenticity has been met but that the integrity of the island could be jeopardised by erosion in the medium term.

Comparative analysis

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 Choroa 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 writ 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: the original nomination suggested that Majuli might be the most pristine example of a process which transformed a whole continent.

When responding to the first dossier, ICOMOS considered that much more information was needed to substantiate this claim 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.

The State Party has now provided more information on the specific layout of the individual *Sattras* and their overall characteristics. What is still unclear, however, is how these are specific to Majuli rather than being similar to *Sattras* that development in other parts of Assam, or other regions of India.

Although the *Sattras* are clearly still cultural centres that preach *Sattriya* culture and are important repositories of

dance and drama, what has been clarified is how the overall landscape of Majuli, of which the 31 *Sattras* are a very small part in terms of land area, has been influenced very little in physical terms by the *Sattras*. Although the many villages in the island have a close religious association with the *Sattras*, their houses and fields and overall layout have developed independently of the *Sattras*. Thus it is difficult to say that the rural landscape of Majuli taken as a whole is a sacred landscape reflecting the Vaishnavite principles.

ICOMOS considers that the comparative analysis has not yet justified fully the specificities and uniqueness of the Majuli *Sattras*.

Justification of the Outstanding Universal Value

The nominated property is considered by the State Party to be of Outstanding Universal Value as a cultural property for the following reasons:

Majuli is a unique spiritual and cultural landscape and part of the Diaspora of Pan-Vaishnavite 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.

Criteria under which inscription is proposed

Majuli is nominated on the basis of criteria (ii), (iii), (v), and (vi).

Criterion (ii): exhibit an important interchange of human values, over a span of time or within a cultural area of the world, on developments in architecture or technology, monumental arts, town-planning or landscape design.

The State Party considers that 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.

The additional information provided suggests that the *Sattras* infused the rural society of the island with the thinking and practices of the Vaishnava movement but that it did not impact on the physical layout of the island outside the *Sattras*. ICOMOS does not consider that the Majuli landscape can be said to exhibit an important interchange of human values, over a span of time on developments in landscape design.

ICOMOS considers that this criterion has not been justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

The State Party considers that 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*.

ICOMOS considers that Majuli represents the heartland of the Vaishnava movement, from which it spread across Assam and further afield. Moreover it has survived in Majuli within the *Sattras*. The *Sattras* of Majuli can be seen as exceptional testimony to the Vaishnava cultural tradition that brought disparate peoples together through cultural practices. However as their influence does not manifest itself across the cultural landscape of Majuli, ICOMOS does not consider that this criterion can be applied to the whole island, but might apply to the *Sattras* as a group or to a selection of the *Sattras*.

ICOMOS considers that this criterion has not been demonstrated at this stage.

Criterion (v): be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.

The State Party considers that 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.

The supplementary information supplied by the State Party suggests that although religious practices were the forces that drew communities together across the island, these are not manifest in the way the landscape as a whole has developed. The *Sattras* themselves demonstrate the Vaishnava traditions within their buildings and layout.

ICOMOS considers that this criterion has not been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

The State Party considers that 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.

ICOMOS considers that the Vaishnava movement influenced the religious landscape of Majuli, but not the entire cultural and spatial landscape of Majuli. ICOMOS

considers that this criterion might apply to the *Sattras* as a group, or to a selection of the *Sattras* which might represent the whole ensemble.

ICOMOS considers that this criterion has not been demonstrated at this stage.

ICOMOS does not consider that the criteria have been justified at this stage nor does it consider that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

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 original dossier mentions upgrading roads and the construction of two bridges to link the island to the mainland.

The supplementary material has addressed the potential impact of new bridges and suggests that the new Majuli Cultural Landscape Authority might consider a technical committee to consider how transport can be upgraded in line with identified values.

Impact of climate change

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. More than 30 villages are reported to have been washed away in the last decade.

Climate change could be one factor influencing changes to the flow of water in the river. Another is increasing population which has developed villages on the flood plain.

The flow of water is also said to have been affected by upstream disturbances. 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. Increasing deforestation and encroachments in Arunachal Pradesh and eastern Assam could also have had an effect. And there are also indications that five dams constructed on the Brahmaputra in Tibet might have affected the periodicity of the water flow.

Although it is reported that funds have been set aside for flood protection measures such as embankments along the bank of the river, such interventions on the island are unlikely to provide sufficient long term protection unless the flooding can be set into the context of the wider Brahmaputra basin.

Since the first nomination was submitted, a series of press reports have drawn attention to the link between the rapid urban development of the Brahmaputra River basin upstream from Majuli and the erosion of the island, as flood plains are lost.

Furthermore press reports have suggested that the nomination of Majuli is seen as the catalyst that is needed to prompt action to address this apparently destructive process. ICOMOS is concerned that putting in place approaches to major threats is seen to be contingent on World Heritage inscription.

Traditional materials

Both the *Sattra* buildings and village houses traditionally used local materials – timber, bamboo, mud and thatch. As can be seen from the descriptions of *Sattra* buildings above, particularly in the *namghar* and *satradhikars'* houses, modern materials such as steel, brick, corrugated iron and cement render are being used. This threat to the distinctiveness of the buildings is acknowledged in the Management Plan.

In the villages changes are also apparent with bamboo stilts being replaced by concrete piers – often poorly constructed.

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/tourism pressures

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.

Risk preparedness

The additional information provided by the State Party has a section on Risk Preparedness. This sets out initiatives undertaken. These include the Act to protect the property, and a master plan prepared in 2000 (of which no details are provided). It is also indicated that the Assam State Disaster Management authority has been consulted and will be setting up Hazard Safety Cells to train engineers and formulate disaster management guidelines.

The need for more flood data is highlighted and at local level and for more flood fighting material to repair embankments. It is also stressed that there is a need for awareness raising amongst officials and the public.

Specific physical measures undertaken so far include the construction of an embankment along the river. Up until 2000, this amounted to some 150 sq km of embankment. These are constructed between 0.5 and 1.5km away from the river and when erosion reaches them, further banks are created behind. Thus in effect the embankments are a type of managed retreat of the shoreline.

Nearer the shoreline 'porcupine' screens have been installed to encourage siltation. When these last for a full flood season, they are beneficial. Generally they do not.

Boulder and bamboo revetments have been constructed around Kamalabari and Jengrai towns. The former have worked well and the latter only to a limited extent.

Even with all these measures in place, 50 sq km of land was lost between 1967 and 1994.

In 2003, The Brahmaputra board prepared a detailed project report based on the Master Plan of 2000. This has three phases. These include bank revetment, permeable screens, and improvement of embankments as well as survey and data collection for a physical model and the creation of the model. Funding has so far been approved for phase I only. And work on this has been in progress since 2005 and is likely to be completed in February 2008. Phases II and III are likely to be completed by 2009.

The State Party acknowledges that increasing population is putting a strain on the landscape, leading to encroachment of the flood plains and that this is exacerbated by the incremental reduction in the size of the island due to flooding and erosion.

Although physical interventions to try and keep the floodwaters at bay have been planned, and some implemented, ICOMOS considers that the overall protection of the island cannot be ensured, even for the medium term, unless factors affecting the island upstream are brought into consideration and the water management of the island is extended to a more holistic water management approach of the wider river valley. Physical barriers to the water are hugely expensive and may not work. An understanding is needed as to whether mitigation measures upstream might allow the island to survive in the medium term.

ICOMOS considers that the main threat to the property is flooding and erosion, and that although interventions are planned to try and stop the floodwaters eroding the island, this ultimately will not be successful unless changes to the wider river system upstream are brought into consideration.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

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.

ICOMOS considers that the boundaries of the core and buffer zone of the nominated property are adequate

Protection

Legal Protection

Since the first nomination was submitted a bill has been approved by the Assam State Legislative Assembly that would provide for legislative protection of the island and its buffer zones and the implementation of a coordinated approach to its management.

Details of this bill were provided in the supplementary information. This established a Majuli Cultural Landscape Management authority, on 22nd November 2007, consisting of government and non-government agencies. It will be the focal point for National, State, and local institutions to come together for the management of the cultural landscape. Under this main authority, there will be an Executive Group who will be responsible for carrying out surveys, preparing a Management Plan and carrying out works contemplated in the plan.

The Law includes a schedule of 31 *Sattras* within the core area.

Traditional Protection

Traditional protection is a key part of the system of protection for the island, both of the *Sattras* and of the villages. The construction, repair and maintenance of the buildings, as well as overall management of the landscape, are part of the traditional system of management.

This system is vulnerable to the introduction of new materials and to new cash crops. However the Management Plan and the overall legal protection now introduced reflect the need to strengthen traditional practices.

Effectiveness of protection measures

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.

ICOMOS considers that the legal protection in place is adequate. ICOMOS also considers that the traditional protective measures for buildings and landscape are admirable but will need considerable support if they are to be sustained in the medium term. However ICOMOS is concerned that the overall long-term protection of Majuli Island as an entity is far from ensured, given the great threats of erosion from floodwater.

Conservation

Inventories, recording, research

The need to undertake considerable research on the buildings and landscape and also traditional knowledge and processes has been acknowledged in the Management plan and indeed a considerable amount of work has already been started, particularly in recording the movable cultural heritage stored in the *Sattras*, and the dance and dramas associated with them.

From the information that has been provided it is not clear if all the 31 surviving *Sattras* have yet been inventoried. Such an inventory is essential to underpin conservation and management practices.

Present state of conservation

The dossier acknowledges that the physical condition of the *Sattras* requires urgent restoration and in some places reconstruction, although no details are given. From the information available it is clear that the traditional techniques and materials associated with the *Sattras* buildings are highly vulnerable, but no details are given as to how a more proactive approach to sustaining these will be achieved – although it is a management objective – see below.

Little details are given on programmes to sustain the vernacular building traditions more generally across the villages on the island, although again this is an objective.

Active Conservation measures

There has been little formalised conservation of buildings or of 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 *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:

In the initial nomination IUCN noted that whilst there were general references on the use of native flora and fauna for economic, social and religious reasons, and on wetlands, on the endangered river dolphin and on local and migratory birds, the nomination was lacking a description or an assessment of them. or how the property might contribute towards their protection.

The additional information provided by the State Party. includes inventories of flora and fauna. These inventories include information on medicinal plants and endangered plant and animal species. They are also supported by comprehensive data sheets for key species living in the area; such data sheets are a valuable tool to guide conservation and management practices as well as for environmental education.

Further information is also provided on:

- Research on the conservation and use of wetlands and marshy areas. Outcomes from this research will be used in developing environmental interpretation and educational programmes for local people.
- Developing of a zoning system for forest plantations including the establishment of special buffer zones to enhance the protection of endangered or unique plant species.
- Development and implementation of an awareness programme on landscape protection and the conservation of endangered species.

ICOMOS considers that further work is needed to achieve an inventory of the *Sattras* and the traditional building technique associated with them as a basis for setting out a conservation programme.

On the natural heritage, more progress seems to have been made with establishing inventories and preparing guides to conservation and management.

Management

Management structures and processes, including traditional management processes

Although ICOMOS strongly supports the creation of the Majuli management authority, (see above), 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.

The supplementary information provided by the State Party sets out existing and proposed administrative frameworks. Both of these are complex and contain acronyms that are not explained. No overall explanation is provided nor a timetable for moving from one to the other. Resources are not addressed.

In the supplementary information provided by the State Party it is recognised that, whilst there is an informal community management system in place, this system should be formalized and strengthened.

Policy framework: management plans and arrangements, including visitor management and presentation

A Management Plan was submitted with the first nomination. This sets out overall management objectives and provides an adequate basic general framework for coordinated management. In its evaluation ICOMOS considered that it failed to provide detailed guidance on its effective implementation. The Plan did 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.

ICOMOS considered that the Plan could do with strengthening in respect of the specific qualities of Majuli. In particular, it suggested that there was 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.

The additional information provided by the State Party in January 2008 sets out aims such as the continuity of building practices, the need to conserve the material resources, and the need to raise awareness of traditional practices, as well as listing areas of further work such as encouraging innovation on traditional building

techniques rather than using modern materials, identifying traditional occupations that depend on natural resources, and the possibility of repairs to *Sattras* being partially financed by the state government. The most detail is given for actions related to protecting manuscripts, encouraging the continuation of weaving, pottery, mask making and dance.

The information also touches on potential activities supporting sustainable development, such as composting certain wetland species, producing paper, bio-mass, bio-fuels, and agro-forestry.

The need to create a cultural tourism strategy is set out.

Overall the extra information is helpful and reinforces the approach of the Management Plan. Further details on how the various activities will be delivered, how they will be resourced or what the timescale might be have however still not been provided Nor have details been given on staffing levels or expertise.

ICOMOS commends the Management Plan as an aspirational document but considers that it needs to be supported by details of staffing, expertise, resources and timeframes.

6. RECOMMENDATIONS

Majuli was nominated for its cultural distinctiveness which was seen to be 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.

What has also now become clear from the supplementary information provided is that the *Sattras* have not influenced the disposition of settlements and fields, or the whole spatial arrangement of the landscape and farming practices. Many of the *Sattras* have been moved several times in response to erosion of the river. Thus the religious cultural landscape is seated in the physical arrangements of the *Sattras* while the villages and the farming landscape are linked to them through religious and cultural practices, but not through spatial arrangements.

Further details have now been provided on six *Sattras*. A full inventory is needed of all the 31 remaining *Sattras*, as they are the key ensembles on the island. If they have to move in response to flooding, information is needed on what exists at the present time and on how their characteristics – layout, building techniques and materials - might be sustained.

ICOMOS considers that the *Sattras*, either as a group, or a selection of them to represent the whole ensemble, (depending on the information gathered from an inventory) should be considered as the core zone with the wider agricultural landscape of the whole island being considered as a buffer zone.

The threat of flooding on an ever more hazardous level appears to threaten the very existence of the island. Although details have now been provided of mitigation measures and an approach to flood alleviation, the bigger issues of how Majuli relates to the wider Brahmaputra river basin and the impact of upstream development, deforestation and dams on Majuli has not been addressed.

ICOMOS considers that a holistic appraisal is needed of the Brahmaputra river basin in order that it is possible to understand whether Majuli can survive with flood defences or whether a policy of managed retreat is the only way forward.

Recommendations with respect to inscription

ICOMOS recommends that the examination of the River island of Majuli in midstream Brahmaputra River in Assam, India, be *deferred* in order to allow the State Party to:

- Assemble a complete inventory of the 31 surviving *Sattras* on the island as a preliminary to considering which *Sattras* might have the potential to demonstrate outstanding universal value and be nominated as the core zone;
- Allow an ICOMOS evaluation mission to visit the property to consider the extent and scope of the *Sattras*;
- Undertake an appraisal of the overall river basin in which Majuli lies, and the potential impact of upstream development, deforestation and the building of dams, in order to ascertain whether managed retreat is the only realistic approach to the flooding and erosion processes.

Sulaiman-Too (Kyrgyzstan)

No 1230 rev

Official name as proposed by the State Party: The Sulaiman-Too Sacred Mountain

Location: The Osh Oblast

Brief description:

Sulaiman-Too mountain dominates the surrounding landscape of the Fergana Valley and forms the backdrop to the city of Osh. In mediaeval times Osh was one of the largest cities of the fertile Fergana valley at the crossroads of important routes on the Central Asian Silk Roads system.

For more than a millennia and a half Sulaiman-Too was a beacon for travellers along the Silk Roads and has been revered as a sacred mountain. Its five peaks and slopes contain a large assembly of ancient cult places and caves with petroglyphs, all interconnected with a network of ancient paths, as well as later mosques. Its veneration now blends pre-Islamic and Islamic beliefs.

Most of the nominated property is a relict landscape little used, although the first peak with some caves, and the lower parts of the southern slopes of the second and third peaks, are ritual sites frequented by pilgrims and tourists.

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 nominated as a *cultural landscape*.

1. BASIC DATA

Included in the Tentative List: 29 January 2001

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 30 January 2006
1st February 2008

Background: This is a referred back nomination (31 COM, Christchurch, 2007).

A first nomination dossier for Sulaiman-Too Cultural Landscape (Sacred Mountain) was examined by the World Heritage Committee at its 31st session (Christchurch, 2007). At the time, ICOMOS recommended to refer the nomination back to the State Party in order to allow it to:

a) Complete the Management Plan;

b) Complete the protection of the nominated property by incorporating the zone of planning control and zone of protected natural setting into the city plan to give it effect, and in order to preclude new interventions on the mountain, including tree planting;

c) Extend the Buffer Zone to incorporate part of the adjoining unbuild plain as a means of protecting the setting of Sulaiman-Too;

d) Consider how sites on the neighbouring peaks might be incorporated in a revised buffer zone;

e) Complete the survey of the network of paths around the mountain;

f) Put in place a Tourism Strategy which addresses the issues of visitor access.

ICOMOS also recommended that the name of the property be changed to 'Sulaiman-Too Sacred Mountain'.

The World Heritage Committee adopted the following decision (31 COM 8B.27):

The World Heritage Committee,

1. Having examined Documents WHC-07/31.COM/8B and WHC-07/31.COM/INF.8B.1,

2. Refers the nomination of Sulaiman-Too Cultural Landscape (Sacred Mountain), Kyrgyzstan, back to the State Party to allow it to:

a) Complete the Management Plan.

b) Complete the protection of the nominated property by incorporating the zone of planning control and zone of protected natural setting into the city plan to give it effect, and in order to preclude new interventions on the mountain, including tree planting.

c) Extend the Buffer Zone to incorporate part of the adjoining unbuild plain as a means of protecting the setting of Sulaiman-Too.

d) Consider how sites on the neighbouring peaks might be incorporated in a revised buffer zone.

e) Complete the survey of the network of paths around the mountain.

f) Put in place a Tourism Strategy which addresses the issues of visitor access.

3. Recommends that the name of the property be changed to 'Sulaiman-Too Sacred Mountain'.

On 1st February 2008 the State Party submitted a Management Plan and supplementary information on development pressures and protection. This information is incorporated into this report.

Lijiang (China)

No 811

1. BASIC DATA

State Party: People's Republic of China

Name of property: Old Town of Lijiang

Location: Yunnan Province

Inscription: 1997

Brief Description:

The Old Town of Lijiang, which is perfectly adapted to the uneven topography of this key commercial and strategic site, has retained a historic townscape of high quality and authenticity. Its architecture is noteworthy for the blending of elements from several cultures that have come together over many centuries. Lijiang also possesses an ancient water-supply system of great complexity and ingenuity that still functions effectively today.

2. ISSUES RAISED

Background

The World Heritage site consists of three main elements: Dayan Old Town & Heilongtan Pool (Black Dragon Pool), and Shuhe and Baisha villages approximately 4 and 8 kilometres to the north respectively. At the time of inscription, the core and buffer zones for the latter two parts were not formally designated, while the boundaries of the core zone for Dayan & Heilongtan Pool were insufficiently defined.

At its 31st Session, the World Heritage Committee requested the State Party to '*Prepare a proposal for the boundaries of the core and buffer zones of the areas of Baisha and Shuhe, and submit it to the Committee for its examination according to paragraphs 163-165 of the Operational Guidelines*'.

In January 2008, at the request of the State Party, a joint reactive UNESCO World Heritage Centre/ICOMOS reactive monitoring mission visited Lijiang to consider the state of conservation of the property and the boundary issues. Following this visit, the State Party submitted maps and descriptions of the boundaries of the core and buffer zones for all three areas.

Modification

The boundary proposals are for buffer zones for Shuhe and Baisha villages as follows:

Shuhe Village: core zone of 0.09 sq km core zone and buffer zone of 0.14 sq km

Baisha Village: core zone of 0.067 sq km and buffer zone of 0.393 sq km.

The maps and descriptions provide adequate justification and details of the delineation of these boundaries. The adequacy of the boundaries needs to be seen in the context of the almost extreme pressures from uncontrolled tourist development of the property since inscription, resulting in considerable commercial and residential development around the Old Town and Shuhe.

The proposed boundary of the buffer zone for Shuhe is comparatively tightly drawn and exclude areas already developed as well as areas to the south-west where development could spread. Although Baisha has not been subject yet to development pressures, it was the mission's view that both villages could be engulfed by development unless adequate protective zones were put in place. It was further the mission's view that the proposed boundaries were too tight and should encompass a wider setting for both villages.

Although in the State Party report it is said that within the buffer zones demolition will be forbidden, newly built properties constructed according to traditional design and buildings subjected to height restrictions, no details are provided of the formal protective designations which will over-arch these constraints in the buffer zones nor how these will be managed.

ICOMOS considers that details need to be provided of protective designations applied to the buffer zones and how they fit in to the overall management system for the property. Further ICOMOS suggests that these details could be provided when the Master and Management Plans are submitted for approval.

The three main elements of the property, which in effect form a serial nomination, are linked culturally and within the framework of the surrounding hills and mountains. In the light of the severe development pressures affecting the whole property, ICOMOS considers that ways of protecting the corridor between the three elements, perhaps through planning measures, need to be considered.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that consideration of the boundaries and buffer zones for Shuhe and Baisha villages should be *deferred* to allow the State Party to consider enlarging the buffer zones and to provide full details of their protective arrangements as part of the overall Master and Management Plans for the property.

ICOMOS further recommends that the State Party should consider ways to provide protection to the area between the three main elements of the property, perhaps through planning procedures, to ensure that key elements of the rural landscape that supported the settlements are sustained as well as key views of mountains.

Qal'at al-Bahrain (Bahrain)

No 1192

1. BASIC DATA

<i>State Party:</i>	Bahrain
<i>Name of property:</i>	Qal'at al-Bahrain: Ancient Harbour and Capital of Dilmun
<i>Location:</i>	Northern Region
<i>Inscription:</i>	2005

Brief Description:

Qal'at al-Bahrain is a typical tell – an artificial mound created by many successive layers of human occupation. The strata of the 300 × 600 m tell testify to continuous human presence from about 2300 BC to the 16th century AD. About 25% of the site has been excavated, revealing structures of different types: residential, public, commercial, religious and military. They testify to the importance of the site, a trading port, over the centuries. On the top of the 12 m mound there is the impressive Portuguese fort, which gave the whole site its name, qal'a (fort). The site was the capital of the Dilmun, one of the most important ancient civilizations of the region. It contains the richest remains inventoried of this civilization, which was hitherto only known from written Sumerian references.

2. ISSUES RAISED

Background

At the time of inscription the World Heritage Committee, in recognition of the incompleteness of the management system especially with regard to the protection of setting and sea access, requested the State Party “to submit by 1st February 2006 complete management and conservation plans for the property; Also requests the State Party to refrain from approving any land reclamation or construction in the sea anywhere in front of the site and that the new construction on existing reclaimed land should be checked as to protect the visual integrity of the site and to maintain the principal sight lines of the area nominated;” (WHC-29-COM 8B.26).

The concerns of the Committee became relevant a few months later when proposals emerged to reclaim an artificial island of 600 hectares at 500m distance offshore of the property. The project, known as North Star, was accompanied by two further planned projects of a fishing harbour and a reclaimed highway. It was considered by an UNESCO World Heritage Centre mission (February 2006) and an UNESCO and ICOMOS mission (June 2006).

An extended protection zone consisting of a visual corridor of 7 kilometre distance and 1.8 kilometre width in front of Qal'at al-Bahrain was presented to the World Heritage Committee at its 30th Session in Vilnius, Lithuania. The Committee requested the State Party to formalize the status of the visual corridor by designating it as an extended buffer zone for the property.

During the same session, the Committee approved a name change for the property from Qal'at al-Bahrain Archaeological Site to Qal'at al-Bahrain – the ancient harbour and capital of Dilmun to better reflect its relation to the sea and its role as a port.

The Committee also requested that the sea elements of the site, that is an ancient light tower and a sea channel transgressing a coral reef should, as a reflection of their crucial importance, be included in the core zone of the property. (WHC-30-COM 7B.49)

Modification

The proposed modification is to enlarge the buffer zone to include the visual corridor front of Qal'at al-Bahrain and to include in the core zone a sea channel, partly natural and partly man-made, which was cut through the fossilized coral reef to allow ships to access the port, and a tower structure built on the western edge of the coral reef structure adjacent to the channel.

Since further under-water archaeological research is required to identify precisely the ancient harbour structures, the State Party proposes a separate core zone focused on the identified northern part of the channel. The channel, which was first revealed by aerial photographs of the 1980s, is between 15 and 90m wide and cuts through the rocky coral plate which parallels the Northern Coast up to 1.8 km off shore. The sea tower is built on the western edge of the coral reef, adjacent to the sea channel. The rectangular tower is constructed of two courses of large ashlar stones set directly on the uneven surface of the coral reef. It is assumed by most archaeologists that this structure had an indicative function for the sea channel that can be compared to the function of a light house. So far archaeological evidence has not provided firm dates for either the channel or the tower.

The sea channel and sea tower mark the access route from the sea towards the ancient harbour and capital of Dilmun. They provide essential elements for an understanding of the location and activities in the capital, which was predominantly based on economic gains from sea-trading activities, for which safe access was essential. The channel determined not only the location of the city but also the arrangement of its port and city wall as well as later defence structures.

The core zone of the initial nomination comprised 0.163 square kilometres or 16.3 hectares. The proposed second core zone covers an area of 0.157 square kilometres or 15.7 hectares. The proposed extended buffer zone, enclosing both core zones, extends to an area of 12.38 square kilometres or 1238 hectares.

Volubilis (Morocco)

No 836

1. BASIC DATA

State Party: Morocco

Name of property: Archaeological site of Volubilis

Location: Wilaya de Meknès - Province Meknès
El Menzeh Meulay-Idriss Zerhoun

Inscription: 1997

Brief Description:

The Mauritanian capital, founded in the 3rd century B.C., became an important outpost of the Roman Empire and was graced with many fine buildings. Extensive remains of these survive in the archaeological site, located in a fertile agricultural area. Volubilis was later briefly to become the capital of Idris I, founder of the Idrisid dynasty, who is buried at nearby Moulay Idriss.

2. ISSUES RAISED

Background

At its 30th session, (Decision 30 COM 7B.55) the Committee urged the State Party, *'as requested in Decision 29 COM 7B.100, paragraph 5, to define a buffer zone to ensure the protection of the archaeological site limits, taking into consideration the surrounding landscape in its entirety, in particular the agricultural plain to the west of the property, which is inseparable from its historical origins'*.

At its 31st session (Christchurch 31 COM 8B.57) the Committee considered a proposal for a buffer zone and referred back the proposed buffer zone for the Archaeological Site of Volubilis (Morocco) to the State Party to allow it to provide more details on the area of the zone and the protective policies in place.

Modification

The State Party has submitted proposals for a buffer zone of approximately 50 sq m around the property and enclosing the neighbouring town of Moulay Idriss. The proposed area contains around 250 ancient and Islamic archaeological sites and protects the plain to the west and the mountain to the east of Volubilis both of which are seen as having indissoluble bonds with the property.

The zone of protection was designated under a Law of 1920 which prohibits construction or modification to the aspect of the places included in this zone without the authorization of the Service of Antiquities, Beaux-Arts and Historic buildings. A contour map of 1:50,000 for the buffer zone has been provided.

Recommendation

The information that was lacking in 2007 has now been provided. ICOMOS considers that the proposed buffer zone offers protection to the immediate setting of Volubilis. Considering the open nature of the landscape surrounding the site and the long views, the wider setting will also need protection from planning mechanisms.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the proposed buffer zone of the archaeological site of Volubilis (Morocco) be ***approved***.

Historic centres of Berat and Gjirokastra (Albania)

No 569 bis

Official name as proposed by the State Party:

The Historic Centres of Berat and Gjirokastra (well-preserved southern Albanian towns bearing outstanding testimony to the Ottoman period in the Balkans)

Location:

District of Berat in the County of Berat (Central Albania)

Brief description:

The Historic Centre of Berat is located in the Osum river valley in Central Albania. The site has evidence of early occupation from the Neolithic period. A permanent fortified settlement developed here from the 4th century BC. The town then underwent continuous development embodying the Illyrian, Roman, Byzantine, Bulgarian, European medieval, Ottoman and Albanian cultures. It bears witness to the coexistence of various religious and cultural communities down the centuries.

The vernacular housing dates from the 18th and 19th centuries, representing an innovative and open version of the Balkan housing typology, adjusted to the needs of artisans and merchants.

The wall paintings of the medieval churches of Berat have won great renown, especially for the 16th century painting school established by Onufri.

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 two *groups of buildings*. In terms of the *Operational Guidelines for the implementation of the World Heritage Convention* (2 February 2005) Annex 3 (14, ii), the property is two inhabited historic towns.

1. BASIC DATA

Included in the Tentative List: 11 October 1996

International Assistance from the World Heritage Fund for preparing the Nomination: 19 October 2007

Date received by the World Heritage Centre: 16 January 2006
29 January 2008

Background: The first nomination was submitted in 1991 to the 15th session of the Bureau of the World Heritage

Committee (Paris, June 1991). "The Bureau *deferred* the examination of these nominations, but approved the proposal of ICOMOS to organise a mission to the two sites in order to help the Albanian authorities to redefine the perimeters of protection of Berat and Gjirokastra and to identify the limits and the legal protection of buffer zones, essential for the safeguarding of the two sites."

A revised version of the nomination was submitted to the 31st session of the World Heritage Committee (Christchurch, 2007) which decided to refer the nomination back to the State Party, Albania, "so that it can draw up a serial nomination [with Gjirokastra], referring to the previous ICOMOS evaluations, including a common management plan for the two towns, for examination by the Committee at its 32nd session in 2008" (decision 31 COM 8B.48).

The nomination is being presented again in serial form, in association with the museum-town of Gjirokastra, already included in the List (2005, no 569 rev).

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

Literature consulted (selection)

Ducellier, Alain, *La Façade Maritime de L'Albanie au Moyen-Âge*, Institut des études balkaniques, Thessalonica, 1981.

Kiel, Machiel, *Ottoman Architecture in Albania (1385-1912)*, Research Centre for Islamic History, Art and Culture, Istanbul, 1990.

Wilkes, John, *The Illyrians*, Blackwell Publishers, Oxford UK/Cambridge USA, 1992.

Jacques, Edwin, *The Albanians: an ethnic history from prehistoric times to the present*, Jefferson, N.C.; London: McFarland, 1995.

Robert, Elsie, *A Dictionary of Albanian Religion, Mythology and Folk Culture*, C. Hurst Publishers, London, 2001.

Winnifrieth, T.J., *Badlands-Borderlands: A History of Southern Albania / Northern Epirus*, Duckworth (Pub), London, 2002.

Technical Evaluation Mission: 24-30 September 2006. As this is a referred nomination, no further mission has been undertaken.

Additional information requested and received from the State Party: ICOMOS sent letters to the State Party on 20 December 2006 and on 30 January 2007 to have further information on the comparative analysis carried out for the nomination. The State Party provided further information on 17 January and on 26 February 2007.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The small historic town of Berat is located in southern Central Albania, some 50 km from the Adriatic Sea. The

area has a typical Mediterranean climate. The town has a population of around 64,000 people. Berat is located on the Osum River, between the mountain of Tomorri in the east and the valley of Myzeqe in the west. The Osum River has cut a deep gorge through the limestone rock in the valley to form a natural promontory, around which the town was built on several river terraces on the slopes and on the other side of the valley.

The nominated core zone (58.9 ha) consists of three parts. The Castle of Berat (locally called Kala), built on a hill on the north bank of the river, is the oldest part of the town. The Mangalem quarter is located at the foot of the castle hill, and the houses are built on terraces that rise from the river. The fortress of Gorica and its quarter are located on the south bank of the river.

The hill on which the Castle of Berat stands has been continuously inhabited from the Neolithic era, in the 2nd or 3rd millennium B.C. The Castle has a triangular plan (ca. 200m x 100m) and is located on the top of the hill in a strategic position. Its origins go back to 4th century B.C., though it has been renovated or rebuilt several times during the Illyrian, Byzantine, feudal Albanian, Ottoman and Great Albanian Paschalik periods. The present structures, partly in ruins, date mainly from the 13th century. Most of Berat's inhabitants lived inside the surrounding fortification, that measured ca. 600m north-south, and 300m east-west. The current housing stock dates mainly from the 18th and 19th centuries.

This citadel area used to have 20 Byzantine churches, many dating from the 13th century. In architectural form the churches are fairly simple, often based on a nearly square plan. Several of them contain valuable wall paintings and icons, such as those in: St. Todri, Shën Triadha (St. Trinity), St. Mary Vllaherna, Shën Kolli (St. Nicholas), Shën Konstandini dhe Helena (St. Constantine and Helena) and the Cathedral of St. Mary, in the Castle quarter. A particularly significant artist was Onufri, who founded a school of painting in the 16th century. The treasures of Berat also include the Codex Beratinus, ancient manuscripts of the Gospels, dating from the 6th and 9th centuries. They are included in UNESCO's register of *Memory of the World* (inscribed in 2005).

After the Turkish occupation, in 1417, a majority of the population was converted to Islam, and several mosques were built in the town. Among the first mosques is Xhamia e Kuqe (The Red Mosque), built in the 15th century by Sultan Bayazit, today in ruins. The Leaden Mosque (Xhamia e Plumbit) was built in the 16th century by local feudal lords, the Skurajs. It is distinguished by its decorative cloisonné technique, representing a significant example in Berat. Berat also has houses for religious communities, used especially by Sufi brotherhoods, such as Teqeja Helvetive, which was built at the end of the 18th century and is one of the most important Islamic monuments of the town. It is built in finely carved stone and has rich interior decoration.

The existing housing of Berat dates mainly from the 18th and 19th centuries. Many of the houses suffered from a serious earthquake in 1851, and their upper stories were destroyed. Before the earthquake the buildings were all built in stone. In the reconstruction, however, the upper

floors were built in timber, while maintaining the surviving stone structures of the ground floor. The houses are classified depending on their type: houses with *çardak* (with front gallery), closed houses, and buildings with special architectural solutions. The *çardak* houses belong to the period from the 17th to early 19th centuries.

On either side of the river, housing has developed in two separate quarters, Mangalem and Gorica, whose urban morphologies have been preserved over the centuries. The housing is of great architectural homogeneity, using numerous large and regularly spaced windows, which led to Berat being known as the "town of a thousand windows".

The monuments in Berat which the State Party considers have the most outstanding value are:

- the Castle of Berat (4th century B.C., 12th and 13th centuries),
- the Church of St. Mary Vllaherna (13th cent.),
- the Church of the Holy Trinity (13th-14th cent.),
- the Cathedral of St. Mary of the Annunciation (13th cent., restored in 1747),
- the Leaden Mosque (16th cent.)
- the Bachelors' Mosque (Mangalem, 1827)
- the Teqeja Helvetive Mosque (late 18th cent.)
- the ethnographic museum (18th cent.)
- the private houses, used for residential and commercial purposes, of the following families: Simsia, Haxhistasa, Kolovani, Vrohoriti, Xhymyrteka, Aguridhi (18th-19th cent.).

ICOMOS considers that the Gorica Bridge over the river Osum, which dates back to the late Ottoman period (18th century) should be inscribed on the town's list of remarkable properties.

History and development

The town of Berat is one of the oldest in Albania, with the earliest traces of settlement dating from 2600-1800 BC. There are also ceramics from the 7th or 6th century BC. The Berat people were first called Illyrians, then Arbër, and finally Albanians.

The castle area had stone fortifications by the middle of the 4th century. An Illyrian town developed under its protection.

In antiquity, Berat was known as Antipatreia, a fortified centre which succeeded in resisting the Roman legions for a time. The town is mentioned by Polybius and Livy, and in the list of fortifications of Emperor Justinian. During the Byzantine period, in 533, Berat is called Pulcheriopolis, after the 5th century Byzantine Empress Pulcheria. It developed at the summit of the hill. The castle and its fortifications were rebuilt.

In the middle ages, the town was under Bulgarian occupation (860-1018), and grew in importance. The name Berat is first mentioned in 1018. From the Crusader period onward (13th century), Berat had various

occupants, including the Angevins, the Serbs, and the Muzakaj Principedom. Much of the fortification system was rebuilt, in the 13th century, assuming its present-day general form, and many features of this period have been conserved.

During the 13th and 14th centuries three important churches were built: St. Mary Vllaherna, Holy Trinity, and St. Michael. At this time the town had a remarkable cistern system.

At the start of the 15th century Berat was occupied by the Ottomans. Substantial alterations were made at this time; the fortifications were repaired and new towers were built to strengthen them. The town remained part of the Ottoman Empire for a long period, characterised by peace and prosperity. Situated as it was on a major communication route between the capital and the Adriatic, it spread beyond its fortifications. Its quarters took on their present-day form: Kala (the castle), and Mangalem and Gorica on the opposite bank. The communities of inhabitants built many mosques, several of which have outstanding architectural qualities (Leaden Mosque, Teqeja Helvetive mosque).

This period was notable for its remarkable religious tolerance, and the conservation of the Orthodox Christian heritage within a sizeable Muslim population. Christian arts such as illumination and iconography developed (School of Onufri, 16th century) and the Orthodox Cathedral was restored (18th century).

After the uprising against the Turks in 1834, the Castle of Berat was damaged, and lost its defensive function. Nevertheless, it has retained much of the historic fabric. Until 1961, the condition of Berat remained practically the same. The historic town was then recognised as an important heritage property by the Albanian government.

The first protective order by the Albanian government dates from 16 October 1948 (Academy of Sciences, decree no. 93), and consisted of a list of monuments of national value. For Berat, it included: the castle, the bridge over the river Osum, four churches and a mosque. In 1961, the order of 2 June (no. 172) declared that Berat was a national historic centre and museum-town. The list of category 1 monuments in the town was increased to 50 properties, including many private residential properties. Monuments and houses were later added to this list: two in 1963, and one each in 1973, 1977 and 1983.

In 1965, the creation of the Albanian Institute of Cultural Monuments led to the setting up of an annual programme for the maintenance and restoration of category 1 monuments. It is supervised by architects and based on compliance with the Venice Charter directives. Under this scheme, any monuments at Berat have been consolidated and restored, including the castle and the religious monuments, and frescoes have been conserved.

The preservation and conservation of the monuments in Berat was however greatly neglected during the 1990s, as a result of the political transition. A true heritage project for the town was not resumed until two or three years ago. A five-year plan has been set up for 2007-2011 by the Institute of Cultural Monuments.

Historic Centre of Berat values

The nominated property complements the outstanding universal value of the historic fortified town of Gjirokastra, in the Drinos valley, in southern Albania, already inscribed on the list (2005).

Berat is a complementary example of a historic fortified town in the Balkans, in a nearby region. It has been occupied over 25 centuries by many communities with different cultures and religions. It bears testimony to their cohabitation, and in particular to pacific cultural and religious coexistence between Christians and Muslims over a long historical period. The town in particular has Christian and Muslim monuments close to each other, which were constructed or restored between the 13th and 18th centuries.

The town of Berat also bears testimony to housing stock (from the 18th and 19th centuries) of great homogeneity, which embodies important innovations to traditional Balkan housing stock, complementing the outstanding urban housing ensemble of Gjirokastra.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The settlement represents 24 centuries of history. Since 1834, when the fortification lost its defence function, practically no changes have been made to the site. The most notable modification was the reconstruction in timber of the upper floors of the houses after the 1851 earthquake. However, the spatial qualities of the buildings were retained.

Generally, the integrity of the nominated property has been well preserved both as an urban ensemble, and in its different structural units: Kala, Mangalem and Gorica.

ICOMOS considers however that there are buildings which detract from the overall integrity of the urban architecture of the nominated property. They consist of a school, a theatre and some recent unauthorised private buildings.

The buffer zone has a significant number of unauthorised structures which are not in keeping with the nature of the historic ensemble.

ICOMOS considers that constructions which are not in keeping with the nominated property and its buffer zone detract from the expression of the value of the nominated property. However, this does not seem to be irreversible, and it seems that appropriate measures can be taken (see Management Plan).

Authenticity

All the conservation measures affecting the property since its protection in 1961 have respected the historic

material and form according to accepted international principles.

A very great majority of authentic built structures, and the morphology of the quarters and the citadel, have been preserved, portraying the various heritage features of the town:

- the fortification system,
- the architecture of the different religions, particularly the 16th century Orthodox churches and their wall paintings,
- the vernacular architecture of the 18th and 19th centuries,
- the homogeneous urban landscape of the two residential quarters.

The general planning concept of Berat has been well preserved, including green zones between the built areas.

ICOMOS considers that minor changes in construction materials have taken place in the historic buildings. Their authenticity may however be considered to be acceptable in the context of the living functions of the town.

ICOMOS considers that the urban fabric of the town of Berat is authentic as it has not undergone any major alterations down the centuries. However the vernacular housing dates essentially from the 18th and 19th centuries.

Comparative analysis

According to the State Party, the fact that Berat represents a continuous use over 24 centuries is considered unique in the Balkans. Several castles have residential quarters within them, but no others have developed into an urban ensemble like Berat and Gjirokastra.

Berat is comparable primarily with the museum-town of Gjirokastra, located in the same State Party of Albania, and already inscribed on the World Heritage List (2005). The historical and architectural character of Gjirokastra is however different. Gjirokastra is an imposing fortress in whose perimeter original fortified urban housing has developed, built by the main landowners of the surrounding area. It is made up of fortified houses constructed on the principle of tall buildings, or towers, which defy the classical rules of architecture and town planning. It is the image of a powerful military and administrative centre, at the apogee of the classical Ottoman period; Gjirokastra bears very certain and exceptionally well preserved testimony to the Balkan fortress-town of the 15th and 16th centuries.

Berat on the contrary is a centre which has been continually inhabited over a very long historical period, whose functions are primarily related to handicraft and commerce. Berat is above all a town given over to functional private housing. Its defensive constructions

are for the town and its inhabitants; it is not a military centre dependent on a central authority. The urban space remains open, and is interspersed with green zones. The houses are predominantly horizontal in layout; they make use of abundant daylight entering through large and regularly spaced windows. The ensemble has great architectural unity, and is perfectly adapted to the site's position on a hill, which lends the urban landscape its specific and elegant quality.

Berat illustrates, to a greater extent than Gjirokastra, the diversity of urban life, its different periods, and different cultures. Berat bears precious testimony to the coexistence of Christians and Muslims, that allowed the creation of specific and flourishing cultural elements, which are particular to each group, and are situated close to each other.

The two historic towns of Gjirokastra and Berat provide complementary illustrations of the diversity of urban development in the Balkans. The two towns reflect the full range of military and civil functions, the various types of housing adapted to the physical and social environment, and cultural and religious coexistence over a lengthy period, particularly during Ottoman times.

Several comparative studies with other historic urban centres in the region have been undertaken in relation to World Heritage List nominations, such as Budva, Kotor and Tivar (Montenegro), Ohrid (Macedonia), Dubrovnik (Croatia), Plovdiv (Bulgaria) and Ionina (Greece). Berat is presented as a significant example illustrating the urban history of the Balkans. In this region, specific cultural phenomena have existed over the long course of history, such as Roman provincial architecture, Orthodox monasteries, Muslim culture and vernacular architecture. In different parts of the region, specific conditions have produced great diversity. The vernacular architecture of Berat is a remarkable example of this. It is linked both to geological and geographical conditions, and to the development of a kind of town planning which is dominated by the local handicraft and merchant elites. Similarly, the wall paintings and the icons that have been preserved in Berat make a major contribution to the understanding of Balkan artistic heritage. Compared to other important centres in the region, such as Ohrid, Kotor and Plovdiv, Berat is considered by the State party as an original example for its vernacular architecture and as a historic example contributing to interethnic dialogue.

In Berat there is no specific feature of vernacular architecture which is characteristically Christian or Muslim. The housing is extremely homogeneous, which results in a very coherent urban landscape. The general morphology of the quarters has been preserved with great integrity. Berat is a remarkable example of housing in the inner Balkan countries.

ICOMOS considers that the town of Berat is an example of the specific architectural and urban values of the Balkans region, in a context of great historical continuity. It also has its own specific architectural value and overall aesthetic quality.

ICOMOS considers that the comparative study points to the outstanding universal value of the town of Berat, complementing that already established for Gjirokastra, to bear witness to the architectural diversity and values of town planning in the Balkans.

Justification of the Outstanding Universal Value

The State Party considers that the property is of Outstanding Universal Value for the following reasons:

- Berat belongs to the same group of typical urban values of the Balkans region as Gjirokastra. The two towns are in Albania and close to each other. Their architectural and urban testimonies are different but complementary.
- The historic settlement of Berat has survived from the 4th century BC until today, while many other urban centres in the region have vanished. Since the 13th century Berat has developed into an open city, controlled by handicraft and merchant elites. It is closely linked to its geographical environment, and has a functional road system.
- The historic town of Berat today bears witness to all the constituent urban elements - military, religious and civil. This is particularly reflected in the system of fortifications, the Christian and Muslim religious architecture, the mural paintings and the Christian iconography, and the vernacular architecture of the handicraft and merchant elites.
- The churches and mosques are integrated into the urban fabric. They have been well preserved, particularly the Christian churches and their frescoes, and they bear witness to the peaceful coexistence over a long period of different religious communities inside the same town.
- While of relatively recent date (18th to 19th centuries), the vernacular buildings in terraced areas grouped together in clearly separate quarters bring a new and significant contribution to the understanding of Balkan urban vernacular architecture. It illustrates the Ottoman house, which is unusual in Berat because of its openness to light and its creativity of adaptation to the demands of the rocky terrain. The architectural and morphological unity of the town suggests there is no distinction between the housing of the Christians and of the Muslims.
- The Historic Centre of Berat bears an exceptional testimony to cultural traditions that have fundamentally formed the Albanian culture, from the Illyrian and Roman periods to the Byzantine, Medieval and Ottoman eras. These traditions have left their marks in the historical layers, still witnessed by the fortifications and historic buildings of the settlement.

Criteria under which inscription is proposed

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

Criterion iii: Bear a unique testimony to a cultural tradition or to a civilisation which is living or which has disappeared.

Berat and Gjirokastra are fortified urban centres which have been continuously inhabited from ancient times to the present day. The two towns represent an outstanding and complementary architectural heritage, which reflects a lifestyle which has been influenced over a longer period by Islamic traditions during the Ottoman period.

Berat has furthermore absorbed a considerable diversity of influences over 24 centuries, particularly Illyrian, Roman, Byzantine, Orthodox Christian and Ottoman. It bears the imprint of specific cultural traditions which are reflected in the coexistence of the different communities and of architectural values which are linked to the population, primarily made up of handicraft workers and merchants. The urban housing bears witness to this lifestyle and to a strong stylistic unity.

ICOMOS considers that Berat is complementary to Gjirokastra in that it bears outstanding testimony to a longstanding urban society and lifestyle which have otherwise almost disappeared in the Balkans. Berat has been particularly marked by the peaceful coexistence of Ottoman Islam with a large Christian minority. The town bears witness to an autonomous urban development, and a specific lifestyle fulfilling handicraft and merchant functions.

ICOMOS considers that this criterion has been justified.

Criterion iv: Be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

The two nearby towns Gjirokastra and Berat present two complementary and comprehensive aspects of urban architecture in the inner Balkans. They bear testimony more specifically to the development of various forms of military and religious monuments in the late Middle Ages and the Ottoman period. They constitute rare and well preserved examples of Ottoman town planning, and feature many houses with remarkable styles which are specifically associated with the two respective towns.

ICOMOS considers that the two associated towns of Gjirokastra and Berat bear outstanding testimony to the various types of monuments and urban housing during the classical Ottoman period, while expressing continuity with the various Medieval and Christian cultures which preceded them. The subsoil still bears previous traces of the various Balkan civilisations yet to be uncovered by archaeologists.

ICOMOS considers that this criterion has been justified.

ICOMOS considers the nominated property meets criteria (iii) and (iv) and that Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Number of inhabitants within property

There are 4,070 persons living in the core zone and 9,850 in the buffer zone. The population of the town reached 64,000 in 2005, and is growing relatively fast, but outside the core zone and buffer zone.

Development pressures

The area of the fortifications is well controlled, and is not subject to any development pressure, but there is development pressure on the residential quarters, in certain parts of the core zone of the nominated property and the surrounding buffer zone. This is reflected in applications for extensions to existing buildings and for the reconstruction of ruined structures. Some illegal works were undertaken by private individuals in the late 1990s. However, the historic heritage values of the town have been increasingly appreciated and respected over recent years, and this type of risk is now under control.

ICOMOS considers that the pressure of illegal constructions is a factor affecting the property. An inventory should be carried out of the illegal constructions carried out since 1997, and an impact study of the urban landscape should be carried out, so that modifications to the historic urban fabric can be strictly controlled.

Natural disasters and risk preparedness

Berat is included in a seismic hazard zone (potentially 7-8 on the Richter scale).

There are records of the river flooding, though only rarely.

ICOMOS considers that special attention needs to be given to the building monitoring and consolidation measures, depending on the degree of seismic risk.

Fire

Fire is the most important basic risk for the urban housing. Fire protection measures have been taken by both legal and regulatory means.

ICOMOS considers that the fire protection measures must be effectively implemented. The measures and the intervention equipment must be adapted to suit the specific urban characteristics of Berat. More effective preparation for firefighters who may be called on to intervene in a historic built environment should be considered.

Pollution and climate change

The State Party considers that at present there is problem of pollution, nor any perceptible climate change which could pose a threat to the property.

Tourism

Tourism is at present essentially national and relatively limited. Tourism is not creating any pressure at the moment. The development of tourism may be considered. It should be possible to develop access to the interior of religious sites through guided visits.

ICOMOS considers that particular attention should be paid to illegal constructions in the core zone and in the buffer zone.

ICOMOS also recommends improving the fire protection measures.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

Compared to the 1991 nomination, the boundaries of the nominated property and the buffer zone have been extended.

The core zone (58.9 ha) includes the three historic quarters of Kala, Mangalem and Gorica (See 2 - Description) as well as the green areas in between and the bridge over the Osum River.

The buffer zone has been enlarged from the first nomination (1991), and consists of four sub-zones with a combined total surface area of 136.2 ha. It surrounds the core zone on all sides by *circa* 100m, except in the urban area to the east, where it extends to ca. 800m.

ICOMOS considers that the boundaries of the core and buffer zones are adequate.

Protection

Legal Protection

The historic areas of Berat are legally protected under the following laws:

- decree by the Council of Ministers, no. 172 of 2 June 1961;
- the law on cultural heritage, No. 9048 of 7 April 2003;
- Regulations for the management of the Museum-Town of Berat: decree of the Council of Ministers of 30 December 2005. This decree sums up and extends the previous legal protection measures.

According to the 2005 decree, Berat today includes 64 category 1 monuments and 38 category 2 monuments (the figures for Gjirokastra are 56 and 560 respectively). The protection of the historic urban ensemble is also ensured.

The laws concerning town planning and building permits are:

- the law on the organisation and operation of the local governments, no. 8652 of 30 July 2000;
- town planning laws no. 8405 of 17 September 1998 and no. 8991 of 23 January 2003, completed by the governmental resolution no. 722 of 19 September 1998;
- laws on the control of constructions and the police enforcing this control, no. 8402 and 8408 of the 10 and 25 September 1998;
- laws on the organisation and operation of the local police, no. 8224 of 15 May 1997 and no. 8335 of 23 April 1998.

Buffer zone: Protection is provided by the legal regulations governing housing and land use, for which the local authorities are responsible. However, its application in the museum-town context (decree of 2005) requires closer collaboration between the Ministry of tourism, culture, youth and sport, and the local authorities, for the historic urban ensembles of Berat and Gjirokastra, and their surrounding areas. This cooperation has led to a recent *Guide to Urban Control*, which forms part of the management plan. Generally speaking, the consideration and comprehension of the historic value of the two towns by their inhabitants have significantly increased over recent years.

ICOMOS considers that the development of cooperation between the ministerial bodies in charge of heritage and the local authorities must be continued and encouraged, particularly for the management of real estate pressure on the property and its buffer zone.

ICOMOS considers that the legal framework is adequate for the needs of the historic town of Berat.

Effectiveness of protection measures

Illegal and unauthorised constructions took place in the post-Communist period (late 1990s), in the immediate proximity of some historic sites and monuments of the nominated property. Today, this damaging phenomenon has been practically stopped and is under control. It is important for the State Party that these unauthorised constructions should be identified, and penalties imposed, and that a return to this type of practice is made impossible.

A map identifying the constructions concerned has been announced, and tighter monitoring ensuring that future actions of this type are prevented.

ICOMOS considers that it is indeed essential to precisely identify the illegal constructions through an inventory and plans, and to absolutely prevent the return to such practices, which took place at a particular period of Albanian history.

ICOMOS also considers that it is necessary to draw up a long-term plan to get rid of the illegal constructions, in order to improve the expression of the property's universal values.

Conservation

Inventories, recording, research

The *General Directorate of State Archives*, the *National Centre for the Inventory of Cultural Properties*, and the *Academy of Sciences* are the main depositories of archives about Berat, its history and its heritage.

There is substantial documentation about the state of the monuments, their surveying and all the works carried out since the late 1960s on the monuments of Berat. The documentation has been kept up continuously by the *Institute of Cultural Monuments of Albania*.

