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EVALUATIONS OF CULTURAL PROPERTIES

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

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



2005

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INTERNATIONAL COUNCIL ON MONUMENTS AND SITES (ICOMOS)

World Heritage Nominations 2005

1 Analysis of nominations

In 2005 ICOMOS has been requested to evaluate 41 new and deferred nominations, extensions and minor modification to cultural and mixed properties.

The *geographical spread* is as follows:

<i>Europe and North America</i>	22 nominations (4 deferred, 3 extensions, 2 minor modifications) 24 countries
<i>Latin America Caribbean</i>	4 nominations 4 countries
<i>Arab States</i>	2 nominations 2 countries
<i>Africa</i>	7 nominations (1 extension) 6 countries
<i>Asia-Pacific</i>	5 nominations (1 extension) 4 countries

2 ICOMOS procedure

a Preparatory work

Following an initial study of the dossiers, expert advice was sought on the *outstanding universal value* of the nominated properties, with reference to the six criteria listed in the *Operational Guidelines* (July 2002), para 24(a). For this purpose, ICOMOS called upon the following:

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

Concurrently, experts were selected on the same basis for *field missions* to nominated properties. The same procedure was adopted for selecting these experts as that just described. The missions were required to study the criteria relating to authenticity,

protection, conservation, and management (*Operational Guidelines*, para 24(b)).

Experts are sent photocopies of dossiers (or relevant parts of them, where the dossiers are extensive). They also receive documentation on the Convention and detailed guidelines for evaluation missions.

Missions were sent to all the nominations except to the nominations deferred in 2004 and to minor modifications. The experts were drawn from Australia, Austria, Bangladesh, Brazil, Croatia, Czech Republic, Denmark, Finland, France, Greece, Hungary, Italy, Malaysia, Mali, Pakistan, Russian Federation, Slovakia, South Africa, Sweden, The Netherlands, Turkey, United Kingdom, United States and Zimbabwe.

Evaluation missions were carried out jointly with IUCN for the nominations of mixed properties and some of the cultural landscapes.

b Evaluations and recommendations

On the basis of the reports prepared by the two groups of experts, draft evaluations and recommendations (in either English or French) were prepared and considered by the ICOMOS World Heritage Panel at a meeting in Paris on 5-6 February 2005. Following this meeting, revised evaluations have been prepared in both working languages, printed, and dispatched to the UNESCO World Heritage Centre for distribution to members of the World Heritage Committee for its 29th session in July 2005. Supplementary information has also been requested for some of the nominated properties. The documentation received by 31st March 2005 was examined by members of the ICOMOS Panel at a meeting on 6 April 2005.

The evaluation of one minor modification will be available in the working document *WHC-05/29.COM/INF.8B.1 Add* and will be sent to the World Heritage Centre for distribution in June 2005.

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

Paris, April 2005

STATE PARTY	ID NUMBER	NAME OF THE PROPERTY	FIELD MISSION	DATE
MIXED PROPERTIES				
New Nominations				
Colombia	N/C 1174	Serranía de Chiribiquete Natural National Park	André Prous (Brazil)	November 2004
Gabon	N/C 1147	Ecosystem and Relict Cultural Landscape of Lopé-Okanda	Mamadi Dembélé (Mali)	September / October 2004
Gabon	N/C 1148	Ecosystem and Cultural Landscape of the Minkébé Massif	Mamadi Dembélé (Mali)	September / October 2004
Deferred Properties				
United Kingdom	N/C 387	St Kilda (Hirta)	Mette Egen (Norway)	October 2003
CULTURAL PROPERTIES				
New Nominations				
Armenia	C 1092	Gnishikadzor Area Cultural Landscape	Alkiviades Prepis (Greece)	September 2004
Austria	C 1169	Historic centre of Innsbruck with Schloss Ambras and Nordkette/Karwendel Alpine Park	Jaroslav Kilian (Slovakia)	September 2004
Bahrain	C 1192	Qal'at al-Bahrain Archaeological Site	Mahmoud Hawari (United Kingdom)	November 2004
Belarus	C 1196	Architectural, Residential and Cultural Complex of the Radziwill Family at Nesvizh	Natalya Dushkina (Russian Federation)	September 2004
Belarus/ Estonia/ Finland/ Latvia/ Lithuania/ Norway/ Republic of Moldova/ Russian Federation/ Sweden/ Ukraine	C 1187	Struve Geodetic Arc	Willem J. H. Willems (The Netherlands)	August 2004 and September 2004
Belgium	C 1185	Plantin-Moretus Museum	Leo.B. Wevers (The Netherlands)	August 2004
Chile	C 1178	Humberstone and Santa Laura Saltpeter Works	Esterzilda Berenstein de Azevedo (Brazil)	August 2004
China	C 1110	The Historic Monuments of Macao	Laurence Loh (Malaysia)	September 2004
Cuba	C 1202	Urban Historic Centre of Cienfuegos	Rosina Parchen (Brazil)	August / September 2004
Czech Republic	C 1171	Trebon Fishpond Heritage	Goran Niksic (Croatia)	August 2004
Dominican Republic	C 1132	Route of the First Colonial Sugar Mills of America	Donald Jones (United States)	October 2004
Ethiopia	C 1189	Harar Jugol, the Fortified Historical Town	Flemming Aalund (Denmark)	November 2004
France	C 1181	Le Havre, the City rebuilt by Auguste Perret	Sherban Cantacuzino (United Kingdom)	August 2004
Germany	C 1173	Heidelberg Castle and Old Town	Nils Ahlberg (Sweden)	August / September 2004
India	C 1175	Sri Harimandir Sahib	Enamul Haque (Bangladesh)	August 2004
Iran	C1188	Soltaniyeh	Aysil Yavuz (Turkey)	September 2004
Israel	C 1108	The Biblical Tells and Ancient Water Systems -- Megiddo, Hazor and Beer Sheba	Henry Cleere (United Kingdom)	October 2004

STATE PARTY	ID NUMBER	NAME OF THE PROPERTY	FIELD MISSION	DATE
Italy	C 1200	Syracuse and the Rocky Necropolis of Pantalica	Henrik Lilius (Finland)	September 2004
Lithuania	N/C 1176	Trakai Historical National Park	Viera Dvorakova (Slovakia)	August 2004
Malawi	C 476	Chongoni Rock Art Area	Janette Deacon (South Africa)	September 2004
Mauritania	C 1157	Azougui - Oasis and Almoravid Capital	Michel Terrasse (France)	December 2004
Nigeria	C 1118	Osun-Osogbo Sacred Grove	Ali Ould Sidi (Mali)	September 2004
Poland	C 1144	Cistercian Abbey in Krzeszów	Wilfried Lipp (Austria)	July 2004
Russian Federation	C 1170	Historical Centre of the City of Yaroslavl	Josef Stulc (Czech Republic)	August 2004
Slovakia	C 1095	Meadow-Pasture Landscape of Slovakia	Carla Maurano (Italy)	August 2004
Turkmenistan	C 1199	Kunya-Urgench	Mohammad Rafique Mughal (Pakistan)	August 2004
United Republic of Tanzania	C 1183	Kondoa Rock Art Sites	Benjamin Smith (South Africa)	September / October 2004
Extensions				
France/ Belgium	C 943	The Belfries of Flanders, Artois, Hainaut and Picardy The Belfry in Gembloux	Cor Gilhaus (The Netherlands)	August 2004
Germany/ United Kingdom	C 430	Frontiers of the Roman Empire Upper-Raetian Limes	Jean-Pierre Adam (France)	August / September 2004
India	C 944	Nilgiri Mountain Railway	Robert Lee (Australia)	September / October 2004
South Africa	C 915	The Makapan Valley and the Taung Skull Fossil Site	Dawson Munjeri (Zimbabwe)	August 2004
Spain	C 320	Works of Antoni Gaudí	Jukka Jokilehto (Finland)	September 2004
Deferred Properties				
Albania	C 569 rev	The City-Museum of Gjirokastra	Tamás Fejérdy (Hungary)	October / November 2004
Bosnia-Herzegovina	C 946 rev	The Old City of Mostar	Lazar Sumanov (Macedonia)	March 2003
Israel	C 1107 rev	The Incense Route and Desert Cities in the Negev	Carla Maurano (Italy)	August 2003

Lopé-Okanda (Gabon)

No 1147

1. BASIC DATA

State Party: Republic of Gabon
Name of property: Ecosystem and Relict Cultural Landscape of Lopé-Okanda
Location: Ogooué-Ivindo and Ogooué-Lolo provinces
Date received: 28 January 2003
Category of property:

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

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

Brief description:

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

The River Ogooué forms the northern boundary of the Lopé-Okanda National Park.

2. THE PROPERTY

Description

Situated 300 km southeast of Libreville, the nominated site covers 491,291 hectares and corresponds with the boundaries of the Parc National de Lopé-Okanda. A buffer zone encompassing a band 5 km wider than the Park is in the process of being defined.

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

The Ogooué River valley is an island of open savannah and gallery forests that covers about 1,000 sq km. The gentle hills either side of the river rise up above the vegetation and seem since pre-historic times to have provided a way from the coast to the interior, that avoided the dense tropical forests which would have been a hostile

environment for pre-historic man. Even today the main road to the interior follows the ridges along the valley.

Waves of peoples have passed through this area, and have left extensive and comparatively well preserved remains of habitation sites around hilltops, caves and shelters, evidence of iron-working and a remarkable collection of some 1,800 petroglyphs. Most of these sites have been discovered in the past twenty years. The picture that is emerging from their study is that the middle Ogooué valley, particularly around the confluence of the Mpassa and Lebombi Rivers, was an epicentre for pre-historic trade and migrations, and a crucial passage for Bantu peoples, agriculturalists from just south of the Sahara, who migrated south-east to central, east and southern Africa.

