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UNESCO Region: AFRICA

SITE NAME: Lamu Old Town

DATE OF INSCRIPTION: 16th December 2001

STATE PARTY: KENYA

CRITERIA: C (ii)(iv)(vi)

DECISION OF THE WORLD HERITAGE COMMITTEE:

Excerpt from the Report of the 25th Session of the World Heritage Committee

The Committee inscribed Lamu Old Town on the World Heritage List under criteria (ii), (iv), and (vi):

Criterion (ii): The architecture and urban structure of Lamu graphically demonstrate the cultural influences that have come together there over several hundred years from Europe, Arabia, and India, utilizing traditional Swahili techniques to produce a distinct culture.

Criterion (iv): The growth and decline of the seaports on the East African coast and interaction between the Bantu, Arabs, Persians, Indians, and Europeans represents a significant cultural and economic phase in the history of the region which finds its most outstanding expression in Lamu Old Town.

Criterion (vi): Its paramount trading role and its attraction for scholars and teachers gave Lamu an important religious function in the region. It continues to be a significant centre for education in Islamic and Swahili culture.

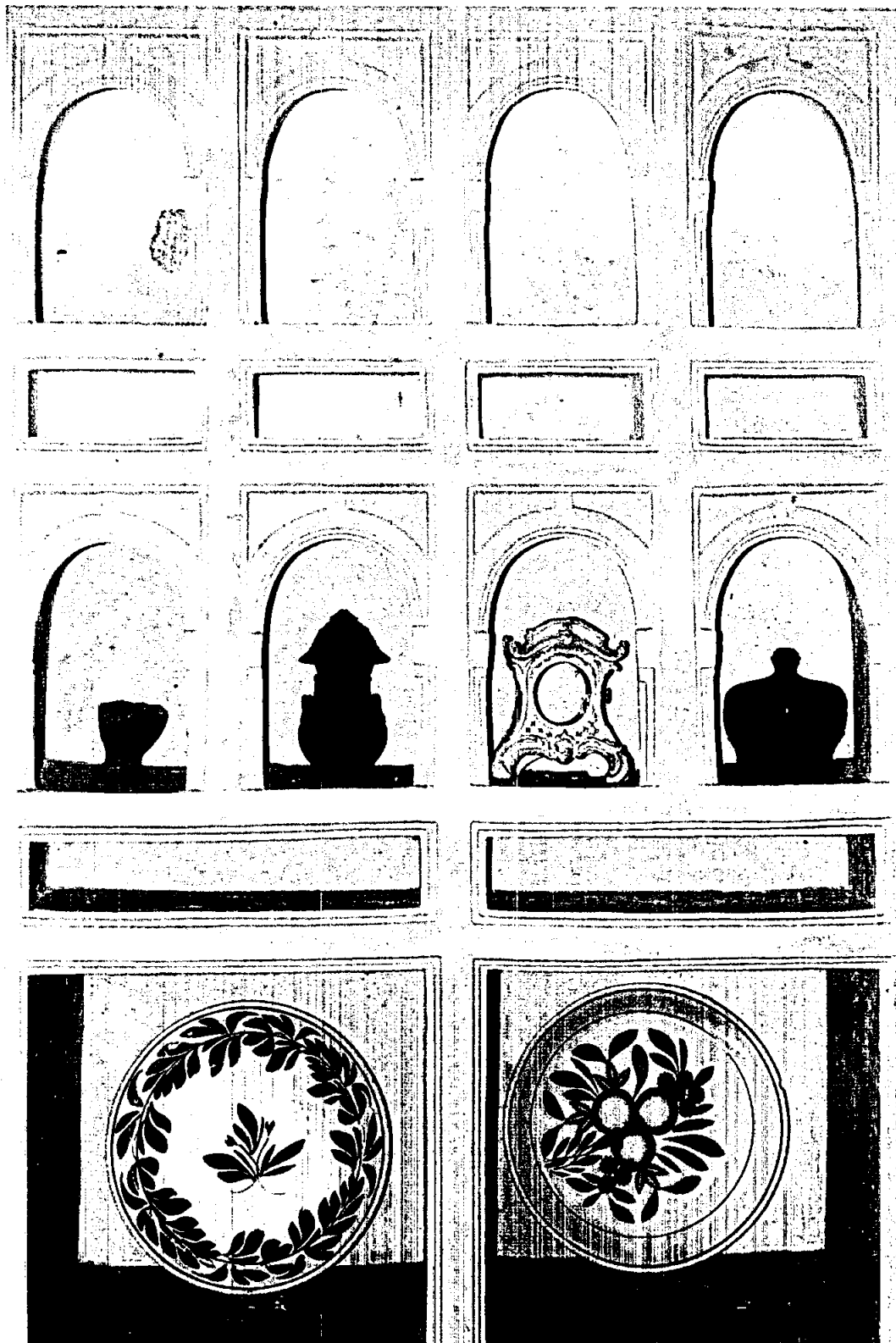
BRIEF DESCRIPTIONS

Lamu Old Town is the oldest and best-preserved Swahili settlement in East Africa, retaining its traditional functions. Built in coral stone and mangrove timber, the town is characterized by the simplicity of structural forms enriched by such features as inner courtyards, verandas, and elaborately carved wooden doors. Lamu has hosted major Muslim religious festivals since the 19th century, and has become a significant centre for the study of Islamic and Swahili cultures.

1.b State, Province or Region: Coast Province, Lamu District.

1.d Exact location: 2°15' S, 40°45' E

**LAMU OLD TOWN APPLICATION FOR
NOMINATION
TO WORLD HERITAGE LIST**



NATIONAL MUSEUMS OF KENYA

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Appendix I: Map showing Lamu Archipelago

Map of Lamu District

Topographic Map of Lamu showing buffer zone and proposed water catchment area for gazettelement.

Old Map of Lamu (1874)

Appendix II: -Roof plan of Historical Lamu.

-Development Plan for the Conservation Area.

-Plan of a traditional Swahili house

-A Rehabilitation Report on the "*Daktari Wa Ng'ombe*" House on Plot no. Lamu/block 1/315

-Upgrading of public areas: Provision of stone benches at sea front promenade

-Upgrading of public areas: Pavement of sea front Promenade

-Brochure: Lamu town planning and conservation

Appendix III: -Kenya Gazette Notice (Lamu Old Town Designation 20th June 1986)

-Antiquities and Monuments Act (Cap 215)

-The National Museums of Kenya Act (Cap 216)

-The Local Government Act (Lamu County Council By-Laws) 21st June 1991

Appendix IV: A copy of National Inventory of Old Buildings form

Appendix V: Bibliography

Appendix VI: Slides showing selected scenes in Lamu Old Town

1. Identification of the property.

a) Country

Kenya

b) State, Province or Region

Coast Province

Lamu District

c) Name of property

Lamu Old Town

d) Exact location on map and indication of geographical coordinates to the nearest second.

Lamu: Latitude 2° 15'S- 2° 30'S

Longitude 40° 45'E- 40° 55'E

e) Maps and Plans

See appendix (i) for map of Lamu scale 1: 50,000

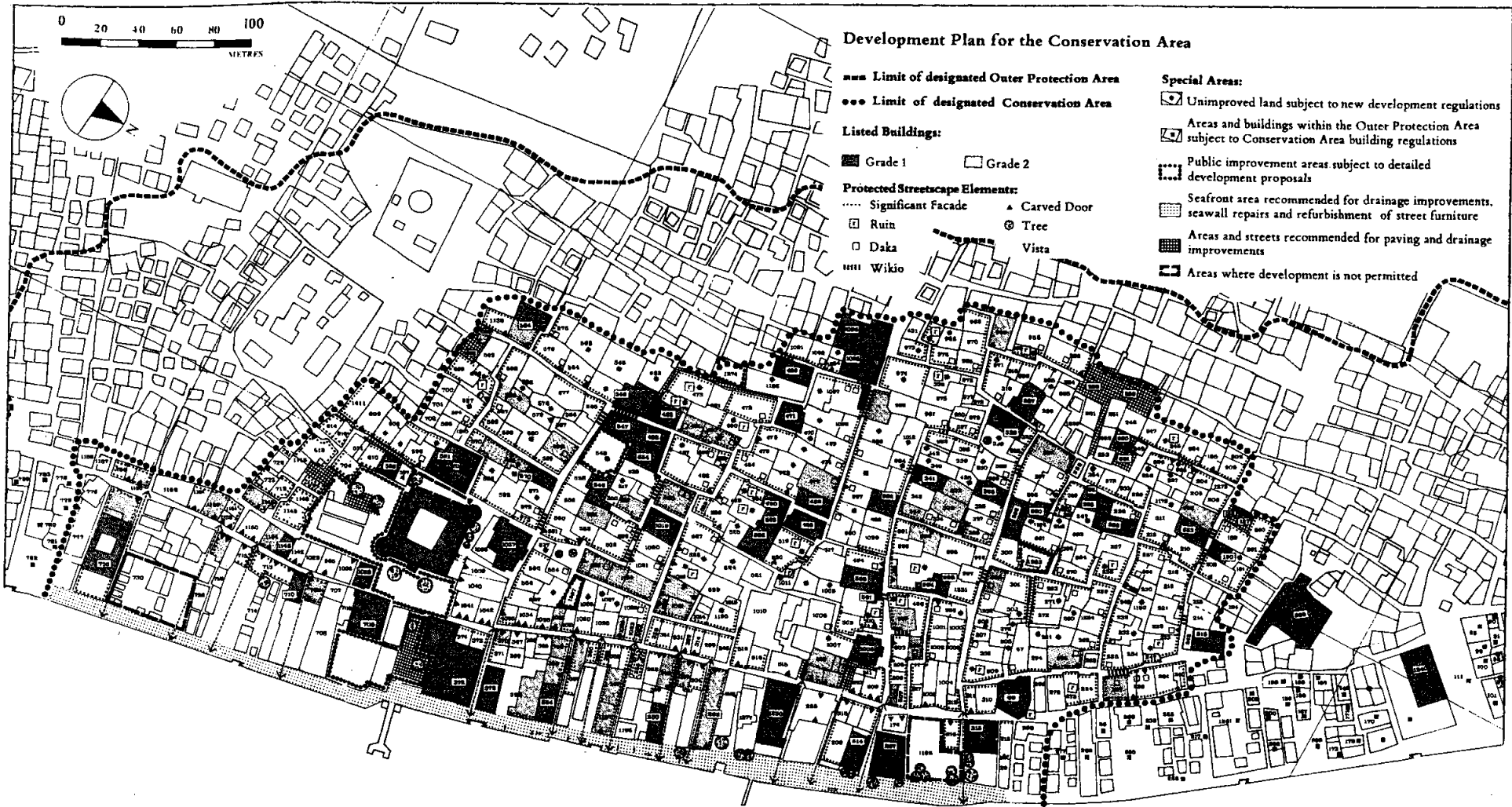
See also appendix (ii) for Roof plan of historic Lamu and the Development plan for the conservation area, showing the nominated area and its buffer zone.

f) Area of property proposed for inscription (ha.).

Lamu old town conservation area, which is equivalent to the nominated area comprises a total area of 15.6 ha.

Proposed buffer zone (ha.)

The buffer zone is approximated to be about 1,200 ha covering part of the Indian ocean waters and the Manda island skyline to guarantee the integrity and authenticity of Lamu old town. In addition to the buffer zone, the sand dunes on the southern side of the town, which are the water source for Lamu, have been proposed for gazettement. The legal enlistment should be ready by the end of the year 2000.



Development Plan for the Conservation Area

- Limit of designated Outer Protection Area
- ... Limit of designated Conservation Area

Listed Buildings:

- Grade 1
- Grade 2

Protected Streetscape Elements:

- Significant Facade
- Ruin
- Daka
- |||| Wikio
- ▲ Carved Door
- ⊙ Tree
- Vista

Special Areas:

- ⊘ Unimproved land subject to new development regulations
- ⊘ Areas and buildings within the Outer Protection Area subject to Conservation Area building regulations
- ⊘ Public improvement areas subject to detailed development proposals
- ⊘ Seawall area recommended for drainage improvements, seawall repairs and refurbishment of street furniture
- ⊘ Areas and streets recommended for paving and drainage improvements
- ⊘ Areas where development is not permitted

2. Justification for

Inscription

a) Statement of significance

Lamu is the oldest and the best-preserved living settlement among the Swahili towns on the East African coast. Its buildings and the applied architecture are the best preserved and carries a long history that represents the development of Swahili technology. The old town is thus a unique and rare historical living heritage with more than 700 years of continuous settlement. It was once the most important trade centre in East Africa before other towns such as Zanzibar took over.

Since the 19th century, Lamu has been regarded as an important religious centre in East and Central Africa due to the *tarika* activities introduced by Habib Swaleh, a Sharif descendant of Prophet Mohamed (P.B.A.H). There are many descendants of the Prophet in Lamu. Their presence has kept up that tradition, which continue to the present day Lamu in form of annual festivals known as '*Maulidi*'. These festivals are endemic to Lamu and draw the Muslim community from all over East and Central Africa as well as the Gulf. Lamu is an Islamic and Swahili education centre in East Africa. Researchers and scholars of Islamic religion and Swahili language come to Lamu to study this cultural heritage, which is relatively unchanged. The island town has adopted very little modern technology due to its isolation

b) Comparative analysis.

Lamu is one of the foremost pre-industrial urban settlements in Africa and falls in the class of 'antique living cities' in the world. Its historical growth compares well with other African old towns such as (Marrakech and Fez) of Morocco, Lalibela of Ethiopia and Kano of Nigeria whose origins were because of trade and their development was the effort of indigenous people. More than three hundred independent city-states flourished along the East African coast at the height of Swahili civilization from the thirteenth through the fifteenth centuries. Most of these East African towns have either fallen into ruins or have been transformed into modern towns.

The surviving towns and ruined sites are heirs to a distinctive urban tradition that is over a thousand years old.

This tradition generated a town building activity, which has left over a hundred and twenty towns on the Kenyan coast. A few of these in Kenya, **Mombasa, Malindi, Witu, Faza** and **Lamu** continue to exist, but the majority have disappeared, some hardly leaving any traces such as **Hindi** and **Famau**. Others are recognized by substantial archaeological remains of old towns in **Shanga, Ungwana** and **Pate** going back to 9th century. Swahili towns of Kilwa and Gede date to 13th and 14th Century respectively.

Towns that are Lamu's contemporaries are such as Mogadishu (in Somali), Zanzibar (in Tanzania), and Mombasa (in Kenya). These three dates back to 12th Century. There are many other towns dotted along the East African coast that fall within the 13th-15th Century time period. Most of these towns now retain their old settlements but in ruins.

The overriding function of the mentioned towns was trade. Some settlements like Mombasa and Lamu were harbour entrepôts, others like Pate were workshop towns while Gede was probably a resort town and Takaungu as well as Hindi were plantation centres. All of them retain evidence of an evolved urban culture formed by the African environment, influenced by input from trade contacts and immigration from across the Indian Ocean.

In the East African coast, Lamu is among the region's most ancient Swahili settlements, some of which dates to as far back as the 8th Century AD. Manda town ruins for instance, a short distance away from Lamu has been dated by archaeologists to be a 9th Century town.

Lamu however is one of the very few 'living Swahili towns' still retaining its unique and original architectural character and is probably the third oldest continuously inhabited town in the country after Pate and Mombasa.

The Swahili culture thrived along the coast of East Africa and there are some similarities in the dialects spoken, the architecture, religion and many other aspects of culture in the coastal towns of this region.

However, regardless of the common Swahili culture, geographical and

historical circumstances have helped in the development of isolated cultural particularities in each of the coastal towns.

Zanzibar

An example we can use to draw the differences is by comparing Lamu old town to the stone town of Zanzibar, which is also a Swahili town off mainland Tanzania. The stone town has been nominated to the World Heritage List. There are several differences between Lamu and the Zanzibari architectural styles. Most of the Zanzibar's houses are made of mud, lime and stones but the Lamu inhabitants preferred using coral stones, lime and sand. To this effect, Lamu houses are more durable. The Zanzibari designers tended to highly depend on floor tiles and/or mortar screed. In the Lamu case, floor tiles are absent and screed lime mortar is used instead.

The two towns have responded differently to the problem of water leakage considering that the houses of the towns were originally designed to be flat topped. To solve this problem, the Zanzibaris (residents of Zanzibar) have used corrugated iron sheets but the Lamu people have resorted to the traditional coastal adaptive way of thatching with palm fronds.

As concerns the internal spatial arrangement, the settings of the Swahili courtyard in Lamu and Zanzibar are different. In the case of Zanzibar, the courtyard is placed at the back but the Lamu courtyards appear at the front of the building.

In Lamu a major feature of many buildings has been *Wikio* (room over a street: a kind of fly over). There are 19 of these in Lamu. This unique feature enhanced the introvert nature of the local residents in that they could afford to move from one house to the other without necessarily coming down to the streets.

This feature is not highly pronounced in the Zanzibar town and is only found in one building next to the Zanzibar fort.

The Zanzibari building design is extrovert in nature while the Lamu design is introvert.

In regard to Zanzibaris buildings a lot of external aesthetics are placed to the

outside as seen in the arched openings, which are wide.

In Lamu, windows opening to the street are very small and there are no balconies as is the case with Zanzibar. The setting in Lamu was such that a person could survey the street without being seen from the outside.

Lamu architecture has continued to rely heavily on the traditional industry. For instance, traditional lime production is still used. Kilns that use firewood are used to burn coral into lime, which is used for buildings.

Lamu's architectural and cultural uniqueness is of great antiquity given that it represents one of the best presentation of Swahili architecture and its conservative and very inward looking society. Thus preserving most of its original characteristics.

The present state of preservation is still intact compared to many other similar properties elsewhere. This is so due to the fact that Lamu's strategic location on an Island plus its narrow streets and alleys has hindered motorized traffic from reaching the town. Hence it has thus remained undisturbed. The townscape of Lamu is such that it will remain unchanged for it has in its design not considered modern amenities like tarmac roads for motorised traffic. Unlike Lamu, Zanzibar's town planning has considerably allowed infiltration of tarmac roads.

The topography of Zanzibar town allows it to expand but Lamu's relief is restrictive in that the area beyond its buffer zone lies flat and experiences floods during heavy rains and thus is not suitable for erection of buildings. The area has in history continued to be used as an agricultural reserve.

Mogadishu

Both Lamu and Mogadishu, a city in southern Somalia flourished during the same era (12th century). However compared to Lamu's built heritage, it has not been able to retain its authenticity. Mogadishu has been subjected to rapid modernization unlike Lamu.

At present, most buildings that still stand date back to the 19th century. There is no evidence of "buildings that antedate the 18th century with the exception of the mosque in Hamer Weyne," (Chittick, N. 1982 Pg 48).

In the present Lamu, there are many well-preserved buildings some constructed more than five hundred years ago.

Mombasa

This is an old town in the Kenyan coast. Unlike Lamu, it was highly influenced by the completion of the Kenya-Uganda railway in 1901 and the development of the harbour. This subjected it to international influences unknown to Lamu and Mombasa turned into a cosmopolitan town. Unlike Lamu, the Mombasa old town streets are wide and have accommodated motorized traffic. Mombasa old town buildings have their own characteristic balconies overlooking the streets wooden brackets that support these. Lamu therefore is seen to present a distinct character in its architecture, streetscape planning, and its conservative culture. It is the only town among the ones mentioned that has managed to preserve its authenticity.

c) Authenticity/

Integrity

The old stone town of Lamu has survived into the twenty first century due to several fortunate circumstances: the remoteness of the area, and the absence of roads and vehicles on the island have prevented many irreversible changes associated with modernization. At the same time Lamu's position as regional center and its active seaport have ensured the continued economic well being of the town.

The inhabitants of Lamu old town managed to safeguard the town's identity while it was growing by preserving its Swahili culture and its buildings, some dating from the fifteen-century. At present the building fabric is relatively well maintained and the socio-cultural practices are still in place due to its location in an island.

Lamu has been spared the disruption of its society, which is the norm of the impact of western influences when in contact with the African culture.

"It adheres to its old way of life, and the town itself is as it was a century ago..." (Usam 1975)

The inhabitants of Lamu have managed to maintain the age-old tradition of the sense of belonging and social unity.

For instance, relay of information is still done by a town crier who broadcasts along the narrow streets any news that is of interest to the Lamu residents. This character of friendly verbal communication with people hitherto unknown to an individual and the ready acceptance thereof is almost absent in most of the towns in the world. It is normal for an inhabitant of Lamu to stop and chat long with people he meets on the streets when on his way to work. Many comparable towns have been overshadowed by modern agglomerations of an alien character or the infiltration by impacts from other cultures in modern towns. In other towns interactions with other inhabitants are highly impersonal and superficial and selection of social relations are determined by social classes, which more often than not emanate from economic hierarchy. Repair work on conservation of Lamu old town has always been done using materials and methods traditional to Lamu culture. There is no indication so far that this position will change in the near future given the remoteness of the area and the poor communication network by road.

d) Criteria under which inscription is proposed (and justification for inscription under these criteria)

Lamu is the oldest and the best-preserved Swahili town in East Africa dating back to the 12th century. Lamu ‘exhibits an interchange of human values over a span of time on developments in architecture,’ with its unique fusion of Arabic, Indian, European and Swahili building styles. The town has continuously been inhabited since its foundation. Lamu is a reservoir of the Swahili culture and plays an important role as a religious Islamic centre as well as Swahili education centre for whole of East Africa. Due to the above, Lamu meets criteria (ii) and (vi) of the test of authenticity in accordance with the Operational Guidelines.

3. Description

a) Description of Property

The Lamu old town is located in an island known by the same name. It is accessible both by sea and air. The town itself is located on the northeastern side of the Lamu island. It is bordered by sand dunes due south. The land on which the town is built rises from these sand dunes to the western side sloping down to the sea front on the eastern side.

Entry by air is via an airstrip in Manda island about two kilometres from Lamu while entry by sea is through a mainland jetty at Mokowe some thirty minutes journey by ordinary boat.

This ancient medieval city of Lamu is characterized by its unique Swahili architecture and its spatial arrangement that began to develop much earlier than 12th century AD. In 1884 an English traveller reported that the frontage part of the Lamu seafront was occupied by squalid native mud and thatch structures down to the water edge. Before the end of the century these were replaced by houses of Asian/European designs built on the land reclaimed from the seashore. The buildings are designed with open arcades on the ground floor and verandahs on the first floor overlooking the sea. The Lamu Museum, Dari ya Mvinje, former County Council Office and the Mwanaarafa or the Veterinary building are all two-storey structures in their original form with interior verandahs, crenellated parapets and grand orges arches surrounding the central courtyard. These buildings are late additions to Lamu town.

The seawall had not been constructed and the Fort over looked the harbour, and the seashore located 30 metres inland from the present position. The Seawall itself was constructed after the First World War.

In the early 19th century the advent of Oman rule, and the arrival of the Gujirati merchants from the Indian sub-continent inaugurated the development of the bazaar street called *Usita wa Mui* with houses and shop buildings. The street has on both sides two and three storey houses and shop buildings, creating a corridor of commercial activities.

Narrow winding alleys are the main features of the streetscape of the old town of Lamu. This labyrinthine street pattern has its origin in the Arab tradition of land distribution and urban development. Families and kinship groups often received plots on which they built a cluster of dwellings divided into a number of small wards *Mitaa*, (singular *Mtaa*) each being a group of buildings where a number of closely related lineages lived.

The Swahili houses are concentrated in the inner town of Lamu.

The stone structures, which form the residential dwellings, are roughly

quadrangular in plan, with central courtyard and flat roofs surmounted by low crenellated wall or parapet.

The houses appear plain externally and this brings out the introverted character of Swahili houses in the sense that aesthetic richness is given more emphasis internally than on the outside. The interior walls of the houses are elegantly decorated with wall niches and intricate plasterwork. The niches were used to display prestige goods such as imported Chinese porcelains and as backdrops to wedding ceremonies. From the exterior, the only eye-catching details in these structures are their elaborately carved doors that guard the entrance to the building and to the courtyard.

The town is divided into small wards: *Mitaa*. These wards are 36 in total, which though difficult to identify on map are very well understood by the inhabitants. The age of houses in Mkomani, one of the Lamu wards, range between 13th to 15th century with later additions on the south of Mkomani which are of the 18th century.

Walls of buildings and open galleries are designed in such a way that they trap and channel the cool sea breezes, which is essential in regulating the hot and humid climatic condition of this coastal town. The walls are massive constructions of thickness between 40 cm to 60 cm and are made of undressed coral in lime mortar.

Houses of the Swahili traditional architecture are unique in design as compared to those of the other coastal towns and thus are endemic to Lamu. They are of rectangular shape, oriented north/south and are one or two stories high.

The design of a typical Swahili house as you enter the building commences with a porch (*Daka*) through to an interior vestibule (*Tekani*). This Tekani usually have seats. From there you get to the interior courtyard (*Kiwanda*) with guest toilet adjacent to one side of the courtyard. A number of parallel open galleries, (*Misana* singular *Msana*) follows in a sequence from the courtyard to the back of the house. The size of a Swahili house accounts between 3 to 7 galleries.

A common feature of these houses is plaster frames, big niches (*Madaka*) and

ceiling freezes adorned with small niches (*Zidaka*). The inner most gallery is where the intimacy part of the house is located.

All food preparation is usually performed outside the living quarters as such kitchens occupy a rough shelter on the roof.

A more impressive element of design among the Swahili houses is the elaborately contrived ablution and lavatory system, which forms such an important function and position in the household.

Entrance to houses are one sided due to annexation of several buildings within a cluster. Often, a room over a street (*Wikio*) provides extra space to either of the houses separated between the narrow streets and the *Wikio* also provides an internal entrance between houses.

Materials used for construction of houses in the old town are local. These are materials such as quick lime, coral rag, squared hard wood beams of local species of hardwood; *afzelia quanzensis*, *brachylaena hutchinsii* and *terminalia brevipes*. The latter has a durability span of more than a hundred years.

The materials used are compatible to the coastal climatic condition in that they are not affected by salinity caused by the sea. On the other hand, verandah buildings at the seafront have wooden balconies covered with red tiles and in some cases corrugated iron sheets.

The town's street settings are oriented in the north/south and east/ west axis. The streets act as wind tunnels and communication area, as well as meeting places and playing ground for children due to limited open public spaces in the town. Open storm water drains run west to east from the high sand dunes behind the town to the seafront along a natural gradient on the paved streets.

TOWN SQUARE

Lamu town square (*Mkunguni*) is an open space in front of the Lamu fort which the National Museums of Kenya upgraded as a result of recommendations made in earlier studies made for Lamu "A study in conservation" by Usam Ghaidan. It was originally a landing site for marine activities during the Swahili golden age before the land was reclaimed from the sea but presently, it is used as a meeting place. The Square is connected

with the town entrance, which is a direction of inward/outward pedestrian traffic for travelers to and from other towns and villages.

The square and the entrance borders main public buildings; the District Commissioner's offices, Post Office, Immigration, Customs and the Lamu Fort Museums.

VETERINARY BUILDING

The Veterinary building is a 19th Century building built on a reclaimed strip of land by Mwana Esha Ahmed, a resident of Lamu. The building is one of the unique buildings along the seafront, which is documented as a significant Swahili traditional house and that of Asian/European architecture. The building was built as a nucleus family house and later in the middle of the century extended to the first floor with additions of two galleries of an Asian/European architectural designs at the seafront. The house has double entrances, one from the main street for the Swahili traditional architectural part of the house and from the seafront for the later additions.

LAMU FORT

Lamu Fort date back to about 1813, shortly after Lamu's victory over Pate and Mombasa in the battle of Shela. This major building task was reputedly undertaken a man known as Said bin Gumi with the cooperation of Seyyid Said, the Sultan of Oman who was then cultivating a promising new alliance with Lamu.

Upon its completion in about 1821, the fort marked the southern corner of the traditional stone town. Its protective presence encouraged new development around it. This led to the erection of the 19th century shopfront and buildings, with beautiful verandahs overlooking the harbour activities, by confident merchants. Thus, by 1900 the fort had become the image of the community, a role it still plays to date.

This massive, multi-storied building with a central courtyard, stands in the centre of the present day Lamu town, between the historic stone town and the mud wattle section known as Langari. Built on an incline, it faces east, overlooking the town square opposite the main jetty.

The grand building constructed of coral blocks in lime mortar, measures forty

metres on each side, and about twenty metres to its highest point, with great round bastions situated diagonally at the northwest and southeast corners. The outer walls are capped with crenellated parapets. Along the eastern facade is a long enclosed veranda facing the Town square that can be reached by a straight flight of 12 steps. Beyond this veranda a centrally positioned arched doorway provides the only access to the interior.

The interior central courtyard is a sheer two-story space with open verandahs, with the lower verandah having majestic ogee archways, while the upper has horizontal rectangular openings. A straight staircase runs along the northern wall of the courtyard.