The documentation contains many plans, photographic documents, and reports by archaeologists, architects and historians. Photographic surveys were carried out during the works, enabled detailed monitoring of the initial state, the works performed and the results of the works.

A document providing an overview of this documentation is provided as an annex to the dossier, to illustrate the stages of maintenance and restoration for each of the important monuments of the town of Berat (*Works of conservation and restoration, 1966-2006*, 96 p.)

There are also the icon collections of the *Onufri Museum* in St. Mary's cathedral, and the collections of the *Ethnographic Museum*.

A scientific study plan was launched in June 2005, linked to the creation of a *Centre for Icon and Fresco Conservation and Restoration* with the support of international collaboration agreements.

Present state of conservation

Conservation work on the historic urban centre and its main monuments began in 1966, and has continued on an irregular basis up to the present time. The work has been carried out in a spirit of authentic conservation, by limited interventions of cleaning, reinforcement and restoration with traditional materials. Some rather hypothetical reconstruction work did however take place in the 1970s.

The property has survived fairly well since the 19th century, maintaining its architectural qualities, and the main properties (Category 1) are in a relatively good condition. However, the monuments in Category 2 are sometimes in poor state of conservation. By law, this category is less strictly controlled.

ICOMOS considers that the state of conservation of the nominated site is acceptable overall, but substantial maintenance and restoration works will need to be envisaged in the near future, particularly for Category 2 monuments and for the historic urban ensemble, in order to better express the outstanding values of Berat.

Active conservation measures

Generally speaking, conservation has been the sole responsibility of the Institute of Cultural Monuments. However, there have not been enough qualified conservators to undertake all the works. Moreover, due to scarce resources, the rhythm of the works is not always sufficient to meet the requirements caused by weathering and decay processes.

The Institute of Cultural Monuments has just set up a Five-year plan (2007-2011) for the conservation of the monuments and historic urban centre of Berat. The plan should in particular step up human resources, which are still insufficient, and financial resources. It includes aid and recommendations for the renovation of private buildings.

ICOMOS approves of the 5-year conservation plan and considers that the stepping up of human and material resources which has just begun is important, and that it needs to be continued.

Management

Management structures and processes, including traditional management processes

The Ministry of Culture, Youth and Sports is in charge of the management system, and the implementation is in the hands of the Institute of Cultural Monuments. In addition, other organisations are involved: Institute of Archaeology, the General Direction of State Archives, The National Centre of Inventory of Cultural Property, the Academy of Sciences.

The 2005 decree improves the management system through the establishment of a Consultative Committee for the Historic Centre at the Municipality of Berat. This committee is closely involved in the management of the historic centre through its various plans and programmes.

The Onufri icon museum and the ethnographic museum are participating in the process of enhancing the values of Berat. In June 2005 a Centre of Icon and Fresco Conservation and Restoration was created, with the support of UNESCO and international cooperation (Italy, France), proposing in particular courses in an art college.

The creation of an Agency for the Historic Zone of Berat in charge of supervising the protection and development of the historic centre and the buffer zone has also been announced.

ICOMOS considers that the management system, which was initially extremely centralised, has benefited since the application of the 2005 Decree of permanent local presence, through the Berat regional unit of the Institute of Cultural Monuments and the growing involvement of the Berat municipality.

ICOMOS considers that the entity announced to be in charge of coordination of the management plan for the two towns, in accordance with §114 of the Operational Guidelines for the Implementation of the World Heritage

Convention, must be stipulated, and particularly the respective roles of the new institutions, if they are separate from the Agency for the Historic Zone of Berat and the Consultative Committee for the Historic Centre.

Policy framework: management plans and arrangements, including visitor management and presentation

The recently proposed management plan (2008) contains the legacy of earlier plans and studies about the overall heritage management of the town.

The first one was the general control plan of Berat (1983), which defined the principles of restoration and management of Berat as a museum-town.

For the nomination of the property, a management was prepared by an external consultant in 2005, and was based on a study of the urban centre and several detailed studies of the site and monuments.

ICOMOS considered at the time that this management plan had made a substantial contribution to the definition of the nominated property, and its buffer zone, and to the establishment of the strategic objectives of management, but without really establishing the practical instruments needed for this purpose or the coordination.

Compared with what was proposed in 2006, the current management plan provides the following new elements:

- A 5-year plan for the management of the restoration and enhancement of the main monuments and of the urban ensemble of Berat, under the responsibility of the *Institute of Cultural Monuments*;
- The creation of the *Agency for the Historic Zone of Berat*, responsible for supervising protection and development.
- A *Municipal Plan for the Regulation of Constructions*, together with a guide to good practices in building restoration.
- A traffic plan for the historic centre involving pedestrian areas.
- An artistic development plan in keeping with the property and its values.
- A hotel development and tourist facility plan.
- A project for the construction of a new bridge at the edge of the historic zone to reduce traffic on the single existing historic bridge and to prevent congestion in the urban centre.

ICOMOS considers that the announcement management measures form a credible whole, constituting a true management plan for the historic town of Berat. In particular it involves the *Institute of Cultural Monuments*, which is in charge of building restoration, and the municipality. However, the announced coordination strategy must be confirmed, and its implementation timetable stipulated.

ICOMOS considers that Albania is opening up to international tourism, which will mean setting up initiatives to develop new tourist facility and service structures, which will involve the inhabitants of the historic urban sites. The town of Berat seems to have a

large potential to facilitate this process and provide hotel accommodation possibilities. However, the proposed improvements in services and visitor facilities should be strictly assessed within the framework of the management plan.

Involvement of local communities

The 2005 decree provides for establishment of a Consultative Committee for the Municipality of Berat, which will guarantee the participation of representatives of the local inhabitants in the bodies which manage the property.

The municipal development programme is divided into three parts.

Part 2 comprises tourism development based on the historic heritage of the museum-town.

Part 3 comprises control of urban development and the environment by:

- The construction regulation plan
- The traffic plan for the historic centre
- The green spaces plan.

Resources, including staffing levels, expertise and training

In the past all expenses were covered by the State. At the moment Albania is in a transition period into democracy, where the participation of the building owners is expected to grow. Public aid for private buildings should be set at 30% of restoration costs, subject to compliance with a guide to good practices. In fact, the public financial resources are limited (82,000 euros in 2006). However, there was an increase in the participation of the private sector, although it remains very modest (9,000 euros in 2006).

The Architecture College at Tirana University has started a university-level course focusing on the development process. In 2005, the Ministry of Culture and UNESCO also signed an agreement for the creation of a Centre of Fresco and Icon Restoration in Albania. This will offer two-year courses for restorers, especially in painting and icon restoration, which are important for Berat.

The regional division of the Institute of Cultural Monuments has 34 employees at Berat, including 8 professional staff (architects, archaeologists, historians and managers), 9 technicians and 17 other staff.

The three museums in Berat (Onufri, Ethnographic and Historic) have 13 permanent employees, of whom 4 are professional staff.

ICOMOS considers that Berat has made much progress in the establishment of an appropriate management structure, involving national and local bodies, and has produced a management plan which is conducive to the expression of the outstanding universal value of the historic town of Berat, which is complementary to that, already recognised, of Gjirokastra.

ICOMOS considers however that it is necessary to stipulate the coordination structure and the timetable for implementation.
ICOMOS considers that a plan for the removal of the illegal constructions carried out in the late 1990s is necessary.

6. MONITORING

The Institute of Cultural Monuments at Berat is responsible for monitoring the restoration and maintenance of the historic monuments.

- 16 Category 1 monuments are considered to be currently in danger and require rapid intervention
- 33 require restoration, but this is not urgent.
- 52 Category 2 monuments require urgent intervention.

The monitoring of the buildings in the historic town is carried out through the Constructions Regulation Plan of the municipality of Berat. A detailed plan, quarter by quarter, including the description of the illegal constructions, is then drawn up.

The monitoring and regulation of traffic in the historic town is the responsibility of the municipality of Berat.

The implementation of the various plans is carried out over 1 year, 2 years or 3 years at most.

ICOMOS considers that the definition of precise monitoring indicators, including the intervals at which they must be revised, has not yet been carried out.

7. CONCLUSIONS

The two historic towns of Gjirokastra and Berat are complementary in their illustration of the diversity of urban development in the Balkans. Berat reinforces the outstanding universal value of Gjirokastra, which is already inscribed on the List (2005).

These two towns bear witness to fortified urban forms in different historic and social contexts. Berat has been continuously occupied over 25 centuries by numerous communities with different cultures and religions. Berat bears witness in particular to peaceful cultural and religious coexistence between Christians and Muslims during the Ottoman period.

The town of Berat also contains a homogeneous set of vernacular constructions, linked to handicraft and commerce, which bear witness to significant innovations made to traditional Balkan housing.

Recommendations with respect to inscription

ICOMOS recommends that the nomination of the Historic Centres of Berat and Gjirokastra (well-preserved southern Albanian towns bearing outstanding testimony to the Ottoman period in the Balkans) should be ***referred back*** to the State Party of Albania, to allow it to:

- Provide details of the structure for the coordination of the management plan for the two towns, in accordance with §114 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, and provide guarantees about its setting up and its competencies.

ICOMOS also recommends that:

- An inventory should be provided of the illegal constructions dating from the late 1990s, together with a plan for the removal of these illegal constructions in a medium-term perspective.
- Specific monitoring indicators should be defined, together with the intervals of their updating.
- A programme of archaeological excavations should be proposed, in accordance with the international standards in force.
- The firefighting arrangements in the historic urban zone should be improved.
- The medium-term plan for the development of tourist facility capacities should be set out in detail.



Map showing the boundaries of the buffer zone

Criteria

The State Party requested slight changes in the wording of the criteria at the time of inscription; ICOMOS considers that the agreed wording should be maintained.

Threats

The State Party acknowledges that the property 'will most certainly' be affected by land reclamation adjacent to the extended buffer zone which it is said 'will – in the long-term – be unavoidable'. Such future reclamations will in addition be connected via an outer ring road bridged or tunnelled through the visual corridor at minimum 3 km distance from the shore, i.e. 1 km distance from the Northern end of the sea channel and the sea tower.

At the 30th session of the Committee, the State Party was asked to consult the World Heritage Centre and ICOMOS on the design of this future project. (WHC-30-COM 7B.49)

Ownership

The sea property covering an initial 600m off shore is under ownership of the Ministry of Information. Beyond this and up to about 4km off shore is currently in the process of being transferred to the status of public property under the authority of the Ministry of Information. The sea outside the 4 km zone is not yet attributed to owners, but a Royal decree on protection of the visual corridor blocks prohibits future sale or distribution.

Protection

The sea tower has been designated a national heritage site. The second core zone has been declared a no construction zone. The proposed extended buffer zone is protected by Royal Decree 26 of 2006. This prohibits any land reclamation and restricts the building heights above 3 storeys on adjacent lands. In addition, all future development measures which may have negative affects on the property are to be coordinated with the authorities for culture and national heritage.

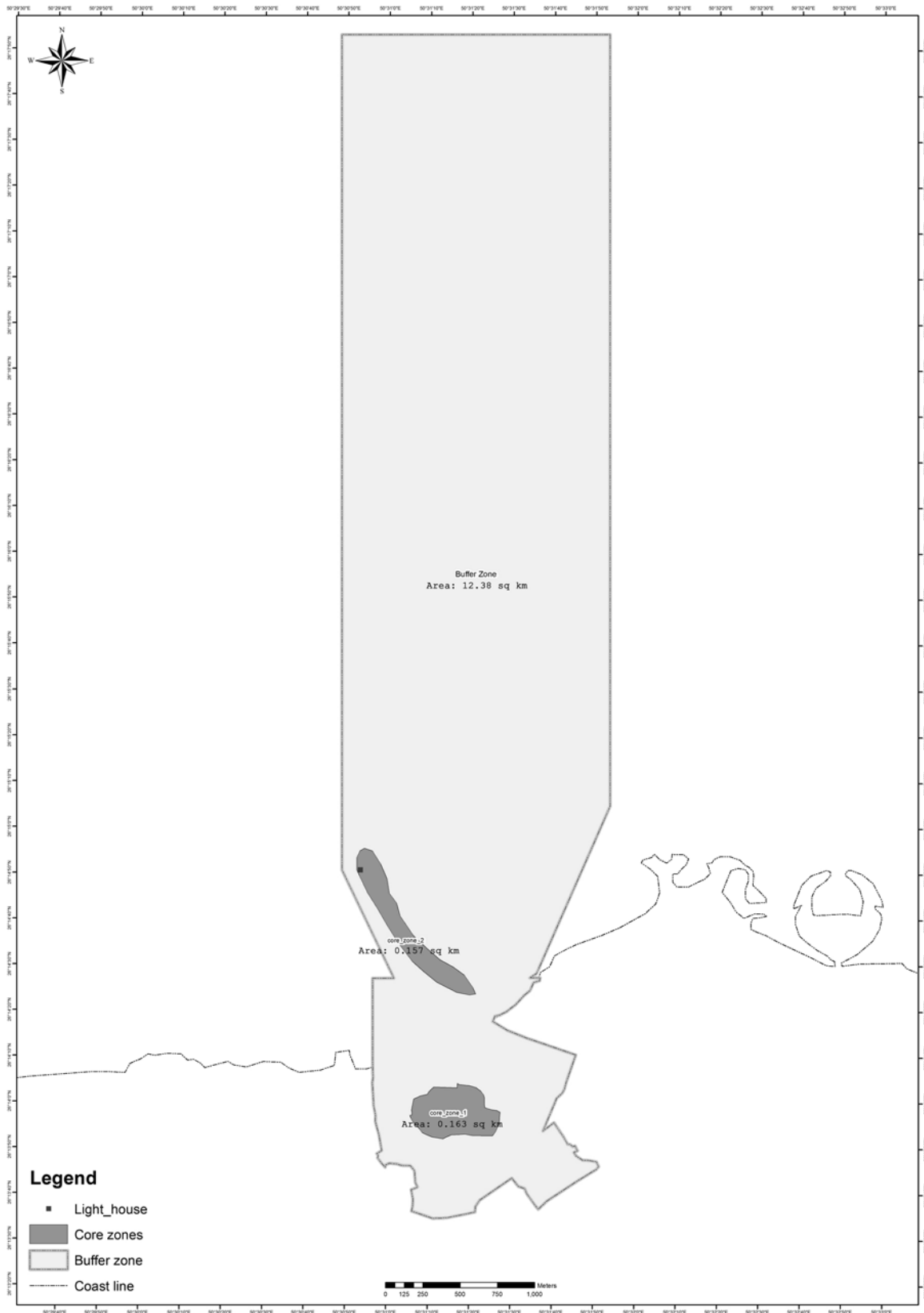
Management Plan

At its 31st Session Committee requested the management and conservation plan to be examined at the 33rd Session of the Committee in 2009.

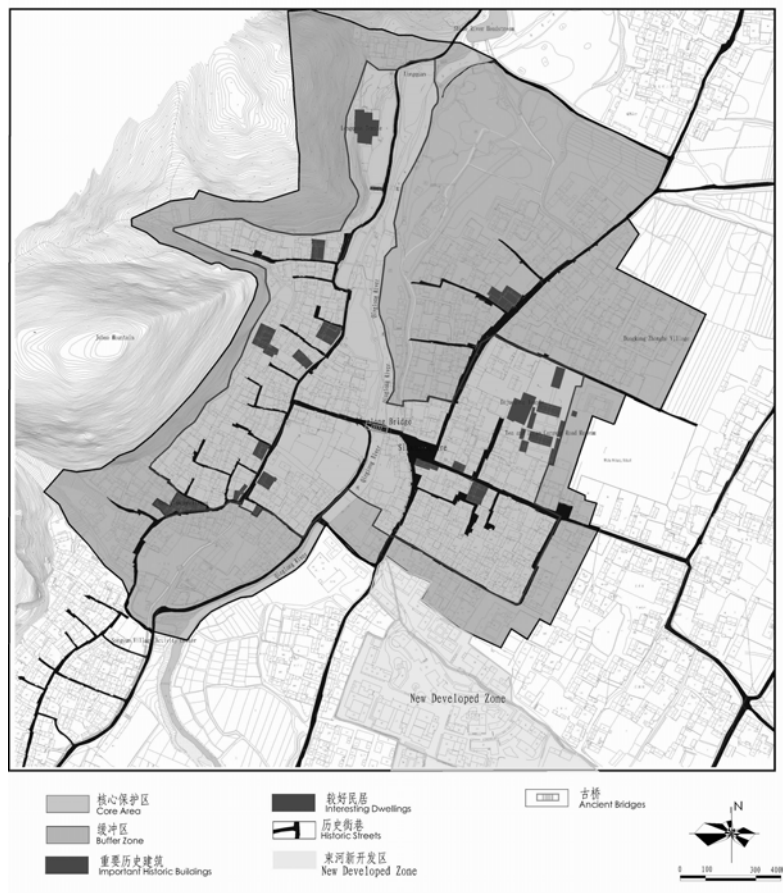
3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the core zone, and the enlarged buffer zone, of Qal'at al-Bahrain: Ancient Harbour and Capital of Dilmun, Bahrain, be *approved*.

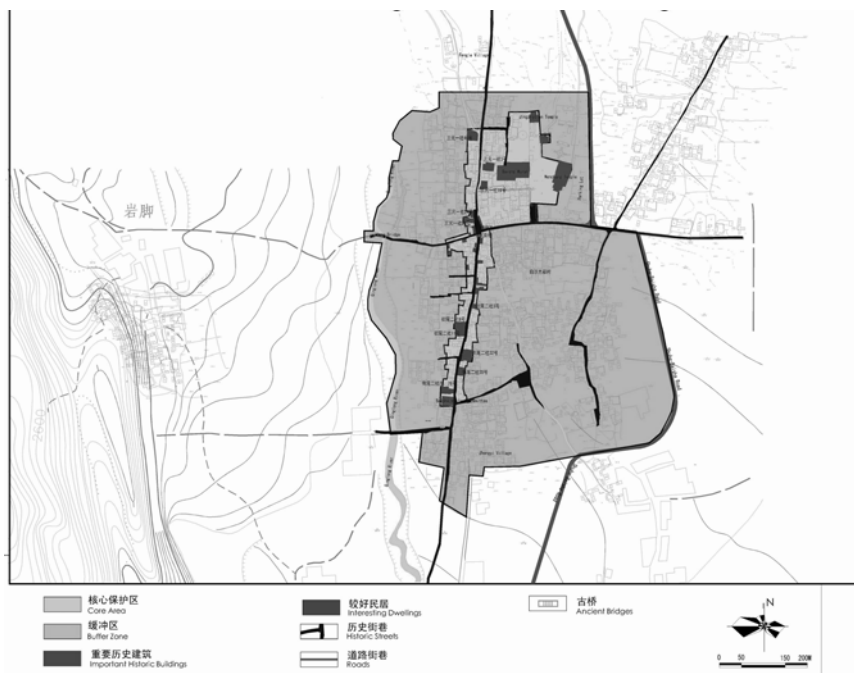
ICOMOS further recommends that if subsequently surveys by underwater archaeological teams reveal evidence to link the two core zones, the State Party should consider a further enlargement of the core zone.



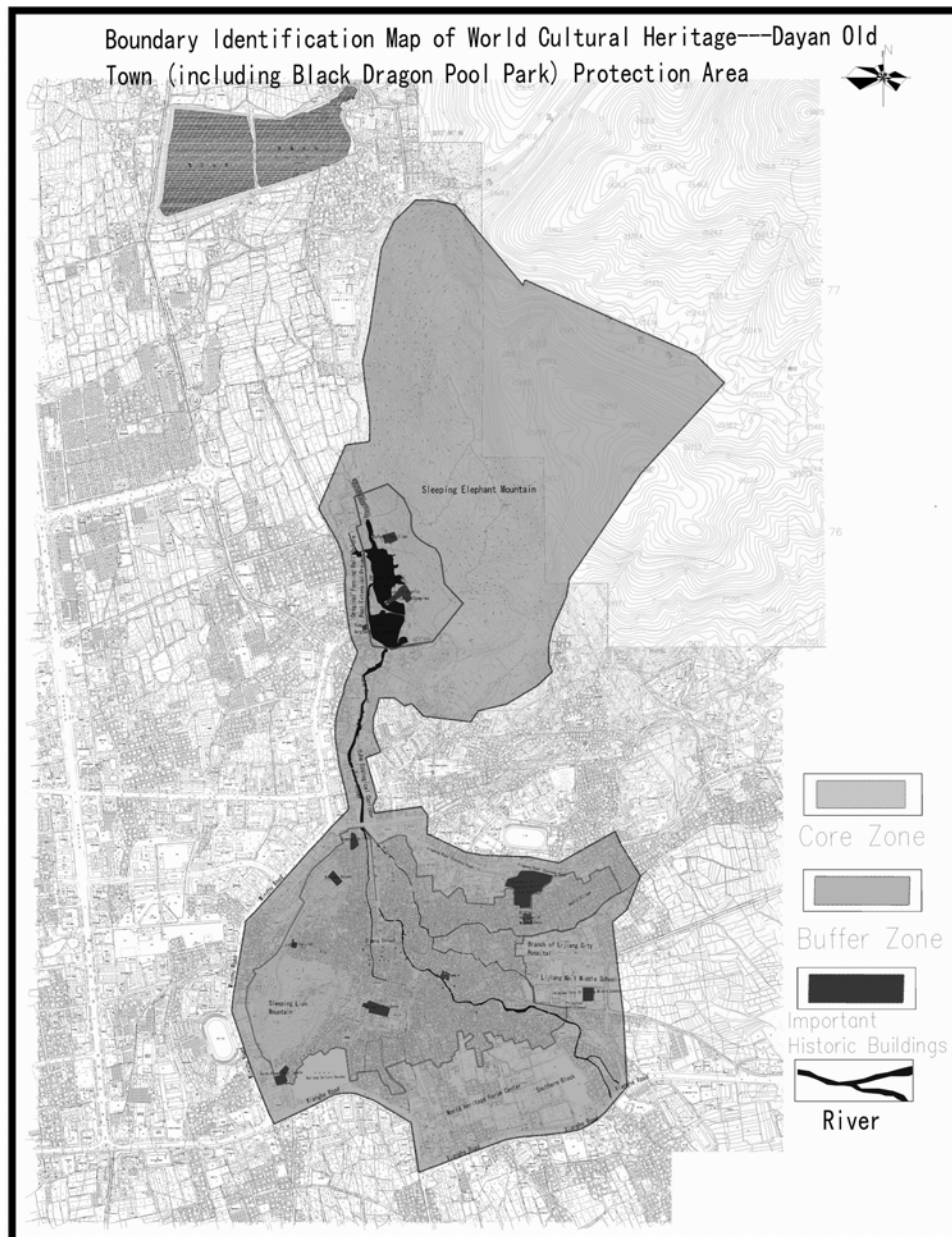
Map showing the revised boundaries of the property



Map showing the boundaries of Shuhe Village



Map showing the boundaries of Baisha Village



Map showing the boundaries of Dayan Old Town and Heilongtan Pool

Consultations: ICOMOS has consulted its International Scientific Committees on Historic gardens – cultural landscapes and on Intangible Cultural Heritage.

In December 2006, IUCN provided an evaluation of the natural attributes of the property.

Literature consulted (selection):

Report on UNESCO International thematic expert meeting on Sacred Mountains, Wakayama, Japan 5-10 September 2001.

Technical Evaluation Mission: 25-28 September 2006. As this is a referred back nomination, no further mission has been undertaken.

Additional information requested and received from the State Party: ICOMOS sent a letter to the State party on 20 October 2006, and the State party provided supplementary documentation on 15 December 2006.

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The Sulaiman-Too Mountain is located in the eastern part of the fertile Ferghana Valley, on the banks of the Ak-Buura River, at the foot of the Kichi-Alai ridge.

The mountain overshadows the city of Osh, for centuries the largest city in the Ferghana valley and at the crossroads of important routes along the Central Asian Silk roads. Sulaiman-Too possesses a large concentration of cult objects – shrines and petroglyphs – as well as later mosques, and is respected as a sacred mountain blending pre-Islamic and Islamic beliefs, a veneration which could date back to the Bronze Age.

The Osh oasis is identified with ancient Davan, where it was recorded in the 2nd – 1st century BC that the Chinese mounted campaigns to obtain 'heavenly' horses for military use. The petroglyphs of Sulaiman-Too, and in particular those of Surottuu-Tash display a collection of images, dating from the Iron Age and later, which are said to bear resemblance to the heavenly horses of Davan.

Sulaiman-Too rises to around 200 metres and dominates the surrounding plain. On three sides it is now surrounded by the city of Osh. The nominated property extends to a maximum of 1,663 metres by 820 metres and on its north-east, east and southern sides. It is surrounded by a buffer zone encompassing some of the city, the plain to the north and west extending to Orto-Too, and the peaks of Surottuu-Tash. The nominated area is 112 ha and the buffer zone is 4,788 ha.

Sulaiman-Too has five peaks. Its current name first appeared in the 18th century and relates to a Muslim legend of the stay on the mountain by the Prophet Sulaiman, the biblical Solomon. Prior to that the mountain had been known by a variety of different names (see History below).

The mountain was formed during the Pleistocene-Holocene period when pressure from the Indian plate on the Asian continent squeezed and lifted up the Paleozoic basement rocks over the younger rocks. This lifting is still in process with an average annual raise of 6 mm. Some of the peaks are highly fractured slates and schist with long smooth inclines, while others are weathered karst limestone with niches and caves of various forms and sizes which have been used since the Stone Age.

The five peaks and the mountain slopes contain remains of ancient cult places and several caves with petroglyphs dating from the Neolithic to the late Middle Ages, all interconnected with a network of still legible traces of ancient paths. The first peak with caves, and the lower parts of the southern slopes of the second and third peaks, are frequented by pilgrims and tourists, as are three Islamic monuments.

In the Middle Ages irrigation channels from the Ak-Buura River were created along the lower slopes, and one of them is still functioning on the northern side. In Soviet times further active irrigation measures were undertaken with the installation of iron water pipes to support a plantation of non-indigenous *karagach*-trees (a type of elm) on the lower parts of its southern and western slopes.

At the north-east, north and north-west foot of the mountain are modernised vernacular houses, providing accommodation and ritual services for pilgrims. At the eastern end of the nominated property is a public garden and modern buildings related to the site museum complex, TV centre, and tourist services. There are several new structures related to the ritual services for pilgrims near one of the mosques, the Ravat-Abdullakhan, and a large museum in the main cave. At the western extremity of the nominated property, near the foot of the mountain, there is an active frontier post of barracks and houses established in Soviet times. Also dating from the same period are the modern visitor path (partly overlapping the earlier pilgrim path), an observation platform on the top of the first peak, a TV antenna on the top of the second peak, and still active military barracks and apartment houses near the western foot of the mountain.

The key aspects of the nominated property are:

- Stone & Bronze Age settlements
- Rock engravings - petroglyphs
- Ritual sites
- Network of paths
- Islamic buildings
- Museum

These are considered in turn:

Stone & Bronze Age settlements

The Stone Age remains in the Rusha-Unkur cave on the mountain's third peak, were discovered in the 1940s and 1950s and date to Neolithic times. Further explorations in 2000 and 2004 did not reveal any new early sites, thereby confirming the conclusions of former researchers that habitation by ancient people in the Stone Age was only occasional.

A Bronze Age settlement was located on the steep southern slope of the third peak, a site apparently chosen for its defensive properties. The remains are related to the Chust culture, which extended over large parts of the Fergana valley, and for which over 50 river side sites are known. The Sulaiman-Too settlement of over 2 ha in extent had a terrace lay-out, with fifteen terraces overlaying one another. The remains of thirteen buildings have been found, half dug-out in form with framed walls and a wooden roof. Analysis of the material remains, also confirmed by radiocarbon dates, shows the site belonged to the 15th-7th century BC. The Osh settlement is set apart from other lowland sites by its mountain top location and by the wealth of painted ceramic finds. It has been suggested that this settlement might have had ritual associations.

Rock engravings – petroglyphs

Petroglyphs are found on and around all the five peaks and also in caves, shelters and karstic tunnels, on horizontal, vertical and inclined planes. During 2005, the images were documented and 101 sites indexed.

The petroglyphs were engraved using both stone and metal tools. They can be conditionally divided into three groups: anthropomorphous, zoomorphous and geometrical signs. The most numerous group includes images of solar signs and webs. The animal images are in the minority but include a realistic group of three horses lassoed by a man standing at a distance, snakes with open mouths, predatory birds and goats with bent horns, some of them with their legs tied. The images of horses bear close similarity to petroglyphs on nearby peaks of Aravan, and Surottuu-Tash (8 km to the north-west from Sulaiman-Too), dated to the Iron Age and later and demonstrating a remarkable collection of some 80 images of beautiful horses possibly bearing a resemblance to the “heavenly horses” of ancient Davan, mentioned by Chinese writers in the 2nd and 1st centuries BC as a source for military horses.

Many of the Sulaiman-Too Rock drawings have not been dated; those that have, by stylistic association with other sites, appear to date from around the 15th century BC to the 7th century AD. The majority of images belong to the Bronze Age (circa 1500 BC to circa 500 AD) such as the labyrinths, solar signs, geometrical figures, birds, anthropomorphic and larvae-like images. The Davan horses and some goat images date back to between the end of 1st millennium BC and the beginning of the 1st millennium AD. A considerable numbers of figures were added in the 20th century and include dates and names.

Ritual sites

These seem to have been laid out in three bands (or zones) around the mountain peaks and are strongly associated with the petroglyphs. The lower belt displays engravings on vertical surfaces. Above this are inclined plates with gullies, accompanied by more petroglyphs, and towards the top a third belt that includes religious places with cut footprints, and places for sacrifice. All these sites are linked by paths weaving round the mountain.

The cult places which are still in use are mainly concentrated around the first peak and part of the second and third peaks. The nomination identifies seventeen sites still mostly in use, including gullies, grottoes, seats and caves, many ‘labelled’ with petroglyphs, whose signs cannot be read. On nearly all the sites are found traces of fire, probably for burning aromatic herbs, and some sites are polished smooth by many centuries of pilgrims sliding along or touching the rock surfaces. The cult sites are associated with beliefs in cures of barrenness, headaches, back pain and the blessing of longevity. The most dramatic is a cave with polished sloping floor, down which women would slide to cure barrenness, through simulating a birth delivered from the mountain.

Network of paths

Linking the cult sites is a network of paths. On the main peaks these paths have been partly overlaid by a modern tourist path.

Besides the still well-used paths to the active shrines, there are many relict paths, almost invisible, but still traceable due to polished patches on the natural steps or rock surfaces. There are also some carved ‘footprints’ found here and there, ‘showing the way’ to cult places. These traces of ancient paths, covering all the peaks, have recently been mapped.

Islamic buildings

There are three standing Islamic monuments within the nominated property, two of them situated near the foot of the mountain. The main Islamic sacred place, the little Mosque of Takht-i-Sulaiman, is on the top of the first peak. A small domed structure with large portal of burnt brick, it was built originally in the 16th century, but destroyed in 1963. In 1988 the Mosque was re-built using available documentation, on its original foundations, enclosing in its interior an ancient ritual stone with cup-marks and petroglyphs, as a manifestation of the adoption by Islam of the ancient sacrality of the Mountain.

The Ravat-Abdullakhan Mosque was also constructed in the 16th century. Only the main part of the original complex of building survives. Used as a museum in Soviet times, it was returned to religious use in 1990. The Asaf-ibn-Burkhiya Mausoleum of portal dome construction was apparently constructed in the 16th century on the basis of an earlier, possibly 13th century building.

The Islamic monuments are actively used for religious practices and maintained by the local religious community.

Museum

The museum was constructed in Soviet times, as a restaurant, inside the *Rusha-Unkur*, or Eagles cave, the largest two storey cave on the mountain. Its sacred function has been lost by the interventions. In 2000 it was turned into a museum, and is now one of the main attractions for tourists. The ‘Cave Museum’ with its enormous round ‘window’ and concrete front staircase is well visible from the southern borders of the property.

History and development

The location of the city seems to have moved towards the mountain in mediaeval times. Previously it was further south at Ak-Buura, a site that has been shown by excavation to date back to the 3rd century BC.

The earliest written mention of the mountain is in a Chinese source of the 13th century which refers to 'a town at a highly respected mountain' and one of the Davan towns (i.e. presumably a supplier of Davan horses). The name Barak was recorded in the end of the 13th century and by the 15th century the mountain was known by the Farsi name *Bara-Kukh* meaning 'separately standing' or 'a beautiful mountain'. The modern name relates to an Arabic legend of a stay on the mountain of the Prophet Sulaiman, or the Biblical Solomon, and was first recorded in the early 18th century.

Written references to the religious significance of the mountain do not appear until 19th and early 20th century. In 1812 Mir Izet Ulla, a Pakistani employee of the East India Company wrote in his memoirs that 'Every spring crowds of pilgrims of different nationalities come here from all neighbouring countries.' A Russian officer, Nazarov, visited Osh around the same time and mentioned 'two ancient buildings, and there is a big cave below...[the] buildings are called 'Takh-Suleiman', and that every year the Asians travel to this place to worship it, and they believe spirits worshipped Solomon in this place.'

In the middle of the 19th century Valikhanov, relying on the accounts of others wrote: "...Muhammad knew of the existence of this town and precepted every true believer to visit the Osh sanctuaries at least once in their life. ... To worship those places, pilgrims with their families come there every year from Kokand, Margilan, Andijan and other towns of Fergana valley."

And in 1887 Simonov wrote: "...almost on the top of its eastern peak, there is a mulushka (a kind of chapel or mausoleum) ...[which] serves as an object of worship for lots of pilgrims gathering here from all even remote areas of Turkestan'.

What is clear from all these accounts is the link between the religious significance of the mountain and Islam. Simonov was however the first writer to mention the belief in the curative powers of other shrines on the mountain: 'natives suffering from various illnesses go there because all the area around the mulushka is full of memorials (...), which can heal all possible ailments'.

In the early 20th century Masalskiy, and then Castaniye, both mentioned the curative properties of cult places as did several Soviet era authors.

Work on collecting and analysing legends associated with the mountain was begun in the 19th century by Russian scientists and students. Studies on folklore continued in the Soviet period, and in 1987-1989 a special expedition was organised by the Ministry of Culture to collect information on the Mountain and on the micro-toponymy of its peaks, caves, minor cult places and other features, but also on the worshipping and sacrifice rites practiced there.

Although there is no early documentary evidence for the pre-Islamic ritual practices on the mountain, scholars now consider that the earliest period when it was regarded as a sacred place could be the Bronze Age. There is material to suggest that the earliest cult of Sulaiman-Too could be Mithraism. Mithra, one of the most ancient Indo-Aryan gods, was later included in the Zoroastrian pantheon. He was regarded as a God of Light, Union and Agreement. According to myths, he was born from a rock in a cave. The Mithraist rites included libation of *haoma*, the sacred beverage. The cult places of Sulaiman-Too – stones with polished gutters for libations, caves and grottoes (especially those with inclined polished floors, imitating Mithra's birth from the cave) might be related to those cults.

Efforts to eradicate religious practices at Sulaiman-Too in Soviet times led not only to the demolition of several Islamic buildings, but also to the non-authentic use of the mountain, which was turned into a kind of public park. Non-indigenous *karagach*-trees (a type of elm) were planted on the lower slopes with water supplied through iron pipes. In the same period a number of new buildings and structures were introduced including: the modern visitor path (partly overlapping the earlier pilgrim path) the observation platform on the top of the first peak, the TV antenna on the top of the second peak, the frontier post with military barracks and apartment houses near the western foot of the Mountain, the TV-centre, some administrative buildings, including those related to the museum complex, cafés and restaurants, and the memorial stele in front near the eastern foot of the mountain. The most irreversible intervention was the creation of a restaurant in the two-storey natural cave of Rusha-Unkur. This is now a museum and one of the main attractions for tourists.

During the same period, considerable changes occurred to the surrounding townscape with the demolition of the major part of the traditional housing areas and the construction of modern buildings in the historic centre of Osh, added to during preparatory work for the celebration of the 3,000-year jubilee of the city of Osh in 2001.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

Integrity

The visual integrity of the mountain relates to its intactness in terms of its relationship to the plain and the town at its foot. The three aspects, mountain, town and surrounding landscape need to co-exist in a harmonious relationship.

ICOMOS considers that the interface between these three currently creates some cause for concern and impacts on visual integrity. The mountain is first and foremost a visual symbol of power, separate from the plain, hosting in its curious geology well-used cult sites and offering spectacular views from its peaks.

ICOMOS considers that the visual integrity of the mountain has been partly compromised by modern interventions and will be compromised further unless there is a clearer differentiation between town and mountain and between town and plain with sufficient unbuilt plain to allow the mountain to be seen to rise from it, at least from some directions. This unbuilt plain needs protection as part of the Buffer Zone.

The cult sites on the mountain and particularly the rock engravings are linked strongly to the sites on neighbouring peaks of Aravan, and Surottuu-Tash. In terms of the integrity of the cultural sites, ICOMOS considers that the cult sites on Sulaiman-Too are part of a wider complex of sites and that in terms of visual images, particularly of Davan horses, some of the more significant images, in number and quality, are to be found on neighbouring peaks. These peaks need protection through the Buffer Zone.

Authenticity

The sacred associations of the mountain appear to be linked to its dramatic form rising out of the almost flat plain, to the contrast between the smooth rocks and its gullies and caves, and between the bare peaks and the town huddled at its base. In the past fifty years many interventions on the mountain and in the town at its foot have undermined this sense of otherworldliness and of the visual setting of the mountain in the landscape.

The viewing platforms, antennae, cave restaurant/museum and barracks have already been mentioned. The cave museum in particular is a major scar on the face of the mountain. The new main museum building at the foot closes the view towards the first peak from its eastern foot. From the upper parts of the mountain the modern structures around its foot are all visible. During the last 10-12 years, modern dwellings have been constructed on fields around the northern side of the mountain foot, and these have reduced the visual qualities of the mountain and its relationship with the open landscape of the plain framed by the mountain ranges of Ayrymach-Too and Kerme-Too. Currently, the one-storey houses, constituting a major part of this new built environment of the Mountain, do not close the important distant views towards Sulaiman-Too from the valley. ICOMOS considers that protection needs to be put in place for the unbuilt plains which are the remaining authentic setting of the mountain.

Some petroglyphs have been mistreated by inappropriate conservation or graffiti (see below). Nevertheless most of the cult sites retain their authenticity in physical terms and many retain their active cult practices.

ICOMOS has concerns over the visual integrity of the Sulaiman-Too Mountain unless protection can be afforded to the unbuilt plain at the foot of the mountain. ICOMOS considers that the authenticity of the mountain, its cult places, uses and functions are without doubt, even given the numerous interventions over the past 50 years. However since the sacred associations of the mountain are linked to its dramatic form rising from the surrounding plain, it is highly vulnerable to continuing new development on it and around its base. In order to protect its majesty, spirituality, visual coherence and setting and thus the full authenticity and values of the property, ICOMOS considers that further protection needs to be put in place.

Comparative analysis

The comparative analysis in the nomination for the property in relation to its region and from the perspective of similar properties inscribed on the World Heritage List is weak in parts.

The functioning duration of the Sacred Mountain of Sulaiman-Too as a sacred site is said to be comparable with the Tien Shan in China, which for two thousand years had been “the Heavenly Empire’s” official symbol, visited by millions of pilgrims. Also mentioned are the Khan Khentei, the Otgon Tenger, and the Bogd Kahn Mountain three worshiped mountains in Mongolia, which since the 13th century have been places of annual worship. The longevity of their ancient sacral traditions, rituals and sacrifice practices is said to make them comparable with those of Sulaiman-Too.

The significations of sacred mountains and shrines in China, India, Iran, Mongolia, Korea, Japan, Indonesia and Afghanistan could have been discussed with more specific examples of sites and ideological systems and evidence for their spiritual values.

The material in the dossier would have benefited from more exploration of the conclusions of the UNESCO expert meeting held in Wakayama, Japan, in 2001, on Asia-Pacific Sacred Mountains where there was a comprehensive analysis of Central Asian sacred mountains, and their classification and beliefs and rituals.

It would also have been valuable to have had more material on other active sacred mountains in Central Asia, where pilgrim paths lead up the mountains to caves and smooth rocks revered for their healing qualities, and where herbs are burnt for their special fragrances by visiting pilgrims.

Although other sites in Central Asia (Kyrgyzstan, Tajikistan, Kazakhstan, Uzbekistan) are not mentioned in the dossier, Sulaiman-Too can be said, on one hand, to be typical of Central Asian sacred mountains, for the way its shrines are laid out and used and have been used over many millennia.

However on the other hand Sulaiman-Too is also unusual in Central Asia for its size, shape and concentration of cult material. Sulaiman-Too mountain can be said to present a vivid evidence for existing, strong and continuous traditions of mountain worship, which has spanned several millennia and been absorbed successfully by Islam. Moreover its traditions survived in spite of severe restrictions in the recent Soviet era.

Sulaiman-Too is also one of those very rare mountains, which corresponds closely to iconic images in the Universe of Avesta and Vedic traditions: a single mountain with a peak dominating four others, standing in the virtual centre of a vast river valley, and surrounded by and related to other mountains in the landscape system.

The rich concentration of material evidence for cult practices preserved on the mountain from pre and post-Islamic times, together with its 'ideal' form, present the most complete picture of a sacred mountain anywhere in Central Asia.

ICOMOS considers that Sulaiman-Too is both typical of Central Asian sacred mountains and also an exceptional example of an 'ideal' mountain with a rich concentration of cult sites that provides evidence of mountain worship. ICOMOS considers that the comparative analysis justifies consideration of this property for inscription on the World Heritage List.

Justification of the Outstanding Universal Value

The State Party considers that the property is of Outstanding Universal Value for the following reasons:

- The Sulaiman-Too is the only sacred mountain in this part of Central Asia.
- Its location on a crossing of the migratory and trading roads from ancient times until today has led to a symbiosis of various cultures and traditions for more than three millennia, reflected in rock engravings and still active cult places, beliefs and rites.
- The mountain has a dominating position over the surrounding Fergana valley. The clear-cut contours of its five peaks give it a special picturesqueness and attractiveness.
- The mountain's geology and morphology have been skilfully utilised for three millennia. Visible and accessible vertical surfaces and cult grottoes and crevices have been ornamented with petroglyphs in a triple zoning system matching the ancient idea of the "World Mountain" and the "World Tree".
- The Sulaiman-Too rock paintings have similar images to other parts of Eurasia, and display types of universal images such as solar signs, hands, and footsteps.
- Today, rituals and prayers connected with domestic animal sacrifice, shamanism ideas of fertility,

ancestors' cults or magic treatments are still practiced at the cult sites.

- The mountain's sacred and cultural qualities appear in early Chinese and mediaeval Arabic and Persian written sources. Western and Russian researchers in the 19th and 20th centuries noted the mountain's sacredness, which attracted the attention of many pilgrims and visitors.

The mountain has been nominated as a sacred cultural landscape. The sacred landscape apparently goes beyond the physical limits of the Sulaiman-Too Mountain, encompassing the neighbouring ranges of Orto-Too (eastern spur of Aiymach-Too) and Kerme-Too (eastern spur of Chil-Mayram), the open plain they encircle, and also the separate Aravan Rock. The sites found there are partly described in paragraph 3c of the nomination dossier. All of them possess cult places and petroglyphs similar to those of Sulaiman-Too. The information available allows them to be regarded as parts of a single whole, a cultural landscape with the Sulaiman-Too Mountain standing at its virtual centre.

ICOMOS considers that the location of Sulaiman-Too on one of the cross roads of the Central Asian Silk Roads gives it prominence and influenced the cosmopolitan development of the town of Osh at its foot. On their own the petroglyphs are not outstanding as a collection: their value is related to their specific siting in or near cult places that are still actively used.

ICOMOS considers that the value of the mountain as a single monument is linked to its dramatic siting rising out of the plain and its large spiritual landscape with formal paths, apparent zoning system, and many cult sites, still in use and reflecting both Islamic and pre-Islamic beliefs and particularly the cult of the horse.

Sulaiman-Too is not unique as a mountain with cult sites linked by paths and still actively used; it is however the largest and most prominent mountain in this part of central Asia and its size, scale and location on one of the major arteries of the Silk Roads and the economic importance of the city of Osh, means that it is and for many centuries has been a significant spiritual landmark.

Furthermore Sulaiman-Too corresponds closely to iconic images in the Universe of Avesta and Vedic traditions: a single mountain with a peak dominating four others, standing in the virtual centre of a vast river valley, and surrounded by and related to other mountains in the landscape system.

Criteria under which inscription is proposed

The property is nominated on the basis of criteria (iii), (iv) and (vi).

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

In justifying this criterion, the nomination draws attention to the cult sites on the mountain and their longevity.

ICOMOS considers that the rich concentration of material evidence for cult practices preserved on the mountain from pre- and post-Islamic times, together with its 'ideal' form present the most complete picture of a sacred mountain anywhere in Central Asia.

ICOMOS considers that this criterion has been justified.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

In the nomination, the justification for this criterion is based on the Bronze Age settlement site.

ICOMOS does not consider that this property, on the basis of present knowledge, can be said to have outstanding value as an individual site or even as part of the wider Chust culture of the Fergana valley.

ICOMOS considers that this criterion has not been justified.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

This criterion is justified in the nomination dossier on the basis that the mountain is reflected in Kyrgyz, Uzbek, and Tajik historiography and that the mountain's image is used by authors and artists.

ICOMOS considers that this criterion can be justified on the basis that Sulaiman-Too presents the most vivid evidence for existing strong and continuous traditions of mountain worship which has spanned several millennia and been absorbed successfully by Islam, and has had a profound effect over a wide part of Central Asia.

ICOMOS considers that this criterion has been justified.

ICOMOS considers that the nominated property meets criteria (iii) and (vi) and that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Threats

The robust mountain with its fragile cult sites is vulnerable to erosion of its spiritual character and to the impact of intrusive new buildings. Some intrusive elements have been constructed (as detailed above); in the medium term, responses are needed to mitigate their impact on the values of the property as far as possible. There are also threats from new constructions such as an aerial rope-way and a large new mosque.

Of existing buildings, particularly damaging is the main museum which is a visual scar on the mountain and visible from the plain. It would appear to be impossible to remove this fully without damaging the cave. Moreover, the eventual removal of this structure would not turn the

cave back to its original state, as the ground floor has been considerably reconstructed, further spaces excavated and interior surfaces plastered with cement. Measures to reduce the visual impact would be desirable, although these will require careful consideration to ensure that the authenticity of the property is not further affected.

Three proposed new developments are acknowledged in the additional information provided by the State Party as having the potential to severely affect the site.

One is the aerial ropeway or funicular project. This was said to have been halted at the time the nomination was presented to the Committee in 2007. It has now been revived. The aerial ropeway would extend from a base behind the Takht-i-Sulaiman mosque to upper stations on both the 1st and 2nd peaks, and with intermediate stations. It is noted in the supplementary information provided by the State Party that this is 'in discordance to national legislation' and would impact on the physical mountain and on its 'unique functions and meaning'.

Permission appears to have been given for the ropeway by the Mayor of Osh even though the 'Academy of Sciences, scientific, cultural and arts communities, NGO, oblast administration and local community' as well as the community of mahalla voted against the scheme. It is stated by the State Party that the Oblast Governor plans to approach the President requesting a special decree to stop this project.

The second major proposed project is the construction of a large new mosque, some 34 metres square and 35 metres high inside the core zone to the south of the 1st and 2nd peaks, and which it is stated could become a 'serious visual disturbance to the Mountain'. The initiator of the project is the Oblast Government and the project is said to have been given permission by an order of the Prime Minister. The need to revise this project and reduce the height and impact of the building is acknowledged in the Management Plan (see below).

The third development project is more generic and concerns the increase in the size of villages on the plain in the Buffer Zone and the replacement of one-storey houses with high-rise apartments. One solution proposed in the supplementary information is to relocate the apartments to the eastern boundaries of the buffer zone or further to the outside of the zone.

More generally there are said to be plans for the expansion of urban areas to the north and west of the city. To control this expansion it is suggested that zoning is needed for the Buffer Zone but this has yet to be put in place, and the buffer zone does not yet have formal approval.

A list of Emergency protection measures are listed in the Management Plan (see below) and this includes ways of countering the threats listed above. However the only possible way of achieving these appears to be through Presidential Decrees, which it is said are seen as 'an effective solution for protecting the mountain and its setting against adverse development'.

Lack of conservation

The preparation of the 3000th anniversary of Osh led apparently to an increase in funding for new buildings and a diminution in conservation funding, as well as some inappropriate conservation work (see below).

Uncontrolled visitor access

Uncontrolled visitor access for many years resulted in a damage to petroglyphs found in the lower parts of the first and second peaks: a number of modern graffiti, mainly painted, but also those engraved and/or pecked, cover many rock surfaces. Most of those graffiti were made before the creation of NIAMK (the Sulaiman-Too National Historical and Archaeological Museum Complex), mainly in Soviet times. However, also during the last six years, after the establishment of a permanent on-site guardianship, quite a few new painted graffiti have appeared on some easily accessible surfaces. As mentioned below, there is currently no local expertise to deal with the conservation of damaged sites.

Many visitors come to the mountain both from within Kyrgyzstan and from other countries. The local municipality is interested in encouraging tourism as a way of gaining income. The current paths and visitor facilities and guarding arrangements are inadequate for a major increase in numbers. These issues are acknowledged in the Management Plan. The development of a tourism strategy which gives careful consideration to the practical issues and conservation implications of visitor access is urgently needed.

ICOMOS considers that the main risks to the property are first from major development projects such as the aerial ropeway and large individual buildings, secondly from new buildings in the buffer zone that could adversely affect the setting and views to and from the mountain; and thirdly from insufficiently controlled visitor access. To address these threats, ICOMOS considers that there is an urgent need to incorporate the protected area into the Town Plan (see below). ICOMOS also considers that there is an urgent need to give to find ways of taking forward the development of a tourism strategy that addresses visitor access issues and protection of the sacred sites and petroglyphs from visitor impacts.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property includes not only the open mountain, with shrines, rock art and access paths, but also at lower levels, built up areas in the town, plantations, military barracks, TV station and tourist facilities.

ICOMOS understands that some intrusive buildings have already been demolished during the last 5 years, and there are plans to remove other modern structures, replacing them with movable traditional structures (*yurtas*) for seasonal visitor services. For the present however the Kyrgyz authorities consider the problem of transferring the military unit elsewhere and the removal

of its buildings from the foot of Sulaiman-Too insoluble, because of its importance as a post in the vicinity of the Uzbek frontier.

On its north-east, east and southern sides, the nominated property is surrounded by a buffer zone encompassing some of the city. To the north and west the buffer zone includes within its boundaries the Kerme-Too and Orto-Too mountain ranges, with their archaeological sites and petroglyphs, situated west and north-west of the city, along with the rural landscape of the valley that they and Sulaiman-Too encircle. This buffer zone has been much enlarged since the nomination was first submitted and now has adequate boundaries.

The proposed buffer zone encompasses several sub-zones. The entire buffer zone and its sub-zones need to be given legal approval by incorporating them into the Protection Zoning Project document which then needs approval at local and national levels.

ICOMOS considers that the boundaries of the core zone of Sulaiman-Too, and that the enlarged buffer zone adequately encompasses the extent of the mountains unspoiled setting to the north and west and the related peaks of Kerme-Too and Orto-Too.

Ownership

The nominated property is a national property of the Kyrgyz Republic.

Protection

Legal Protection

The nominated property is inscribed within a larger Protection Zone formally established by the Decision of the Kyrgyz Government No 638 of the 8 September 2006. Sulaiman-Too is one of two exceptional cultural reserves in Kyrgyzstan having not only the status of National Cultural Heritage Reserve, but also clearly defined and legally approved boundaries. This Zone comes under the responsibility of the Sulaiman-Too National Historical and Archaeological Museum Complex, and any new constructions within its extended boundaries are prohibited, unless a special agreement is obtained from the relevant national authorities responsible for the protection of cultural heritage and natural environment.

The nominated property is also inscribed on the National List of Properties and given a formal status of National Historical and Archaeological Museum Complex. It is also covered by the provisions of:

- i. Use of the Historical and Cultural Heritage, No 91 (with Amendments of 2005)
- ii. 2002 Regulations on the Inventory, Protection, Restoration and Use of the Historical and Cultural Heritage, No 568 (with Amendments of 2006)
- iii. 1999 Law On the Protection of Nature

According to (i) and (ii), in order to provide proper protection and use of the cultural properties, zones of legal protection (*Protection Zone, Zone of Planning Control and Zone of Protected Natural Setting*) need to be established and incorporated in regional and urban development plans and projects. The *Protection Zone* for Sulaiman-Too has already been established but the boundaries and regulations for the *Zone of Planning Control* and for the *Zone of Protected Natural Setting* to provide extra physical and visual protection around the property are still at the stage of preparation work. The enlarged buffer zone will be inscribed within the boundaries of these two zones, in order to provide its protection according to the international standards, while using existing national legislation.