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

The cultural sites in this nomination lie entirely in this band of savannah land along the middle Ogooué River, at the north of the nominated site. They consist of:

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

These are considered separately:

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

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

There are numerous early Stone Age sites in the valley including the oldest Stone Age tools in Africa discovered on a terrace of the river at Elarmekora (outside the nominated site to the west).

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

The Middle Stone Age is not so far represented in the valley. In the Late Stone Age, the climate became warmer and humans began using more sophisticated technology to produce small stone tools from microliths and to hunt with bows and arrows. Remains from this period, reflecting what is called the Tshitolian industry, are plentiful and

have also been found along the Congo River on the Teke Plateau, in the Kinshasa plain and in the Niara valley.

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

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

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

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

The Neolithic peoples made polished stone axes and pottery. It is possible that the technique evolved in situ but their sudden widespread appearance in 4,500 BP indicates that they were probably brought to the area. The earliest known sites in the valley are in the Massossou mountains. Two Okanda sites are dated to 4,500 and 3,560 BP.

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

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

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

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

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

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

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

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

- Petroglyphs:

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

Along the Ogooué valley, the engravings are found in clusters at Doda, Ibombil, Kongo Boumba, Lindili, Epona and Elarmekora. These sites basically fall into two groups: around Otoumbi in the west and around Lopé-Okanda in the east. Only the eastern ones are in the nominated area.

The engravings cannot be dated (oral tradition is silent and they seem to be ignored by the local population) but the iconography of their images show strong resemblances with the patterns found on Iron Age pottery. 67% of the images show circles or concentric circles, while overall 75% depict geometric forms. Only 8% reveal animal images and these are reptiles or small quadrupeds. Large mammals such as elephants and antelopes, which are present in rock art in the Sahara and east and southern Africa, are not found. A very small group of images show tools. Of particular relevance are depictions of throwing knives: in central Africa these are weapons associated with Bantu peoples.

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

The rock engravings are clustered together in large groups:

- o Elarmekora: 140 images in five groups
- o Epona: 410 images
- o Kongo-Boumba: 280 images in 5 groups
- o Lindili: 20 images

Only the Kongo-Boumba site is in the nominated area.

- Late Iron Age sites (1,900-150 BP):

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

reveal the first evidence of slash and burn agriculture in the forest areas.

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

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

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

History

Much of the early history has been covered above.

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

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

During the 19th and 20th centuries, with the arrival of colonial rule, settlements were re-grouped from small hamlets for each family into larger villages and towns. In 1967 the Route Nationale 3 was constructed along the valley to aid exploitation of the forests. All the main settlements are now along this road.

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

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

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

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

Management regime

Legal provision:

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

Management structure:

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

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

In 1992, the ECOFAC (*conservation et utilisation rationnelle des écosystèmes forestiers en Afrique Centrale*) project was established, funded by European Development funds. This aimed to encourage sustainable development of the local resources and promote ecotourism. It employs 50 people. ECOFAC is part of a wider regional initiative that covers Parks in Congo, Cameroon, Central African Republic and Equatorial Guinea.

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

The ECOFAC project was apparently due to withdraw at the end of 2004. It seems most unfortunate that this project should conclude just at the moment when the site is being considered as a World Heritage site and there is a need to sustain actively the relationship between local people and the forest, and make the most of the cultural heritage attributes of the site.

No Management Plan has been prepared for the site. The ECOFAC Plan could well be the basis for such a plan. There does not appear to be records for the rock art or archaeological sites and no details are given as to how the archaeological sites are managed, nor sources of archaeological or historical expertise provided.

Resources:

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

Justification by the State Party (summary)

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

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

3. ICOMOS EVALUATION

Actions by ICOMOS

A joint ICOMOS/IUCN Mission visited the site in September/October 2004. IUCN will report separately on the natural qualities of the site.

Supplementary information was subsequently requested from the State Party after the ICOMOS Panel Meeting held in February 2005. Further additional information has been provided by the State Party in response to ICOMOS's questions.

Conservation

Conservation history:

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

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

State of conservation:

This is not known.

Management:

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

Risk analysis:

- Development pressures:

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

The biggest threat to the areas is the inability of the local population to make a living from the surrounding forest. The ECOFAC project had as its aim to promote local sustainable development, which would encourage people to live in the area and make a reasonable living out of local resources. This initiative needs somehow to be continued.

- Tourism pressures:

Currently the number of visitors is extremely low – less than 10 per year it is said, and there are therefore no visitor pressures on the site. However if visitor numbers were to rise, as is hoped, then there would be a need for some means of controlling access to the very large number of archaeological and rock art sites in order to avoid damage.

Authenticity and integrity

Authenticity:

The authenticity of the archaeological sites and rock art site does not seem to be in doubt. However there is a need for consolidation of the excavated sites to be carried out to ensure that they are not eroded by natural or human processes.

Integrity:

The current nomination only includes part of the ensemble of archaeological and rock art sites that have been discovered in the valley over the past twenty years. A large group of sites exist around Otoumbi to the west of the nominated area, and more exist on the northern side of the Ogooué River, to the north of the nominated site.

The nominated site does not therefore reflect a logical group of archaeological sites. It includes only the eastern half and then only one side of the river. It cannot be said to reflect the integrity of the known sites. The nominated area reflects the fact that the National Park boundaries are based on the boundaries of the protected nature reserve which stop at the south side of the river. These boundaries do not respect the fact that the river valley as a whole is an extremely important cultural zone.

Comparative evaluation

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

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

Outstanding universal value

General statement:

The assembly of archaeological and rock art sites in and around the Lopé-Okanda nominated site appears to have the potential to demonstrate outstanding universal value, on the basis that they are a unique assembly demonstrating the following qualities:

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

Evaluation of criteria:

The property is nominated on the basis of cultural criteria iii and iv, and these could be justified if the sites nominated covered both sides of the valley and the comparative analysis was substantiated.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

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

It is the whole middle section of the Ogooué River valley that has emerged as important from Otoumbi and Epona in the west to Aschouka in the east. And the sites that have been discovered are roughly equally distributed between both sides of the river. The boundary of the current nomination cuts through this ensemble.

It would be desirable if a coherent group of sites could be nominated that better reflect the overall value of the group.

What is also needed is an inventory of these sites and a map showing their disposition and their relationship with settlements. It is assumed that this information exists within the institutions that have carried out research.

Furthermore, in order to justify their outstanding universal value, further comparisons are needed with other rock art and early settlement sites in the region.

If the sites are to be used as a basis for ecotourism, in such a way that the local population benefits from their conservation, then there is a need for a Management Plan

to set out an integrated approach to archaeology, tourism and rural development, using the ECOFAC draft plan as a basis.

Clarity is needed on the differentiation of responsibility between the proposed new Park authority, CNPN, and DFC. A timetable for the establishment of the scientific and site committees is also needed.

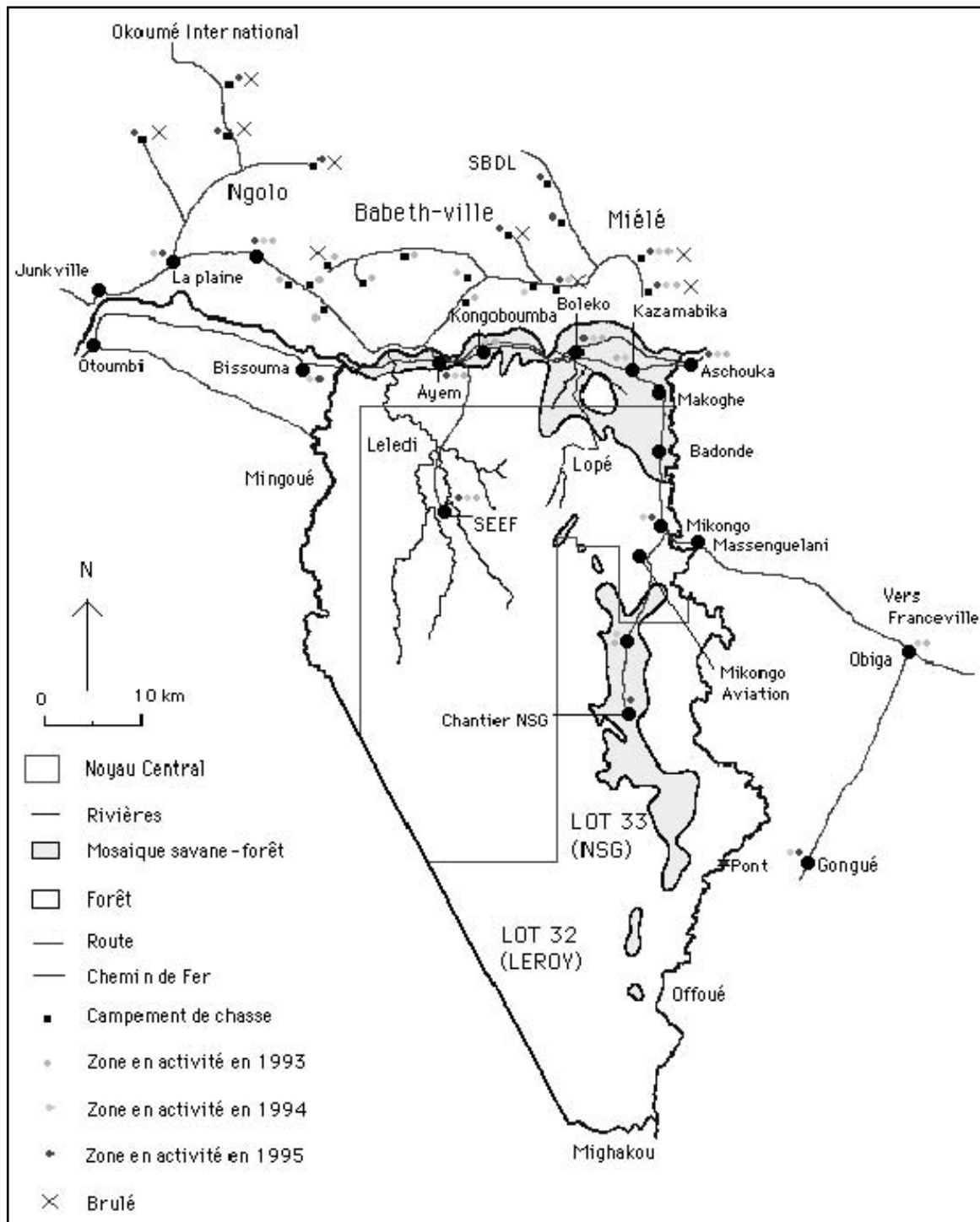
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Defers examination of the nomination to the World Heritage List to allow the State Party to consider the following as preliminaries to a revised nomination:
 - a) The enlargement of the nominated site to reflect a coherent group of archaeological and rock art sites that extend to both sides of the River Ogooué;
 - b) The production of an inventory of archaeological and rock art sites;
 - c) The production of a map of the archaeological and rock art sites;
 - d) The production of a management plan to show how the cultural sites can be integrated into the overall sustainable management of the site.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