Lamu fort was originally a garrison for Baluchi soldiers sent by the Sultan of Oman. It later served as a prison from 1910 to 1984 to both the British colonial regime and the Kenya government, before it was handed over to the National Museums of Kenya in 1984. With its inception as a museum with Environmental Conservation as its general theme, Lamu fort is basically a community center for the people of Lamu old town. The courtyard is available for weddings, meetings and theater productions. At the ground floor there is a permanent exhibition, which is divided into three major sections, (i) Marine (ii) Freshwater (iii) Terrestrial. Each is further subdivided into its different ecosystem types.

The many exhibits on display represent the material culture of the various coastal peoples in the context in which the items are used. Located upstairs are the administrative offices; laboratories, a workshop and a restaurant named Mazingira (Swahili for “Environment”) at the rooftop.

Lamu fort thus, has already acquired a strong identity as a social cultural center.

LAMU MUSEUM

Lamu Museum is the second largest building in Lamu Old town, second to Lamu fort. It has two-story trapezoidal plan measuring 37.5 meters in length by 17.1 meters in width.

Lamu museum building, which was originally owned by a man known as

Abdalla bin Hamed bin Said al-Busaid, was completed in 1892. It exemplifies the finest characteristic of verandah building style of the 19th century on the sea front, which is a radical departure from the traditional stone house of the earlier period.

The verandah is a unique freestanding stone arcade on the ground floor tied to the main structure with wooden beams. Its upper level has carved teak columns and railings.

At the center of the building handsome ogee arches surround a grand covered courtyard, which originally were two stories in height.

While the exterior walls have large windows with ogee niches too. All ground floor exterior doors have superbly carved frames and center posts and the main door is further embellished with brass studs imported from 19th century Zanzibar.

SWAHILI HOUSE

The Swahili house is a double-story building annexed with a godown in front. It was built after reclamation of a strip of land from the sea in the early 19th century by Mrs. Mwana Madina, a Lamu resident. The building was later bought and renovated by a German Consular Mr. Gustav Denhardt an Architect/Geographer. Mr. Denhardt then named the house: Swahili house. A carved door by a renowned famous wood carver: Bwana Kijumwa bears the name of Denhardt in Arabic writings and is still intact.

During the 19th Century, the Germans who had settled on the main land at Witu established the German post office in 1888. This is the first post office in East Africa. This old building was acquired by the National Museums of Kenya, which restored it in 1995. Presently, an exhibition of the early post office occupies the ground floor of the building by the main street.

MUD AND THATCH STRUCTURES

The “mud” section of present day Lamu is larger than the stone town, covering an area of twenty-one hectares, and is spread between *Langoni*, *Tundani*, and *Gadeni*. *Langoni*, the older and more established, is located south of the Fort and the stone town. *Gadeni* in the newer *Makuti* section lying west of the old town on the far side of the sand dune edge, while *Tundani* is located farther north of the present day Mkomani. These areas are

almost exclusively residential, but commercial activities are increasing in *Langoni*, especially along the extension of the old town bazaar street. *Langoni* grew considerably in the early part of the 20th century as a result of immigrants from other islands within the Lamu archipelago. *Gadeni* grew up during the last few decade as a result of immigrants from Lamu mainland running away from the Somali bandits.

Both *Langoni* and *Gadeni* developed spontaneously. Over time, however, many of these houses have been transformed into permanent buildings with concrete block walls and corrugated iron roofs. Two episodes of fire disaster in *Langoni*, in 1962 and 1981, have hastened this process of transformation.

b) History and
Development

Origins of Lamu

Lamu town dates back to the 12th Century but it must have been inhabited earlier than this. It flourished in the early 13th century among the independent city-states on the stretch of the East African coast.

Archaeological evidence shows that a wall identified with early Swahili settlements once surrounded the town of Lamu.

According to local folklore as well as archaeological evidence, there were two earlier settlements. To the south of the present day town, now buried under Hidabu hill and the second one is said to have been on the north of the present day Lamu town.

In written records, the town is first mentioned by an Arab writer/ traveller: Abu-al-Mahani who met a *Qadi* (Muslim Judge) from Lamu visiting Mecca in 1441. It proves that Lamu was already a large town at the time since the office of a *Qadi* was normally a requirement of a populous town. The Portuguese also mention the town in 1506 when Trustee de Cunha blocked it and imposed a tribute, which was paid without resistance. It was also mentioned in the records made by a Portuguese trader by the name Duarte Barbosa in 1517. Usam Ghaidan has documented this in his book: Lamu; A study in conservation (1976 Pp. 44).

The town's buildings developed first as small clusters of stone houses built in the present Pangahari and Yumbe areas at the northern end of the town. This

is where the Council's chamber was located and where the Friday mosque still is.

The original market area lay west of the Yumbe at the mitaa called the Utuku Mkuu (the Great Market). Over time, the town spread south to the area called Mtamwini, just north of the Fort. This development represented the full extent of the town at its peak in the late eighteenth century. This assumption is supported by the size of the houses in this area and the rich decoration found inside.

At the same time four of the town's mosques all dated before 1800 are well spread over the present town.

By the 15th century, Lamu was already a thriving city-state. It is an exceptional Swahili town with more than 700 years of continuous habitation. In this context, it is the oldest of East Africa's living towns. Most of the other Swahili settlements underwent modern changes and others were reduced to ruins along the East African coast especially north of Lamu town.

At the beginning of the 19th century, two events took place which proved important to the later development of the town, the advent of Oman rule, and soon after, the influx of Indian merchants from Gujarati on the North West coast of India. These events brought about on one hand the construction of the Fort and the buildings around it, and on the other the development of the bazaar street called *Usita wa Mui*. Houses and shop buildings began to line the western side of the bazaar street. At that time this street was the actual shoreline, located some thirty metres inland from its present position. There was no sea wall and the new Fort overlooked the harbour.

History of Trade

Lamu was a flourishing seaport around the 1500's and acted as a hub around the Indian Ocean and beyond. It majored in exporting ivory and timber in exchange of the manufactured goods such as clothes and spices across the Indian Ocean.

Lamu was developed by maritime traders who were plying from the Arabian

pennisula and the Far East sailing to Kenya's coast for barter trade.

The movement of trade was regulated by the seasonal wind of the north easterly and easterly for bringing in their merchant dhows and taking them back to their land of origin. With increased trade and other maritime activities in the mid-nineteenth century, development concentrated on the sea front. First the land on the eastern side of the bazaar street was reclaimed, followed by the land along today's sea front promenade. Building up the sea front must have taken several decades.

It was far from being completed in 1884 when an English visitor observed, "the town for the greater part of its length along the frontage was occupied by squalid native huts down to the water's edge".

The town's people served as middlemen between the people of East Africa interior and traders from Arabia and India by exporting ivory, timber and ambergris among many other goods. In exchange, manufactured luxurious goods such as clothes and porcelains were imported from across Indian Ocean in dhows.

The overseas merchants sailed southwards from Arabia and Asia with *Kazikazi* winds (north-east monsoon) which blows from December to March and return north with the *kusi* winds (south-east monsoon) which blows from April to October, after selling their goods. Lamu maintained its link with Arabia and Persian gulf through trade and by adhering to a strict Islamic way of life.

Portuguese Period

In 1506 Lamu suffered an invasion by the Portuguese who sought to control the Indian Ocean trade. Along the entire East African Coast, the Portuguese fleet monopolized shipping and suppressed coastal commerce by imposing customs duties on most exports. Consequently, over the course of sixteenth century, the once prosperous Swahili city-state lost their middleman position and gradually declined.

Turkish raids in 1585 and 1588 incited many of the northern coastal towns

including Lamu to rise in rebellion, which were crushed by the Portuguese. In 1652 the Sultanate of Oman was thus persuaded to help the Swahili city-states overthrow the Portuguese regime through out the Portuguese held area in East Africa. These were accomplished in 1698.

Omani Period

Under Omani protection, coastal commerce slowly regained its former momentum and more merchants settled at this strategic trading center. Lamu inhabitants were hence able to continue building most of the stone houses and mosques still standing in the old town today.

Materials used included coral stone and mangrove timber obtained from the locality, while skilled craftsmen from India and slaves brought from East African interior were used in the construction.

The merchants lived in the stone houses, wore imported cotton and silk, and sandals made of leather.

They decorated their houses with Chinese porcelains and kept slaves who worked on their mainland plantations. This kind of slavery resembled medieval European serfdom, where slaves cultivated the land and in return kept a share of the crop.

Slave labour was therefore an important factor in Lamu's agriculture as well as in the physical and social fabric development of the town.

As an island, Lamu was safe and well protected from mainland fierce tribal raids that had caused havoc to most Swahili settlement on the mainland.

Many people were therefore forced to seek refuge in Lamu and were accommodated.

In 1744 the Mazrui clan, which had been sent by the Sultan of Omani to Mombasa, began to rule Mombasa as an Independent city-state. And by the turn of the century, they had already formed an alliance with Pate, a town situated at the south-eastern tip of the Pate island, the largest of the three major islands of the Lamu Archipelago and a rival of Lamu. This action forced Lamu to begin the construction of a fort to help keep the town in check.

In about 1807 the people of Mombasa took advantage of a local dispute

between the two contestants over the rule of Pate, Ahmed bin Sheikh and Fumoluti the son of the late former ruler.

They succeeded in putting Ahmed to power, who had agreed to recognize the lordship of Mombasa over Pate. Fumoluti was made prisoner and taken to Mombasa where he died shortly afterwards. Supporters of Fumoluti took refuge in Lamu where they managed to gather support from the inhabitants, who were themselves wary of Mazrui's ambition.

A joint Pate-Mazrui force set sail to bring Lamu to heel in 1813.

But the republicans of Lamu challenged the combined might of Pate's Nabahani dynasty and the Mazruis of Mombasa at a battle fought at Shella beach. Lamu won resoundingly and routed the joint army.

Lamu still wary of its aggressive neighbors, asked Seyyid Said Ibn Sultan-al-Busaidi, the new Sultan of Oman to install a garrison to protect the town. He thus resumed the construction of the massive Lamu fort, which was completed in 1821.

Seyyid Said having recognized the trade and agricultural potentiality of the East African coast, he was determined to maintain control of his East African dominions.

Therefore, in 1840 Seyyid Said transferred his capital from Oman to Zanzibar. With the Sultan permanently based in Zanzibar, it became the focus of political power and economic activity for the entire East African coast. The Sultan encouraged Indian merchants to settle and set up businesses in major towns along the coast. Lamu therefore prospered trading and supplying Zanzibar with commodities from her large mainland plantations.

In the 1880s during the scramble for Africa, the Sultan of Zanzibar was granted the Islands of Zanzibar, Mafia, Pemba and Lamu together with a ten-mile-wide strip of the mainland as far north as Kipini just south of the Lamu archipelago. While the interior was declared open for European exploitation.

British Period

In 1890 the entire coastal strip north of Zanzibar was assigned to the Imperial British East African Company. A few years later in July 1895 the East African Protectorate was established and by the year 1898 the Protectorate was

organized into Provinces and Districts under the new British administration. Therefore Lamu old town became the headquarters of Lamu District, administered by a resident British official together with a Muslim official, *Liwali* (Viceroy). Between 1813 and 1963 Lamu had twenty-four *Liwalis*; the last Aziz bin Rashid, took office in 1948 and continued until Kenya's independence in 1963 (Ghaidan. U, 1975, pg41). During the British rule many houses were erected at the sea front.

The town's fortunes declined gradually with the building of the Uganda Railroad from Mombasa and the eventual transfer of the seat of the Protectorate government from Mombasa to Nairobi, after the completion of the Uganda Railroad in 1901.

Social Development

Until the end of the nineteenth century the population of the town and its interland consisted of large numbers of slaves, *Watumwa* and a smaller number of free men, *Waungwana*. Majority of the former lived in the interland plantations, while domestic slaves, who were smaller in number lived in their owners houses. Freeman were divided into three groups the highest socially being land owing merchants, who lived in stone houses. The second group was that of *Sharifs*, who trace their descent from prophet Mohammed. Their function included teaching at Mosque schools, (*Madrasa*) arranging wedding and divorce formalities. Fishermen and artisan formed the last group.

The society was, as is still is, patriarchal. Polygamy was common and sex segregation strict. Women walked in the streets inside portable tents known as *shiras*; a supported on four wooden poles carried by slaves. Men were required to turn towards the wall whenever they met a *shira*, until it passed out of sight.

With the British-induced abolishment of slavery in East Africa at the end of the 19th century, Lamu's source of cheap labor disappeared. Lamu, which once basked in trade glory, was consequently relegated to a minor role as a small obscure local harbor. Lamu's obscurity however served to protect and preserve its remarkable architecture, traditional values and ways of life.

Lamu and Religion

Lamu became an important religious center in the 19th century as a result of the *tarika* activities introduced by Habib Swaleh, who was a Shariff. He left many descendants and therefore, there are many people who trace direct descent from Prophet Mohammed. They have kept up the tradition of ‘*Maulidi*’, which has remained an annual festival. These festivals were exclusively held in Lamu and have continued to be so to date.

Over time they attracted other Muslim followers from all over East and Central Africa as well as the Gulf.

This town is also an Islamic and Swahili education centre in East Africa. Many researchers and scholars of Islamic religion and Swahili language come to Lamu to study the cultural heritage, which is relatively unchanged. Much of Lamu’s culture is still conservative and is fundamentally based on Islam despite the rest of the country’s rapid cultural change.

Lamu after Independence

Increasing population growth and economic development in the 1970’s led to growing pressure on the built-up area of historic Lamu town. But since majority of the population of the historic town are low-income earners, spatial needs made extension of some houses necessary. The cost of traditional building materials formed an extra burden on the other hand. Therefore in order to avoid this, owners often resorted to cheap and modern materials. However the Kenyan government was already aware of these problems in the seventies and authorized the first study on Lamu, which was executed in 1974, sponsored by UNESCO. This was followed by a series of other conservation projects. (See 3b below). The old town was later gazetted as a national monument in 1983.

c) Form and date
of most recent
records of

DHV/ Lamu Town Planning and Conservation Office.

Wittenberg, J 1993. 1993. Final Report Technical Assistance Progress Report 1992- 1993 for Lamu Town conservation Project, Group 5 Consulting Engineers December 1993. National Museums of Kenya.

- d) Present state of conservation
- Lamu Old Town has approximately 532 houses. About 475 of these houses are privately owned, 23 are considered as public, 13 are categorised as religious structures, while five of them are under the custody of Waqf Commission of Kenya and sixteen are classified as others.
- This ancient city has fairly survived a number of modern destruction, by escaping numerous developmental proposals made in the recent historical times. However, given the tropical climate, the coral walls, as well as the use of mangrove pole (boriti) roofs, the buildings need regular and constant maintenance.
- Restoration is an ongoing exercise in Lamu, though unfortunately, due to financial constraints only a small percentage of the building stock has been restored by the National Museums of Kenya. These minimal restorations have been carried out by individual house owners or by the N.M.K. Although the buildings are structurally sound, about 30% of them need restoration while 3.5% of them are in state of dilapidation.
- Through a Memorandum of Understanding (M.O.U) the N.M.K has entered into partnership with Lamu County Council on the management and maintenance of the Old Town of Lamu. The Lamu Town Planning Office was recently established by the N.M.K to manage the affairs of the Lamu conservation project with core activities on restoration and upgrading the buildings within the conservation zone. The office also gives technical advice, prepares project proposals for the public areas, offers in-service training on conservation to staff and offers apprenticeship to the Lamu community at large during conservation exercise.
- Financial assistance for pilot projects have been made available to owners of some private and public houses for restoration purposes of the building through

the generous grants from Ford Foundation, NORAD, SIDA, and currently by the European Union Programme for revival and development of Swahili culture.

e) Policies and programs related to the presentation and promotion of the property.

An improvement in the understanding and acceptance of Lamu Town conservation project has been enhanced since the inception of conservation work in 1988. To create awareness to a majority of the town's population a promotion campaign was launched consisting of Bi-lingual leaflets (In Ki-swahili and English language) explaining the purpose of conservation project, were distributed to every household in the town. The N.M.K has since entered into partnership with Lamu County Council through a Memorandum Of Understanding on the management and maintenance of the Old Town. An executive board known as the Local Planning Commission of the Old Town of Lamu was formed through the Lamu County Council for control of the old town as laid by the Lamu Old Town Conservation By-Laws, 1991 (see by-laws 3 paragraph (1), section (2), and (3). See appendix (iii).

In Lamu Fort a library, film and exhibition halls are open to the public, while a cafe and the fort courtyard are for meetings. These facilities not only generate income for maintenance and to pay staffs who look after the building, but they also create a sense of mutual brotherhood between the community and the museum.

Permanent exhibition displaying all the elements of the conservation project are mounted permanently in Lamu museum, while an Audio-visual presentation can be viewed by visitors on request. In the Nairobi museum there is a permanent exhibition of Lamu known as the Lamu gallery. It displays almost all aspects of Lamu culture.

4. Management

a) Ownership

There are three kinds of property ownership in the old town.

- 1) There is the private ownership where business people and groups of families have purchased or inherited buildings.
- 2) There are properties owned by religious groups where we find places of

property

Inception Report, April 1987.

DHV/ Lamu Town Planning and Conservation Office.

Progress Report 1, June- September 1987.

DHV/ Lamu Town Planning and Conservation Office.

Progress Report. 2, October 1987- January 1988.

DHV/ Lamu Town Planning and Conservation Office.

Progress Report 3, February- September 1988.

DHV/ Lamu Town Planning and Conservation Office.

Progress Report 4, October 1988- February 1989.

Pan Africa Consultants Ltd. Lamu Town Conservation Project. Report Legal Advisor. 1992 August.

Pan Africa Consultants Ltd. Lamu Town Conservation Project. Conservation Trust Fund (draft) 1992 June.

Sagaff, Ahmed, 1988 Inspection Report and Proposal on Restoration of Swahili House on Plot number 1/215 Lamu Ref. C1B-8801- KKLamu September 1988. Lamu town Planning and Conservation Office, National Museums of Kenya.

Sagaff, Ahmed 1988 Lamu Town Planning NMK Ref. C3L- 9201- AOS. A Rehabilitation Report on the Daktari wa Ngombe House on Plot Number Lamu/Block1 / 315.

Sagaff, Ahmed 1990. A Rehabilitation Report on the “Swahili House” Formally German Post Office on Plot number 1/710 Lamu Ref. C3G- 9003-AOS Lamu August 1990 Lamu Town Planning and Conservation Office, National Museums of Kenya.

Guardianship of monuments

According to part (V) section 17 of the Act, the owner of a monument may, by written instrument, constitute an authority if the authority and the Minister agree.

The Minister (Ministry of Home Affairs National Heritage and Sports) also constitutes an authority the guardian of any monument, which is the property of the Government, or has no apparent owner.

Duties of authority to protect and maintain monuments

Under this legislation the National Museums of Kenya is vested with powers of caring for and protecting the built and the open spaces within the boundaries of the historic town. In section 21 of part (V), a monument that is owned by the National Museums Board or by any other agent or a guardian ought to be maintained by that authority. This is approved except where its maintenance is the responsibility of the owner of the monument or of any other person.

The authority enforces all obligations of the owner of the monument or of any other person to maintain it.

Interplay of the Act with the Lamu County council By-laws

This Act is in agreement with Lamu County Council By-laws, which were drafted and approved by the Minister for Local Government in 1991. As per the By-laws, all built elements and environmental features in the conservation area ought to be preserved as historical and architectural features.

c) Protective measures and means of implementing them

Protective procedures for Lamu Old town are as stipulated in Antiquities and Monuments Act Cap. 215 of the Laws of Kenya (see appendix iii) and the Lamu County Council (Lamu Old Town Conservation) by-laws.

Rules for property Development

In part 4 (listed buildings), there is a regulation stating that ‘all buildings and plots used for commercial, cultural, public, or religious purposes shall be listed by the local planning commission.’ Such are only to be used for the specified

and permitted use while buildings that are not listed as such 'shall only be used for residential purposes'.

It further states that an approval from the Local Planning Commission is required should a person wish to use his/her plot or building for purposes other than the permitted one.

Clearance for property renovation

Any development, improvement or alteration of buildings or plots in the outer protection area (buffer zone) is subject to prior approval of the same commission.

In part 7 of the By-laws, it is made clear that all buildings, streets, frontages, open spaces, streetscapes elements and environmental features in the conservation area are preserved as historical and architectural features. It continues to state that there is no authorization for demolition of any coral stone building or part of any other architectural or environmental feature within the conservation area.

Concerning property development, prior approval of the Commission is mandatory before any development, improvement or alteration of building or plot is undertaken.

Additional clauses to existing regulations

The Commission is also authorized by the by-laws to make specifications of additional requirements that have to be satisfied by the person (owner) wishing to repair, alter or add any buildings or streetscapes within the conservation area. For preservation of the original state of old town, no signs or any other forms of advertisement is allowed to be pasted in the conservation area unless approval is obtained from the commission.

Information circulars

To ensure that the concerned publics are kept aware of changing regulations, the by-laws state that any additional rules by the commission shall be brought to the notice of all affected persons through a publication in the local newspaper circulating in the area of jurisdiction of the local authority.

Measures against offenders

To guarantee that these regulations are seriously adhered to, penalties have been

worship such as mosques and Muslim educational institutions (owned by the *Wakf*. This is a Muslim religious committee) as well as churches.

3) We also have public properties such as government administration offices and local county council.

The National Museums of Kenya, which is the overall custodian of all gazetted area of town has acquired several properties such as the Fort, Swahili house, German post office and the Lamu main museum. These are directly managed by the institution.

b) Legal status

The need for Lamu's conservation was articulated by the government's enactment of the Antiquities and Monuments Act (Chapter 215) of the Laws of Kenya in 1983.

Classification of the Old Town

The old town of Lamu falls in the category of monuments as defined in the Act in the interpretation subheading part 1 (a) (definition). As regards the definition, a monument is 'an immovable structure built before the year 1895' and 'a place or immovable structure of any age which being of historical interest, has been and remains declared by the Minister to be a monument' (See appendix (iii) Antiquities and Monuments Act Cap 215).

Buffer zone legislation

Due to the fact that the monument is inhabited, environmental factors that may affect the population have also been considered in the buffer zone gazettelement. There are sand dunes on the southern side a couple of kilometres from the monument, which are the chief source of fresh water for the town's supply. The National Museums of Kenya is in the process of gazetting them separately to guarantee of their protection against any development that may threaten the water source in the future. As at present they are wastelands.

The buffer zone is also demarcated to include the mangrove thickets growing on the side of Manda Island directly facing the Lamu old town sea front. There is a general feeling that the thickets be protected to keep the skyline of Manda as it was from the past when viewed from Lamu town.

established in the same by-laws should any one be found violating them. It is stated in the by-laws that one who contravenes these laws is guilty of an offence liable to a fine not exceeding Kenya Shillings 2000 (approximately U.S \$27) or imprisonment of not more than six months.

The Antiquities and Monuments Act, Cap. 215, part (iv) states the penalties that any person who contravenes prohibition or restriction that the minister has endorsed or the National Museums Board has agreed upon may face. Such a person is guilty of an offence and liable to a fine not exceeding Kenya Shillings 5000 (U.S \$ 67) or an imprisonment term not exceeding three months or both.

d) Agency/
agencies with
management
authority

There are several authorities with management powers as conferred by the government of Kenya and are listed in a hierarchical order. This is as far as the town is considered in terms of it being a national monument.

In other domains there are other authorities whose powers overlap. For instance, the Ministry of Local Government is the one that oversees all activities undertaken by local councils, county councils and urban councils in Kenya; Lamu town inclusive.

However in matters of conservation of the historical heritage, the agencies listed below come into the limelight.

National Level

Ministry of Home Affairs, National Heritage and Sports.

Jogoo House,

P.O. Box 30478,

Nairobi

Tel. 254-02-228411

Organization:

National Museums Board: This board is appointed by the President

P.O. Box 40658

Nairobi.

remaining 25%.

g) Sources and levels of finance

Lamu Old Town gets its finance from various sources. These include the Government of Kenya through NMK, Lamu County Council, National organizations, Societies and friends of NMK, (e.g. Kenya Museum Society), and International agencies.

International agencies have contributed generously in the past especially in the area of conservation. Some of these international agencies include UNESCO, Norwegian Aid Agency (NORAD), Swedish International Development Agency (SIDA), Ford Foundation and The Government of Netherlands among others.

- Lamu County Council spends Kenya shillings 1.4 Million (approx. U.S. \$ 18,666) annually for the clean up of the town
- National Museums of Kenya pays salaries for its staff workers in Lamu which stands at Kenya Shillings 7,463,982 per annum (100,864 US. \$).
- The European Union in the late 1990's gave a grant for the renovation of old buildings in the old town. This amounted to Kenya shillings `15 million (approx. U.S \$ 200,000)

N.B. As at June 2000 (**KSh 74 =1 US \$**)

Thus, a total of 119,783 US \$ (Ksh. 8,863,942) is spent annually for the normal management and conservation of the Old town of Lamu.

In 1990 the Norwegian Aid Agency (NORAD) funded the Lamu fort's restoration work using traditional building materials and method. Local master craftsmen made the exercise successful by teaching thirteen young men the old skills of coral and lime construction. At around the same time, efforts to turn the fort into a museum were started with technical and financial assistance from Swedish International Development Agency (SIDA).

Lamu
Tel. 254-0121-33073

Lamu County Council
P.O. Box 74
Lamu
Tel. 254-0121-33026

e) Level at which management is exercised **NATIONAL LEVEL:** The Director-General is the overall head of National Museums of Kenya (NMK) which includes, Regional Museums, Sites and Monuments (RMSM).

DISTRICT LEVEL (Lamu District)

The District Commissioner as the Chairman of the District development committee is the coordinator of all development activities between the different parties in Lamu.

The Chief Curator Lamu Museums:

Lamu is in charge of everyday preservation and conservation management of the property. (See also appendix (iii), The National Museums Act Cap 216).

Local authority: The Lamu County Council manages services that are needed by the residents such as water supply, sewage management and the clean up of streets and public places.

Addresses:-are as in 4 (d)

f) Agreed plans related to property There is currently a programme in the pipeline to upgrade the drainage system in Lamu by Small Town Development Project (STDP) a GTZ sponsored project. The European Union in conjunction with National Museums of Kenya is also caring out a project on the renovation of Swahili Houses where it contributes 75% of the renovation expenses while the owner of the building clears the

h) Sources of expertise and training in conservation and management techniques

The National Museums of Kenya has in the past collaborated with both local and International bodies for conservation expertise. E.g. the Government of Netherlands in 1986 approved a proposal by NMK for the appointment of an expert Architect/ Town Planner.

Locally the Faculties of Architecture of the University of Nairobi and the Mombasa Polytechnic have been able to provide Lamu Old town with building trainees on attachment.

In addition to the above, Lamu Town Conservation Project managed to train some local inhabitants the traditional Swahili artisan skills.

These trained traditional Swahili artisans are hired whenever an old building is in need of repair.

i)Visitors facilities and statistics

The Lamu museum is a resource centre for tourists. Maps and other brochures that are educative about the town and the culture of the inhabitants are available in the museum shop.

Visitors can also get guided tours around the old town upon their request. The town also has a tourist information bureau, which is involved in arranging tours for visitors in the town.

Small motorized and sailing dhows transport people and goods regularly between Lamu and other settlements in the archipelago. The only airstrip served by regular flights is on Manda Island, directly across the channel from Lamu town. During the tourist season, from August to April, three airlines fly regularly to Lamu from Nairobi, Mombasa and Malindi. Visitors then proceed to Lamu by boat from the airstrip on Manda Island.

Within Lamu old town itself are nineteen lodging houses as well as two major hotels. There are also two beach hotels at Shela and at Ras Kitau on Manda Island. In addition tourists may also stay at some 30 private houses both in the old town and Shela. These lodging houses often house visitors on the roof as well at an even lower rate. Altogether there are over 500 beds available in the Island.

There are sporting facilities available in the old town. For instance fishing,

snorkeling, boat racing and donkey rides are popular pastimes.

Half the tourists to Lamu hire boats for one or both of these activities, while some 20% go to the ruins at Takwa on Manda Island, an afternoon's sail from the old town.

The old town receives a substantial number of local and foreign tourists.

Between 1995 and 1999, a total of eighty five thousand five hundred and thirty nine (85,539) tourists visited Lamu Old Town. This figure is obtained from bed occupancy in lodges and guests houses during the 1995-'99 period.

Their numbers have however dwindled in the last two years as will be seen in the tables below.

j) Property management plan and statement of objectives

The legislation outlined in 4 b, c, and f are equivalent to a management plan. Gazettement of monuments are some of the legal procedures that are continuously undertaken by the National Museums of Kenya in terms of property management. See appendix (ii).

- Development plan for the conservation area
- A rehabilitation report on the "Daktari wa Ng'ombe" House on the Plot/Block 1/315 (The building described elsewhere as the Veterinary House has been proposed for gazettement in May 2000)
- Upgrading of public areas provision of stone benches at sea front promenade (Objective already achieved)
- Upgrading of public areas pavement of sea front promenade (Objective already achieved)

k) Staffing levels

National Museums of Kenya has the following workers in Lamu,

- (i) One Principal Curator
- (ii) Three Education officers.
- (iii) One Administration Officer
- (iv) Four Engineer Technologists
- (v) Two Curatorial assistants
- (vi) Two Artisans
- (vii) Four Clerks

To solve this problem, minor repairs are being carried out in houses to maintain the standards of preservation of the houses.