The Protection Zone, and within it the nominated area, has not yet been incorporated in the regional development plans of Osh oblast, nor in the urban development master plan of the city of Osh. This urban master plan was approved in the Soviet times, but it still serves as formal guidelines for developers. According to this plan, the traditional housing in the area surrounding the Sulaiman-Too Mountain is to be demolished and replaced with new public and apartment buildings up to 5 storeys in height. This master plan is no longer valid, and a need for its revision has been recognised. The preparation of a new master plan for the city of Osh is in progress and will respect the Protection Zone, providing adequate regulatory tools. No completion date for this plan has been provided.

ICOMOS considers that although the nominated area has legal protection, this needs to be incorporated into the city plan to give it effect as does the buffer zone as part of the overall zoning plan for the city. There is an urgent need to finalise the Protection Zoning Project document as part of the Urban Master Plan.

Conservation

Inventories, recording, research

During Soviet times although the mountain was de-spiritualised, it was protected. After independence and before alternative systems were put in place some damage was done in the form of new petroglyphs and burials.

Between 1997-2000 a protection programme was begun. Defensive enclosures were put up on the northern-eastern, eastern and partially on the southern mountain sides, conservation of the petroglyphs started, and partial restoration works on the Rafat-Abdullakhana mosque and the Asaf-ibn-Burkhiya Mausoleum were conducted. Work was also undertaken on the main visitors' routes. Since national protective status was gained in 2004, visitor protection and conservation have been funded as on-going activities.

Present state of conservation

In spite of the many negative interventions on the mountain, a large part of it remains unspoiled and still retains its spiritual qualities respected by visitors.

Active Conservation measures

The property is now actively protected and the Management Plan sets out a strategic approach for on-going preventive conservation measures as well as for remedial measures to tackle damage to the petroglyphs at certain sites, and on-going maintenance of the paths. Implementing this approach will need improved decision-making (see below).

ICOMOS considers that conservation of the property is stable but needs to be supported by delivery of the conservation approaches set out in the Management Plan.

Management

Management structures and processes, including traditional management processes

The management of the nominated property is the responsibility of the Sulaiman-Too National Historical and Archaeological Museum Complex (NIAMK), which comes under the aegis of the Ministry of Culture, and is financed from the national budget. The Management plan sets out the intention to further upgrade the status of NIAMK, through subordinating it directly to the Government which would apparently improve its funding. The office of NIAMK is situated on the property.

Policy framework: management plans and arrangements, including visitor management and presentation

A Management Plan was submitted as supplementary material in January 2008. This was approved by the Ministry of Culture on 24th January 2008. The Plan was prepared by a multidisciplinary Project Team headed by the archaeologist from the National Academy of Sciences and composed of NIAMK staff members, specialists from universities and representatives of national and local organisations. Advice was provided by two external experts from Kazakhstan and Japan. The Plan was financed by the World Heritage Fund.

The Plan is an aspirational document that sets out strategic direction for the nominated property and its buffer zone. These respond to key management issues. What is not set out however is the outstanding universal value of the property and thus what is being protected. A Section on this needs to be added. The need to protect not only the mountain's physical heritage but also its intangible heritage is however stressed.

The Plan sets out a detailed list of Emergency Protection measures such as cancelling the aerial ropeway project, revising the proposed mosque, finalising legal protection, approving the buffer zone and prohibiting further new construction within the nominated area. What is not set out though is any means to achieve these apart from lobbying for Presidential Decrees.

The need for capacity building within NIAMK and improved decision making is highlighted. The creation of a Site Management Public Council is foreseen involving representatives of all parties concerned as the main coordination and decision making body on the

management of the site and its Buffer Zone. No timescale is given for setting up this Council.

In order to raise awareness of the value of the nominated area, including its visual aspects and relationship to its setting, and to encourage visitors to respect its fragility, an outline of a project is set out which would re-organise the cave museum and turn it into an exhibition on the history of the mountain and its sacral organisation. Delivering such a plan is not currently the responsibility of any of the partner organisations, whose roles are identified in the plan.

ICOMOS commends the plan as a strategic document and considers that the proposed Site Management Council should be set up as a matter of urgency together with a clearer decision making structure. It further considers that the Plan needs to be augmented with a five year Action Plan against which progress can be made.

Resources, including staffing levels, expertise and training

NIAMK is headed by a Director-General recently appointed by the Governmental Commission for Cultural Heritage with the agreement of the Governor of Osh Oblast. The permanent staff of NIAMK includes two Assistant Directors, clerical staff, several specialists of different professions (including historians and biologists), and also site personnel. Currently there is no expertise available on the conservation of petroglyph sites.

The municipal police have been involved in patrolling the property since July 2006, as a necessary measure against visitors (mainly local teenagers) leaving graffiti on the rocks with petroglyphs.

The annual budget allocations for NIAMK are limited. It is anticipated that the proposed upgrading of the NIAMK's status will bring benefit in respect of funding, staffing and increased possibilities for capacity building.

ICOMOS considers that the strategic approach set out in the Management Plan is to be commended but this needs to be supported by the creation of a Site Management Council and clearer decision making structures as well as adequate legal protection. Furthermore the Plan needs to be augmented with a five-year Action Plan.

6. MONITORING

All archaeological reports from the 1940s to the present are kept in the Institute of History of the National Academy of Sciences. A solid package of documentation of the petroglyphs has been produced during last three years, within the framework of a UNESCO Project on the creation of the Central Asian Rock Art Database. The documentation of petroglyphs and ancient cult places continues at the adjacent sites of Surottuu-Tash (Orto-Too) and Kerme-Too, with the aim of providing the necessary documentation and justification for the establishment of enlarged zones of legal protection.

Detailed mapping of the paths on the property and their relationship to the cult sites has begun. There are no other

approved plans for further research work, due to a lack of funding.

A few monitoring indicators have been put in place, including temperature, vegetation, visitor numbers and sedimentation. The most valuable is an annual photographic record of the main archaeological and architectural monuments.

7. CONCLUSIONS

Sulaiman-Too is a spectacular site and one that deserves protection and full understanding.

ICOMOS considers that the property has Outstanding Universal Value as a spiritual landscape with formal paths, apparent zoning system, and collection of cult sites reflecting both Islamic and pre-Islamic beliefs (particularly the cult of the horse), many of which are still in use, as well as for its associations with cult practices that had a profound effect over a wide area of Central Asia.

ICOMOS commends the State Party for its strategic approach set out in locally developed Management Plan and for enlarging the Buffer Zone to incorporate the wider setting in the plain and its neighbouring peaks, both as requested by the Committee when the nomination was referred at its 31st Session, but is concerned that not all the requests of the Committee have been met.

The formal protection of the nominated site has not been incorporated into the city plan to give it effect, nor has the Buffer Zone as part of the overall zoning plan for the city. There is an urgent need to achieve this protection through finalising the Protection Zoning Project document as part of the Urban Master Plan.

Although a Management Plan has been produced, this needs to be supported by the formation of a Site Management Council and augmented by a five-year Action Plan to make it an effective document.

When the nomination was debated by the Committee at its 31st Session, ICOMOS informed the Committee that plans for an aerial ropeway had been stopped by the Government. As the supplementary information makes clear, this project has not yet been stopped. ICOMOS agrees with the State Party's assessment that the project if implemented would be '*in discordance to national legislation*' and would impact on the physical mountain and on its '*unique functions and meaning*'.

ICOMOS is also concerned by further threats identified in the additional information submitted. A major new mosque in the core area would according to the State Party be a '*serious visual disturbance to the Mountain*', while high rise village houses in the enlarged buffer zone would affect the '*visual qualities of the landscape*' and be a '*major concern*'.

ICOMOS consider that these threats must be averted, and adequate protection put in place to address any similar threats in the future, before the property is recommended for inscription.

Recommendations with respect to inscription

ICOMOS recommends that the nomination of Sulaiman-Too Sacred Mountain, be ***referred back*** to the State Party of Kyrgyzstan to allow it to:

- Stop the construction of an aerial ropeway, suspend and then revise the project for a new mosque to reduce its height and impact, and find alternative solutions to the need for more houses in the buffer zone to avoid high-rise buildings;
- Create a Site Management Council to implement the Management Plan, and augment the Plan with an Action Plan;
- Put in place the formal protection of the nominated site through incorporating it and the Buffer Zone into the city plan to give both of them effect as part of the overall zoning plan for the city, through finalising the Protection Zoning Project document as part of the Urban Master Plan.

Bahá'í Holy Places (Israel)

No 1220 rev

26 November 2007

31 January 2008

Background: This is a referred back nomination (31 COM, Christchurch, 2007).

A first nomination dossier for Bahá'í Holy Places in Haifa and the Western Galilee was examined by the World Heritage Committee at its 31st session (Christchurch, 2007). At the time, ICOMOS recommended to refer the nomination back to the State Party in order to allow it to:

- *Put in place stronger protection, particularly for the buffer zones and settings of the sites which comprise the nominated property.*

The World Heritage Committee adopted the following decision (31 COM 8B.41):

1. *Having examined the documents WHC-07/31.COM/8B and WHC-07/31.COM/INF.8B.1,*

2. *Considers, bearing in mind the nature of the nomination, its eligibility for recognition of its Outstanding Universal Value on the basis of criterion (vi).*

3. *Refers the nomination of Bahá'í Holy Places in Haifa and the Western Galilee, Israel, back to the State Party in order to allow it to:*

a) *Re-consider the scope of the nomination; and*

b) *Put in place stronger protection, particularly for the buffer zones and settings of the sites which comprise the nominated property.*

The State Party re-submitted the nomination in January 2008. Includes in the core zone are the same 26 buildings, monuments and sites as in the first nomination, but with these grouped into seven protective units each surrounded by a common buffer zone. The overall area protected as buffer zone has been slightly increased.

The State Party also submitted details of:

1. Increased protection for the buffer zone;
2. Analysis, in relation to the justification of outstanding universal value, of associations and material evidence linked with events and literary works, how the elements of the site testify to cultural traditions, and how the physical evidence reflect these traditions;
3. Essay on Bahá'í pilgrimage;
4. Opinion of Professor Moshe Sharon, Professor of Bahá'í Studies, Hebrew University of Jerusalem, on the significance of the Bahá'í faith as an independent religion;
5. Memorandum which provides a rationale for not reducing the number of buildings.

Official name as proposed

by the State Party: Bahá'í Holy Places in Haifa and the Western Galilee

Location: Haifa and Northern Districts

Brief description:

The Bahá'í faith originated in 1844 with the declaration of its Prophet-Herald, the Báb, in the city of Shíráz, Iran. The rapid spread of the new creed was met by savage persecution, and the execution of the Báb in 1850. His follower Bahá'u'lláh a Persian nobleman, became the focus for the new faith. After persecution and banishment to various parts of the Ottoman Empire, he arrived in Acre in 1868. Bahá'u'lláh spent the remaining 24 years of his life in Western Galilee compiling the scriptures that are the foundation of the Bahá'í faith and establishing a spiritual and administrative centre for the religion. He became known as the Prophet-Founder. After his death he was succeeded as spiritual leader - first by his son, Abdu'l-Bahá and then his grandson, Shoghi Effendi.

The Bahá'í faith has now spread around the world and has five million followers.

The serial nomination covers 26 buildings, monuments and sites at eleven locations in Acre and Haifa associated with the two founders of the Bahá'í faith, with their successors and with key events in the history of the faith. They include the two most sacred shrines associated with the religion: the Shrine of Bahá'u'lláh in Acre, to which all Bahá'í believers direct their thoughts while praying, and the Mausoleum of the Báb in Haifa, as well as houses, gardens, a cemetery and a large group of Neo-Classical administration, research and archive buildings. The eleven sites are grouped into seven protective units, each defined by a common buffer zone.

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 *sites*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* (2 February 2005), paragraph 47, this is also nominated as a *cultural landscape*.

1. BASIC DATA

Included in the Tentative List: 30 June 2000

International Assistance from the World Heritage Fund for preparing the Nomination: None

Date received by the World Heritage Centre: 26 January 2006

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

Technical Evaluation Mission: 22-25 October 2006. As this is a referred nomination, no further mission has been undertaken.

Additional information requested and received from the State Party: None

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The serial nomination consists of 26 buildings, monuments and sites at eleven distinct locations in Acre and Haifa, associated with the two founders of the Bahá'í faith, their two successors and key events in the history of the faith. These are grouped into seven protective units.

The roots of the Bahá'í faith can be traced to the Shi'ah branch of Islam in the mid 19th century. It spread rapidly among young Muslim theologians, merchants and the general public in the 1840s and 1850s. At a relatively early stage it also gained significant numbers of adherents among Jewish and Zoroastrian minorities in Iran, and later attracted a smaller number of Levantine Christians. Toward the end of the 19th century, a connection was also made with Protestant Christianity and this link facilitated its acceptance in North America, which became the principal base for its spread to the rest of the world in the 20th century.

Although it was treated initially as an Islamic heresy, the teachings of the Bahá'í religion soon placed it outside the framework of its mother religion. Today, the Bahá'í religion is independent of Islam. It now has a following of about five million people, unrestricted to any particular ethnic, regional or cultural identity.

The serial nomination includes the two shrines, houses and gardens associated with the Bahá'u'lláh, Abdu'l-Bahá and Shoghi Effendi (son and grandson, and his two successors), the locations where the "Most Holy Book" and the "Tablet of Carmel" were revealed, together with the resting places of the family of Bahá'u'lláh, the rooms where he and his family were incarcerated for two years, the mansion of Mazra'ih, the Ridván Gardens, two places where the Bahá'u'lláh conversed with the British orientalist Edward Granville, the places where 'Abdu'l-Bahá met with the first European and North American pilgrims, the hall where the international governing body was first elected, a cemetery, and a group of large modern Neo-Classical administration, research and archives buildings for the Bahá'í faith.

The additional material supplied by the State Party details an assessment of the design and physical attributes of the nominated properties, in relation to how they reflect and testify to the values, beliefs and practices of the Bahá'í community, including the specific cultural tradition of Bahá'í pilgrimage. The conclusions of this study do, in

the view of the State Party, justify support for the nomination of all the 26 buildings included in the first nomination on the grounds that the group represent a complete narrative of the development of the religion during its most formative period, from the beginning of the Bahá'í religion as a current of Islam, through its detachment from its roots, to its opening to the world and becoming an independent religion.

The Eleven sites, covering 26 buildings, monuments or gardens are described within the seven protective units into which they are grouped. The nominated area extends to 62.58 ha and the buffer zone 254.70 ha.

Carmel North:

- North Slope of Mount Carmel
- Persian Quarter

Carmel West:

- Place of Revelation
- Haifa Bahá'í cemetery

Acre North:

- Bahji: Mansion and Tomb of Bahá'u'lláh

Old Acre:

- House of Abdu'lláh Páshá
- Prison
- House of Abbúd

Acre South:

- Ridván Gardens

Mazra'eh-Azra'el:

- Mansion of Mazra'ih

Naheriya:

- Junayn Garden

These are considered separately:

Carmel North:

- North Slope of Mount Carmel

Shrine of the Báb: The Mausoleum of the Báb in Haifa, where the remains of the Báb were enshrined, after having been brought back from Iran, constitutes the religion's second most sacred shrine. The casket containing the remains of the Báb was initially interred in a simple one-storey stone structure of six rooms, built between 1899 and 1909, its construction overseen by Abdu'l-Bahá. In 1921, Abdu'l-Bahá was also buried in the building in the centre room on the northern façade. The building, high up on the slopes of Mount Carmel, was subsequently added to on the south side. A major enlargement was carried out under the guidance of Shoghi Effendi, between 1948 and 1953, designed by the architect William Sutherland Maxwell. He surrounded the original stone building with a circular colonnade, of

Rose Baveno granite columns topped by marble Corinthian capitals, and surmounted it with a clerestory, drum and gilded dome.

Terraced Gardens: A kilometre-long series of nineteen rising semi-circular terraces, planted with grass and Cyprus trees and with a central stone stairway was created to frame the ceremonial approach to the Shrine of the Báb. Designed by architect Fariborz Sahba, the terraced gardens were constructed between 1990 and 2001. The idea for the gardens came from Abdu'l-Bahá as early as 1910; then began the long process of acquiring the necessary land. An initial stairway to the shrine was constructed by Shoghi Effendi in the 1930s on the basis of plans by Patrick Geddes.

Nearby is the Arc Path and Monument Gardens laid out by Shoghi Effendi, with four marble monuments erected between 1932 and 1939 to mark the resting places of the wife, son and daughter of Bahá'u'lláh and the wife of Abdu'l-Bahá. The Arc Path formed the axis for the development of the administrative buildings.

International Archives Building: This Greek neo-classical building, designed to the proportions of the Parthenon, stands at the western end of the Arc Path. Constructed between 1954 and 1957, its design and construction were supervised by Shoghi Effendi who stipulated that its design should set a pattern for the other buildings to follow. It houses sacred writings, portraits of the Báb and Bahá'u'lláh, personal objects associated with the central figures of the faith, and historical artefacts from the early years of the Bahá'í.

Seat of the Universal House of Justice: The Seat of the Universal House of Justice is the dominant structure of the administrative complex, reflecting its role as the permanent seat of the supreme governing body of the Bahá'í. Of Greek neo-classical style, it was designed by architect Husayn Amanat and constructed from 1975 to 1983. The five and a half storey building is surrounded by an arcade of 58 marble columns topped with Corinthian capitals and crowned with a white marble cupola rising above the green tile roof. It occupies the dominant position at the apex of the arc-shaped path.

Centre for the Study of the Texts: This centre of scholarly research and library primarily focuses on the sacred writings and subsidiary texts to meet the needs of the Universal House of Justice. The façade features a portico with a circular entablature resting on a colonnade of marble columns with Ionic capitals. In the centre of the colonnade a marble fountain is set in a sunken garden, separated by glass walls from the interior. It was designed by Husayn Amanat.

International Teaching Centre: The Centre was established by the Universal House of Justice in 1973. Its principal function is to coordinate a worldwide network of counsellors, who act as advisers to the elected institutions at the local and national levels. This nine-storey building, designed by Husayn Amanat, is the largest within the administrative complex. It has two curved classical porticos and an arched roof in-filled with glass at both ends.

Pilgrim House: Abdu'l-Bahá authorised one of the believers to erect this modest oriental style stone building in 1909 as a hostel for pilgrims from the Orient. Since 1969 it has been used as a place for believers to prepare themselves for their visit to the Shrine of the Báb.

Tent Land and Garden: This is a small garden surrounded by cypress trees, where Bahá'u'lláh pitched his tent during a visit to Haifa in 1890.

- Persian Quarter

Residence, of Abdu'l-Bahá: Abdu'l-Bahá commissioned this house which was completed in 1908. He lived there from 1913 until his death in 1921. Shoghi Effendi also occupied the house, and it remained the official residence of the head of the community until his death in 1957. His widow remained there until she died in 2000. The funeral of Abdu'l-Bahá, and many other historic gatherings took place in its central hall.

10 and 11 Haparsim Street: One of these houses was used as a pilgrims' hostel from 1919 until 1929, and the other was used as an occasional pilgrims' hostel, around 1908.

Garden: This was the resting place of Amatu'l-Bahá Rúhiyyih Khánum, Abdu'l-Bahá's widow; a marble monument was erected in 2001.

Old Western Pilgrim House, Haifa: This house was constructed in 1910 for pilgrims and was restored in 1920.

Carmel West:

- Place of Revelation

This is a small open space, where in 1891 Bahá'u'lláh composed the "Tablet of Carmel", the charter of the Bahá'í world administrative centre. It is marked by an obelisk commissioned by Shoghi Effendi but not erected until 1971.

- Haifa Bahá'í cemetery

A change in the orientation of graves in the cemetery reflects a break with Islamic rites and practices; the first burial was in 1911.

Acre North:

- Bahji: Mansion and Tomb of Bahá'u'lláh

Bahá'u'lláh moved to this mansion in 1879 and stayed there until his death in 1892. A number of his best known works were composed during his twelve year stay. This Ottoman style mansion was erected in 1821 and a second storey was added by 1868. Two of the outbuildings are used as a pilgrim house and a tea house.

In 1892, the remains of Bahá'u'lláh were interred in one room in an outbuilding and the group of small buildings around a small court became a mausoleum. The large gardens surrounding the mansion and tomb were landscaped later by his grandson Shoghi Effendi, to form an approach to the tomb. They are laid out with radiating

crushed red tile paths between lawns decorated with star shaped flower beds, urns on pedestals and clipped bushes. The Shrine of Bahá'u'lláh is the point to which all Bahá'í believers direct their thoughts while praying.

Old Acre:

- House of Abdu'lláh Páshá

Abdu'l-Bahá rented the south wing of this complex. It is where his son Shoghi Effendi was born, where the first western pilgrims met with Abdu'l-Bahá in 1898-99, and where the casket of the Báb was kept for ten years before being interred in the Mausoleum in Haifa.

- Prison

Bahá'u'lláh was incarcerated here for two years from 1868-70 after his arrival in Acre in part of the Ottoman Acre Citadel.

- House of Abbúd

Bahá'u'lláh lived here from 1871 to 1877, and in 1873 revealed the *Kitáb-i-Aqdas*, the "Most Holy Book of Laws".

Acre South:

- Ridván Gardens

This is a small Persian style garden, prepared by Abdu'l-Bahá for his father, Bahá'u'lláh in 1875, on what had once been a small island in the Na'mayn River.

Mateh Asher-Mazra:

- Mansion of Mazra'ih

This early 19th century house was used as Bahá'u'lláh's residence from 1877 to 1879, after his nine-year confinement within the walls of Old Acre.

Naheriya:

- Junayn Garden

This 19th century farmhouse was owned by believers who followed Bahá'u'lláh into exile.

Bahá'í Holy Places in Haifa and the Western Galilee values

The values identified in the nominated properties relate to the significance of the buildings and gardens to the followers of the Bahá'í faith.

History and development

As summarised above, the Bahá'í faith originated in 1844 with the declaration of its Prophet-Herald, the Báb, in the city of Shíráz, Iran. The rapid spread of the new creed was met by savage persecution, and the execution of the Báb in 1850. The focal point of the Baha'i faith moved to Western Galilee in 1868 when, after 15 years of

wandering in Iraq, Turkey and Egypt, the Prophet-Founder, Bahá'u'lláh, who had been expelled from Iran in 1853, was banished to Acre, then a remote part of the Turkish Empire, by the Ottoman Sultan, Abdu'l Azíz. Bahá'u'lláh spent the remaining 24 years of his life in Acre compiling the scriptures that are the foundation of the Baha'i faith and establishing a spiritual and administrative centre for the religion.

Bahá'u'lláh and his family were confined for two years in the Ottoman citadel of Acre during which time he maintained contact with believers and wrote some of his best known texts, such as the "Tablet of the Carmel". In 1870 his youngest son died, falling through a skylight in an incident that Bahá'u'lláh likened to Abraham's intended sacrifice of his son.

When he was finally released from the Citadel, Bahá'u'lláh lived for nine years under house arrest in a succession of houses in the Christian and Muslim neighbourhoods of Old Acre. These included the Mansion of Bahá'u'lláh, where he died and his mausoleum is housed, and the House of 'Abdu'lláh Páshá where Abdu'l-Bahá lived until 1911 and where his son Shoghi Effendi was born, and where the remains of the Báb were stored for ten years until moved to the Mausoleum in Haifa.

In 1909 the remains of the Báb, brought from Iran, were buried in a very simple mausoleum in Haifa. This was greatly enlarged in 1953 and adorned with a golden dome. The building is now approached through a kilometre-long garden laid out between 1990 and 2001.

The spiritual and administrative centre established by Bahá'u'lláh has continued to develop until the present day, while the religion has spread first to Western Europe and North America and then to the rest of the world.

The Bahá'í religious community now numbers about five million around the world. It proclaims that the founders of the world's main religions - Abraham, Moses, Jesus, Buddha, Mahommed and Krishna - have been sent by God to educate humanity.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The primary basis for the significance of this property is its link to the Bahá'í faith, and the singularly important position these places hold within that religion worldwide.

The nomination puts forward all the important buildings and gardens in Acre and Haifa associated with those who shaped the Bahá'í faith and their successors, and with key events in the history of the faith.

In terms of completeness of the evidence for the manifestation of the faith in Israel, the nominated sites display integrity. ICOMOS examined the selection of sites put forward by the State Party, and in particular considered whether the information provided by the State

Party provides a comprehensive justification for the inclusion of each of the selected sites, based on their importance in the history and beliefs of the Bahá'í religion.

ICOMOS concluded that the identification of the key sites of importance to the followers of the Bahá'í faith is best made by the followers themselves, and that the documentation provided by the State Party clearly indicates that this is the case for the sites that comprise the nomination.

ICOMOS further concluded that it is not appropriate to suggest reductions to the nominated sites.

ICOMOS considers that the nominated property demonstrates integrity linked to the history, belief systems and present day spiritual home of the Bahá'í faith.

Authenticity

The dossier suggests that the nominated property is authentic due to the important historical and continuing spiritual associations with the Bahá'í faith.

The State Party also puts forward the view that because of the very recent construction of some of the selected buildings and gardens, their authenticity and integrity are assured. In support of the claims to authenticity, the nomination dossier also cites letters written by 'Abdul-Bahá about the restoration and maintenance of their holy places, in which he states: *"The house must, however, preserve its original design. Nor should the slightest change or modification be permitted... The aim is not to embellish, but to preserve the precise state and condition prevailing in that blessed abode at the time..."*

The nomination dossier stresses that the process of minimal intervention is practiced on the selected sites and monuments associated with the founders of the Bahá'í faith. The dossier also details how the form of several buildings has been restored to the condition at the time of their association with the founders, such as the prison at Acre where post-1920s alterations have been removed and some features recreated; and the Junayn Garden which has been restored to what it would have looked like at the time of Bahá'u'lláh's visits, involving some demolition and replacement of joinery.

Other buildings have been significantly altered and enlarged since the time of the founders, such as the Shrine of the Báb, at which a major enlargement was carried out under the guidance of Shoghi Effendi between 1948 and 1953, designed by the architect William Sutherland Maxwell.

On other parts of the property there has been progressive enlargement of designed gardens, such those around the Tomb of Bahá'u'lláh, laid out by Shoghi Effendi, and the kilometre-long terraces created between 1990 and 2001 to frame the ceremonial approach up to the Shrine of the Báb. Elsewhere there has been construction of administrative buildings on a large scale such as the Seat of the Universal House of Justice 1975-83, the Centre for the Study of the Texts 1999, and the International Teaching Centre, 2000.

The buildings and sites nominated are tangible expressions of the body of doctrine and system of values and beliefs that form the content of the Bahá'í faith. Given the link between authenticity and the faith, and the standards of conservation established by the Bahá'í faith and documented in detail by the State Party in the nomination dossier, ICOMOS considers that the nominated property as a whole demonstrates authenticity.

In particular, ICOMOS considers that the buildings associated with the Báb and Bahá'u'lláh, and the gardens and buildings remodelled or designed by Shoghi Effendi display a high degree of authenticity as they largely survive as they existed at the time these people were living, although some have been restored.

ICOMOS considers that the more recently constructed buildings and gardens have a more tenuous association with the people who shaped the faith but are undoubtedly authentic in terms of their associations with the doctrines and beliefs of the Bahá'í faith.

ICOMOS considers that the nominated property demonstrates integrity linked to the history and spiritual home of the Bahá'í faith and that the selected-buildings and sites demonstrate authenticity as tangible expressions of the body of doctrine and system of values and beliefs that form the Bahá'í faith.
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Comparative analysis

The nomination dossier compares the nominated elements of the property with those buildings connected to the founders of the Bahá'í faith in other countries. These include structures in Iran, Iraq and Turkey. It is stated that most of these other sites are not in the hands of Bahá'ís, have not been adequately preserved, and/or are not accessible to visitation by believers from other countries. A notable exception is the house in Edirne, Turkey occupied by Bahá'u'lláh from 1864 to 1868, which has been acquired by the Bahá'í community and meticulously restored.

A number of buildings and sites in Europe and North America associated with the travels of 'Abdu'l-Bahá in 1911-1913 are owned and preserved by the national Bahá'í communities. Effendi's grave is in London and Bahá'í houses of worship are found in the United States of America, Australia, Germany, Uganda, Panama, India and Samoa, while another is planned for Santiago, Chile.

ICOMOS considers that the primary significance of the property is its link to the Bahá'í faith, and the singularly important position these places hold within that religion worldwide. The nominated property, consisting of a group of 26 buildings and sites, cannot be compared to any other group of buildings within the same faith and is therefore unique.

ICOMOS does not consider that it can assess faiths, nor comment on the importance or otherwise of the Bahá'í faith in relative terms or whether this association is stronger than, or as strong as, other associations between other buildings and other faiths.

ICOMOS considers that there are no relevant comparators for the nominated property.

Justification of the Outstanding Universal Value

The State Party states that the 26 buildings and sites are of Outstanding Universal Value for the way they:

- Represent and reflect the birth, consolidation and spread of an independent monotheistic religion supported by an unprecedented abundance of authentic scripture and other contemporary documentation including accounts, commentaries and even polemics from a variety of sources and contrasting points of view.
- Testify to the existence of a coherent body of doctrine completed by a system of values and beliefs, which forms the distinctive content of the Bahá'í religion.
- Reflect the investment of scarce resources in the preservation and beautification of the properties, and particularly in gardening, as well as the extensive use of colour and light in architectural and landscape designs, which are expressive not only of the love and devotion of Bahá'ís for their religion, but also of their optimistic and forward-looking worldview.

The State Party makes the case that the collection of 26 buildings and sites in areas of Acre and Haifa reflect a pivotal period in the development of the faith, and that several sites are unique, such as the tombs of Bahá'u'lláh, the Báb and 'Abdu'l-Bahá, the three most important figures in the religion; the rooms where Bahá'u'lláh and 'Abdu'l-Bahá passed away; and the locations where the "Most Holy Book", the "Tablet of Carmel" and other major scriptural works were revealed.

Criteria under which inscription is proposed

The property is nominated on the basis of criteria (iii) and (vi).

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

In the additional material submitted in January 2008, the State Party has provided further justification for this criterion.

The State Party justifies this criterion on the basis that the selected sites "*constitute a unique testimony to the religious beliefs and cultural values of the Founders of the Bahá'í faith, their early disciples and its contemporary worldwide following, in terms of the completeness of the physical representation and its power to communicate the contents of the tradition of the Bahá'í faith. As such they represent a priceless resource for the study of one of the world's monotheistic religions and the physical, historical and cultural context in which it developed*".

The State Party further emphasises the way the design and physical attributes of the nominated properties reflect and testify, in a powerful way, to the cultural values, beliefs and practices of the Bahá'í community, as well as the process by which it evolved and detached itself from its historical roots.

It further suggests that pilgrimage should be considered as a cultural tradition and that all the nominated properties are visited by pilgrims.

ICOMOS recalls that "cultural heritage" for the purpose of the World Heritage Convention is defined in article 1 of the Convention.

ICOMOS considers that the property does constitute a unique testimony, which includes all the important holy places related to the origins and development of the Bahá'í faith in Israel. This is possible because the development of this faith was initially restricted territorially and has developed over a relatively short space of time.

ICOMOS notes that not all spiritually and historically significant buildings and sites associated with any particular faith can be said to be outstanding for those associations alone. For many religious sites inscribed on the World Heritage List, their architectural and material qualities are a deciding factor and many such properties are inscribed according to criteria (i) and/or (iv) as well as (vi). Other religious sites are inscribed for the way they demonstrate and encapsulate in a significant and material way, a cultural tradition, and these are inscribed on the basis of criterion (iii).

In the case of the nominated Bahá'í buildings and sites in Haifa and Acre in Israel, none are nominated for their architectural or material attributes. The original nomination was based on the idea that the various ways a religion or belief system is given outward expression constitutes a "cultural tradition" and thus the buildings as a group reflected the cultural traditions of the Bahá'í faith.

The State Party in its supplementary documentation suggests that within the context of the Bahá'í faith, pilgrimage is a practice that has been observed for well over a century, has acquired a traditional character, and relates to each of the sites included in the serial nomination. The State Party suggests that pilgrimage as part of the practice of the Bahá'í faith is also a cultural tradition and that the physical attributes of the nominated buildings are powerful communicators of this cultural tradition.

The concentration of holy places in this small area makes it the principal focus of pilgrimage for the followers of the Bahá'í faith, who aspire to pray at the Shrines of Bahá'u'lláh and the Báb, and to visit the other buildings and sites included in this nomination in order to strengthen the bonds that connect them with the founding figures of their religion and to deepen their religious understanding and identity.

ICOMOS considers that the focus of this pilgrimage (as set out in the supplementary material) are the two holy

shrines, the Shrine of Bahá'u'lláh and the Shrine of the Báb, rather than all the buildings.

Furthermore ICOMOS considers that although all the nominated buildings are part of the Bahá'í faith, some are sacred while others reflect the way the faith has developed - as suggested by the State Party these latter group provide a narrative of this process. ICOMOS does not consider that the history of the Bahá'í faith can be seen as a cultural tradition, but does consider that the two shrines on their own, as the most holy places of the Bahá'í faith and as the focus of pilgrimage, do reflect the central core of the faith and the influence it has had.

ICOMOS considers that the outstanding universal value of the whole collection of buildings cannot be justified in terms of their intrinsic historical, artistic or scientific merits, nor in terms of the way they collectively represent a cultural tradition. However it does consider that a case could be made for justifying the use of criterion (iii) for the two most holy shrines of the Bahá'í faith in terms of the way these buildings are the focus of a powerful tradition of pilgrimage.

ICOMOS considers that criterion (iii) could be justified for the Shrine of Bahá'u'lláh with mansion and gardens, and the Shrine of the Báb and terraced gardens.

Criterion (vi): be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.

The State Party considers that this criterion is justified as the Shrine of Bahá'u'lláh is the point to which all Bahá'í believers, wherever they reside, turn their faces and direct their thoughts while praying. Thus for Bahá'ís, it holds a position comparable to that of the Temple remains in Jerusalem for Jews, or the Kaaba in Mecca for Muslims. The Mausoleum of the Báb constitutes the faith's second most sacred shrine.

The nominated property is seen by the followers of the Bahá'í faith as tangible expressions of the body of doctrine and system of values and beliefs that form the content of the Bahá'í religion, and the nomination dossier provides a very comprehensive description of each element and its religious meaning.

ICOMOS acknowledges that the collection of buildings is of exceptional value to the followers of the Bahá'í faith because of their associations with the founders, as the fount of their religion, and the influence the faith has had around the world.

The Committee at its 31st Session acknowledged that the property could justify criterion (vi) as a reflection of the way the two holy shrines have a meaning and value for members of the Bahá'í faith all over the world. The focus for this justification is the two holy shrines.

ICOMOS considers that part of the nominated property, that is the Shrine of Bahá'u'lláh with mansion and gardens, and the Shrine of the Báb and terraced gardens, satisfy criterion (iii) and (vi) and have outstanding universal value.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

The nomination underlines the fact that the coastal area of northern Israel from Haifa to Nahariya is undergoing a process of urbanisation, generating pressures to build highways, industrial zones, shopping centres and high-rise housing.

Unfavourable developments within the buffer zones could jeopardise the setting of the nominated sites within this property and might impact negatively on its values. Currently these are opposed by patient and insistent negotiations by the representatives of the Bahá'í faith to prevent exemptions from the requirements of legally valid, but obsolete planning schemes, and through the rights of objection provided by the Planning and Building Law.

ICOMOS considers that current practices cannot in the long term guarantee the protection of the settings of the nominated sites (see below).

Environmental Pressures

The nomination dossier acknowledges the concentration of heavy industry in the area between Haifa and Acre, most of it dating from the early to middle decades of the 20th century. This poses serious problems of air pollution which can have a devastating impact on sandstone and marble. No ameliorating measures are suggested to counter the problem, although various reverse osmosis systems are being tried on the stone.

Natural Disasters

The risk of destructive earthquakes is considered relatively high due to the close proximity to a major geological fault line. Buildings are monitored regularly for structural weaknesses and earthquake risk is considered, among other factors, in all restoration plans. Reinforcement of foundations has been undertaken in a few cases, but only when it was indispensable to remedy a clearly established and potentially dangerous weakness in the structure.

Risk Preparedness

Fire and safety regulations are adhered to in all the buildings, and fire alarms have been installed.

ICOMOS considers that the main risks to the property are from urban development and that currently there are not sufficient measures in place to mitigate these effects adequately.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

For most of the sites which comprise the nominated property, the boundaries are defined by ownership. Almost all of them are owned by the Bahá'í World Centre (the exception is the prison in the fortress of Acre,

which is owned by the State of Israel). The great majority of the properties lie in urban areas, and in practical terms, there is little space to enlarge the boundaries.

The boundaries of the nominated sites do not always correspond to the boundaries of the areas protected by town planning schemes. These schemes sometimes take into account the ownership situation, but are sometimes much broader.

In the initial nomination the buffer zones were divided into "A" and "B" zones, the former representing an area where a reasonably satisfactory levels of protection was provided by ownership, contract, or town planning schemes, and the latter denoting territory where unfavourable developments may be expected. In zone B there was little protection, and because of the degree of threat, extra vigilance by the Bahá'í was needed to try and counter adverse development.

In the additional information provided in January 2008, the State Party acknowledged the buffer zone of the site known as the North Slope of Mount Carmel was noticeably more tightly drawn than the others, and that the Haifa sites known as the Persian Quarter and the Bahá'í Cemetery appeared to be unprotected by TAMA 35 (see below).

To address this lack of protection, and in order to obtain the full benefit of the protection provided by TAMA 35, the nominated properties have been grouped into seven "protective units", aligned on the concept of "complexes for preservation" used to designate areas deemed worthy of protection. These protective units encompass both the core and buffer zone and are seen to create a more efficient tool for managing the nominated properties.

For the sites in Haifa (Carmel north and Carmel west) this protection will be put in place as part of the new outline scheme for Haifa (TAMAM 6) which is in preparation. No final date for this has been provided although confirmation that it will happen has been made by the Director of National Planning and Administration, Municipality of Haifa. The documentation provided also states that this plan will ensure due weight is given to the protection of the buffer zones and the 'larger settings' of the Bahá'í sites.

For the Acre sites, no changes have been made to the protection of the buffer zone as it is stated that, the new master plan for Acre recognizes all five Bahá'í sites located within the city boundaries, Bahjí and Ridván Garden being mentioned by name and the other three sites being included in the recognition of Old Acre. It is not clear whether this refers to the core or buffer zones.

ICOMOS considers that the amendments made to the scope of the buffer zones and the additional protection proposed for the Haifa properties will deliver greater and more appropriate protection for the immediate setting of the sites, but that the wider setting will still need protecting through other planning mechanism and the vigilance of the Bahá'í community.

ICOMOS considers that the boundaries of the core zone adequately represent the most important places of the Bahá'í faith worldwide. ICOMOS considers that the re-drawing of the buffer zones around groups of sites and the extra protection proposed for Haifa will deliver more effective protection for the immediate setting of the nominated property.

Ownership

All the properties are owned by the Bahá'í World Centre through one of the not-for-profit associations that serve as holding companies, apart from the Acre prison, which is owned by the State of Israel.

Protection

Legal Protection

Legal protection of the nominated sites is provided by legislation applicable to heritage sites in general, and through regulations protecting their character as holy places: the Antiquities Law (1978), the Palestine Order in Council (1922 and 1924), the Law for the Protection of Holy Places (1967), the International Agreement between the Bahá'í International Community and the Government of Israel (1987), and the Planning and Building Law (1965).

At the national level, the Combined National Scheme for Building, Development and Conservation ("TAMA 35"), designates most of the Bahá'í sites as "*urban complexes for preservation*" and the Mansion of Mazra'ih as a "*rural complex for preservation*". This designation recognises sites of historic or architectural value where integrity needs be protected. Bahjí, the North Slope of Mount Carmel, Ridván Gardens, the Place of Revelation of the "Tablet of Carmel", Junayn Garden and the entire Old City of Acre are "*urban complexes for preservation*". This means that not all the nominated sites are protected as properties of national importance through this legislation.

The supplementary information provided by the State Party in January 2008 sets out how the Haifa properties will come under TAMA 35 once the new regional, the comprehensive district plan ("TAMAM 6") is finalised. For Acre, the new master plan has recently been approved, and recognizes all five Bahá'í sites located within the city boundaries, Bahjí and Ridván Garden being mentioned by name and the other three sites being included in the recognition of Old Acre.

In Israel, the task of compiling lists of cultural heritage properties is divided between the Israel Antiquities Authority, which has an inventory of all archaeological sites, and the Council for the Preservation of Buildings and Historic Sites, which holds a list of buildings considered to be of national and local significance. The control exercised by the Antiquities Authority is fairly strict, but it covers only the properties dated to older than the year 1700. Later buildings and sites are protected by particular town planning schemes approved in conformity with the Planning and Building Law. The primary tool for the protection of heritage sites available

to interested parties is to propose schemes and to object to those proposed by others. Because all of the Bahá'í properties date from the period following 1700, their protection is based on the provisions of the Planning and Building Law, although because some are linked to older structures or sites, they are sometimes subject to the Antiquities Law.

The main threats to the properties come from outside the nominated areas, within part of the buffer zones and beyond. In some cases, the existing town-planning schemes are out of date, and others are prone to "spot schemes" which allow for waivers to enable specific developments that can in some cases be detrimental to the values of nearby sites. The usual way to oppose such unfavourable developments is to make demands to the local planning authorities to issue policy statements not to grant exemptions from the requirements of legally valid, but obsolete, schemes, which could have adverse effects on the Bahá'í properties. The Bahá'í World Centre asks to be involved in consultations on the planning or re-planning of the areas with obsolete schemes or without any schemes. Finally, the resistance to unfavourable developments can be exerted through the rights of objection provided by the Planning and Building Law.

The proposed extension of the scope of TAMA 35 to include all nominated sites and their buffer zones is to be welcomed as greatly strengthening the core and immediate settings of the property. The wider setting will still need to be protected from development that could impact in its integrity through rigorous enforcement of the tools that exist.

ICOMOS considers that the legal protection of the nominated areas and their buffer zones will be improved once the TAMA 35 provisions come into force for Haifa. ICOMOS considers that the wider settings of the nominated areas remain vulnerable. ICOMOS acknowledges that, in practical terms, this is mitigated to a large extent by the proactive approach of the Bahá'í International Community in monitoring development around their sites.

Conservation

Inventories, recording, research

The history of interventions in the buildings is detailed above.

Present State of Conservation

The present state of conservation of the nominated areas is good.

Active Conservation Measures

The basic conservation principles were set out by the founders of the Bahá'í faith and these dictate that historic structures should be preserved through minimising the loss to the original building fabric; that regular maintenance is the most effective and economical form of conservation over the long term; that repair is always preferred over restoration; that materials used for repair

should be compatible with the existing; and any restoration work should be reversible.

The overall approach to the conservation of the Bahá'í Holy Places generally gives priority to maintenance over restoration. In a few instances major structural strengthening has been undertaken, using modern materials and techniques. Presently large portions of load-bearing walls of the 1957 International Archives Building, originally constructed using blocks of light concrete, are being replaced with reinforced concrete to provide for extra seismic resistance.

ICOMOS considers that conservation approaches are appropriate.

Management

Management structures and processes, including traditional management processes

All the nominated sites, except for the Acre Prison located in the northwest tower of the citadel in the Old City of Acre, are owned by the Bahá'í World Centre and managed by the Universal House of Justice, the central authority of the worldwide Bahá'í community. It is a collegial body of nine members who reside in Haifa on a full-time basis during their five-year term of office.

The staff of the Bahá'í World Centre number approximately 700 Bahá'í volunteers and about 200 local employees, divided into Departments of Holy Places, Works, Gardens, Facility, Cleaning and Maintenance, Security, and the Office of Public Information. The permanent staff includes one architect trained in building conservation, three other architects and engineers, an objects conservator, 40 craftsmen, 150 gardeners and 134 guards and caretakers. Additional professional skills are provided through the extensive use of expert consultants from Israel and other countries, as well as through the expertise of the Israel Antiquities Authority.

The fundamental management philosophy derives from the sacred writings of the Bahá'í faith, which emphasise the historical and religious importance of the properties for future generations. Management of the properties is seen as a long-term process, and priority is given to maintenance and good housekeeping. A Management Plan has been prepared which sets out the management, maintenance and conservation approaches. The overall management is well structured, and its success will further be secured by regular monitoring and reporting, through condition assessments (so far performed for four properties), conservation surveys (prepared for one major structure) and maintenance manuals (presently being drawn up).

Equally high standards apply to visitor management. The Holy Places attract large numbers of visitors (550,000 to 860,000 visitors per year in Bahjí, the Shrine of the Báb and the terraced gardens only). The two main attractions are open to the public without entrance fee. However, all the Bahá'í properties are primarily open to the pilgrims (an organised nine-day program), to other Bahá'í visitors from overseas and to the staff of the Bahá'í World Centre.

Resources, including staffing levels, expertise and training

Qualified professionals occupy the key staff positions, and the volunteers and local workers are supervised by experienced senior members who give them on-the-job training, so the know-how is passed from one generation to the next.

The maintenance and operating costs, and the capital expenditures are funded by voluntary donations from the worldwide Bahá'í community. The funds allocated are sufficient for high quality work. As an indication, during the twelve-month period from May 2002 to April 2003, approximately \$ 4.5 million (US) was spent on the maintenance of buildings and grounds, security and crowd management, restoration works and property insurance.

ICOMOS considers that the management system for the property provides high quality management.

6. MONITORING

A suite of indicators has been used for monitoring since 2005. These include structures with stability concerns, the number of visitors and the price of water for irrigation. Further conservation assessments of properties are needed as a baseline for further more detailed monitoring exercises.

ICOMOS recommends that further condition assessments are carried out as a baseline for future monitoring.

7. CONCLUSIONS

ICOMOS considers that not all buildings associated with a particular religion with a worldwide following can be said to be outstanding for that reason alone.

ICOMOS considers that the buildings of the nominated property do not demonstrate outstanding universal value from an historical, artistic or scientific point of view.

However, in the light of the new material put forward by the State Party on the significance of the pilgrimage traditions associated with the Bahá'í faith, ICOMOS considers that the *primary significance* of the property is the value the two Holy shrines of Bahá'u'lláh in Acre and the Báb in Haifa for believers all round the world and for those who visit as part of the Bahá'í pilgrimages that have now become a major cultural tradition.

Accordingly ICOMOS considers that the Holy shrine of Bahá'u'lláh with its mansion and gardens, and the Holy shrine of the Báb and its terraced gardens can be considered to have outstanding universal value.

Recommendations with respect to inscription

ICOMOS recommends that the Holy shrine of Bahá'u'lláh with its mansion and gardens, and the Holy shrine of the Báb and its terraced gardens as part of the Bahá'í Holy Places in Haifa and the Western Galilee, Israel, be inscribed on the World Heritage List on the basis of *criteria (iii) and (vi)*.

Recommended Statement of Outstanding Universal Value

Bahá'í Holy Places demonstrates outstanding universal value for:

The Holy shrine of Bahá'u'lláh and the Holy shrine of the Báb, as the most holy places of the Bahá'í faith:

- Provide an exceptional testimony to the strong traditions of Bahá'í pilgrimage which have grown up over the last century and draw large numbers of followers from around the world.
- Have a profound meaning and value for followers of the Bahá'í faith as sacred sites linked to the faith's two founders.

Criterion (iii): The Holy shrine of Bahá'u'lláh and the Holy shrine of the Báb, as the most holy places of the Bahá'í faith, and visited by thousands of pilgrims each year from around the world, provide an exceptional testimony to, and are powerful communicators of, the strong cultural tradition of Bahá'í pilgrimage.

Criterion (vi): The two holy Bahá'í shrines have a meaning and value for members of the Bahá'í faith all over the world.

The property demonstrates integrity linked to the history and spiritual home of the Bahá'í faith and it demonstrates authenticity as tangible expression of the body of doctrine and system of values and beliefs that form the Bahá'í faith.

The legal protection of the nominated areas and their buffer zones will be improved once the TAMA 35 provisions come into force for Haifa. Conservation approaches are appropriate and the management system for the property provides high quality management.

ICOMOS further recommends that the name of the property be change to: "Bahá'í Holy Places".

In order to reinforce the protection of the properties, ICOMOS further recommends that measures should be put in place to mitigate adequately the effects of urban development.

Historic Centre of Tallinn (Estonia)

No 822

1. BASIC DATA

State Party: Republic of Estonia
Name of property: Historic Centre (Old Town) of Tallinn
Location: City of Tallinn
Inscription: 1997

Brief Description:

The origins of Tallinn date back to the 13th century, when a castle was built there by the crusading knights of the Teutonic Order. It developed as a major centre of the Hanseatic League, and its wealth is demonstrated by the opulence of the public buildings (the churches in particular) and the domestic architecture of the merchants' houses, which have survived to a remarkable degree despite the ravages of fire and war in the intervening centuries.

Tallinn is on the Baltic Sea Coast.

2. ISSUES RAISED

Background

The inscribed area covers mainly the Old Town within the medieval walls, and some of the bastions and entrenchments from the 16th century. The rest of the bastions, 19th century re-building of the fortifications and 19th century historic urban structures are in the buffer zone.

At the time of inscription, the ICOMOS evaluation noted that: *'The regulation zone around the Conservation Area, which is nominated for inscription on the World Heritage List, includes some of the quarters around the Old Town, and in particular some of the wooden buildings of Kalamaja and the harbour district. ICOMOS recommends that consideration be given to the inclusion of the most significant part of this area in the nominated area.'*

The inscribed area of 60 ha lay within the boundary of the Old Town Conservation area which covers 113 ha. The buffer zone of 370 ha extended beyond the Conservation Area.

A joint UNESCO/ICOMOS expert mission in December 2005 noted that: *'However, it must be taken into account that the so called "buffer zone" is actually consisting of many elements built or organised in different times and with different purposes. Therefore every answer on if and how it is possible to make any change must consider the resulting output in that area and not only what effect, it will have on the preserved old town area.'*

The "buffer zone" itself is not at all deprived of historic value, if we correctly enlarge our idea of history beyond the middle age that marks the Old Town. These considerations should be taken into account by those in charge of designing new proposals and evaluated by the city responsible authorities when issuing the permits.

Considering all the issues involved, an integrated Management Plan extended to the "buffer" zone could be developed as an instrument of protection as well as of social and cultural development for the whole urban community.'

Modification

The State Party proposal is to extend the inscribed area to 113 ha and extend the buffer zone to 2,253 ha.

The proposed extension to the core area would encompass the total area of historic fortifications which form a green area around the medieval city, and some key 19th century buildings such as a church and two theatres. Its boundaries would coincide with those of the Old City Conservation Area.

The proposed extension into the buffer zone would encompass a much larger area of the bay on which Tallinn lies, together with key views to and from the Old Town, including from ships in the bay. The enlarged buffer zone would include part of the wooden suburbs of Kadriorg, Kassisaba, Kalamaja, and Süda-Tatari. The Buffer Zone would coincide with the Buffer Zone for the Old City Conservation Area.

Protection

In 1999 the Buffer Zone for the Old City was enlarged to 2,253 ha. This Buffer Zone is protected by the same legislation as the Conservation Area.

The enlarged areas of both core and buffer zone would thus be protected to the same degrees as the existing core area, as a national monument of Estonia regulated by Conservation Act and Statutes of the Tallinn Old City Conservation Area.

ICOMOS considers that while the enlarged buffer zone would provide enhanced protection to the core zone, developments in the wider setting outside the buffer zone would still need to be considered for their impact on the values of the core zone.

Management

ICOMOS notes in the State of Conservation Report that no progress has been made with a Comprehensive Management Plan for the property and its buffer zone, as requested by the Committee at its 30th and 31st Session, 30 COM 7B.84 and 31 COM 7B.95. This plan would need to encompass the enlarged area and its enlarged buffer zone.

This Management Plan should set the context for these other plans, such as Thematic Plan for high buildings, or a Strategic Plan for the City, through relating outstanding universal value to the spatial patterns of the city and thus to what needs protection.

Integrity

The inclusion of the total area of the historic fortifications would support the integrity of the property.

Authenticity

ICOMOS is satisfied with the authenticity of the extended area.

Outstanding Universal Value

The extended area supports the values of the property recognised at the time of inscription as set out in the justification for criteria (ii) and (iv).

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of the core and buffer zones of the Historic Centre (Old Town) of Tallinn, Estonia, should be ***approved***.

Furthermore, ICOMOS:

- Urges the State Party to progress a comprehensive Management Plan for the enlarged area and its buffer zone as a framework for other strategic plans for the city
- Stresses the need for development in the wider setting beyond the buffer zone to be interrogated for its impact on the values of the core zone.



Map showing the revised boundaries of the core zone and the buffer zone

Hildesheim (Germany)

No 187 rev

1. BASIC DATA

<i>State Party:</i>	Germany
<i>Name of property:</i>	St Mary's Cathedral and St Michael's Church at Hildesheim
<i>Location:</i>	State of Lower Saxony
<i>Inscription:</i>	1985

Brief description:

St Michael's Church was built between 1010 and 1020 on a symmetrical plan with two apses that was characteristic of Ottonian Romanesque art in Old Saxony. Its interior, in particular the wooden ceiling and painted stucco-work, its famous bronze doors and the Bernward bronze column, are – together with the treasures of St Mary's Cathedral – of exceptional interest as examples of the Romanesque churches of the Holy Roman Empire.