Savannah areas bordering the River Ogooue



Petroglyphs at Kongo Boumba site

Minkébé Massif (Gabon)

No 1148

1. BASIC DATA

<i>State Party:</i>	Republic of Gabon
<i>Name of property:</i>	Ecosystem and Cultural Landscape of the Minkébé Massif
<i>Location:</i>	Ogoué-Ivindo and Woleu-Ntem Provinces
<i>Date received:</i>	28 January 2003
<i>Category of property:</i>	

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

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

Brief description:

One of the finest, extensive, tropical lowland forests left in Africa, the *Parc national de Minkébé* has almost no roads. Within the forest are small, scattered communities of Baka pygmies, who have lived in this part of Central Africa for many millennia. Their livelihood and cultural and spiritual life is totally dependent on the forest, which underpins their foundation beliefs and is the domain of *JEngi*, the forest spirit that permeates their lives. The Minkébé area is now one of the few remaining places where Baka people can still live in harmony with the forest.

2. THE PROPERTY

Description

The nominated site covers the entire *Parc National du Massif de Minkébé*, an area of 756,669 hectares in the northeast of Gabon, bordering Cameroon to the north and Congo to the east. A buffer zone is proposed extending to 180,000 hectares in a 5 km wide band around the Park (except around the international borders). This buffer zone does not align on the ground with any physical features.

The Minkébé forest is much larger than the protected Park, covering some 32,381 square kilometres (an area as large as Belgium). In the 77% of the forest that is unprotected, there are logging concessions and a mining corridor (cut through by the buffer zone). Alongside rivers around the margins of the park are several villages of farmers and loggers. Within the Park and in its proposed buffer zone are seven Baka villages.

The Baka pygmies are believed to have lived in central Africa for many millennia – perhaps as long as 10-20,000 years. They are now confined to an area roughly centred on Minkébé, which extends north into the south of Cameroon, and east into the Republic of Congo and into a small part of the Central African Republic. Overall it is

estimated that their population is around 25,000 people of whom some 500 live in Gabon.

An increase in logging activities over the past decade, coupled with a huge increase in demand for bushmeat (animals from the forest) is putting severe strains on the natural environment of the forest, but also, too, on the cultural and social structures of the Baka people.

The Baka people traditionally moved periodically round the forest, hunting game and collecting wild food. For many centuries they have had a symbiotic relationship with settled farmers living on the margins of the forest, bartering game for grain and other supplies.

This relationship still persists, with the Baka being valued for their hunting expertise and also for their knowledge of plants and traditional medicine. However their culture is becoming marginalized and they would like to have access to education and other social structures outside the forest. This nomination highlights the challenges associated with trying to value and sustain a culture that is intimately associated with the living world in an area protected largely by its remoteness.

The Park is being put forward as a mixed site and the natural qualities are being evaluated separately. However the natural qualities totally underpin the cultural qualities, as Baka culture is based on a detailed knowledge of the forest and what lives and grows within it.

The nominated property consists of the following cultural qualities:

- *Baka settlements*
- *Baka hunting traditions*
- *Baka traditional knowledge*
- *Baka traditional beliefs*

These are considered separately:

- *Baka settlements:*

The Baka are one of many pygmy peoples scattered across a huge area of central Africa from Cameroon in the west to Uganda in the east and Zambia in the south. They are considered to be the oldest inhabitants of the central African forests. They speak different languages, now related to the settled agriculturalists who live nearby, but do share some common words, suggesting maybe an earlier common language. One such word is *JEngi*, the forest spirit.

Like other groups of African pygmies including Bambuti, Batwa, Bagyeli, Babenzele, (Ba means people), they are semi-nomadic hunters and gathers, living off produce from the forest. Some maintain that only the Bambuti are pygmies, with the other groups being intermixed with neighbouring peoples.

Today, the Baka pygmies are dispersed over a huge area of some 150,000 square kilometres in northeast Gabon, in the south province and part of the east province of southern Cameroon, as well as in the northwest of Congo and in a small part of the Central African Republic.

Across this vast area, they culture is remarkably uniform: the Baka everywhere speak the same language, their 42 clans seem to be unrelated to particular areas and their

cultural and social practices are consistent. This is in contrast to the settled farmers who have 17 different languages across the same area.

Their total population is estimated to be 25,000 people, of whom the majority live in the Cameroon. Around 500 live in Gabon and this number is increased at certain times of year with people crossing the border from the Cameroon.

In Gabon the Baka live in the extreme north of Woleu/Ntem province, in Minvoul district, and also along the Ivindo River, which runs south along the border with Congo to Makokou, the provincial capital, south of the Park. Only part of this area is in the nominated site. Some of the Baka live up to 100km from the Park.

No census has been undertaken of the Baka and they are not registered as citizens, nor do they have birth certificates.

The Baka live in seven villages. Their rectangular houses have walls constructed of a tied framework of small branches, or palm fronds, with an external covering of leaves. The roofs are constructed in a similar way. The Baka are now partly settled in these villages.

While hunting in the forests, and expeditions can last for days or even weeks in the rainy season, the men live in temporary houses. These are low hemispherical or hemi-cylindrical constructions with a framework of thin flexible branches, covered in large, freshly gathered leaves. They are arranged in a circle. The circular houses are very specific to the Baka: the rectangular houses are now quite similar to those of the neighbouring farmers.

The Baka traditionally lived deep in the forest, near where they knew there were food supplies. And the men at least move seasonally in search of game.

For several centuries the Baka have 'traded' with farmers outside the forest, exchanging bushmeat and elephant ivory for grain and other supplies. More recently this barter has included labour: some Baka now work on the cocoa plantations of the Fang farmers and they are also employed as hunters. Their knowledge of traditional medicine, based on forest plants is also valued by their neighbours and farmers may make a journey to a Baka village to visit a healer.

This symbiotic relationship between the Baka and their farmer neighbours is formalised to the extent that every Baka clan, and there are seven in Gabon, is formally linked with one of the clans of the Fang farmers.

Recently this relationship has come under strain as the demand for bushmeat and ivory has escalated. First of all the Baka say that they have to go deeper and deeper into the forest to find what is becoming scarce game and secondly they are being 'employed' as expert hunters to hunt elephants (illegally) and to catch bushmeat for sale to loggers and to people in the neighbouring towns. The relationship between the Baka and their surroundings is rapidly becoming unsustainable.

➤ *Baka hunting traditions:*

Within Baka culture, hunting is one of the most important activities for men, not only to provide food from small mammals, but for the symbolic meanings and prestige attached to it. Expertise in hunting is highly valued: a skilled hunter is given the greatest respect particularly if he

is skilled in elephant hunting, which is considered to be the most rewarding and significant hunting activity.

The Baka hunt with spears, traps, bows and crossbows and traditionally forged their own arrowheads, to which they attached poison. More recently they have been encouraged to use guns when employed to hunt.

Animals killed by arrows are birds and small mammals, such as rodents and pangolins, which are hunted mainly at night. Larger animals such as crocodiles are hunted with traps and spears.

Hunting for fish is, by contrast, a women's activity. Groups of women set traps across watercourses and harvest the trapped fish. Women also gather tubers, termites, caterpillars and at certain times of year snails. All hunted and gathered food is shared amongst the community as sharing ensures continued abundance.

➤ *Baka traditional knowledge:*

Passed down through the generations, as oral knowledge, the Baka society has extensive, unrivalled and, as yet, unrecorded knowledge of the forests and its produce, particularly the medicinal properties of thousands of plants. The Baka, and pygmies in general, have a much greater knowledge of the forest than agriculturalists who have settled more recently in the region.

This extremely fragile oral link between the Baka and the forest built up over millennia could disappear in one generation. And unrivalled, indigenous knowledge would be lost.

➤ *Baka traditional beliefs:*

There is no clear dividing line between the physical and the spiritual in Baka life. The Baka's supreme god, *Komba*, and his divine family gave life to humanity and are an explanation for the Baka's presence. *Komba* resides far away in the sky; by contrast, *JEngi*, the forest spirit is constantly present through life. Every few years it is called upon during boys' initiation ceremonies to provide them with protection of the forest. The ceremonies, which stretch over several days, involve polyphonic chants, and a raffia mask representation of *JEngi*, the single mask symbolising the unity of the forest.