Deterioration of the external finish and penetration of water into roofs or walls pose a big threat to buildings as evidenced by crumbling and falling-off of the plaster in some building.

Water that pounds on the roof passes through cracks in the plaster surface because of improper slopes or blocked drains. If unchecked it seeps through the coral base to the ceiling beams and cause-wet rot and decay. As water travels through walls downwards, it is gradually forced to the exterior surface by higher air pressure inside the building. This causes the plaster as well as mortar to separate from the coral base, leaving the skeleton of the wall vulnerable to wind and rain erosion. Gradually the stones may eventually begin to fall off, followed by the complete or partial collapse of the wall. To contain this problem residents have been using palm fronds to thatch over the flat roof tops. The conservation office over see the renovation of affected walls and an emphasis is made on the use the coral lime as opposed to modern cement.

Water from blocked open drains also have a serious effect on the lower levels of buildings and even worse effect on the foundations by causing erosion of the plastered walls.

c) Natural disasters
and preparedness

The Lamu old town is not known to have had any disaster in history. However the interior of the island was in 1998 affected by floods due to El Nino rain. Livestock and wildlife died in large numbers and many coconut palms rotted away as result of the continued floods. No loss of human life was recorded though.

In spite of all these, the site on which Lamu old town is located was not affected at all. The landscape of the old town is such that it rises to the north where there are sand dunes and gently slopes to the sea on the southern side. This implies that all the storm water quickly drains to the sea. Therefore, unlike the interior of the island where the land is generally flat the town does not experience flooding. The town stands on sandy soil and this coupled with the fact that the gradient is very gentle means that it is unlikely to experience landslides. The coastal region

- (viii) Two security guards.
- (ix) One Librarian
- (x) Eight Auxiliary staff
- (xi) One Architect

The Architect though employed by Lamu county council, is paid by the National Museums of Kenya.

5. Factors Affecting the Property

a) Development Pressure

An increase in population in Lamu town has led to the need to have more space in the already congested town. This has necessitated the petitioning of houses to accommodate the large families. More disturbing changes to buildings occur when precast decorative concrete blocks are used as ventilation screens while traditional windows are replaced with new inappropriate ones. The conservation office of the National Museums of Kenya has the mandate to survey the rate such illegal changes and take legal action.

Electric cables and TV aerials attached to buildings appear to be steadily growing. TV aerials interfere with the landscape while defective or poorly secured electric cables disfigure walls.

Garbage collection has been low but is gradually improving. Sanitation problem will hopefully improve given that the GTZ, a German donor agency in collaboration with the Lamu county council have entered into a memorandum of understanding to work together in solving the problem.

There has also been a problem shortage of treated water. Poor families who cannot afford the piped water rely on water from wells within the town.

Due to increased tourism, the demand for guesthouses has risen and this consequently caused the conversion of some private houses into hotels and lodges. This has however not caused any destruction of the buildings.

b) Environmental Pressures

Lamu, like any other coastal towns within the tropical climatic condition of the region is subjected to wearing off of plaster finish and at times, structural support of roof slab.

of Kenya is generally very stable given its distance from the earthquake area of the Rift Valley region of Kenya. Thus no earthquakes have yet been experienced in the old town.

This is attested by the fact that the old storied houses that never had reinforcing steel incorporated in their wall structure have continued to stand over several centuries.

The threat of unusual high tides was checked by erection of a high sea wall that runs along the entire seafront of town and the only likely disaster that may hit Lamu old town is fire. Such may threaten the town since it has no fire station. However there is a good network of piped water in the town.

d) Visitor/ tourism pressures

Lamu attracts many tourists because of a combination of attractive beaches as well as the fascinating historical town itself. In addition many more visitors come to Lamu to work or obtain services. In the process they not only cause a boost to the economy but they also put pressure on the town center, providing the impetus to turn residential buildings into offices, hotels and guest houses. Moreover many of these people often have different lifestyles which may be, 'characterized as 'extrovert', open with less emphasis on privacy' (Siravo. 1986). Therefore, an increase in population density and differences in life-style are some of the main reasons as to why private life is getting more exposed in the streets, thus creating social conflicts within the neighborhood.

As can be seen from the statistics overleaf, it is evident that the town can accommodate more visitors as it was in the early 1990's.

e) Number of inhabitants within property, buffer zone

A projection by the Kenya Central Bureau of statistics estimated the population of Lamu District in 1985 at 59,447. With the entire town having a population of 11,823, while the Old town had a population of 4,563 (Siravo, 1986). By 1989, when the last National population census was carried out, Lamu old town had a population density of 445 persons per hectare (Sagaff, A. 1989).

6. Monitoring

- a) Key indicators for measuring state of conservation
- As mentioned elsewhere, Lamu old town's architecture is unique. The continued maintenance of the features by house owners gives the conservators clues about quality of conservation. Such are features like the rooms over streets (locally known as *Wikios*). These are 15 in number and constitute 2.81% of all the houses.
- There has been no incidence of any deliberate demolition or accidental collapse of the said features. Big and small niches as well as freezes are also unique architectural features expertly applied by master masons to decorate houses in Lamu. The big and small niches are found in 159 houses which account for 29.9% of the total buildings while freezes are found in 154 houses: 28.9% of the building's population.
- There are 273 traditional doors (carved doors). These are in houses that comprise of 51.3% of all the buildings. The unique designs provide a good yardstick to determine the status of conservation.
- See the enclosed slides in appendix (vi).
- b) Administrative arrangements for monitoring property
- Lamu Town Planning and conservation office in collaboration with the Curator, Lamu Museum co-ordinates all the administrative arrangements pertaining to conservation and monitoring of Lamu old town.
- Addresses are as in 4 (d)
- c) Results of previous reporting exercises.
- National and international interest in the historical significance of Lamu has been growing since 1960's. In 1968, Lamu Museum was opened by the National Museums of Kenya and started to raise interest in the preservation and conservation of the various aspects of Swahili culture.
- In 1976, a consultant Mr. Usam Gaidan compiled a report "Lamu - A Study in conservation," The study highlights Lamu's cultural, architectural and town planning features. It identified various buildings, which ought to be protected and restored. In addition, it recommended the zoning of the island. It also provided a set of building by-laws to control and guide developments, especially in the construction and alteration of buildings in the Lamu old town area.

Five years later, in 1981, Mr. Per W.H. Mangelus an architect associated with UNESCO and sponsored by Sweden spent fifteen months in Lamu.

His task was to implement the recommendations of the “1976-report” and to establish a physical planning office in Lamu. He was seconded to the Lamu County Council and got assistance from the Lamu Museum.

At that stage of the project however, there was no legal framework, nor even a budget for conservation activities. It did not take long before the Antiquities and Monuments Act was passed by parliament in 1983. This meant that Kenya finally had the all-important legal framework to safeguard its monuments and antiquities.

See also information under 3 c.

The act provides adequate protection of monuments and places of historical interest so long as the rights of owners of the land or building are not disturbed (See appendix (iii)).

In 1984-1985 another UNESCO architect Mr. F.Siravo was sent to Lamu. He made an update of the 1976 survey by Usam Gaidan and adapted the by-laws to the new legislation. In his publication “Planning Lamu” he also paid attention to the infrastructure problems and building guidelines. Parallel with this study, Lamu was listed as a “Monument” under the Antiquities and Monuments Act in 1986.

The Government of Netherlands in 1986 approved a proposal requesting for an expert in Architect/Town Planner to assist in the implementation of conservation plans for Lamu. The Lamu Town Planning and Conservation office was thus established in the Lamu Fort by July 1987. For the first two years, the expert was responsible for the daily management of the conservation office. In addition he advised and at the same time supervised the Museum’s Building Department. This Department is responsible for the restoration works in the Lamu Fort and other historical buildings in Lamu old town. All restoration works carried out in Lamu Fort and other historic buildings were coordinated with the curator of the Lamu Museum and his staff.

In 1989-1990 the contribution of the Dutch expert gradually changed character

and took on the form of specialized backstopping and evaluation missions, while the daily routine work was relegated to office staff.

7. Documentation

- a) Photographs, slides Slides are annexed as appendix (vi).
- b) Copies of property management plans and extracts of other plans relevant to the property The Management Plan for Lamu is like in other cities: a description of the legislative and administrative arrangements existing and which are described in sections 4 (b-e). These guide the Lamu conservators in their day to day activities in achieving the desired goals. The following plans are attached in appendix (ii).
- A Rehabilitation report on the "*Daktari Wa Ngombe*" House on Plot No. Lamu/ Block I/ 315
 - Upgrading of public areas pavement of seafront promenade
 - Upgrading of public Areas Provision of stone benches at Seafront Promenade.
- c) Bibliography See appendix (v) for bibliography
- d) Address where inventory, records and archives are held
- National Museums of Kenya
Museum Library
P.O. Box 40658
Nairobi.
Tel. 254-02-742131
- Fort Jesus Museum
P.O. Box 82412
Mombasa.

Tel. 254- 02- 742131

The Director-General
National Museums of Kenya
P.O. Box 40658
Nairobi
Tel. 254-02-742131
Fax. 254-02-741424

Regional Units:

Coastal Archaeology
P.O Box 82412
Mombasa
Tel. 254-011-220058
Fax. 254-011-227297

Conservation and Planning Unit
Coastal Region
P.O Box 82412
Mombasa
Tel. 254-011-312246

Fax. 254-011-227297

District level

Lamu Museums
P.O. Box 48
Lamu
Tel. 254-0121-33073

Lamu Town Conservation Office
P.O Box 48

Tel. 254-011-220058

Lamu Museum

P.O. Box 48

Lamu

Tel. 254-011-33073

Ownership	Number of Houses	Percentage	List of built features	Number
Private	475	89.28 %	Covered streets (<i>Wikio</i>)	15
Public	23	4.32 %	Houses with big & small niches	159
Waqf	5	0.93 %	Houses with freezes	154
Religious	13	2.44 %	Traditional Doors	273
Other	16	3.0 %	Covered Streets (<i>Wikio</i>)	19
			Traditional Windows	308
TOTAL	532			

VISITORS' STATISTICS TO LAMU MUSEUM BETWEEN
1990-2000

YEAR	Non-resident		Resident		Education Groups	Other Groups	Total
	Adult	Child	Adult	Child			
1990	8,966	515	1,696	230	542	267	12,216
1991	8,463	231	2,223	217	2,171	80	13,385
1992	7,217	147	2,192	249	398	50	10,253
1993	5,147	157	2,249	325	34	33	7,948
1994	4,190	143	2,068	651	20	122	7,194
1995	3,559	146	1,764	280	108	117	5,974
1996	3,493	147	1,578	336	358	22	5,934
1997	3,320	128	1,202	193	61	244	5,148
1998	2,252	73	1,209	123	40	79	3,776
1999	2,547	114	1,399	216	46	75	4,397

HOTEL STATISTICS FOR VISITORS IN LAMU TOWN

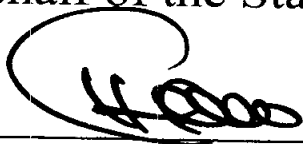
COUNTRY OF ORIGIN	YEARS UNDER STUDY					
	1995	1996	1997	1998	1999	2000*
KENYA	4,739	5,462	5,383	4,619	5,005	941
OTHER EAST AFRICA	36	34	62	26	45	5
NORTH AFRICA	10	13	31	29	99	19
CENTRAL AFRICA	124	31	15	88	30	22
WEST AFRICA	42	22	23	19	46	11
OTHER AFRICA	243	188	246	67	176	16
UNITED KINGDOM	2,623	3,008	3,017	2,626	2,855	1,126
GERMANY	1,854	1,655	1,336	475	658	232
FRANCE	1,278	1,642	1,238	1,056	1,079	447
ITALY	1,095	1,104	864	335	622	252
SWITZERLAND	660	743	469	162	315	51
OTHER EUROPE	2,521	2,294	1,907	1,356	1,263	344
U.S.A	2,043	2,354	2,411	2,124	1,664	349
CANADA	532	371	328	249	245	71
OTHER AMERICA	255	259	204	223	423	34
JAPAN	340	243	254	210	231	30
INDIA	87	36	48	25	21	0
OTHER ASIA	269	252	217	113	221	9
AUSTRALIA & NEW ZEALAND	601	642	288	188	211	31
OTHER COUNTRIES	132	58	8	25	71	6
TOTAL	19,484	20,411	18,349	14,015	15,280	3,996

*Figures for the year 2000 are for the months of January, February and March only.

Application for inclusion on the World Heritage List

LAMU OLD TOWN

Signed (on behalf of the State Party)



Full name DR. GEORGE H. O. ABUNGU

Title DIRECTOR GENERAL

Date 21ST JUNE 2000





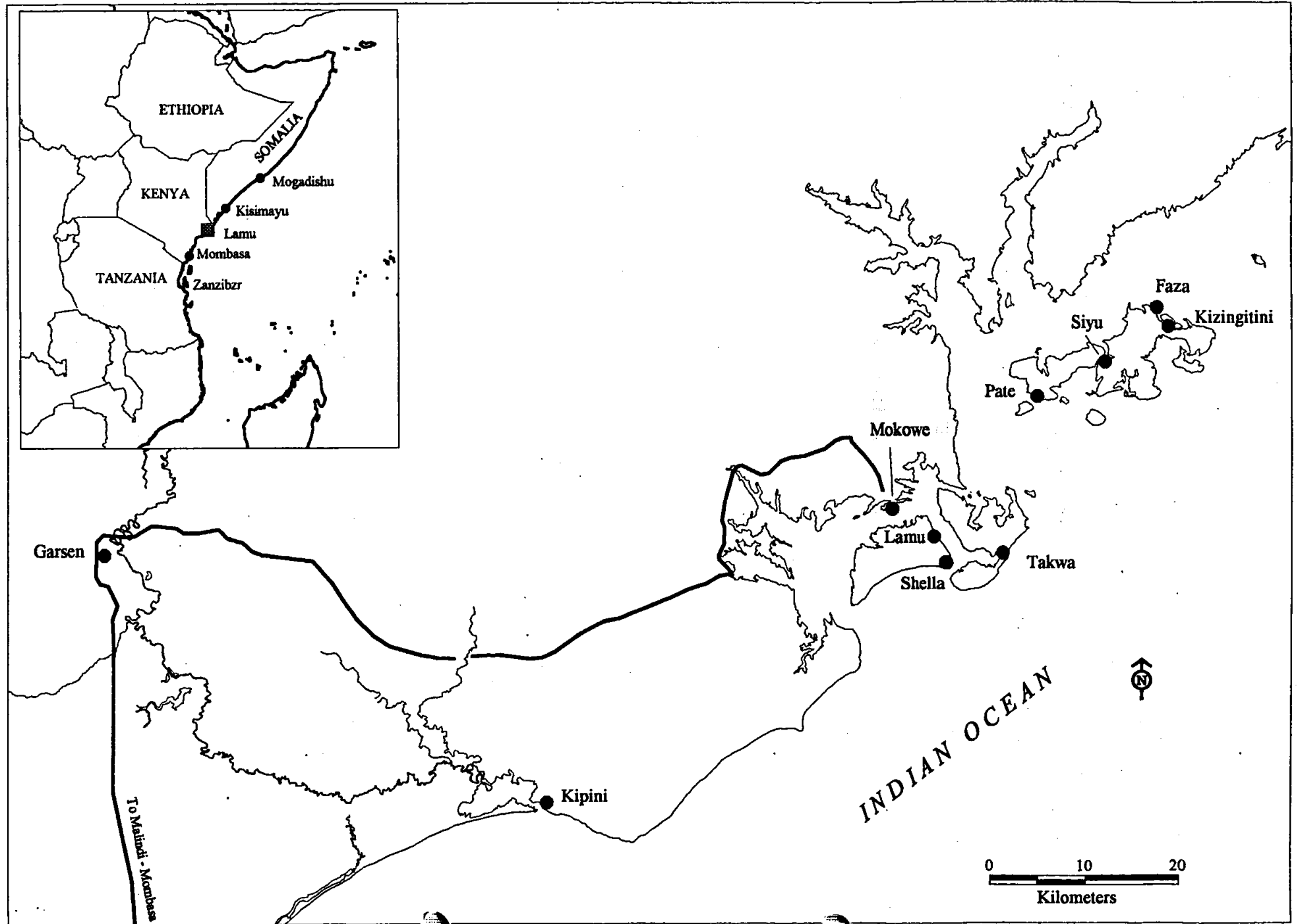








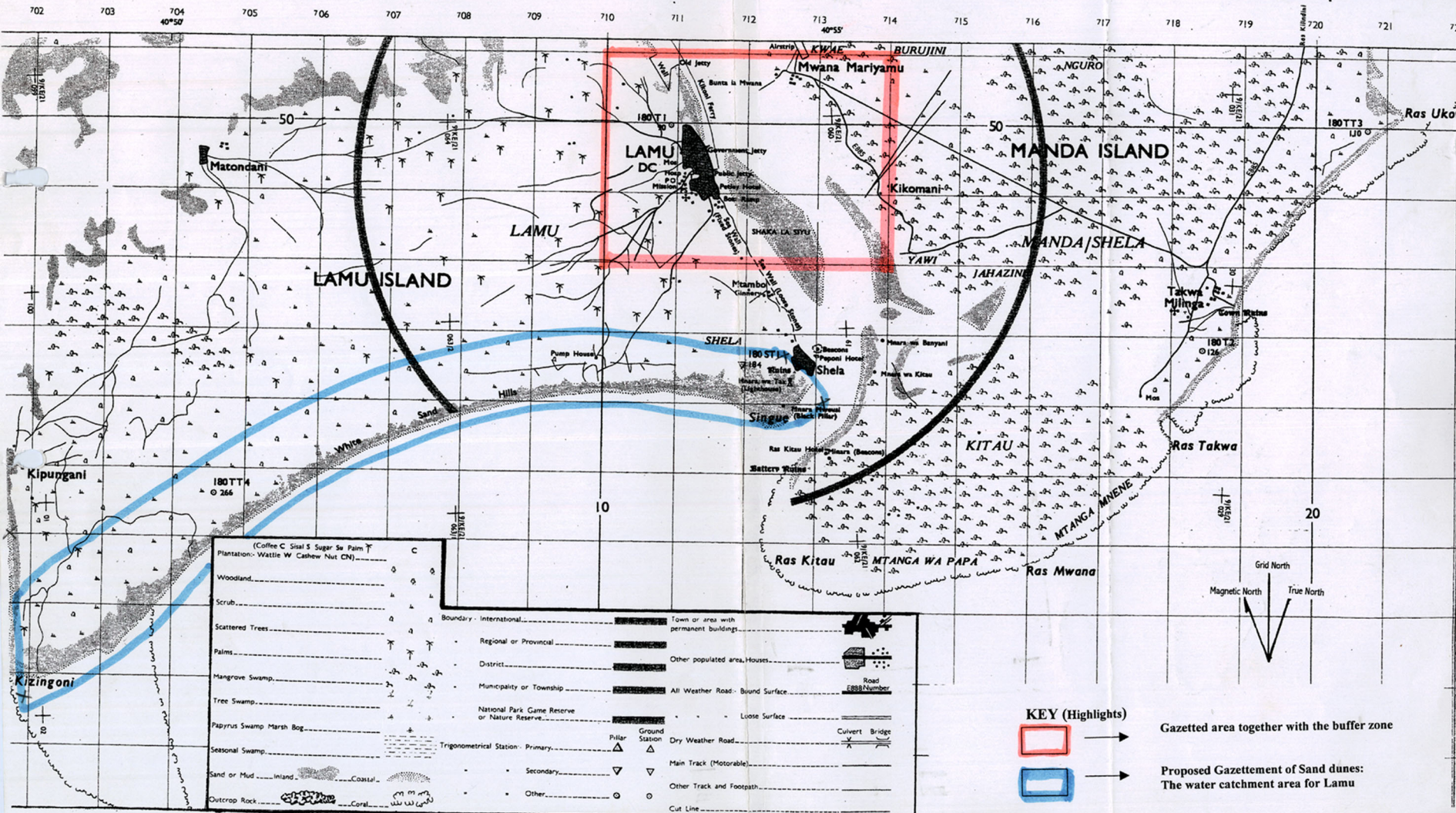
Appendix I

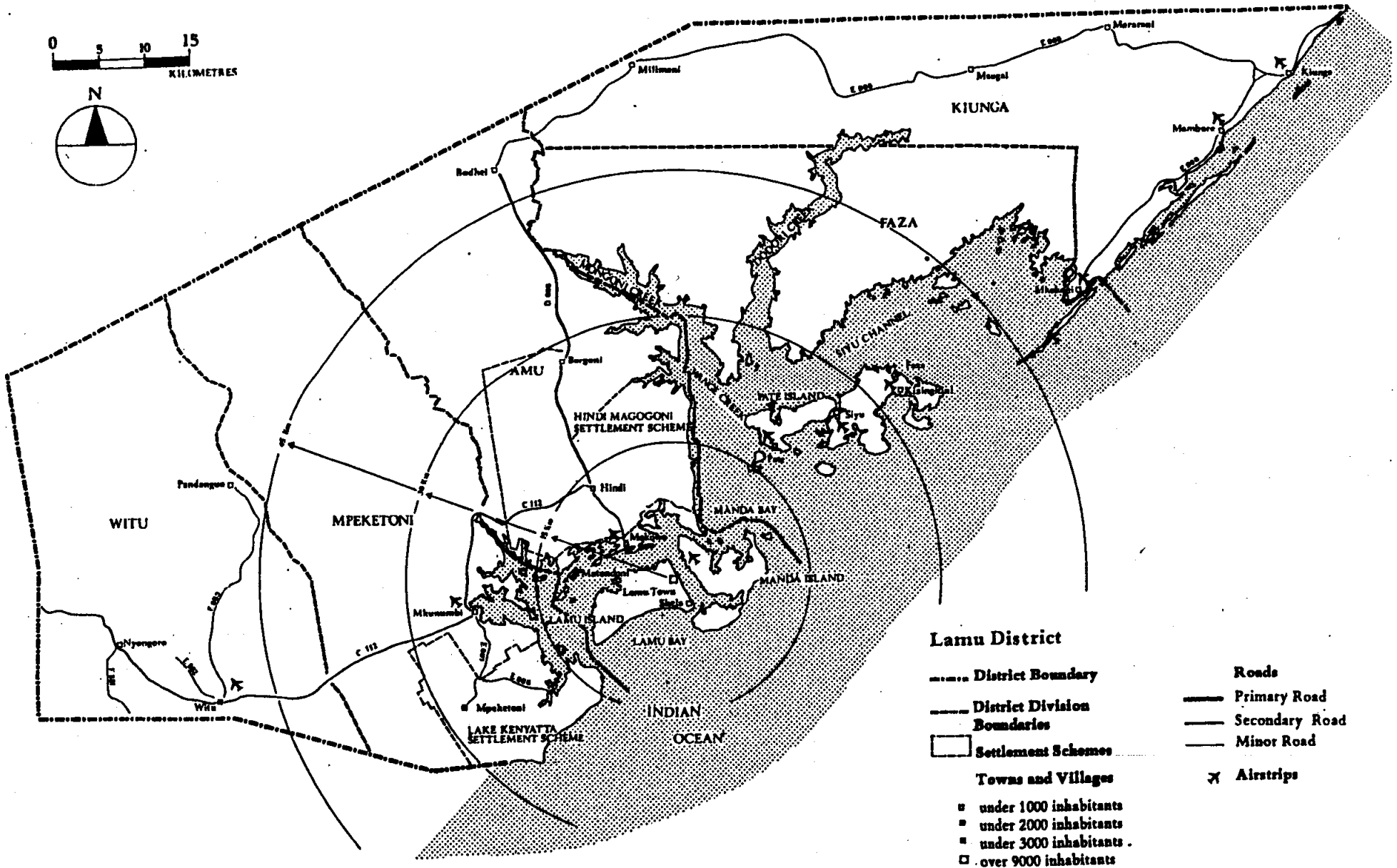
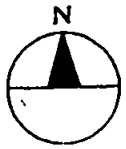
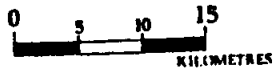


LAMU ARCHIPELAGO

LAMU

Topo map: Lamu, Sheet 180/4
 Scale 1:50,000
 Published by Survey of Kenya
 Copy Right KENYA GOVERNMENT 1975





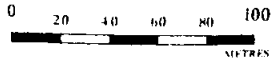
Lamu District

- District Boundary
- District Division Boundaries
- Settlement Schemes
- Towns and Villages**
 - under 1000 inhabitants
 - under 2000 inhabitants
 - under 3000 inhabitants
 - over 9000 inhabitants
- Roads**
 - Primary Road
 - Secondary Road
 - Minor Road
- ✕ Airstrips

Roof Plan of Historical Lamu

0 20 40 60 80 100
METERS





Development Plan for the Conservation Area

- Limit of designated Outer Protection Area
- ... Limit of designated Conservation Area

Listed Buildings:

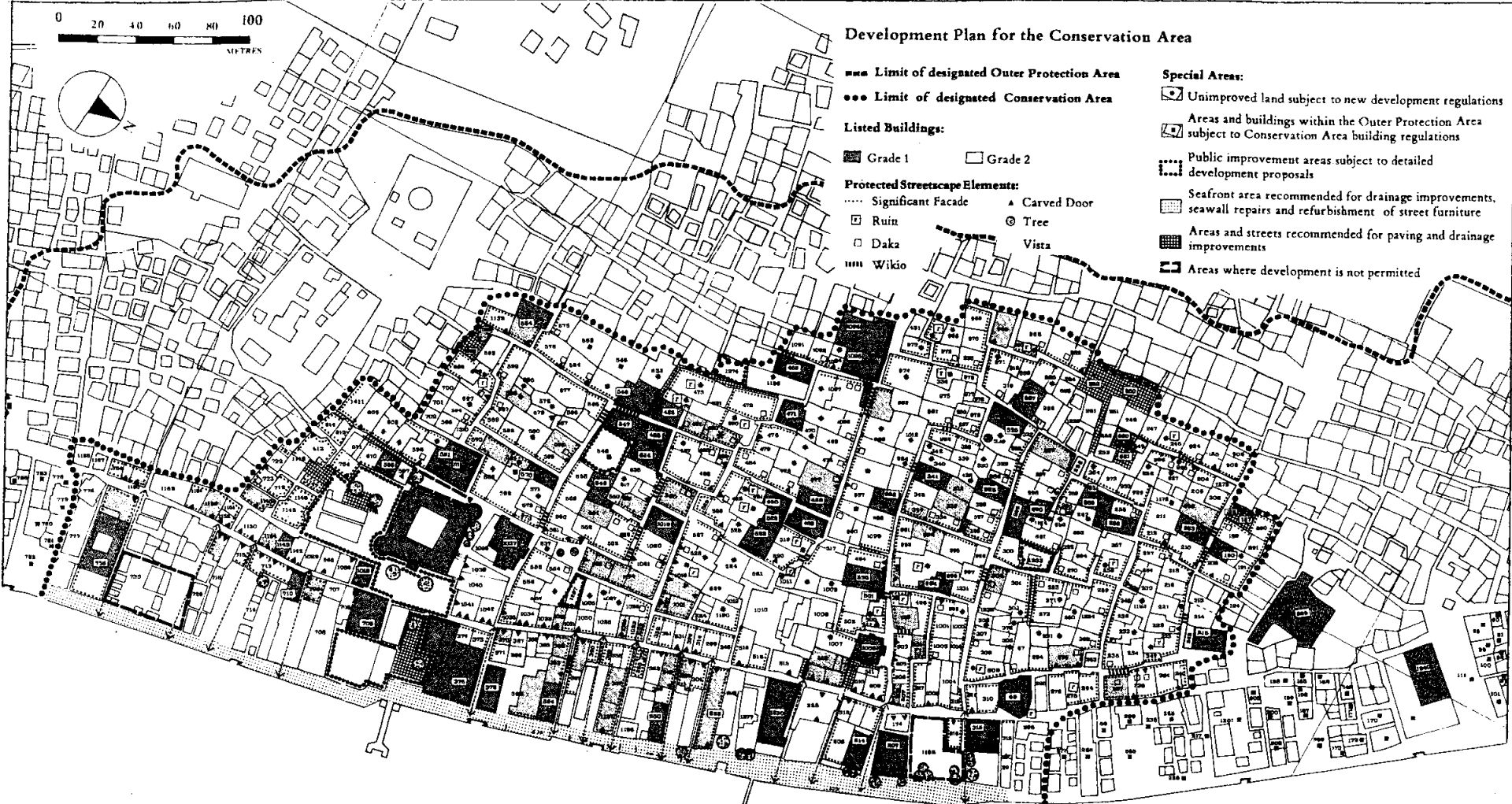
- Grade 1
- Grade 2

Protected Streetscape Elements:

- Significant Facade
- ▲ Carved Door
- Ruin
- Tree
- Doka
- Vista
- ||||| Wilkie

Special Areas:

- Unimproved land subject to new development regulations
- Areas and buildings within the Outer Protection Area subject to Conservation Area building regulations
- Public improvement areas subject to detailed development proposals
- Seafront area recommended for drainage improvements, seawall repairs and refurbishment of street furniture
- Areas and streets recommended for paving and drainage improvements
- Areas where development is not permitted



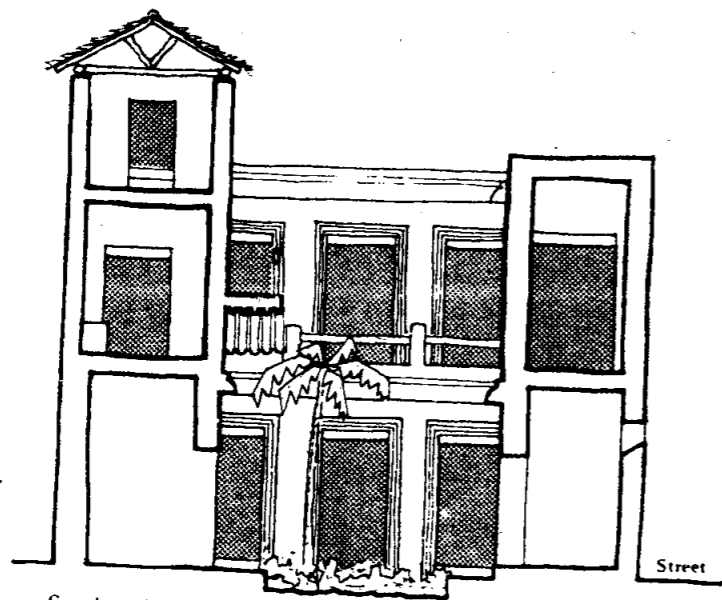
PLAN OF A TRADITIONAL SWAHILI STONE HOUSE

Sleeping/Sitting Room
Mshana Wa Yau

Master Bedroom
Ndani

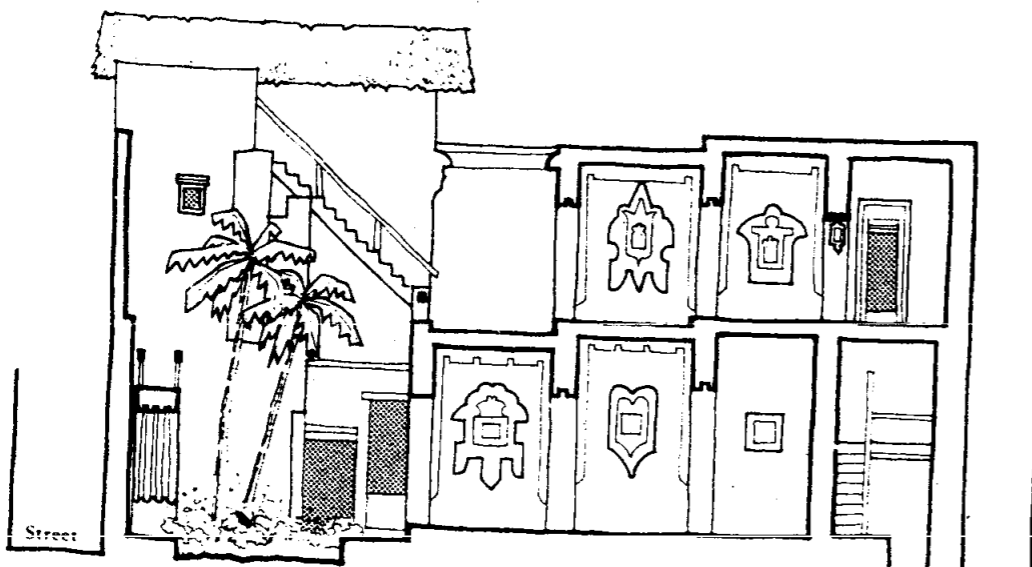
Section B-B

Street



Section A-A

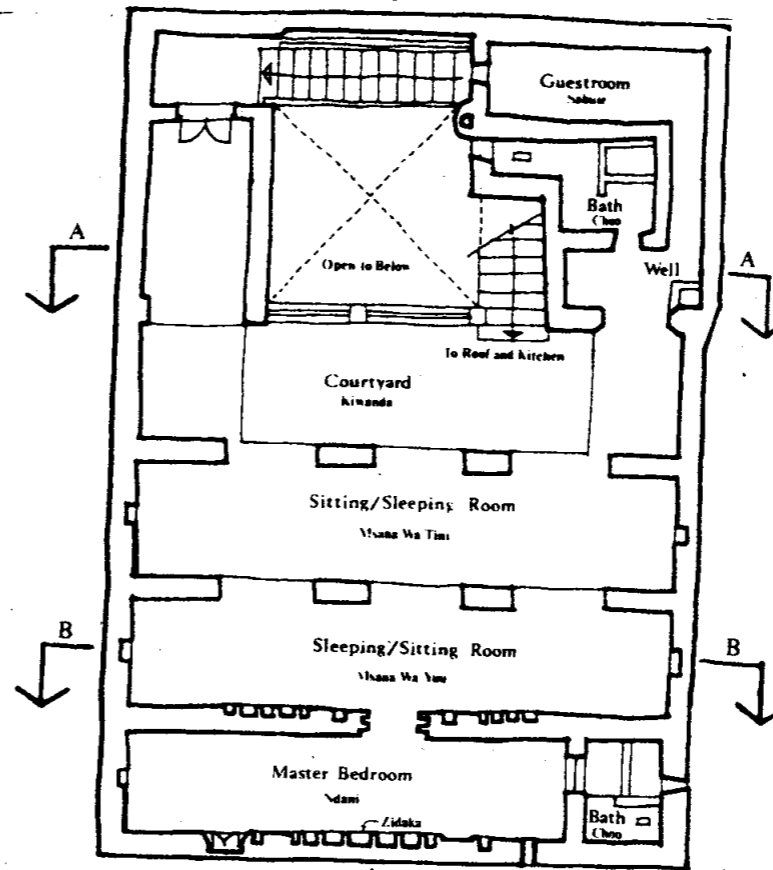
Street



Section C-C

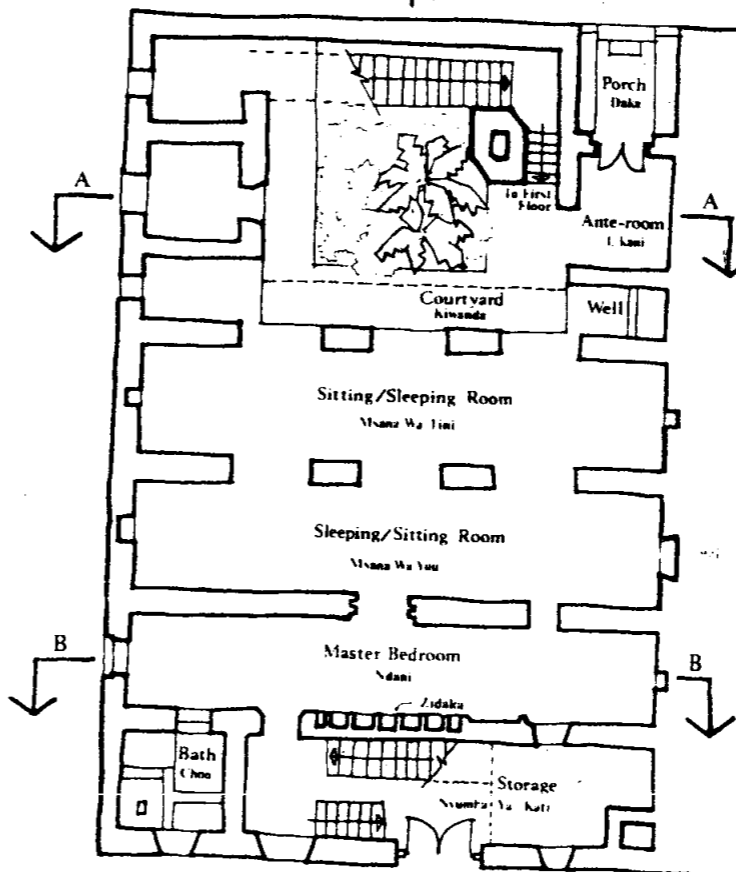
Street

Street



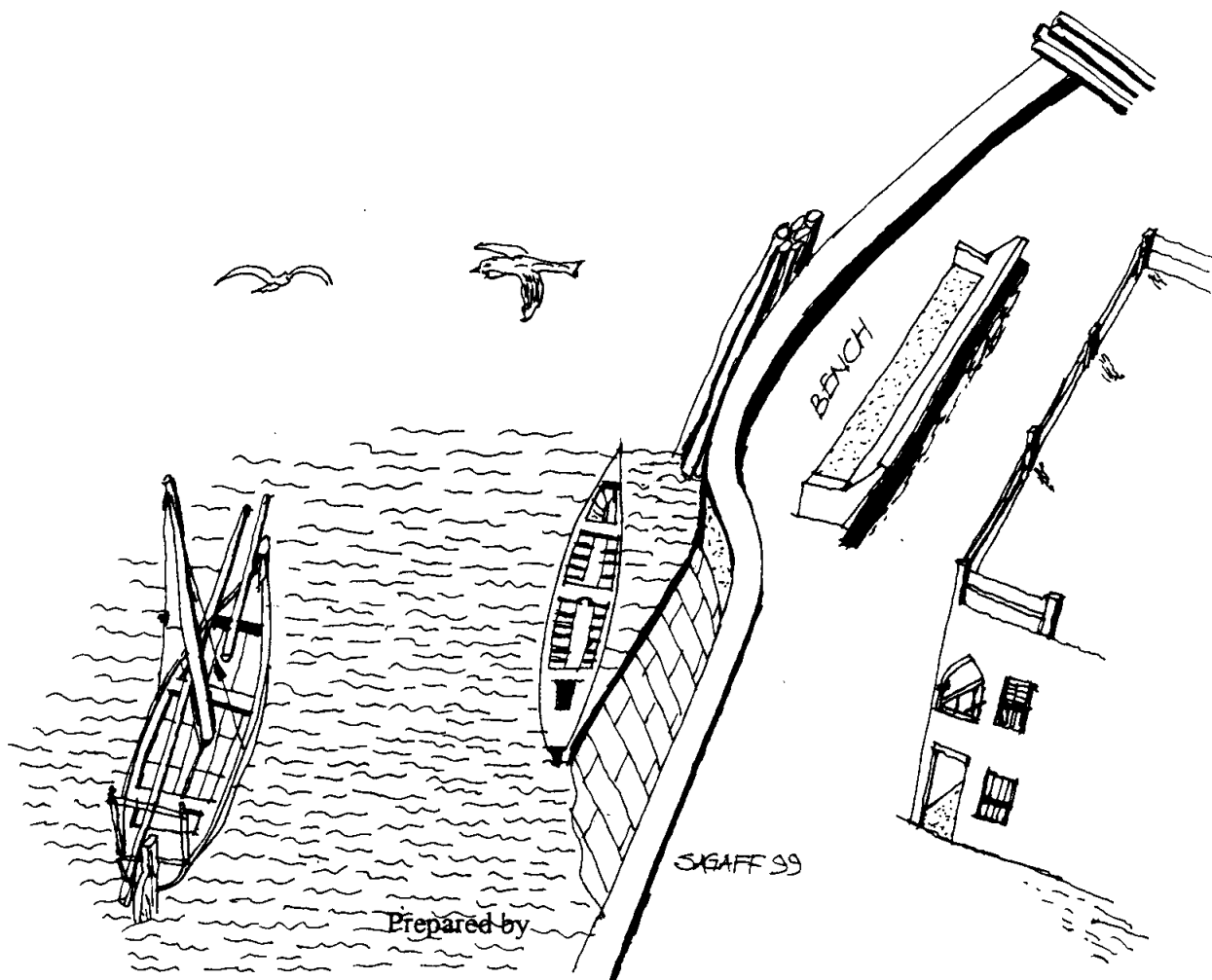
First Floor

Entrance



Ground Floor

UPGRADING OF PUBLIC AREAS
PROVISION OF STONE BENCHES
AT
SEAFRONT PROMANADE



A. O. SAGAFF
CONSERVATION OFFICER

Lamu Townplanning and Conservation Office
P.O. Box 48,
LAMU
JANUARY, 1999.

1.0 INTRODUCTION

The National Museums of Kenya as a custodian of National Heritage has initiated Lamu Conservation Project through several studies undertaken to rescue the dilapidating condition of buildings, radical changes on traditional "Swahili" houses and control on new developments in Lamu Stone town.

Lamu Stone town was then gazetted as a monument under the Antiquities and Monuments act, 1983.

The National Museums of Kenya established a Lamu Conservation Project as recommended by the two studies to translate the policies and restrictions of the Project.

In 1987 the Lamu Townplanning and Conservation Office was opened its doors to the public with the main objectives of safeguarding the existing " Swahili Culture" of which its imprints are easily found in physical structures of town. By conserving and preserving these buildings the young generation will know, admire and learn from their ancestors. The following are the core activities of the Project:

1. Technical assistance and control on radical changes on building stock
2. Restore traditional "Swahili" houses.
3. Upgrade Public Areas.

As routine work of the Townplanning and Conservation Office a number of sub-projects activities ranging from restoration, planning and upgrading of public areas have been initiated and implemented by the office.

The following areas have been upgraded since the establishment of Lamu Conservation project:

<u>AREA</u>	<u>YEAR</u>	<u>FUNDED BY</u>
1. Town Square	1988	SIDA(Swedish)
2. Town Entrance	1991	Ford Foundation
3. Seafront Promenade	1995	Netherlands Govt/Public Institution

2.0 PROBLEMS AND NEEDS

The seafront as a main gateway to Lamu town is extensively used by travelers, porters and local community.

It is part of the culture of Lamu people from time immemorial that at late afternoon and early evening the seafront is used as a meeting place, a resting place and those whose work is connected with marine activities normally spend their time at the Promenade.

Furniture such as stone benches are provided at a length from the German Post Office building to Lamu Museum. The furniture is missing on the remaining part of the Promenade towards the south and north parts of the mentioned region.

People depend on sitting on sea wall and standing for the time to discuss, conduct their business and view the sea.

Patients to and from Lamu Island Hospital which is situated at the seafront south of the town uses the Promenade and when tired of walking have no place to rest.

3.0 PLAN

The plan is to provide approximate 14 benches scatted through the mentioned area shown in plan.

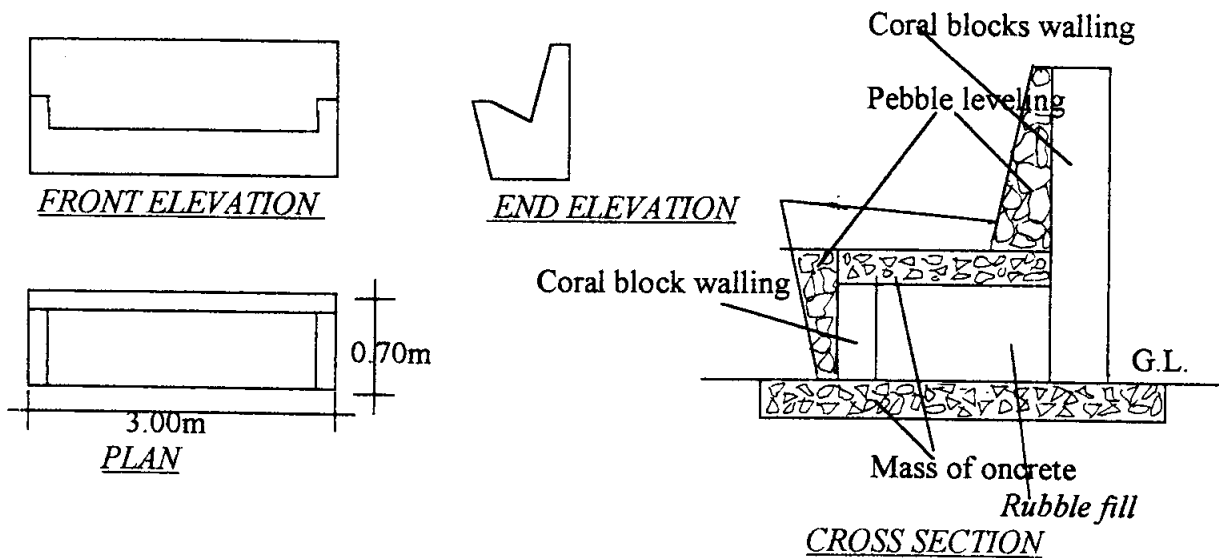
A 3 metres bench is planned to be constructed at the marked 14 areas of the seafront promenade. The bench will accommodate approximately 8 people at a sitting.

The bench will be constructed at the side of the sea wall.

The construction period of benches will take 3 months.

If funds are ready available construction work is to begin before the start of long rains in May, 1999.

Bench Design



4.0 COSTS

It is estimated to cost Kshs. 165,760/= for the construction of 14 benches. The following is the cost estimates.

COST ESTIMATES FOR BENCHES

<u>ITEM</u>	<u>QUANTITY</u>	<u>RATE</u>	<u>SUB-TOTAL</u>
<u>Base</u>			
Excavation of base			300
Mass of concrete 200mm	0.36 cu m	5000	1800
<u>Walls</u>			
Walling	7.8 m2	300	2340
Leveling with pebble stones in cement mortar	3.6 m2	500	1800
<u>Seat</u>			
Mass of concrete 200mm	0.36 cu m	5000	1800
<u>Finishes</u>			
Plaster with yellow oak stucco	9.5 m2	400	3800
TOTAL			<u>11840</u>

COST OF 14 BENCHES = Kshs. 11840x14 = Kshs. 165,760/=

5.0 CONCLUSION

The sub-project of Pavement of Seafront Promenade prepared earlier and implemented in 1995 included several items i.e. pavement of the Promenade, provision for lighting and seats (stone benches) and it was found the programme accounts for a substantial amount of money. This is why in this programme has been prepared for provision of benches only in order to come up with a viable costs. Thereafter separate programmes will be prepared for lighting, pavement etc.

The total costs of Kshs. 165760/= is at easy reach to the would be donors.

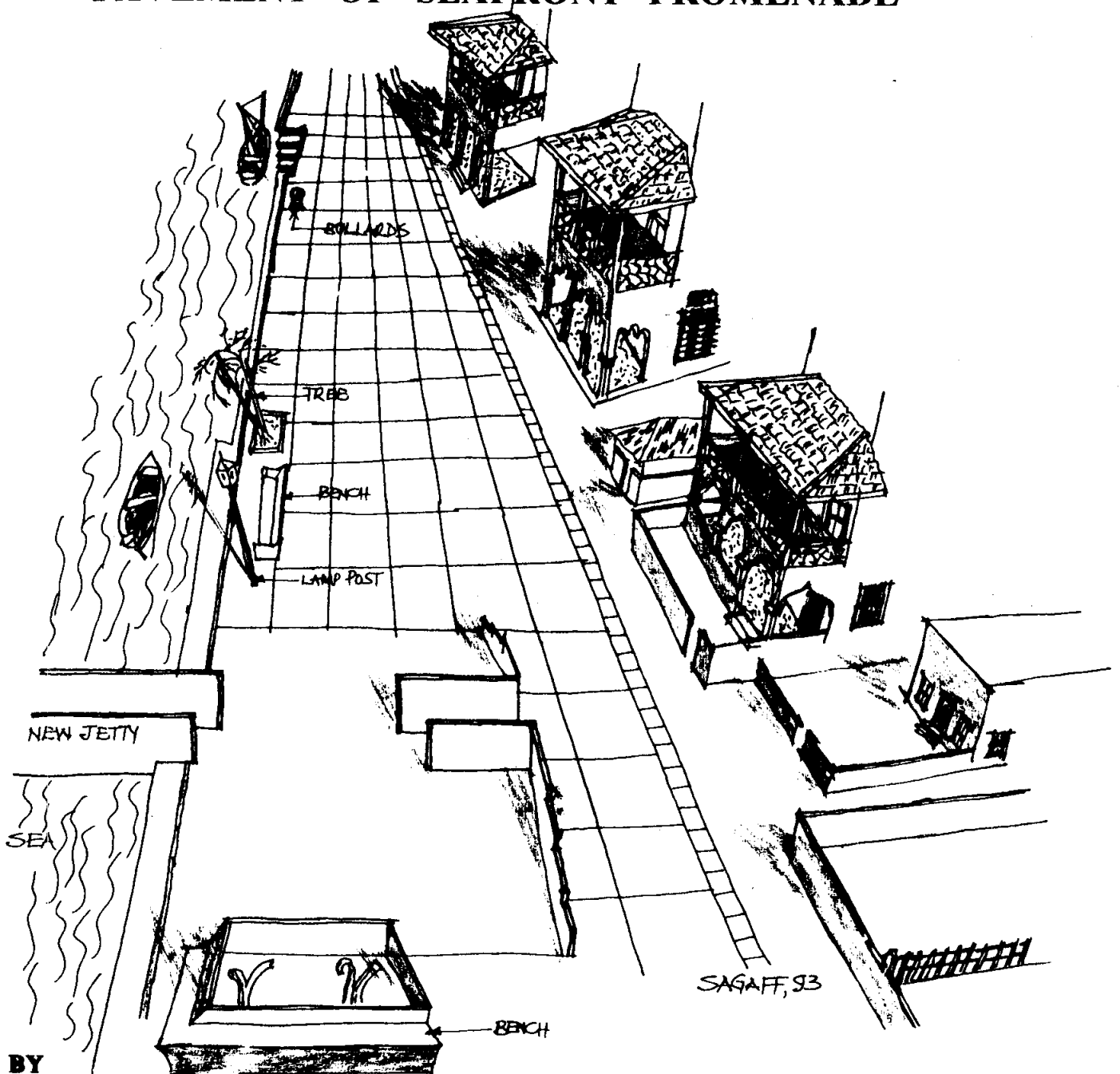
The Lamu Townplanning and Conservation Office will take the responsibilities of implementing and supervising the construction of the benches to satisfactory completion.

FIGURE: 3-14
LAMU TOWN-BUILDINGS OF HISTORIC
OR ARCHITECTURAL MERIT



COURTESY: A STUDY IN CONSERVATION:
BY USAM GHADIAN

UPGRADING OF PUBLIC AREAS PAVEMENT OF SEAFRONT PROMENADE



BY
LAMU TOWN PLANNING AND CONSERVATION OFFICE,
NATIONAL MUSEUMS OF KENYA,
P.O. BOX 48,
TEL. 0121-3201,
LAMU

REF: C3K-9303-AOS

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2.0	Problems and Needs	5
3.0	Plan.. .. .	6
4.0	Finances.. .. .	8
5.0	Conclusion.. .. .	9

1.0 INTRODUCTION

Lamu Conservation Project has been initiated by the National Museums of Kenya. The Project was established in the year 1986 following several studies undertaken. The first study "A Study in Conservation" by Usam Ghaidan was undertaken in 1975 and "Planning Lamu" by F. Siravo and Anne Pulver in 1985. Lamu Town has been for a long time being threatened by un-controlled developments so and radical changes which were coming up in town on physical structures.

The main objectives of the Conservation Project is to safeguard the existing "Swahili Culture" of which its imprints are easily found in the physical structures of the town. By conserving and preserving these buildings the young generation will know, admire and learn from their ancestors.

Apart from physical structures there is also a number of other interesting components of Conservation Project e.g. physical infrastructure which includes services i.e. cleanliness of town, supply adequate treated water and pavement of streets.

This programme of Pavement of Seafront Promenade has shown a priority due to its public uses. The time of uses of seafront accounts for more than 20 hours in a day. Everyone arriving in Lamu, either by road, sea or air enters the town from the seafront. The area is mostly used by pedestrians as a promenade, loading and off-loading of goods coming from the islands, the mainland and Mombasa. The area is important also to tourism industry as several cafeteria, lodging houses and public facilities such as bank, Lamu Museum, tour

operators and airline offices are situated.

During evening and at night times people get together in groups for talk and discussions and some spend their early evening hours here.

2.0 PROBLEMS AND NEEDS

The area to be paved connects the town with two main landing Jetties. Pedestrian traffic during the day time is high and the area is un-paved. During rainy seasons pot holes and water pockets disturbs pedestrians due to lack of proper fall of rain water. Therefore the area has been subject to interference with in fill of rubble etc.

It has become habits of owners/occupiers of buildings in this area to encroach the promenade with ugly and un-wanted shanty like kiosks and wooden fences. The practice if not controlled will undermine the efforts of conservation projects on up-grading of public areas.

Due to loose surface the culverts are subject to blockage because of silt. During the period of heavy wind the loose sand is blown inside cafeterias and public offices thereby disturbing the uses of these buildings.

No street lights are provided and thereby the area is dark.

3.0 PLAN

The seafront promenade stretches from south-east to north-east of Lamu Town. The programme of pavement will continue from the paved area of Town Entrance - the frontage of D.C. 's office - to Rodha Mosque. The area covered by the programme is as follows :-

Total length of the area	202 metres
Average width	8.5. metres
Total area coverage	1764 m2

The seafront promenade will be paved with mass concrete of at least 100 mm thick.

The levels of the area will slope to the direction of the sea with possible cut and fill exercise for establishing the fall.

Existing stone bench and basement of cannons will be re repaired and if possible renew their plaster as the case may be.

4 new benches will be constructed on both sides of the new landing jetty and other places.

There will be approximately ten Bullards constructed or fixed by the side of the sea wall for anchorage support of Motor Boats.

The height of the sea wall will not be less than 50 cms from the ground.

Covered ducts will be provided for telephone lines and for future uses of installation of street lights which is presently not available.

5 lamp posts will be installed at the seafront promenade.

Trees will be planted to give shade and beautify the area.

4.0 FINANCE

The programme is proposed to be on cost sharing basis by the National Museums of Kenya and owners of businesses/buildings having frontage to the promenade on voluntary basis.

The costs are estimated to be in the range of KShs. 690,800/= based on the current costs of KShs. 300/= per square metre mass concrete. The costs includes the furniture such as 4 new benches, 5 lamp posts, 11 Bollards and planting of trees.

The breakdown of costs per frontage of buildings will be presented to the owners of buildings along the area for consideration of their contributions.

The National Museums of Kenya will finance the programme through a donor agency on the balance costs of the programme.

5.0 CONCLUSION

The Programme be initiated as soon as funds are available to control on the misuses of dumping ground for rubble which has become an eyesore.

The Programme be implemented - when funds are available - by National Museums of Kenya in order to reduce the costs by eliminating profits of Contractors.

The Kenya Posts and Telecommunications Corporation, Ministry of Water Development and Kenya Ports Authority be involved in the programme for their possible contributions.