2. ISSUES RAISED

Background

At the time of inscription on the World Heritage List (1985), reference was primarily made to the outstanding universal value of the Ottonian Romanesque architecture and the interior artistic elements and furnishings of the two churches (bronze doors and column, painted ceiling). Similar but separate, they were considered together because of the proximity of their periods of construction, their artistic complementarity, and the fact that some features of great value are common to them, such as the famous bronze doors of St. Mary's Cathedral, which were originally hung at St. Michael's Church.

The boundaries were strictly defined as the buildings of the church and cathedral. No buffer zone had yet been proposed.

A substantial part of the old town was demolished by bombardments, and has been rebuilt with rectangular buildings of up to five storeys. However, these buildings are not overpowering, and do not greatly disturb the view of the churches in the urban landscape, the churches themselves being built in raised zones. Furthermore, the medieval plan of the town is quite well conserved, and corresponds to the period of construction of the property (11th and 12th centuries).

Modification

The State Party has identified a buffer zone which aims to achieve several complementary objectives:

- The first is to control the development of the urban centre for new or reconstructed buildings. Architectural choices must be in keeping firstly with the expression of the outstanding universal value of the property inscribed on the List, and secondly with the immediate urban environment.

- The second objective of the buffer zone is to ensure the visual integrity of the two churches viewed from the main districts of the town, and from the slopes of the Moritzberg.

- The third objective of the buffer zone is to strengthen the expression of the outstanding universal value of St. Mary's Cathedral and St. Michael's Church by the complementary contribution of the plan of the medieval town and the identification of buildings contemporaneous with the property.

For the northern, eastern and southern districts, the buffer zone corresponds to the medieval town. The boundary is placed at the level of the remains of the fortifications of the old town when they have been identified, or if not at the limits of its modern extension. It includes important medieval buildings which are in some cases contemporaneous with the listed property, such as St. Gotthard's Church and the Church of the Holy Cross.

To the west, the buffer zone is extended to ensure a panoramic view of the property and the historic town as a whole, from the park on the slopes of the Moritzberg.

The surface area of the buffer zone is 157.68 ha.

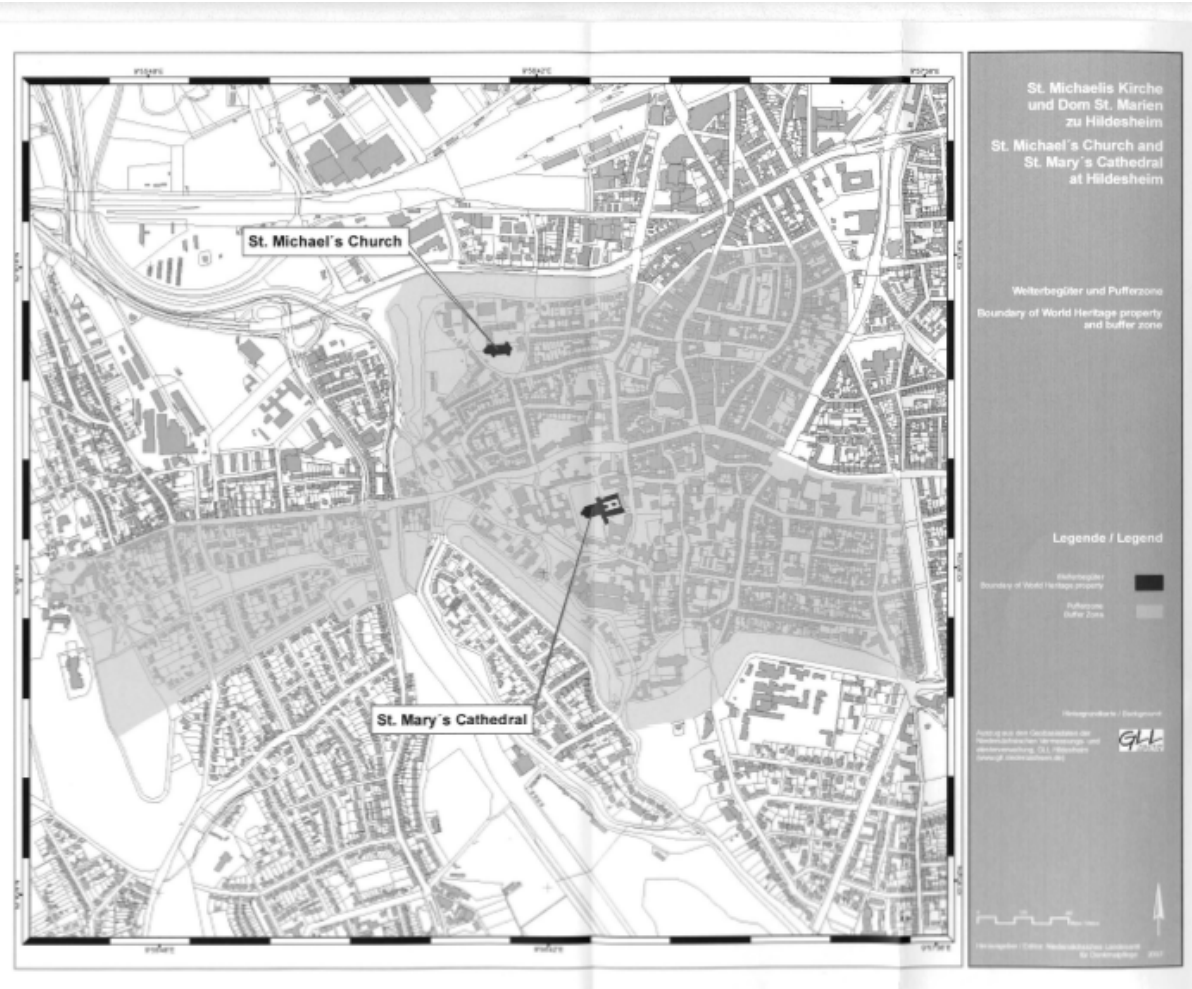
ICOMOS expresses its satisfaction with, and approval of, the boundaries of the proposed buffer zone, based on a historic approach to the town and the desire to preserve the property's visual integrity. However, the protection space defined to the west primarily favours conservation of the view of St. Mary's Cathedral, and conserves the view of St. Michael's Church to a slightly lesser extent. An extended angle of vision to the south could also be considered at a later stage.

ICOMOS notes that the detailed administrative and legal aspects of the protection are currently being prepared.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of establishment of St. Mary's Cathedral and St. Michael's Church in Hildesheim, Germany, be *approved*.

ICOMOS recommends that the State Party should be asked to specify all the administrative and legal measures which will apply to the buffer zone, as a complementary item to the management plan, and that as soon as they have been completed, they should be sent to the World Heritage Centre .



Map showing the revised boundaries of the property

Cologne Cathedral (Germany)

No 292 rev

1. BASIC DATA

<i>State Party:</i>	Germany
<i>Name of property:</i>	Cologne Cathedral
<i>Location:</i>	State of North Rhine – Westphalia
<i>Inscription:</i>	1996
<i>Brief description:</i>	

Begun in 1248, the construction of this Gothic masterpiece took place in several stages and was not completed until 1880. Over seven centuries, successive builders were inspired by the same faith and a spirit of absolute fidelity to the original plans. Apart from its exceptional intrinsic value and the artistic masterpieces it contains, Cologne Cathedral testifies to the enduring strength of European Christianity.

2. ISSUES RAISED

Background

The buffer zone boundaries were defined in 1996, as a complementary measure for which a request was made to the State Party by the World Heritage Committee, to enable inscription on the List. The initial buffer zone was limited to the area immediately adjoining the cathedral, on the right bank of the Rhine, covering a surface area of 16.8 ha.

A major problem arose in 2002 when the new master plan for the City of Cologne included a project for five buildings more than 100 metres tall in the Deutz district on the right bank of the river, and in the main visual axis of the cathedral.

The World Heritage Committee then decided to conduct an initial study mission (27 COM 7B.63). In the following year, it inscribed Cologne Cathedral on the *List of World Heritage in Danger* (28 COM 15B.70), and then it repeated its requests that the State Party should take into consideration the visual impact of the projected buildings in the Deutz district, and define a buffer zone on the right bank which would involve control of property development and architectural projects to ensure respect for the outstanding universal value of the property (29 COM 7A.29).

The issue is that of considering Cologne Cathedral in its cultural landscape, and of ensuring its visual integrity. The universal value of the property includes protecting the skyline formed by the cathedral in its urban setting, in accordance with the Vienna Memorandum (2005) concerning the relationship between world heritage sites

and efforts to find appropriate contemporary architectural solutions.

In December 2005, the municipal authority decided to stop the construction programme for the Deutz district in order to respect the visual integrity of the cultural landscape, and the skyline, in the main axis towards the east.

The World Heritage Committee took note of this new situation, and removed Cologne Cathedral from the List of World Heritage in Danger (30 COM 7A.30). This decision, and the decision taken in the following year (31 COM 7B.110), requested the constitution of an appropriate buffer zone for the preservation of the values of the cultural landscape of the cathedral in its historic urban environment, and the taking of appropriate protection measures. The new buffer zone must include a significant part of the right bank of the Rhine, in the area of the Deutz district.

Modification

The minor modification proposal concerns the definition of a new buffer zone which meets concerns relating to the visual integrity and urban cultural landscape of the cathedral. It covers an urban surface area of 258 hectares.

It consists of a basically rectangular main strip along the left bank of the Rhine, which corresponds to the location of the old town close to the river.

The two bridges over the Rhine, one in line with the cathedral and the other a little way downstream, are in the new buffer zone, as is part of the Deutz district on the right bank. The zone is basically triangular, with the summit of the triangle in the visual axis of the cathedral and the base of the triangle running along the Rhine. The visual angles thus protected on either side of the main axis to the east of the cathedral are around 30° to the north and 40° to the south.

ICOMOS notes with satisfaction that the criteria of visual integrity of the cultural landscape defined by Cologne Cathedral have been taken into consideration. ICOMOS considers that the definition of the new buffer zone meets the criteria relating to visual integrity and the cultural landscape of the cathedral in its urban setting, in accordance with the previous recommendations of the World Heritage Committee and the Vienna Memorandum (2005). The new zone is appropriate to ensure the expression of the property's outstanding universal value. The protection measures which apply to the new buffer zone must however be specified in more detail.

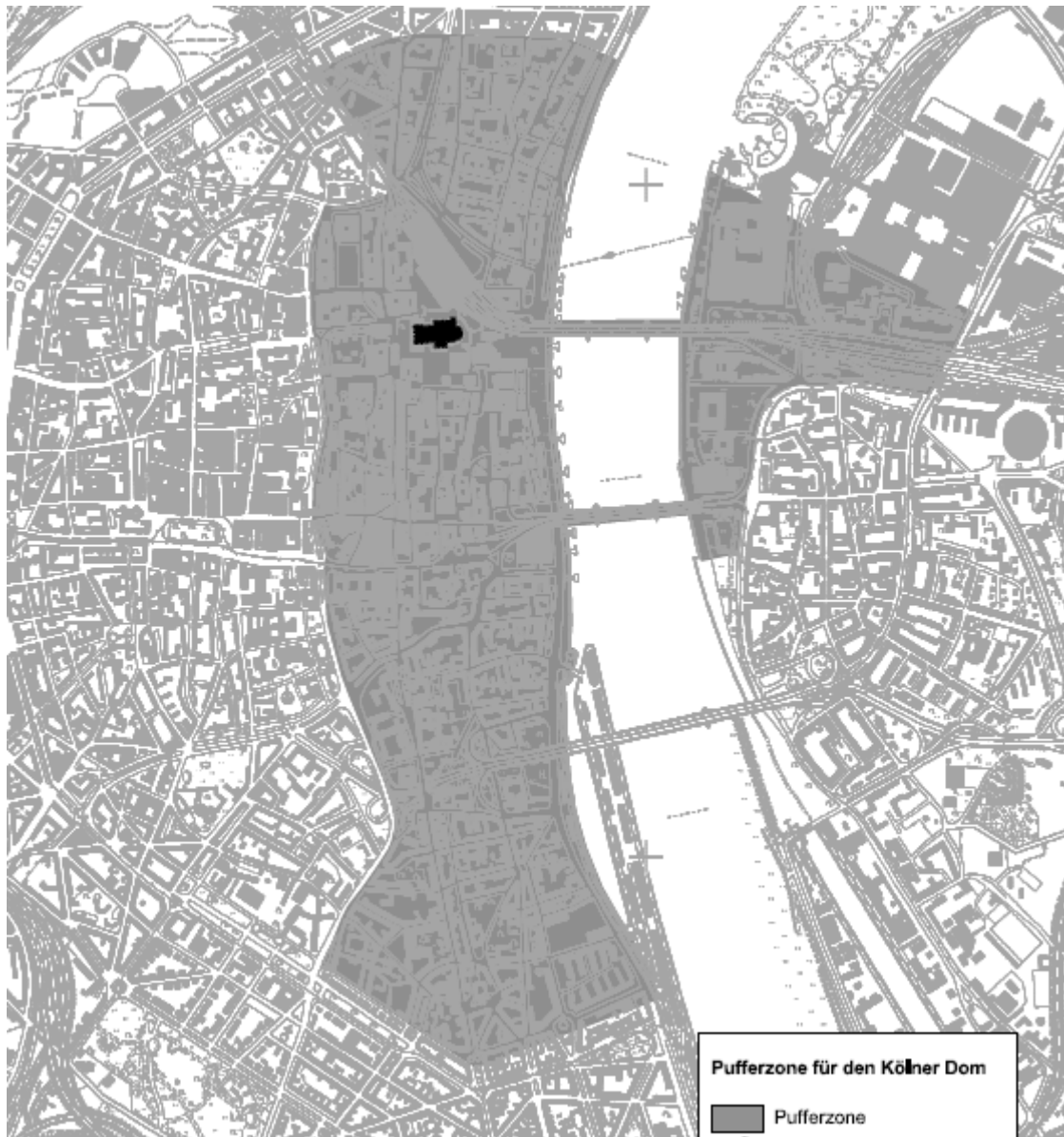
ICOMOS notes that the definition of the new buffer zone is purely geographical. It could also be supported by historical criteria, particularly on the western limit of the western part of the buffer zone on the left bank. It could follow the medieval boundary of the historic town, which would enable the inclusion of five historic churches in Cologne, including that of the archbishop-elect of the Holy Roman Empire of the German nation.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of Cologne Cathedral, Germany, be *approved*.

ICOMOS requests that the protection measures which apply to the new buffer zone should be specified in more detail, thereby supplementing the management plan.

ICOMOS recommends that reflection should continue concerning the limits of an extended buffer zone based on historic criteria.



Map showing the revised boundaries of the property

Rammelsberg Mines (Germany)

No 623

1. BASIC DATA

<i>State Party:</i>	Germany
<i>Name of property:</i>	Rammelsberg mines and the historic town of Goslar
<i>Location:</i>	Lower Saxony
<i>Inscription:</i>	1992
<i>Brief description:</i>	

The copper, lead and tin mines of Rammelsberg, in the Harz mountains, were worked continuously from the 11th century until the 1980s. They bear an exceptional testimony to mine workings and practices in Europe, in terms of remains both on the surface and underground, particularly during the Middle Ages and the Renaissance period.

Situated near the Rammelsberg mines, Goslar held an important place in the Hanseatic League because of the rich Rammelsberg metallic ore deposits. From the 10th to the 12th century it was one of the seats of the Holy Roman Empire of the German Nation. Its well-preserved medieval historic centre has some 1,500 half-timbered houses dating from the 15th to the 19th century.

2. ISSUES RAISED

Background

The nominated property was initially defined as two entities considered to be complementary in their values and their significance. They are geographically very close, but are separate: the mine of the Rammelsberg mountain to the south, and the town of Goslar to the north. A narrow strip comprising a residential district separates them, and part of their boundaries are common.

Furthermore, the initial boundaries of the nominated property were imprecise, and should have more strictly followed the cadastral land division. Moreover, the definition of a specific buffer zone for the site was not considered necessary as Rammelsberg and its immediate surrounding area were protected as natural forest sites by the state of Lower Saxony.

Finally, the cultural landscape concept has strengthened the need for wider protection requiring the definition of an appropriate buffer zone.

Modification

The nominated property:

It is proposed that the two sites be made into one, and that precise boundaries be defined which are adapted to the cadastral land division. The part added to the property corresponds to a portion of Road 241, between the mountain and the town, and a residential district.

The surface area added to the nominated property is not specified, but by comparison of maps it may be estimated at around 3% of the total surface area of the property. The total area has thus been increased to 363.3 ha.

In terms of the value and significance of the added part, the research carried out by archaeologists since the property was inscribed has demonstrated its historic interest. This was the site of the medieval mining village which predated the creation of the imperial town of Goslar.

ICOMOS considers that the proposed unification of the property, and the slight extension of the property to include the space between the Rammelsberg mines and the historic town of Goslar, are both justified and judicious. This does not in any way impair the property's outstanding universal value, but instead strengthens its expression, as the history of the town and that of the mines are closely intertwined. The archaeological discoveries made in the space added to the property would in themselves justify the extension.

The buffer zone:

A buffer zone around the whole property is proposed, essentially based on landscape considerations, with a surface area of 376.1 ha.

The aim is firstly to protect the panoramic view of the Rammelsberg and the historic town seen from the surrounding hills and slopes, and secondly to preserve the landscape environment seen from the historic town and the mining site.

To the west of the property, the buffer zone extends over the Steinberg and some of the slopes of the Rabenkopf, protecting the panoramic view over the historic town and the mine workings.

To the south-west, the zone includes the part of the Herzberg which overlooks the mining site and which is opposite the Rammelsberg.

To the south and to the east, the buffer zone extends over the forested zone of the Rammelsberg, up to the outskirts of the town.

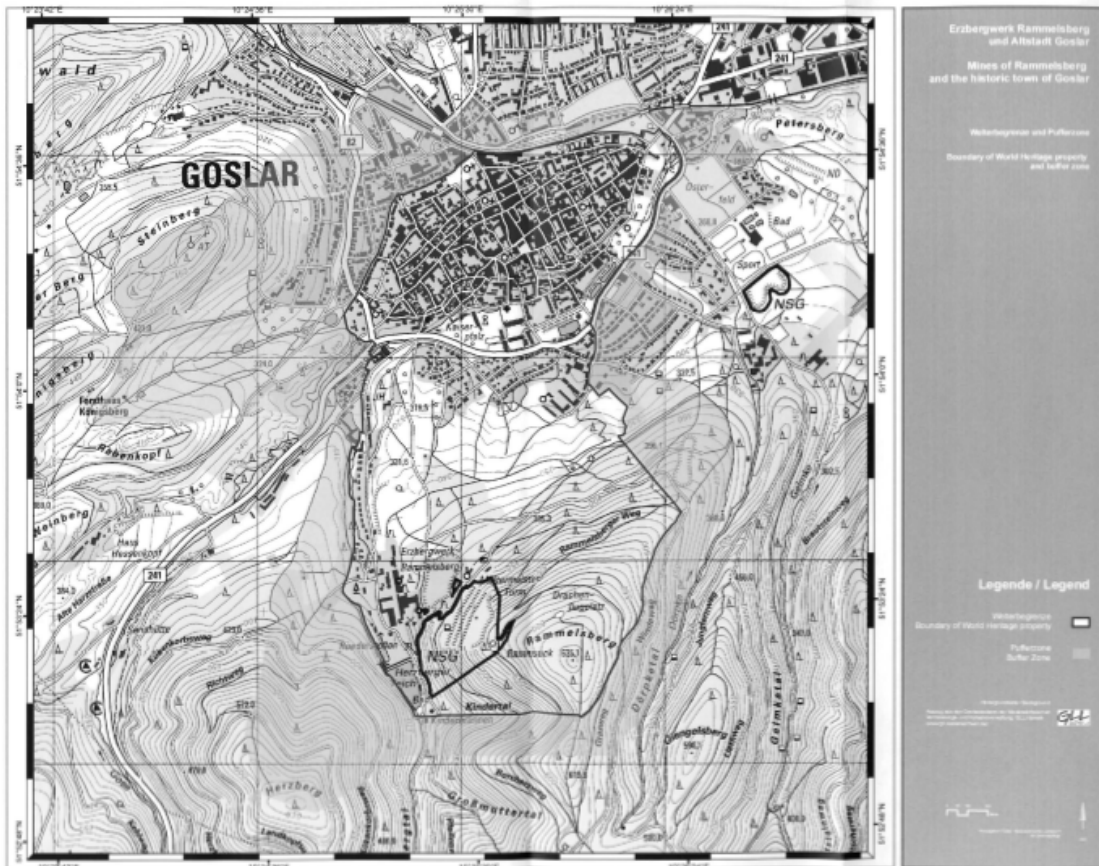
All these parts of the buffer zone consist of sites which are mainly forested or used for farming. They are protected by regional laws concerning natural forest land and rural areas.

Around Goslar, the north-eastern and northern part of the buffer zone corresponds to a narrower strip, in an urban setting, protected by the Lower Saxony state historic monument protection law.

ICOMOS considers that the proposition to create the buffer zone is justified and judicious.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of Rammelsberg mines and the historic town of Goslar, Germany, be *approved*.



Map showing the revised boundaries of the property

Vilnius Historic Centre (Lithuania)

No 541

1. BASIC DATA

<i>State Party:</i>	Lithuania
<i>Name of property:</i>	Vilnius Historic Centre
<i>Location:</i>	City of Vilnius
<i>Inscription:</i>	1994

Brief Description:

Political centre of the Grand Duchy of Lithuania from the 13th to the end of the 18th century, Vilnius has had a profound influence on the cultural and architectural development of much of eastern Europe. Despite invasions and partial destruction, it has preserved an impressive complex of Gothic, Renaissance, Baroque and classical buildings as well as its medieval layout and natural setting.

2. ISSUES RAISED

Background

The Committee noted at its 29th and 30th sessions that the visual integrity of the setting of the Old Town of Vilnius was being compromised by new high-rise constructions and the demolition of wooden buildings.

The State Party reported in 2007 that it had initiated a plan of action for the revision of the buffer zone and its protection. The Committee requested at its 30th Session that the State Party provide details on the redefinition of the buffer zone around the historic core by 1st February 2008 for consideration by the Committee at its 32nd Session.

At the time of nomination the buffer zone was not mentioned in the nomination file or in the ICOMOS evaluation although it did appear on the maps submitted as protective zones surrounding the three core zones described in the dossier.

Modification

In January 2008, the State Party reported that the Ministry of Culture has started correction of the boundaries, but that due to on-going changes in the legislation for the protection of cultural property the process could not be undertaken any faster.

In cooperation with the Vilnius City Municipality, a Concept Plan for the protection of the buffer zone for the Old Town of Vilnius World Heritage site has been drafted and this was approved by Vilnius City Council in July 2006. Under the Law on Protection on Immovable

Heritage, the Department of Cultural Heritage Protection, within the Ministry of Culture, will develop during 2008 a Special Protection Plan for the buffer zone and this will then be submitted to the Government of Lithuania for approval. The buffer zone will therefore come into force once this Plan has been approved by the government.

The State Party states that it will submit the necessary documents as soon as their legal status is fully established.

The State Party also stated that protection for the property and its buffer zone is also achieved through planning mechanisms. The new Master Plan for Vilnius, which was approved in 2007 and runs until 2015, recognises the boundaries set out in the Concept Plan.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the Committee note the progress made towards defining and providing protection for a buffer zone for the Vilnius Historic Centre and requests the State Party of Lithuania to submit the buffer zone as a minor modification, once the Special Protection Plan has been approved which gives it legal protection.

Wieliczka Salt Mine (Poland)

No 32

1. BASIC DATA

State Party: Poland

Name of property: Wieliczka Salt Mine

Location: City and County of Wieliczka, Lesser Poland (Malopolska) Voivodship

Inscription: 1978

Brief Description:

This deposit of rock salt in Wieliczka-Bochnia has been mined since the 13th century. Spread over nine levels, it has 300 km of galleries with works of art, altars, and statues sculpted in the salt, making a fascinating pilgrimage into the past of a major industrial undertaking.

2. ISSUES RAISED

Background

At the time of inscription, although a map was submitted this did not contain any coordinates, nor was the area of the inscribed property given in hectares.

In March 2005 as part of the Retrospective inventory, the State Party was asked to provide an adequate map, the area in hectares and details of any buffer zone which might exist.

In November 2005 the Periodic Reporting questionnaire from the State Party indicated that a buffer zone had been established in 1994. This buffer zone was said to extend from levels VI to IX and to protect the most valuable part of the mine – presumably levels I to V.

The total area of the site was given as 318,372 ha and the protected area 259,844 ha.

The State Party were encouraged to submit this buffer zone as a minor modification.

In March 2006 a further map was submitted which did not reflect the boundary at the time of inscription. Nor did it have coordinates, areas, or legend in English or French.

The State Party was asked to submit an adequate map to show the inscribed area, and if they wished, a proposal for a minor boundary modification for a buffer zone.

Modification

On 17th December 2007 the State Party submitted a minor modification. This includes a map showing the

buffer zone and inscribed area. This stated that there were 240km of chambers and galleries and that the buffer zone extended to 244 ha. Furthermore it was stated that the inscribed area was the underground passages and chambers, not the land on the surface. The State Party submitted a map showing the projections of the mine levels onto the ground and suggested that this area should be considered as the buffer zone. The area delineated as the buffer zone corresponds with the boundary defined at the time of inscription, although the map suggests that the area on the ground corresponding to the projections of the underground levels is slightly smaller than the buffer zone.

A further proposal was submitted on 1st March 2008. The text stated that the inscribed area was 968.6 ha and the buffer zone 244 ha.

The maps supplied showed the seven levels of the mine which were inscribed and it is stated that the State Party proposes to include the shafts that connect the various levels in the inscribed property. The State Party says that it does not have a 3D model to show the inscribed area.

ICOMOS in its evaluation said that the site extended 5km to the east and west and 1km to the north and south and extends to 327 metres. There is no suggestion either in the evaluation or in the map provided that the site at ground level and everything underneath was not put forward for inscription.

However the State Party are now suggesting that only some of the underground levels were put forward for inscription, without the connecting shafts. At the time of inscription 9 levels were mentioned; in November 2005 5 levels are mentioned and in December 2007 7 levels are said to be part of the core zone.

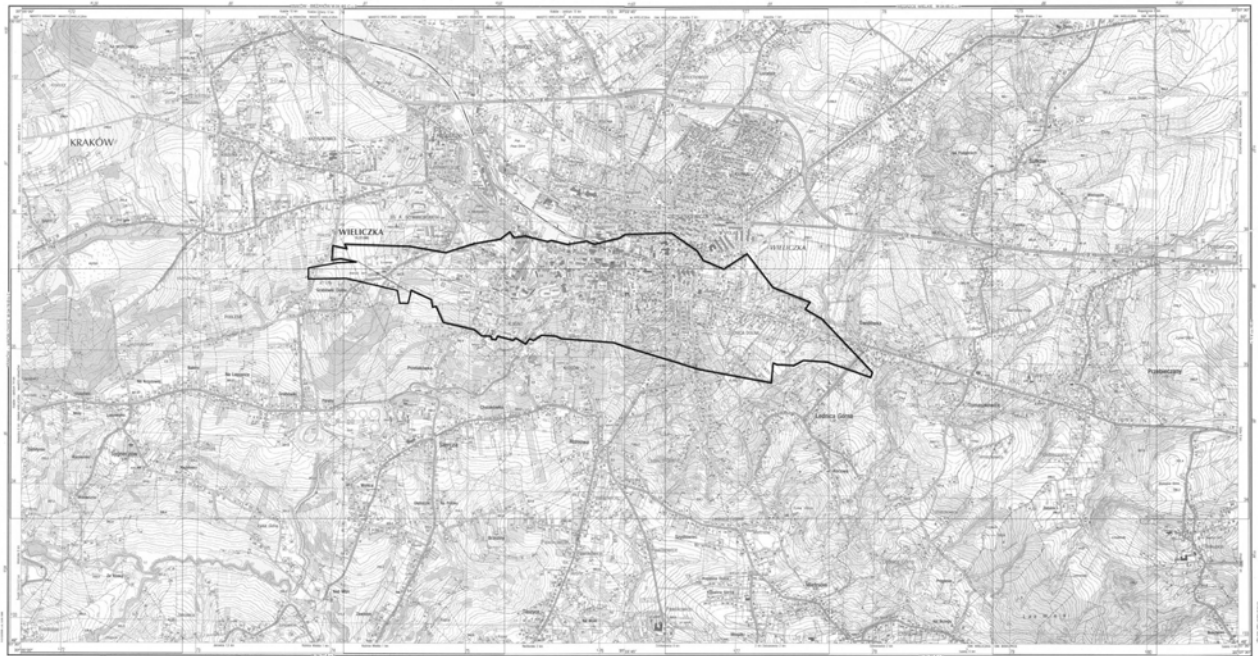
ICOMOS considers that there is a precedent for inscribing only underground levels (the Roman Limes in Germany where modern buildings above ground became a sort of vertical buffer zone to protect the underground Roman remains. However it becomes excessively complex where the buffer zone is suggested both for the ground and for the lower levels of the mine.

ICOMOS suggests that all the underground working with their connecting passages should be part of the core zone and that the buffer zone should coincide with the area at ground level reflecting a projection of the mine workings.



3. ICOMOS RECOMMENDATIONS

ICOMOS considers that clarification is needed of the extent of the underground working – whether 7 or 9 levels and that all of the levels and their connecting shafts should be part of the core zone. There was no indication to the contrary at the time of inscription. An adequate map needs to be provided showing the extent and area of the underground levels.

ICOMOS suggests that the minor modification to the buffer zone of Wieliczka Salt Mine, Poland, which extends to cover the area of the projection of the mine workings, should be *approved*.



Wieliczka Salt Mine, Poland

-  - boundary of the buffer zone of the World Heritage property located on the ground level
-  - projection on the ground level of the total range of the World Heritage property located on the 7 mine levels

Scale: 1:10,000
Projection: UTM
Datum: WGS 84

1:10,000

WIELICZKA SALT MINE
POLSKA
Wieliczka Salt Mine
Wieliczka Salt Mine
Wieliczka Salt Mine

Map showing the boundaries of the property

Historic Centre of Évora (Portugal)

No 361

1. BASIC DATA

State Party: Portugal

Name of property: Historic Centre of Évora

Location: Province: Alentejo, District: Évora

Inscription: 1986

Brief Description:

This museum-city, whose roots go back to Roman times, reached its golden age in the 15th century, when it became the residence of the Portuguese kings. Its unique quality stems from the whitewashed houses decorated with *azulejos* and wrought-iron balconies dating from the 16th to the 18th century. Its monuments had a profound influence on Portuguese architecture in Brazil.

2. ISSUES RAISED

Background

When Évora was inscribed it did not have a Buffer Zone.

As part of the Retrospective Inventory, the State Party was requested to submit a large scale topographic or cadastral map which clearly showed the boundary of the inscribed property and its buffer zone (if any).

Modification

Maps were submitted which clearly defined the boundary and a narrow protective area or buffer zone largely following the boundary of the city. The State Party requests approval of this buffer zone.

The area of the proposed buffer zone is 23.48ha (protecting an inscribed area of 100.30ha).

Law 107/2001 puts in place protection for cultural property designated by international conventions recognised by the State, and thus protects World Heritage sites. This same law also provides protection to a 50 metre buffer zone where no special protective designation has been made. Thus what is being put forward for Évora is a linear buffer zone unrelated to local topography which arises from this national law. Protection in the buffer zone means that changes to building and new development must be referred to appropriate heritage authorities.

Given the narrow depth of the proposed buffer zone, it can only protect the very immediate setting of the inscribed area.

ICOMOS considers that a buffer zone to protect the setting of Evora would need to be delineated in response to topography and take account of views in and out of the property. ICOMOS considers that to adequately protect the immediate setting of Évora, a delineated buffer zone should be put in place which is related to topography and the built environment that surrounds the city.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the proposed buffer zone for the Historic Centre of Évora (Portugal) should be *referred back* to the State Party to allow it to provide a defined buffer zone that responds to the setting of the city.



Map showing the boundaries of the buffer zone

Monastery of the Hieronymites and Tower of Belém in Lisbon (Portugal)

No 263

ICOMOS recommends that the enlarged buffer zone for the Tower of Belém and thus the enlarged buffer zone for the Monastery of the Hieronymites and Tower of Belém in Lisbon (Portugal) should be *approved*.

1. BASIC DATA

State Party: Portugal

Name of property: Monastery of the Hieronymites and
Tower of Belém in Lisbon

Location: City of Lisbon

Inscription: 1983

Brief Description:

Standing at the entrance to Lisbon harbour, the Monastery of the Hieronymites – construction of which began in 1502 – exemplifies Portuguese art at its best. The nearby Tower of Belém, built to commemorate Vasco da Gama's expedition, is a reminder of the great maritime discoveries that laid the foundations of the modern world.

2. ISSUES RAISED

Background

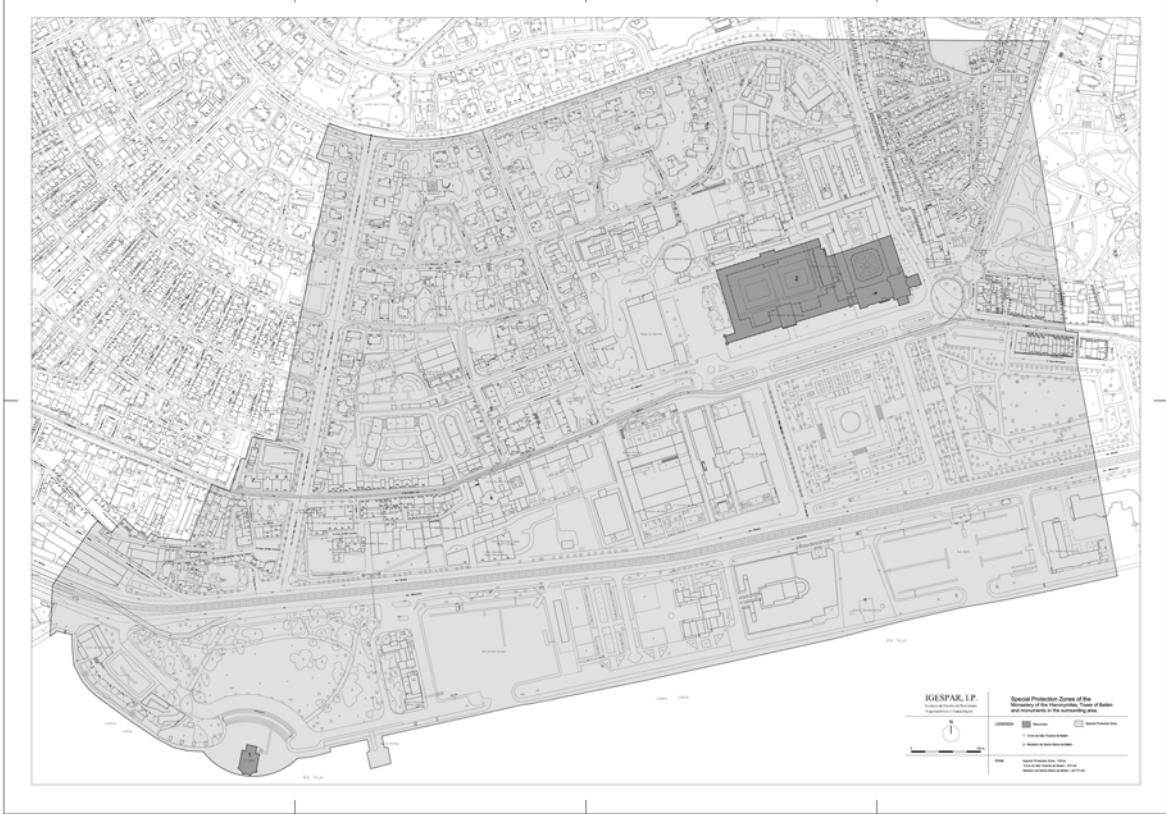
At the time of inscription, the Monastery of the Hieronymites and the Tower of Belém each had separate protection zones, established in 1960. Both sites lie within an area of historical and monumental significance associated with Portugal's maritime past and contain notable buildings such as the governor's house for the tower of Belém, the governor's house of the fort of Bom Sucesso, and the Convent of Bom Sucesso.

Modification

The current proposal is to enlarge the protection zone around the Tower of Belém to 44.62ha so it forms a continuous area with the existing protection zone of 58.70ha around the Monastery of the Hieronymites. This enlarged zone was given statutory protection in February 2007. The combined protection zone or buffer zone will be managed and protected as a single unit.

3. ICOMOS RECOMMENDATIONS

ICOMOS considers that the proposed enlarged buffer zone greatly increases protection of the settings of the two components of the World Heritage site. It cannot however be said to protect their entire setting – particularly when the two monuments are viewed from the sea – and this wider setting will still need to be protected by planning powers.



Map showing the boundaries of the buffer zone

Old Town of Ávila (Spain)

No 348 rev

1. BASIC DATA

<i>State Party:</i>	Spain
<i>Name of property:</i>	Old Town of Ávila with its Extra-Muros Churches
<i>Location:</i>	Province of Ávila, Autonomous Community of Castile-Leon
<i>Inscription:</i>	1985

Brief Description:

Founded in the 11th century to protect the Spanish territories from the Moors, this 'City of Saints and Stones', the birthplace of St Teresa and the burial place of the Grand Inquisitor Torquemada, has kept its medieval austerity. This purity of form can still be seen in the Gothic cathedral and the fortifications which, with their 82 semicircular towers and nine gates, are the most complete in Spain

2. ISSUES RAISED

Background

At its 30th Session (Decision 30 COM 7B.79) the Committee noted that the State Party had reported that it had designated a buffer zone, and requested the State Party to submit detailed maps presenting the boundaries of the property and its buffer zones, and ICOMOS to review the boundaries of the property once the boundary modifications have been presented. The Committee further requested the State Party to provide the World Heritage Centre with a progress report on the legal status and the implementation of the protection zones by 1st February 2007 for examination by the World Heritage Committee at its 31st session (2007).

At the 31st session, the Committee considered a proposal put forward by the State Party for an extension of the core zone to encompass six churches and for a buffer zone that encompassed the three extra mural churches which were part of the original inscription and six further churches.

The Committee approved the extensions to the boundary, and requested that an adequate buffer zone be established and submitted for approval to the Committee, and that further explanations for the choice of the boundaries to protect the setting of the town and its extra muros churches and views to and from it should be provided.

Modification

The State Party has submitted an approval for a buffer zone.

At the time of inscription a buffer zone was not established. The vulnerability of one of the extra mural churches was demonstrated by developments in the Plaza of Santa Teresa between the town walls and the extra mural church of San Pedro. This was discussed by the Committee at its 27th, 28th, 29th and 30th sessions. As a result of concerns for the setting of the extra mural churches, at its 29th session, the Committee requested an updated report on the designation of buffer zones, in the context of the Periodic Reporting exercise.

The State Party is now proposing a buffer zone that encompasses the old town, the three extra mural churches which were part of the original inscription, and the six further churches approved at the 31st Session.

Although the Committee asked at its last session for a justification for the way a buffer zone would offer protection to the property and views to and from it, no such justification has been provided. What has been submitted are maps of the proposed buffer zone but no text to explain how it has been delineated, not the way it is protected.

ICOMOS considers that the State Party should explain the rationale behind the proposed boundary of the buffer zone and give details of the protective policies that are in place.

3. ICOMOS RECOMMENDATIONS

ICOMOS considers that further justification for the delineation of the buffer zone as protection for the setting of the town and its extra-muros churches and views to and from it should be provided, together with details of the protection in force in the buffer zone.

ICOMOS recommends that the decision on the proposed buffer zone for the Old Town of Ávila with its Extra-Muros Churches, Spain, should be **referred back** to the State Party to allow it to provide more details on the justification for the boundaries and the protective policies in place.



Map showing the boundaries of the buffer zone

Palau de la Música Catalana and Hospital de Sant Pau (Spain)

No 804

1. BASIC DATA

State Party: Spain

Name of property: Palau de la Música Catalana and
Hospital de Sant Pau, Barcelona

Location: Province of Barcelona, Autonomous
Community of Catalonia

Inscription: 1997

Brief Description:

These are two of the finest contributions to Barcelona's architecture by the Catalan art nouveau architect Lluís Domènech i Montaner. The Palau de la Música Catalana is an exuberant steel-framed structure full of light and space, and decorated by many of the leading designers of the day. The Hospital de Sant Pau is equally bold in its design and decoration, while at the same time perfectly adapted to the needs of the sick.

2. ISSUES RAISED

Background

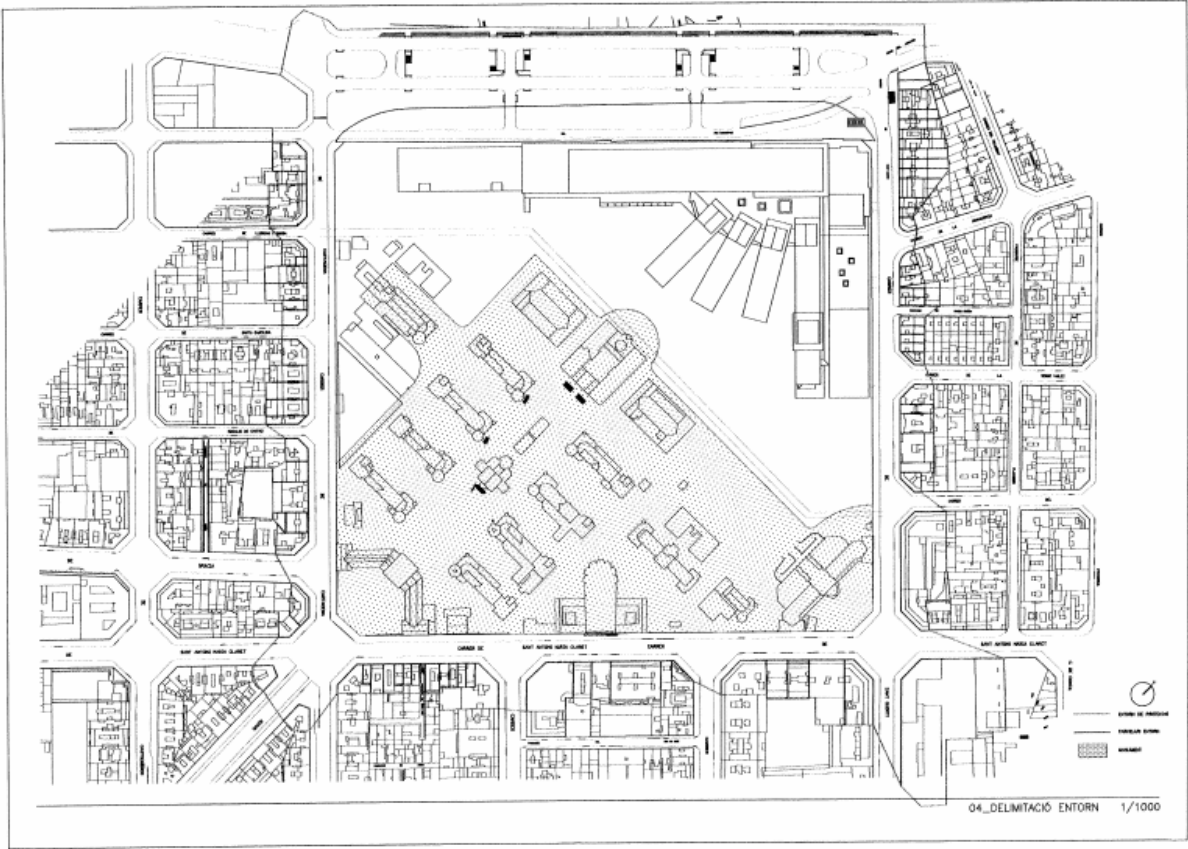
At the time of inscription the buffer zone for the Hospital de Sant Pau included part of the setting of the Sagrada Família. In 2005 the Nativity Façade and Crypt of the Sagrada Família were inscribed as extensions to the Works of Antoni Gaudí. The two buffer zones for the Hospital de Sant Pau and the Sagrada Família were found to overlap.

Modification

The State Party has proposed a minor reduction to the buffer zone of the Hospital de Sant Pau so that it is now separated from the buffer zone of the Sagrada Família.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the buffer zone of the Palau de la Música Catalana and Hospital de Sant Pau, Barcelona (Spain) be **approved**.



Map showing the revised boundaries of the buffer zone

Kiev (Ukraine)

No 525 bis

1. BASIC DATA

<i>State Party:</i>	Ukraine
<i>Name of property:</i>	Kiev: Saint-Sophia Cathedral and Related Monastic Buildings, Kiev-Pechersk Lavra
<i>Location:</i>	Kiev
<i>Inscription:</i>	1990, 2005

Brief Description:

Designed to rival Hagia Sophia in Constantinople, Kiev's Saint-Sophia Cathedral symbolizes the 'new Constantinople', capital of the Christian principality of Kiev, which was created in the 11th century in a region evangelized after the baptism of St Vladimir in 988. The spiritual and intellectual influence of Kiev-Pechersk Lavra contributed to the spread of Orthodox thought and the Orthodox faith in the Russian world from the 17th to the 19th century.

2. ISSUES RAISED

Background

At the time of the first nomination in 1990, concern was expressed about the rationale for the boundaries and protection of the surrounding urban area. A buffer zone was agreed by the Committee at its 29th Session in 2005 but at the same meeting the decision 29 COM 8B.56 welcomed 'the proposal by the State Party to organize a mission to the property that would as well examine the choice of the eastern boundary of the buffer zone and the existing quality and condition of the urban fabric of the central Kiev both inside and outside the buffer zone'.

This mission has not yet taken place.

In December 2006, ICOMOS appraised a decision to demolish 20/ 21 Sofiyivska Street, in part of the setting of Saint Sophia, and on the basis of information available was not convinced of the rationale provided and why conservation constraints had not been followed.

In January 2007, in a letter to the Ukrainian Permanent Delegation to UNESCO, the UNESCO World Heritage Director acknowledged concerns expressed by many individuals about the state of conservation of the Church of St. Cyril - located near Saint-Sophia Cathedral, and in particular about planned reconstruction works in its interior, and invited the relevant authorities to provide further information on this reconstruction project.

Modification

The State Party proposes an extension to the nominated area to include 12th century St Cyril's church and 18th century St Andrew's church, (in the buffer zone of Saint Sophia) and to change the name of the property to reflect these additions to Kyiv: Saint Sophia Cathedral with Related Monastic and Religious Buildings, Kyiv-Pechersk Lavra.

Neither of the two proposed additions is contiguous with the boundaries of the original inscription and thus what is proposed is a serial nomination.

St Andrew's Church is situated on top of a steep hill overlooking the Podil neighbourhood. Currently, fears have been expressed in some quarters that the tall foundations of the church might subside causing it to slide down the slope. The State Party has indicated that work will begin in 2008 for strengthening the foundations, carrying out waterproofing of the porch and stairs and also cosmetic repairs to the facades and interior of the church.

At St Cyril's church, the State Party states that during 2006–2007, considerable restoration works, including water proofing, drainage, and restoration of the 12th and 19th centuries mural painting were carried out.

The State Party draws attention to the difficulties arising from the use of the churches with paintings, icons, décor being covered by soot from candles and improper reconstruction carried out by priests.

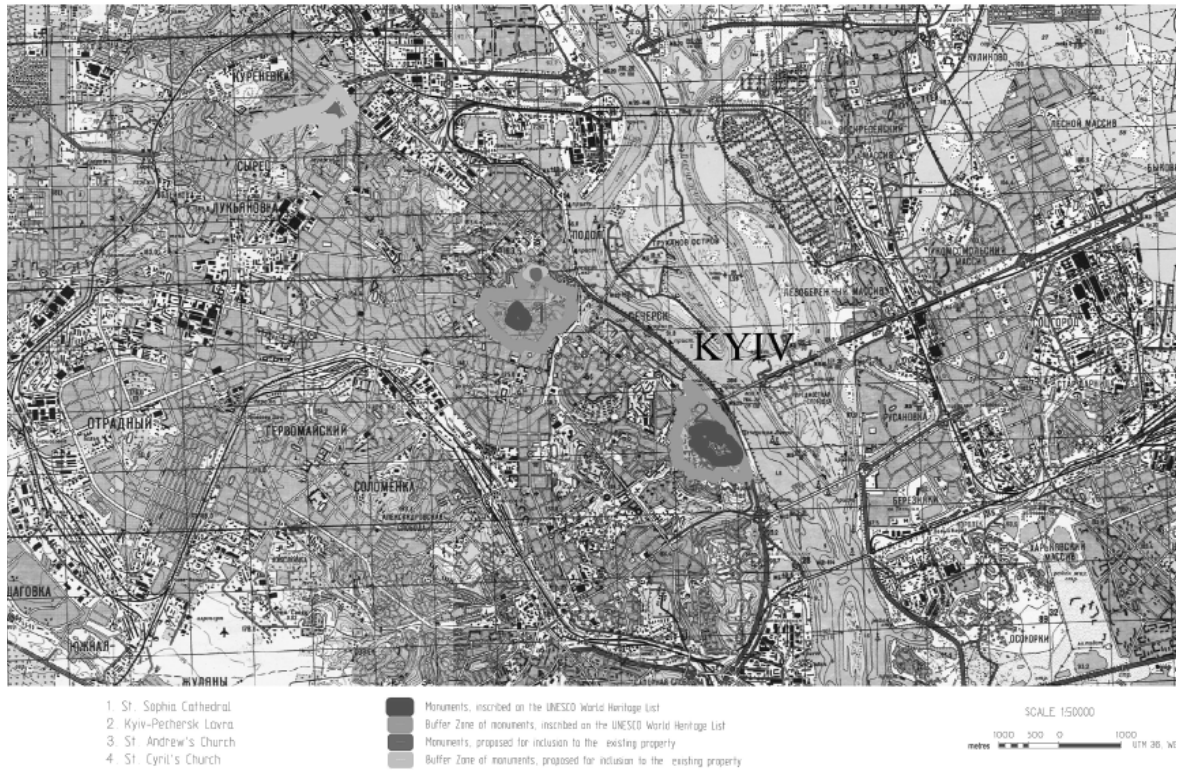
Both monuments belong administratively to the National Conservation Area of St. Sophia of Kyiv and are under single management.

ICOMOS considers that this request for an extension of the property cannot be considered a minor modification as the justification for the criteria for the first nomination would not be entirely applicable to the extra churches, particularly criterion i and ii, applicable to Saint Sophia as a unique artistic achievement which served as a model throughout Kievan Russia.

Furthermore in view of concern already expressed about a demolition decision in the setting of Saint Sophia, reconstruction work at St Cyril, the possible structural weakness of St Andrew, threats to the conservation of interior decoration, and the necessity to examine the condition of the urban fabric of central Kiev, as acknowledged by the Committee, ICOMOS considers that a full nomination would be needed for these proposed extensions which would allow an ICOMOS mission to consider the conservation and protection of the property.

3. ICOMOS RECOMMENDATIONS

ICOMOS does not consider that the current proposals are a minor modification and thus recommends that the State Party be invited to submit a full nomination for the proposed extensions of St Cyril's church and St Andrew's church to Kiev: Saint-Sophia Cathedral and Related Monastic Buildings, Kiev-Pechersk Lavra, (Ukraine).



Map showing the boundaries of the core zone and buffer zone of the monuments nominated for extension

L'viv (Ukraine)

No 865

1. BASIC DATA

State Party: Ukraine

Name of property: L'viv – the Ensemble of the Historic Centre

Location: Halychyna, L'viv Oblast

Inscription: 1998

Brief Description:

The city of L'viv, founded in the late Middle Ages, was a flourishing administrative, religious and commercial centre for several centuries. The medieval urban topography has been preserved virtually intact (in particular, there is evidence of the different ethnic communities who lived there), along with many fine Baroque and later buildings.

2. ISSUES RAISED

Background

When the property was inscribed, the buffer zone followed the boundaries of the L'viv Historical-Cultural Preserve.

Subsequently the Ukrzakhidproektrestauratsiya Institute delineated the boundaries of the Historic Area of L'viv, which were approved by the City Council in 2005. As a result the L'viv Historical-Cultural Preserve became obsolete.