Other ceremonies and rituals take three different forms: propitiation to ensure abundance of food, divination to determine the reasons for disorders or to forecast the future, and atonement to ensure the protection of benevolent spirits, or to appease irritated spirits, or the spirits of animals killed in a hunt.

Elephant hunts are preceded by divination ceremonies and a collective dance to allow the hunters to become invisible. While the men are away hunting the women at night sing and yodel and after an elephant is killed a further collective ceremony is held.

The protection of the forest through the spirit *JEngi* is central to the life of Baka peoples. And rituals reinforce the idea of sharing to ensure abundance: singing and dancing is shared with the spirits.

History

How long the Baka have lived in their present home is not known. By contrast the history of the neighbours is better understood. The Fang migrated into the area in the 19th century, their migration being halted in around 1910 when the German and French colonisers tried to stabilise the populations. The Fang are now involved in growing cocoa and employ the Baka on these farms.

Other people living in the area are the Bakwele, who also moved into the area in the 19th century, and the Kota who migrated south in the 17th and 18th centuries.

There are also small groups of people involved in logging and other forms of trade who have recently moved in to the area from Senegal, Cameroon, Mauritania, Nigeria and Congo. Most live in urban or semi-urban settlements. A few are involved as well in illegal ivory poaching.

Management regime

Legal provision:

The nominated property was designated as a National Park in 2002. It also has legal protection as a forestry reserve and as a protected area. The nomination lists a raft of decrees which constrain the use of the Park, particularly for forestry activities. A decree of 1993 also protects the archaeological, cultural and socio-economic aspects of the Park, which include the cultural landscapes associated with the Baka people.

The nomination also points out that traditional protection by local people of the area is strong.

The proposed buffer zone has no legal protection.

Management structure:

The national organisation in charge of the Park is the *Direction de la Faune et de la Chasse* (DFC) under the authority of the *Ministère de l'Economie Forestière des Eaux et Forêt, de la pêche*. Currently there is no council for the administration of the Park, but it is stated that one is in the course of formation.

Mention is also made of a non-governmental organisation, (ONG) 'Edzengui' which has been set up to promote pygmy culture. This will be associated with the management of the Park.

No management plan has been submitted with the nomination. It is stated that one was due to be produced by December 2003 but this has not yet been received.

During 2002, a Presidential decree was issued to create 13 National Parks in Gabon, covering around 10% of the surface of the country. In the same year, it was announced that a *Conseil National des Parcs Nationaux*, (CNP) would be created with a permanent secretariat which would liaise with ONGs.

At the local level there are two conservation sections serving the Park, Minkébé east and west, but these cover natural rather than cultural affairs. They work closely with the WWF.

Resources:

A small amount of funding comes from the *Ministère de l'Economie Forestière des Eaux et Forêt, de la pêche*. More substantial funding is supplied by international donors and agencies. These include WWF, *La Coopération Neerlandaise*, US Fish & Wildlife Service, *Projet Forêt-Environnement* (PFE), CARPE II and the Macarthur Foundation. For the year 2003, the total budget was 341,707 euros.

Justification by the State Party (summary)

The Minkébé Park is said to be of outstanding universal value for the long presence of human society in the region, including Baka pygmies and several Bantu peoples; and for the way it is a living and associative cultural landscape that represents pygmy culture in the rain forests of Central Africa.

3. ICOMOS EVALUATION

Actions by ICOMOS

A joint ICOMOS/IUCN evaluation Mission visited the site in October 2004. The natural qualities of the property have been evaluated separately by IUCN.

Conservation

Conservation history:

No details are provided on conservation or on the conservation history of cultural qualities.

Management:

The greatest challenge for the Park is to integrate local people into conservation. Traditional conservation, in terms of protection of scarce resources is of limited use in response to the need to keep dynamic cultures alive. It is also contrary to a society such as the Baka who have always believed in abundance and have seen sharing of produce and sharing of their rituals with the spirits as ways of keeping that abundance.

Currently a great deal of management time is spent in countering poachers and stopping illegal mining activities. The impact of this activity on the traditional practices of the Baka is not always, it seems, beneficial.

Without a management plan, it is difficult to see how positive and active measures are to be taken to acknowledge properly the contribution of the Baka people to the conservation process, and to ensure they benefit from it.

Furthermore as many of the Baka live outside the Park in the buffer zone, or even outside of that, it is not clear how management practices within the Park are going to engage with them.

During the mission the representatives of the Baka were asked to comment on these issues. In response they suggested that the Baka should be able to live in the forest and act as 'ecoguards' being the first line of defence for the forest. Such a scheme has worked with success in Kabiri-Biego in the province of Kivou in the Congo.

They would also like to benefit from tourism, acting as guides and being allowed to sell handicrafts. However they also felt that the threats to their traditional lifestyle were almost overwhelming and they were at the mercy of outside forces.

Negotiating a way forward to sustain the unique lifestyle of the Baka must be a key aim of the management of the Park. A management plan is needed to show how this can be achieved.

Currently, the dichotomy between the protected area and the commercial areas of the forest do not seem to be helping with the overall protection and sustainable management of the whole resource. The management plan would be a chance to show how local people could be engaged in the sustainable management of forest produce, to keep its abundance.

Risk analysis:

The risks to the traditional lifestyle of the Baka are very evident. They can be grouped as flows:

- *Development pressures: logging, mining and poaching*

Currently logging concessions take place in the Minkébé forest outside the protected Park. There is considerable pressure on the protected area from illegal logging. Similarly with mining: the problem is with illegal activities on the fringes of the mining corridor where mining is allowed.

The hunting of elephants is illegal but continues, many killed by Baka hunters working for intermediaries outside the Park. It is however reported in the dossier that the numbers are declining in response to promotion of awareness of the issues and the work of the Minkébé ONG.

The poaching of bushmeat to feed a market across West Africa continues to rise.

- *Economic pressures*

The Baka are reliant on their relationship with neighbouring farmers. This relationship is not always an equal one and with their low socio-economic status, it is difficult at times for the Baka to resist the opportunity to engage in poaching. Lack of access to markets for their own goods increases this reliance.

- *Social pressures*

The Baka are not currently eligible to send their children to school. They would like to have access to education. At the same time they wish to stay living in the forest. If in the future they have to move to be near transport and schools, they feel that they will begin to lose their identity. This is not a unique problem.

The Baka themselves see sedentarisation and Christianity as the two greatest threats to their way of life.

- *Traditional knowledge*

If the Baka move away from the forest there is a danger that their accumulated wisdom of forest produce will be lost very quickly. This will be a loss not only to them but also to all humanity, as their community holds quite

irreplaceable knowledge that potentially could have wide benefits.

Authenticity and integrity

The authenticity of the Baka way of life is without doubt. However the integrity of that way of life depends on the integrity of the surrounding forest. And the continuing authenticity and integrity of both will depend on whether measures can be put in place to allow sustainable use of the forest to benefit the Baka people. The integrity of a World Heritage site boundary also relates to whether the site encapsulates the outstanding qualities of the site. In the case of Minkébé, it is clear that part of the Baka community is outside the nominated site.

The way of life of the Baka people will cease to be authentic if they are marginalized and not given a key role in the management of the forest. Authenticity in relation to cultural practices depends on those cultural practices having a social and economic rationale at a community level. What the Baka do not want is to follow what has happened to the Dogon of Mali who have drifted away from the Bandiagara Escarpment and witnessed a dilution in their culture.

Comparative evaluation

No other Central African forestry site has been inscribed on the World Heritage list as a mixed cultural and natural site. The dossier states that the site is a living cultural landscape representative of the way of life of pygmies in Central Africa and is of exceptional and universal value.

As has been pointed out only a small proportion of the Baka pygmies live in Gabon: most live in Cameroon. Also only some of those in Gabon live in the nominated area, while others are in the proposed buffer zone. It is also relevant that the Baka are only one of several groups of pygmy peoples living in the Central African forest. The Baka in Gabon are not unique, but they are representative of Baka pygmies over a wider area. However their numbers are small and the question needs to be addressed as to whether 500 is a sustainable community.

What might be considered unique is the combination of a community of pygmies and a large enough protected area of value in natural terms as a World Heritage site, where sustainable practices can be achieved to protect not only the forest but also the way of life of the pygmies.

The current nomination does not quite achieve this: many of the Baka are outside the nominated area and as yet a management approach to sustain their way of life has not been worked out.

Outstanding universal value

General statement:

The exceptionally long association between the pygmies and the central African forests, their unique hunter-gathering way of life, their remarkable traditional knowledge of forest plants, and their deep spiritual association with the forest are all of outstanding universal value when associated with a discrete forest.

The difficulty arises from the fact that currently those attributes are not all contained within the nominated area.

Evaluation of criteria:

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

Criterion v: The long association of the Baka pygmies with the Central African forests, their distinctive semi-nomadic hunter-gatherer lifestyle and their extreme vulnerability to changing economic and social circumstances and external threats, makes this an appropriate criterion if a wider area could be nominated that encompasses a viable Baka community.

Criterion vi: The strong spiritual links of the Baka pygmies with the forests, which permeates their social and economic life, and their exceptional corpus of traditional knowledge of forest plants, makes this criterion appropriate if a wider area could be nominated that encompasses a viable Baka community.

- a) Puts in place management practices that allow the involvement of Baka communities in the conservation of forest produce, in a way that benefits them socially and economically.
- b) Sets out how the distinctive, and highly valuable, traditional knowledge and beliefs of the Baka can be recorded and, if possible, how their knowledge of forest plants can be harnessed in conservation work.
- c) Shows how the profile of the way of life of the Baka people can be raised and their skills optimized.

ICOMOS, April 2005

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

It would be desirable if the very long interaction between the pygmy peoples and the Central African Forests could be recognised on the World Heritage list. If this were an active association, it would be appropriate if any revised nomination was for a living cultural landscape. The pygmy people are not connected to specific sites but rather to whole areas which form their cultural hinterland and across which they move.