PAVEMENT OF SEAFRONT PROMANADE

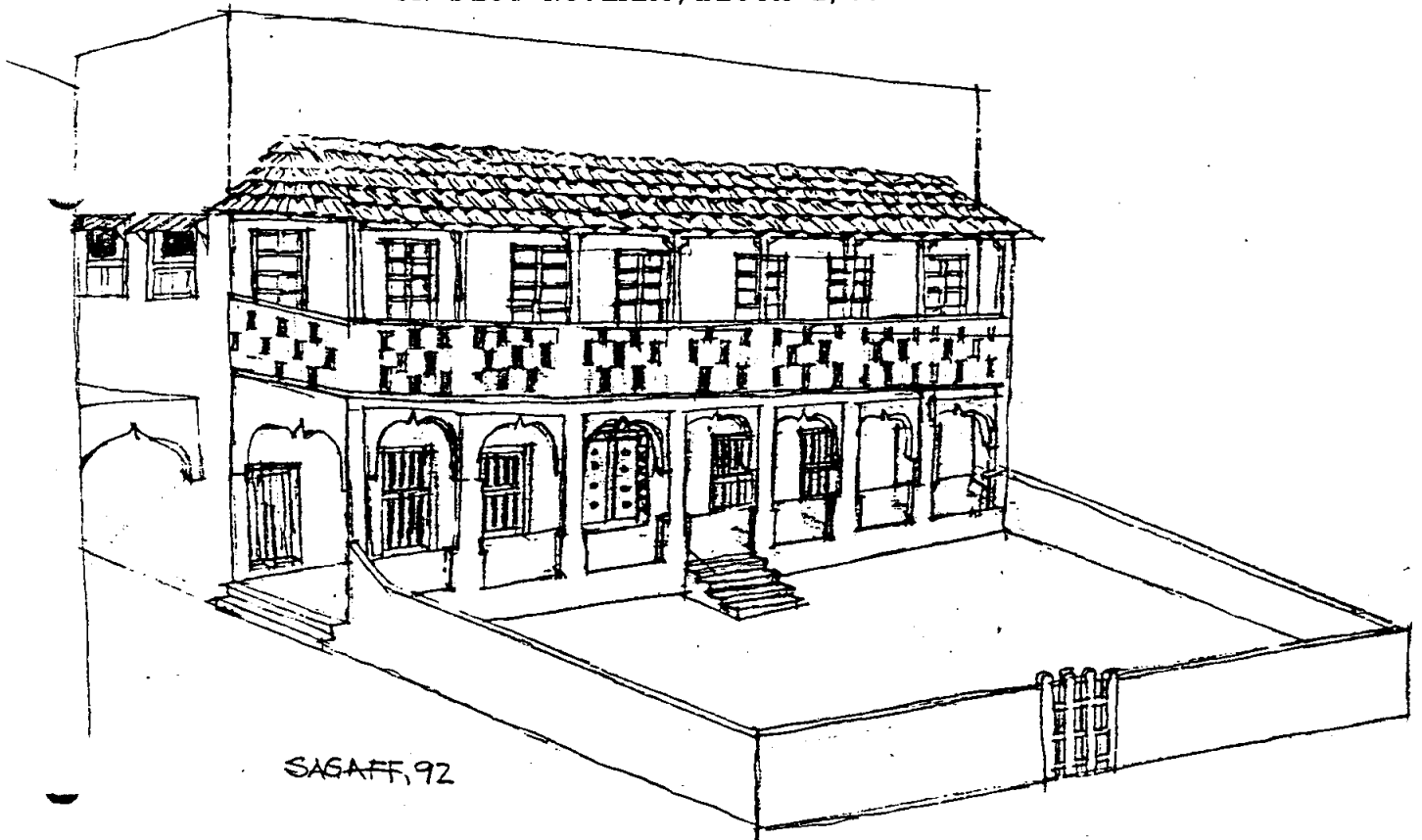
Cost Estimates

No.	Plot No.	Name	Area	Rate	Total
			m ²	Kshs.	Kshs.
1		Mtaamuni street	20	300	6000
2	372	Seashore Lodge	77	300	23100
3	368	Madhubuti Hotel	182	300	54600
4	364	Full Moon Lodge	90	300	27000
5		Street	14	300	4200
6	361	Fadhil Shee	42	300	12600
7	360	Lamu County Council	53	300	15900
8	359	Bush Gardens	36	300	10800
9	1197	McKenzie	79	300	23700
10		Street	14	300	4200
11	1196	Equator Airways	144	300	43200
12	350	Standard Bank	68	300	20400
13		Street	10	300	3000
14	324	Sadakali	56	300	16800
15	304	Shee Patte	64	300	19200
16		Street	14	300	4200
17	268	Petley's Inn	90	300	27000
18	1277	Catholic Church	220	300	66000
19	1230	Lamu Museum	181	300	54300
20	228	Rodha Mosque	310	300	93000
Total			1764	300	529200
Construction of benches			4	10000	40000
Installation of lamp posts			5	10000	50000
Bollards			11	800	8800
					628000
Contingencies			10 %		62800
Grand Total					690800

LAMU TOWN PLANNING AND CONSERVATION OFFICE
P.O. BOX 48
TEL. NO. 0121 - 3201
LAMU

=====

A REHABILITATION REPORT ON THE "DAKTARI WA NG'OMBE" HOUSE
ON PLOT NO. LAMU/BLOCK I/315



BY

LAMU TOWN PLANNING AND CONSERVATION OFFICE
NATIONAL MUSEUMS OF KENYA

REF: C3L-9201-A0S

1. INTRODUCTION

This is one of the large Stone Varandah building built in early 19th century. The house is situated on a re-claimed strip of land from sea on plot number Lamu/Block I/315.

The "Daktari wa Ng'mbe" building lies within the Conservation Zone of Lamu town. It is a grade I building listed under classified buildings of historic and architectural significant of Old Stone Town of Lamu.

Originally the house was built as a nucleus family house by Mwana Esha Ahmed. The house was a single storey built in early 19th century and it is believed the house was extended to second storey later in the middle of that century.

During colonial era the house was used by town Magistrate and and finally by the District Veterinary Officer. The ground floor was until the time the building was gutted by fire in early March 1987 was used as offices and the first floor for accommodation of the the District Livestock Officer.

The " Daktari wa Ng'mbe" house is a unique and an important building architecturally for the following reasons:-

The original design of the house was that of a traditional Swahili" stone house complete with all its lavish carved plaster work and niches. The designed traditional house is still intact but latter two front rows or "Misana" were added on the eastward of the house to form a newley evolved Varanda style building.

The house has an entrance from the "Usita wa Mui" main street which conform with the traditional entrance of a "Daka" porch. The "Daka" adds to the streetscape of the town. The house has a second entrance from "Usita wa Pwani" seafront promanade through the arcade under the varanda.

The ground floor has some of the finest examples of carved plaster work and niches which are the remains of Lamu town's Swahili architecture.

2. SURVEY

Earlier surveys were conducted in 1975 and 1985 when the building was habitable and in use. There were some additions made to accommodate new function of the building as evidenced by the remainings of the interior of the house.

At present the building is in a state of a ruin after it was gutted by fire in March, 1987.

Internal walls both for ground and first floor have collapsed and the remaining walls are near collapsing. Some structural walls on ground floor have fallen down but some parts are remaining.

External walls of ground floor are structurally sound though the building was gutted by fire. First floor external walls on the west and north are near collapsing.

Columns of the ground floor "Misana" have collapsed. Columns of the arcade are structurally sound though of very weak plaster. First floor columns are of good condition with the exception of two replaced columns on the east part of the varanda. These two columns are plain without decorative work as compared to the original columns of Indian influence type of architecture.

Ground floor roof slab has collapsed with the exception of the added two rows of galleries on the east is remaining and the roof of the second gallery is sagging due to broken timber joists.

First floor roof slab has also collapsed with the exception of roof slab of the two rows mentioned earlier that flat roof and red tiled roof for the varanda.

Small niches are remaining in part of gallery walls and on external walls.

Two external doors are in good condition the one of "Daka" and at the Arcade.

Windows are worn out due to exposure to weather.

Pits are believed to be full.

3. PLAN

The "Daktari wa Ng'mbe" building is one of the graded and listed buildings in the Old Stone Town of Lamu therefore the building is proposed for a total restoration. The building is to be restored in its original form with a little falsification on the creation of central open court yard so as to increase ventillation for the the ground floor uses.

Therefore the following steps will guide on restoration exercise:

Demolish unsound walls and columns for ground and first floor.
Clear the rubble.

Construct underground water tank for storage of water.

Excavate foundation for the new columns and check on foundation of the existing internal and external walls.

Fill in minor cracks in walls.

Discharge sulage from pits.

Construct new structural and partition walls for ground floor. Fix new wooden beams on openings and timber lintols on doors and windows' openings.

Construct ground floor roof slab. Fix wall plate of hard wood joists. Place hard wood joists for support of roof slab on wall plate, fill with coral stones and lime mortar.

Place second layer of lime mortar and coral stones to level the first floor.

Repeat the same for first floor construction.

Instal electricity to the building with conduit pipes imbedded in walls. Plug and light point outlet to be covered with carved shutters.

Replace sanitary fittings.

Scrape old plaster and re-plaster existing and new walls and columns.

Replace air blocks of varanda with hard wood balusters at the varanda.

Renew all cement screed

White wash the building internally and externally.

Paint timber joists with gloss paint.

Apply linseed oil on doors and windows.

4. PROPOSAL

The "Daktari wa Ng'mbe" house is therefore proposed for use as a Craft Training Centre for Lamu youth and especially primary and secondary school leavers.

The prime objectives of the function of the Craft Training Centre is to promote human resources in training of local crafts.

The training programme will have twofolds. One local crafts will be revived and developed further in new and up-graded traditional skills in local crafts. Secondly the centre will produce local manpower for employed and self employed skilled labour.

The training programme is planned for 2 year period. During this period students will be trained in various trades. After completion of the training programme, students will be able to work in these trades which will create the needed skilled manpower for local as well as for in neighbouring countries.

The Centre will undertake training programmes as follows:

1. Leather work.
2. Wood carving.
3. Dhow building.

1. Leather work

Apart from Cobblers in town who do repair work on shoes etc. there are no factories for leather work. The local sandals are produced in Siyu, Lamu District, a place where traditional skills in curing, seasoning and preparing sandals, leather belts etc is in progress. So the Centre will train the students in this trade.

2. Wood carving

Lamu town is famous for its wood carvings for fixtures, furnitures etc. The trade is being informally trained to students. The students in this trade will undergo theoretical and practical training in wood carvings. The graduates will, in a later stage be organised in small and independant production units.

3. Dhow building

Lamu has potential in dhow building and as well as the know how of the trade. Big dhows are in high demand within the Tourism Industry and the small dhows are used for fishing and transport facilities. The students for this trade will learn the traditional skills in dhow building.

Therefore the "Daktari wa Ng'ombe" house will accommodate the above mentioned trades.

Ground floor will be used as workshop whereby heavy duty machinery will be installed. Reception and other offices will also be situated on ground floor. Services and storage facilities to

The First Floor will accommodate the counterparts' offices, staff room and meeting room.

5. CONCLUSION

The "Daktari wa Ng'ombe" house needs an immediate attention to rescue the building on further deterioration. That is the swelling walls and those hanging have to be demolished as quickly as possible to guard on possible total demolition.

The National Museums of Kenya is to acquire the building from the Ministry of Livestock in order to facilitate its restoration work to the would be funding donors.

The project proposal be submitted to the funding donor for immediate implementation of the project.

Traditional building material to be used to increase on the local economy and for sustainability of material in this tropical climate.

Building material to be prepared and seasoned at least 3 months before use.

Apprentices to be employed during the restoration work to increase human resources and to prepare for future projects.

Prepared by

A.O. SGAFF
CONSERVATION OFFICER

CSL-9201A-AOS

Daktari wa Ng'ombe House (District Livestock Office)

Cost estimates

Works	Quantity	Unit	Rate	Amount	Sub-total
1.0 Demolition					
1.1 Walls - ground floor	30	m ²	50	1500	
1.2 Columns - ground floor	16	m.	50	800	
1.3 Walls - first floor	128	m ²	70	8960	
1.4 Staircase	6	m.	50	300	
1.5 Ground floor roof slab	36	m ²	70	2520	
1.6 First floor roof slab	40	m ²	70	2800	14980
2.0 Removal of rubble					5000
3.0 Construction of Walls					
3.1 Structural walls-south g.f.	48	m ²	450	21600	
3.2 Structural walls-west g.f.	52	m ²	450	23400	
3.3 Structural walls-north g.f.	28	m ²	450	12600	
3.4 Structural walls-east g.f.	28	m ²	450	12600	
3.5 Partition walls-g.f.	128	m ²	450	57600	
3.6 Structural walls-south f.f.	48	m ²	385	18480	
3.7 Structural walls-west f.f.	52	m ²	385	20020	
3.8 Structural walls-north f.f.	28	m ²	385	10780	
3.9 Structural walls-east f.f.	28	m ²	385	10780	
3.10 Partition walls-f.f.	128	m ²	385	49280	
3.10 Column - ground floor	20	m.	250	5000	
3.11 Column - first floor	20	m.	200	4000	
3.12 Staircase				15000	239540
4.0 Construction of roof slab					
4.1 "Mwangati" beams-ground floor	613	no.	600	367800	
4.2 "Mwangati" beams-first floor	613	no.	600	367800	
4.3 Coral stone, lime mortar -g.f.	328	m ²	150	49200	
4.4 Coral stone, lime mortar-f.f.	328	m ²	150	49200	
4.5 Lime screed - ground floor	328	m ²	75	24600	
4.6 Lime screed to proper fall-ff	328	m ²	105	34440	
4.7 Plaster ceiling between poles	218	m ²	105	22890	
4.8 Spouts and down pipes				12000	927930
5.0 Fixtures					
5.1 Doors	5		3500	17500	
5.2 Windows g.f.	7		2500	17500	
5.3 Windows f.f.	10		2500	25000	
5.3 High patch windows	4		1200	4800	64800

6.0 Finishes

6.1 Remove old plaster - g.f.	608	45	- 27360
6.2 Remove old plaster - f.f.	192	45	8640
6.3 Re-plaster walls - g.f.	2308	90	207720
6.4 Re-plaster walls - f.f.	2308	90	207720
6.5 White wash			15000
6.6 Gloss paint to beams			8500
6.7 Linseed oil to fixtures			3000 477940

7.0 Services

7.1 Electricity wiring, fittings			50000
7.2 Sanitary fittings - toilets			8000
7.3 Pits			15000
7.4 Underground water tank			11000
7.5 Water pump			8000
7.6 Water reservoir			3500 22500

8.0 Restoration of plaster carved & niches 300000

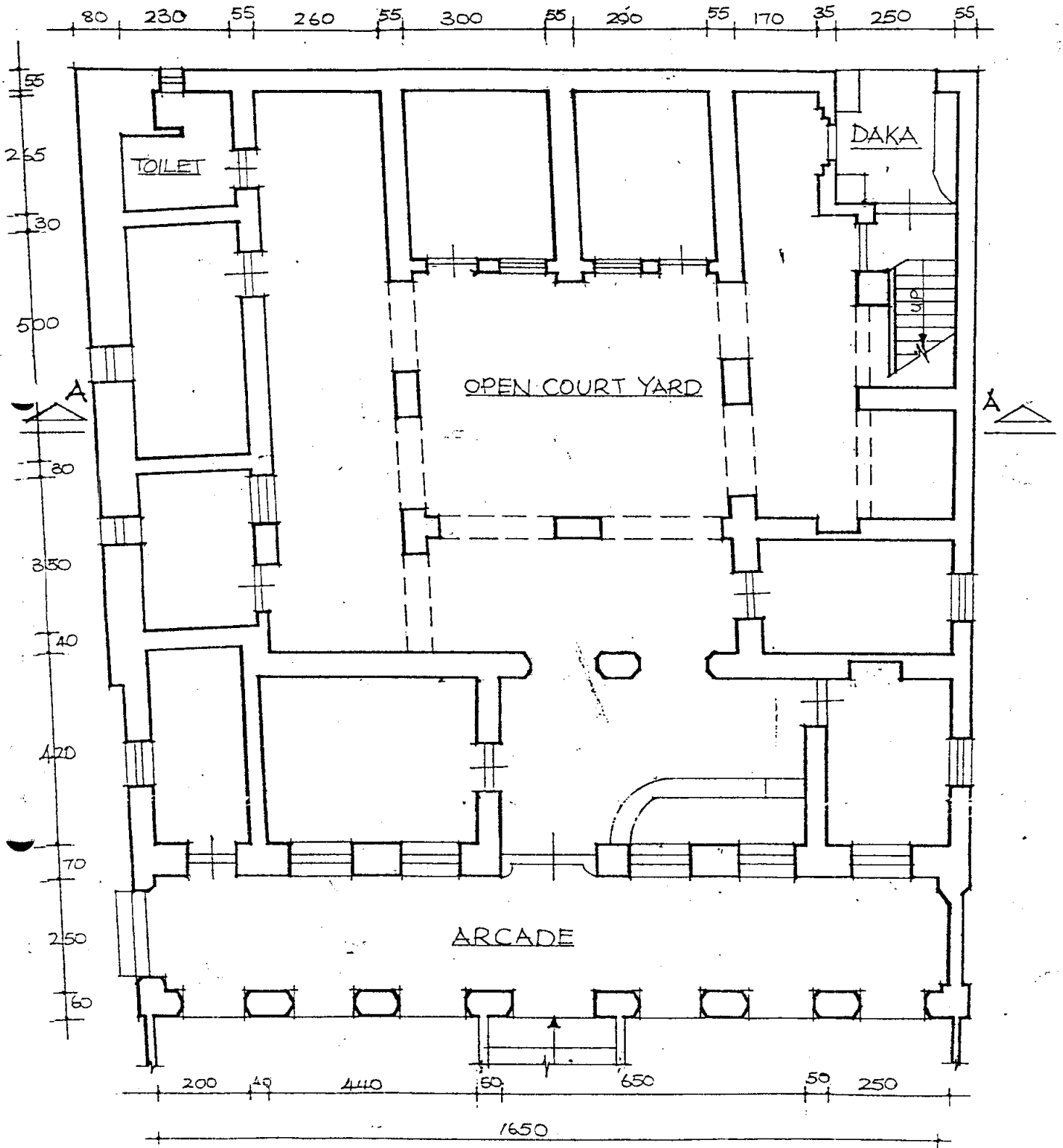
2054590

Contingencies 10 % 205459

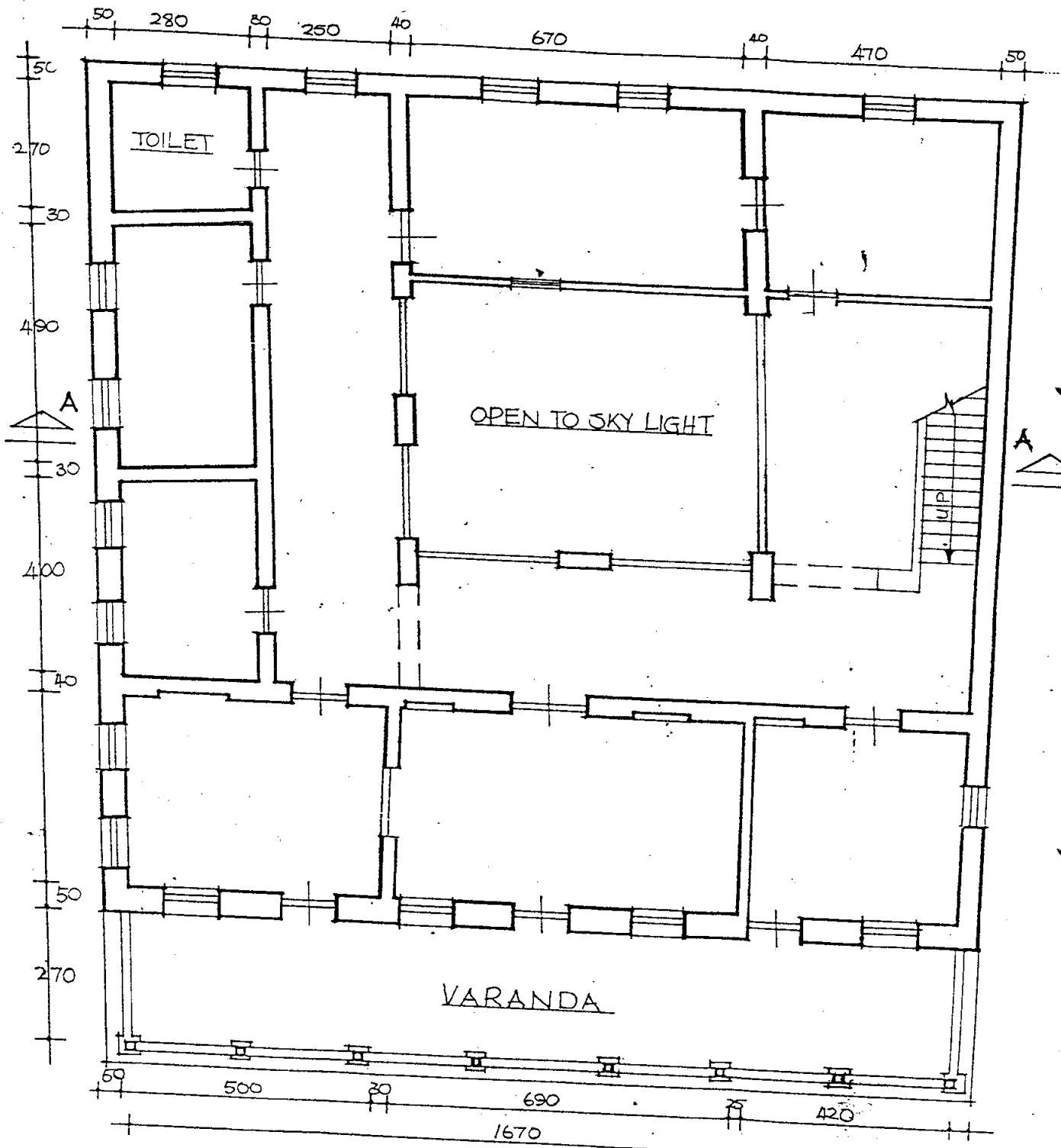
Sub-total 2260049

Supervision fees 10 % 226004.9

Grand total 2486053.
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PROPOSED GROUND FLOOR



PROPOSED FIRST FLOOR



FRONT ELEVATION

LAMU TOWN PLANNING AND CONSERVATION



Lamu Town Planning
and Conservation Office
National Museums of Kenya
P.O. Box 48. Tel. 0121-3201

Conservation Plan

Lamu is the oldest living town in East Africa and the only swahili settlement which retains its original character. At the same time, Lamu is a vital and growing urban community. The outstanding culture of Lamu and the unique historical town however are seriously threatened by a combination of social, economical and technological changes. Due to its historic and cultural significance, the old town has been gazetted as a National Monument, within the meaning of the Antiquities and Monument Act 1983. A Conservation Plan has been established by the Kenyan Government through the National Museums, to safeguard the cultural values and to develop the town within a conservation policy for the benefit of their inhabitants.

The plan consist of the restoration of buildings, improvement of public areas, and the guidance of development and physical planning: The Lamu Fort will be renovated as a cultural centre for the Lamu community, the Townsquare will be improved as a public meeting place and a new market building has been designed in close co-operation with the County Council. The plan encourage private owners and offers technical advice for their advantage.

Conservation does not hinder, but in fact stimulates development by encouraging people to rely on their own resources and to promote their cultural values. Conservation is development causing minimum intervention with the environment. It also ensures that what is valuable to the community is protected, maintained and used to their advantage. We appeal for co-operation to follow the conservation building guidelines in cases of extension, alteration or constructing new structures

Before you start planning or building you can get free technical advice from the **CONSERVATION OFFICER**. The Conservation Office does not make the plans for you. Therefore you have to contact an architect or draughtsman of your choice. The forms for approval of plans can be obtained from and delivered at the office of the County Council. The plans will be approved by the Conservation Office if they meet the conservation building regulations. The most important regulations are:-

1. Existing buildings should retain their original character. Extensions should match with the style and scale of the surrounding. The maximum height is two storeys on top of the ground floor.
2. The outside walls should be plastered with lime and whitewashed. Traditional doors and windows with shutters should be used. Pipes for water and sewage should be tailed into the walls.
3. It is advised to organise the floor plan around an open court yard, for privacy, good ventilation and daylight in the house.
4. Outside stairs and balconies are not permitted in residential areas, to safeguard privacy in neighbouring houses.

The entire Conservation Plan (including the building regulations) can be seen at the Museum Library or at the Conservation Office. You are always welcomed in our office anytime during office hours, in the Lamu Fort, Mkunguni Square.

We thank you for your co-operation.

Conservation Officer
National Museums of Kenya

IDARA YA UPANGAJI NA UHIFADHI WA MJI WA LAMU



National Museums of Kenya
Idara ya upangaji na Uhifadhi
wa Mji wa Lamu
P. O. Box 48, Tel. 0121-3201
Lamu

Lamu ni mji wa zamani zaidi katika Afrika ya Mashariki na ni mji peke yake uliohifadhi uzuri wake wa Asili. Ingawa hivyo mji wa Lamu unazidi kupanuka. Mchanganyiko na mabadiliko ya kiuchumi, tangamano na sanaa za kisasa yanahatarisha utamaduni wa asili wa mji wa Lamu. Kwa sababu ya umuhimu wa tarehe na hali ya juu ya utamaduni, mji wa Amu umehifadhiwa kuwa mji muhimu wa taifa. Hii yaambatana na kifungu cha sheria cha mali ya kale na magofu 1983.

Mpango wa kuhifadhi ulianzishwa na serikali yetu ya Kenya kupitia National Museums of Kenya ndio utakaotumiwa kusaidia Lamu na huku ukihakikisha ada na desturi zahishimiwa.

Mpango huu unahusiana na kuhifadhi majumba kwa kuyarekebisha, kustawisha maskani ya hadhara na mji mzima. Ngome ya Amu (Lamu Fort) inahifadhiwa ili itumiwe na watu wa Amu kwa sherehe, na taaluma muhimu za kisayansi. Tukishirikiana na County Council ramani mpya ya soko imeshatayarishwa. Na sehemu ya Mkunguni itastawishwa itumike kwa minada, mikutano na mengineo. Lengo letu ni kuhimiza wenyeji kuhifadhi milki yao na tukisaidiana nao kwa maarifa.

Kusudio la mpango huu si kupinga matakwa ya wananchi, bali utasaidia na kuhimiza kuhifadhi utamaduni wa Amu. Uhifadhi ni maendeleo yenye marakibisho machache juu ya mazingara, pia unahakikisha kwamba jambo muhimu lolote limehifadhiwa limetunzwa, na kutumiwa kufaidishwa umma. Twaomba ushirikiano wenu pindi mtakapo kujenga majumba yenu kwa fuata maelezo ya jinsi ya kutengeneza au

kujenga nyumba mpya.

Kabla ya kujenga twawajua kuwa tuko hapa Lamu Fort kuwapa msaada na maarifa. Si jukumu la ofisi hii kukuchorea ramani ya nyumba yako. Ni juu yako kufanya mwenyewe.

Fomu za kujenga hupatikana County Council. Na mashauri ya kuhifadhi hutoka kwetu. Sisi tutakubaliana na wewe ujenge - ikiwa ramani yako imeambatana na sheria za kuhifadhi kama zifuatavyo.

NI MUHIMU:

1. Nje ya nyumba ifanane na majengo ya kiasili. na kiwango cha kwenda juu ni ghorofa mbili (yaani nyumba tatu kuanzia ardhini) tuu.
2. Nje ya nyumba kuwe na plaster ya chokaa nyeupe pamoja na brush, na itumiwe milango na madirisha ya asili.
3. Ni uzuri kujenga nyumba yenye kiwanda ili kueneza mwangaza ndani ya nyumba.
4. Ngazi za nje, varanda na marosha makubwa hayaruhusiwi kwa ajili ya kulinda stara ya jirani.

Khabari za mpango wa kuhifadhi pamoja na sheria za ujenzi waweza kuzisoma katika maktaba ya Jumba la Makumbusho (museum) ama fika ofisini kwetu Lamu Fort wakati wa saa za kazi.

Tunawashukuru kwa ushirikiano wenu.

Mhifadhi
National Museums of Kenya

THE KENYA GAZETTE 20TH JUNE, 1986
GAZETTE NOTICE NO.2490

THE ANTIQUITIES AND MONUMENTS ACT
(CAP.215)

DECLARATION OF MONUMENT

IN EXERCISE of the powers conferred by Section 4(1) (a) of the Antiquities and Monuments Act, the Vice-President and Minister for Home Affairs declares the areas of land specified in the schedule, which he considers to be of historical interest, to be a monument within the meaning of the Act.

Any objection to the declaration of any of those areas as monuments shall be lodged with the Minister within one (1) month from the date of publication of this notice.

SCHEDULE - HISTORIC LAMU, LAMU TOWN

All that area of land measuring approximately 15 hectares known as the Old Town including that part of the town known as Mkomani, in Lamu town, Lamu District, Coast Province, the boundaries of which are more particularly delineated red on the boundary plan which is signed, sealed with the seal of the Survey of Kenya and deposited at the Survey Records Office, Survey of Kenya, Nairobi and a copy of which may be inspected at the office of the District Commissioner, Lamu, Coast Province.

Dated the 29th May, 1986

MWAI KIBAKI
Vice-President and Minister for Home Affairs

LAWS OF KENYA



The National Museums Act

CHAPTER 216

CHAPTER 216

THE NATIONAL MUSEUMS ACT

ARRANGEMENT OF SECTIONS

Section

- 1—Short title.
- 2—Interpretation.
- 3—Functions of National Museums.
- 4—Establishment of the Board.
- 5—Composition of the Board.
- 6—Meetings and procedure of the Board.
- 7—Seal and execution of documents.
- 8—Functions and powers of the Board.
- 9—Appointment of managing bodies.
- 10—Board to undertake research, etc.
- 11—Accounts and audit.
- 12—Protection of members of Board and staff.
- 13—Exemption from stamp duty.
- 14—Regulations.
- 15—Transitional provisions.

CHAPTER 216

THE NATIONAL MUSEUMS ACT

1 of 1983.

*Commencement: 21st January, 1983***An Act of Parliament to provide for the establishment, control, management and development of National Museums and for connected purposes**

1. This Act may be cited as the National Museums Act.

Short title.

2. In this Act—

Interpretation.

“Board” means the National Museums Board of Governors established by section 4;

“National Museum” means a museum in Kenya which is for the time being vested in the Board.

3. Every National Museum shall—

Functions of National Museums.

(a) serve as a national repository for things of scientific, cultural, technological and human interest; and

(b) serve as a place where research and dissemination of knowledge in all fields of scientific, cultural, technological and human interest may be undertaken.

4. There is hereby established a body corporate to be known as the National Museums Board of Governors with perpetual succession and a common seal and which shall be capable in its corporate name of—

Establishment of the Board.

(a) suing and being sued;

(b) purchasing or otherwise acquiring, holding, charging and disposing of movable property;

(c) entering into contracts;

(d) doing or performing all other things or acts necessary for the proper performance of its functions under this Act which may lawfully be done or performed by a body corporate.