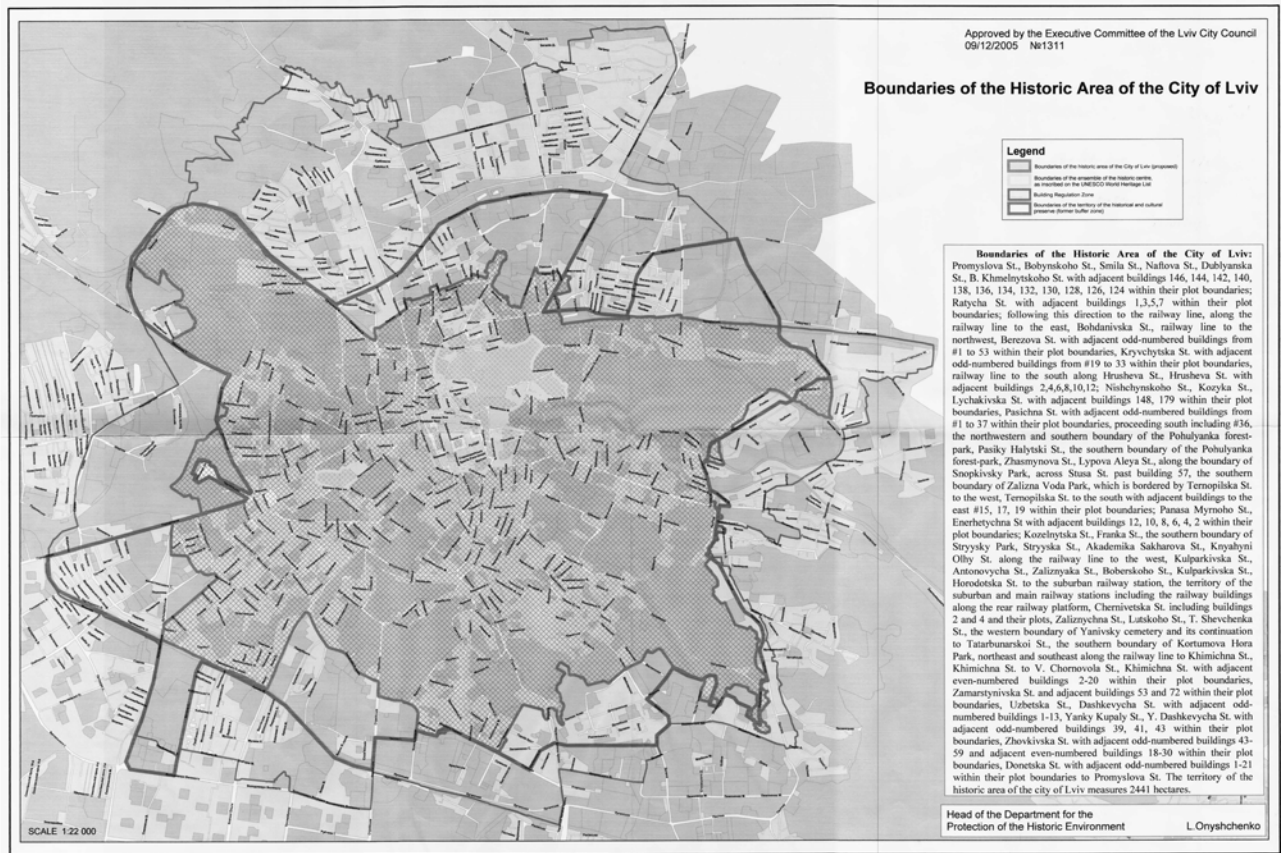
Modification

The State Party is requesting that the buffer zone be adjusted to follow the boundary of the L'viv Historic Area.

The overall area of the Historical Area is slightly smaller than that of the Historical-Cultural preserve, although in two places the boundary extends beyond the line of the Historical-Cultural Preserve. No figures for the area of the proposed buffer zone are provided.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundary of the buffer zone of L'viv – the Ensemble of the Historic Centre, Ukraine, be **approved** and requests the State Party to provide, as soon as possible, details of the overall area of the adjusted buffer zone.



Map showing the revised boundaries of the property

Durham (United Kingdom)

No 370

1. BASIC DATA

State Party: United Kingdom
Name of property: Durham Cathedral and Castle
Location: County Durham
Inscription: 1986
Brief description:

Durham Cathedral was built in the late 11th and early 12th centuries to house the relics of St Cuthbert (evangelizer of Northumbria) and the Venerable Bede. It attests to the importance of the early Benedictine monastic community and is the largest and finest example of Norman architecture in England. The innovative audacity of its vaulting foreshadowed Gothic architecture. Behind the cathedral stands the castle, an ancient Norman fortress which was the residence of the prince-bishops of Durham.

2. ISSUES RAISED

Background

The boundaries of the property inscribed on the World Heritage List were initially defined in 1985, in two parts which are geographically close to each other, but separate. The most extensive part of the property consists of the cathedral and its immediate surrounds, and the annex of the south-west access path including the bridge over the River Wear. A complementary part, to the north, consists of the castle which stands alone.

The State Party considers that these boundaries, which corresponded to an essentially monument-related approach to outstanding universal value, are today insufficient to fully bear testimony to the property. It considers that their definition should be strengthened by the concept of the territorial continuity of the defensive mound constituted by the Wear peninsula. This would more fully represent the historical significance of the property, and enable a better understanding of its urban landscape.

Modification

Boundaries:

The extension of the property primarily concerns the central intermediate space between the cathedral and the castle, and a small area in the north-east located at the Owengate.

It links together the two parts which have already been identified, in alignment with the morphological elements of the site.

The modified property forms a homogeneous and easily recognisable whole, consisting of the whole of the defensive mound and the monuments and dwellings of which it consists.

The new boundaries are:

- To the west, the north-south line of the remains of the fortification wall, which continues the existing boundaries of the cathedral and castle.

- To the east, from the Owengate, the new boundary follows the north-south built alignment of Saddler Street and North Bailey. It joins and continues the eastern boundary of the cathedral quarter, that is South Bailey.

The inscribed property covers a surface area of 6.91 ha.

The proposed extension covers a surface area of 1.88 ha.

The whole of the new property including the modifications will have a surface area of 8.79 ha.

No modification is made to the buffer zone.

Composition:

The most substantial part of the extension, between the cathedral and the castle, consists of the Palace Green. It is occupied by the university and consists of various buildings for the most part built between the 17th and 18th centuries. The most remarkable and oldest is the 15th century Exchequer House.

The extension also includes several houses built between the 15th and 19th centuries in Owengate, Saddler Street, North Bailey and Dun Cow Lane.

Significance:

The extension primarily expresses the continuity of the territory and urban landscape corresponding to the historic occupation of the peninsula, from the 11th to 13th centuries for the conserved part of the property, and from earlier periods for some areas and for archaeological remains in the subsurface.

It also expresses ancient secular functions, particularly of an administrative and educational nature, which strengthen the already recognised outstanding universal value of the religious and military ensemble of Durham.

In its monitoring reports in 1994 and 1995, ICOMOS had suggested a revision of the property's boundaries, to strengthen its significance and make management simpler and more coherent.



ICOMOS therefore fully approves the modification request made by the State Party in order to make the whole property continuous, because of its morphological, historic and landscape unity.

The elements of the extension of the property have specific architectural and historic values which strengthen the expression of outstanding universal value.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of Durham Cathedral and Castle, United-Kingdom, be *approved*.



	<p>CITY OF DURHAM Cultural Services Heritage & Design 17 Claypath Durham DH1 1RH</p>	<p>Durham Cathedral and Castle World Heritage Site</p>
		<p><i>Existing Boundary</i>  6.91hectares <i>Proposed Extension</i>  1.88hectares</p>
		<p>Date: 15-01-08 Plan no. WHS/08/01 Scale: 1:2500 @A3</p>

Map showing the revised boundaries of the property

Stonehenge (United Kingdom)

No 373

1. BASIC DATA

<i>State Party:</i>	United Kingdom
<i>Name of property:</i>	Stonehenge, Avebury and associated sites
<i>Location:</i>	County of Wiltshire
<i>Inscription:</i>	1986
<i>Brief description:</i>	

Stonehenge and Avebury, in Wiltshire, are among the most famous groups of megaliths in the world. The two sanctuaries consist of circles of menhirs arranged in a pattern whose astronomical significance is still being explored. These holy places and the nearby Neolithic sites are an incomparable testimony to prehistoric times.

2. ISSUES RAISED

Background

The property consists of the two megalithic sites of Stonehenge and Avebury, which are some 30 km apart. The first has a surface area of 2608.2 ha and the second of 2270.2 ha.

There is no buffer zone.

When the property was inscribed (1986), the two zones forming the property were considered highly satisfactory for their future protection. The questions then faced related to the roads close to the central site of Stonehenge and the reception of the public in satisfactory conditions from the viewpoint of interpreting the sites. The various decisions of the World Heritage Centre have up to now mainly concerned the management of the site and the related problems, those already mentioned in 1986 and others which followed on from them (26 COM 21B.70, 27 COM 7B.82, 28 COM 15B.102, 29 COM 7B.88, 31COM 7B.104). The issues relate in particular to the road (A 303), the visitor centre, measures linked to the large number of visitors to the sites, the consolidation of the Avebury mound, and the major environmental efforts to ensure that the land around the sites is used as grassland.

Since the inscription and following several major scientific projects, it has become clear however that the boundaries of the Avebury site were not appropriate in view of the existing prehistoric remains and their significance. There have also been important advances in the understanding of the Avebury site as a cultural landscape, leading to a somewhat different understanding

of the definition of the site, related to the expression of its outstanding universal value.

These elements of the Avebury site boundaries which had become inappropriate were reflected in the updated version of the management plan (2005), then in the periodical report of the World Heritage Centre (November 2006), and finally in the proposal of a statement of significance by the United Kingdom (1st February 2008).

Modification

In all, the territorial modifications proposed for the Avebury site concern a total of 107 ha, representing an extension of about 5% of the surface area already inscribed for this site.

The modification request proposes including the whole of the Fyfield Down site, situated at the current eastern limit of the main site. Scientific work (2000) has led to the conclusion that the importance of Fyfield Down is far greater than initially thought, particularly its remains of earth construction, associated with the late prehistoric period, linked with the Avebury mound.

The modification request also proposes a series of minor rectifications whose objective is to include all the archaeological complexes linked to the tumuli, whose most visible elements were used to define the initial limits of the site.

To the south: The aim is to include the whole of the West Kennet Palisaded Enclosure complex and the East Kennet Long Barrow (a Neolithic funereal chamber) in the site. The proposal is to extend the boundary down to the south of the River Kennet.

To the south-west: The proposal is to include the whole of the complex formed by two tumuli (group SM21755) by two slight changes to the property boundary.

To the west: The proposal is to include the whole of the Fox Covert tumulus (SM21752) and to follow the existing land divisions more appropriately.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of Stonehenge, Avebury and associated sites, United-Kingdom, be **approved**.



Map showing the revised boundaries of Avebury site

Westminster (United Kingdom)

No 426

1. BASIC DATA

State Party: United Kingdom
Name of property: Palace of Westminster, Westminster Abbey and St. Margaret's Church
Location: London
Inscription: 1987

Brief description:

Westminster Palace, rebuilt from the year 1840 on the site of important medieval remains, is a fine example of neo-Gothic architecture. The site – which also comprises the small medieval Church of Saint Margaret, built in Perpendicular Gothic style, and Westminster Abbey, where all the sovereigns since the 11th century have been crowned – is of great historic and symbolic significance.

2. ISSUES RAISED

Background

Boundaries of the property:

At the time of inscription, the property was proposed in two separate monumental parts, on either side of the avenue which crosses the Westminster site from north to south. On the east are the Houses of Parliament and its annexes, and on the west are Westminster Abbey, Saint Margaret's Church and the Jewel Tower. At the time the ICOMOS evaluation indicated that the proposed definition of the property was a little too restrictive.

The question of the boundaries of the property was raised again in the 2006 periodical report, which was linked to the setting up of a management plan, itself published in 2007. The periodical report concluded that the boundaries of the property were inappropriate, and the State Party agreed that it would propose a modification, which is the object of this request.

Buffer zone and visual integrity of the property:

The question of the visual integrity of the property, in view of several projects for large buildings in the south of London was dealt with in two decisions by the World Heritage Committee (30 COM 7B.74 and 31 COM 7B.91). They led to studies and decisions which are currently being taken by the State Party, particularly concerning the development plan for the South Bank of the Thames in London, but for the moment they have not led to a buffer zone for the Westminster site.

Modification

The proposal is to combine the two existing parts of the property into a single ensemble, by including the portion of the avenue which separates them, that is part of St. Margaret's Street to the north and the start of Abingdon Street to the south.

The initial surface area of the property is 9.41 ha. The proposed increase is 0.85 ha.

The ensemble will be more coherent, and its boundaries more easily identifiable. The unification of the property will clearly reinforce the expression of the property's outstanding universal value.

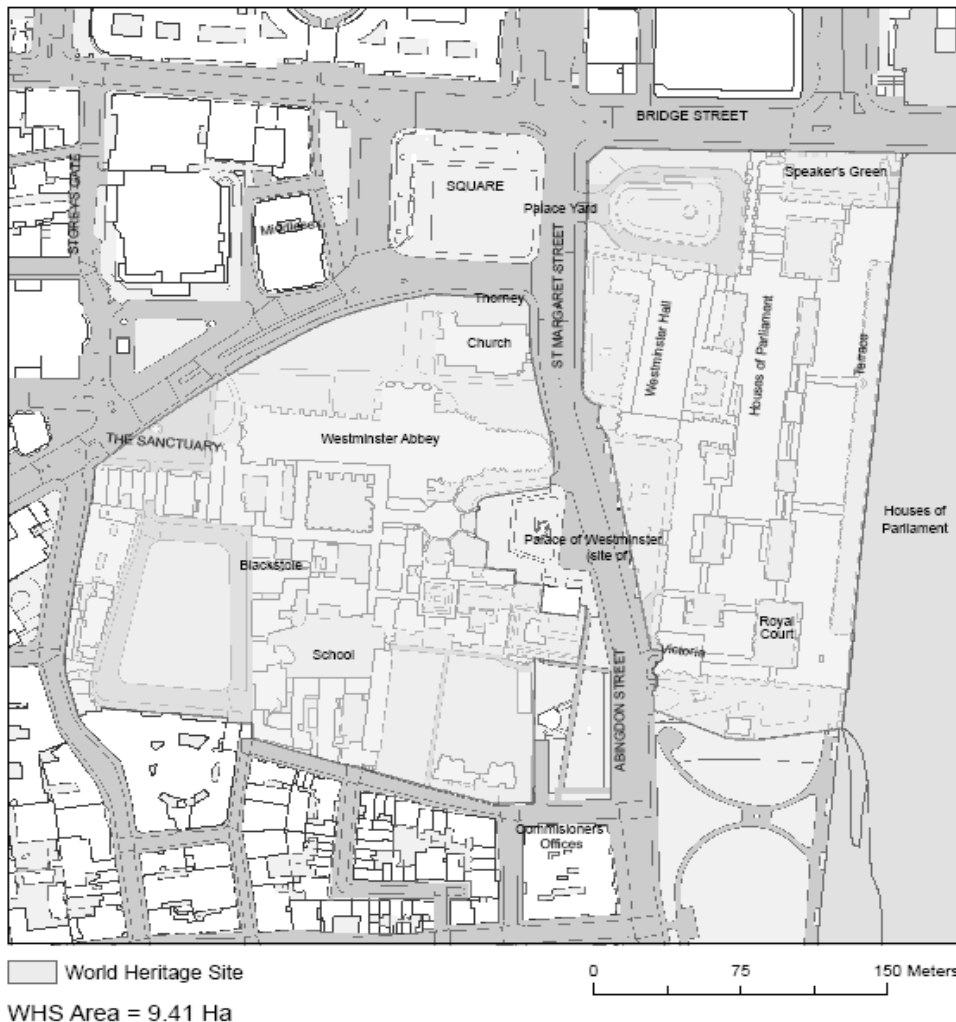
ICOMOS approves the proposed modification of the property, which is intended to give it territorial unity and greater coherence.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of the Palace of Westminster, Westminster Abbey and St. Margaret's Church, United-Kingdom, be ***approved***.

ICOMOS points out that up to now there has been no buffer zone with a view to protecting the visual integrity of the inscribed property in its environment. ICOMOS recommends that one should be created, on completion of the impact studies and the coordination projects for building developments south of the Thames in London, in keeping with the expression of the outstanding universal value of the Westminster site.

World Heritage Site: The Palace of Westminster, Westminster Abbey and St. Margaret's Church



Map showing the revised boundaries of the core zone

Historic Centre of the City of Salzburg (Austria)

No 784

1. BASIC DATA

<i>State Party:</i>	Austria
<i>Name of property:</i>	Historic Centre of the City of Salzburg
<i>Location:</i>	Province of Salzburg
<i>Inscription:</i>	1995
<i>Brief Description:</i>	

Salzburg has managed to preserve an extraordinarily rich urban fabric, developed over the period from the Middle Ages to the 19th century when it was a city-state ruled by a prince-archbishop. Its Flamboyant Gothic art attracted many craftsmen and artists before the city became even better known through the work of the Italian architects Vincenzo Scamozzi and Santini Solari, to whom the centre of Salzburg owes much of its Baroque appearance. This meeting-point of northern and southern Europe perhaps sparked the genius of Salzburg's most famous son, Wolfgang Amadeus Mozart, whose name has been associated with the city ever since.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed. No Statement of Significance was proposed in the 2005 Periodic Report for Austria.

The property was inscribed on the basis of criteria (ii), (iv) and (vi). The Committee considered that the site is of outstanding universal value being an important example of a European ecclesiastical city-state which preserves to a remarkable degree its dramatic townscape, its historically significant urban fabric and a large number of outstanding ecclesiastical and secular buildings from several centuries. It is also noteworthy for its associations with the arts, and in particular with music in the person of its famous son, Wolfgang Amadeus Mozart.

Modification

- Statement of Significance

The State Party proposes the following Statement of Significance:

The city of Salzburg originated as a Roman settlement known as Iuvavum. Situated in the heart of Europe, Salzburg is proudly looking back on a rich history of ecclesiastical leadership since medieval times. As

residence of elected prince-archbishops, the city played an important role in western culture and civilisation.

The historic centre of the city grew around a number of significant and still existing buildings and institutions, such as the Cathedral, the archbishops Residence and – as the last monastic establishments dating back to pre-Carolingian times - the Abbey of St.Peter and the Nunnery on the Nonnberg, both maintaining their living tradition to this day. As sovereign rulers through the ages, the archbishops appointed contemporary artists of great reputation, many of them Italians, like Vincenzo Scamozzi, a pupil of Palladios, and Santino Solari, providing Salzburg with an Italian touch.

Medieval and Baroque monuments of impressive diversity are forming a unique urban ensemble with an outstanding skyline of the spires and domes of churches, closefronted rows of burghers residences lining the squares, and crooked lanes, running up and down the right and lefthanded banks of the river Salzach.

Criterion (ii): Salzburg is an exceptionally important example of a European ecclesiastical city-state, with a stunning number of buildings of high quality, both secular and ecclesiastical, from periods ranging from the late Middle Ages to the 20th century. Its dramatic townscape imbedded in wooded hills and mountains has been pointed out.

Criterion (iv): It contains a variety of buildings with an outstanding quality. In addition, the centre of Salzburg has been an area where Italian and German cultures met, resulting in a thorough stimulation of, and an longlasting exchange between the two cultures.

Criterion (vi): A rich tradition of the performing arts and renown annual festivals, closely linked to its “genius loci” Wolfgang Amadeus Mozart, have established Salzburg as the city of music of this world. This tradition is an important part of the special flair, that makes Salzburg unique.

- Statement of Authenticity

The centre of Salzburg has maintained its historic townscape and street pattern to a high degree. Its architectural monuments, such as the Cathedral or the Nonnberg Convent, have retained their dominating roles within the skyline, set against the background of its surrounding hills. The town has managed to generally preserve its historic substance and fabric. Particularly noteworthy is an enchanting contrast of narrow medieval streets and wide open spaces of later origin, adding to the versatility and exuberance of the urban silhouette.

- Statement of integrity

The historic centre of Salzburg has been formed by centuries of European culture and civilisation, however it received its dominating touch during the Baroque period. It demonstrates material testimony of a great and well preserved past, provides an exciting stage for the present and an encouraging promise for the future.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Historic Centre of the City of Salzburg, Austria, be **approved**:

The city of Salzburg originated as a Roman settlement known as *Juvavum*. Situated in the heart of Europe, Salzburg has a rich history of ecclesiastical leadership since medieval times. As the residence of elected Prince-Archbishops, Salzburg played an important role in western culture and civilisation.

The city grew around a number of significant buildings and institutions that still survive, such as the Cathedral, the Archbishop's Residence, the Abbey of St Peter, and the Nunnery on the Nonnberg, two monastic establishments dating back to pre-Carolingian times which preserve their living tradition to the present day. As sovereign rulers through the ages, the Archbishops employed highly regarded contemporary artists, many of them Italians, such as Vincenzo Scamozzi, a pupil of Palladio, and Santino Solari, who provided Salzburg with an Italian air.

Medieval and Baroque monuments that are impressive in their diversity form a unique urban ensemble with an outstanding skyline of the spires and domes of churches, closely spaced rows of burghers' residences lining the squares, and crooked lanes, running along both banks of the river Salzach

Criterion (ii): Salzburg is an exceptionally important example of a European ecclesiastical city-state, with a remarkable number of high-quality buildings, both secular and ecclesiastical, from periods ranging from the late Middle Ages to the 20th century. It forms a dramatic townscape, set in wooded hills and mountains.

Criterion (iv): It contains a variety of buildings of outstanding quality. The centre of the city is an area where Italian and German cultures have met, resulting in a flowering of the two cultures and a long-lasting exchange between them.

Criterion (vi): A rich tradition of the performing arts and renowned annual festivals, closely linked with its resident genius Wolfgang Amadeus Mozart, have established Salzburg as the supreme city of music in the world. This tradition is an important part of the special quality that makes Salzburg unique.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Palace and Gardens of Schönbrunn (Austria)

No 786

1. BASIC DATA

State Party: Austria

Name of property: Palace and Gardens of Schönbrunn

Location: City of Vienna

Inscription: 1996

Brief Description:

From the 18th century to 1918, Schönbrunn was the residence of the Habsburg emperors. It was designed by the architects Johann Bernhard Fischer von Erlach and Nicolaus Pacassi and is full of outstanding examples of decorative art. Together with its gardens, the site of the world's first zoo in 1752, it is a remarkable Baroque ensemble and a perfect example of *Gesamtkunstwerk*.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed, and no draft Statement was proposed in the 2005 Periodic Report for Austria.

The property was inscribed on the basis of criteria (i) and (iv). The Committee considered that the property was of outstanding universal value, being an especially well preserved example of the Baroque princely residential ensemble, which constitutes an outstanding example of *Gesamtkunstwerk*. The Palace and Gardens are exceptional by virtue of the evidence that they preserve of modifications over several centuries that vividly illustrate the tastes, interests, and aspirations of successive Habsburg monarchs.

Modification

- Statement of Significance

The State Party proposes the following Statement of Significance:

A previous small hunting lodge and later summer residence of the Habsburg family was rebuilt after total destruction during the last Turkish attack in 1683. During construction work the project was expanded into an Imperial summer residence of the court. As such it represents the ascent and the splendour of the Habsburg Empire. At the peak of Habsburg power at the beginning of the 18th century, when imperial Vienna following the Turkish siege of 1683 reflected its regained significance in spectacular examples of newly developing Baroque art,

Schönbrunn was one of the most important building projects of the capital and residency.

The ample Baroque gardens with their buildings (Gloriette, Roman Ruins etc.) and statuary testify to the palace's Imperial enjoys free access of the gardens. The Schönbrunn Zoo is incorporated in the garden grounds; founded by Maria Theresia's husband Franz Stephan of Lorraine in 1752, it is the oldest zoo in the world.

In 1918 Schloß Schönbrunn passed into the possession of the Republic of Austria. By legal mandate, the federally owned Schloß Schönbrunn Kultur- und Betriebsgesellschaft mbH (i. e. an operative company Ltd) has been assigned responsibility for the curatorial care and conservation of all edifices as well the Bundesgärten for gardens and parks. Since then the palace and park have developed into the nation's foremost cultural sight.

Criterion (i): The property represents a central work of the outstanding Baroque architect Johann Bernhard Fischer von Erlach.

Criterion (iv): The cultural property comprising the Palace of Schönbrunn and its gardens is outstanding as one of the most impressive Baroque ensembles of its kind in Europe. Additionally, it is a potent material symbol of the power and the influence of the House of Habsburg over a long period of European history, from the end of the 17th to the early 19th century.

- Statement of Authenticity:

The Palace and Gardens of Schönbrunn are an especially well preserved example of the Baroque princely residential ensemble, which constitute an outstanding example of *Gesamtkunstwerk*, and are exceptional by virtue of the evidence that they preserve of modifications over several centuries that vividly illustrate the tastes, interests, and aspirations of successive Habsburg monarchs.

- Statement of Integrity:

The property includes all *the original* elements, with the exception of some minor alterations in the 19th century. The state of preservation of the Schönbrunn Palace and Gardens conforms to the state in which had been commissioned by Maria Theresia and in which it was completed in the year of her death in 1790. No significant change has been made since Emperor Franz I undertook little measures to the structures in the early 19th century. The property is of adequate size to ensure the complete representation of the features of the Imperial palace.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the*

World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Palace and Gardens of Schönbrunn, Austria, be **approved**:

A previous small hunting lodge and later summer residence of the Habsburg family was rebuilt after total destruction during the last Turkish attack in 1683. During construction work the project was expanded into an Imperial summer residence of the court. As such it represents the ascent and the splendour of the Habsburg Empire. At the peak of Habsburg power at the beginning of the 18th century, when imperial Vienna following the Turkish reflected its regained significance in spectacular examples of newly developing Baroque art, Schönbrunn was one of the most important building projects of the capital and residency.

The ample Baroque gardens with their buildings (Gloriette, Roman Ruins etc.) and statuary testify to the palace's Imperial dimensions and functions. Since Emperor Joseph II (1741/80–90) opened the gates to the public, the people have enjoyed free access of the gardens. The Schönbrunn Zoo is incorporated in the garden grounds: founded by Maria Theresia's husband Franz Stephan of Lorraine in 1752, it is the oldest zoo in the world.

In 1918 Schloß Schönbrunn passed into the possession of the Republic of Austria. By legal mandate, the federally owned Schloß Schönbrunn Kultur - und Betriebsgesellschaft mbH (a limited liability operating company) has been assigned responsibility for the curatorial care and conservation of all buildings as well the Bundesgärten for gardens and parks. Since then the palace and park have developed into the nation's foremost cultural site.

Criterion (i): The Palace and Gardens of Schönbrunn represent a central work of the outstanding Baroque architect Johann Bernhard Fischer von Erlach.

Criterion (iv): The Palace and Gardens of Schönbrunn are outstanding as one of the most impressive Baroque ensembles of its kind in Europe. Additionally, it is a potent material symbol of the power and the influence of the House of Habsburg over a long period of European history, from the end of the 17th to the early 19th century.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Hallstatt-Dachstein/Salzkammergut Cultural Landscape (Austria)

No 806

1. BASIC DATA

State Party: Austria

Name of property: Hallstatt-Dachstein/Salzkammergut
Cultural Landscape

Location: States of Upper Austria, Styria,
and Salzburg

Inscription: 1997

Brief Description:

Human activity in the magnificent natural landscape of the Salzkammergut began in prehistoric times, with the salt deposits being exploited as early as the 2nd millennium BC. This resource formed the basis of the area's prosperity up to the middle of the 20th century, a prosperity that is reflected in the fine architecture of the town of Hallstatt.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed. There was a "Justification" section over 2,400 words long, and this was reproduced in the 2005 Periodic Report for Austria.

The property was inscribed on the basis of criteria (iii) and (iv), considering that the Hallstatt-Dachstein/Salzkammergut alpine region is an outstanding example of a natural landscape of great beauty and scientific interest which also contains evidence of a fundamental human economic activity, the whole integrated in a harmonious and mutually beneficial manner.

Modification

The State Party proposes the following Statements of Significance, Authenticity, and Integrity:

- Statement of Significance

The Hallstatt-Dachstein cultural landscape is part of the Salzkammergut and thus of the Eastern Alps. Owing to its varied mountain ranges, numerous lakes, beautiful features and art historic treasures, as well as the economic outline conditions in both the past and the present, it forms a generic cultural geographic unit.

The Dachstein mountain range is characterised by its massif shape, extensive and highly karsted plateaus, high

and often wall-like precipices, and finally the exceptionally wide glaciation. The landscape is coined by the U-shaped valley of the Traun river and the fjord-like Hallstättersee with the market town Hallstatt wedged between mountain and south-western lake shore.

Favoured by its natural location, the core of the town Hallstatt is a unique example of a Gothic miners' settlement with its still discernible basic structures and Late Baroque additions made after the great fire of 1750. Due to its high density of historic monuments and expressive material evidence Hallstatt represents a town monument of the first order. The magnificent scenery grants but little space to the architectural evolution of human settlement. The attempted optimum space use can be clearly seen within the basically Gothic settlement core and its Baroque additions whose salient silhouette and almost original ensemble have been preserved to date.

There is also an archaeological heritage from the time of the prehistoric Hallstatt culture which shaped Europe 2,500 years ago. Two places in particular have yielded major finds: the cemetery that gave the Hallstatt culture its name and the salt mine.

The greatly differing and rich flora and fauna of the Hallstein-Dachstein region draws its support from a changing mountain landscape that reaches up to the nival belt, thereby offering numerous small and large ecological niches. It is remarkable for such a mountain region to have so many rare and endangered plant species of the "red lists". The fact that many large stretches of wood in inaccessible locations are almost untouched by man deserves special mention.

Criterion (iii): Humankind has inhabited the valleys between huge mountains for over three millennia. It is the presence of salt, a natural resource essential to human and animal life, which has made this place different with a profound association between intensive human activity in the midst of a largely untamed landscape.

Criterion (iv): The Hallstein-Dachstein/Salzkammergut alpine region is an outstanding example of a natural landscape of great beauty and scientific interest which also contains evidence of a fundamental human economic activity. The cultural landscape of the Hallstatt-Dachstein region boasts a continuing evolution covering 2,500 years. Its history from the very beginning is primarily linked with the economic history of salt extraction. Salt mining has always determined all aspects of life as well as the architectural and artistic material evidence. Salt production on a major scale can be traced back in Hallstatt to the middle period of the Bronze Age.

- Statement of Authenticity:

Because of its special historical evolution, this cultural landscape has retained a degree of authenticity in nature and culture that is outstanding not only for the Alpine region. It has preserved its spatial and material structure, resulting from the interaction of man and nature, to an exceptional degree. Its authenticity is proofed by a big number of artists having bequeathed their testimony in form of "portrait-like" works of art.

- Statement of Integrity:

The property includes all elements necessary to express its outstanding universal value and is of adequate size to ensure the complete representation of the features and processes which convey the property's significance. Due to the low degree of development and enclosed character of the region the said conservation zones are also of major importance to those animal species that are very sensitive to human interference. In karst and cave terms, the significance of the almost three thousand meter high glaciated Dachstein mountains lies in the great density of caves of different speleological types out of which some are represented by three caves largely accessible to the general public.

The Hallstatt-Dachstein/Salzkammergut represents a wholly integrated landscape of great beauty and scientific interest in a harmonious and mutually beneficial manner. It does not suffer from adverse effects of development.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Hallstatt-Dachstein/Salzkammergut Cultural Landscape, Austria, be **approved**:

The Hallstatt-Dachstein cultural landscape is part of the Salzkammergut, and thus of the Eastern Alps. Owing to its varied mountain ranges, numerous lakes, beautiful features, and art historic treasures, as well as the economic outline conditions in both the past and the present, it forms a generic cultural geographical unit.

The Dachstein mountain range is characterised by its massif shape, extensive and highly karsted plateaux, high and often wall-like precipices, and finally the exceptionally wide glaciation. The landscape is joined by the U-shaped valley of the Traun river and the fjord-like Hallstättersee with the market town of Hallstatt wedged between mountain and south-western lake shore.

Favoured by its natural location, the core of the town is a unique example of a Gothic miners' settlement with its still discernible basic structures and Late Baroque additions made after the great fire of 1750. Owing to its high density of historic monuments and expressive material evidence Hallstatt is an urban monument of the first order. The magnificent scenery grants but little space to the architectural evolution of human settlement. The attempted optimum use of space can be clearly seen

within the basically Gothic settlement core and its Baroque additions, the striking silhouette and almost original ensemble of which have been preserved to the present day.

The property also possesses an important archaeological heritage from the time of the prehistoric Hallstatt Culture played a significant role in the shaping of Europe 2500 years ago. Two sites in particular have yielded major finds: the cemetery that gave the Hallstatt Culture its name and the salt mine.

The greatly diversified, rich flora and fauna of the Hallstatt-Dachstein region is attributable to a changing mountain landscape that reaches up to the snow line, thereby providing numerous small and large ecological niches. It is remarkable for such a mountain region to have so many rare and endangered plant species on the *Red Lists*. The fact that many large stretches of woodland in inaccessible locations are almost untouched by man is worthy of special mention.

Criterion (iii): Humankind has inhabited the valleys between huge mountains for over three millennia. It is the presence of salt, a natural resource essential to human and animal life, which has given this area its individuality as a result of a profound association between intensive human activity in the midst of a largely untamed landscape.

Criterion (iv): The Hallstein-Dachstein/Salzkammergut alpine region is an outstanding example of a natural landscape of great beauty and scientific interest which also contains evidence of a fundamental human economic activity. The cultural landscape of the region boasts a continuing evolution covering 2500 years. Its history from the very beginning is linked primarily with the economic history of salt extraction. Salt mining has always determined all aspects of life as well as the architectural and artistic material evidence. Salt production on a major scale can be traced back in Hallstatt to the Middle Bronze Age.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Boyana Church (Bulgaria)

No 94

1. BASIC DATA

State Party: Bulgaria
Name of property: Boyana Church
Location: Boyana District, Sofia
Inscription: 1979
Brief Description:

Located on the outskirts of Sofia, Boyana Church consists of three buildings. The eastern church was built in the 10th century, then enlarged at the beginning of the 13th century by Sebastocrator Kaloyan, who ordered a second two-storey building to be erected next to it. The frescoes in this second church, painted in 1259, make it one of the most important collections of medieval paintings. The ensemble is completed by a third church, built at the beginning of the 19th century. This site is one of the most complete and perfectly preserved monuments of east European medieval art.

2. ISSUES RAISED

Background

The following justification was included in the nomination dossier, and repeated in the 2006 Periodic Report for Bulgaria:

A striking example of the Tarnovo School of painting, the Boyana Church is a composite of three parts:

- The eastern part, the oldest, built during the 10th century;
- The central part, which was added during the 13th century;
- The western part, built in the 19th century.

From an architectural point of view, this monument is the only one of its kind in western Bulgaria. It is a pure example of a church with a Greek cross ground-plan with dome and richly decorated facades. The Boyana Church is one of the most remarkable Bulgarian monuments of the Middle Ages: its wall paintings have brought it world-wide fame.

The most recent research done on the facades suggests that they had been decorated with ceramic elements. The Boyana Church frescoes include four layers of wall paintings from the 11th, 13th, 14th–15th, and 19th centuries, reflecting Bulgarian art from those different periods. The frescoes present a realistic interpretation of the Christian

canon: those of the central part of the building complex, dating from the 13th century, are the prototype of medieval Bulgarian painting, the precursor of early Renaissance art in Italy.

The property was inscribed on the basis of criteria (ii) and (iii). However, no citation for these criteria was included in the ICOMOS evaluation or in the report of the Committee session.

Modification

- Statement of Significance

The State Party proposes the following statement:

The World Heritage Committee proposes the inscription of the Boyana Church in the List under the criteria (ii) and (iii).

Criteria (ii): From an architectural point of view, Boyana Church is a pure example of a church with a Greek cross ground-plan with dome, and richly decorated facades and decoration of ceramic elements and represents one of the most remarkable medieval monuments with exclusively precious wall paintings.

Criteria (iii): The Boyana Church is composite of three parts, built during three different periods – 10th century, 13th century and 19th century which constitute a homogenic entity.

Several layers of wall paintings are discovered in the interior - dated by 11th, 13th, 15-17th and 19th centuries which represent a testimony of the high level of wall painting during the different periods. The wall paintings with outstanding artistic value are those from 13th century. Although being an interpretation of the Byzantine canon, the images are given particular spiritual expressiveness, vitality and are painted in harmony of proportions.

- Statements of authenticity, integrity, preservation and management

The State Party also proposes the following statements:

Due to the reliable property protection, both physical and technological, it would not be possible changes in the authenticity and the integrity of the monument to occur.

The management is conducted pursuant to the provisions of the Law on Cultural Monuments and Museums /SG #29 dated 1969, subsequently amended and supplemented / and in compliance with the secondary legislation.

Under the existing legislative rules and procedures Instructions on Protection and Preservation of the World Monument of Culture “Boyana Church” and its Protective Zone was adopted /by Official Cover Letter No.RD-91-00-17 dated 10.08.1989, signed by the Chairman of the Culture Committee. The Instructions are mandatory and set out the responsibilities of the interested state and local institutions and the owners.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Boyana Church, Bulgaria, be *approved*:

There are several layers of wall paintings in the interior, from the 11th, 13th, 15th–17th, and 19th centuries, which testify to the high level of wall painting during the different periods. The paintings with the most outstanding artistic value are those from the 13th century. Whilst they interpret the Byzantine canon, the images have a special spiritual expressiveness and vitality and are painted in harmonious proportion.

Criterion (ii): From an architectural point of view, Boyana Church is a pure example of a church with a Greek cross ground-plan with dome, richly decorated facades, and decoration of ceramic elements. It is one of the most remarkable medieval monuments with especially fine wall paintings.

Criterion (iii): The Boyana Church is composed of three parts, each built during a different period – 10th century, 13th century, and 19th century which constitute a homogeneous whole.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Madara Rider (Bulgaria)

No 43

1. BASIC DATA

State Party: Bulgaria

Name of property: Madara Rider

Location: Village of Madara, Province of Shumen

Inscription: 1979

Brief Description:

The Madara Rider, representing the figure of a knight triumphing over a lion, is carved into a 100-m-high cliff near the village of Madara in north-east Bulgaria. Madara was the principal sacred place of the First Bulgarian Empire before Bulgaria's conversion to Christianity in the 9th century. The inscriptions beside the sculpture tell of events that occurred between AD 705 and 801.

2. ISSUES RAISED

Background

At the time of inscription in 1979, no Statement of Significance was proposed. However, the State Party supplied the following justification on the occasion of the 2006 Periodic Reporting:

The Madara Rider is a unique relief, an exceptional work of art, created during the first years of the formation of the Bulgarian State, at the beginning of the 8th century. It is the only relief of its kind, having no parallel in Europe. It has survived in its authentic state, with no alteration in the past or the present.

It is outstanding not only as a work of Bulgarian sculpture, with its characteristically realist tendencies, but also as a piece of historical source material dating from the earliest years of the establishment of the Bulgarian state. The inscriptions around the relief are, in fact, a chronicle of important events concerning the reigns of very famous Bulgarian Khans: Tervel, Kormisos and Omurtag.

The property was inscribed on the basis of criteria (i) and (iii). No justification for the use of either criterion was given in the ICOMOS evaluation or in the report of the Committee session.

Modification

- Statement of Significance

The State Party is proposing the following criteria (which repeat the justification quoted above):

Criterion (i): The Madara Rider is a unique relief, an exceptional work of art, created during the first years of

the formation of the Bulgarian State, at the beginning of the 8th century. It is the only relief of its kind, having no parallel in Europe. It has survived in its authentic state, with no alteration in the past or the present.

Criterion (iii): The Madara Rider is outstanding not only as a work of Bulgarian sculpture, with its characteristically realist tendencies, but also as a piece of historical source material dating from the earliest years of the establishment of the Bulgarian state. The inscriptions around the relief are, in fact, a chronicle of important events concerning the reigns of very famous Khans: Tervel, Kormisos and Omurtag.

The State Party also reports the following:

There are no substantial changes in the authenticity and integrity of the inscribed value.

However, the rock massif on which the relief is carved has serious stability problems. Until execution of the required stabilization measures, which is a complicated and expensive process, destruction caused by an earthquake is possible.

Management is implemented by virtue of the Cultural Monuments and Museums Act (promulgated in the Official Gazette No. 29 of 1969, as amended and supplemented) and a statutory instrument of secondary legislation issued by the Government in 1981 (Ordinance No. 22 on Protection of the Historical and Archaeological Reserves of Pliska, Preslav, and Madara, promulgated in the Official Gazette No. 14 of 1981).

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Madara Rider, Bulgaria, be **approved**:

The Madara Rider is a unique relief, an exceptional work of art, created during the first years of the formation of the Bulgarian State, at the beginning of the 8th century. It is the only relief of its kind, having no parallel in Europe. It has survived in its authentic state, with no alteration in the past or the present.

It is outstanding not only as a work of Bulgarian sculpture, with its characteristically realist tendencies, but also as a piece of historical source material dating from the earliest years of the establishment of the Bulgarian state. The inscriptions around the relief are, in fact, a chronicle of important events concerning the reigns of very famous Bulgarian Khans: Tervel, Kormisos and Omurtag.

Criterion (i): The Madara Rider is an exceptional work of art dating from the beginning of the 8th century. It is the only relief of its kind, having no parallel in Europe.

Criterion (iii): The Madara Rider is outstanding not only as a work of realist Bulgarian sculpture but also as a piece of historical source material from the earliest years of the Bulgarian state, since the inscriptions around the relief chronicle events in the reigns of famous Khans.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Thracian Tomb of Kazanlak (Bulgaria)

No 44

1. BASIC DATA

State Party: Bulgaria

Name of property: Thracian Tomb of Kazanlak

Location: Kazanlak, Province of Stara Zagora

Inscription: 1979

Brief Description:

Discovered in 1944, this tomb dates from the Hellenistic period, around the end of the 4th century BC. It is located near Seutopolis, the capital city of the Thracian king Seutes III, and is part of a large Thracian necropolis. The *tholos* has a narrow corridor and a round burial chamber, both decorated with murals representing Thracian burial rituals and culture. These paintings are Bulgaria's best preserved artistic masterpieces from the Hellenistic period.

2. ISSUES RAISED

Background

The following Justification was included in the nomination dossier, and repeated in the 2006 Periodic report for Bulgaria:

The Thracian Tomb of Kazanlak is a unique aesthetic and artistic work, a masterpiece of the Thracian creative spirit. This monument, emerging from the remote past, is the only one of its kind in Europe, or anywhere else in the world. The frescoes are wonderful, revealing the exceptional evolution and high level of culture and pictorial art in Thrace. The frescoes are very well preserved. The construction and the walls are in their original state, without any alterations.

The property was inscribed on the basis of criteria (i), (iii) and (iv). However, no citation for these criteria was included in the ICOMOS evaluation or in the report of the World Heritage Committee session.

Modification

- Statement of Significance

The State Party proposes the following statement:

Criteria (i): The Thracian tomb of Kazanlak is a unique aesthetic and artistic work, a masterpiece of the Thracian creative spirit. This monument, emerging from the remote past, is the only one of its kind in Europe - or anywhere else in the world.

Criteria (iii): The wonderful frescoes reveal the exceptional evolution and high level of culture and pictorial art in Thracia.

Criteria (iv): The frescoes are very well preserved. The construction and the walls are preserved in their original state, without any alteration.

- Statements of authenticity, integrity, preservation and management

The State Party also proposes the following statements:

Due to the fact that the site is well protected both in physical and technological terms, there have been no changes in the authenticity and the integrity of the inscribed value. No such changes could be expected in future.

The reliable protection of the site, both physical and technological, does not allow for any changes in the monument's uniqueness or integrity.

The site management is implemented according to the national legislation and the determined regime for protection and access (visits) of the tomb.

The management is performed under the national legislation and according to the Tomb's preservation and visiting regime prescribed by the National Institute for Monuments of Culture.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Thracian Tomb of Kazanlak, Bulgaria, be **approved**:

The Thracian Tomb of Kazanlak is a unique aesthetic and artistic work, a masterpiece of the Thracian creative spirit. This monument is the only one of its kind anywhere in the world. The exceptionally well preserved frescoes and the original condition of the structure reveal the remarkable evolution and high level of culture and pictorial art in Hellenistic Thrace.

Criterion (i): The Thracian tomb of Kazanlak is a masterpiece of the Thracian creative spirit.

Criterion (iii): The Kazanlak frescoes testify to the high level of culture and pictorial art in Thrace.

Criterion (iv): The Kazanlak frescoes represent a significant stage in the development of Hellenistic funerary art.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Rock-hewn Churches of Ivanovo (Bulgaria)

No 45

1. BASIC DATA

State Party: Bulgaria

Name of property: Rock-hewn Churches of Ivanovo

Location: Village of Ivanovo, Province of Ruse

Inscription: 1979

Brief Description:

In the valley of the Roussenski Lom River, in north-east Bulgaria, a complex of rock-hewn churches, chapels, monasteries, and cells developed in the vicinity of the village of Ivanovo. This is where the first hermits had dug out their cells and churches during the 12th century. The 14th-century murals testify to the exceptional skill of the artists belonging to the Tarnovo School of painting.

2. ISSUES RAISED

Background

The following justification was included in the nomination dossier, and repeated in the 2006 Periodic review:

The “Church” frescoes reveal an exceptional artistry and a remarkable artistic sensitivity, for 14th century painting and Bulgarian medieval art; they are an important achievement in Bulgarian art and in the Christian art of south-eastern Europe. Posterior to the Khora manastir mosaics (Karia Djami) of 1303–10, these frescoes, by their very expressiveness, surpass any other historical monuments discovered, characteristic of the Palaeologues style. Neo-classical in spirit and in elements of their subjects, the frescoes represent a departure from the canons of Byzantine iconography. They show close ties with expressive Hellenistic art and a clear preference for the nude, the landscape, an architectural background in a composition, drama, an emotional atmosphere – qualities which combine to make an exceptional masterpiece of the Tarnovo School of painting and of monumental art.

The five historical monuments in this group (chapels, churches, etc), dating from the 13th and 14th centuries, serve as examples that pave the way for the distinctive character, development, and mastery in the art of the Second Bulgarian State (1187–1396). The richness, the variety of the cells, chapels, monastery complexes, the original architectural solutions – all set in a magnificent natural environment – confirm the value of this extraordinary historic grouping.

The property was inscribed on the basis of criteria (ii) and (iii). However, no citation for these criteria was included in the ICOMOS evaluation or in the report of the Committee session.

Modification

- Statement of Significance

The State Party proposes the following statement:

Criterion (ii): Many churches, chapels, monasteries and cells were cut into the natural rock along the Rusenski Lom river, during the 13-14th centuries. The “Church” frescoes reveal an exceptional artistry and a remarkable artistic sensitivity, for 14th century painting and Bulgarian medieval art; they are an important achievement in the Christian art of South-Eastern Europe. Neo-classical in spirit and in elements of their subjects, the frescoes represent a departure from the canons of Byzantine iconography. They show close ties with expressive Hellenistic art and a clear preference for the nude, the landscape, an architectural background in a composition, drama, an emotional atmosphere – qualities which combine to make an exceptional masterpiece.

Criterion (iii): The extensive complexes of monasteries were built between the time of the Second Bulgarian State /1187-1396/ and the conquest of Bulgaria by the Ottoman Empire. The five historical monuments in this group, dating from the 13th and 14th centuries, the richness, the variety of the cells, chapels, churches, monastery complexes, the original architectural solutions – all of that set in a magnificent natural environment, confirms the value of this extraordinary historical grouping.

There are no substantial changes in the authenticity and the integrity of the cultural value.

However the rock massif in which the churches are hewn has serious stability problems. Until execution of the required stabilisation measures, which is a long, complicated and expensive process, destruction caused by an earthquake – similar to the one that occurred a hundred years ago – is possible.

Management under protective legislation :

The area of the site has been subject to protection, according to the procedure established by national legislation, as a ‘reserve’ since 1965 (Official Gazette No. 84 of 1965).

Management is implemented by virtue of:

- The Cultural Monuments and Museums Act (promulgated in the Official Gazette No 29 of 1969, as amended and supplemented); The Law on Monuments of Culture and Museums regulates the research, studying, protection and promotion of the cultural monuments at the territory of Bulgaria. According to this Law towns and settlements with particular historic, archaeological and museum significance are declared reserves. The Ministry of Culture performs supreme supervision on them through its bodies; local self government and other

public and state bodies – e.g. the municipal councils and mayors – also supervise at local level (Annex 06.02);

- Ordinance No 17 of the President of the Committee for Culture on Definition of Boundaries and Regimes of Use and Protection of Immoveable Cultural Monuments Outside Populated Areas (Official Gazette No 35 of 1979);

- The Protected Areas Act (Official Gazette No 133 of 11 November 1998, as amended and supplemented).

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Rock-hewn Churches of Ivanovo, Bulgaria, be **approved**:

The frescoes of the Ivanovo churches reveal an exceptional artistry and a remarkable artistic sensitivity, for 14th century painting and Bulgarian medieval art; they are an important achievement in Bulgarian art and in the Christian art of south-eastern Europe. Posterior to the Khora manastir mosaics (Karia Djami) of 1303–10, these frescoes, by their very expressiveness, surpass any other historical monuments discovered, characteristic of the Palaeologues style. Neo-classical in spirit and in elements of their subjects, the frescoes represent a departure from the canons of Byzantine iconography. They show close ties with expressive Hellenistic art and a clear preference for the nude, the landscape, an architectural background in a composition, drama, an emotional atmosphere – qualities which combine to make an exceptional masterpiece of the Tarnovo School of painting and of monumental art.

The five historical monuments in this group (chapels, churches, etc), dating from the 13th and 14th centuries, serve as examples that pave the way for the distinctive character, development, and mastery in the art of the Second Bulgarian State (1187–1396). The richness, the variety of the cells, chapels, monastery complexes, the original architectural solutions – all set in a magnificent natural environment – confirm the value of this extraordinary historic grouping.

Criterion (ii): Many churches, chapels, monasteries, and cells were cut into the natural rock along the Rusenski Lom river during the 13th–14th centuries. The “Church” frescoes reveal an exceptional artistry and a remarkable artistic sensitivity for 14th century painting and Bulgarian

medieval art; they are an important achievement in the Christian art of South-Eastern Europe. Neo-classical in spirit and in the elements of their subjects, the frescoes represent a departure from the canons of Byzantine iconography. They show close ties with expressive Hellenistic art and a clear preference for the nude, the landscape, an architectural background in a composition, drama, an emotional atmosphere – qualities which combine to make an exceptional masterpiece.

Criterion (iii): The extensive complexes of monasteries were built between the time of the Second Bulgarian State (1187–1396) and the conquest of Bulgaria by the Ottoman Empire. The five historical monuments in this group, dating from the 13th and 14th centuries, the richness, the variety of the cells, chapels, churches, monastery complexes, the original architectural solutions – all of that set in a magnificent natural environment – confirm the value of this extraordinary historical grouping.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Rila Monastery (Bulgaria)

No 216

1. BASIC DATA

State Party: Bulgaria
Name of property: Rila Monastery
Location: Rila, Kyustendil Province
Inscription: 1983

Brief Description:

Rila Monastery was founded in the 10th century by St John of Rila, a hermit canonized by the Orthodox Church. His ascetic dwelling and tomb became a holy site and were transformed into a monastic complex which played an important role in the spiritual and social life of medieval Bulgaria. Destroyed by fire at the beginning of the 19th century, the complex was rebuilt between 1834 and 1862. A characteristic example of the Bulgarian Renaissance (18th–19th centuries), the monument symbolizes the awareness of a Slavic cultural identity following centuries of occupation.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed. The following justification was included in the 2005 Periodic Report for Bulgaria:

1. In its complicated ten-century history it has been the hub of a strong spiritual and artistic influence over the Eastern Orthodox world during medieval times (11th–14th c.). Under Ottoman rule (1400–1878) the monastery influenced the development of culture and arts of all Christian nations within the Ottoman Empire. With its architecture, frescoes etc. it represents a masterpiece of the creative genius of the Bulgarian people.

2. Architectural styles have been preserved on the property as historical monuments of considerable time span (11th–19th c.). The basic architectural appearance is now one of the peak examples of building craftsmanship of the Balkan peoples from the early 19th c. As such it has exerted considerable influence on subsequent developments of architecture and aesthetics within the Balkan area.

3. The defence tower, wholly preserved in appearance, is the only one of its size and artistic value in the whole Balkan Peninsula dating as far back as the 14th c. The Orlitsa Convent is a highly valuable example of how a productive complex for a large monastic community looked like in the 18th c. and the 19th c. The cemetery church with the charnel is another complex, which as a

function and a combination of architecture and art, is also unique (well preserved edifices from the 18th–19th c., where the medieval bone-preserving rite has been performed; it was unknown elsewhere at that time).

4. The two hermitages, St Luke and St John Rilsky, are small architectural and artistic gems, preserved only here by the strength of the Eastern Orthodox traditions. There are no hermitages in other monasteries. The one at the grave of St John Rilsky qualifies as an example of man's interaction with his natural environment. The original coexistence of the cave-dwelling and the grave church is an example of the synthesis between natural phenomena and man's cultural activity. In its character this is also a unique site for the whole Orthodox East. The monastery kitchen within the northern wing, with its construction, tectonics, and architectural unity, is unique too not only for the Balkan Peninsula but also for the whole of Central and Eastern Europe. The great amount of monumental paintings (14th, 15th, 18th and 19th c.) and wood carvings represent an exclusive ensemble of high artistic value. The traces of Baroque influence in the frescoes and carvings of the 19th c. mark one of the ways of modern development of Eastern Orthodox art in this part of the world.