As the threats to the semi-nomadic lifestyle of the pygmies is so great, it is necessary for a nomination to be supported by a management plan which identifies how local communities can be an active part of the conservation process in a way that satisfies their aspirations as well as the conservation needs of the forest off which they live.

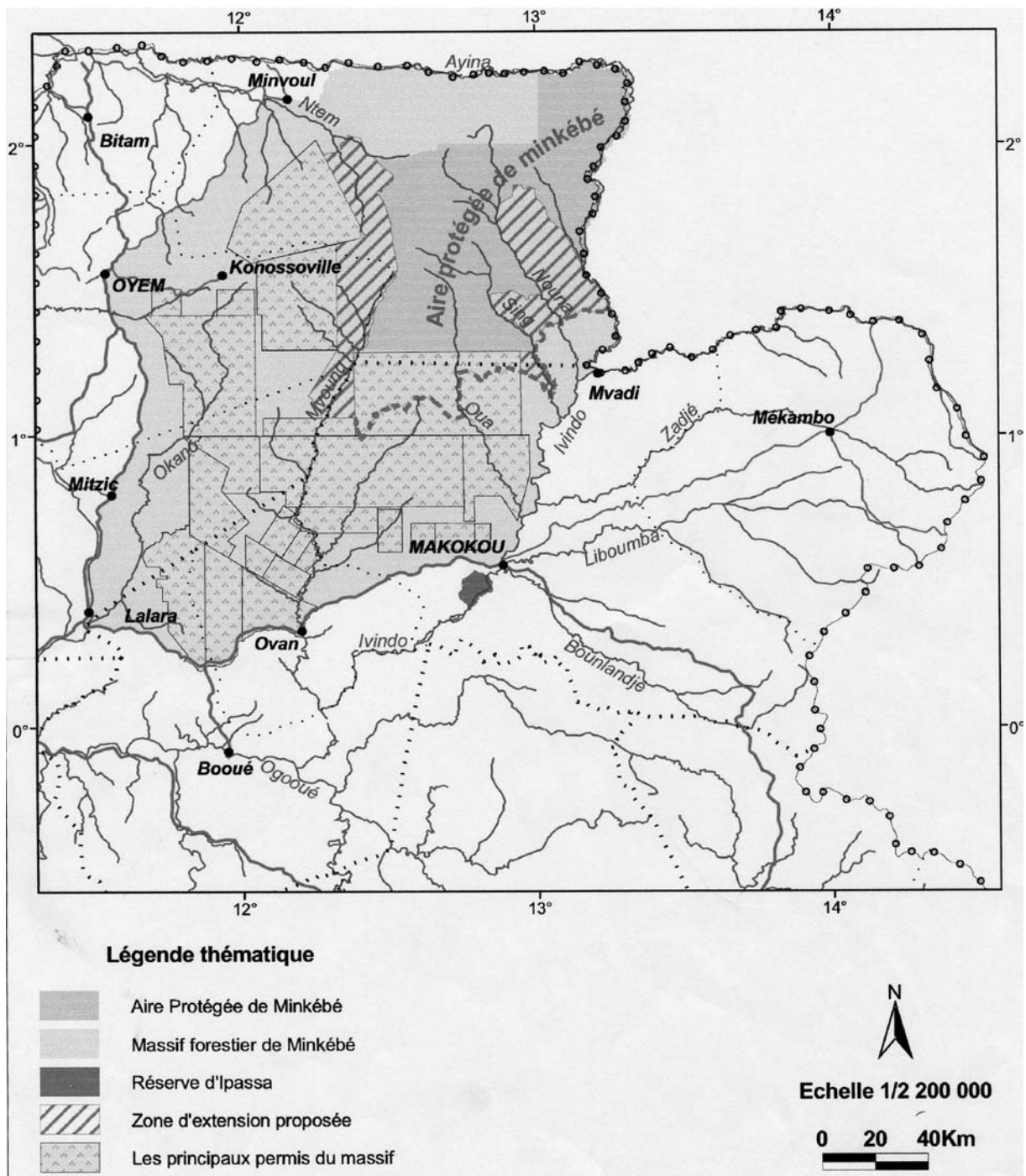
It would also be desirable that the way of life of pygmies is in some way recorded. Their lifestyle is not susceptible to standard recording practices: but some method of capturing not only their extensive knowledge of the forests, perhaps as part of a monitoring programme, as well as their complex, and perhaps evolving, cosmology is needed.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Decides not to inscribe the property on the World Heritage List.
3. Encourages the State Party to work with neighbouring countries to consider whether a site might be proposed as a cultural landscape that would encompass a viable Baka community who could be engaged in the sustainable management of forest produce. Such a site would need to be supported by a Management Plan that:



Map showing the boundaries of the nominated property



Aerial view of the Inselberg



Baka Pygmy huts

St. Kilda (United Kingdom)

No 387 bis

1. BASIC DATA

State Party: United Kingdom

Name of property: St. Kilda (Hirta)

Location: Western Isles, Scotland

Date received: 29 January 2003

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of *Operational Guidelines for the Implementation of the World Heritage Convention* this is an organically evolved *relict cultural landscape*. The property has already been inscribed on the World Heritage List in 1986, under the natural criteria iii and iv.

Brief description:

This volcanic archipelago, comprising the islands of Hirta, Dun, Soay and Boreray, with its spectacular landscapes along the coast of the Hebrides, includes some of the highest cliffs in Europe, which provide a refuge for impressive colonies of rare and endangered species of birds, especially puffins and gannets. There is evidence of human occupation from over 2,000 years, who have left the built structures and field systems, the cleits and the traditional stone houses of Highland type. The remaining islanders decided to evacuate St. Kilda in 1930.

2. THE PROPERTY

Description

The archipelago of St. Kilda, the remotest part of the British Isles, lies 66 km west of Benbecula in Scotland's Outer Hebrides. Its islands, with their exceptional cliffs and sea stacs, form the most important seabird breeding station in north-west Europe. There is archaeological evidence of habitation from over 2,000 years. The islanders evacuated St. Kilda in 1930.

There are some medieval structures left, but most of them have been lost over time, possibly also because the material was reused in new constructions. Important changes came in the 19th century, when most of the earlier residential buildings were replaced with new structures. The first new constructions were the two-storey Store (or Featherstore) ca 1800-18, and the church and manse. The Church is a relatively plain two-bay oblong structure built in 1826, a schoolroom being added on the Northwest side in 1898/1900.

The most common traditional structure on St. Kilda is the **cleit**, of which about 1260 have been recorded on Hirta, distributed all over the island, and more than 170 others on the outlying islands and stacs. Cleits are small drystone structures of round-ended rectilinear form, with drystone walls and a roof of slabs covered with earth and turf.

Within this basic plan are numerous variations of door position and some examples even include integral adjoining cells. Cleits were usually used to store materials, and their generally open wall construction was designed to allow a through-flow of air. They were used to store birds, eggs and feathers, and harvested crops as well as peat and turf which were both used as fuel.

The protected settlement areas on St. Kilda are:

- St. Kilda Village, the largest settlement, on the south side of the island, overlooking the Village Bay or Loch Hirta;
- Gleann Mor settlement, on the north side of the island, on the Glen Bay or Loch a' Ghlinne;
- Geo Chrubaidh settlement, north-west of the previous;
- Claigeann an Tigh Faire, faire platform and cleitean, a small site on the west coast.

The present-day *Village* results from the 19th-century effort to provide more up to date accommodation. A new village core consisted of a laid-out string of **blackhouses**, mostly end-on to what is known as *The Street*. These structures, 24 of which survive fairly intact, were mainly built in the 1830s. They were of the usual Hebridean plan, being rectangular, thick-walled and with rounded external corners. The roofs were thatched with barley straw, some later gabled, and if they had windows they were glazed. There was a single entrance, used by both animals and people, and the lower end was used as a byre. At the same time, the fertile plain of Village Bay was divided into numerous **radial plots**, most of which are still evident in the ground. Around the blackhouses are **enclosures**, some of which may define small gardens. Small circular gateless enclosures within the head dyke form 'planticrues', used to shelter growing crops of kail or cabbages. *The An Lag* enclosures, the date of which is unknown, might have been enclosures to grow vegetables in a sheltered location.

After a damaging hurricane in 1860, a row of 16 'white houses' were built along the Street, fitted into the gaps between the blackhouses. These were of a standard Scottish north-west Highlands three-roomed design. They were different from the previous type; they face seaward and have a hard rectangular outline of mortared stone and chimneyed gables. The roofs were first covered with zinc plates nailed down to sarking boards as a security against the wind. The zinc was later replaced by tarred felt, and the external walls were rendered. In 1898 the houses were provided with new floors, concrete or timber. Most of the houses have a revetted drainage ditch at the rear, a common Highlands feature.

Following the evacuation in 1930, the buildings of St. Kilda began to deteriorate fairly rapidly, and within ten years most were roofless. In 1957 the Air Ministry re-occupied the manse and Factor's House, repaired the church, and built a block of Nissen huts. At about this time the road to the top of Mullach Mór was built, using material quarried from the side of the hill. The present Ministry of Defence buildings were occupied after 1966, and the radar facilities on Mullach Mór and Mullach Sgar have gradually developed over the last 35 years. There are several remains of aircraft, crashed on the islands in the 1940s, now treated as archaeological remains.

History

The origins of the name St. Kilda are uncertain, as there has never been a saint called Kilda. *Skildar* is the Old Icelandic word for 'shield' which would describe the shape of the islands as they appear to rest on the surface of the water. Archaeological evidence suggests that Hirta has been occupied, almost continuously, for well over 2,000 years. It is certain that the Vikings visited and may have settled the islands. The place names on the islands reflect both the Norse and Gaelic influence.