5. (1) The Board shall consist of the following members, all of whom shall be appointed by name and not by office—

Composition of the Board.

(a) a chairman appointed by the Minister after consultation with the President;

- (b) four persons representing scientific interests appointed by the Minister of whom two shall have been recommended by the East Africa Natural History Society, one by the University of Nairobi and one by the National Council of Science and Technology;
- (c) one public officer from the Ministry for the time being responsible for National Museums;
- (d) not more than four persons to be appointed by the Minister by virtue of their outstanding interest in and contribution to the work of National Museums;
- (2) Subject to subsection (6), a member of the Board shall hold office for three years from the date of his appointment; but a member of the Board may at any time resign his office by notice in writing to the Minister.
- (3) A member of the Board shall be eligible for reappointment.
- (4) The Board shall elect a vice-chairman from among its members.
- (5) If a member of the Board is, without the consent of the Minister, absent from more than four consecutive meetings of the Board, or absent from Kenya for more than twelve months, he shall be deemed to have resigned from the Board.
- (6) The Minister may upon the application of an organization referred to in paragraph (b) of subsection (1), and without assigning any reason therefor, remove a member of the Board recommended by the organization making the application and appoint another member recommended by that organization in the place of the member so removed; but nothing in this subsection shall derogate from the powers of the Minister under section 51 of the Interpretation and General Provisions Act.
- (7) The Board shall not be incapable of acting by reason only of there being a vacancy in the membership of the Board.
- (8) If a member of the Board is or intends to be absent from Kenya for a period in excess of six weeks, the Minister may, at the request of the chairman, appoint a temporary member in his place; and a temporary member so appointed shall hold office until the member in whose place he has been appointed returns to Kenya.

Cap. 2.

(9) No person who is a member of the Board shall be appointed as a paid official or servant of the Board or receive any remuneration or other benefit as such member except an attendance fee.

6. (1) The Board shall be convened by the chairman at least four times in every year.

Meetings and procedure of the Board.

(2) The chairman, or in his absence the vice-chairman, may at any time, but shall at intervals not exceeding three months, convene a meeting of the Board, and shall also do so within fourteen days after receipt by him of a written requisition signed by at least three members.

(3) Not less than seven days' previous notice of a meeting of the Board shall be given in writing to every member thereof; but accidental failure to give or to receive such notice shall not invalidate the proceedings of a meeting.

(4) The quorum necessary for the transaction of the business of the Board shall be five members inclusive of the person presiding; and all acts, matters or things authorized or required to be done by the Board shall be effected by a resolution passed by a majority of the members present and voting at a meeting at which there is a quorum.

(5) The chairman, or in his absence the vice-chairman, shall preside at meetings of the Board; but in case of the absence of both the chairman and the vice-chairman at any meeting of the Board the members present at the meeting shall elect one of their number to preside at that particular meeting.

(6) At every meeting of the Board the member presiding shall have a casting as well as a deliberative vote.

7. (1) The common seal of the Board shall be authenticated by the signature of the chairman and such other person as may be generally or specifically authorized by the Board.

Seal and execution of documents.

(2) All documents, other than those required by law to be under seal, made by, and all decisions of, the Board may be signified under the hand of the chairman, or, in the case of a decision taken at a meeting at which the chairman was not present, under the hand of the person presiding at that meeting.

Functions and powers of the Board.

8. (1) The Board shall have the general management, development and control of all National Museums and for that purpose may—

(a) with the consent of the Minister—

- (i) purchase or exchange, take on lease, or acquire by gift or otherwise, immovable property, including an existing museum, for any purpose of or connected with a National Museum;
- (ii) sell, lease or exchange immovable property from time to time vested in the Board which is no longer, or not for the time being, required for any such purpose;
- (iii) erect, maintain and improve buildings, including staff quarters, to be used for any such purpose;
- (iv) mortgage or charge immovable property from time to time vested in the Board as security for repayment, with or without interest, of any money borrowed for the purposes of the Board;

(b) appoint from among its members such committees as it may deem expedient and delegate to those committees such of its powers as the Board may deem fit; but any committees so formed shall, in the exercise of the powers so delegated, conform to any regulations that may be imposed on them by the Board;

(c) appoint managing bodies for particular museums;

(d) employ staff on such terms and conditions of service as it thinks fit and take such steps as it may consider necessary to implement those conditions of service;

(e) acquire by way of gift or purchase, or accept by way of loan or deposit, any object of scientific, cultural, technological, historical or human interest;

(f) exchange, sell or otherwise dispose of objects not required for the purpose of any National Museum and lend objects vested in the Board to any person or institution whether within or outside Kenya; but no object which is accessioned and registered as part of the collection of a National Museum shall be—

- (i) sold, given away, mortgaged, pledged or in any way permanently disposed of save under authority of a resolution of the National Assembly;

(ii) lent to any person or organization, within or outside Kenya, unless under authority of a resolution of the Board and the consent thereto in writing of the Minister;

(g) apply money received on the sale or disposal of movable property or by way of payment for admission to a museum or by way of gift or grant or otherwise, in the purchase of any object which in the opinion of the Board it is desirable to acquire for a National Museum or in furthering interest in and increasing the utility in a National Museum;

(h) solicit and accept and receive subscriptions, donations, devises and bequests (whether of movable or immovable property and whether absolute or conditional) for the general or special purposes of a National Museum or subject to any trust;

(i) charge for admission to a National Museum, or to any lecture, exhibit, conducted tour, course of instruction or other facility, or for publications, such fees or prices as the Board may, subject to any regulations made under this Act, think fit;

(j) borrow, with or without security, such moneys as may from time to time be needed for any purposes of the Board;

(k) operate as an authority within the meaning and for the purposes of the Antiquities and Monuments Act, and otherwise assist the Government in the administration of that Act;

(l) establish, in consultation with the National Council of Science and Technology, institutes of research;

(m) affiliate with other institutions of a generally similar nature and character;

(n) do all such other lawful things as may seem to the Board to be incidental or conducive to the attainment of any of the objects of the Board.

(2) If at any time any other institution of a generally similar character is affiliated to the Board in terms of paragraph (m) of subsection (1), the powers of general management and control of the governing body of that institution, unless otherwise agreed between the Board and the governing body, shall not be affected by the affiliation.

(3) The Board may receive moneys from any source and may apply those moneys to defray its expenses in carrying out the functions and exercising the powers conferred on it by this Act including the reimbursement of expenses incurred by members of the Board in attending meetings of the Board.

Appointment of managing bodies.

9. (1) The Board shall in the prescribed manner appoint a separate managing body for every National Museum.

(2) A managing body shall include at least one person nominated by the local authority in whose jurisdiction the National Museum is situated.

(3) Except as otherwise provided by any regulations made under this Act, the Board may delegate to a managing body all or any of its powers and obligations under this Act in respect of the National Museum for which the managing body has been appointed.

Board to undertake research, etc.

10. The Board shall undertake, so far as its financial and other resources permit, to carry out, in consultation with the National Council of Science and Technology, research in natural history and conduct other scientific or cultural activities and disseminate knowledge on matters of scientific, cultural, technological or human interest by means of lectures, special exhibits, conducted tours or publications.

Accounts and audit.

11. (1) The Board shall cause to be kept proper accounts for each National Museum, which shall be audited annually by the Controller and Auditor-General.

(2) A copy of the audited accounts together with any report thereon by the auditors shall be submitted to the Minister and shall be laid by him before the National Assembly as soon as possible after it has been furnished to him.

Protection of members of Board and staff.

12. No act or thing done by a member of the Board or by an officer or servant of the Board shall, if the act or thing was done bona fide for the purpose of carrying this Act into effect, subject him personally to any liability, action, claim or demand whatsoever.

Exemption from stamp duty. Cap. 480.

13. No duty shall be chargeable under the Stamp Duty Act in respect of any instrument executed by or on behalf of or in favour of the Board in cases where, but for this section, the Board would be liable to pay such duty.

14. The Minister may, on the advice of the Board, Regulations make regulations—

- (a) regulating the calling of meetings of the Board, the voting of members of the Board and the procedure for the transaction of the business of the Board;
- (b) providing for the administration of any National Museum;
- (c) providing for the preservation of objects required for the purpose of any National Museum;
- (d) regulating the conditions for the admission of members of the public to any National Museum and the payments to be made for admission thereto;
- (e) generally for the carrying out of the objects and purposes of this Act.

15. Upon the commencement of this Act, all the property, assets, rights and liabilities, obligations and agreements (including any contracts of employment) vested in, acquired, incurred or entered into by or on behalf of the Museums Trustees of Kenya, shall be deemed to be vested in or to have been acquired, incurred or entered into by or on behalf of the Board, and accordingly every such right, liability, obligation or agreement may be enforced by or against the Board to the same extent as it could have been enforced by or against the Museums Trustees of Kenya. Transitional provisions.

LAWS OF KENYA



The Antiquities and Monuments Act

CHAPTER 215

CHAPTER 215

THE ANTIQUITIES AND MONUMENTS ACT

ARRANGEMENT OF SECTIONS

PART I—PRELIMINARY

Section

- 1—Short title.
- 2—Interpretation.
- 3—Application.

PART II—PROTECTIVE DECLARATIONS

- 4—Declaration of monuments, etc.

PART III—SEARCHES AND DISCOVERIES

- 5—Exploration licences.
- 6—Conditions and form of exploration licence.
- 7—Entry on to land under exploration licence.
- 8—Notification of discovery otherwise than under exploration licence.
- 9—Restriction on moving objects.
- 10—Offences under Part III and penalties.

PART IV—PROTECTED AREAS

- 11—Where protected area is Trust land.
- 12—Control of access, etc., to protected area.
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2 of 1983.

THE ANTIQUITIES AND MONUMENTS ACT*Commencement: 21st January, 1983***An Act of Parliament to provide for the preservation of antiquities and monuments****PART I—PRELIMINARY**

Short title.

1. This Act may be cited as the Antiquities and Monuments Act.

Interpretation.

2. In this Act, except where the context otherwise requires—

“antiquity” means any movable object other than a book or document made in or imported into Kenya before the year 1895, or any human, faunal or floral remains of similar minimum age which may exist in Kenya;

“authority” means the National Museums Board and any other person or body of persons which may be authorized by the Minister to perform the duties of an authority under this Act;

“exploration licence” means an exploration licence issued by the Minister under section 5;

“export permit” means a permit to export a monument or part thereof, an antiquity, or a protected object, issued by the Minister under section 30;

“honorary antiquity warden” means a person appointed as such under section 35;

“maintenance” includes the fencing, covering in, repairing, restoring and cleansing of a monument or the fencing or covering of a protected area, and the doing of any act which may be necessary for the purpose of maintaining or protecting a monument or a protected area or of securing convenient access thereto;

“monument” means—

(a) an immovable structure built before the year 1895 other than an immovable structure which the Minister may by notice in the Gazette either specifically or by reference to all immovable structures in a specified area declare not to be a monument for the purposes of this act;

(b) a rock-painting, carving or inscription made on an immovable surface before that year;

(c) an earthwork or other immovable object attributable to human activity constructed before that year;

(d) a place or immovable structure of any age which, being of historical interest, has been and remains declared by the Minister under section 4 (1) (a) to be a monument,

and includes the site thereof and such adjoining land as may be required for maintenance thereof;

“National Museums Board” means the National Museums Board of Governors established under the National Museums Act;

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“object of archaeological or palaeontological interest” means an antiquity which was in existence before the year 1800;

“object of historical interest” means an antiquity which came into existence in or after the year 1800;

“owner” includes a joint owner invested with powers of management on behalf of himself and other joint owners, and an agent or trustee exercising powers of management over a monument, and the successor in title of any such owner and the successor in office of any such agent or trustee; but nothing in this Act shall be deemed to extend the powers which may be lawfully exercised by the joint owner, agent or trustee;

“permit” means a valid and subsisting permit issued by the Minister under the provisions of this Act;

“private land” means lands privately owned and land the subject of a grant, lease or licence from the Government, and includes Trust land;

“protected area” means a site on which a buried monument or object of archaeological or palaeontological interest exists or is believed to exist, and such adjoining land as may be required for maintenance thereof, which has been and remains declared by the Minister under section 4 (1) (b) to be protected area;

“protected object” means—

- (a) a door or door-frame carved in an African or Oriental style before the year 1946;
- (b) any other object or type of object, whether or not part of an immovable structure, which being of historical or cultural interest has been and remains declared by the Minister under section 4 (1) (c) to be a protected object.

Application.

3. The application of this Act shall extend to monuments and antiquities on the sea-bed within the territorial waters of Kenya.

PART II—PROTECTIVE DECLARATIONS

Declaration of monuments, etc.

4. The Minister may, by notice in the Gazette, declare
- (a) a specified place or immovable structure which he considers to be of historical interest, and a specified area of land under or adjoining it which is in his opinion required for maintenance thereof, to be a monument within the meaning of this Act; or
 - (b) a specified site on which a buried monument or object of archaeological or palaeontological interest exists or is believed to exist, and a specified area of land adjoining it which is in his opinion required for maintenance thereof, to be a protected area within the meaning of this Act; or
 - (c) a specified object or type of object, whether or not part of an immovable structure, which he considers to be of historical or cultural interest, to be protected object within the meaning of this Act;

and the notice shall state that objections to a declaration thereby made shall be lodged with the Minister within one month from the date of publication of the notice.

(2) A copy of every notice published under subsection (1) shall, if referring to an immovable object or site, be posted by an authority forthwith in a conspicuous place on or near that object or site or on the area to which it relates, and if referring to a specified movable object, be delivered or sent by an authority forthwith to the person in whose possession that object is or is believed to be.

(3) On the expiration of the period of one month, the Minister, after considering the objections, if any, shall confirm or withdraw the notice.

(4) A notice published under this section shall be effectual for all purposes of this Act unless and until it is withdrawn.

(5) An object or area of land declared by or under the Preservation of Objects of Archaeological and Palaeontological Interest Act (now repealed) to be a monument shall be deemed to be a monument or an antiquity or a protected area, as the case may be, within the meaning of this Act.

Cap. 251 (1962).

PART III—SEARCHES AND DISCOVERIES

5. (1) Unless authorized by an exploration licence issued by the Minister, no person shall by means of excavation or surface operations search for a buried monument or buried part of a monument, or for a buried antiquity, whether or not in a protected area.

Exploration licences.

(2) The Minister shall, before issuing an exploration licence, satisfy himself that the applicant is competent by both training and experience to carry out an exploration or excavation in accordance with the most recent scientific methods, and that the application is recommended by an authority, and may require the applicant to satisfy him that he has the support, financial and otherwise, of an archaeological or scientific society or institution of repute.

(3) There shall be implied on the part of every person to whom an exploration licence is issued under this section an undertaking that he, or the institution which he represents, will, at such intervals or within such period as may be specified by that licence, produce an adequate report or publication on the results of the exploration and excavation, and will deposit with the Minister two copies of the report or publication.

(4) An exploration licence may specify, in regard to the acts which it authorizes, such limitations and conditions as the Minister may consider necessary in order to protect a monument or antiquity from injury, removal or dispersion, or may authorize removal of finds to a place within Kenya, or temporarily to a place outside Kenya for the purpose only of special examination or preservative treatment, subject to such limitations and conditions as the Minister thinks fit.

Conditions
and form of
exploration
licence.

6. An exploration licence—

- (a) shall be valid for a period not exceeding one year, but may be renewed for a further period or further periods not exceeding one year at a time;
- (b) may be revoked at any time if the Minister is of the opinion that the holder thereof has failed to conform with any of his express or implied obligations thereunder;
- (c) shall be in the prescribed form;
- (d) shall not entitle the holder thereof to enter upon any land without the consent of the owner thereof, otherwise than as provided by section 8.

Entry on to
land under
exploration
licence.

7. (1) For the purposes of an exploration licence, the holder thereof may, under written warrant from the Minister, enter upon any area of land specified in the warrant, whether or not private land, and whether or not a protected area, and exercise there all rights conferred by the exploration licence, for such period and subject to such limitations and conditions as may be stated in the warrant.

(2) Where the holder of an exploration licence intends, pursuant to any warrant under subsection (1), to enter upon private land, he shall give not less than forty-eight hours' notice to the occupier, and if practicable to the owner of the land, and shall, if required by the owner or occupier, give security in such sum and by such means as the Minister may direct for meeting any compensation payable under subsection (3):

Provided that in the case of Trust land—

- (i) service on the county council in which the land is vested of a written notice, specifying the exploration licence and the nature and duration of, and the land affected by, the warrant, shall be sufficient notice of all subsequent activities in accordance with the warrant and the exploration licence, both to the county council and to the residents for whose benefit the council holds the land; and
- (ii) the rights of those residents to require security shall be exercisable by the county council.

(3) Whenever, in the course of operations carried on by the holder of an exploration licence, disturbance of the rights of the owner or occupier of private land, or damage to the land, or to crops, trees, buildings, stock or works therein or thereon, is caused, he shall be liable on demand to pay or make to the owner or occupier such compensation as is fair and reasonable having regard to the extent of the disturbance or damage and to the interest of the owner or occupier in the land.

(4) If the holder of an exploration licence fails to pay or make compensation when demanded under subsection (3), or if an owner or occupier is dissatisfied with the amount or nature of any compensation offered to him thereunder, the owner or occupier may, within six months of the date on which the demand or offer is made, but not in any case later than two years after the occurrence of the disturbance or damage, take proceedings before a court of competent jurisdiction for the determination and recovery of the compensation (if any) properly to be paid or made under subsection (3).

(5) In the case of disturbance of the rights of occupiers of Trust land, or damage to any such land—

- (a) an occupier who claims to be entitled to compensation under subsection (3) shall, within six months after the occurrence of the disturbance or damage, apply to the District Commissioner of the district in which the land is situated;
- (b) the District Commissioner shall notify the holder of the exploration licence of the application and afford him a reasonable opportunity of being heard in relation thereto;
- (c) if the District Commissioner is satisfied that the applicant is entitled to compensation, he shall make an award in his favour in accordance with subsection (3);
- (d) the District Commissioner shall give notice in writing to the applicant and to the holder of the exploration licence of the award or of the rejection of the award;
- (e) any such award shall be subject to review by a magistrate's court of the first class upon an application by either party filed within thirty days from notification of the award;

- (f) a party to an appeal to the magistrate's court who is dissatisfied with the decision may, within thirty days of that decision, appeal to the High Court, whose decision shall be final;
- (g) a sum payable under an award shall be deposited by the holder of the exploration licence with the District Commissioner upon the expiry of thirty days from notification of the award or from a final appeal decision, as the case may be;
- (h) the District Commissioner shall be responsible for paying the compensation awarded to the person entitled thereto, and every such payment shall be made in a single payment;
- (i) an award made under this subsection shall be enforceable as if it were a decree of a competent court.

Notification of discovery otherwise than under exploration licence.

8. (1) Where a person discovers a monument or object of archaeological or palaeontological interest otherwise than in the course of operations permitted by an exploration licence, he shall, without undue delay, give notice thereof, indicating the precise site and circumstances of the discovery, to an authority, and shall, if so instructed by that authority, deliver the object to the authority.

(2) Every authority shall from time to time, but at least once in every calendar year, notify the National Museums Board of any discovery of which it has received notice under this section, and the National Museums Board shall maintain a register of all such discoveries.

Restriction on moving objects.

9. No person shall move a monument or object of archaeological or palaeontological interest from the place where it has been discovered otherwise than in such manner and to such place as may be allowed by an exploration licence, or by written permit from the Minister.

Offences under Part III and penalties.

10. A person who—

- (a) engages in a search contrary to section 5;
- (b) being the holder of an exploration licence, fails to conform with any of his express or implied obligations under the licence;

- (c) being the holder of a warrant issued under section 7, enters upon private land pursuant to the warrant without having given previous notice and such security, if any, as may have been directed in accordance with subsection (2) of that section; or
- (d) fails to comply with the provisions of section 8 (1); or
- (e) moves a monument or object of archaeological or palaeontological interest contrary to section 9,

shall be guilty of an offence and liable to a fine not exceeding ten thousand shillings or to imprisonment for a term not exceeding six months or to both.

PART IV—PROTECTED AREAS

11. A protected area or part thereof which is an area of Trust land may be set aside as such in accordance with the provisions of section 118 of the Constitution.

Where protected area is Trust land.

12. The Minister may, in respect of a protected area, from time to time—

Control of access, etc., to protected area.

- (a) by notice in the Gazette, prohibit or restrict access thereto, or any development thereof, or the use thereof for agriculture or livestock, or any other activity thereon which in his opinion is liable to damage a monument or object of archaeological or palaeontological interest therein;
- (b) place the protected area under the control of the National Museums Board, on such terms and with and subject to such powers and duties as he may direct;
- (c) take, or authorize the National Museums Board to take, such steps as are in his opinion necessary or desirable for the maintenance thereof;
- (d) make, or authorize the National Museums Board to make, by-laws for controlling access thereto, with or without payment, and the conduct therein of visitors thereto.

Compensation to owner of land in protected area.

13. (1) Where private land is included in a protected area, and the development or other use of that land by the owner or occupier thereof is prohibited or restricted by the Minister, or, by reason of any steps taken by the Minister, or by the National Museums Board with the authority of the Minister, on or in relation to the private land, the rights of the owner or occupier are disturbed in any way, or damage to the land, or to crops, trees, buildings, stock or works therein or thereon is caused, the Government shall on demand pay or make to the owner or occupier such compensation as is fair and reasonable having regard to the extent of the prohibition, restriction, disturbance or damage and to the interest of the owner or occupier in the land.

(2) The provisions of subsections (4) and (5) of section 7 shall apply *mutatis mutandis* to a claim for compensation under this section.

Offences under Part IV and penalties.

14. A person who—

(a) enters upon a protected area or does therein any act or thing contrary to a prohibition or restriction of which notice has been given by the Minister under paragraph (a) of section 12; or

(b) commits a breach of any by-law made by the Minister or by the National Museums Board under paragraph (d) of section 12,

shall be guilty of an offence and liable to a fine not exceeding five thousand shillings or to imprisonment for a term not exceeding three months or to both.

PART V—MONUMENTS

Inspection and repair of monuments.

15. An honorary antiquity warden, or any other person authorized in writing by an authority, may at any reasonable time—

(a) enter and inspect a monument; or

(b) make photographs, measurements, drawings or other records of particulars of a monument; or

(c) carry out, at the expense of an authority requiring them, repairs to a monument; but where a monument

is inhabited, not less than one month's previous notice in writing shall be given to the occupier of the intention to carry out repairs thereto.

16. The Government or, with the sanction of the Minister, the National Museums Board, may purchase or take a lease or accept a gift or bequest of a monument.

Acquisition of monuments.

17. (1) The owner of a monument may, by written instrument, constitute an authority the guardian of the monument, if the authority and the Minister agree; and the Minister shall so constitute an authority the guardian of any monument which is the property of the Government or has no apparent owner.

Guardianship of monuments.

(2) An instrument which constitutes an authority the guardian of a monument shall provide for the matters mentioned in section 18 (2) as if it were an agreement under that section.

(3) The owner of a monument of which an authority has been constituted guardian shall, except as expressly provided by this Act, continue to have the same estate, right, title and interest in and to the monument as theretofore.

18. (1) An authority may, with the sanction of the Minister, enter into a written agreement with the owner of a monument and any other person or persons for the protection or preservation of the monument.

Agreements for protection or preservation of monuments.

(2) An agreement under this section may provide for all or any of the following matters—

(a) the maintenance of the monument;

(b) the custody of the monument and the duties of any person who may be employed in connexion therewith;

(c) the occupation or use of the monument by the owner or otherwise;

(d) the restriction of the right of the owner or occupier to build or to do other acts or things on or near the site of the monument;

- (e) the facilities of access to be permitted to the public or to any portion of the public and to persons deputed by the owner or the authority to inspect or to maintain the monument;
- (f) the notice to be given to the authority in case the owner intends to offer the land on which the monument is situated for sale, lease or other disposal thereof, and the right to be reserved to the authority to have first refusal of any such sale, lease or other disposal;
- (g) the payment of any expenses incurred by the owner or by the authority in connexion with maintenance of the monument;
- (h) the removal of the monument or any part thereof, subject to the provisions of this Act, to a place of safe custody;
- (i) any other matter connected with the protection or preservation of the monument which is a proper subject of agreement between the owner and the authority;
- (j) the duration of the agreement, with provision for earlier termination thereof by any party thereto; and
- (k) the procedure relating to the settlement of any dispute arising out of the agreement.

(3) The terms of an agreement under this section may be altered from time to time with the sanction of the Minister and the consent of all parties thereto.

(4) An agreement under this section shall be binding on any person claiming to be owner of the monument to which it relates through or under a party by whom or on whose behalf the agreement was executed.

(5) Any rights acquired by the authority or by the owner in respect of expenses incurred in maintenance shall not be affected by the termination of an agreement under this section.

19. (1) If the owner or any other person who is bound by the terms of an instrument which constitutes an authority guardian of a monument under section 17 or of an agreement for the protection and preservation of a monument under

Enforcement of agreements for protection of monuments.

section 18 refuses to do an act which is in the opinion on the authority concerned both necessary for the protection, preservation or maintenance of the monument and the responsibility of the owner or other person in accordance with the terms of the instrument or agreement, or neglects to do the act within such reasonable time as may be fixed by the authority, the authority may authorize any person to do that act, and the expense thereof, if and so far as it is established to have been the responsibility of the owner or other person, shall be recoverable from him.

(2) If an authority establishes that the owner or occupier of a monument which is the subject of any such instrument or agreement intends to build or to do any other act or thing in contravention of the terms of the instrument or agreement, the High Court may grant an injunction to restrain that building or other act or thing.

20. If the Minister apprehends that a monument is in danger of being destroyed, injured or allowed to fall into decay, he may acquire the monument by way of compulsory purchase under the provisions of the Land Acquisition Act; but that power shall not be exercised—

Compulsory purchase of monuments.

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(a) in the case of a monument which, or any part of which, is periodically used for religious observances;

(b) so long as the monument is under the guardianship of an authority as provided by section 17 or the subject of an agreement for its protection and preservation as provided by section 18;

(c) if the owner of the monument is willing to constitute an authority guardian thereof as provided by section 17 or to enter into an agreement for its protection as provided by section 18, or to give, sell or lease it to the Government or the National Museums Board on acceptable terms, and has executed the necessary instrument or agreement for that purpose within two months after being invited so to do.

21. (1) A monument which is for the time being owned by the National Museums Board or by another authority, or under the guardianship of an authority as provided by section 17, or the subject of an agreement for protection or preservation as provided by section 18, shall be properly maintained

Duties of authority to protect and maintain monuments.

by that authority, except so far as its maintenance is the responsibility of the owner of the monument or of any other person.

(2) The authority shall enforce all obligations of the owner of the monument or of any other person to maintain it.

(3) When any such monument or any part thereof is used periodically for religious observances, the authority shall make due provision for the protection of the monument from pollution or desecration—

(a) by prohibiting entry therein, except in accordance with by-laws made with the concurrence of the persons in religious charge of the monument or part thereof, of any person not entitled so to enter by the religious usages of the sect or community by which the monument or part thereof is used; or

(b) by taking such other action as the authority may think necessary in that behalf.

(4) Subject only to any by-laws made under subsection (3) in respect of a monument or part thereof used for religious observances, and to the terms of any instrument whereby an authority has been constituted guardian or of any agreement for protection or preservation of a monument, the public shall have right of access to a monument referred to in subsection (1) on such conditions as regards payment, if any, and otherwise as the Minister may from time to time approve.

22. Subject to the sanction of the Minister, and to the conditions of any instrument or other transaction, an authority may—

(a) where rights have been acquired by it in respect of a monument by virtue of a sale, lease, gift or bequest, relinquish those rights in favour of the person who would for the time being be the owner of the monument if those rights had not been acquired; or

(b) relinquish any guardianship which the authority has accepted under the provisions of this Act.

23. A person who—

(a) destroys, removes, injures, alters or defaces or does any act that imperils the preservation of a monument;

Power of authority to relinquish rights over monuments.

Offences under Part V and penalties.

(b) obstructs the exercise by an honorary antiquity warden or other duly authorized person of any of the powers conferred by section 15; or

(c) commits a breach of any by-law regulating the entry of persons into a monument which is used for religious observances, or of any other condition of access to a monument,

shall be guilty of an offence and liable to a fine not exceeding ten thousand shillings or to imprisonment for a term not exceeding six months or to both, and on conviction of an offence against paragraph (a) may be ordered by the convicting court to pay to an authority for the purpose of making good any damage caused by that offence such sum of money as may be found by that court to be necessary to defray the cost thereof.

PART VI—ANTIQUITIES AND PROTECTED OBJECTS

24. All antiquities which are lying in or under the ground, or on the surface of any land already protected under any law as a monument or National Park at the commencement of this Act, or being objects of archaeological or palaeontological interest are first discovered in a part of Kenya after the commencement of this Act, shall be the property of the Government.

Antiquities property of Government.