The property was inscribed on the World Heritage List on the basis of criterion (vi), as a symbol of the 19th century Bulgarian Renaissance which imparted Slavic cultural values upon Rila in trying to re-establish an uninterrupted historical continuity.

Modification

- Statement of Significance

The State Party is proposing the following Statement of Significance for the property:

This property is considered a symbol of the 19th Century Bulgarian Renaissance which imparted Slavic cultural values upon Rila in trying to reestablish an uninterrupted historic continuity. The reconstruction of Rila monastery illustrates cultural criterion (vi).

- Statements of Authenticity and Integrity

There have been no substantial changes in the authenticity and integrity of the property since inscription on the List. The authenticity of the original medieval structure is preserved in the Defence Tower with its frescoes (14th–17th century) and the Orlitsa Convent (15th century), also decorated with frescoes.

- Statement on Protection and Management

The management is based on:

- the Law on Religious Affairs;
- the Law on Property;
- the Law on Monuments of Culture and Museums (SN, n°.29 from 1969 with amendments and complements) and the by-law normative act.

According to the legislation, with a written statement from 7.05.1992, of a Commission appointed by Order No. RD-19-132/24.03.1992 of the MC, there are accepted

regimes for the preservation of the site and its buffer zone. These regulate the prohibition regimes and permitted activities in the area of the site and its buffer zone, and the responsibilities of the interested state and local institutions and owners.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Rila Monastery, Bulgaria, be **approved**:

In its complicated ten-century history the Rila monastery has been the hub of a strong spiritual and artistic influence over the Eastern Orthodox world during medieval times (11th-14th c.). Under Ottoman rule (1400-1878) the monastery influenced the development of culture and arts of all Christian nations within the Ottoman Empire. With its architecture, frescoes etc. it represents a masterpiece of the creative genius of the Bulgarian people.

Architectural styles have been preserved on the property as historical monuments of considerable time span (11th-19th c.). The basic architectural appearance is now one of the peak examples of building craftsmanship of the Balkan peoples from the early 19th c. As such it has exerted considerable influence on subsequent developments of architecture and aesthetics within the Balkan area.

Criterion (vi): Rila Monastery is considered a symbol of the 19th Century Bulgarian Renaissance which imparted Slavic cultural values upon Rila in trying to reestablish an uninterrupted historic continuity.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Ancient City of Nessebar (Bulgaria)

No 217

1. BASIC DATA

State Party: Bulgaria
Name of property: Ancient City of Nessebar
Location: Burgas Province
Inscription: 1983

Brief Description:

Situated on a rocky peninsula on the Black Sea, the more than 3000-year-old site of Nessebar was originally a Thracian settlement (*Menebria*). At the beginning of the 6th century BC, the city became a Greek colony. The city's remains, which date mostly from the Hellenistic period, include the acropolis, a temple of Apollo, an agora, and a wall from the Thracian fortifications. Among other monuments, the Stara Mitropolia Basilica and the fortress date from the Middle Ages, when this was one of the most important Byzantine towns on the west coast of the Black Sea. Wooden houses built in the 19th century are typical of the Black Sea architecture of the period.

2. ISSUES RAISED

Background

The following Justification was included in the nomination dossier, and repeated in the 2006 Periodic report for Bulgaria:

The Ancient City of Nessebar is a unique example of a synthesis of a century-long human activity in the field of culture where many a civilisation have left their tangible traces, brilliantly unified in a homogenous ensemble, in itself and in respect to Nature.

Nessebar's importance is unusually great: different moments in the development of its wooden houses just outgrow the local meaning to become stages in the architectural style all over the Balkans and the East Mediterranean area.

Nessebar possesses a unique antiquity. Its urban structure even today keeps some elements from the 2nd millennium BC, the antiquity, the Middle Ages.

The medieval ecclesiastical architecture, transformed under the traditional Byzantine clichés, provides Nessebar with perfect instances of the characteristic ceramics ornamentation, the genuine colouring, and the plastic shaping of facades.

Four-thousand-year-old Nessebar has been a remarkable spiritual centre of Christian culture.

The property was inscribed on the basis of criteria (iii) and (iv). However, no citation for these criteria was included in the ICOMOS evaluation or in the report of the World Heritage Committee session.

Modification

- Statement of Significance

The State Party proposes the following statement:

Culture:

Ancient city of Nessebar is a unique example of a synthesis of the centuries old human activities in the sphere of culture, a location, where numerous civilizations have left tangible traces in one homogeneous whole, which harmoniously fit in with nature.

- The different stages of development of its wooden houses reflect the stages of development of the architectural style on the Balkans and in the entire East Mediterranean region;

- The urban structure contains elements from the second millennium BC, from Ancient Times and the Medieval period;

- The Medieval religious architecture, changed with the imposition of the traditional Byzantine shapes gives evidence of the ornamental ceramics art, the characteristic painted decoration for this age;

- The town has served for over thousand of years as remarkable spiritual hearth of Christian culture.

Environment:

The World Heritage Committee inscribed the Ancient City of Nessebar in the World Heritage List under the criteria (iii) and (iv):

Criteria (iii): The Ancient City of Nessebar is an outstanding testimony of multilayered cultural and historical heritage and a place where many civilizations left their tangible traces: archaeological structures from the Second millennium B.C.; a Black Sea Greek colony with preserved remains of fortifications, a Hellenistic villa and religious buildings from the Antiquity; 7 preserved churches from the Middle Ages. Nessebar had performed many times its historical importance as a border city. Being for thousand years a remarkable spiritual centre of Christianity, today it is a developing and vivid urban organism.

Criteria (iv): The Ancient City of Nessebar is a unique example of an architectural ensemble with preserved Bulgarian Renaissance structure, bound in a harmonious homogenous entity with the outstanding natural configuration of the rocky peninsular, tied to the continent by a long narrow neck. Its nature and existence is a result of synthesis of long-term human activity, witnessing significant historic periods; urban structure with elements from Second millennium B.C.; the Antiquity and Middle Ages; the development of medieval religious architecture with a rich plastic and polychrome façade decoration – example of the typical for the period

ceramic ornamentation; the different stages of the wooden houses' development are testifying the phases of the high mastership of Balkans' architectural development featuring also the entire East Mediterranean region.

The Vernacular architecture of the urban ensemble, dominated by medieval churches and archaeology, together with the unique coastal relief, combine in a high quality urban tissue.

The continuously developing tourist public and residential functions of the town and the increasing investment interests, combined with infringement of the legal provisions on behalf of the owners of immovable (real-estate-type) cultural monuments and of new buildings, may result in infringement of the traditional architectural form and of the authentic scale and traditional street and neighbourhood structure. For the preservation of the cultural value increased control is necessary for the implementation of the *законовите разпоредбу*.

The management is performed pursuant to the provisions of the following legislation:

1) *Law on the Monuments of Culture and Museums /SG No.29 dated 1969 with the subsequent amendments and supplements;/ The Law on Monuments of Culture and Museums regulates the research, studying, protection and promotion of the cultural monuments at the territory of Bulgaria. According to this Law towns and settlements with particular historic, archaeological and museum significance are declared reserves. The Ministry of Culture performs supreme supervision on them through its bodies; local self government and other public and state bodies – e.g. the municipal councils and mayors – also supervise at local level.*

2) *Ordinance No.8 of the Culture Committee and the Committee on Architecture and Public Works for the architectural historical reserves Sozopol and Nessebar /SG 9/1981; Ordinance No.8 arranges the issues on elaboration of general and detailed spatial planning, projects and carrying out of conservation and restoration works and new building. . It also determines the borders and contact zones of the reserve; the main principles in the studying, protection and development, urbanization, conservation, restoration and the rules for carrying out of protection and implementation.*

3) *The Directive Plan – Concept paper on preservation and development of the cultural-historic heritage of the town of Nessebar (developed by the National Institute on Monuments of Culture – NICM); The Directive Plan-concept makes a professional analysis and prognosis of the urban development at all levels, in one system. It consists of the directions and requirements for large scope of activities that contribute to the unanimous purpose of the protection, promotion and sustainable development of the reserve as cultural and historic centre with outstanding value. Unfortunately this document do not fully correspond to the contemporary conditions and needs up-dating, namely in the chapter concerning the protection regimes for different zones.*

4) *The current Construction and regulatory plan of the town, adopted in 1981 and the preliminary construction and regulatory plan (adopted on 30.07.1991 by the Ministry of construction and urban planning); The plan regulates the particular purpose of the land properties, the way an the type pf building, the public administration service, parks an gardens etc. in the reserve.*

5) *The Spatial Planning Act – (SG, No. 1/2001 z, with amendments), in the chapter on spatial planning. This law arranges the relations of the spatial and urban planning, the investment projects and buildings in Bulgaria; determines the territories with particular territorial and spatial protection, the territories of cultural and historic heritage, for which specific regulations and norms are elaborated; it regulates the procedure for the procedure of conformity of the spatial planning and schemes of such territories.*

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Ancient City of Nessebar, Bulgaria, be **approved**:

The ancient city of Nessebar is a unique example of the synthesis of centuries-old human activities in the sphere of culture; it is a location where numerous civilizations have left tangible traces in a single homogeneous whole, which harmoniously fit in with nature.

The different stages of development of its wooden houses reflect the stages of development of the architectural style in the Balkans and in the entire East Mediterranean region;

The urban structure contains elements from the 2nd millennium BC, from classical antiquity, and from the medieval period;

The medieval religious architecture, modified by the imposition of traditional Byzantine forms, illustrates ornamental ceramics art, the characteristic painted decoration for this age;

The town has served for over a thousand of years as a remarkable spiritual hearth of Christian culture.

Criterion (iii): The Ancient City of Nessebar bears outstanding testimony to its multilayered cultural and historical heritage. It is a place where many civilizations

have left their tangible traces: archaeological structures from the 2nd millennium BC, a Greek Black Sea colony with surviving remains of its fortifications, a Hellenistic villa and religious buildings, seven preserved churches from the Middle Ages. Nessebar many times demonstrated its historical importance as a frontier city. Having been a remarkable spiritual centre of Christianity for a thousand years, today it is a developing and vibrant urban organism.

Criterion (iv): The Ancient City of Nessebar is a unique example of an architectural ensemble which preserves its Bulgarian Renaissance structure, and forms a harmonious homogenous entity with the outstanding natural configuration of the rocky peninsula, linked with the continent by a long narrow neck of land. Its nature and existence is a result of the synthesis of long-term human activity, which has witnessed significant historic periods – an urban structure with elements from the 2nd millennium BC, classical antiquity, and the Middle Ages; the development of medieval religious architecture with rich plastic and polychrome decoration on its facades in the form of ceramic ornamentation typical for the period; the different stages in the development of the characteristic wooden houses, which testify to the supreme mastery of the architecture of the Balkans as well as the entire East Mediterranean region. The vernacular architecture of the urban ensemble, dominated by medieval churches and archaeology, together with the unique coastal relief, combined to produce an urban fabric of high quality.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Thracian Tomb of Sveshtari (Bulgaria)

No 359

1. BASIC DATA

State Party: Bulgaria

Name of property: Thracian Tomb of Sveshtari

Location: Razgrad Province

Inscription: 1985

Brief Description:

Discovered in 1982 near the village of Sveshtari, this 3rd century BC Thracian tomb reflects the fundamental structural principles of Thracian cult buildings. The tomb has a unique architectural decor, with polychrome half-human, half-plant caryatids and painted murals. The ten female figures carved in high relief on the walls of the central chamber and the decoration of the lunette in its vault are the only examples of this type found so far in the Thracian lands. It is a remarkable reminder of the culture of the Getes, a Thracian people who were in contact with the Hellenistic and Hyperborean worlds, according to ancient geographers.

2. ISSUES RAISED

Background

At the time of inscription in 1985, no Statement of Significance was proposed. The following justification for inscription was submitted:

The Thracian Tomb is an extremely rare and very well preserved monument of sepulchral architecture containing remarkable in quality and style sculpture and painting. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process which possesses specific characteristics.

This justification was repeated on the occasion of the 2005 Periodic Reporting for Bulgaria.

The property was inscribed on the basis of criteria (i) and (iii), drafted by ICOMOS:

Criterion (i): The Thracian Tomb near Sveshtari is a unique artistic achievement with its half human, half vegetable caryatids enclosed in a chiton in the shape of an upside down palmette. The fact the original polychromy has been preserved with its ochre, brown, blue, red, and lilac shades adds to the bewitching charm of an expressive composition where the anthropomorphic supports conjure up the image of a choir of mourners frozen in the abstract positions of a ritual dance.

Criterion (iii): The tomb is exceptional testimony to the culture of the Getes, Thracian peoples living in the north of Hemus contemporary Stara Planina), in contact with the Greek and Hyperborean worlds according to the ancient geographers. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process, which possesses specific characteristics. This monument is unique in its architectural décor and in the specific character of the funeral rites revealed by the excavation.

Modification

- Statement of Significance

The State Party is proposing a Statement of Significance for the property which duplicates the criteria above. It is suggested that this should be supplemented with the text of the 1985 justification:

The Thracian Tomb of Sveshtari is an extremely rare and very well preserved monument of sepulchral architecture containing remarkable in quality and style sculpture and painting. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process which possesses specific characteristics.

Criterion (i): The Thracian Tomb of Sveshtari is a unique artistic achievement with its half human, half vegetable caryatids enclosed in a chiton in the shape of an upside down palmette. The fact the original polychromy has been preserved with its ochre, brown, blue, red, and lilac shades adds to the bewitching charm of an expressive composition where the anthropomorphic supports conjure up the image of a choir of mourners frozen in the abstract positions of a ritual dance.

Criterion (iii): The tomb is exceptional testimony to the culture of the Getes, Thracian peoples living in the north of Hemus contemporary Stara Planina), in contact with the Greek and Hyperborean worlds according to the ancient geographers. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process, which possesses specific characteristics. This monument is unique in its architectural décor and in the specific character of the funeral rites revealed by the excavation.

In addition, information is provided which constitutes statements of authenticity, integrity, and management, as required by Article 155 of the *Operational Guidelines for the implementation of the World Heritage Convention*, as follows:

- Statement of Authenticity and Integrity

Because of the reliable protection of the site, no physical and technological changes are allowed in the monument's authenticity and integrity.

- Statement of Management and Protection

The management is carried out under the following provisions:

- the Culture Monuments and Museums Act (State Gazette, issue 29, 1969, as amended and supplemented);
- the Instructions of the Ministry of Culture and the Ministry of Construction, Architecture, and Public Works on preservation of culture monuments and territory usage of the Historical-Archaeological Reserve “Sboryanovo” and its protection area (Letter No.RD-91-00-10/25.04.1990 of the Ministry of Culture);
- the Spatial Planning Act and by statutory regulations (Decrees, Ordinances).

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Thracian Tomb of Sveshtari, Bulgaria, be **approved**:

The Thracian Tomb of Sveshtari is an extremely rare and very well preserved monument of sepulchral architecture containing remarkable in quality and style sculpture and painting. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process which possesses specific characteristics.

Criterion (i): The Thracian Tomb of Sveshtari is a unique artistic achievement with its half human, half vegetable caryatids enclosed in a chiton in the shape of an upside down palmette. The fact the original polychromy has been preserved with its ochre, brown, blue, red, and lilac shades adds to the bewitching charm of an expressive composition where the anthropomorphic supports conjure up the image of a choir of mourners frozen in the abstract positions of a ritual dance.

Criterion (iii): The tomb is exceptional testimony to the culture of the Getes, Thracian peoples living in the north of Hemus (contemporary Stara Planina), in contact with the Greek and Hyperborean worlds according to the ancient geographers. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process, which possesses specific characteristics. This monument is unique in its architectural décor and in the specific character of the funeral rites revealed by the excavation.

Prague (Czech Republic)

No 616

1. BASIC DATA

State Party: Czech Republic

Name of property: Historic Centre of Prague

Location: Central Bohemia

Inscription: 1992

Brief Description:

Built between the 11th and 18th centuries, the Old Town, the Lesser Town and the New Town speak of the great architectural and cultural influence enjoyed by this city since the Middle Ages. The many magnificent monuments, such as Hradcany Castle, St Vitus Cathedral, Charles Bridge and numerous churches and palaces, built mostly in the 14th century under the Holy Roman Emperor, Charles IV.

2. ISSUES RAISED

Background

At the time of inscription, ICOMOS set out in its evaluation justification for the three criteria. These were not noted in the decision as this was not then common practice.

Criterion (ii): The historic centre of Prague admirably illustrates the process of continuous urban growth from the Middle Ages to the present day. Its important role in the political, economic, social, and cultural evolution of central Europe from the 14th century onwards and the richness of its architectural and artistic traditions meant that it served as a major model for urban development for much of central and eastern Europe.

Criterion (iv): Prague is an urban architectural ensemble of outstanding quality, in terms of both its individual monuments and its townscape, and one that is deservedly world-famous.

Criterion (vi): The role of Prague in the medieval development of Christianity in central Europe was an outstanding one, as was its formative influence in the evolution of towns. By virtue of its political significance in the later Middle Ages and after, it attracted architects and artists from all over Europe, who contributed to its wealth of architectural and artistic treasures. The 15th century foundation of Charles University made Prague a renowned seat of learning, a reputation that it has preserved up to the present day. Since the reign of Charles IV, Prague has also been the intellectual and cultural centre of its region, and is indelibly associated

with such world-famous names as Wolfgang Amadeus Mozart and Franz Kafka.

Within the evaluation report the following were stated on the values of Prague:

‘Prague is one of the most beautiful cities in Europe in terms of both its setting and its individual buildings. As an urban ensemble that demonstrates its long history: through its plan and structures it has few parallels anywhere in the world’.

‘The city is rich in monuments from all periods of its history. Of particular importance are Prague Castle, the Cathedral of St Vitus, Hradčany Square in front of the Castle, and the Valdštejn Palace on the left bank of the river, the Gothic Charles Bridge, the Romanesque Rotunda of the Holy Rood, the Gothic arcaded houses round the Old Town Square, and the High Gothic Minorite Church of St James in the Stark Město, and the late 19th century buildings and town plan of the Nave Město’.

Modification

The State Party has submitted the following Statement of Outstanding Universal Value:

Prague belongs to the group of historic cities which have preserved the structure of their development until the present times. The core of Prague has got the character of an urban settlement whose development has been preserved in its configuration, in its pattern and spatial composition of the successive stages of growth and changes. The appearance of Prague’s historic centre clearly distinguishable on both banks of the Vltava River is strikingly superior to the surrounding development from the 20th century. Prague is one of the most prominent European examples of urbanistic and architectural development in the course of 1100 years of its existence.

Historic Centre of Prague is an exceptional and unparalleled ensemble on global scale, whose configuration is in harmony with inner urbanistic and architectural character of the city. Its value is determined by exceptionally impressive nature components (terrain, green areas, the Vltava River), by the number of outstanding monuments and their excellent quality. The 1100 years of Prague’s development are documented in the unique architectural expression of all historical periods and their styles.

Yet throughout centuries the urbanistic structure development of the Historic Centre of Prague has respected the original grand-scale medieval foundations which only developed the early medieval structure. Historic Centre of Prague has been saved from any large-scale urban renewal or massive demolitions.

Criterion (ii): Historic Centre of Prague, especially the outline of its communications, open spaces as well as the quality of its development represents a supreme manifestation of Medieval urbanism (the New Town of Emperor Charles IV built as the New Jerusalem). The Prague architectural works of the Gothic Period (14th and 15th centuries), of the High Baroque of the 1st half of the

18th century and of the rising modernism after the year 1900, influenced the development of Central European, perhaps even all-European architecture. Prague represents one of the most prominent world centres of creative life in the field of urbanism and architecture across generations, human mentality and beliefs.

Criterion (iv): Historic Centre of Prague is an urban and architectural ensemble of outstanding quality, both concerning individual monuments and historic townscape responding to the geographic shape of the territory and until now almost exclusively based upon the historic architectural dominants. It is quite unique that the image of the city centre developing throughout centuries still remains based upon the urban structure of the Early Middle Ages. This structure was essentially and greatly enlarged with urban activities in the period of High Gothic with more additions during High Baroque and in the 19th century.

Criterion (vi): As early as the Middle Ages, Prague became one of the leading cultural centres of Christian Europe. The Prague University, founded in 1348, ranks among the oldest in the world. The milieu of the Prague University of the last quarter of the 14th century and the first years of the 15th century contributed among other things to the formation of ideas of the Hussite Movement which represented in fact the first steps of the European Reformation.

The atmosphere in Prague of the 16th and early 17th centuries is characterized by a very humanistic religious tolerance, rare in those times, and accompanied by a mature cultural and artistic production as well as the development of science at the Court of Rudolf II, a period ended by the Thirty Years War which began and ended in Prague. Prague is also indirectly connected with Counter-Reformation which brought about enrichment in the form of superb works of art, mainly in architecture and sculpture. Last but not least Prague is connected with the development of modern architecture and art (Cubism, Rondo-Cubism and the so-called “National Style”, Functionalism). As a metropolis of culture Prague is connected with prominent names in art, science and politics, such as Charles IV, Petr Parléř, Jan Hus, Johannes Kepler, Wolfgang Amadeus Mozart, Franz Kafka, Antonín Dvořák, Albert Einstein, Edvard Beneš (co-founder of the League of Nations) and Václav Havel.

Integrity of Historic Centre of Prague is based upon two dominant historic complexes – the Prague Castle with the St. Vitus’ Cathedral and Vyšehrad with St. Peter and Paul’s Basilica – both situated high above the Vltava River, each on one of its banks, the both historic dominants has been for centuries the axis of Prague’s historic urbanism. The character of the Historic Centre of Prague is also significantly marked by the landscaping dominants of Petřín and Vítkov Hills as well as the broad curve of the Vltava River and its green islands.

Management and Protection of the Site

The State Party has provided details of the legal and planning protection applying to the property.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that the justification for the three criteria as set out at the time of inscription should remain. Some of the justification suggested for the criteria by the State Party is applicable to the overall statement.

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends the following Statement of Significance for the Historic Centre of Prague, Czech Republic, be **approved**:

Prague is one of the most beautiful cities in Europe in terms of its setting on both banks of the Vltava River, its townscape of burger houses and palaces punctuated by towers, and its individual buildings.

The Historic Centre represents a supreme manifestation of Medieval urbanism (the New Town of Emperor Charles IV built as the New Jerusalem). The Prague architectural works of the Gothic Period (14th and 15th centuries), of the High Baroque of the 1st half of the 18th century and of the rising modernism after the year 1900, influenced the development of Central Europe, perhaps even all-European architecture. Prague represents one of the most prominent world centres of creative life in the field of urbanism and architecture across generations, human mentality and beliefs.

Prague belongs to the group of historic cities which have preserved the structure of their development until the present times. Within the core of Prague, successive stages of growth and changes have respected the original grand-scale urban structure of the Early Middle Ages. This structure was essentially and greatly enlarged with urban activities in the period of High Gothic with more additions during High Baroque and in the 19th century. It has been saved from any large-scale urban renewal or massive demolitions and thus preserves its overall configuration, pattern and spatial composition.

In the course of 1100 years of its existence, Prague’s development can be documented in the architectural expression of many historical periods and their styles. The city is rich in outstanding monuments from all periods of its history. Of particular importance are Prague Castle, the Cathedral of St Vitus, Hradčany Square in front of the Castle, the Valdštejn Palace on the left bank of the river, the Gothic Charles Bridge, the Romanesque Rotunda of the Holy Rood, the Gothic arcaded houses round the Old Town Square, the High Gothic Minorite Church of St James in the Stark Město, the late 19th century buildings and town plan of the Nave Město.

As early as the Middle Ages, Prague became one of the leading cultural centres of Christian Europe. The Prague University, founded in 1348, is one of the earliest in Europe. The milieu of the University in the last quarter of the 14th century and the first years of the 15th century contributed among other things to the formation of ideas of the Hussite Movement which represented in fact the first steps of the European Reformation. As a metropolis of culture, Prague is connected with prominent names in art, science and politics, such as Charles IV, Petr Parléř, Jan Hus, Johannes Kepler, Wolfgang Amadeus Mozart, Franz Kafka, Antonín Dvořák, Albert Einstein, Edvard Beneš (co-founder of the League of Nations) and Václav Havel.

Criterion (ii): The historic centre of Prague admirably illustrates the process of continuous urban growth from the Middle Ages to the present day. Its important role in the political, economic, social, and cultural evolution of central Europe from the 14th century onwards and the richness of its architectural and artistic traditions meant that it served as a major model for urban development for much of central and eastern Europe.

Criterion (iv): Prague is an urban architectural ensemble of outstanding quality, in terms of both its individual monuments and its townscape, and one that is deservedly world-famous.

Criterion (vi): The role of Prague in the medieval development of Christianity in central Europe was an outstanding one, as was its formative influence in the evolution of towns. By virtue of its political significance in the later Middle Ages and after, it attracted architects and artists from all over Europe, who contributed to its wealth of architectural and artistic treasures. The 15th century foundation of Charles University made Prague a renowned seat of learning, a reputation that it has preserved up to the present day. Since the reign of Charles IV, Prague has also been the intellectual and cultural centre of its region, and is indelibly associated with such world-famous names as Wolfgang Amadeus Mozart and Franz Kafka.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.

Cracow's Historic Centre (Poland)

No 294

1. BASIC DATA

State Party: Poland

Name of property: Cracow's Historic Centre

Location: City and County of Cracow, Lesser Poland (Malopolska) Voivodship

Inscription: 1978

Brief Description:

The historic centre of Cracow, the former capital of Poland, is situated at the foot of the Royal Wawel Castle. The 13th-century merchants' town has Europe's largest market square and numerous historical houses, palaces, and churches with their magnificent interiors. Further evidence of the town's fascinating history is provided by the remnants of the 14th-century fortifications and the medieval site of Kazimierz with its ancient synagogues in the southern part of town, the Jagellonian University, and the Gothic cathedral where the kings of Poland were buried.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed, and no draft Statement of Significance was proposed in the 2006 Periodic Report for Poland.

The property was inscribed on the basis of criterion (iv), but no written justification was given in the ICOMOS evaluation or in the report of the World Heritage Committee session.

Modification

The State Party proposes the following statement of significance:

The historic layout of Cracow, with Wawel and Kazimierz, is one of the most outstanding examples of European urban planning, characterised by the harmonious development and accumulation of elements representing all architectural styles from the early Romanesque phase up to modernism. The importance of the city is evidenced by the urban layout, numerous temples and monasteries, monumental public service buildings, remains of mediaeval city walls, as well as urban palaces and town houses, designed and built by high-class architects and craftsmen. The value of the ensemble is determined by the extraordinary accumulation of monuments from various periods, preserved in their original form, with authentic fittings,

which combine to create a uniform urban ensemble, in which the tangible and intangible heritage is preserved and nurtured to this day.

The dominant point of the urban ensemble, Wawel Hill, is the symbol of the crown, a necropolis documenting the dynastic and political links of mediaeval and modern Europe. Cracow, one of the largest administration and commercial centres in Central Europe, was a centre of arts and crafts, a place where Eastern and Western culture and art met. The importance of Cracow, as a cultural centre of European significance, is reinforced by the existence of one of the oldest universities of international renown - the Jagiellonian University. The picture of the city's cultural richness is supplemented by Judaic monuments of Cracow's Kazimierz.

Criterion (iv): Cracow is an urban architectural ensemble of outstanding quality, in terms of both its townscape and its individual monuments. The historic centre of the town admirably illustrates the process of continuous urban growth from the Middle Ages to the present day.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

The name of the property in the proposal submitted by the State Party is different from that in the World Heritage List: the Polish name of the city (Kraków) is added in parentheses after "Cracow's".

Recommendations

ICOMOS recommends that the following Statement of Significance for Cracow's Historic Centre, Poland, be **approved**:

The historic layout of Cracow, with Wawel and Kazimierz, is one of the most outstanding examples of European urban planning, characterised by the harmonious development and accumulation of elements representing all architectural styles from the early Romanesque phase up to Modernism. The importance of the city is evidenced by the urban layout, numerous churches and monasteries, monumental secular public buildings, the remains of medieval city walls, as well as urban palaces and town houses designed and built by high-class architects and craftsmen. The value of the ensemble is determined by the extraordinary accumulation of monuments from various periods, preserved in their original form, with authentic fittings, which combine to create a uniform urban ensemble in which the tangible and intangible heritage is preserved and nurtured to the present day.

The dominant point of the urban ensemble, Wawel Hill, is the symbol of the crown, a necropolis documenting the dynastic and political links of medieval and modern Europe. Cracow, one of the largest administrative and commercial centres in Central Europe, was a centre of arts and crafts, a place where Eastern and Western culture and art met. The importance of Cracow as a cultural centre of European significance is reinforced by the existence of one of the oldest universities of international renown, the Jagiellonian University. The picture of the city's cultural richness is supplemented by Jewish monuments of Cracow's Kazimierz.

Criterion (iv): Cracow is an urban architectural ensemble of outstanding quality, in terms of both its townscape and its individual monuments. The historic centre of the town admirably illustrates the process of continuous urban growth from the Middle Ages to the present day.

Historic Centre of Warsaw (Poland)

No 30

1. BASIC DATA

State Party: Poland

Name of property: Historic Centre of Warsaw

Location: City and County of Warsaw,
Masovian Voivodship

Inscription: 1980

Brief Description:

During the Warsaw Uprising in August 1944, more than 85% of Warsaw's historic centre was destroyed by Nazi troops. After the war, a five-year reconstruction campaign by its citizens resulted in today's meticulous restoration of the Old Town, with its churches, palaces and market-place. It is an outstanding example of a near-total reconstruction of a span of history covering the 13th to the 20th century.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed, and no draft Statement of Significance was proposed in the 2006 Periodic Report for Poland.

The property was inscribed on the basis of criteria (ii) and (vi), but no justification was given in the ICOMOS evaluation or the report of the World Heritage Committee session.

Modification

The State Party proposes the following statement of significance:

Warsaw was deliberately annihilated in 1944 as the repression for the Polish resistance to the German occupants. Turning the capital into ruins had the intention of obliterating the centuries-old tradition of Polish statehood. The historic city, 85% of which was destroyed, was rebuilt as a result of the determination of the inhabitants and the support of the whole nation. The reconstruction of the Old Town in its historic urban and architectural shape was the manifestation of the care and attention to assure the survival of one of the most important testimonials of Polish culture. The city - the symbol of elective authority and tolerance, the place of the adoption of the first democratic European constitution known as the Constitution of 3 May 1791- was rebuilt. The reconstruction included the holistic recreation of the urban plan, together with the Old Town Market, the town

houses and the ring of the city walls, as well as the Royal Castle and important sacral buildings. The reconstruction of Warsaw's historical centre was an experience, which contributed to the changes in the doctrines related to dealing with issues of urbanisation and conservation of urban development in the majority of European countries after the destruction of World War II. Simultaneously, this example illustrates the effectiveness of conservation activities in the 2nd half of the 20th Century, which enabled the integral reconstruction of the complex urban ensemble.

Criterion (ii): The initiation of comprehensive conservation activities on the scale of the whole of the historic city was a unique European experience and contributed to the verification of conservation doctrines and practices.

Criterion (vi): The historic centre of Warsaw is an exceptional example of the comprehensive reconstruction of a deliberately and totally destroyed city. The foundation of the material reconstruction was the inner strength and determination of the nation, which brought about the reconstruction of the heritage on a unique scale in the history of the world.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

The name of the property in the proposal submitted by the State Party is different from that in the World Heritage List: the Polish name of the city (Warszawa) is added in parentheses after "Warsaw".

Recommendations

ICOMOS recommends that the following Statement of Significance for the Historic Centre of Warsaw, Poland, be **approved**:

Warsaw was deliberately annihilated in 1944 as the repression for the Polish resistance to the German occupants. The capital city was reduced to ruins with the intention of obliterating the centuries-old tradition of Polish statehood. The rebuilding of the historic city, 85% of which was destroyed, was the result of the determination of the inhabitants and the support of the whole nation. The reconstruction of the Old Town in its historic urban and architectural form was the manifestation of the care and attention taken to assure the survival of one of the most important testimonials of Polish culture. The city – the symbol of elective authority and tolerance, where the first democratic European constitution, the Constitution of 3 May 1791, was

adopted – was rebuilt. The reconstruction included the holistic recreation of the urban plan, together with the Old Town Market, the town houses, the circuit of the city walls, as well as the Royal Castle and important religious buildings. The reconstruction of Warsaw's historical centre was a major contributor to the changes in the doctrines related to urbanisation and conservation of urban development in most of the European countries after the destruction of World War II. Simultaneously, this example illustrates the effectiveness of conservation activities in the second half of the 20th Century, which permitted the integral reconstruction of the complex urban ensemble.

Criterion (ii): The initiation of comprehensive conservation activities on the scale of the entire historic city was a unique European experience and contributed to the verification of conservation doctrines and practices.

Criterion (vi): The historic centre of Warsaw is an exceptional example of the comprehensive reconstruction of a city that had been deliberately and totally destroyed. The foundation of the material reconstruction was the inner strength and determination of the nation, which brought about the reconstruction of the heritage on a unique scale in the history of the world.

Wieliczka Salt Mine (Poland)

No 32

1. BASIC DATA

State Party: Poland

Name of property: Wieliczka Salt Mine

Location: City and County of Wieliczka, Lesser Poland (Malopolska) Voivodship

Inscription: 1978

Brief Description:

This deposit of rock salt in Wieliczka-Bochnia has been mined since the 13th century. Spread over nine levels, it has 300km of galleries with works of art, altars, and statues sculpted in the salt, making a fascinating pilgrimage into the past of a major industrial undertaking.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed, and no draft Statement of Significance was proposed in the 2006 Periodic Report for Poland.

The property was inscribed on the basis of criterion (iv), as proposed by ICOMOS:

The salt mines of Krakow furnish the example of a large industrial establishment, administratively and technically well organized, the existence of which has been assured by the process of adaptation since the Middle Ages. The evolution of the mining processes throughout the centuries is perfectly illustrated there, in all their stages, due to the consolidation and conservation of the old galleries with the installations peculiar to each. A complete collection of tools, exhibited inside the mine, constitutes, as such, a valuable and complete material witness to the evolution of mining technology covering a long period of European history.

Modification

The State Party proposes the following Statement of Significance:

The salt mine in Wieliczka is a unique development in the history of mining, because the rock salt deposits were mined in it uninterruptedly from the 13th to the end of the 20th Centuries. This is a mine of a large scale of excavations containing corridors, galleries and chambers, as well as underground lakes, of a total length of more than 200km, on 7 levels located at depths of between 57 and 198 metres. The largest collection of original tools and mining equipment illustrating the development of

mining technology from the Middle Ages to modern times has been preserved here.

The salt mine in Wieliczka was not only the place where a valuable raw material was mined but it also inspired the creation of exceptional works of art, such as chapels with altars and figures made of this atypical material.

Wieliczka attracted visitors by its uniqueness and beauty from almost the beginning of its existence. The first tourist route was opened in the middle of the 19th Century.

Criterion (iv): The mine reflects all the historic stages of development in mining techniques from the 13th to the 20th Centuries, while the preserved devices and tools document the old systems of working the deposits, drainage, lighting and ventilation of the mine in a unique manner by world standards.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Wieliczka Salt Mine, Poland, be **approved**:

The salt mine in Wieliczka is a unique development in the history of mining, because the rock salt deposits were mined in it uninterruptedly from the 13th to the end of the 20th centuries. The scale of excavation in this mine is very large, with corridors, galleries, and chambers, as well as underground lakes, totalling more than 200km in length on seven levels between 57m and 198m below ground. The largest collection of original tools and mining equipment illustrating the development of mining technology from the Middle Ages to modern times has been preserved here.

Not only was the Wieliczka salt mine a valuable economic raw material was mined, it also inspired the creation of exceptional works of art, such as chapels with altars and figures made of this atypical material.

Wieliczka attracted visitors because of its uniqueness and beauty almost from the beginning of its existence. The first tourist route was opened in the middle of the 19th century.

Criterion (iv): The Wieliczka salt mine reflects all the historic stages of development in mining techniques from the 13th to the 20th centuries, while the devices and tools preserved there document the old systems of working the deposits, drainage, lighting, and ventilation of the mine in a unique manner by world standards.

Old City of Zamość (Poland)

No 564

1. BASIC DATA

<i>State Party:</i>	Poland
<i>Name of property:</i>	Old City of Zamość
<i>Location:</i>	City and County of Zamość, Lublin Voivodship (formerly Zamość Voivodship)
<i>Inscription:</i>	1992

Brief Description:

Zamość was founded in the 16th century by the chancellor Jan Zamoyski on the trade route linking western and northern Europe with the Black Sea. Modelled on Italian theories of the 'ideal city' and built by the architect Bernardo Morando, a native of Padua, Zamość is a perfect example of a late 16th-century Renaissance town. It has retained its original layout and fortifications and a large number of buildings that combine Italian and central European architectural traditions.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification:

In central Europe the city of Zamość is a unique representative of a Renaissance town that has undergone no changes since it was built. It is also the only example of the realization of Renaissance ideas in the form of a civilian town.

As a unique human work in the field of town planning, it inspired the development of architecture and spatial planning both in Poland and in the whole of central Europe.

The artistic, planning, and architectural values of the Old City of Zamość may be compared with those of certain Italian Renaissance cities, such as Padua; however, none of these was created with such passion.

No Statement of Significance was included in the 2006 Periodic Report for Poland.

The property was inscribed on the basis of criterion (iv):

Zamość is an outstanding example of a Renaissance planned town of the late 16th century, which retains its original layout and fortifications and a large number of

buildings of particular interest, blending Italian and Central European architectural traditions.

Modification

The State Party proposes the following Statement of Significance:

Zamość is a unique example of a Renaissance town in Central Europe, consistently designed and built in accordance with the Italian theories on the "ideal town", on the basis of a plan which was the result of perfect cooperation between the open-minded founder, Jan Zamoyski, and the outstanding architect, Bernardo Morando. Zamość is an outstanding example of an innovative approach to town planning, combining the functions of an urban ensemble, residence and a fortress in accordance with a consistently implemented Renaissance concept. The result of this is the creation of a stylistically homogeneous urban composition of a high level of architectural and landscape values. A real asset of this great construction was its creative enhancement with local artistic architectural achievements.

Located on the trade route linking western and northern Europe with the Black Sea, the town was conceived from the beginning as an economic centre based on trade.

The community of this town, which from the outset was planned to be multinational, had a high level of religious tolerance.

Zamość is the tangible reflection of the social and cultural ideas of the Renaissance, which were strongly accepted in Poland. This can be exemplified by the establishment of a university - Zamość Academy, by the founder and owner of the town.

Criterion iv: Zamość is an outstanding example of a Renaissance planned town of the late 16th century, which retains its original layout and fortifications and a large number of buildings of particular interest, blending Italian and Central European architectural traditions.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Old City of Zamość, Poland, be **approved**:

Zamość is a unique example of a Renaissance town in Central Europe, consistently designed and built in accordance with the Italian theories of the “ideal town,” on the basis of a plan which was the result of perfect cooperation between the open-minded founder, Jan Zamoyski, and the outstanding architect, Bernardo Morando. Zamość is an outstanding example of an innovative approach to town planning, combining the functions of an urban ensemble, a residence, and a fortress in accordance with a consistently implemented Renaissance concept. The result of this is a stylistically homogeneous urban composition with a high level of architectural and landscape values. A real asset of this great construction was its creative enhancement with local artistic architectural achievements.

Located on the trade route linking western and northern Europe with the Black Sea, the town was conceived from the beginning as an economic centre based on trade.

The community of this town, which from the outset was planned to be multinational, had a high level of religious tolerance.

Zamość is the tangible reflection of the social and cultural ideas of the Renaissance, which were strongly accepted in Poland. This can be exemplified by the establishment of a university (Zamość Academy) by the founder and owner of the town.

Criterion (iv): Zamość is an outstanding example of a Renaissance planned town of the late 16th century, which retains its original layout and fortifications and a large number of buildings of particular interest, blending Italian and Central European architectural traditions.

Castle of the Teutonic Order in Malbork (Poland)

No 847

1. BASIC DATA

<i>State Party:</i>	Poland
<i>Name of property:</i>	Castle of the Teutonic Order in Malbork
<i>Location:</i>	City and County of Malbork, Pomeranian Voivodship (formerly Elblag Voivodship)
<i>Inscription:</i>	1997

Brief Description:

This 13th-century fortified monastery belonging to the Teutonic Order was substantially enlarged and embellished after 1309, when the seat of the Grand Master moved here from Venice. A particularly fine example of a medieval brick castle, it later fell into decay, but was meticulously restored in the 19th and early 20th centuries. Many of the conservation techniques now accepted as standard were evolved here. Following severe damage in the Second World War it was once again restored, using the detailed documentation prepared by earlier conservators.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed. There is a lengthy justification in the nomination dossier, but this for the most duplicates the other information in the nomination without concentrating on the outstanding universal value or significance of the Castle.

No draft Statement of Significance was proposed in the 2006 Periodic Report for Poland.

The Castle of the Teutonic Knights in Malbork was inscribed on the basis of criteria (ii), (iii), and (iv), considering that Malbork Castle is the supreme example of the medieval brick castle that characterizes the unique architecture of the Crusading Teutonic Order in eastern Europe. It is also of considerable historical significance for the evidence that it provides of the evolution of the modern philosophy and practice of restoration and conservation.

Modification

The State Party proposes the following statement of significance:

Malbork Castle is the most complete and elaborate example of Gothic brick castle complex in the characteristic and unique style of the Teutonic Order, which evolved independently from the contemporary castles of western Europe and Near East. The spectacular fortress represents the phenomenon of the monastic state in Prussia, founded in the 13th Century and developed in the 14th Century by the German congregation of militant monks that conducted crusades against the pagan Prussians on the south Baltic coast. The fortified monastery on the River Nogat represents the drama of Christianity in the late Middle Ages, stretched between extremes of sanctity and violence.

Over a span of two hundred years, since the 18th Century, Malbork Castle has remained one of the major objects of the European fascination with medieval history and its material remains. It also became a sign of tendency to treat history and its monuments as instruments in the service of political ideologies. From 19th Century onwards – Malbork Castle has been the subject of restoration which contributed in an exceptional way to the development of research and conservation theory and practice. Simultaneously many forgotten Medieval art and craft techniques were rediscovered. Extensive conservation works were carried out in 19th and beginning of 20th Centuries. Following the severe damage made in the final stage of the World War II, the castle was restored once again.

Criterion (ii): Malbork Castle is an architectural work of unique character. Many of the methods used by its builders in handling technical and artistic problems greatly influenced not only subsequent castles of the Teutonic Order but also other Gothic buildings in a wide region of north-eastern Europe. The castle gives also a perfect evidence of the evolution of modern philosophy and practice in the field of restoration and conservation. It is a historic monument to conservation itself, both in its social aspect and as a scientific and artistic discipline.

Criterion (iii): Malbork Castle, a symbol of power and cultural tradition, is the most important monument to the monastic state of the Teutonic Knights – the unique phenomenon in the history of western civilization. At the same time the Castle is the major material manifestation of the Crusades in Eastern Europe, the forced baptism of the Baltic peoples and the colonization of their tribal territories, which played a vital role in the history of Europe.

Criterion (iv): Malbork Castle is the outstanding example of Teutonic Order's castles, which evolved in the outskirts of medieval Western Europe. It is a unique, perfectly planned architectural creation, with no equivalent in Gothic architecture. It was built with the use of the rich repertoire of medieval constructional methods. They were applied on an exceptionally large scale and resulted in a magnificent seat of the Grand Master of Teutonic Knights.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Castle of the Teutonic Order in Malbork, Poland, be **approved**:

Malbork Castle is the most complete and elaborate example of the Gothic brick castle complex in the characteristic and unique style of the Teutonic Order, which evolved independently from the contemporary castles of western Europe and Near East. The spectacular fortress represents the phenomenon of the monastic state in Prussia, founded in the 13th century and developed in the 14th century by the German communities of military monks who carried out crusades against the pagan Prussians on the south Baltic coast. The fortified monastery on the River Nogat represents the drama of Christianity in the late Middle Ages, stretched between extremes of sanctity and violence.

Over a span of two hundred years, since the 18th Century, Malbork Castle has remained one of the major objects of the European fascination with medieval history and its material remains. It also became a sign of the tendency to treat history and its monuments as instruments in the service of political ideologies.

From the 19th century onwards Malbork Castle has been the subject of restoration that contributed in an exceptional way to the development of research and conservation theory and practice. At the same time many forgotten medieval art and craft techniques were rediscovered. Extensive conservation works were carried out in the 19th and early 20th centuries. Following the severe damage that it incurred in the final stage of World War II, the castle was restored once again.

Criterion (ii): Malbork Castle is an architectural work of unique character. Many of the methods used by its builders in handling technical and artistic problems greatly influenced not only subsequent castles of the Teutonic Order but also other Gothic buildings in a wide region of north-eastern Europe. The castle also provides perfect evidence of the evolution of modern philosophy and practice in the field of restoration and conservation. It is a historic monument to conservation itself, both in its social aspect and as a scientific and artistic discipline.

Criterion (iii): Malbork Castle, a symbol of power and cultural tradition, is the most important monument to the monastic state of the Teutonic Knights, a unique phenomenon in the history of western civilization. The

Castle is at the same time the major material manifestation of the Crusades in eastern Europe, the forced baptism of the Baltic peoples, and the colonization of their tribal territories, which played a vital role in the history of Europe.

Criterion (iv): Malbork Castle is the outstanding example of the castles of the Teutonic Order, which evolved in the frontiers of medieval western Europe. It is a unique, perfectly planned architectural creation, with no equivalent in Gothic architecture. It was built with the use of the rich repertoire of medieval constructional methods; these were applied on an exceptionally large scale and resulted in the magnificent seat of the Grand Master of the Teutonic Knights.

Durham Castle and Cathedral (United Kingdom)

No 370

1. BASIC DATA

<i>State Party:</i>	United Kingdom
<i>Name of property:</i>	Durham Castle and Cathedral
<i>Location:</i>	County of Durham, England
<i>Inscription:</i>	1986
<i>Brief Description:</i>	

Durham Cathedral was built in the late 11th and early 12th centuries to house the relics of St Cuthbert (evangelizer of Northumbria) and the Venerable Bede. It attests to the importance of the early Benedictine monastic community and is the largest and finest example of Norman architecture in England. The innovative audacity of its vaulting foreshadowed Gothic architecture. Behind the cathedral stands the castle, an ancient Norman fortress which was the residence of the prince-bishops of Durham.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

The Durham Cathedral and Castle World Heritage Site is spectacularly sited on a defended rocky peninsula set overlooking a wooded gorge in a bend in the River Wear. This unique combination of iconic buildings and geographical location has created a visual dramatic internationally recognisable skyline, and one of the finest urban panoramas; an unparalleled experience of architecture and natural form.

The Durham Cathedral and Castle WHS comprises the architecturally innovative and outstanding Cathedral and Castle separated but united by Palace Green. This ensemble is not only an important early example of landscape architecture but also comprises a significant example of medieval town planning within a defended complex.

The Site is the physical expression of the secular and religious powers of the medieval Bishops Palatine, or Prince Bishops, whose power had its roots in the Norman Conquest. Indeed, the Site stands as a political statement of Norman power imposed upon a subjugate nation, and is one of the country's most powerful symbols of the Norman Conquest of Britain.

Since before the Norman Conquest, the Site has developed over a millennia of continual use as a place of religious worship, residence and learning. It is the final resting place of two of the country's most important Saxon saints, Saint Cuthbert and the Venerable Bede, along with the head of the evangelising warrior king, St Oswald, and houses the relics and material culture associated with these historic religious figures. Cultural and religious traditions associated with these saints are still followed at the Site, and their historical memory continues to be celebrated. The wealth of archaeological remains and collections of books and material culture that are conserved at the Site, and which relate to the Site's continual use over the past 1000 years, are an important aspect of the integrity and authenticity of the Durham Cathedral and Castle WHS.

Durham Cathedral is the finest example of Early Norman Architecture in England. However, although Romanesque in origin, the introduction of rib vaults, the use of the structural pointed arch and of lateral abutments all dating to the years 1093-1133, represent the first stage in developments which revolutionised the architecture of Europe.

St Cuthbert, who is buried in the Cathedral, was a key figure in the conversion of England to Christianity and played much the same role in the north of the country that St Augustine played in the south. His relics include some of the oldest surviving embroidery in Europe. The Cathedral also contains the tomb of the Venerable Bede (673-735), another influential figure, whose historical writings are of crucial importance to knowledge of Dark Age Britain.

In architectural terms the Castle is less important, but visually it dramatically illustrates the concept of the motte and bailey castle, it includes features of notable architectural interest such as the Norman chapel (the oldest building in Durham), the Norman gallery and the richly decorated entrance to the original Great Hall and it demonstrates in structural terms the change of function from castle to palace to university. However it is in relationship to the Cathedral that its justification lies, since, towering over the town in truly awesome fashion, they symbolise together the spiritual and secular powers of the Bishops Palatine in a manner which, once seen, will never be forgotten.

The Site's outstanding universal value can be summarised as:

- The Site's exceptional architecture demonstrating architectural innovation;
- The visual drama of the Cathedral and Castle on the peninsula and the associations of the Site with notions of romantic beauty;
- The physical expression of the spiritual and secular powers of the medieval Bishops Palatine that the defended complex provides;
- The relics and material culture of the three saints buried at the Site.

- The continuity of use and ownership of the Site over the past 1000 years as a place of religious worship, learning and residence;
- The Site's role as a political statement of Norman power imposed upon a subjugate nation, as one of the country's most powerful symbols of the Norman Conquest of Britain;
- The importance of the site's archaeological remains, which are directly related to the Site's history and continuity of use over the past 1000 years;
- The cultural and religious traditions and historical memories associated with the relics of St Cuthbert and the Venerable Bede, and with the continuity of use and ownership of the Site over the past millennium.

The property was inscribed on the basis of criteria (ii), (iv), and (vi):

Criterion (ii): Durham Cathedral is the largest and most perfect monument of 'Norman' style architecture in England. The small castral chapel for its part marks a turning point in the evolution of 11th century Romanesque sculpture.

Criterion (iv): Though some wrongly considered Durham Cathedral to be the first 'Gothic' monument (the relationship between it and the churches built in the Île-de-France region in the 12th century is not obvious), this building, owing to the innovative audacity of its vaulting, constitutes, as do Spire [Speyer] and Cluny, a type of experimental model which was far ahead of its time.

Criterion (vi): Around the relics of Cuthbert and Bede, Durham crystallized the memory of the evangelising of Northumbria and of primitive Benedictine monastic life.

Modification

- Statement of Significance

The State Party proposes the same justification as the one included in the nomination dossier and thus in the Periodic Report.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party for Durham Cathedral and Castle, United-Kingdom, be ***approved***.

Ironbridge Gorge (United Kingdom)

No 371

1. BASIC DATA

<i>State Party:</i>	United Kingdom
<i>Name of property:</i>	Ironbridge Gorge
<i>Location:</i>	Shropshire, England
<i>Inscription:</i>	1986
<i>Brief Description:</i>	

Ironbridge is known throughout the world as the symbol of the Industrial Revolution. It contains all the elements of progress that contributed to the rapid development of this industrial region in the 18th century, from the mines themselves to the railway lines. Nearby, the blast furnace of Coalbrookdale, built in 1708, is a reminder of the discovery of coke. The bridge at Ironbridge, the world's first bridge constructed of iron, had a considerable influence on developments in the fields of technology and architecture.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

The Ironbridge Gorge in general, and the five areas to which specific attention has been drawn in this report in particular, form a cultural property which has a unique place in the history of the world.

The centre of the Gorge, the Ironbridge itself, is a unique achievement, the first successful large-scale structural use of cast-iron. It is a monument to the creative genius of Thomas Farnolls Pritchard, who conceived it, and of Abraham Darby III who built it.

It provided inspiration for a whole generation of artists and writers from many parts of the world who came to admire it in the late eighteenth century. It is the direct ancestor of every large metal-framed structure, of the Brooklyn Bridge, the Sydney Harbour Bridge and of the bridge which crosses the Bosphorus, as well as of every skyscraper.

The Old Furnace in Coalbrookdale is testimony to one of the most influential innovations in metallurgical science, the first successful use of mineral fuel in the smelting of iron ore, a feat of imagination which made possible the great increase in the world-wide production of iron and steel, which has helped to transform the economies of so many countries during the last two centuries.

The Hay Inclined Plane may similarly be seen as a feat of daring and imagination, which demonstrated that engineering science could effectively be used to solve the problems encountered in the construction of transport systems. It was the forerunner of such remarkable twentieth century structures as the inclined plane at Ronquière in Belgium, and that at Krasnoyarsk on the Yenisei Navigation in the Soviet Union.

Many achievements of those who have worked in the Ironbridge Gorge have influenced the development of other countries. Steam engines, bridges and such machines as sugar rolling equipment have been supplied from the ironworks of the Gorge to many overseas countries. Iron pots cast at Coalbrookdale have been located in Hawaii, New Zealand and other parts of the Pacific. Tiles from the factories in Jackfield were used in the construction of many public buildings in the former British Dominions.