The first comprehensive account of life on St. Kilda was provided by Martin Martin, who visited the islands in 1697. At this time, St. Kilda was owned by the MacLeods of Harris and Dunvegan, and would remain with a branch of the family until the time of evacuation in 1930. At the time of Martin's visit there were approximately 180 people on Hirta, living in a main settlement in Village Bay. They kept sheep and cattle and grew crops, but mainly used the products from seabirds and their eggs. They caught the birds by either scaling the cliffs from the bottom, or by lowering themselves down to the cliff ledges where the birds nested. The birds provided them with oil and feathers, which they collected and used as payment in kind for their rent.

In 1822, the Reverend John MacDonald, a renowned evangelical preacher, the 'Apostle of the North', visited St. Kilda. He set about the foundations of a puritanical religion, built upon by the Reverend Neil MacKenzie who arrived as resident minister in 1830. He decided to try to improve the standard of living of the St. Kildans. The traditional 'run-rig' system of agriculture was now replaced by a permanent allocation of land to each family. The old village houses were demolished and replaced by a line of black houses on Village Bay. In 1861, MacLeod paid for a new set of cottages, which were built by his masons from Dunvegan. These were erected alongside the black houses, many of which were retained as byres.

In 1865 the Reverend John Mackay was sent to St. Kilda and set about imposing a strict rule over the islanders. By this time, much of the tradition of music and poetry on the island was forgotten and now it was replaced by the requirements of this strict faith. Other factors in the history of the St. Kildans were the diseases. A smallpox epidemic in 1724 killed most of the population. The population never again exceeded 110, and the traditional economy began to falter. From the 1870s, visitors started coming to the Village Bay. Money was introduced and the St. Kildans came to rely on the tourists for income. By the beginning of the 20th century this uncertain source of income also began to decline. Communication with the mainland was difficult though a post office was opened in 1899.

During the First World War, 1918-9, a naval unit stationed on the island bringing radio communication, regular mail, employment and supplies. The naval gun and ammunition store were added in 1918 in response to a German U-boat attack which destroyed the communications mast, the Store and some other buildings. By 1928 the population had fallen to 37. In 1930 the remaining islanders signed a petition requesting evacuation, which was granted. On 29th August 1930 they left the islands. The majority settled to work for the Forestry Commission on the mainland. In 1931 the islands were sold by the MacLeods to the Earl of

Dumfries, later to become the 5th Marquess of Bute. He retained the property, unoccupied and managed as a bird sanctuary, until his death in 1956. In January 1957, it was acquired by the National Trust for Scotland.

Management regime

Legal provision:

The site has been designated as a National Nature Reserve and a National Scenic Area from 1957. Selected areas of Hirta are included on the Schedule of Ancient Monuments, and are protected under the Ancient Monuments and Archaeological Areas Act 1979.

Management structure:

The National Trust for Scotland (The Trust) owns the archipelago of St. Kilda. A linear management relationship has been established between the Trust, the Scottish Natural Heritage (earlier Nature Conservancy Council for Scotland) and the Ministry of Defence (earlier Air Ministry). The three organisations liaise informally at the local level and meet at an annual Tripartite meeting, to review the previous year's activities and plan for the year ahead.

In 2003, the Trust took the management of St. Kilda National Nature Reserve in-hand from Scottish Natural Heritage as an 'Approved Body'. The recently formed integrated team of conservation professionals in the Trust's Highland and Islands Region will support the line management of the property. The Trust has the expertise in the Region to take on the direct management of the islands' natural heritage.

There is a St. Kilda World Heritage Site Management Plan 2003-2008, agreed by the National Trust for Scotland with its partners.

Resources:

The expertise and other resources are guaranteed by the National Trust for Scotland and the partners who have agreed to implement the management plan.

Justification by the State Party (summary)

The key aspects of the tangible cultural heritage of St. Kilda are the structures and field systems that provide immediate, visible evidence of aspects of over 2,000 years of human habitation. Hirta in particular has a tangible sense of time-depth to its historic landscape.

Criterion iii: The islands bear an exceptional testimony to a cultural tradition which has now disappeared, namely the reliance on bird products as the main source of sustenance and livelihood and of the crofting way of life in Highland Scotland. St. Kilda also represents subsistence economies everywhere – living in harmony with nature until external pressures led to inevitable decline;

Criterion iv: The village is an outstanding example of a type of building ensemble or landscape, which illustrates a significant stage in the human history of Scotland; the establishment of crofting townships and land allotment, and the restructuring of communities by remote higher

authorities which often led to the mass emigration of Scots and establishment of Scottish enclaves around the world;

Criterion v: Similarly, the village and associated remains are the most complete example of a traditional human settlement and land-use which is representative of 19th-century rural Highland Scottish culture which, in 1930, became the victim of irreversible change.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the nominated site in October 2003.

ICOMOS has also consulted its International Scientific Committee on Historic Gardens / Cultural Landscapes.

In its report of April 1986 to the World Heritage Committee, ICOMOS supported the inscription of St. Kilda on the basis of criterion v. The Committee noted that 'St. Kilda, though being recommended for inscription as a natural site in the World Heritage List, also had supportive cultural values as evidence of man's harmonious interaction with nature over time'. (CC-86/CONF.001/11)

St Kilda was inscribed as a natural site in 1986. In 2004 the World Heritage Committee approved an enlargement of the boundaries. It also agreed to defer the nomination to inscribe St. Kilda as a cultural site in order to allow the State Party to carry out a more comprehensive comparative evaluation. A revised comparative evaluation was submitted to the World Heritage Centre at the end of December 2004. The supplementary material has been incorporated into this revised ICOMOS report.

Conservation

Conservation history:

The traditional use of the built structures and the land continued until 1930 when the last islanders decided to move to the mainland. In 1957, the islands came in the ownership of the National Trust for Scotland (NTS), and it was protected as a National Nature Reserve. It has been an open-air museum from 1975. Since the 1950s, the conservation policies by NTS working parties have evolved as far as techniques are concerned. The early use of cement has been replaced by lime mortar and the use of traditional techniques, e.g. rebuilding fallen dry stone walls and using grass turf on top of the roof slabs in the traditional way. The techniques are being tested for their resistance to erosion by strong rain and winds, as well as grazing and climbing of sheep. NTS will also continue its tradition of voluntary work parties carrying out the bulk of maintenance work each summer under the guidance of the St. Kilda archaeologist and various experts.

State of conservation:

As a whole, and taking into account the natural processes of decay, ICOMOS considers that the current conservation and management policies are reasonable and contribute to maintain the authenticity and integrity of the St. Kilda.

Management:

With the adoption of the revised management plan, the National Trust for Scotland has the overall management responsibility of St. Kilda, working jointly with partner organizations. The recently formed integrated team of conservation professionals in the Trust's Highland and Islands Region will support the line management of the property and means that the Trust now has the expertise in the Region to take on the direct management of the islands' natural heritage. The Ministry of Defence base secures monitoring and a limited access for visitors to the islands all the year round. Special winter inspection trips would be too expensive for the Trust. The existing medical centre, the radio/telephone/e-mail service, and the existing helicopter service at the base are also of advantage to the work of the Trust in the active summer months. The Management Plan prepares for action if the MoD base should be closed down, though this is not foreseen for the time being.

The zones protected as cultural heritage under the 1979 act are limited to specifically identified settlement areas rather than taking into account the whole cultural landscape.

The question of a buffer zone was discussed during the re-nomination process by the authorities, who concluded not to suggest such a zone. For the physical cultural heritage on land the sea in itself serves as a protection area around the islands, and therefore an additional buffer zone was not found to be necessary. There are risks e.g. in connection with gas and oil exploration west of Shetland and related tanker traffic. However, since the whole of the nominated site is regulated by a large range of conservation measures under both British and European laws, it was concluded that no buffer zone could add to that.

Risk analysis:

The St. Kilda management plan analyses the potential risks that the island environment might face, and identifies actions to prevent, monitor and mitigate such risks, as well as eventual response in the case of a disaster. The risks to the environment in general include problems such as those caused by oil spills, coastal erosion, the impact of eventual shore-based or offshore developments, unauthorised flying activity, and the possibility of closing the MoD radar base. Considering the particular climatic and geological nature of the islands, visitors must be carefully controlled not to face the risk of accidents.

Authenticity and integrity

St. Kilda, also due to its difficult access, has retained its overall historic authenticity and integrity. The conservation and management are in line with these conditions. It is noted that the objective of the National Trust for Scotland is to keep the remains and other man-made structures on the islands in such a condition that the buildings and the past cultural tradition can be understood. Five of the sixteen houses in the Village have been re-roofed and made habitable for working parties, using original building materials in the roofs and windows. The interiors are mainly modern, except for one house which is presented as close to its 1930 state as possible. The majority of the cleits have survived to this day without any maintenance, but they are too numerous for the Trust to

take care of all of them (nearly 1,300 on Hirta and some 170 on the other islands). Therefore a number of these structures, unique for St. Kilda, will eventually fall apart. The challenge for future conservation will be to keep a balance between the principle of minimum intervention and the active conservation work to stop decay, while keeping records of all the work that is done. The modern installations, the radar base and related new buildings, make relatively little impact on the landscape. This is partly due to their fairly small size, but also due to being painted in dark colours rather than white as earlier.

Comparative evaluation

The revised comparative evaluation considers the cultural qualities of the landscape of St. Kilda, and then compares and contrasts these, first with other remote islands in the same geo-cultural area, and then with possible comparators elsewhere in mainland Europe and further afield.