(2) The Minister may, on behalf of the Government, disclaim in writing the ownership of any such antiquity.

25. (1) A person shall, if so required in writing by an authority, within such period not being less than one month as may be specified by the notice, furnish the authority with full particulars of all objects in his possession which he knows or has reason to believe to be antiquities or protected objects.

Information concerning antiquities and protected objects.

(2) Every authority shall from time to time, but at least once in every year, notify the National Museums Board of all antiquities and protected objects of which the authority has been furnished with particulars, and the National Museums Board shall maintain a register of all such antiquities and protected objects.

Prohibition of removal of antiquities and protected objects.

26. The Minister may, by notice in the Gazette, prohibit removal, without permit from the Minister, of a specified antiquity or protected object, or of a specified class or type thereof respectively, from the place where the antiquity or protected object or class or type thereof is then situated.

Prohibition of sale, etc., of antiquities and protected objects.

27. (1) No person shall, without a permit from the Minister, sell or otherwise part with ownership or possession of a protected object.

(2) No person shall buy or take by way of exchange an antiquity unless he has been licensed by the Minister to deal in antiquities.

(3) No person shall sell or give by way of exchange an antiquity to a person who has not been licensed by the Minister to deal in antiquities.

(4) The provisions of this section shall not apply to acquisition by the Government or by the National Museums Board of a protected object or antiquity by way of sale, exchange, gift, bequest or loan.

Compulsory acquisition of antiquities and protected objects.

28. (1) If the Minister considers that an antiquity or protected object is in danger of being destroyed, injured or allowed to fall into decay, or of being unlawfully removed, he may acquire the antiquity or protected object by way of compulsory purchase, on the grounds that acquisition is necessary in the interests of the utilization of the antiquity or protected object by preservation and display for the public benefit, subject to the prompt payment of full compensation as provided by section 75 of the Constitution:

(2) The power of compulsory acquisition under subsection (1) shall not be exercised if the owner of the antiquity or protected object is willing to deposit it with the National Museums Board by way of loan either permanently or for such period as the Minister deems necessary, and has executed the necessary agreement for that purpose within one month after being invited so to do.

Offences under Part VI and penalties.

29. A person who—

(a) without just cause fails to furnish an authority with full particulars of all objects in his possession which he knows or believes to be antiquities or protected

objects, after being required in writing by the authority so to do within the period lawfully specified by the notice, as provided by section 25 (1); or

(b) wilfully destroys or damages an antiquity or protected object; or

(c) removes an antiquity or protected object contrary to section 26; or

(d) sells or otherwise parts with ownership or possession of a protected object, or sells or buys or gives or takes by way of exchange an antiquity, contrary to section 27.

shall be guilty of an offence and liable to a fine not exceeding ten thousand shillings or to imprisonment for a term not exceeding six months or to both.

PART VII—EXPORT

30. (1) No monument or part thereof or antiquity or protected object may be removed from Kenya unless its removal has been authorized by an exploration licence, or by an export permit issued by the Minister under this section on the recommendation of an authority.

Conditions relating to export.

(2) An application for an export permit shall be made in writing to the Minister, and shall contain a full description of the monument or part thereof, or antiquity or protected object in respect of which it is made, the reason for the proposed removal, the place to which and the persons into whose care it is to be removed, and such further information as may be prescribed.

(3) Before issuing an export permit the Minister may cause an inspection to be made, and the monument, antiquity or protected object to be sealed or placed in the custody of an authority.

(4) The Minister may issue an export permit subject to such terms and conditions as he may deem fit, or may, without assigning any reason, refuse to issue any export permit in respect of a specified monument or part thereof, an antiquity, or a protected object.

(5) An export permit—

(a) may in particular be made subject to all or any of the conditions that—

(i) the subject-matter thereof shall be deposited in a specified place and in the care of specified persons;

(ii) the subject-matter thereof shall be returned to Kenya within a specified period;

(iii) a specified portion of the subject-matter thereof shall be surrendered to the Government or to the National Museums Board, or be deposited with the National Museums Board by way of loan permanently or for a specified period;

(b) shall be in the prescribed form.

Notice to Minister to acquire by compulsory purchase.

31. (1) In the event of the Minister refusing to issue an export permit for an object of historical interest, or imposing conditions which the owner does not accept, the owner may by written notice at any time thereafter require him, as an alternative to issuing an export licence, to acquire the object by way of compulsory purchase as provided by section 20.

(2) The Minister shall, within one month after the receipt by him of a notice under this section, either grant an unconditional export licence in respect of the object or proceed without undue delay to acquire it by way of compulsory purchase.

Export through Customs port of entry.

32. No monument or part thereof or antiquity or protected object shall be removed from Kenya otherwise than through a Customs port of entry; and the relevant export licence, or a copy of the relevant exploration licence certified by or on behalf of the Minister, shall be surrendered to a Customs officer before removal from Kenya is effected or allowed.

Offences under Part VII and penalties.

33. A person who—

(a) removes a monument or part thereof, an antiquity, or a protected object, from Kenya contrary to section 30 or section 32; or

(b) fails to comply with any of the terms or conditions of an export permit; or

(c) obtains an export permit by an application containing information which he knows to be false or incomplete in any material particular,

shall be guilty of an offence and liable to a fine not exceeding ten thousand shillings or to imprisonment for a term not exceeding six months or to both.

PART VIII.—POWERS OF ENFORCEMENT

34. (1) The authorized representative of an authority may at any time inspect work being done in connexion with a monument or object of archaeological or palaeontological interest, and may for that purpose without warrant enter any premises, and may order the cessation of any such work pending further order from the Minister.

Power of authority to inspect and order cessation of work.

(2) The authority shall forthwith report to the Minister any such order for cessation of work and the reasons for the order.

35. The Minister may appoint persons recommended by an authority to be an honorary antiquity wardens for the purpose of enforcing this Act.

Appointment of honorary antiquity wardens.

36. An honorary antiquity warden may at any reasonable time inspect an antiquity or protected object which is the subject of a notice under section 26, and may for that purpose without warrant enter premises where the antiquity or protected object is or should be, and require the production of the antiquity or protected object or information as to its whereabouts.

Power of honorary antiquity wardens to inspect.

37. A police officer or honorary antiquity warden may—

(a) require any person who he has reason to believe has committed an offence against his Act to supply his name and address and reasonable evidence of his identity, and may without warrant arrest a person who refuses to comply with those requirements;

Power of police and honorary antiquity wardens to arrest and search.

(b) at any time without warrant search any person or the premises occupied by any person whom he reasonably suspects of having acquired ownership or possession of a protected object, or of having bought or taken by way of exchange an antiquity, contrary to section 27, and seize anything which has been so acquired, bought or taken by way of exchange, together with any container thereof.

Power of
Customs
officers.

38. A Customs officer may at any time without warrant search anything intended to be removed from Kenya, or any person intending to leave Kenya, if he reasonably suspects that thing or person of containing or carrying a monument or part thereof, or an antiquity or protected object, and seize anything which he believes to be a monument or part thereof or antiquity or protected object that is in process of being removed from Kenya contrary to section 30 or section 32, together with any container thereof.

Forfeiture
to Government
after seizure.

39. (1) Anything seized under section 37 or section 38 shall as soon as possible be taken before a magistrate who—

(a) in respect of seizure under section 37, shall order forfeiture to the Government of the thing seized together with any container thereof if it is established that the thing seized is a protected object the ownership or possession of which has been acquired, or an antiquity that has been bought or taken by way of exchange, contrary to section 27;

(b) in respect of seizure under section 38, shall order forfeiture to the Government of the thing seized together with any container thereof if it is established that the thing seized is a monument or part thereof or antiquity or protected object that was in process of being removed from Kenya contrary to section 30 or section 32,

whether or not he also convicts any person of an offence against this Act in relation to the same thing and imposes on that person any other penalty.

(2) Anything forfeited to the Government under subsection (1) shall, unless the Minister sees fit to restore it to its owner, be deposited with the National Museums Board.

40. An authority may attach to or erect on a monument or protected area such notice or notices as it deems necessary for the better protection of the monument or protected area.

Notices.

41. A person who—

(a) obstructs an authorized representative of an authority, police officer, honorary antiquity warden, or Customs officer, in the exercise of his powers or duties under this Act; or

(b) fails without reasonable cause to comply with a lawful order or requirement of an authorized representative of an authority, police officer, honorary antiquity warden, or Customs officer, under this Act; or

(c) destroys, removes or damages a notice attached or erected by an authority in exercise of the power conferred by section 40,

Offences
under Part
VIII and
penalties.

shall be guilty of an offence and liable to a fine not exceeding ten thousand shillings or to imprisonment for a term not exceeding six months or to both.

PART IX—GENERAL

42. In any proceedings under this Act, where the Minister has certified in writing that in his opinion, on the advice of an authority, a thing is a monument or object of archaeological or palaeontological interest or object of historical interest or protected object, as the case may be, the burden of proof shall lie upon any person who asserts the contrary.

Burden of
proof.

43. The Minister shall appoint an Advisory Council, of which all the members shall be appointed by name and not by office, to advise him on matters relating to this Act.

Advisory
Council.

44. An instrument or agreement executed under section 17 or section 18 shall be exempt from stamp duty.

Exemption
from stamp
duty.

45. No suit for compensation, except as expressly provided by this Act, shall lie against the Minister or a public servant, authority, authorized representative of an authority or honorary antiquity warden in respect of an act done in good faith in the exercise of a power or duty under this Act.

Immunity
from suit in
certain cases.

Rules.

46. The Minister may make rules for carrying out any of the purposes of this Act, and without prejudice the generality of the foregoing for all or any of the following purposes—

- (a) prescribing the forms of, and conditions to be implied in, exploration licences and export permits;
- (b) controlling access to monuments or to protected areas;
- (c) prescribing the fees to be charged for access to monuments or to protected areas;
- (d) regulating the management of a protected area;
- (e) controlling the reproduction of objects of archaeological or palaeontological interest;
- (f) licensing dealers in antiquities;
- (g) prescribing the composition, terms of reference and procedure of the Advisory Council;
- (h) prescribing penalties for breach of any such rules.

[Subsidiary]

SUBSIDIARY LEGISLATION

Declarations under section 4

MONUMENTS

G.N. 1116/1983,
L.N. 224/1983.

SHAKA

All that area of land known as Shaka situated three kilometres south-east of Kipini in Tana River District, Coast Province, the boundary of which is defined on three sides by cut lines and on the fourth side by the high water mark and marked by concrete beacons at the corners: the north side cut line being 821.92 metres at a bearing of 98.15°; the east side cut line being 302.62 metres at a bearing of 183.50°; the south side being the shoreline and the west side cut line being 261.71 metres at a bearing of 004°.

KWA WANAWALI SABA

All that area of land known as Kwa Wanawali Saba situated seven kilometres south-east of Kipini in Tana River District, Coast Province, the boundary of which is defined on three sides by cut lines and on the fourth side by the high water mark and marked by concrete beacons at the corners: the north side cut line being 1,225.35 metres at a bearing of 068°; the east side cut line being 348.35 metres long at a bearing of 171°; the south side being the shoreline and the west side being, 541.10 metres at a bearing of 356°.

KWA WA UNGWANA WA MASHAA

All that area of land known as Kwa Wa Ungwana Wa Mashaa situated two kilometres south-east of Kipini in Tana River District, Coast Province, the boundary of which is defined by four cut lines and marked at the corners by concrete beacons: the north side cut line being 666.10 metres long at a bearing of 118°; the east side cut line being 437.30 metres long at a bearing of 194°; the south side cut line being 1,251.95 metres long at a bearing of 280° and the west side cut line being 939.00 metres at a bearing of 57°.

THE LOCAL GOVERNMENT ACT

(Cap. 265)

IN EXERCISE of the powers conferred by sections 196 and 201 of the Local Government Act, the Lamu County Council makes the following By-Laws.

THE LAMU COUNTY COUNCIL (LAMU OLD TOWN CONSERVATION) BY-LAWS, 1991

Citation.

1. These By-Laws may be cited as the Lamu County Council (Lamu Old Town Conservation) By-Laws, 1991.

Interpretation.

2. In these By-Laws, unless the context otherwise requires—

“commercial establishment” means an establishment where business of a commercial nature is transacted and includes shops, offices, restaurants, cafes, workshops and warehouses;

"conservation area" means the area of land within the red line on the conservation plan map which is signed, sealed and deposited at the office of the Clerk of the County Council of Lamu;

"guest house" means any accommodation for guests which does not exceed a total of ten beds;

"hotel" means an accommodation for guests which contains a minimum of eleven beds;

"listed building" means all the structures delineated green on the conservation plan map;

"Local Planning Commission" means the commission established by by-laws 3;

"National Museums Board of Governors" means the National Museums Board of Governors established by section 4 of the National Museums Act;

Cap. 216.

"outer protection area" means the area within the yellow line on the conservation plan map;

3. (1) There is hereby established a Local Planning Commission which shall consist of—

Establishment
of Local
Planning
Commission.

- (a) a chairman appointed by the National Museums Board of Governors;
- (b) the chairman of the Lamu County Council;
- (c) one person appointed by the Minister for the time being responsible for physical planning;
- (d) one person appointed by the Minister for the time being responsible for health;
- (e) one person appointed by the Minister for the time being responsible for public works;
- (f) three persons appointed because of their outstanding interest and contribution to conservation matters, appointed by Local Planning Commission through recommendation by the chairman of the Local Planning Commission;
- (g) the District Commissioner, Lamu;
- (h) two persons appointed by the Lamu County Council.

(2) The clerk of the Lamu County Council shall be the secretary to the Local Planning Commission.

(3) The functions of the Local Planning Commission shall be—

- (a) to review all applications for alteration of old and new buildings, whether private or public;
- (b) to review all applications for change of user of buildings;

(c) to recommend to the Town Council Planning Committee the issue of building permits for approved applications;

(d) to co-ordinate and review plans for public facilities and public areas;

(e) to provide technical advise to people undertaking approved repairs, alterations and additions and provide technical advise to bring applications in conformity with the requirements of the Local Planning Commission.

(4) The members of the Local Planning Commission shall hold office for a period of three years and shall be eligible for re-appointment.

(5) A seat of any member of the Local Planning Commission shall be declared vacant if the member—

(a) absents himself for three consecutive meetings of the commission without permission of the chairman;

(b) resigns from the commission by a letter addressed to the chairman;

(c) becomes incapable of performing his duties by virtue of being physically or mentally ill;

(d) dies;

(e) becomes bankrupt.

(6) The Local Planning Commission shall determine its own procedure.

4. (1) All buildings and plots used for commercial, cultural, public or religious purposes shall be listed by the Local Planning Commission and shall only be used for the permitted use and buildings which are not-listed for commercial, cultural or religious purposes shall only be used for residential purposes.

(2) Any person who wishes to use his plot or building for a purpose other than the permitted purpose, shall first obtain approval from the Local Planning Commission.

5. Any development, improvement or alteration of buildings or plots in the outer protection area shall be subject to the prior approval of the Local Planning Commission.

6. (1) The areas marked blue on the conservation map shall be set aside for public use as open space, street, seafront promenade, market or town square.

(2) Any development or improvements within the public places mentioned in paragraph (1) shall be subject to the prior approval of the Local Planning Commission.

outer protection area

7. (1) All building, streets, frontages, open spaces, street-scape elements and environmental features in the conservation area shall be preserved as historical and architectural features.

Conservation
area.

(2) No person shall undertake any demolition of any coral stone building or parts of it or any other architectural or environmental features within the conservation area.

(3) Any development or improvement or alteration of buildings or plots shall be subject to the prior approval of the Local Planning Commission.

(4) The Local Planning Commission may specify any additional requirements to be satisfied by any person wishing to repair, alter or add any buildings or streetscapes within the conservation area.

(5) All public streets and open spaces within the conservation area shall be paved with waterproof cement unless the Local Planning Commission otherwise directs.

(6) No erection of signs or any other form of advertisement shall be allowed within the conservation area unless approval has been received from the Local Planning Commission.

8. The Local Planning Commission may make rules for the proper implementation of these By-Laws for the protection of the conservation and such rules shall not be published in the Gazette but shall be brought to the notice of all affected persons by publication in a newspaper circulating in the area of jurisdiction of the local authority.

Rules of
the Local
Planning
Commission.

9. Any person who contravenes any of the provisions of these By-Laws shall be guilty of an offence and liable to a fine not exceeding two thousand shillings or imprisonment for a term not exceeding six months or both.

Offences
and penalty.

Made on the 21st May, 1991 by Order of the Lamu County Council .

A. N. ALI,
Clerk of the Lamu County Council.

Approved on the 21st June, 1991.

WILLIAM OLE NTIMAMA,
Minister for Local Government.

NATIONAL INVENTORY OF OLD BUILDINGS

Building Name : _____

Street Name : _____

Location/Plot No. _____

Ownership : _____

Present Use : _____

Construction Materials : _____ Walls : _____

Roof : _____ Ceiling : _____

Condition : _____

Date Built : _____

Original Use : _____

Architectural Merit : _____

Historical Significance : _____

Sources : _____

Photo Ref : _____

Notes : _____

Appendix V

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Lamu Old Town (Kenya)

No 1055

Identification

<i>Nomination</i>	Lamu Old Town
<i>Location</i>	Coast Province, Lamu District
<i>State Party</i>	Kenya
<i>Date</i>	3 July 2000

Justification by State Party

Lamu is one of the oldest and the best preserved living settlements among the Swahili towns on the East African coast. Its buildings and the applied architecture are the best preserved and carry a long history that represents the development of Swahili technology. The old town is thus a unique and rare historical living heritage with more than 700 years of continuous settlement. It was once the most important trade centre in East Africa before other towns such as Zanzibar and Mombasa took over.

Since the 19th century, Lamu has been regarded as an important religious centre in East and Central Africa due to the *tarika* activities introduced by Habib Swaleh, a Sharif descendant of Prophet Mohamed (PBAH). There are many descendants of the Prophet in Lamu. Their presence has kept up that tradition, which continues to the present day Lamu in form of annual festivals known as *Maulidi*. These festivals are endemic to Lamu and draw the Muslim community from all over East and Central Africa, part of North Africa, as well as the Gulf region. Lamu is an Islamic and Swahili education centre in East Africa with an important Islamic college. Researchers and scholars of Islamic religion and the Swahili language come to Lamu to study this cultural heritage, which is relatively unchanged. The island town has adopted very little modern technology owing to its isolation.

Lamu exhibits an interchange of human values over a span of time on developments in architecture with its unique fusion of Arabic, Indian, European, and Swahili building styles. The town has been inhabited continuously since its foundation. Lamu is a reservoir of the Swahili culture and plays an important role as a religious Islamic centre as well as Swahili education centre for the whole of East Africa.

Criteria ii and vi

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*.

History and Description

History

- THE EARLY PHASE

The town of Lamu represents the Swahili culture, resulting from interaction between the Bantu, Arabs, Persians, Indians, and Europeans (in Arabic *sawāhili*, "of the coast"). The Swahili language is principally a mixture of Bantu and Arabic. The relevant cultural region extends from the island of Lamu in the north to Tanzania and Mozambique in the south, along the East African coast.

The origins of the town of Lamu date back to the 12th century, but the site was probably inhabited earlier. Archaeological evidence shows that there were two early Swahili settlements surrounded by walls, one to the south and the other to the north of the present town, which flourished in the early 13th century among the independent city states on the East African coast. It has been recorded as a large town with the office of *Qadi* (Muslim judge) in the mid 15th century. It first developed in the form of small clusters of stone buildings, including the Council Chamber, in the northern part of the present town (*Pangahari, Yumbe*) where the Friday mosque still is. The original market (*Utuku Mkuu*, the Great Market) lay west of this area. Later the town extended to the south (*Mtamwini*), an area north of the Fort, thus representing the full extent of the town in the 18th century. Lamu then came under Omani rule and was subject to the influx of Indian merchants from Gujerat in the 19th century. This period saw the building of the new Fort, and the development of the bazaar street, *Usita wa Mui*, and the area along the shore line.

Lamu was first developed by local Bantu people together with maritime traders from the Arabian Peninsula, the Persian Gulf, and the Far East. The town merchants prospered acting as middlemen between the interior and the sea, exporting ivory and timber in exchange for manufactured goods such as cloth, porcelain and spices across the Indian Ocean. In 1506 Lamu was invaded by the Portuguese, who monopolized shipping and suppressed coastal trade; consequently, the once prosperous city state lost its position, and gradually declined. In 1585 and 1588 Lamu and other coastal towns suffered from raids by Turks and rose in rebellion but were crushed by the Portuguese. In 1652 the Sultanate of Oman was persuaded to help the city states to overthrow the Portuguese regime, which was accomplished in 1698.

- THE OMANI PERIOD Under Omani protection the coastal commerce slowly regained its momentum, leading to a further development of Lamu and the construction, by skilled craftsmen and slave labour, of town houses and mosques using coral stone and mangrove timber. The merchants' houses were decorated with Chinese porcelain, and slaves were used to maintain plantations, keeping a share of the crops in return. In 1744 the Mazrui clan started ruling Mombasa, forming an alliance with the town of Pate in the north and forcing Lamu to strengthen its defences. After winning a battle in 1813, Lamu invited Seyyid Said Ibn Sultan-al-Busaidi, the Sultan of Oman, to install a garrison to protect the town, leading to the construction of the Fort, which was completed in 1821. In 1840 the capital of Seyyid Said was transferred from Oman to Zanzibar, helping Lamu to prosper. In the 1880s the Sultan of Zanzibar was granted the islands of Zanzibar, Maria, Pemba, and Lamu, and a strip

of the mainland up to Kipini in the north. The inland was declared open for European exploitation.

Until the end of the 19th century the population contained a large number of slaves providing cheap labour and living both in the hinterland and in households. Freeman consisted of three social groups: the often land-owning merchants who lived in stone houses, the shariffs who claimed to be descendants of the Prophet Mohammed, and the fishermen and artisans. In the 19th century Lamu became an important religious centre as a result of *tarika* (The Way of the Prophet) activities introduced by Habib Swaleh, a shariff, who had many ancestors traced directly back to the Prophet Mohammed. The religious annual festival of *Maulidi* has continued up to the present day, attracting Muslim followers. Lamu has also become an important Islamic and Swahili educational centre in East Africa, owing to the relatively unchanged and conservative character of its Muslim society.

- THE BRITISH PERIOD

In 1890 the entire coastal strip north of Zanzibar was assigned to the Imperial British East Africa Company. The East African Protectorate was established in 1895 and organized into provinces and districts under the new British administration in 1898. Lamu became the headquarters of Lamu District, administered by a resident British officer together with a Muslim officer (*Liwali*, Viceroy). During the British rule many houses were built on the reclaimed seafront, but after the construction of the railroad from Mombasa to Uganda in 1901 and the transfer of Protectorate government from Mombasa to Nairobi the town's economy gradually declined. This was caused partly by the abolition of slavery at the end of the 19th century and the loss of cheap labour. In a way, this contributed to Lamu retaining its traditional character.

- KENYA

In 1963 Lamu became part of the independent state of Kenya. Aware of the cultural significance of the town, the government authorized the first conservation study, sponsored by UNESCO, in 1974 and the old town was gazetted as a national monument in 1983.

Description

The town of Lamu is located on an island known by the same name on the east coast of Africa some 250km north of Mombasa. In 1986 the population of the town was some 12,000. The town is made up of two distinct sections, one built in stone and the other in mud brick. The old town centre consists of large houses built in coral stone and mangrove timber. The relatively larger, surrounding area consists of mud, wattle, and *makuti* houses. The whole built area covers about 37ha, while the stone town is about 15.6ha (750m x 280m), articulated in three distinct areas: the oldest part of the town is in the north, the areas of *Pangahari* and *Yumbe* with the Council Chamber and the Friday Mosque, then expanding to the west and south in the 18th century (the *Mkomani* area); the bazaar street runs north-south behind the seafront; the Fort and the houses on the seafront were built in the 19th century.

The c 400 houses of the Mkomani area date mainly from the 18th century, forming the largest and historically and architecturally the most interesting part of the old town. It is characterized by narrow streets and two to three story buildings, mingled with small gardens. The SWAHILI HOUSES

are marked with simplicity and uniformity in their exteriors, but they have elaborately carved wooden doors particularly characteristic to Lamu. The massive walls are 40–60cm thick covered with lime mortar. The houses have an entrance porch (*daka*) and an interior vestibule (*tekani*) with seats. Inside the house the spaces develop around small courtyards (*kiwanda*) and open galleries (*misana*); they are decorated with painted ceilings, large niches (*madaka*), small niches (*zidaka*), and pieces of Chinese porcelain.

The town of Lamu is divided into small wards (*mitaa*), 36 in total, which provide the framework for the social structure. The LAMU FORT was built between 1813 and 1821 in the southern corner of the old stone town, encouraging new development, particularly on the seafront. The Fort is a massive multi-storey building with a central courtyard which has become an image of the Lamu community, being now used for weddings, meetings, and theatre productions. It also hosts the Lamu Conservation Office which manages the conservation and development of the town. The BUILDINGS ON THE SEAFRONT with their arcades and open verandahs provide a unified visual impression of the town when approaching it from the sea. One of the largest buildings on the seafront (dating from 1892) has been acquired as the Lamu Museum, exemplifying the finest characteristics of the verandah-style construction in the 19th century.

The section consisting of MUD-BRICK BUILDINGS covers an area of some 21ha and is spread between *Langoni* (the oldest part south of the Fort), *Tundami* (north of the old town), and *Gademi* (the newest part west of the old town). These are almost exclusively residential areas, with some commercial developments recently. Having first developed spontaneously, many of the houses have been transformed into permanent buildings with concrete block walls and corrugated iron roofs. Such development has taken place particularly after fires in 1962 and 1981.

Management and Protection

Legal status

A UNESCO-sponsored survey in 1974 provided the framework for the development of a conservation master plan, and the historic town was protected by law (The Antiquities and Monuments Act) in 1983. The gazetted area (about 3km x 4km) includes the entire historic town with its surroundings, and extends to the east across the water to Manda Island, where both the mangrove forest and the skyline are protected. Following this, all buildings, streets, frontages, open spaces, streetscape elements, and environmental features in the conservation area are preserved as historical and architectural features.

Protective procedures for the Lamu Old Town stipulated in the Antiquities and Monuments Act of Kenya are implemented following the Lamu Old Town Conservation bye-laws of Lamu County Council. Any development, improvement, or alteration of buildings or plots in the Old Town as well as in the outer protection area are subject to approval by the local Planning Commission.

The series of sand dunes extending on the waterfront south of the town form the principal area for fresh water and are being gazetted separately to guarantee their protection against any development. Furthermore, special protection is provided to the mangrove thickets on Manda Island.

Management

The Lamu Museum was established in 1968, marking the start of an active interest in the conservation of Swahili culture. Several surveys and conservation plans have been prepared and published since: the first one in 1976 (Usam Gaidan), 1981 (W.H. Mangelus), and 1984–85 (F. Siravo). The last plan was adopted and the Old Town of Lamu was gazetted as an historic monument in 1986. The Lamu Town Planning and Conservation Office was established in 1987.

The management is controlled and executed by several authorities, each in the relevant field, including the Ministry of Home Affairs, National Heritage and Sports, the National Museums Board, the Director General of the National Museums of Kenya (in Nairobi), the regional unit of Coastal Archaeology and the Conservation and Planning Unit for the Coastal Region (in Mombasa), the Lamu Museums, the Lamu Town Conservation Office, and the Lamu County Council (in Lamu).

The District Commissioner as the Chairman of the District Development Committee is the coordinator of all development activities between the different parties in Lamu. The Chief Curator of the Lamu Museums is in charge of everyday conservation management and the Lamu County Council manages services needed by the residents. At the top, however, is the local planning commission which brings all the players together with the representatives of the community, and authorizes developments.

There are currently plans to upgrade the drainage system in Lamu by a Small Town Development Project. National resources are complemented by international and foreign funds from, for example, UNESCO and several development agencies. The European Union, in conjunction with the National Museums of Kenya, is sponsoring a programme for the renovation of Swahili houses. Expertise has been provided with the help of sponsors and on-site programmes have been organized to train local technicians in traditional Swahili artisan skills.

The number of visitors to Lamu has been about 15,000–20,000 per year, with about one-third from Kenya. The airport is situated on Manda Island and receives direct flights from Nairobi, Mombasa, and Malindi. The Lamu Museum is a resource centre for tourism, providing information and organizing tours. On Lamu Island there are two major hotels, in addition to private accommodation and smaller hotels in the area, amounting to some 500 beds.

Conservation and Authenticity

Conservation history

The old town of Lamu has survived until the present owing to fortunate circumstances, partly due to the remoteness of the area and the absence of roads and vehicles and partly to the decline in development during the 20th century. Being built in stone, the structures have resisted weathering and are relatively well maintained at the present time. Efforts are currently being made to improve garbage collection and drainage.

Recent increases in population and numbers of visitors are, however, creating pressures for change and have resulted in some problems despite the control mechanisms that are in place. The changes are felt especially in the gradual widening

of a society with a previous emphasis on privacy into a more open lifestyle, with consequent social conflicts. There is also an increase in the demand for visitor accommodation and the consequent conversion of private houses into guesthouses.