Yet the Ironbridge Gorge comprised more than a select number of monuments which are of importance in the history of technology. The whole area, its roads, its railways, its shops, its inns, its intricate networks of footpaths and flights of steps, its squatter cottages, its terraces of workers' houses, its ironmasters' mansions, its church and chapels, schools and institutes, is evidence that successful industrial innovations are not the isolated feats of outstanding individuals, but the achievements of whole communities. It is an area which as a total experience has much to teach future generations about the origins of industrial progress, and of the consequences of such progress for future development.

The monuments of the Ironbridge Gorge are located in a setting of extraordinary natural beauty, where it is possible to observe the close relationships between human settlement and achievement and the geological resources of the area, and the resources of its woodland. The Gorge is an area which people would wish to visit, even if it were not rich in industrial monuments. It is a place which has remarkable potential for educational developments.

The survival of so many monuments of the Industrial Revolution in the Ironbridge Gorge is to large extent fortuitous. Many would have been destroyed in an area which enjoyed greater prosperity in the early twentieth century. But the current interest in the monuments of the Gorge, and their current state of preservation are not matters of chance. Since 1967 the Ironbridge Gorge Museum Trust has concerned itself with the conservation for posterity of these monuments, and with their interpretation to a wide public. The Gorge is not simply a repository of sites of great historical interests of education. The attractiveness of the area to scholars from all parts of the world who wants to study industrial history, and to people from many countries who are concerned with the establishment of industrial museums, shows that its significance is internationally recognised.

The events of the eighteenth century in the Ironbridge Gorge were part of that Industrial Revolution, that wholesale reorganisation of the ways in which men and women earn their livings, which has been Britain's unique contribution to world history, the Old Furnace at Coalbrookdale, and the whole complex landscape of

which they form part, are not just fragments of Britain's past, along with castles, cathedrals and stately homes, but a vital part of the history of mankind.

The property was inscribed on the basis of criteria (i), (ii), (iv), and (vi):

Criterion (i): The Coalbrookdale blast furnace perpetuates *in situ* the creative effort of Abraham Darby I who discovered coke iron in 1709. It is a masterpiece of man's creative genius in the same way as Ironbridge, which is the first known metal bridge. It was built in 1779 by Abraham Darby III from the drawings of the architect Thomas Farnolls Pritchard.

Criterion (ii): The Coalbrookdale blast furnace and Ironbridge exerted great influence on the development of techniques and architecture.

Criterion (iv): Ironbridge Gorge provides a fascinating summary of the development of an industrial region in modern times. Mining centres, transformation industries, manufacturing plants, workers' quarters, and transport networks are sufficiently well preserved to make up a coherent ensemble whose educational potential is considerable.

Criterion (vi): Ironbridge Gorge, which opens its doors to 300,000 visitors yearly, is a world renowned symbol of the 18th-century Industrial Revolution.

Modification

The State Party proposes the following Statement of Significance:

The Ironbridge Gorge World Heritage Site covers an area of 5.5 km² (550ha) and is located in Telford, Shropshire, approximately 50km north-west of Birmingham. The Industrial Revolution had its 18th century roots in the Ironbridge Gorge before spreading across the world, bringing with it some of the most far-reaching changes in human history.

The Site incorporates a 5km length of the steep-sided, mineral-rich Severn Valley from a point immediately west of Ironbridge downstream to Coalport, together with two smaller river valleys extending northwards to Coalbrookdale and Madeley.

The Ironbridge Gorge offers a powerful insight into the origins of the Industrial Revolution and also contains extensive evidence and remains of that period when the area was the focus of international attention from artists, engineers, and writers. The Site contains substantial remains of mines, foundries, factories, workshops, warehouses, ironmasters' and workers' housing, public buildings, infrastructure, and transport systems, together with traditional landscape and forests of the Severn Gorge. In addition, there also remain extensive collections of artefacts and archives relating to the individuals, processes and products that made the area so important.

Today, the Site is a living, working community with a population of approximately 4000 people. It is also a historic landscape that is interpreted and made accessible

through the work of a number of organisations, in particular, the Ironbridge Gorge Museum Trust (established in 1967 to preserve and interpret the remains of the Industrial Revolution within the Ironbridge Gorge) and the Severn Gorge Countryside Trust (established in 1991 to manage the woodland and grassland in the Gorge).

Within the Site, five features are highlighted as of particular interest:

1. *Coalbrookdale:* It was here in 1709 that the Quaker Abraham Darby I developed the coke iron production technique which began the great 18th century iron revolution. There still remains a high concentration of 18th and 19th century dwellings, warehouses and public buildings in Coalbrookdale.

2. *Ironbridge:* The community draws its name from the famous Iron Bridge erected in 1779 by Abraham Darby III. At the eastern end of Ironbridge stand the remains of two 18th century blast furnaces, the Bedlam Furnaces, built in 1757.

3. *Hay Brook Valley:* South of Madeley lies a large open-air museum which incorporates the remains of the former Blists Hill blast furnaces and Blists Hill brick and tile works. Also of importance is the spectacular Hay Inclined Plane which connected the Shropshire Canal to the Coalport Canal, which in turn linked with the River Severn.

4. *Jackfield:* This small community on the south bank of the River Severn was important for navigation, coal mining, clay production, and the manufacture of decorative tiles.

5. *Coalport:* Located at the eastern end of the Site and on the north bank of the River Severn, industrialisation came to Coalport in the late 18th century and the area is remembered principally for the Coalport China Works.

Criterion (i): The Coalbrookdale blast furnace perpetuates *in situ* the creative effort of Abraham Darby I who discovered coke iron in 1709. It is a masterpiece of man's creative genius in the same way as the Iron Bridge, which is the first known metal bridge. It was built in 1779 by Abraham Darby III from the drawings of the architect Thomas Farnolls Pritchard.

Criterion (ii): The Coalbrookdale blast furnace and the Iron Bridge exerted great influence on the development of techniques and architecture.

Criterion (iv): Ironbridge Gorge provides a fascinating summary of the development of an industrial region in modern times. Mining centres, transformation industries, manufacturing plants, workers' quarters, and transport networks are sufficiently well preserved to make up a coherent ensemble whose educational potential is considerable.

Criterion (vi): Ironbridge Gorge, which opens its doors to in excess of 600,000 visitors yearly, is a world renowned symbol of the 18th century Industrial Revolution.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for Ironbridge Gorge, United Kingdom, be ***approved***.

Studley Royal Park (United Kingdom)

No 372 rev

1. BASIC DATA

State Party: United Kingdom

Name of property: Studley Royal Park including the Ruins of Fountains Abbey

Location: North Yorkshire, England

Inscription: 1986

Brief Description:

A striking landscape was created around the ruins of the Cistercian Fountains Abbey and Fountains Hall Castle, in Yorkshire. The 18th-century landscaping, gardens and canal, the 19th-century plantations and vistas, and the neo-Gothic castle of Studley Royal Park make this an outstanding site.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

Studley Royal is one of the few great 18th century ‘green gardens’ to survive substantially in its original form and is arguably the most spectacular water garden in England.

The abbey ruins were not added to the estate until some 50 years after the gardens were first planned, but formed a key element in the scheme from the first, providing the spectacular culmination to the principal vista. However, although part of the garden layout, the abbey ruins are of outstanding importance in their own right, representing one of the few Cistercian houses surviving from the 12th century and providing an unrivalled picture of a great religious house in all its parts.

The Tudor Studley Royal mansion has been demolished, but Jacobean Fountains Hall, acquired at the same time as the abbey ruins, survives intact and is itself an outstanding example of a building of its period. St Mary’s Church likewise formed no part of the original garden scheme since it dates from the 19th century, but it also has been successfully integrated into the scheme and is a building of importance in its own right as an outstanding example of High Victorian architecture by one of its leading exponents.

Garden landscape, water gardens, abbey ruins, Jacobean mansion and Victorian church are all of exceptional merit and together justify the inclusion of Studley Royal in the World Heritage List.

The property was inscribed on the basis of criteria (i) and (iv). However, there are no citations for these criteria in either the ICOMOS evaluation or the World Heritage Committee report.

Modification

The State Party proposes the following Statement of Significance:

Studley Royal Park, including the ruins of Fountains Abbey, combines into one harmonious whole buildings, gardens and landscapes constructed over a period of 800 years. All, important in their own right, have been integrated into a continuous landscape of exceptional merit and beauty. Its principal components are:

- Studley Royal: one of the few great 18th Century ‘green gardens’ to survive substantially in its original form: arguably the most spectacular water garden in England. The landscape garden is an outstanding example of the development of the ‘English’ garden style throughout the 18th century, which influenced the rest of Europe. The garden contains canals and ponds, cascades, lawns and hedges, with elegant temples and statues used as eye-catchers. The layout of the gardens is determined by the form of the natural landscape, rather than a design that is imposed upon it. The Aislabies’ design survives substantially in its original form.

- Fountains Abbey ruins: a key element in the garden scheme, providing the spectacular culmination to the principal vista, but also of outstanding importance in its own right. It is one of the few Cistercian houses surviving from the 12th Century and provides an unrivalled picture of a great religious house in all its parts. Fountains Abbey, founded in 1132, soon became one of the largest and richest Cistercian abbeys in Britain, before being closed by Henry VIII in 1539 during the Dissolution of the Monasteries. It was partially demolished soon after.

- Jacobean Fountains Hall: an outstanding example of a building of its period and partially built with stone from the Abbey. It has a distinctive Elizabethan facade and is enhanced by a formal garden with shaped hedges. The interior of the Hall has been adapted for successive uses, including a courthouse.

- St. Mary’s Church: an outstanding example of High Victorian Gothic architecture by one of its leading exponents, William Burges, in 1871, and considered to be one of his finest works. A building of importance in its own right, it has also been successfully integrated into the landscape of the Park. The church is one of a pair: its twin is Christ the Consoler at Skelton-on-Ure. They were both designed by Burges and built using the same craftsmen.

Criterion (i): Studley Royal Park including the ruins of Fountains Abbey owes its originality and striking beauty to the fact that a humanised landscape was created around the largest medieval ruins in the United Kingdom. The use of these features, combined with the planning of the water garden itself, is a true masterpiece of human creative genius

Criterion (iv): Combining the remains of the richest abbey in England, the Jacobean Fountains Hall, and Burgess's miniature neo-Gothic masterpiece of St Mary's, with the water gardens and deer park into one harmonious whole, Studley Royal Park including the ruins of Fountains Abbey illustrates the power of medieval monasticism, and the taste and wealth of the European upper classes in the 18th century

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for Studley Royal Park including the Ruins of Fountains Abbey, United Kingdom, be ***approved***.

Stonehenge (United-Kingdom)

No 373

1. BASIC DATA

<i>State Party:</i>	United Kingdom
<i>Name of property:</i>	Stonehenge, Avebury, and Associated Sites
<i>Location:</i>	Wiltshire, England
<i>Inscription:</i>	1986

Brief Description:

Stonehenge and Avebury, in Wiltshire, are among the most famous groups of megaliths in the world. The two sanctuaries consist of circles of menhirs arranged in a pattern whose astronomical significance is still being explored. These holy places and the nearby Neolithic sites are an incomparable testimony to prehistoric times.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

Stonehenge and Avebury are the two most important and characteristic prehistoric monuments in Britain. They represent the henge monument *par excellence*, as the largest, most evolved, and best preserved prehistoric temples of a type unique to Britain. Together with the associated sites and monuments they provide a landscape without parallel in Britain or elsewhere and provide an unrivalled demonstration of human achievement in prehistoric times.

The property was inscribed on the basis of criteria (i), (ii), and (iii), but there are no citations for these criteria in either the ICOMOS evaluation or the World Heritage Committee report.

Modification

The State Party proposes the following Statement of Significance:

The Stonehenge, Avebury, and Associated Sites World Heritage Site is internationally important for its complexes of outstanding prehistoric monuments.

It comprises two areas of chalkland in Southern Britain within which complexes of Neolithic and Bronze Age ceremonial and funerary monuments and associated sites were built. Each area contains a focal stone circle and henge and many other major monuments. At Stonehenge

these include the Avenue, the Cursuses, Durrington Walls, Woodhenge, and the densest concentration of burial mounds in Britain. At Avebury, they include Windmill Hill, the West Kennet Long Barrow, the Sanctuary, Silbury Hill, the West Kennet and Beckhampton Avenues, the West Kennet Palisaded Enclosures, and important barrows.

The World Heritage Site is of Outstanding Universal Value for the following qualities:

- Stonehenge is one of the most impressive prehistoric megalithic monuments in the world on account of the sheer size of its megaliths, the sophistication of its concentric plan and architectural design, the shaping of the stones, uniquely using both Wiltshire Sarsen sandstone and Pembroke Bluestone, and the precision with which it was built.

- At Avebury, the massive Henge, containing the largest prehistoric stone circle in the world, and Silbury Hill, the largest prehistoric mound in Europe, demonstrate the outstanding engineering skills which were used to create masterpieces of earthen and megalithic architecture.

- There is an exceptional survival of prehistoric monuments and sites within the World Heritage site including settlements, burial grounds, and large constructions of earth and stone. Today, together with their settings, they form landscapes without parallel. These complexes would have been of major significance to those who created them, as it is apparent by the huge investment of time and effort they represent. They provide an insight into the mortuary and ceremonial practices of the period, and are evidence of prehistoric technology, architecture, and astronomy. The careful siting of monuments in relation to the landscape helps us to further understand the Neolithic and Bronze Age.

Criterion (i): The monuments of the Stonehenge, Avebury, and Associated Sites World Heritage Site demonstrate outstanding creative and technological achievements in prehistoric times.

Stonehenge is the most architecturally sophisticated prehistoric stone circle in the world. It is unrivalled in its design and unique engineering, featuring huge horizontal stone lintels capping the outer circle and the trilithons, locked together by carefully shaped joints. It is distinguished by the unique use of two different kinds of stones (Bluestones and Sarsens), their size (the largest weighing over 40t), and the distance they were transported (up to 240km). The sheer scale of some of the surrounding monuments is also remarkable: the Stonehenge Cursus and the Avenue are both about 3km long, while Durrington Walls is the largest known henge in Britain, around 500m in diameter, demonstrating the ability of prehistoric peoples to conceive, design and construct features of great size and complexity.

Avebury prehistoric stone circle is the largest in the world. The encircling henge consists of a huge bank and ditch 1.3km in circumference, within which 180 local, unshaped standing stones formed the large outer and two smaller inner circles. Leading from two of its four entrances, the West Kennet and Beckhampton Avenues

of parallel standing stones still connect it with other monuments in the landscape. Another outstanding monument, Silbury Hill, is the largest prehistoric mound in Europe. Built around 2400 BC, it stands 39.5m high and comprises half a million tonnes of chalk. The purpose of this imposing, skilfully engineered monument remains obscure.

Criterion (ii): The World Heritage Site provides an outstanding illustration of the evolution of monument construction and of the continual use and shaping of the landscape over more than 2000 years, from the early Neolithic to the Bronze Age. The monuments and landscape have had an unwavering influence on architects, artists, historians, and archaeologists, and still retain a huge potential for future research.

The megalithic and earthen monuments of the World Heritage Site demonstrate the shaping of the landscape through monument building for around 2000 years from c. 3700 BC, reflecting the importance and wide influence of both areas.

Since the 12th century when Stonehenge was considered one of the wonders of the world by the chroniclers Henry de Huntington and Geoffrey de Monmouth, the Stonehenge and Avebury sites have excited curiosity and been the subject of study and speculation. Since early investigations by John Aubrey, Inigo Jones, and William Stukeley, they have had an unwavering influence on architects, archaeologists, artists, and historians. The two parts of the World Heritage Site provide an excellent opportunity for further research.

Today, the Site has spiritual associations for some.

Criterion (iii): The complexes of monuments at Stonehenge and Avebury provide an exceptional insight into the funerary and ceremonial practices in Britain in the Neolithic and Bronze Age. Together with their settings and associated sites, they form landscapes without parallel.

The design, position, and inter-relationship of the monuments and sites are evidence of a wealthy and highly organised prehistoric society able to impose its concepts on the environment. An outstanding example is the alignment of the Stonehenge Avenue (probably a processional route) and Stonehenge stone circle on the axis of the midsummer sunrise and midwinter sunset, indicating their ceremonial and astronomical character. At Avebury the length and size of some of the features such as the West Kennet Avenue, which connects the Henge to the Sanctuary over 2km away, are further evidence of this.

A profound insight into the changing mortuary culture of the periods is provided by the use of Stonehenge as a cremation cemetery, by the West Kennet Long Barrow, the largest known Neolithic stone-chambered collective tomb in southern England, and by the hundreds of other burial sites illustrating evolving funerary rites.

The State Party also proposes the revision of the brief description as follows:

The Stonehenge, Avebury, and Associated Sites World Heritage Site is internationally important for its complexes of outstanding prehistoric monuments. Stonehenge is the most architecturally sophisticated prehistoric stone circle in the world, while Avebury is the largest in the world. Together with inter-related monuments and their associated landscapes, they help us to understand Neolithic and Bronze Age ceremonial and mortuary practices. They demonstrate around 2000 years of continuous use and monument building between c. 3700 and 1600 BC. As such they represent a unique embodiment of our collective heritage.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for Stonehenge, Avebury, and Associated Sites, United Kingdom, be **approved**.

It further recommends that the Brief Description proposed by the State Party be **adopted**.

Gwynedd (United Kingdom)

No 374

1. BASIC DATA

<i>State Party:</i>	United Kingdom
<i>Name of property:</i>	Castles and Town Walls of King Edward in Gwynedd
<i>Location:</i>	Gwynedd, North Wales
<i>Inscription:</i>	1986
<i>Brief Description:</i>	

The castles of Beaumaris and Harlech (largely the work of the greatest military engineer of the time, James of St George) and the fortified complexes of Caernarfon and Conwy are located in the former principality of Gwynedd, in north Wales. These extremely well-preserved monuments are examples of the colonization and defence works carried out throughout the reign of Edward I (1272–1307) and the military architecture of the time.

2. ISSUES RAISED

Background

The nomination dossier included the following justification (which is repeated in the 2006 Periodic Report for the United Kingdom):

The outstanding universal value of the four great castles derives from the following:

1. They form part of a programme of royal castle-building of the first magnitude, which includes not only repairs or additions to existing castles, but the construction of ten new castles, the majority of them major works, such as the four nominated here, and some, such as Caernarfon and Conwy, associated with substantial town fortifications.
2. They were built for Edward I, King of England, one of the great military leaders of his day.
3. Design and direction were in the hands of James of St George, the greatest military architect of the age.
4. The castles were built to a single plan, with features common to all, which was adapted by the designer to conform with different site conditions, varying from the level ground at Beaumaris to the rocky promontory at Harlech. In every case the result was a building combining a marvellous sense of power with great beauty of line and form, perfectly attuned both to its purpose and to its natural surroundings.

5. They are supreme examples of craftsmanship in stone, and since as royal works the contemporary documentation has been carefully preserved, the archaeological evidence is supported by historical records demonstrating, often in meticulous detail, the processes of planning and construction, and expressing the buildings concerned not only in architectural but also in human terms.

6. All are in State care and have been scrupulously maintained with minimal restoration, so that although many of the more ephemeral structures within the courtyards have disappeared, the main fabrics have survived substantially intact.

As such the Edwardian castles in Gwynedd are undoubtedly the finest examples of late 13th century military architecture in Europe, and represent the final culmination of medieval military construction. They also provide the visible evidence, supported by much detailed documentation, for the Edwardian conquest of Wales, and hence provide an example of the framework within which, in the medieval period, a country was subjugated and absorbed.

The property was inscribed on the basis of criteria (i), (iii), and (iv):

Criterion (i): Beaumaris and Harlech represent a unique achievement in that they combine the double-wall structure which is characteristic of late 13th century military architecture with a highly concerted central plan and in terms of the beauty of their proportions and masonry. These are the masterpieces of James de St George who, in addition to being the king's chief architect, was constable of Harlech from 1290 to 1293.

Criterion (iii): The royal castles of the ancient principality of Gwynedd bear a unique testimony to construction in the Middle Ages in so far as this royal commission is fully documented. The accounts by Taylor in Colvin (ed.) *The History of the King's Works*, London (1963), specify the origin of the workmen, who were brought in from all regions of England, and describe the use of quarried stone on the site. They outline financing of the construction works and provide an understanding of the daily life of the workmen and population and thus constitute one of the major references of medieval history.

Criterion (iv): The castles and fortifications of Gwynedd are the finest examples of late 13th century and early 14th century military architecture in Europe. Their construction, begun in 1283 and at times hindered by the Welsh uprisings of Madog ap Llywelyn in 1294, continued until 1330 in Caernarfon and 1331 in Beaumaris. They have only undergone minimal restoration and provide, in their pristine state, a veritable repertory of medieval architectural form: barbicans, drawbridges, fortified gates, chicanes, redoubts, dungeons, towers, and curtain walls.

Modification

The State Party proposes the following Statement of Significance:

The four castles of Beaumaris, Conwy, Caernarfon, Harlech and the attendant fortified towns at Conwy and Caernarfon are the finest examples of late 13th century and early 14th century military architecture in Europe, as demonstrated through their completeness, pristine state, evidence for organized domestic space, and extraordinary repertory of their medieval architectural form.

The Castles as a stylistically coherent groups are a supreme example of medieval military architecture designed and directed by James of St George, King Edward I of England's chief architect, and the greatest military architect of the age.

The extensive and detailed contemporary technical, social, and economic documentation of the castles, and the survival of adjacent fortified towns at Caernarfon and Conwy, makes them one of the major references of medieval history

The castles of Beaumaris and Harlech are unique artistic achievements for the way they combine characteristic 13th century double-wall structures with a central plan, and for the beauty of their proportions and masonry.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Castles and Town Walls of King Edward in Gwynedd, United Kingdom, be **approved**:

The four castles of Beaumaris, Conwy, Caernarfon, Harlech and the attendant fortified towns at Conwy and Caernarfon are the finest examples of late 13th century and early 14th century military architecture in Europe, as demonstrated through their completeness, pristine state, evidence for organized domestic space, and extraordinary repertory of their medieval architectural form.

The castles as a stylistically coherent groups are a supreme example of medieval military architecture designed and directed by James of St George, King Edward I of England's chief architect, and the greatest military architect of the age.

The extensive and detailed contemporary technical, social, and economic documentation of the castles, and the survival of adjacent fortified towns at Caernarfon and Conwy, makes them one of the major references of medieval history

The castles of Beaumaris and Harlech are unique artistic achievements for the way they combine characteristic 13th century double-wall structures with a central plan, and for the beauty of their proportions and masonry.

Criterion (i): Beaumaris and Harlech represent a unique achievement in that they combine the double-wall structure which is characteristic of late 13th century military architecture with a highly concerted central plan and in terms of the beauty of their proportions and masonry. These are the masterpieces of James de St George who, in addition to being the king's chief architect, was constable of Harlech from 1290 to 1293.

Criterion (iii): The royal castles of the ancient principality of Gwynedd bear a unique testimony to construction in the Middle Ages in so far as this royal commission is fully documented. The accounts by Taylor in Colvin (ed.) *The History of the King's Works*, London (1963), specify the origin of the workmen, who were brought in from all regions of England, and describe the use of quarried stone on the site. They outline financing of the construction works and provide an understanding of the daily life of the workmen and population and thus constitute one of the major references of medieval history.

Criterion (iv): The castles and fortifications of Gwynedd are the finest examples of late 13th century and early 14th century military architecture in Europe. Their construction, begun in 1283 and at times hindered by the Welsh uprisings of Madog ap Llywelyn in 1294, continued until 1330 in Caernarfon and 1331 in Beaumaris. They have only undergone minimal restoration and provide, in their pristine state, a veritable repertory of medieval architectural form: barbicans, drawbridges, fortified gates, chicanes, redoubts, dungeons, towers, and curtain walls.

Blenheim Palace (United Kingdom)

No 425

1. BASIC DATA

State Party: United Kingdom

Name of property: Blenheim Palace

Location: Oxfordshire, England

Inscription: 1987

Brief Description:

Blenheim Palace, near Oxford, stands in a romantic park created by the famous landscape gardener 'Capability' Brown. It was presented by the English nation to John Churchill, first Duke of Marlborough, in recognition of his victory in 1704 over French and Bavarian troops. Built between 1705 and 1722 and characterized by an eclectic style and a return to national roots, it is a perfect example of an 18th-century princely dwelling.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

Blenheim Palace as it stands today

Represents a unique architectural achievement;

Is an outstanding example of the work of two of England's most notable architects;

Is a building which, with its associated landscape, has exerted considerable influence on subsequent developments in architecture and landscape design;

Is associated with two of England's great national heroes, the 1st Duke of Marlborough and Sir Winston Churchill.

The property was inscribed on the basis of criteria (ii) and (iv):

Criterion (ii): By their refusal of the French models of classicism, the Palace and Park illustrate the beginnings of the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature. The influence of Blenheim on the architecture and organisation of space in the 18th and 19th centuries was greatly felt in both England and abroad.

Criterion (iv): Built by the nation to honour one of its heroes, Blenheim is, above all, the home of an English

aristocrat, the 1st Duke of Marlborough, who was also Prince of the Germanic Holy Roman Empire, as we are reminded in the decoration of the Great Drawing Room by Louis Laguerre (1719–20).

In virtue of this criterion, just like the Residence of Wurzburg (included in 1981) and the Castles of Augustusburg and Falkenlust in Brühl (included in 1984), Blenheim is typical of 18th century European princely residences, a category which is still under-represented on the World Heritage List.

Modification

The State Party proposes the following Statement of Significance:

Blenheim Palace near Oxford was inscribed as World Heritage Site in 1987 for its architectural importance as the design and building of the Palace between 1705 and 1722 represented the beginning of a new style of architecture and for its landscaped Park designed by Lancelot "Capability" Brown which is considered as "a naturalistic Versailles". In tangible form

- Blenheim is an outstanding example of the work of John Vanburgh and Nicholas Hawksmoor, two of England's most notable architects;
- Blenheim represents a unique architectural achievement celebrating the triumph of the English armies over the French;
- Blenheim and its associated Park has exerted great influence on the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature;
- The original landscape set out by John Vanburgh who regulated the course of the River Glyme was later modified by Lancelot 'Capability' Brown who created two lakes seen as one of the greatest examples of naturalistic landscape design;
- Blenheim Palace was built by the nation to honour one of its heroes the first Duke of Marlborough and is also closely associated with Sir Winston Churchill.

Criterion (ii): By their refusal of the French models of classicism, the Palace and Park illustrate the beginnings of the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature. The influence of Blenheim on the architecture and organisation of space in the 18th and 19th centuries was greatly felt in both England and abroad.

Criterion (iv): Built by the nation to honour one of its heroes, Blenheim is, above all, the home of an English aristocrat, the 1st Duke of Marlborough, who was also Prince of the Germanic Holy Roman Empire, as we are reminded in the decoration of the Great Drawing Room by Louis Laguerre (1719–20).

In virtue of this criterion, just like the Residence of Wurzburg (included in 1981) and the Castles of

Augustusburg and Falkenlust in Brühl (included in 1984), Blenheim is typical of 18th century European princely residences, a category which is still under-represented on the World Heritage List.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Blenheim Palace, United Kingdom, be *approved*:

Blenheim Palace near Oxford was inscribed as World Heritage Site in 1987 for its architectural importance as the design and building of the Palace between 1705 and 1722 represented the beginning of a new style of architecture and for its landscaped Park designed by Lancelot “Capability” Brown which is considered as “a naturalistic Versailles”. In tangible form

- Blenheim is an outstanding example of the work of John Vanburgh and Nicholas Hawksmoor, two of England’s most notable architects;
- Blenheim represents a unique architectural achievement celebrating the triumph of the English armies over the French;
- Blenheim and its associated Park has exerted great influence on the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature;
- The original landscape set out by John Vanburgh who regulated the course of the River Glyme was later modified by Lancelot ‘Capability’ Brown who created two lakes seen as one of the greatest examples of naturalistic landscape design;
- Blenheim Palace was built by the nation to honour one of its heroes the first Duke of Marlborough and is also closely associated with Sir Winston Churchill.

Criterion (ii): By their refusal of the French models of classicism, the Palace and Park illustrate the beginnings of the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature. The influence of Blenheim on the architecture and organisation of space in the 18th and 19th centuries was greatly felt in both England and abroad.

Criterion (iv): Built by the nation to honour one of its heroes, Blenheim is, above all, the home of an English aristocrat, the 1st Duke of Marlborough, who was also Prince of the Germanic Holy Roman Empire, as we are reminded in the decoration of the Great Drawing Room by Louis Laguerre (1719–20).

In virtue of this criterion, just like the Residence of Wurzburg (included in 1981) and the Castles of Augustusburg and Falkenlust in Brühl (included in 1984), Blenheim is typical of 18th century European princely residences, a category which is still under-represented on the World Heritage List.

Westminster (United Kingdom)

No 426

1. BASIC DATA

<i>State Party:</i>	United Kingdom
<i>Name of property:</i>	Palace of Westminster, Westminster Abbey and Saint Margaret's Church
<i>Location:</i>	City of Westminster, London, England
<i>Inscription:</i>	1987

Brief Description:

The Palace of Westminster, rebuilt from the year 1840 on the site of important medieval remains, is a fine example of neo-Gothic architecture. The site – which also comprises the small medieval Church of Saint Margaret, built in Perpendicular Gothic style, and Westminster Abbey, where all the sovereigns since the 11th century have been crowned – is of great historic and symbolic significance.

2. ISSUES RAISED

Background

The nomination dossier included the following justification (which is repeated in the 2006 Periodic Report for the United Kingdom):

The Palace of Westminster as it stands today is the masterpiece of two of the most eminent English architects of their day, Charles Barry and Augustus Welby Pugin. The buildings reflect the contradictory yet complementary contributions of these two great men, the logic and symmetry of their planning contrasting with the elaboration of their adornment, extending not only to external and internal decoration, but also to furnishings and even minor fittings. As a result the Palace constitutes the supreme example of Victorian Gothic.

The architectural impact of the Palace complex is difficult to assess. Direct imitations were few, but no architect of the period could have been unaware of its importance and its indirect influence may well have been greater than appears at first sight.

Of the medieval place, Westminster Hall is an outstanding survival, assessed by the Royal Commission on Historical Monuments for England as “probably the finest timber-roofed building in Europe.” The Jewel Tower also survives intact, a reminder that as the one-time repository of the King’s personal treasure it once formed part of what was in origin a genuine royal palace.

In terms of ideas and beliefs the Palace has been the site of parliamentary institutions from the 13th century and can be said to have become a symbol of democratic institutions as such.

Lastly it can be claimed that a picture of the Palace would almost certainly be recognized and identified by more people at home and abroad than any other building in Britain.

The property was inscribed on the basis of criteria (i), (ii), and (iv):

Criterion (i): Westminster Abbey is a unique artistic construction representing a striking sequence of the successive phases of English Gothic art.

Criterion (ii): Other than its influence on English architecture during the Middle Ages, the Abbey has played another leading role by influencing the work of Charles Barry and Augustus Welby Pugin in Westminster Palace, in the “Gothic Revival” of the 19th century.

Criterion (iv): The Abbey, the Palace, and St Margaret’s illustrate in a concrete way the specificities of parliamentary monarchy over as long a period of time as nine centuries. Whether one looks at the royal tombs of the Chapterhouse, the remarkable vastness of Westminster Hall, of the House of Lords, or of the House of Commons, art is everywhere present and harmonious, making a veritable museum of the history of the United Kingdom.

Modification

The State Party proposes the following Statement of Significance:

Westminster Palace, Westminster Abbey, and St Margaret’s Church together encapsulate the history of one of the most ancient of parliamentary monarchies of present times and the growth of parliamentary and constitutional institutions. In tangible form:

- Westminster Abbey is a striking succession of the successive phases of English Gothic art and the inspiration of the work of Barry and Pugin on the Palace of Westminster
- The Palace of Westminster illustrates in colossal form the grandeur of constitutional monarchy and the principle of the bicameral parliamentary system, as envisaged in the 19th century, constructed by English architectural reference to show the national character of the monument
- The Palace is one of the most significant monuments of neo-Gothic architecture, as an outstanding, coherent and complete example of neo-Gothic style
- Westminster Hall is a key monument of the Perpendicular style and its admirable oak roof is one of the greatest achievements of medieval construction in wood

- Westminster is a place in which great historical events have taken place which have shaped the English and British nation

- The church of St Margaret, a charming perpendicular style construction, continues to be the parish church of the House of Commons and is an integral part of the complex.

The State Party does not propose any changes to the criteria citations above.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of OUV for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention* for properties at the time of inscription, this text should at this time be considered as a Statement of Significance. .

Recommendations

ICOMOS recommends that the following Statement of Significance for the Palace of Westminster, Westminster Abbey, and St Margaret's Church, United Kingdom, be **approved**:

Westminster Palace, Westminster Abbey, and St Margaret's Church together encapsulate the history of one of the most ancient of parliamentary monarchies of present times and the growth of parliamentary and constitutional institutions. In tangible form:

- Westminster Abbey is a striking succession of the successive phases of English Gothic art and the inspiration of the work of Barry and Pugin on the Palace of Westminster

- The Palace of Westminster illustrates in colossal form the grandeur of constitutional monarchy and the principle of the bicameral parliamentary system, as envisaged in the 19th century, constructed by English architectural reference to show the national character of the monument

- The Palace is one of the most significant monuments of neo-Gothic architecture, as an outstanding, coherent and complete example of neo-Gothic style

- Westminster Hall is a key monument of the Perpendicular style and its admirable oak roof is one of the greatest achievements of medieval construction in wood

- Westminster is a place in which great historical events have taken place which have shaped the English and British nation

- The church of St Margaret, a charming perpendicular style construction, continues to be the

parish church of the House of Commons and is an integral part of the complex.

Criterion (i): Westminster Abbey is a unique artistic construction representing a striking sequence of the successive phases of English Gothic art.

Criterion (ii): Other than its influence on English architecture during the Middle Ages, the Abbey has played another leading role by influencing the work of Charles Barry and Augustus Welby Pugin in Westminster Palace, in the "Gothic Revival" of the 19th century.

Criterion (iv): The Abbey, the Palace, and St Margaret's illustrate in a concrete way the specificities of parliamentary monarchy over as long a period of time as nine centuries. Whether one looks at the royal tombs of the Chapterhouse, the remarkable vastness of Westminster Hall, of the House of Lords, or of the House of Commons, art is everywhere present and harmonious, making a veritable museum of the history of the United Kingdom.

City of Bath (United Kingdom)

No 428

1. BASIC DATA

State Party: United Kingdom

Name of property: City of Bath

Location: Avon, England

Inscription: 1987

Brief Description:

Founded by the Romans as a thermal spa, Bath became an important centre of the wool industry in the Middle Ages. In the 18th century, under George III, it developed into an elegant town with neoclassical Palladian buildings, which blend harmoniously with the Roman baths.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

Bath is a city of international importance for its contribution to the art of urban design, for its architectural quality, its Roman remains, its Georgian town centre and its historic associations.

Thanks to the genius of John Wood Senior, Georgian Bath can be described by Nikolaus Pevsner as 'a piece of town planning unique in England and indeed in Europe'. Thanks to John his son and their contemporaries, the buildings that filled out the plan were collectively and individually worthy of its conception - on the one hand the Circus and the Royal Crescent, on the other the Assembly Rooms, the Pump Room and the Pulteney Bridge. But the architectural quality of Bath lies above all in the excellence of the facades and the urban and landscape spaces that they enclose.

At the heart of the City are the Roman baths marking the site of the healing springs which have attracted visitors for some 2,000 years. These have been the object of intermittent excavation for the last two centuries and are, with the exception of Hadrian's Wall, the best-preserved, most famous and most impressive architectural monuments of the Roman era to be found in Britain, and indeed among the most remarkable remains of this kind to be found north of the Alps. Yet, paradoxically, it is the adjacent Tudor abbey church which is the fitting centrepiece for the city as a whole.

Historically Georgian Bath is important, not for events of momentous importance, but as a setting for social history. The residents and visitors to this national health resort form a roll-call of the aristocracy, the gentry and their attendants on the one hand and of the artists, authors and dramatists they patronised on the other. Last but not least, in spite of all the changes imposed upon it by the 20th century, Bath remains a beautiful city, set in a hollow amongst the hills and as architecturally exciting as it was in its Georgian heyday.

The property was inscribed on the basis of criteria (i), (ii), and (iv). However, there are no citations for these criteria in either the ICOMOS evaluation or the World Heritage Committee report.

Modification

The State Party proposes the following Statement of Significance:

The City of Bath is of outstanding universal value for the following cultural attributes:

- The Roman remains, especially the Temple of Sulis Minerva and the baths complex (based around the hot springs at the heart of the Roman city of Aquae Sulis, which have remained at the heart of the City's development ever since) are amongst the most famous and important Roman remains north of the Alps, and marked the beginning of Bath's history as a spa town.
- The Georgian city reflects the ambitions of John Wood Senior, Ralph Allen and Richard 'Beau' Nash to make Bath into one of the most beautiful cities in Europe, with architecture and landscape combined harmoniously for the enjoyment of the spa town's cure takers.
- The Neo-classical style of the public buildings (such as the Assembly Rooms and the Pump Room) harmonises with the grandiose proportions of the monumental ensembles (such as Queen Square, Circus, and Royal Crescent) and collectively reflects the ambitions, particularly social, of the spa city in the 18th century.
- The individual Georgian buildings reflect the profound influence of Palladio, and their collective scale, style, and the organisation of the spaces between buildings epitomises the success of architects such as the John Woods, Robert Adam, Thomas Baldwin, and John Palmer in transposing Palladio's ideas to the scale of a complete city, situated in a hollow in the hills and built to a Picturesque landscape aestheticism creating a strong garden city feel, more akin to the 19th century garden cities than the 17th century Renaissance cities.

Criterion (i): Bath's grandiose Neo-classical Palladian crescents, terraces, and squares spread out over the surrounding hills and set in its green valley are a demonstration *par excellence* of the integration of architecture, urban design, and landscape setting, and the deliberate creation of a beautiful city. Not only are individual buildings such as the Assembly Rooms and Pump Room of great distinction, they are part of the larger overall city landscape that evolved over a century in a harmonious and logical way, drawing together public

and private buildings and spaces in a way that reflects the precepts of Palladio tempered with picturesque aestheticism.

Bath's quality of architecture and urban design, its visual homogeneity and its beauty is largely testament to the skill and creativity of the architects and visionaries of the 18th and 19th centuries who applied and developed Palladianism in response to the specific opportunities offered by the spa town and its physical environment and natural resources (in particular the hot springs and the local Bath Oolitic limestone). Three men – architect John Wood Senior, entrepreneur and quarry owner Ralph Allen, and celebrated social shaper and Master of Ceremonies Richard “Beau” Nash – together provided the impetus to start this social, economic, and physical rebirth, resulting in a city that played host to the social, political, and cultural leaders of the day. That the architects who followed were working over the course of a century, with no master plan or single patron, did not prevent them from contriving to relate each individual development to those around it and to the wider landscape, creating a city that is harmonious and logical, in concord with its natural environment and extremely beautiful.

Criterion (ii): Bath exemplifies the 18th century move away from the inward-looking uniform street layouts of Renaissance cities that dominated through the 15th–17th centuries, towards the idea of planting buildings and cities in the landscape to achieve picturesque views and forms, which could be seen echoed around Europe, particularly in the 19th century. This unifying of nature and city, seen throughout Bath, is perhaps best demonstrated in the Royal Crescent (John Wood Younger) and Lansdown Crescent (John Palmer). Bath's urban and landscape spaces are created by the buildings that enclose them, providing a series of interlinked spaces that flow organically, and that visually (and at times physically) draw in the green surrounding countryside to create a distinctive garden city feel, looking forward to the principles of garden cities developed by the 19th century town planners.

Criterion (iv): Bath reflects two great eras in human history: Roman and Georgian. The Roman Baths and temple complex, together with the remains of the city of Aquae Sulis that grew up around them, make a significant contribution to the understanding and appreciation of Roman social and religious society. The 18th century redevelopment is a unique combination of outstanding urban architecture, spatial arrangement, and social history. Bath exemplifies the main themes of the 18th century neoclassical city; the monumentalisation of ordinary houses, the integration of landscape and town, and the creation and interlinking of urban spaces, designed and developed as a response to the growing popularity of Bath as a society and spa destination and to provide an appropriate picturesque setting and facilities for the cure takers and social visitors. Although Bath gained greatest importance in Roman and Georgian times, the city nevertheless reflects continuous development over two millennia with the spectacular medieval Abbey Church sat beside the Roman temple and baths, in the heart of the 18th century and modern city.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for the City of Bath, United Kingdom, be **approved**.

Tower of London (United Kingdom)

No 488

1. BASIC DATA

<i>State Party:</i>	United Kingdom
<i>Name of property:</i>	Tower of London
<i>Location:</i>	London Borough of Tower Hamlets, England
<i>Inscription:</i>	1988

Brief Description:

The massive White Tower is a typical example of Norman military architecture, whose influence was felt throughout the kingdom. It was built on the Thames by William the Conqueror to protect London and assert his power. The Tower of London – an imposing fortress with many layers of history, which has become one of the symbols of royalty – was built around the White Tower.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

The Tower of London was first built by William the Conqueror for the purpose of protecting and controlling the city. Of the present buildings the White Tower survives largely intact from the Norman period, and architecture of almost all the styles which have flourished in England since may be found within the walls.

The Tower in the past has been a fortress, a palace, and a prison, and has housed the Royal Mint, the Public Records Office, and for a short time) the Royal Observatory. It was for centuries the arsenal for small arms, the predecessor of the existing Royal Armouries, and, as one of the strongest fortresses in the land, has from early times guarded the Crown Jewels.

The Tower today is the key to British history for many of the thousands of visitors who come every year from all over the world to see the buildings, the Royal Armouries, and the Crown Jewels and the museum collections, to relive the past, and to enjoy the pageantry of the present. But at the same time it is still a fortress, a royal palace, and the home of a community of some 150 hardworking people. As such it epitomizes all that is best in World Heritage.

The property was inscribed on the basis of criteria (ii) and (iv). There are no citations for these criteria in the World

Heritage Committee report, but the following were proposed in the ICOMOS evaluation:

Criterion (ii): A monument symbolic of royal power since the time of William the Conqueror, the Tower of London served as an outstanding model throughout the kingdom from the end of the 11th century. Like it, many keeps were built in stone: e.g. Colchester, Rochester, Hedingham, Norwich, or Carisbrooke Castle on the Isle of Wight.

Criterion (iv): The White Tower is the example *par excellence* of the royal Norman castle in the late 11th century. The ensemble of the Tower of London is a major reference for the history of medieval military architecture.

Modification

The State Party proposes the following Statement of Significance:

The Tower of London, founded by William the Conqueror in 1066 has outstanding universal value for the following cultural qualities:

- *Its landmark siting, for both protection and control of the City of London:* As the gateway to the capital, the Tower was in effect the gateway to the new Norman kingdom. Sited strategically at a bend in the River Thames, it has been a crucial demarcation point between the power of the developing City of London, and the power of the monarchy. It had the dual role of providing protection for the City through its defensive structure and the provision of a garrison, and of also controlling the citizens by the same means. The Tower literally ‘towered’ over its surroundings until the 19th century.
- *As a symbol of Norman power:* The Tower of London was built as a demonstration of Norman power. The Tower represents more than any other structure the far-reaching significance of the mid 11th-century Norman Conquest of England, for the impact it had on fostering closer ties with Europe, on English language and culture and in creating one of the most powerful monarchies in Europe. The Tower has an iconic role as reflecting the last military conquest of England.
- *As an outstanding example of late 11th-century innovative Norman military architecture:* As the most complete survival of an 11th-century fortress palace remaining in Europe, the White Tower, and its later 13th and 14th century additions, belong to a series of edifices which were at the cutting edge of military building technology internationally. They represent the apogee of a type of sophisticated castle design, which originated in Normandy and spread through Norman lands to England and Wales.
- *As a model example of a Medieval fortress palace which evolved from the 11th to 16th centuries:* The additions of Henry III and Edward I, and particularly the highly innovative development of the palace within the fortress, made the Tower into one of the most innovative and influential castle sites in Europe in the 13th and early 14th centuries, and much of their work survives. Palace buildings were added to the royal complex right up until

the 16th century, although few now stand above ground. The survival of palace buildings at the Tower allows a rare glimpse into the life of a medieval monarch within their fortress walls. The Tower of London is a rare survival of a continuously developing ensemble of royal buildings, evolving from the 11th to the 16th centuries, and as such has great significance nationally and internationally.

- *For its association with State institutions:* The continuous use of the Tower by successive monarchs fostered the development of several major State Institutions. These incorporated such fundamental roles as the nation's defence, its records, and its coinage. From the late 13th century, the Tower was a major repository for official documents, and precious goods owned by the Crown. The presence of the Crown Jewels, kept at the Tower since the 17th century, are a reminder of the fortress's role as a repository for the Royal Wardrobe.

- *As the setting for key historical events in European history:* The Tower has been the setting for some of the most momentous events in European and British History. Its role as a stage upon which history is enacted is one of the key elements which have contributed towards the Tower's status as an iconic structure. Arguably the most important building of the Norman Conquest, the White Tower symbolised the might and longevity of the new order. The imprisonments in the Tower, of Edward V and his younger brother in the 15th century, and then in the 16th century of four English queens, three of them executed on Tower Green – Anne Boleyn, Catherine Howard and Jane Grey – with only Elizabeth I escaping, shaped English history. The Tower also helped shape the Reformation in England, as both Catholic and Protestant prisoners (those that survived) recorded their experiences and helped define the Tower as a place of torture and execution.

The State Party does not propose any changes to the criteria citations above.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendation with respect to inscription

ICOMOS recommends that the following Statement of Significance for the Tower of London, United Kingdom, be **approved**:

The Tower of London, founded by William the Conqueror in 1066 has outstanding universal value for the following cultural qualities:

- *Its landmark siting, for both protection and control of the City of London:* As the gateway to the capital, the Tower was in effect the gateway to the new Norman kingdom. Sited strategically at a bend in the River Thames, it has been a crucial demarcation point between the power of the developing City of London, and the power of the monarchy. It had the dual role of providing protection for the City through its defensive structure and the provision of a garrison, and of also controlling the citizens by the same means. The Tower literally 'towered' over its surroundings until the 19th century.

- *As a symbol of Norman power:* The Tower of London was built as a demonstration of Norman power. The Tower represents more than any other structure the far-reaching significance of the mid 11th-century Norman Conquest of England, for the impact it had on fostering closer ties with Europe, on English language and culture and in creating one of the most powerful monarchies in Europe. The Tower has an iconic role as reflecting the last military conquest of England.

- *As an outstanding example of late 11th-century innovative Norman military architecture:* As the most complete survival of an 11th-century fortress palace remaining in Europe, the White Tower, and its later 13th and 14th century additions, belong to a series of edifices which were at the cutting edge of military building technology internationally. They represent the apogee of a type of sophisticated castle design, which originated in Normandy and spread through Norman lands to England and Wales.

- *As a model example of a Medieval fortress palace which evolved from the 11th to 16th centuries:* The additions of Henry III and Edward I, and particularly the highly innovative development of the palace within the fortress, made the Tower into one of the most innovative and influential castle sites in Europe in the 13th and early 14th centuries, and much of their work survives. Palace buildings were added to the royal complex right up until the 16th century, although few now stand above ground. The survival of palace buildings at the Tower allows a rare glimpse into the life of a medieval monarch within their fortress walls. The Tower of London is a rare survival of a continuously developing ensemble of royal buildings, evolving from the 11th to the 16th centuries, and as such has great significance nationally and internationally.

- *For its association with State institutions:* The continuous use of the Tower by successive monarchs fostered the development of several major State Institutions. These incorporated such fundamental roles as the nation's defence, its records, and its coinage. From the late 13th century, the Tower was a major repository for official documents, and precious goods owned by the Crown. The presence of the Crown Jewels, kept at the Tower since the 17th century, are a reminder of the fortress's role as a repository for the Royal Wardrobe.

- *As the setting for key historical events in European history:* The Tower has been the setting for some of the most momentous events in European and British History. Its role as a stage upon which history is enacted is one of the key elements which have contributed towards the Tower's status as an iconic structure. Arguably the most

important building of the Norman Conquest, the White Tower symbolised the might and longevity of the new order. The imprisonments in the Tower, of Edward V and his younger brother in the 15th century, and then in the 16th century of four English queens, three of them executed on Tower Green – Anne Boleyn, Catherine Howard and Jane Grey – with only Elizabeth I escaping, shaped English history. The Tower also helped shape the Reformation in England, as both Catholic and Protestant prisoners (those that survived) recorded their experiences and helped define the Tower as a place of torture and execution.

Criterion (ii): A monument symbolic of royal power since the time of William the Conqueror, the Tower of London served as an outstanding model throughout the kingdom from the end of the 11th century. Like it, many keeps were built in stone: e.g. Colchester, Rochester, Hedingham, Norwich, or Carisbrooke Castle on the Isle of Wight.

Criterion (iv): The White Tower is the example *par excellence* of the royal Norman castle in the late 11th century. The ensemble of the Tower of London is a major reference for the history of medieval military architecture.

Canterbury Cathedral (United Kingdom)

No 496

1. BASIC DATA

State Party: United Kingdom

Name of property: Canterbury Cathedral, St Augustine's Abbey, and St Martin's Church

Location: County of Kent, England

Inscription: 1988

Brief Description:

Canterbury, in Kent, has been the seat of the spiritual head of the Church of England for nearly five centuries. Canterbury's other important monuments are the modest Church of St Martin, the oldest church in England; the ruins of the Abbey of St Augustine, a reminder of the saint's evangelizing role in the Heptarchy from 597; and Christ Church Cathedral, a breathtaking mixture of Romanesque and Perpendicular Gothic, where Archbishop Thomas Becket was murdered in 1170.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

The Cathedral, St Augustine's Abbey, and St Martin's Church provide the visual record of the introduction of Christianity to Britain. St Martin's preserves, in whole or in part, the building in which Bertha and subsequently Augustine first worshipped, the Cathedral stands on the site where Augustine first established his Cathedral, and the ruins of the Abbey include the remains of the monastery where his monks lived and worshipped and where the Kentish kings and first archbishops were buried.

Architecturally St Martin's preserves evidence of Roman and Saxon construction, with later additions. The excavated remains of the abbey conserve some of the most important Saxon remains in the country and the cathedral outstanding examples, of Romanesque, Early Gothic, and Late Gothic craftsmanship, notably the great crypt with its carved capitals, one of the earliest (if not the first) Gothic choirs in England, the lofty Perpendicular nave, and the finest surviving collection of 12th and early 13th century stained glass in Britain.

Historically Canterbury is the cradle of English Christianity, and has been associated with the development of the Christian church in Britain from the

6th century onwards. Since the 11th century it has been the seat of the primate of all England. In medieval times, following the martyrdom of St Thomas, it became one of the three most popular places of Christian pilgrimage. Today it is to Canterbury that all Anglican churches throughout the world look as their spiritual home, and to Canterbury that some 2.5 million visitors come every year to re-live the past and to enjoy the beauty of the present.

The property was inscribed on the basis of criteria (i), (ii), and (vi):

Criterion (i): Christ Church Cathedral, especially the east sections, is a unique artistic creation. The beauty of its architecture is enhanced by a set of exceptional early stained glass windows which constitute the richest collection in the United Kingdom.

Criterion (ii): The influence of the Benedictine abbey of St Augustine was decisive throughout the High Middle Ages in England. The influence of this monastic centre and its scriptorium extended far beyond the boundaries of Kent and Northumbria.

Criterion (vi): St Martin's Church, St Augustine's Abbey, and the Cathedral are directly and tangibly associated with the history of the introduction of Christianity to the Anglo-Saxon kingdoms.

Modification

The State Party proposes the following statement:

St Martin's Church, the ruins of St Augustine's Abbey, and Christ Church Cathedral together reflect milestones in the history of Christianity in Britain. They reflect in tangible form:

- The reintroduction of Christianity to southern Britain by St Augustine, commencing at St Martin's Church where Queen Bertha already worshipped, and leading to the conversion of King Ethelbert.
- The successive architectural responses to Canterbury's developing role as focus of the Church in England – adaptation of Roman buildings, the development of Anglo-Saxon building in mortared brick and stone, and the flowering of Romanesque and Gothic.
- The development, under St Augustine and the monks from Rome, of early Benedictine monasticism, which spread from its cradle in Canterbury throughout Britain and had a profound impact on English society.
- The Abbey scriptorium, which was one of the great centres of insular book production, and whose influence extended far beyond the boundaries of Kent and Northumbria. The development of literacy, education, and scholarship at the Abbey meant that Canterbury became the most important medieval centre of learning in the country.
- Canterbury's importance as a pilgrimage centre based on Augustine and its other early saints was transformed by the murder and canonization of

Archbishop Thomas Becket, whose Cathedral shrine attracted pilgrims from all over Europe.