The cultural qualities of St. Kilda have already been established in this report; they are connected with its remoteness and harsh physical environment; the long time depth of its occupation allied with the good state of preservation of its remains, the self-contained, communal and egalitarian nature of its communities, the harsh, visual beauty of its cultural landscape, and the dramatic end to its occupation, all of which have combined to give it an iconic status as a place that represents the nobility of island life.

St. Kilda and the scattering of islands around the north and west coasts of Scotland, and the Atlantic coast of Ireland, can be considered to be a geo-cultural region. Across these islands much archaeological evidence survives, but as the study of remains shows, none compares in time-depth and density with that of St. Kilda: in many instances early settlement remains have been incorporated into later settlements. And none compare with St. Kilda in terms of remoteness and cultural intensity. In the less remote islands, the culture was more similar to that on the mainland, as the communities were linked to it socially and economically; in the remoter islands there was not the intensity of settlement found on St. Kilda, nor have they achieved iconic status in contemporary culture as exemplars of island life.

Thus, although St. Kilda was part of the overall social and economic pattern that emerged on these islands, for reasons of remoteness and particular geological characteristics, its culture was differentiated from other islands: St. Kilda reflects the most intense and extreme manifestation of island culture in this locality, having tangible qualities in abundance as well as evocative spiritual qualities associated with its aesthetically beautiful landscape that is frozen in time.

Looking at comparators in the northwest seaboard of mainland Europe, off the shore of Norway, it can be seen that islands such as the Faeroe Islands, in spite of their apparent remoteness, were tied into long distance fishing and other trade routes and had regular contact with the mainland. On Vega, and its neighbouring islands, inscribed on the World Heritage List in 2004, the distinctive way of life is associated with the harvesting of duck down, a valued commodity, which tied the islands into the trade of the mainland Hanseatic towns. Fishing off these islands

was also part of long distance forays into the Arctic Circle producing fish for trade.

Vega is still a living landscape: on those islands that have been abandoned the nature of the building material, timber, means that very little survives in the long term, so no fossilised landscapes exist that display a long time frame of settlement.

If St. Kilda is compared on a global scale with other remote and comparatively self-contained island communities such as Glacier Bay, Alaska, Tristan da Cunha and Haiwar Island, and including those inscribed on the World Heritage List, such as Pico, and Rapa Nui, few convincing parallels emerge. There are no obvious comparators on the World Heritage List, as cultural landscapes such as these can be seen to be geo-culturally specific.

Cultural landscapes, particularly those associated with rural societies that have evolved over centuries or even millennia, are firmly rooted in their own regions and are reflections of the cultures that created them. What distinguishes those places of high value from other places is the scarcity, rarity or distinctiveness of what has survived, or their peculiar or very local response to circumstances, or their strong intangible associations.

The extensive and detailed revised comparative analysis has confirmed the high value of St. Kilda as representing the remote island culture of the northwest Atlantic seaboard of Europe. But it also shows it to be an exemplar of that culture, in terms of the intensity of its physical remains, and in terms of its existence value as the perceived spiritual home of noble island life.

Outstanding universal value

General statement:

The cultural landscape of St. Kilda developed over more than two millennia in relation to an exceptional geological and natural context, forming a spectacular landscape, characterized by sublime beauty and a sense of remoteness.

In terms of culture, the outstanding universal value of St. Kilda is in bearing exceptional testimony to a way of life and economy based particularly on the products of birds, which developed over more than two millennia. As a result, St. Kilda developed into a cultural landscape, which is rather unique taking into account its spectacular natural setting.

This particular cultural and social organism was subject to change in the 19th century, resulting in the construction of the Village and a new land division in that area, and finally in the 20th century when the islanders departed. This period forms the final phase in the long development.

It is noted that the nomination document provides more detailed information on the natural aspects of the site rather than on the cultural landscape. There is relatively little information on the archaeological evidence of the land use and cultural landscape development in the different parts of the islands. More attention however is given to the 19th-century village.

Evaluation of criteria:

Criterion iii: St. Kilda bears exceptional testimony to over two millennia of human occupation of distant land in extreme conditions, discontinued in 1930 when the islanders decided to leave for the mainland. The economy was primarily based on bird products and farming small plots of land ('crofting' in Scotland). The elements documenting such activities include the dry-stone structures, the cleits, which are numerous around the islands. A living testimony to this economy are the Soay sheep, descendants of the most primitive domestic form in Europe, which resemble the original Neolithic sheep first brought to Britain ca 7,000 years ago.

Criterion iv: In the nomination, this criterion is referred to the Village as an illustration of a significant stage in the human history of Scotland, and the establishment of crofting townships and land allotment. Nevertheless, this is only the last phase in a long development, which had created the cultural landscape of St. Kilda with its typical dry-stone structures, the so-called *cleits*. The outstanding universal value of St. Kilda is considered to be mainly based on this ancient culture and the related landscape, referred to in criteria iii and v, rather than the new constructions of the 19th century.

Criterion v: St. Kilda represents a type of subsistence economy that evolved over centuries using the products of the birds in different ways, cultivating small plots of land and keeping sheep. Over the centuries, the island community has thus produced a cultural landscape that results from age-old traditions and land uses. Changes to this system were introduced starting in the 19th century, when the main village on the island was subject to restructuring and new land division. In the early 20th century, the islands were finally abandoned. The ancient cultural landscape has however preserved its integrity and is an outstanding example of a traditional land-use which is representative of the particular culture that developed in this distant land.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Taking note of the limited protection areas indicated in the Management Plan, and considering that the traditional land use and the construction of dry-stone structures concerned the islands in their integrity, it is recommended that a systematic archaeological survey be undertaken as the basis for the future management policies of this cultural landscape.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Recalling its Decision 28 COM 14B.19 adopted at its 28th session (Suzhou, 2004),

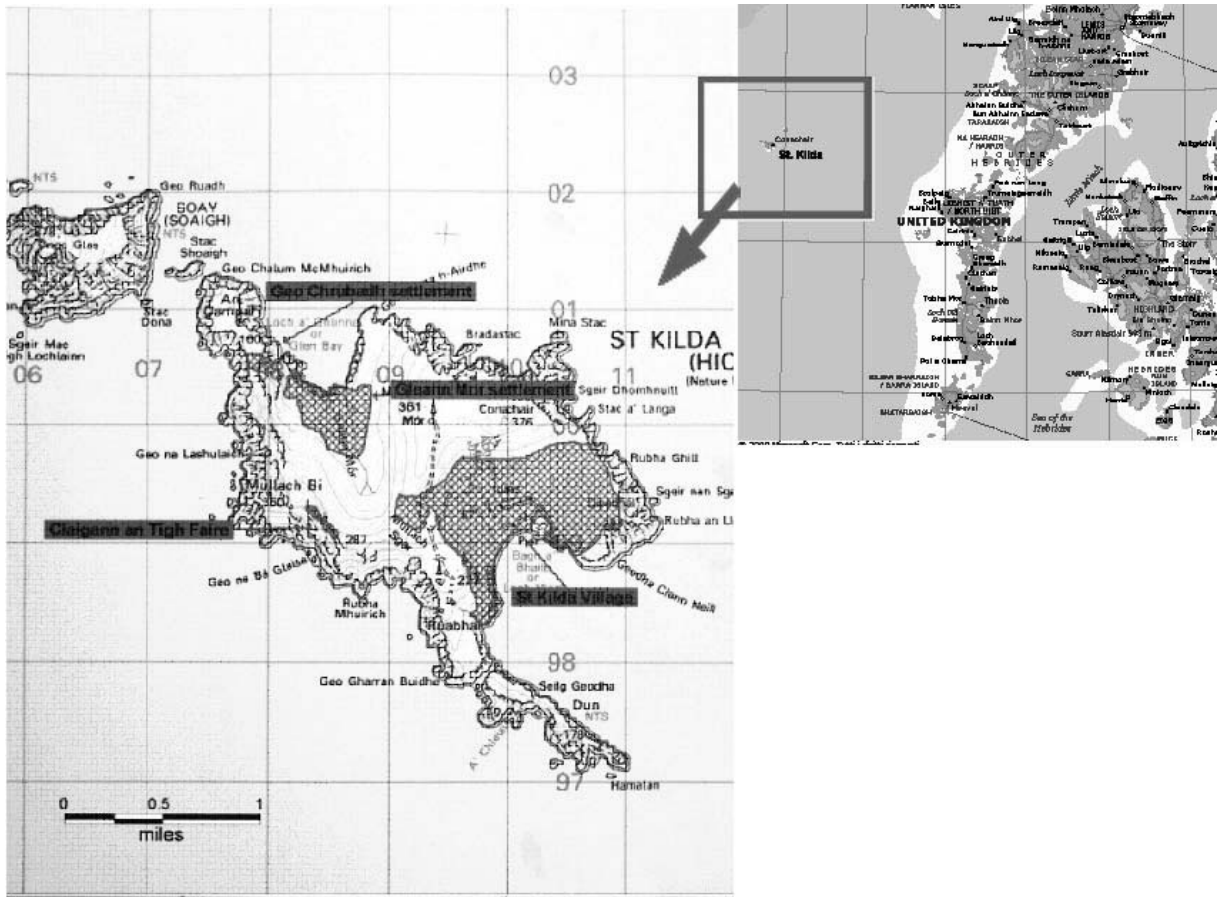
3. Inscribes the property on the World Heritage List on the basis of ***criteria iii and v:***

Criterion iii: St. Kilda bears exceptional testimony to over two millennia of human occupation in extreme conditions.

Criterion v: The cultural landscape of St. Kilda is an outstanding example of land use resulting from a type of subsistence economy based on the products of birds, cultivating land and keeping sheep. The cultural landscape reflects age-old traditions and land uses, which have become vulnerable to change particularly after the departure of the islanders.