Authenticity and integrity

Lamu Old Town is a rare example of a settlement that has maintained its social and cultural integrity up to the present day. The same applies to the historic fabric, which has well maintained its historical authenticity, both in material and in design. As a result of the efforts to provide training in traditional Swahili skills, there is currently a basis for the continuation of repair and maintenance respecting the cultural significance of the place. The town has also maintained its relationship with the surrounding landscape intact, and efforts have been made to extend environmental protection both to Manda Island and to the sand dunes in the south.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited Lamu in January 2001.

Qualities

Lamu Old Town is the oldest and best preserved example of Swahili settlement in East Africa: it has maintained its social and cultural integrity, as well as retaining its authentic building fabric up to the present day. Once the most important trade centre in East Africa, Lamu has exercised an important influence in cultural as well as in technical terms. Characterized as being a conservative and closed society, Lamu has retained an important religious function with annual celebrations, and it is also a significant centre for education in Islamic and Swahili culture.

Comparative analysis

The East African coast had commercial developments as early as the Roman period through Arabic and Indian merchants, and particularly following the introduction of Islam by Persian merchants from Shiraz in the 7th century. In this coastal region, there developed a particular Swahili culture, a mixture of African, Arabic, Persian, Indian, and later European (Portuguese) influences finding an expression in the development of architecture and settlements as well as language. The oldest remains of Swahili settlements date from the 8th or 9th centuries, such as those of the ancient town of Manda, close to Lamu, and the ruins of Kilwa Kisiwani and Songo Mnara (inscribed on the World Heritage List in 1981: criterion iii) in Tanzania. From the 13th to the 15th century there were over a hundred city states along the east coast, but most of these have either fallen into ruins or have been transformed into modern towns. In Kenya, Mombasa, Malindi, Witu, Faza, and Lamu continue to exist; of these, Lamu is the best preserved example. Amongst the other Swahili towns are Mogadishu in Somalia and Zanzibar in Tanzania. Zanzibar is already on the World Heritage List (2000: ii, iii, vi), while Mogadishu and Mombasa have been subject to changes in the modern period. Most of the others are of later date or are only ruins.

Compared with Zanzibar, Lamu presents some similarities due to similar influences, but also many differences. The differences are particularly in the construction techniques as

well as in building typology, in the way the town developed, and how the spatial quality of single buildings evolved. The community of Lamu has been more conservative than that of Zanzibar, partly for cultural and religious reasons, partly helped by the smaller size of the town, its distance from major cities, and the absence of any motorized traffic. As a consequence, the town has also best preserved its particular Swahili character, and represents an excellent complement to the sites on the World Heritage List.

ICOMOS recommendations for future action

The ICOMOS expert mission confirmed the value of Lamu and its authenticity and integrity. The mission drew the attention to potential risks to the area, such as fire, the construction of hotels just outside the historic area, and the need to strengthen collaboration between the different authorities. Particular attention was given to the role of the buffer zone, the need for continuous updating of action plans related to management of change, and the possibility of exchanging management experiences with the Zanzibar Stone Town Authority.

While recognizing the serious efforts already undertaken by the authorities, ICOMOS wishes to underline the importance of the social and cultural quality of Lamu and the need to search for culturally sustainable development. Such efforts should certainly include continuous education as well as training programmes.

On the basis of the recommendations of the expert mission to Lamu, ICOMOS recommends that the buffer zone be extended to some 2km on the shoreline in order to guarantee control of new constructions, that a more detailed management plan be prepared with clearly defined tasks for the authorities, and that the possibility of establishing an inter-departmental Lamu Town Authority be considered.

Brief description

Lamu Old Town is the oldest and best preserved Swahili settlement in East Africa, retaining its traditional functions. Built in coral stone and mangrove timber, the town is characterized by simplicity of structural forms enriched by features such as inner courtyards, verandahs, and elaborately carved wooden doors. Owing to the conservative character of its Muslim community, Lamu has continued important religious celebrations from the 19th century, and has become significant for the study of Islamic and Swahili cultures.

Statement of Significance

Lamu Old Town is the oldest and best preserved example of Swahili settlement in East Africa. It has maintained its social and cultural integrity, as well as retaining its authentic building fabric until the present day. While built using traditional Swahili techniques, the unique character of the town is reflected in the architectural forms and spatial articulation. Once the most important trade centre in East Africa, Lamu has exercised important influence in cultural as well as technical aspects. It has retained an important religious function and is a significant centre for education in Islamic and Swahili culture.

ICOMOS Recommendation

That this property be inscribed on the World Heritage List on the basis of *criteria ii, iv, and vi*:

Criterion ii The architecture and urban structure of Lamu graphically demonstrate the cultural influences that have come together there over several hundred years from Europe, Arabia, and India, utilizing traditional Swahili techniques to produce a distinct culture.

Criterion iv The growth and decline of the seaports on the East African coast and interaction between the Bantu, Arabs, Persians, Indians, and Europeans represents a significant cultural and economic phase in the history of the region which finds its most outstanding expression in Lamu Old Town.

Criterion vi Its paramount trading role and its attraction for scholars and teachers gave Lamu an important religious function in the region. It continues to be a significant centre for education in Islamic and Swahili culture.

Bureau Recommendation

That Lamu Old Town be inscribed on the World Heritage List on the basis of *criteria ii, iv, and vi*.

ICOMOS, September 2001

Vieille ville de Lamu (Kenya)

No 1055

Identification

<i>Bien proposé</i>	La vieille ville de Lamu
<i>Lieu</i>	Province de la Côte, district de Lamu
<i>État partie</i>	Kenya
<i>Date</i>	3 juillet 2000

Justification émanant de l'État partie

Lamu est l'un des peuplements vivants les plus anciens et les mieux préservés parmi les villes swahilies s'étendant le long de la côte est-africaine. Ses bâtiments et leur architecture sont les mieux conservés ; ils sont porteurs d'une longue histoire, qui illustre le développement de la technologie swahilie. La vieille ville est ainsi un patrimoine historique vivant, unique et rare, habité en permanence depuis plus de 700 ans. Elle fut jadis le plus important pôle commercial d'Afrique orientale, avant que d'autres villes comme Zanzibar et Mombasa ne la supplantent dans ce rôle.

Depuis le XIXe siècle, Lamu est considérée comme un important centre religieux en Afrique orientale et centrale, du fait des activités *tarika* introduites par Habib Swaleh, descendant Sharif du prophète Mahomet (P.B.A.H). Lamu compte nombre de descendants du Prophète. Leur présence a maintenu en vie la tradition, qui se poursuit à ce jour à Lamu sous la forme de festivals annuels, les *Maulidi*, où accourt une communauté musulmane venue des quatre coins de l'Afrique orientale et centrale, de l'Afrique du Nord ainsi que de la région du Golfe. Lamu est un haut lieu d'enseignement des cultures islamique et swahilie en Afrique de l'est et comporte un centre d'études islamiques important. Les chercheurs et les érudits de la religion islamique et du swahili y viennent pour étudier ce patrimoine culturel quasiment inchangé. De par son isolement, la ville insulaire a très peu cédé aux caprices de la technologie moderne.

Lamu témoigne de l'échange de valeurs humaines sur un long laps de temps, et des développements de l'architecture, avec sa fusion unique des styles arabe, indien, européen et swahili. La ville a été habitée sans interruption depuis sa fondation. Elle constitue un réservoir de la culture swahilie, et joue un rôle tout aussi prépondérant en tant que centre religieux islamique qu'en tant que pôle d'éducation swahili pour l'ensemble de l'Afrique de l'est.

critères ii et vi

Catégorie de bien

En termes de catégories de biens culturels, telles qu'elles sont définies à l'article premier de la Convention du Patrimoine mondial de 1972, il s'agit d'un *ensemble*.

Histoire et description

Histoire

Première phase : La ville de Lamu représente la culture swahilie, fruit des interactions entre les Bantous, les Arabes, les Perses, les Indiens et les Européens (en arabe, « sawahili » signifie « de la côte »). Fondamentalement, la langue swahilie est un mélange de bantou et d'arabe. Culturellement, la région va de l'île de Lamu, au nord, à la Tanzanie et au Mozambique, au sud, longeant la côte est-africaine.

Les origines de la ville de Lamu remontent au XIIIe siècle, mais le site a été probablement déjà habité auparavant. Les fouilles archéologiques ont démontré qu'il existait deux anciens peuplements swahilis entourés de remparts, l'un au sud et l'autre au nord de la ville actuelle, qui se sont développés au début du XIIIe siècle, parmi d'autres villes État indépendantes sur la côte d'Afrique orientale. Elle a été enregistrée comme grande ville auprès du bureau du *Qadi* (juge musulman) au milieu du XVe siècle. Elle s'est développée tout d'abord sous la forme de petits groupes de bâtiments en pierre, parmi lesquels la chambre du Conseil, dans le nord de la ville actuelle (*Pangahari, Yumbe*), où se trouve toujours la mosquée du Vendredi. Le marché originel (*Uuku Mkuu*, le Grand Marché) s'étend à l'ouest de ce quartier. Plus tard, la ville s'agrandit vers le sud (*Mtamwini*), avec un quartier au nord du fort, prenant ainsi sa taille définitive au XVIIIe siècle. Lamu tomba ensuite aux mains des sultans d'Oman, et accueillit d'importants flux migratoires composés de marchands indiens venus du Gujarat au XIXe siècle : ce fut l'époque de la construction du nouveau fort, du développement de la rue des bazars, *Usita wa Mui*, et du quartier bordant la ligne côtière.

L'expansion de Lamu est tout d'abord le fait de la population locale Bantoue et de marins marchands venus de la péninsule arabique, du Golfe persique et d'Extrême-Orient. Les marchands de la ville prospèrent dans un rôle d'intermédiaires entre le continent et l'océan Indien, exportant de l'ivoire et du bois en échange de produits finis comme des vêtements, de la porcelaine et des épices. En 1506, les Portugais envahissent Lamu ; ils s'arrogent le monopole du transport maritime et éliminent le commerce côtier ; la ville jadis prospère perd son statut de cité État, et sombre progressivement dans le déclin. En 1585 et 1588, Lamu et d'autres villes côtières subissent des raids turcs ; les mouvements de rébellion sont écrasés par les Portugais. En 1652, le sultanat d'Oman est appelé à la rescousse pour aider les villes États à renverser le régime portugais ; en 1698, c'est chose faite.

Période omanaise : Sous la protection omanaise, le commerce côtier reprend lentement, amenant à Lamu un regain d'expansion, et la construction – par des artisans compétents et des esclaves – de maisons et de mosquées en roche corallienne et bois de palétuvier. Les maisons des marchands sont décorées de porcelaine chinoise ; dans les

plantations travaillent des esclaves, en échange d'une part des récoltes. En 1744, le clan Mazrui prend la tête de Mombasa, formant une alliance avec la ville de Pate dans le nord, et forçant Lamu à renforcer ses défenses. Après une bataille victorieuse en 1813, Lamu invite Seyyid Said Ibn Sultan-al-Busaidi, sultan d'Oman, à installer une garnison pour protéger la ville, ce qui entraîne la construction du fort, achevé en 1821. En 1840, Seyyid Said transfère sa capitale d'Oman à Zanzibar, favorisant ainsi la prospérité de Lamu. Dans les années 1880, le sultan de Zanzibar se voit concéder les îles de Zanzibar, Maria, Pemba et Lamu, et une bande de terre continentale jusqu'à Kipini, au nord. Les terres intérieures sont déclarées ouvertes à l'exploitation européenne.

Jusqu'à la fin du XIXe siècle, la population comporte un grand nombre d'esclaves, main d'œuvre peu onéreuse qui vit à la fois dans l'arrière-pays et dans des maisons. Les hommes libres se décomposent en trois groupes sociaux : les marchands, souvent propriétaires terriens, qui vivent dans des maisons de pierre, les Sharifs qui affirment être des descendants du prophète Mahomet puis, enfin, les pêcheurs et artisans. Au XIXe siècle, Lamu devient un important pôle religieux, du fait des activités *tarika* (la voie du Prophète) introduites par Habib Swaleh, un Sharif, descendant en droite ligne du prophète Mahomet. Le festival annuel religieux de *Maulidi* continue à ce jour, attirant de nombreux croyants. Lamu est devenu également un haut lieu du savoir islamique et swahili en Afrique de l'est, du fait du caractère relativement inchangé et conservateur de sa société musulmane.

Période britannique : En 1890, toute la bande côtière au nord de Zanzibar est cédée à la Compagnie Britannique Impériale de l'Afrique de l'Est (*Imperial British East African Company*). Le protectorat d'Afrique orientale est établi en 1895 et organisé en provinces et districts sous la nouvelle administration britannique en 1898. Lamu devient siège du district de Lamu, administré par un officier britannique résident et par un officier musulman (*Liwali*, vice-roi). Sous la domination britannique, de nombreuses maisons sont bâties sur le front de mer mais, après la construction du chemin de fer de Mombasa jusqu'en Ouganda en 1901, et le transfert du gouvernement du protectorat de Mombasa à Nairobi, l'économie de la ville décline graduellement. Cet étiolement est dû en partie à l'abolition de l'esclavage à la fin du XIXe siècle et à la perte de cette main d'œuvre bon marché. Ceci a permis à Lamu de préserver dans une certaine mesure son caractère traditionnel.

Kenya : En 1963, Lamu intègre l'État indépendant du Kenya. Conscient de la valeur culturelle de la ville, le gouvernement autorise en 1974 la première étude de conservation, parrainée par l'UNESCO, et la vieille ville est déclarée monument national en 1983.

Description

La ville de Lamu se dresse sur l'île du même nom, sur la côte Est de l'Afrique, à 250 km au nord de Mombasa. En 1986, on y recensait environ 12 000 habitants. La ville se compose de deux quartiers bien distincts : d'un côté, des constructions en pierre, de l'autre, des maisons en terre. Le vieux centre ville consiste en grandes maisons construites en roche corallienne et bois de palétuvier. La zone environnante, relativement plus large, est faite de maisons en terre, en

clayonnage et en makuti. L'ensemble de la zone construite couvre environ 37 hectares, la ville de pierre en représentant approximativement 15,6 (750 m sur 280 m), articulés en trois zones distinctes : la partie la plus ancienne se trouve au nord, avec les quartiers de *Pangahari* et *Yumbe*, où s'élèvent la Chambre du Conseil et la mosquée du Vendredi, pour s'étendre ensuite vers l'ouest et le sud au XVIIIe siècle (c'est le quartier *Mkomani*) ; la rue des bazars court du nord au sud derrière le front de mer ; le fort et les maisons ont été construits sur ce dernier au XIXe siècle.

Les quelques 400 maisons du quartier Mkomani datent principalement du XVIIIe siècle, et forment le secteur le plus grand et le plus intéressant, tant du point de vue historique qu'architectural, de la vieille ville. Il est caractérisé par des rues étroites et des bâtiments à deux ou trois étages, avec de petits jardins. Les maisons swahilies sont caractérisées, à l'extérieur, par la simplicité et l'uniformité, mais elles sont dotées de portes en bois sculptées avec soin et particulièrement caractéristiques de Lamu. Les murs massifs font 40 à 60 cm d'épaisseur, et sont enduits de mortier de chaux. Les maisons s'ouvrent sur un porche (*Daka*) et un vestibule intérieur (*Tekani*) avec des sièges. À l'intérieur de la maison, les espaces s'articulent autour de petites cours (*Kiwanda*) et de galeries ouvertes (*Misana*) ; ils sont décorés de plafonds peints, de grandes niches (*Madaka*), de petites niches (*Zidaka*) et de pièces de porcelaine chinoise.

La ville de Lamu se divise en petits quartiers, *Mitaa*, 36 au total, qui structurent la vie sociale. Le fort de Lamu a été bâti entre 1813 et 1821 au sud de la vieille ville de pierre, encourageant de nouveaux développements, et ce particulièrement sur le front de mer. C'est un édifice imposant, haut de plusieurs étages, avec une cour centrale ; devenu une icône de la communauté de Lamu, il est utilisé aujourd'hui pour des mariages, des réunions et des productions théâtrales. Il abrite également le bureau de conservation de Lamu qui gère la conservation et le développement de la ville. Les bâtiments du front de mer, avec leurs arcades et leurs vérandas, donnent une impression homogène de la ville lorsque l'on y approche par la mer. L'un des plus grands édifices du front de mer (datant de 1892), racheté pour devenir le musée de Lamu, se targue des plus belles caractéristiques de construction des vérandas du XIXe siècle.

La section composée de maisons en terre couvre quelques 21 hectares, et se répartit entre *Langoni* (la partie la plus ancienne, au sud du fort), *Tundami* (nord de la vieille ville) et *Gademi* (la partie la plus récente à l'ouest de la vieille ville). Il s'agit de zones quasiment exclusivement résidentielles, qui ont pourtant connu quelques développements commerciaux récemment. Après un premier développement spontané, de nombreuses maisons ont été transformées en édifices permanents, avec des murs de béton et des toits en tôle ondulée, notamment après des incendies survenus en 1962 et en 1981.

Gestion et protection

Statut juridique

Une étude parrainée par l'UNESCO en 1974 a servi de base au développement d'un plan directeur de conservation, et la ville historique est légalement protégée (*The Antiquities and Monuments Act*) depuis 1983. La zone classée (environ 3 km sur 4) inclut l'intégralité de la ville historique et de son voisinage, et s'étend à l'est jusqu'à l'île de Manda, où les forêts de palétuvier et la ligne d'horizon sont protégées. De ce fait, l'ensemble des bâtiments, des rues, des façades, des espaces en plein air, du mobilier urbain et de l'environnement se trouvant dans la zone de conservation sont protégés en tant qu'éléments du patrimoine historique et architectural.

Les procédures de protection stipulées dans la loi kenyane *Antiquities and Monuments Act* pour la vieille ville de Lamu sont mises en œuvre conformément aux statuts de « Conservation de la vieille ville de Lamu » du conseil du comté de Lamu. Les développements, améliorations ou altérations de bâtiments ou de parcelles dans la vieille ville, ainsi que dans la zone de protection extérieure, doivent recevoir l'agrément préalable de la commission locale d'urbanisme.

Les dunes de sable s'étendant sur le front de mer au sud de la ville constituent la principale zone d'approvisionnement en eau douce, et sont classées séparément afin de garantir leur protection contre tout développement. En outre, une protection spéciale des mangroves de l'île de Manda est assurée.

Gestion

Le musée de Lamu a été fondé en 1968, et marque l'apparition d'un intérêt actif pour la conservation de la culture swahilie. Plusieurs études et plans de conservation ont été élaborés et publiés depuis, le premier en 1976 (Usam Gaidan), puis en 1981 (W.H. Mangelus) et en 1984-1985 (F. Siravo). Le dernier plan a été adopté et la vieille ville de Lamu classée monument historique en 1986. Le bureau d'urbanisme et de conservation de la ville de Lamu a été créé en 1987.

Le contrôle et l'application de la gestion incombent à plusieurs autorités, chacune dans son domaine de compétence : le ministère des Affaires familiales, du Patrimoine national et des Sports, la direction des musées nationaux, le directeur général des Musées nationaux du Kenya (à Nairobi), l'unité régionale d'Archéologie côtière et l'unité de Conservation et d'Urbanisme pour la Région côtière (à Mombasa), les musées de Lamu, le bureau de conservation de la ville de Lamu et le Conseil du comté de Lamu (à Lamu).

Le commissaire de district, en tant que président du Comité de développement du district, coordonne toutes les activités de développement de Lamu entre les différentes parties. Le conservateur en chef des musées de Lamu est chargé de la gestion quotidienne de la conservation, tandis que le Conseil du comté de Lamu gère les services dont ont besoin les résidents. Au sommet, la commission locale d'urbanisme rassemble toutes les parties en jeu avec les représentants de la communauté et autorise les développements.

Il existe actuellement des plans d'amélioration du système de drainage de Lamu, dans le cadre d'un Projet de développement de petite ville. Les ressources nationales sont complétées par des fonds internationaux et étrangers, apportés par exemple par l'UNESCO et plusieurs agences de développement. L'Union Européenne, en partenariat avec les Musées nationaux du Kenya, parraine un programme de rénovation des maisons swahilies. L'expertise a été fournie avec l'aide de sponsors, et des programmes sur site ont été organisés pour former des techniciens locaux aux compétences traditionnelles des artisans swahilis.

Le nombre de visiteurs à Lamu tourne autour de 15 000 à 20 000 personnes par an, dont un tiers originaires du Kenya. L'aéroport, installé sur l'île de Manda, accueille des vols directs en provenance de Nairobi, de Mombasa et de Malindi. Le musée de Lamu remplit également le rôle d'office du tourisme, prodiguant des informations et organisant des visites guidées. L'île de Lamu compte deux grands hôtels, en sus de lieux d'hébergement chez l'habitant et d'hôtels plus petits dans la région, pour un total approximatif de 500 lits.

Conservation et authenticité

Historique de la conservation

La vieille ville de Lamu a survécu jusqu'à ce jour grâce à un heureux concours de circonstances : d'une part, grâce à l'éloignement de la région et l'absence de routes et de véhicules et, d'autre part, à cause du déclin économique au XXe siècle. Les structures en pierre ont résisté aux intempéries et sont aujourd'hui en relativement bon état. Parallèlement, des efforts visent actuellement à améliorer le ramassage des ordures et l'évacuation des eaux usées.

Depuis peu, l'essor démographique et la hausse du nombre de visiteurs exercent des pressions, incitant au changement, et ont entraîné des problèmes, en dépit des mécanismes de contrôle en place. L'ouverture progressive d'une société qui privilégiait jadis l'intimité, et qui adopte un mode de vie de plus en plus ouvert, atteste particulièrement des changements, et ne va pas sans conflits sociaux. La demande en hébergement s'accroît elle aussi, d'où la transformation de maisons particulières en maisons d'hôtes.

Authenticité et intégrité

La vieille ville de Lamu est un exemple rare de peuplement ayant maintenu jusqu'à ce jour son intégrité sociale et culturelle. Il en va de même pour le tissu historique, qui a bien préservé son authenticité, tant en termes de matériaux que de conception. Grâce aux efforts d'enseignement des techniques swahilies traditionnelles, les bases sont en place pour continuer la réparation et la maintenance dans la compréhension de la valeur culturelle de ce lieu. La ville a également conservé intacte sa relation avec le paysage alentour, et des efforts ont été consentis afin d'étendre la protection de l'environnement à l'île de Manda et aux dunes de sable au sud.

Évaluation

Action de l'ICOMOS

Une mission d'expertise de l'ICOMOS a visité Lamu en janvier 2001.

Caractéristiques

La vieille ville de Lamu est le plus ancien et le mieux préservé des peuplements swahilis en Afrique orientale ; elle a conservé son intégrité sociale et culturelle, ainsi que son tissu urbain authentique, jusqu'à aujourd'hui. Jadis l'un des plus importants pôles commerciaux d'Afrique de l'est, Lamu a exercé une influence importante, tant en termes culturels que techniques. Société conservatrice et fermée, Lamu a conservé une importante fonction religieuse, avec des célébrations annuelles. Elle est aussi un lieu d'enseignement des cultures islamique et swahilie.

Analyse comparative

La côte d'Afrique de l'est a connu des développements commerciaux depuis l'époque romaine, avec des marchands arabes et indiens, et notamment des marchands perses venus de Shiraz qui, au VIIe siècle, y ont introduit l'Islam. Sur la région côtière est née une culture swahilie particulière, mélange d'influences africaines, arabes, perses, indiennes et plus tard européennes (portugaises), s'exprimant dans l'architecture et le peuplement comme dans la langue. Les plus anciens vestiges de peuplements swahilis remontent au VIIIe ou IXe siècle, tels ceux de la vieille ville de Manda, près de Lamu, et les ruines de Kilwa Kisiwani et de Songo Mnara [inscrit sur la Liste du patrimoine mondial en 1981 sur la base du critère iii] en Tanzanie. Du XIIIe au XVe siècle, la côte était jalonnée par plus de cent villes États, mais la plupart de celles-ci sont tombées en ruines, ou se sont métamorphosées en villes modernes. Au Kenya subsistent Mombasa, Malindi, Witu, Faza et Lamu ; de toutes, Lamu est l'exemple le mieux préservé. Parmi les autres villes swahilies figurent Mogadiscio, en Somalie, et Zanzibar [Liste du patrimoine mondial 2000, critères ii, iii, et vi] en Tanzanie. Zanzibar est déjà inscrite sur la Liste du patrimoine mondial, tandis que Mogadiscio et Mombasa ont subi des changements au cours de la période moderne. La plupart des autres villes sont plus récentes ou ne sont plus qu'un champ de ruines.

Lamu présente par rapport à Zanzibar quelques similitudes, dues à des influences analogues, mais aussi nombre de différences, particulièrement dans les techniques de construction, la typologie des bâtiments, le mode de développement de la ville et l'évolution de la qualité spatiale des bâtiments. La communauté de Lamu est aussi plus conservatrice que celle de Zanzibar, en partie pour des raisons culturelles et religieuses, en partie du fait de la plus petite taille de la ville, de son éloignement des grandes métropoles, et de l'absence de toute circulation motorisée. Par conséquent, la ville a aussi mieux préservé son caractère swahili, et complète idéalement les sites déjà inscrits sur la Liste du patrimoine mondial.

Recommandations de l'ICOMOS pour des actions futures

La mission d'expertise de l'ICOMOS a confirmé la valeur de Lamu, son authenticité et son intégrité. Elle a attiré l'attention sur les risques potentiels dans la zone, comme les incendies, la construction d'hôtels aux abords mêmes de la zone historique, et la nécessité de renforcer la collaboration entre les différentes autorités. Le rôle de la zone tampon, la nécessité de mettre à jour régulièrement des plans d'action liés à la gestion du développement et la possibilité d'échanger des expériences de gestion avec la ville de pierre de Zanzibar doivent faire l'objet d'une attention particulière

Tout en reconnaissant les efforts importants déjà entrepris par les autorités, l'ICOMOS souhaite souligner l'importance de la qualité sociale et culturelle de Lamu, et le besoin de rechercher un développement culturellement durable. Ces efforts devraient inclure une éducation continue, au même titre que des programmes de formation.

Sur la base des recommandations de la mission d'expertise à Lamu, l'ICOMOS recommande que la zone tampon soit étendue à 2 km de la ligne côtière, pour garantir le contrôle des nouvelles constructions, qu'un plan de gestion plus détaillé soit rédigé, avec une assignation claire des tâches aux diverses autorités, et qu'il soit envisagé d'établir une autorité interdépartementale de la ville de Lamu.

Breve description

La vieille ville de Lamu est le plus ancien et le mieux préservé des peuplements swahilis en Afrique de l'est, et conserve ses fonctions traditionnelles. Faite de roche corallienne et de bois de palétuvier, la ville se caractérise par la simplicité de ses formes structurelles, enrichies d'éléments comme des cours intérieures, des vérandas et des portes de bois sculptées avec soin. Du fait du caractère conservateur de sa communauté musulmane, Lamu accueille depuis le XIXe siècle des célébrations religieuses importantes, et est aussi devenue un lieu important pour l'étude des cultures islamique et swahilie.

Déclaration de valeur

La vieille ville de Lamu est le plus ancien et le mieux préservé des peuplements swahilis en Afrique orientale ; elle a conservé son intégrité sociale et culturelle, ainsi que son tissu urbain authentique, jusqu'à aujourd'hui. Le caractère unique de cette ville, construite en utilisant des techniques swahilies traditionnelles, se reflète dans ses formes architecturales et dans son articulation spatiale. Jadis l'un des plus importants pôles commerciaux d'Afrique de l'est, Lamu a exercé une influence importante, tant en termes culturels que techniques. Lamu a conservé une importante fonction religieuse et est un haut lieu d'enseignement des cultures islamique et swahilie.

Recommandation de l'ICOMOS

Que ce bien soit inscrit sur la Liste du patrimoine mondial sur la base des *critères ii, iv et vi* :

Critère ii L'architecture et la structure urbaine de Lamu démontrent de manière vivante les influences culturelles venues d'Europe, d'Arabie et d'Inde qui s'y sont mêlées pendant plusieurs siècles, utilisant les techniques swahilies traditionnelles pour donner naissance à une culture bien distincte.

Critère iv L'expansion et le déclin des ports maritimes sur la côte d'Afrique de l'est et les interactions entre les Bantous, les Arabes, les Perses, les Indiens et les Européens représentent une phase culturelle et économique importante de l'histoire de la région, qui trouve son expression la plus remarquable dans la vieille ville de Lamu.

Critère vi Son rôle de pôle commercial et l'attrait qu'elle présentait pour les érudits et les professeurs conféra à Lamu une importante fonction religieuse dans la région. Elle demeure un important centre d'éducation de la culture islamique et swahilie.

Recommandation du Bureau

Que la Vieille ville de Lamu soit inscrite sur la Liste du patrimoine mondial sur la base des critères ii, iv et vi.

ICOMOS, septembre 2001