- The wealth and power of the Cathedral in the 12th century, when the offerings of large numbers of pilgrims helped the building of the magnificent enlargement of the east end, with its exceptional stained glass windows and the rebuilding of the choir and transepts following the fire of 1174. These features form one of the finest examples of Early Gothic art.
- The Cathedral's rich panorama of Romanesque, early Gothic, and late Gothic art and architecture.
- The establishment of Canterbury as the seat of the spiritual leader of the Church of England.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Canterbury Cathedral, St Augustine's Abbey, and St Martin's Church, United-Kingdom, be **approved**:

St Martin's Church, the ruins of St Augustine's Abbey, and Christ Church Cathedral together reflect milestones in the history of Christianity in Britain. They reflect in tangible form:

- The reintroduction of Christianity to southern Britain by St Augustine, commencing at St Martin's Church where Queen Bertha already worshipped, and leading to the conversion of King Ethelbert.
- The successive architectural responses to Canterbury's developing role as focus of the Church in England – adaptation of Roman buildings, the development of Anglo-Saxon building in mortared brick and stone, and the flowering of Romanesque and Gothic.
- The development, under St Augustine and the monks from Rome, of early Benedictine monasticism, which spread from its cradle in Canterbury throughout Britain and had a profound impact on English society.
- The Abbey scriptorium, which was one of the great centres of insular book production, and whose influence extended far beyond the boundaries of Kent and Northumbria. The development of literacy, education, and scholarship at the Abbey meant that Canterbury

became the most important medieval centre of learning in the country.

- Canterbury's importance as a pilgrimage centre based on Augustine and its other early saints was transformed by the murder and canonization of Archbishop Thomas Becket, whose Cathedral shrine attracted pilgrims from all over Europe.
- The wealth and power of the Cathedral in the 12th century, when the offerings of large numbers of pilgrims helped the building of the magnificent enlargement of the east end, with its exceptional stained glass windows and the rebuilding of the choir and transepts following the fire of 1174. These features form one of the finest examples of Early Gothic art.
- The Cathedral's rich panorama of Romanesque, early Gothic, and late Gothic art and architecture.
- The establishment of Canterbury as the seat of the spiritual leader of the Church of England.

Criterion (i): Christ Church Cathedral, especially the east sections, is a unique artistic creation. The beauty of its architecture is enhanced by a set of exceptional early stained glass windows which constitute the richest collection in the United Kingdom.

Criterion (ii): The influence of the Benedictine abbey of St Augustine was decisive throughout the High Middle Ages in England. The influence of this monastic centre and its scriptorium extended far beyond the boundaries of Kent and Northumbria.

Criterion (vi): St Martin's Church, St Augustine's Abbey, and the Cathedral are directly and tangibly associated with the history of the introduction of Christianity to the Anglo-Saxon kingdoms.

Old and New Towns of Edinburgh (United Kingdom)

No 728

1. BASIC DATA

State Party: United Kingdom

Name of property: Old and New Towns of Edinburgh

Location: Lothian Region, Scotland

Inscription: 1995

Brief Description:

Edinburgh has been the Scottish capital since the 15th century. It has two distinct areas: the Old Town, dominated by a medieval fortress; and the neoclassical New Town, whose development from the 18th century onwards had a far-reaching influence on European urban planning. The harmonious juxtaposition of these two contrasting historic areas, each with many important buildings, is what gives the city its unique character.

2. ISSUES RAISED

Background

There is no Statement of Significance in the nomination dossier or in the 2006 Periodic Report for the United Kingdom. Both include the same very long justification, running to nearly 2000 words, which is not reproduced here.

The property was inscribed on the basis of criteria (ii) and (iv), “as it represents a remarkable blend of the urban phenomena of organic medieval growth and 18th and 19th century town planning.”

Modification

The State Party proposes the following Statement of Significance:

The remarkable juxtaposition of two clearly articulated urban planning phenomena. The contrast between the organic medieval Old Town and the planned Georgian New Town provides a clarity of urban structure unrivalled in Europe. The juxtaposition of these two distinctive townscapes, each of exceptional historic and architectural interest, which are linked across the landscape divide, the “great area” of Sir Walter Scott’s Waverley Valley, by the urban viaduct, North Bridge, and by the Mound, creates the outstanding urban landscape.

The Old Town stretches along a high ridge from the Castle on its dramatically situated rock down to the Palace of Holyrood. Its form reflects the burgh plots of

the Canongate, founded as an “abbatial burgh” dependent on the Abbey of Holyrood, and the national tradition of building tall on the narrow “tofts” or plots separated by lanes or “closes” which created some of the world’s tallest buildings of their age, the dramatic, robust, and distinctive tenement buildings. It contains many 16th and 17th century merchants’ and nobles’ houses such as the early 17th century restored mansion house of Gladstone’s Land which rises to six storeys, and important early public buildings such as the Canongate Tolbooth and St Giles Cathedral.

The Old Town is characterized by the survival of the little-altered medieval “fishbone” street pattern of narrow closes, wynds, and courts leading off the spine formed by the High Street, the broadest, longest street in the Old Town, with a sense of enclosed space derived from its width, the height of the buildings lining it, and the small scale of any breaks between them.

The New Town, constructed between 1767 and 1890 as a collection of seven new towns on the glacial plain to the north of the Old Town, is framed and articulated by an uncommonly high concentration of planned ensembles of ashlar-faced, world-class, neo-classical buildings, associated with renowned architects, including John and Robert Adam, Sir William Chambers, and William Playfair. Contained and integrated with the townscape are gardens, designed to take full advantage of the topography, while forming an extensive system of private and public open spaces. The New Town is integrated with large green spaces. It covers a very large area, is consistent to an unrivalled degree, and survives virtually intact.

Some of the finest public and commercial monuments of the New-classical revival in Europe survive in the city, reflecting its continuing status as the capital of Scotland since 1437, and a major centre of thought and learning in the 18th century Age of Enlightenment, with its close cultural and political links with mainland Europe.

The successive planned extensions from the first New Town, and the high quality of the architecture, set standards for Scotland and beyond, and exerted a major influence on the development of urban architecture and town planning throughout Europe.

The dramatic topography of the Old Town combined with the planned alignments of key buildings in both the Old and the New Town, results in spectacular views and panoramas and an iconic skyline.

The renewal and revival of the Old Town in the late 19th century, and the adaptation of the distinctive Baronial style of building for use in an urban environment, influenced the development of conservation policies for urban environments.

Edinburgh retains most of its significant buildings and spaces in better condition than most other historic cities of comparable value.

Criterion (ii): The successive planned expansions of the New Town, and the high quality of its architecture, set standards for Scotland and beyond, and exerted a major influence on the development of urban architecture and

town planning throughout Europe in the 18th and 19th centuries.

Criterion (iv): The Old and New Towns together form a dramatic reflection of significant changes in European urban planning, from the inward-looking, defensive, wall medieval city of royal palaces, abbeys, and organically developed small burgage plots in the Old Town, through the expansive format Enlightenment planning of the 18th and 19th centuries in the New Town, to the 19th century rediscovery and revival of the Old Town with its adaptation of a distinctive Baronial style of architecture in an urban setting.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party for the Old and New Towns of Edinburgh, United-Kingdom, be ***approved***.

Maritime Greenwich (United Kingdom)

No 795

1. BASIC DATA

State Party: United Kingdom

Name of property: Maritime Greenwich

Location: London Borough of Greenwich,
England

Inscription: 1997

Brief Description:

The ensemble of buildings at Greenwich, an outlying district of London, and the park in which they are set, symbolize English artistic and scientific endeavour in the 17th and 18th centuries. The Queen's House (by Inigo Jones) was the first Palladian building in England, while the complex that was until recently the Royal Naval College was designed by Christopher Wren. The park, laid out on the basis of an original design by André Le Nôtre, contains the Old Royal Observatory, the work of Wren and the scientist Robert Hooke.

2. ISSUES RAISED

Background

The nomination dossier included the following justification (which is repeated in the 2006 Periodic Report for the United Kingdom):

Maritime Greenwich is put forward for inclusion in the World Heritage List because it is considered that it meets several of the criteria for 'outstanding universal value.' It is argued that the Renaissance and Baroque compositions of the Queen's House and the Royal Naval College represent masterpieces of human creative genius, that these buildings and their park setting had a seminal impact on development in architecture and landscape design in Britain, and that the cultural, architectural, maritime, and scientific developments embodied in these buildings together form an ensemble of outstanding universal significance. The whole site is in a good state of preservation, having suffered little from demolition, rebuilding, or reconstruction. Its authenticity in design, material, workmanship, and setting is well documented. There are firm legislative and policy controls in place to ensure that its fabric and character and setting will be preserved in the future.

[The justification goes on to detail the application of criteria (i), (iv), and (vi) with special reference to individual components of the property].

The Committee inscribed the property on the basis of cultural criteria (i), (ii), (iv), and (vi), "considering that the public and private buildings and the Royal Park at Greenwich form an exceptional ensemble that bears witness to human artistic and scientific endeavour of the highest quality, to European architecture at an important stage of its evolution, and to the creation of a landscape that integrates nature and culture in a harmonious whole."

Modification

The State Party proposes the following Statement of Significance:

Symmetrically arranged alongside the River Thames, the ensemble of the 17th century Queen's House, part of the last Royal Palace at Greenwich, the palatial Baroque complex of the Royal Hospital for seamen, and the Royal Observatory founded in 1675 and surrounded by the Royal Park laid out in the 1660s by André Le Nôtre, reflects two centuries of Royal patronage and represents a high point of the work of the architects Inigo Jones and Christopher Wren, and more widely European architecture at an important stage in its evolution. It also symbolises English artistic and scientific endeavour in the 17th and 18th centuries.

Greenwich town, which grew up at the gates of the Royal Palace, provides, with its villas and formal stuccoed terraces set around Nicholas Hawksmoor's St Alphege's church, a setting and approach for the main ensemble.

Inigo Jones' Queen's House as the first Palladian building in Britain was also the direct inspiration for classical houses and villas all over the country in the two centuries after it was built.

The Royal Hospital, laid out to a master plan developed by Christopher Wren and built over many decades by him and other leading architects, including Nicholas Hawksmoor, is among the most outstanding group of Baroque buildings in England.

The Royal Park is a masterpiece of the application by André Le Nôtre of symmetrical landscape design to irregular terrain.

The Royal Observatory's astronomical work, particularly of the scientist Robert Hooke, and John Flamsteed, the first Astronomer Royal, permitted the accurate measurement of the earth's movement and also contributed to the development of global navigation. The Observatory is now the baseline for the world's time zone system and for the measurement of longitude around the globe.

Criterion (i): The public and private buildings and the Royal Park at Greenwich form an exceptional ensemble that bears witness to human artistic and creative endeavour of the highest quality.

Criterion (ii): Maritime Greenwich bears witness to European architecture at an important stage of its evolution, exemplified by the work of great architects such as Inigo Jones and Christopher Wren who, inspired by developments on the continent of Europe, each shaped

the architectural development of subsequent generations, while the Park exemplifies the interaction of man and nature over two centuries.

Criterion (iv): The Palace, Royal Naval College, and Royal Park demonstrate the power, patronage, and influence of the Crown in the 17th and 18th centuries and its illustration through the ability to plan and integrate culture and nature into an harmonious whole.

Criterion (vi): Greenwich is associated with outstanding architectural and artistic achievements as well as with scientific endeavour of the highest quality through the development of navigation and astronomy at the Royal Observatory, leading to the establishment of the Greenwich Meridian and Greenwich Mean Time as world standards.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for Maritime Greenwich, United Kingdom, be ***approved***.

Preah Vihear (Cambodia)

No 1224

Official name as proposed by the State Party: The Sacred Site of the Temple of Preah Vihear

Location: Kantuot Commune, Choam Ksan District, Kingdom of Cambodia

Brief description:

The buildings that make up this sanctuary dedicated to Shiva, located on the edge of a plateau that dominates the plain of Cambodia, were built in the first half of the 11th century AD and form the most important sanctuary built during the reign of King Sūryavarman I (1002–50), who seized power at Angkor around 1006.

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.

1. BASIC DATA

Included in the Tentative List: 1 September 1992

International Assistance from the World Heritage Fund for preparing the Nomination No

Date received by the World Heritage Centre: 30 January 2006
28 January 2008

Background: This nomination was examined by the World Heritage Committee at its 31st session (Christchurch, 2007).

The World Heritage Committee adopted the following decision (31 COM 8B.24):

The World Heritage Committee,

1. *Having examined Documents WHC-07/31.COM/8B and WHC-07/31.COM/INF.8B.1,*

2. *Having taken note of the following statement by the Chairperson of the World Heritage Committee which has been agreed to by the Delegation of Cambodia and the Delegation of Thailand:*

“The State Party of Cambodia and the State Party of Thailand are in full agreement that the Sacred Site of the Temple of Preah Vihear has Outstanding Universal Value and must be inscribed on the World Heritage List as soon as possible. Accordingly, Cambodia and Thailand agree that Cambodia will propose the site for

formal inscription on the World Heritage List at the 32nd session of the World Heritage Committee in 2008 with the active support of Thailand.

They also agree that the site is in need of urgent attention and requires international financial and technical assistance and close cooperation between them. They further agree that it is essential to strengthen conservation and management at the site including by the development of an appropriate management plan, as required under paragraph 108 of the Operational Guidelines, which will ensure the future protection of this property. They understand, following consultation with the World Heritage Centre, that financial and technical assistance for the development of a management plan will be available through the World Heritage Centre’s International Assistance programme.”

3. *Recognizes that the **Sacred Site of the Temple of Preah Vihear** is of great international significance and has Outstanding Universal Value on the basis of criteria (i), (iii) and (iv), agrees in principle that it should be inscribed on the World Heritage List and notes that the process for inscription is in progress;*

4. *Requests the State Party of Cambodia to strengthen conservation and management at the site by making progress in developing an appropriate management plan, which progress will enable its formal inscription by the Committee at its 32nd session in 2008;*

5. *Further requests the State Party of Cambodia to submit a progress report to the World Heritage Centre, by 1st February 2008.*

On 28th January 2008, the State Party submitted documentation demonstrating the progress made with a Management Plan for the site. This included assessments of the extent of the property and its relationship with the surrounding landscape, and included comments on boundaries.

This documentation summarised specific advice from a number of experts from around the world and the outcome of an expert workshop in Cambodia from 11th-14th January 2008. This workshop was organised in collaboration with the World Heritage Centre.

On 22nd May 2008 the State Parties of Cambodia and Thailand submitted a joint Communique. This stated that:

1. *The Kingdom of Thailand supports the inscription, at the 32nd session of the World Heritage Committee (Quebec, Canada, July 2008), of the Temple of Preah Vihear on the World Heritage List proposed by the Kingdom of Cambodia, the perimeter of which is identified as N. 1 in the map prepared by the Cambodian authorities and herewith attached. The map also includes, identified as N.2, a buffer zone to the East and South of the Temple.*

2. *In the spirit of goodwill and conciliation, the Kingdom of Cambodia accepts that the Temple of Preah Vihear be nominated for inscription on the World Heritage List without at this stage a buffer zone on the northern and western areas of the Temple.*

3. The map mentioned in paragraph 1 above shall supersede the maps concerning and including the "Schéma Directeur pour le Zonage de Preah Vihear" as well as all the graphic references indicating the "core zone" and other zoning (zonage) of the Temple of Preah Vihear site in Cambodia's nomination file;

4. Pending the results of the work of the Joint Commission for Land Boundary (JBC) concerning the northern and western areas surrounding the Temple of Preah Vihear, which are identified as N. 3 in the map mentioned in paragraph 1 above, the management plan of these areas will be prepared in a concerted manner between the Cambodian and Thai authorities in conformity with the international conservation standards with a view to maintain the outstanding universal value of the property. Such management plan will be included in the final management plan for the Temple and its surrounding areas to be submitted to the World Heritage Centre by 1st February 2010 for the consideration of the World Heritage Committee at its 34th session in 2010;

5. The inscription of the Temple of Preah Vihear on the World Heritage List shall be without prejudice to the rights of the Kingdom of Cambodia and the Kingdom of Thailand on the demarcation works of the Joint Commission for Land Boundary (JBC) of the two countries;

The map referred to in the above Communiqué was received on 18th June 2008.

This defines the core area (N.1) as being the monument and the immediate area surrounding it and is thus considerably smaller than the area originally nominated as core. It excludes much of the promontory on which the main monument sits, including the caves in its cliffs and the monumental staircase to the east. On the map, only a general area, with no boundaries, is indicated for the buffer zone (N.2) and for the area of joint management (N.3). It is not clear if the buffer zone to south and east is as extensive as that proposed in the original nomination, as the new map does not cover the extent of those areas.

No revisions have been received to the Nomination dossier to reflect these changes to the boundaries.

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

Literature consulted (selection):

Jacques, C, *L'empire khmer, cités et sanctuaires*, Paris, 2004.

Technical Evaluation Mission: 23–29 October 2006. No further mission has been undertaken.

Additional information requested and received from the State Party: ICOMOS sent a letter to the State party on 15 December 2006, and the State party submitted information on 3 January 2007.

Date of ICOMOS approval of this report:

25 June 2008

2. THE PROPERTY

The text in this section was given in the 2007 ICOMOS evaluation report.

Description

The architecture

The property is situated on a promontory of the Dangrek Range, 547m above the Cambodian Plain, known as Phnom Preah Vihear (Sacred Hermitage Mountain), close to the modern border with Thailand. It is roughly triangular in shape, defined by steep cliffs. The southern extremity of the promontory juts out to form a natural recess that is a sacred place, commanding a vast panorama, the wide expanse of land lying to the south up to Mount Koulên, the cradle of the Khmer civilisation.

The northern part of the property is an almost horizontal sandstone platform, c.100m long north–south and 50m wide, which gives access to the Temple and to the village of Phnom Kulên.

Like many Cambodian monuments, this sanctuary consists of a succession of courtyards on a common axis (though the north-south axis here is somewhat unusual). The sandstone blocks that were used posed enormous handling problems, and there is some indication that the entire south-west part of the property was in effect worked as a quarry.

Access is now by means of a steep, recently constructed track through the forest from the village, which houses soldiers and their families, as well as some Buddhist monks living at the pagoda, which also serves as a school. From here two paths lead to the temple, one passing through a village (Pjum Prasat), wholly dedicated to shops and other facilities for visitors; some 550 people live there.

Preah Vihear shares certain characteristics with other monuments in the north and east of Cambodia:

- It has an axial plan 800m long in which *gopuras* (gateway towers) and streets succeed one another on the way to the temple.
- It comprises outer buildings that are much larger than the sanctuary itself.
- There is considerable use of light materials such as tiled timber roofs.

To the north a 54m monumental stairway with 159 steps leads to a 25m long pavement flanked by enormous rampant *nâgas* (snakes). From here three steps reach the first of the *gopuras* (No. 5). This is cruciform in plan and originally had a pitched wooden roof supported on pillars. Two paths join here – one from Thailand, by means of the monumental stairway, and one from the Cambodian plain, by means of the rock-cut eastern stairway (10m wide, dropping some 400m steeply on the eastern flank of the promontory), now excluded from the core area.

From *Gopura* No. 5 another long pavement rises to *Gopura* No. 4 (similar in form to No. 5), with a large rock-cut water tank with steps around. There is another, smaller tank beside the pavement leading to *Gopura* No. 3. This, too, is cruciform in plan. On either side of the main gateway there are symmetrical U-shaped galleries ending in a long hall of a type known from other sites. Their function is unknown; the custom has grown up of calling them ‘palaces,’ although they were in all probability monastic.

Gopura No. 2 is reached at the end of another pavement, also lined with *nāgas*. It is similar in form to No. 3, but without the ‘palaces.’ It opens on to a large rectangular hall with rooms on either side, designated ‘libraries’, built in sandstone with a brick vaulted roof.

The sanctuary is enclosed by two groups of galleries laid out in cloister form, foreshadowing the ‘cruciform cloisters’ of Angkor Vat. The central enclosure is accessible only by the three passages coming from *Gopura* No. 1 and two small openings to east and west. The southern side is closed by *Gopura* No. 1 and the northern side by a structure which is in effect a false gate. Instead of opening out on the vast spaces of the Cambodian plain, it presents a blank face. The layout thus presents an increasingly closed aspect, until at the end all that is visible is the sky.

The architectural decoration

The finest decoration is to be found on the *gopuras*, many of which are in an excellent state of conservation and clearly visible. The compositions of the sculptures on the lintels, pillars, pilasters, and elsewhere are varied, complex, highly detailed, and harmonious, representing Hindu gods and other religious figures such as Shiva, Vishnu, Indra, and Krishna.

Constructional techniques and materials

The principal material of all the buildings at Preah Vihear is sandstone from the site itself. Structurally they have load-bearing outer walls integrated with alignments of monolithic columns linked by monolithic lintels that are decorated with religious or mythical scenes.

Laterite blocks faced with sandstone are used where foundations were needed for columns. Where the ground had to be raised because of the steep slopes, sandstone rubble was used.

Brick was also used at Preah Vihear because it was easier to bring up from the plains on the Cambodian side than the sandstone from the site itself. Small bricks were used for the construction of corbelled vaulting.

Apart from the central sanctuary, all the buildings had wooden roofs covered with fired tiles.

History and development

At the outset Preah Vihear housed an eremitic community. On the cliffs some caves in which the hermits lived, a feature of the Khmer landscape, can still be seen there. The foundation of the hermitage is often

associated with the erection of a sanctuary by Prince Indrāyudha, son of King Jayavarman II, at the command of Shiva at the beginning of the 9th century. He installed there a portion of the great *lingam* from Vat Phou. However, the origins of Preah Vihear were probably earlier. Indrāyudha’s building was a modest wooden structure, on the site of the existing stone building, and only minor modifications were made by successive Khmer rulers in the 10th century.

There are four Khmer and Sanskrit inscriptions from the property that provide valuable dating material, confirming the close association of King Sūryavarman I with the erection of the present complex. He erected engraved pillars (*lingams*) at various points in his extensive lands, bearing his name and title, *Sūryavarmeshvara* (Lord Sūryavarman), and one of these was raised at Preah Vihear at the beginning of the 11th century, again at the command of Shiva. This was sited next to the earlier temple, which was soon rebuilt in sandstone as part of the overall campaign of extension and improvement of the temple.

By around 1050 new construction had reached *Gopura* No. 3, but it then proceeded more slowly, partly because of the difficult nature of the land and frequent landslips. The complex was not completed until the 12th century, when King Sūryavarman II entrusted the work to one of his best architects, Divākarapandita.

Ownership of the property was the subject of considerable negotiation in the 19th and early 20th centuries between the French and Thai Governments. A treaty of 1904 assigned it to France, of which Cambodia was at that time a protectorate. It was reclaimed by Thailand in 1934 and occupied six years later. It was not until 1962 that the International Court of Justice in The Hague confirmed ownership by the newly independent state of Cambodia.

The site was closed from the 1970s because of the troubled history of Cambodia during more than two decades. Fortunately, its remoteness meant that Preah Vihear suffered very little damage over that period, even though it had been mined by the Khmer Rouge, who did not move out until 1998.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The original plan of the Temple of Preah Vihear developed in the 9th–12th centuries, and all its component parts have survived to the present day so that it is possible to trace its complex history. Some parts, such as the Sanctuary, have partially collapsed as a result of natural phenomena, especially erosion by water, but the architecture has retained all its original characteristics. The natural panorama has not changed from what the hermits saw a thousand years ago.

In its 2007 evaluation, ICOMOS considered that the nominated property included all elements that express the

values of the property. The revised boundaries mean that while the whole of the linear temple complex is within the nominated area, the monumental rock staircase to the east is excluded as is most of the rock promontory on which the temple sits, although part to the east is included in the buffer zone. As is expressed in the nomination, Preah Vihear is inseparable from its surrounding landscape. Its values relate to its strategic position on the promontory of Phnom Preah Vihear (Sacred Hermitage Mountain), rising dramatically out of the Cambodian plain.

ICOMOS considers that the property has survived almost without change; it considers that the promontory on which the temple sits should be considered as part of the attributes of the property and thus integrity is to a degree compromised by its absence.

Authenticity

The evolution of the buildings and the techniques used in their construction are reflected in the materials used – wood, then sandstone, brick and laterite. No restoration of any magnitude has taken place at Preah Vihear since the clearance work of Henri Parmentier in 1929–30.

ICOMOS considers that the authenticity of the property has survived intact.

Comparative analysis

According to the State Party, the monumental ensemble of Preah Vihear, which is inseparable from its surrounding landscape, can be differentiated from other Khmer monuments already on the World Heritage List.

The site of Angkor (Cambodia), which in fact is a series of cities, symbolises the high point of the civilisation of which it was the capital from the 9th to the 14th century. Preah Vihear differs from Angkor by virtue of the way in which it is inextricably linked with its landscape. Preah Vihear also has some unique structural features, notably the use of tiled timber roofs.

The temple of Vat Phou (Laos) and its associated structures within the Champassak landscape bears exceptional witness to the formation of the pre-Angkor and Angkor civilisations in political and social as well as religious terms, whereas Preah Vihear is exclusively religious in nature.

ICOMOS considers that this analysis is valid. Preah Vihear vividly demonstrates the intimate link between site and landscape and between spiritual and natural values that is to be found at other properties on the World Heritage List such as Mont-Saint-Michel (France) or Meteora (Greece). All these properties illustrate the strong relationship between a religion and the material world by means of a powerful integration of architecture and its natural environment.

The above comparative analysis applies to the area originally nominated: the temple and its surrounding promontory. The justification for differentiating Preah Vihear as a religious ensemble from other Khmer monuments lies strongly in its relationship with its

surroundings. With the reduction in the nominated area to the temple alone, the analysis has been somewhat affected, as the setting of Preah Vihear is essential to understanding its values.

ICOMOS considers that the comparative analysis justifies consideration of this property for inscription on the World Heritage List for the uniqueness of the relationship between the temple and the natural landscape.

Justification of the Outstanding Universal Value

The State Party considers that the property is of outstanding universal value for the following reasons:

- The Sacred Site of the Temple of Preah Vihear is distinguished by its exceptional natural environment, which is difficult of access and far away from major traffic arteries. This has permitted its 'natural' conservation up to the present time.
- This sacred ensemble is a rare example of the close relationship between a monument and its setting. In the 9th century it was a sheltered hermitage built in the caves of sheer 500m cliffs overlooking the plain of Cambodia. From the beginning of the 11th century, when it became a Royal temple, until at least the mid 12th century, it developed progressively into a long series of sanctuaries linked by over 800m of staircases and pavements.
- The Preah Vihear group is exceptional for three reasons. First, the natural site exhibits many contrasts – a promontory, sheer cliffs, a vast plain, a mountain range, and a natural environment stretching out of sight. Secondly, the quality of its architectural composition is adapted both to the constraints of the site and to religious traditions. Finally, the property is exceptional in terms of the quality of its carved stone ornamentation, which is based either on vegetation motifs or sometimes on scenes from Hindu mythology.

In the documentation received from the State Party in January 2008, the association with Hindu beliefs is further strengthened through the idea that the siting of the temple buildings on their massif in relation to mountain peaks to the east and west of the site, demonstrates an association with the Hindu divine triad of Vishnu, Shiva and Brahma. The vast Cambodian plain which spreads out in the foreground of the mountains is seen to unite these elements and provide the natural and spiritual setting of the monuments, essential for their understanding.

ICOMOS supports the justification put forward by the State Party. However, with the core zone being restricted to the temple and its immediate surroundings, and the temple thus being separated from its dramatic natural setting, the justification is no longer fully aligned with the boundaries put forward by the State Party and agreed by Thailand..

Criteria under which inscription is proposed:

The property is nominated on the basis of criteria (i), (iii), and (iv);

Criterion (i): represent a masterpiece of human creative genius.

The State Party justifies this criterion on the basis that The Temple of Preah Vihear is a unique architectural ensemble made up of a series of sanctuaries linked by a system of pavements and staircases on an axis c.800m long.

The site of the Temple and its environment today represent a particularly significant example of the Khmer genius for adapting monuments to their environment.

In its 2007 evaluation, ICOMOS concurred with the view that this ensemble, the broad composition of which is still especially clear, testifies to the Khmer genius for domesticating vast territories and adapting to the landscape. It went on to say that the property offers the visitor a magnificent landscape embracing nearly 360° of the plain below, a landscape opening out in front of the hermits' grottoes in the cliffs. Furthermore, ICOMOS considered that Preah Vihear is an outstanding masterpiece of Khmer architecture. It is very 'pure' both in plan and in the detail of its decoration.

With the revised boundaries, ICOMOS considers that this criterion could still be justified.

ICOMOS considers that this criterion is justified.

Criterion (iii): bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.

The State Party justifies this criterion on the basis that the promontory at the end of the Dangrek Range dominating the plain is exceptional testimony to the cultural traditions of the hermitages. The caves in this 500m high cliff, which are accessible without too much danger from the crest of the promontory, enabled the hermits to settle there. Their presence led to the foundation of a sanctuary at the beginning of the 9th century on the promontory, from which the sacred ensemble visible today developed.

It is also suggested that the Preah Vihear ensemble bears exceptional witness to the capacity of the Khmer civilisation to make use of a difficult site over a long period as a settlement site and as a source of materials. In this way the mountain was levelled over a considerable area to permit the building of the temple. The sandstone extracted for this purpose was used as the building material for the temple.

In its 2007 evaluation, ICOMOS concurred with the view that the Preah Vihear ensemble bears exceptional witness to the capacity of the Khmer civilisation to make use of a difficult site over a long period as a settlement site and as a source of materials. It went on to say that in this way the mountain was levelled over a considerable area to permit the building of the temple. The sandstone extracted for this purpose was used as the building material for the temple. Also, Preah Vihear demonstrates an important interchange in human values and developments in art, architecture, planning, and landscape design.

In light of the revised boundary proposed by the State Party, and agreed by Thailand, excluding the cliffs, caves, and much of the overall promontory, ICOMOS considers that this criterion cannot be justified.

ICOMOS considers that the proposed justification for this criterion cannot be accepted for the new boundaries, but suggests that the criterion could be justified for an enlarged core area.

Criterion (iv): be an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

The State Party justifies this criterion on the basis that the Preah Vihear ensemble consists of the integrally connected temple and its environment: a natural landscape which is exceptional by virtue of its topography and the boundless view that it gives over the Cambodian plain. From whichever direction the temple is approached and viewed, the temple is indissolubly linked with the cliff upon which it sits and of which it is the expression.

In its 2007 evaluation, ICOMOS concurred with the view that the property should be understood at the different levels of its components: the temple, and in particular its delicately carved ornamentation of plant motifs and classical mythology, the sloping layout of the promontory jutting out from the steep slopes of the Mount Dangrek Range, the cliff and its profiles, and the plain with the natural panorama that it offers. It went on to say that the architectural ensemble is exceptional and the position of the Temple on a cliff edge site is particularly impressive. Stairs and historical access surviving for over a thousand years show a sophisticated technological understanding. The whole historic structure demonstrates the high point of a significant stage in human history.

In light of the revised boundary proposed by the State Party, and agreed by Thailand, excluding the cliffs, caves, and much of the overall promontory, ICOMOS considers that this criterion cannot be justified.

ICOMOS considers that the proposed justification for this criterion cannot be accepted for the new boundaries but suggests that the criterion could be justified for an enlarged core area.

Taking account of the revised boundaries, which encompass the temple, rather than the temple and much of the promontory on which it is sited, and the justifications put forward by the State Party for the criteria, ICOMOS considers that two of the criteria, (iii) and (iv), cannot be justified, as they were in the original evaluation.

ICOMOS considers that the nominated property meets criterion (i) and that Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

Because the property is located in a remote and lightly populated area of Cambodia, there are no pressures related directly to development. It is also a national protected site.

In its 2007 report, ICOMOS commented on a village within the nominated property devoted to servicing tourists, an activity which is of considerable economic importance to the villagers. This village is now excluded from the nominated area.

Anti-personnel mines

The property was heavily mined during the Khmer Rouge period. The Cambodian Mine Action Centre has nearly finished clearing the area proposed for inscription. Some pockets remain to be dealt with on the north-east of the perimeter and close to the eastern stairway. After a short break this work began again in June 2006.

Disputed frontier

ICOMOS noted in its 2007 evaluation that, according to information provided to it by the World Heritage Centre, the precise location of the frontier between Cambodia and Thailand to the north of the nominated site is currently the subject of a dispute between the two States Parties. The property nominated in 2007 and parts of its buffer zone lay partly within the disputed area.

The property now nominated lies entirely within territory in Cambodia over which there is no dispute with Thailand. The issue of the buffer zone in relation to these matters is more complex and is discussed in section 5 of this report.

Environmental pressures

The region where Preah Vihear is located is in a tropical climate zone which experiences monsoons. The main part of the property is in a balanced vegetal environment, in particular in the eastern part, which is a Thai national natural and archaeological park.

However, the site of the temple at the top of a steep cliff is a very exposed one, subject to the rigours of a mountain climate exacerbated by monsoon conditions. Annual rainfall is around 1500mm, coming mainly in July–September. This causes erosion and some subsidence. Attention is being focussed on rehabilitating drainage systems or introducing new ones. It should be noted that evaporation is roughly equal to the rainfall, and so there is a risk of water shortages. This is being taken account of by constructing reservoirs on the property.

Siting on a high promontory also favours wind erosion, as well as the filling of sheltered areas. Changes in pressure can give rise to powerful erosion conditions during monsoons.

There can be temperature differences of as much as 40°C between sunny and shaded areas, a phenomenon made worse by the movement of sunny areas during the course

of the day. These cycles lead to surface spalling on sandstone elements.

Natural disasters and risk preparedness

Cambodia is not in a seismic zone. Because of its altitude, the property is not at risk from flooding. However, its location in a wooded area exposes it to danger from forest fires in the dry season.

Visitor pressures

The number of visitors is low, averaging 185 a day. This is not considered to constitute a threat at present, even though the annual visitor numbers have risen from 14,719 in 1999 to 67,843 in 2004. However, once the property has been cleared from landmines, the State Party should ensure that visitor pressures do not adversely impact on the values of the property.

ICOMOS considers that the main risks to the property are environmental and climatic. It recommends that special attention is given to these in management planning.

ICOMOS also recalls that, in order to ensure the sound long-term management of the property, the processes to resolve the relationships between the boundaries of this property and the relevant national borders should continue.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

In its 2007 evaluation, ICOMOS noted that, the boundary of the nominated property coincided on the north with the existing frontier between Cambodia and Thailand. The area beyond this segment of the boundary lies entirely within what is currently the territory of Thailand.

The nominated area has now been revised so that it falls entirely within land in Cambodia not disputed by Thailand. The core zone includes the temple and a small area immediately surrounding it.

A buffer zone has been proposed to the south and east, but as no boundaries have been delineated, it is not clear how far this extends. To the north and west a zone of joint management between Cambodia and Thailand has been proposed, but has also not been delineated.

In the original nomination dossier it was stated that three protected zones of the Sacred Site of the Temple of Preah Vihear which cover both the cultural property and its environment have been defined by the Royal Decree NS/RKM/0303/115 of 11.03.2003:

Zone 1: The Central Zone, which extends over the entire upper part of the mountain on which Preah Vihear is situated (i.e. the nominated core area).

Zone 2: The Buffer Zone, corresponding to the landscape around the property and the natural environment.

Zone 3: The Satellite Zone, reserved for economic and social development that preserves the traditional way of life.

The new core zone lies within Zone 1. The new buffer zone lies within Zone 2, as does the new zone of joint management.

ICOMOS notes that the documentation from the State Party received in January 2008 indicates that the significance of the temple on its mountain promontory is related to mountain peaks to the east and west that curve around the vast plain to the south. The massif on which Preah Vihear sits and two peaks to east and west are said to reflect the Hindu divine triad of Vishnu, Shiva and Brahma. Two of these peaks are outside the core zone, and one outside the buffer zone, and only part of the plain is within the buffer zone.

The documentation also suggests that a new enlarged boundary might be considered for management reasons to encompass these specific landscape relationships and thus the full cultural, natural and historic values of the site. It is noted that further survey work would be needed to define this area accurately and that this could only be undertaken after mine clearance work has been completed.

ICOMOS considers that the boundary adequately encompasses the main built remains of the temple, but excludes its landscape setting. ICOMOS cannot comment on the extent of the buffer zone or the zone of joint management without further documentation.

Ownership

Under the provisions of the Cambodian land legislation NS/RKM/0801/14 of 30 August 2001, the archaeological, cultural, and historical heritage and protected natural reserves are public property.

Protection

Preah Vihear is protected under the *Law on the protection of the cultural heritage* (NS/0196/26 of 25.01.1996) against illegal destruction, vandalism, illicit transfer of ownership, illicit excavations, and illegal exports and imports. It applies to both movable and immovable heritage, whether public or private. The interministerial *Conseil Supérieur de la Culture Nationale* (CSCN) is responsible for developing policies, and these are implemented by the Ministry of Culture and Fine Arts.

As mentioned above, the Royal Decree NS/RKM/0303/115 of 11.03.2003 defines the three protected zones of the Sacred Site of the Temple of Preah Vihear which cover both the cultural site and its environment.

A number of other decrees relate to the protection of animal and vegetal resources in the area and the protection and management of natural resources.

ICOMOS considers that the protective measures for the Sacred Site of the Temple of Preah Vihear are adequate.

Conservation

History of conservation

Because of the political situation in Cambodia over recent decades, no conservation work was possible until relatively recently. The work that has been done has been restricted by the inaccessibility of the property and the dangers from mines. There has been no major restoration work carried out at the property since the clearance work of Henri Parmentier in 1929–30.

Present state of conservation

The state of conservation of the monumental stairway and the pavements is variable. Stabilisation is required and a monitoring programme is needed.

The main structure is in good condition, with the exception of *Gopura 5*, where consolidation work is needed to rectify serious problems resulting from water infiltration and erosion. A policy should be developed for reinstating and replacing certain fallen architectural elements in order to retain the spirit of place, and also to preserve the ‘poetry of ruins’.

Systematic survey has produced a conservation inventory detailing the measures needed for each of the components of the property. Proposed actions include the re-erection and stabilisation of columns, insertion of supports, installation of tell-tales, reconstruction of stairways, reinstatement of paving, etc.

Active conservation measures

There are no conservation projects currently in progress, apart from those associated with minefield clearance.

ICOMOS considers that there is an urgent need for a systematic and comprehensive conservation programme and the allocation of financial resources to permit its implementation according to a prioritised timetable.

Management

Management plans, including visitor management and presentation

ICOMOS’s evaluation of 2007 noted that there was then no formal management plan in force, although an action plan had been prepared. This has involved the creation of an interministerial coordination committee (November 2005), amendment of Royal Decree NS/RKM/0303/115 of 11.03.2003 so as to increase Zone 2 (February 2006), issue of an order (*sous-decret*) implementing the above Royal Decree (July 2006), and establishment of an Authority for the Conservation and Management of Preah Vihear, based on that for Angkor Siem Reap, known as APSARA (December 2006).

Details were given of the contents of an eventual management plan, to be prepared following an exhaustive preparatory study by Cambodian and international specialists in the relevant domains.

The Committee at its 31st Session requested the Cambodian authorities to strengthen conservation and management at the site by making progress in developing an appropriate management plan.

The documentation provided by the State Party in January 2008 sets out the progress that has been made. Experts from the United States of America, France, Belgium, China, Thailand and India were invited to attend an expert workshop with experts from Cambodia in January 2008 to consider a wide range of aspects of the sites and its management challenges. Some experts had carried out preliminary missions to the site in December 2007.

The overall approach to the Management Plan is set out as to:

- 1) identify issues;
- 2) establish limits of the site;
- 3) establish management zones;
- 4) develop prescriptions or desired future conditions for each of the zones;
- 5) allocate the potential zones to specific locations on the map and illustrate access and circulation patterns.

Detailed information has been provided under the following headings:

- Protection of the sacred and natural surroundings
- Archaeology of the massif and the plain
- Archaeological zoning related to visitor management
- Structural stability
- Protection of the cultural landscape
- Protection and conservation of built remains
- Climate and hydrology
- Organisation of space and visitor movement
- Monitoring tools
- Objectives for social and economic development
- Objectives for the fight against poverty

In the joint Communique of 23rd May 2008, it was stated that pending the results of the work of the Joint Commission for Land Boundary (JBC) concerning the northern and western areas surrounding the Temple of Preah Vihear, the management plan of these areas will be prepared in a concerted manner between the Cambodian and Thai authorities in conformity with international conservation standards with a view to maintaining the outstanding universal value of the property. It was further stated that such a management plan will be included in the final management plan for the Temple and its surrounding areas to be submitted to the World Heritage Centre by 1st February 2010 for consideration by the World Heritage Committee at its 34th session in 2010. ICOMOS considers that there is a need to delineate in some form the areas to the north and west referred to in this Communique.

There is also a need to delineate the area to be covered by the Management Plan in the light of suggestions made in information provided in January 2008 that the Management Zone could be much larger than the nominated area. As set out above, the values of Preah Vihear are linked to its position in the landscape and the way it responded to that dramatic landscape. Managing

the temple alone will not ensure that its values are sustained.

ICOMOS also suggests that given the complexity of the proposed Management Plan, it would be appropriate for a progress report to be submitted in 2009.

Resources, including staffing levels, expertise and training

The proposed Authority for the Conservation and Management of Preah Vihear will initially have a staff of between 35 and 40, comprising administrative, scientific, documentation, security, and labouring personnel. It will be responsible for daily maintenance, field studies, and exploratory excavations preparatory to the formulation of the conservation plans.

ICOMOS considers that progress has been made in defining the parameters of the Management Plan and setting out overall strategies, as well in gaining agreement of the Thai authorities to the production of a joint management plan for the areas to the north and west of the nominated areas, which remain to be delineated.

6. MONITORING

Until now the level of monitoring, carried out by the Ministry of Culture and Fine Arts and local authorities, has been minimal, restricted to mine clearance, security and daily maintenance.

It is recognised that there is a need for a dynamic monitoring procedure directed towards the state of conservation of the buildings, stairways, and pavements, so as to produce a plan for conservation interventions over the next 15–20 years.

ICOMOS considers that the existing monitoring measures for the property are inadequate.

7. CONCLUSIONS

ICOMOS considers that the full value of the Temple of Preah Vihear is inextricably linked to its surrounding landscape. At one level it is an extraordinary interaction between the spiritual, (the temple) and the natural, (its surroundings). But in its planning and orientation, facing north, which is quite different from other Khmer temples, and in the bowl of three surrounding peaks, it has been suggested that the natural could be part of the spiritual setting, the three peaks reflecting the Hindu divine triad of Vishnu, Shiva and Brahma.

In the original nomination the promontory on which the temple sites was included in the core area. The revised core area is smaller enclosing only the main linear monument. ICOMOS considers that the values of Preah Vihear are not limited to the monument alone: they extend into its setting. What is nominated is a small part of this overall picture, but is the kernel of it all.

ICOMOS considers that the decision to reduce the core zone to the temple and its immediate surroundings has had a significant impact on the way the boundaries

encompass the attributes that reflect outstanding universal value, and thus on the outstanding universal value of the property.

ICOMOS commends the State Party on the progress made with setting out a strategic framework for the development a management plan for the nominated area, that addresses the full range of issues that impinge on the site, and on the proposed joint arrangements with the Thai authorities for a management plan for the areas to the north and west of the nominated property which allows for the protection of these areas in a concerted manner.

As the landscape is so extensive, there need to be layers of protection, as suggested in the management plan papers, with the core zone being supported by buffer zones. As the promontory will now partly be in the eastern buffer zone and partly in the zone of joint management, it is essential that management of the property extends to these two zones – and thus in effect the monument and its closer setting are managed as one unit.

ICOMOS notes that although a map has been provided for the revised core area, this is at a small scale and needs to be augmented with a more detailed map. No detailed maps have been provided for the boundaries of the buffer zone and areas to the north and west, which will be subject to joint management arrangements between Cambodia and Thailand, (only general areas have been suggested).

The nominated area is now considerably smaller than in the original nomination dossier, and the nomination dossier needs to be revised to reflect changes made to the boundaries.

Recommendations with respect to inscription

Recalling the decision of the Committee at its 31st session which recognised ‘*that the Sacred Site of the Temple of Preah Vihear is of great international significance and has Outstanding Universal Value on the basis of criteria (i), (iii) and (iv),*’ and agreed ‘*in principle that it should be inscribed on the World Heritage List*’;

ICOMOS recognises that the two State Parties of Cambodia and Thailand each support the inscription of this property on the World Heritage List, as previously recommended by ICOMOS, and have found, through extensive discussions, an agreed approach to its nomination (and cooperative management of areas to the north and west of the core zone);

ICOMOS re-affirms its original evaluation of the property, but notes that this was based on aspects of the original nomination which have now been changed in several significant ways: the core area has been much reduced and now only includes the temple and its immediate surrounding and not the wider promontory with its cliffs and caves;

ICOMOS wishes to acknowledge, and bring to the attention of the Committee, that the map submitted, with its undelineated buffer and joint management zones, is a

source of concern in terms of the long-term conservation and protection of the property;

As the Committee has already determined that the property should be inscribed, it is the considered view of ICOMOS that this could now be justified only in relation to criterion (i);

The Committee might decide to inscribe the property on the basis of criterion (i) alone. ICOMOS considers that this would occur without an adequate map and delineated boundaries, and would limit the appropriate recognition of all the cultural values of the property. On that basis, ICOMOS does not wish formally to recommend this to the Committee;

In accordance with its original evaluation of this property, ICOMOS considers that if the property is inscribed by the Committee at this session on the basis of criterion (i) only, criteria (iii) and (iv) could be justified in the future if there is a possibility to extend the boundary of the inscribed property to include the landscape setting of the temple on its promontory;

ICOMOS encourages the State Parties of Cambodia and Thailand to commit to continuing their overall collaboration to safeguard the values of the property and expresses the hope that in the future it will be possible for them jointly to submit an extension to the boundaries which reflects the full values of this property and its landscape setting.

ICOMOS recommends that, if the property is inscribed at this session, the World Heritage Committee should invite the State Party to submit by 1st February 2009:

- Detailed map of the core area and a map delineating the buffer zone;
- Updated Nomination dossier to reflect the changes made to the boundaries;
- Confirmation that the management zone for the property will include the core zone, buffer zone and joint north and west zone;
- Progress report on the preparation of the Management Plan, including the joint management plan to be prepared with the Thai authorities for the areas to the north and west of the core zone;
- A delineation of the areas to the north and west that will be covered by the joint management plan;

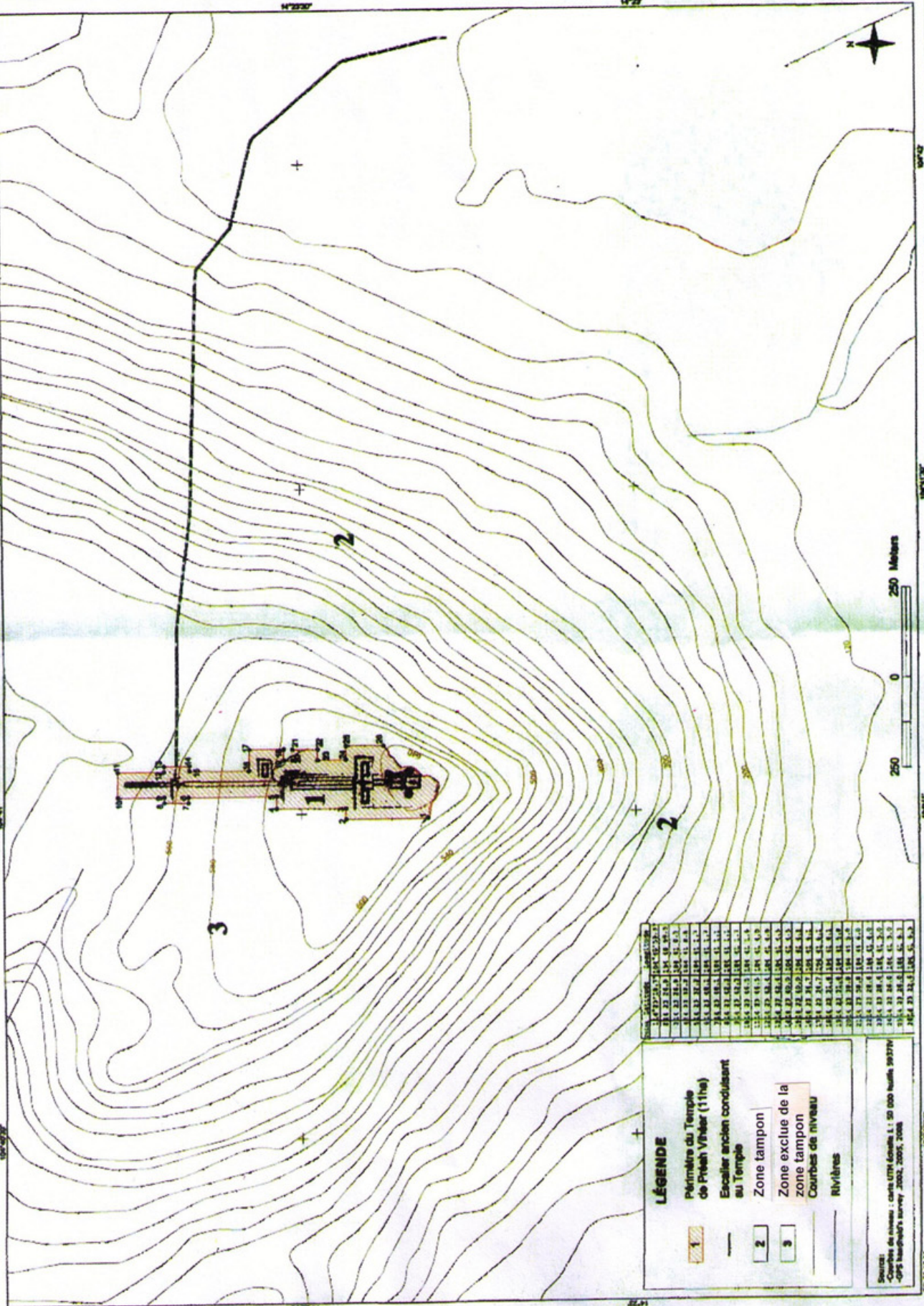
And to submit to the World Heritage Committee at its 34th session in 2010:

- Completed Management Plan for the nominated site, including a joint management plan for the areas to the north and west, produced jointly by Cambodia and Thailand.

REVISED GRAPHIC PLAN OF THE PROPERTY (R.G.P.P.)

Échelle 1 : 10 000

LE TEMPLE DE PRÉAH VIHÉAR
 CARTE ADMINISTRATIVE POUR LA GESTION PRÉPARÉE PAR LE ROYAUME DU CAMBODGE
 EN VUE DE L'INSCRIPTION DANS LA LISTE DU PATRIMOINE MONDIAL



Altitude (m)	1	2	3
100	100	100	100
150	150	150	150
200	200	200	200
250	250	250	250
300	300	300	300
350	350	350	350
400	400	400	400
450	450	450	450
500	500	500	500
550	550	550	550
600	600	600	600
650	650	650	650
700	700	700	700
750	750	750	750
800	800	800	800
850	850	850	850
900	900	900	900
950	950	950	950
1000	1000	1000	1000
1050	1050	1050	1050
1100	1100	1100	1100
1150	1150	1150	1150
1200	1200	1200	1200
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1500	1500	1500	1500
1550	1550	1550	1550
1600	1600	1600	1600
1650	1650	1650	1650
1700	1700	1700	1700
1750	1750	1750	1750
1800	1800	1800	1800
1850	1850	1850	1850
1900	1900	1900	1900
1950	1950	1950	1950
2000	2000	2000	2000
2050	2050	2050	2050
2100	2100	2100	2100
2150	2150	2150	2150
2200	2200	2200	2200
2250	2250	2250	2250
2300	2300	2300	2300
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2950	2950	2950	2950
3000	3000	3000	3000
3050	3050	3050	3050
3100	3100	3100	3100
3150	3150	3150	3150
3200	3200	3200	3200
3250	3250	3250	3250
3300	3300	3300	3300
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3950	3950	3950	3950
4000	4000	4000	4000
4050	4050	4050	4050
4100	4100	4100	4100
4150	4150	4150	4150
4200	4200	4200	4200
4250	4250	4250	4250
4300	4300	4300	4300
4350	4350	4350	4350
4400	4400	4400	4400
4450	4450	4450	4450
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4600	4600	4600	4600
4650	4650	4650	4650
4700	4700	4700	4700
4750	4750	4750	4750
4800	4800	4800	4800
4850	4850	4850	4850
4900	4900	4900	4900
4950	4950	4950	4950
5000	5000	5000	5000

LÉGENDE

- Périmètre du Temple de Préah Vihear (11ha)
- Escalier ancien conduisant au Temple
- Zone tampon
- Zone exclue de la zone tampon
- Courbes de niveau
- Rivières

Source:
 -Cartes de niveau : carte UTM Echelle 1 : 50 000 feuille 9837V
 -GPS handheld's survey 2002, 2005, 2008
 03/24/08 00:02:27



General view



Monumental stair



Gopura no. 2



Large pool



Gopura no. 5