4. Requests the State Party to undertake a systematic archaeological survey to underpin future management of the cultural landscape.

ICOMOS, April 2005



Map showing the location of the nominated property



Typical example of the rugged coastline



An Lag, the hills of Mullach Sgar and Ruaival in the background

Serranía de Chiribiquete (Columbia)

No 1174

1. BASIC DATA

State Party: Columbia

Name of property: Serranía de Chiribiquete Natural National Park

Location: Columbian Amazon Region

Date received: 22 December 2003

Category of property:

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

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

Brief description:

In the heart of the Columbian Amazon region, the profoundly beautiful mountains of the Chiribiquete National Park, dissected by deep canyons, covered in dense, varied high forest, and with numerous rapids, high waterfalls and caves, are seen as sacred by people living around the margins, and are particularly associated with Carijona beliefs about access to other worlds, where the owners of all animals and medicinal plants are thought to reside.

Within the forest, in the past ten years, forty-three rock art sites have been discovered with around 20,000 paintings, many of high aesthetic quality, depicting animals, plants and hunting life, and thought to date from between 450 and 1450 AD. Although only 5% of the Park has yet been explored, this rock art is the largest concentration in the Amazon basin and could reveal significant evidence of cultural diffusion.

2. THE PROPERTY

Description

The Chiribiquete National Park is in the centre of the Columbian Amazon Region, around 500 km southeast from the capital, Bogotá. It covers 1,280,000 hectares. No buffer zone has been put forward.

The Park has profoundly beautiful and varied landscapes of high mountains, steep cliffs, dense forests, canyons, and, in places, open savannah. Its visual diversity is underpinned by enormous biological and botanical diversity.

The mountains form three main areas, drained by a complex hydrological network of gorges, high waterfalls and rapids, part of the Amazonian basin complex that flows to both the north and south. The area has extremely difficult access by land and has never been an easy area for sedentary occupation. It was lived in by Carijona peoples

until the beginning of the 20th century. Now close to extinction, they live around the outskirts of the Park, together with Tucano, Uitoto Bora-miraña, and Arawak peoples. For all these peoples, the mountain landscape is seen as sacred, but it is particularly associated with the Carijona beliefs of creation and after-life.

In the last ten years, forty-three rock art complexes have been discovered in the forest, within which are around 20,000 separate images. The total rock art discoveries represent investigations into only 5% of the park landscape.

The nominated site has the following cultural qualities:

- *Rock art shelters and images*
- *Associations with sacred and ritual practices*
- *Embedded knowledge of cultural diffusion*

These are considered in turn:

- *Rock art shelters and images:*

The rock art images are found in shelters formed by overhanging sandstone rocks. The shelters are of little depth and between one and five metres in height. They are all protected by over-hanging vegetation. The shelters appear to be linked to paths and tracks through the forest.

The paintings are clustered into eighty pictographic complexes. Thirty-four of these sites have been referenced and seventeen given a detailed description; eleven have been the subject of preliminary excavations.

The images show rivers, hunting scenes, harvesting palms, dances, herds of animals, an abundance of plants and human figures, and what are believed to be shaman figures, distinguished by their size. The animals include images of red deer, serpents, birds, monkeys, insects and jaguars.

Many shelters display complex 'pictures' of people, animals and plants, which have a high aesthetic appeal to present day viewers.

Some images are in outline; others are filled in or enclose vertical lines dots, circles etc. Most of the images are red in colour, the pigments being either cinnabar, ochre or red oxide. In a few cases the pigments are mixed with what appears to be a plant-based latex binder, giving the images a 'padded' texture.

Many shelters show evidence of persistent over-painting with up to 8,000 images on one single rock-face in the Abrigo de las Lagunas.

The archaeological investigations have produced evidence of human use of the shelters in the form of ceramic, seeds and animal bones. Analysis of these has given possible dates for the use of the shelters ranging from 450 to 1450 AD. This use seems to have been occasional, ceremonial use rather than settlement. There is also evidence around the park for people visiting the area as far back as 3600 BC.

The area where the paintings are found is no longer inhabited but was lived in by the Carijona peoples until the early 20th century. The few remaining families (the group is said to be close to extinction) now live on the outskirts of the Park. The paintings could be associated with their

ancestors. There appears to be strong cultural continuity between the images in the rock paintings, and recorded Carijona material culture. Some of the motifs of human figures with wasp waists, striped costumes, carrying several arrows in one hand, bearing shoulder bags at the end of a stick, are reminiscent of descriptions of the Carijona made by travellers in the 18th, 19th and 20th centuries. The Carijona and other peoples, Tucano, Uitoto Bora-miraña, and Arawak, live around the outskirts of the park and still keep many elements of their traditional culture such *malocas*, round houses, dances and rituals. Many of the motifs represented in the rock paintings, also appear in their current material culture. Furthermore, these people can provide explanations for non-realistic motifs, such as dots, lines, spirals, etc.

➤ *Associations with sacred and ritual practices:*

Before the discovery of the rock art, the existence of paintings was known through the work of anthropologists, through information on traditional beliefs gathered over the past thirty years.

As a whole, the Chiribiquete area is of the uttermost mythological and historical importance for surrounding indigenous peoples. For all peoples living around the park the mountains of Chiribiquete constitute sacred places and are seen particularly as the territory of the *Carib* culture (i.e. of Carijona people). This is the place that gives access to other worlds, by means of shamanistic thought, and where are found the ‘owners’ of the animals and medicinal plants that exist in abundance.

Shamans were widespread in this part of South America at the time of the Spanish conquest when their practices were documented (and disparaged). As in many parts of the world, shamans were the intermediaries between nature the provider, and people the takers, mediators between those who provided the abundance of plant and animal life, and people who lived off that abundance.

Some of the images in the paintings appear to show shamans, people depicted as large in size, and also jaguars, who are strongly associated with shamans as they are seen as reflecting the fecundity of the universe and having protective powers to guard the forest.

Shamans were associated with the main rituals of life, initiation, marriage and death, for which many of the shelters could have been used.

➤ *Embedded knowledge of cultural diffusion:*

The Chiribiquete images include depictions of rivers, which are thought to be the ‘ancestral Anaconda’ river and which it is suggested might provides links with cultures of other peoples to the east and thus throw light on evidence of migration routes. Similarly, images of people throwing barbed darts could provide evidence for the introduction of bows and arrows and add to the picture of cultural dispersion of technologies. It is acknowledged in the nomination that analysis of the content of the images potentially provides an opportunity for the ‘reconstruction of one of the most important pages of Amazonian history’.

History

In the early 18th Century Franciscan missionaries visited the area and met Carijona people who traditionally inhabited the Chiribiquete region. At the end of the century, the Spanish-Portuguese Commission for the definition of borders between their two Empires reported an estimated population of between 15,000 to 20,000. However, later records reduced this estimate to roughly half that amount.

At the beginning of the 19th century, the Carijona became known to missionaries as warriors and as skilful gatherers of beeswax, which they sold to them.

These were the sole contacts between the outside world and the Carijona until the beginning of the 20th century, when rubber gatherers contacted them and forced them to work. This contact brought illness and as early as 1923 it was reported that the Carijona had become virtually extinct. Only a few families now survive in the Vaupes and Caquetá regions, to the east and north of the Park.

Since then, no settlements have existed in the Chiribiquete region, apart from a few in the 1960s associated with sporadic rubber extraction expeditions, organised by Adoque Indians from the Caquetá River. Later in the 1980s, five illegal airstrips were opened by drug dealers as bases and havens for their drug transportation from Peru and Bolivia to the United States of America. Although it is said no coca plantations were developed at that time in the Chiribiquete region, there was cocaine processing and transportation. Destroyed in 1991, the ruins of these facilities are said in the nomination to remain as mute testimonies of this historical period.

In 1989 the areas was declared a National Park.

Recently illegal drug-dealers have again become active and there could also be pockets of illegal plantations. Both of these make access to the Park particularly dangerous.

Work has begun to reconstruct the history and ethno history of the region, and to evaluate the significance of cultural sites and intangible heritage such as the shamanistic beliefs. Local indigenous groups are being trained in research activities at the Puerto Abeja biological field station in Chiribiquete.

Management regime

The Chiribiquete National Park is the property of the Colombian State.

Legal provision:

Chiribiquete was declared a National Park in 1989. According to Article n° 63 of the 1991 Colombian Constitution, National Parks, including the Serranía de Chiribiquete National Park, are established as inalienable and imprescriptible entities.

Archaeological properties, including rock art sites in Chiribiquete belong to the nation (Article 72, 1991 Political Constitution) and are covered by a general prohibition of intervention (General Law of Culture 397, 1997). Intervention on archaeological sites is only permitted for scientific and cultural purposes and only through a permit issued by the *Instituto Colombiano de*

Antropología e Historia (ICANH), the State office attached to the Ministry of Culture that manages Archaeological Patrimony in Colombia.

All known rock art sites and 43 archaeological sites have been registered.

Management structure:

The functions and measures of management and protection of Chiribiquete National Park derive from Decree 622 of 1977 of the Code for Natural Resources and the Environment. This allowed for the setting up of the *Instituto Nacional de Recursos Naturales Renovables y del Ambiente*, INDERENA, (currently *Ministerio del Medio Ambiente*) as the competent authority for the management and administration of the National Natural Parks.

INDERENA is responsible for delineating buffer zones for national parks – although one has not been put in place for Chiribiquete.

Authority for management of natural aspects of the Park is delegated to the *Unidad Administrativa Especial del Sistema de Parques Nacionales Naturales* (UAESPNN), part of the administrative structure of the Ministry of Environment. Responsibility for archaeological remains lies with the ICANH, which is part of the Ministry of Culture. It is reported that there is good collaboration between the two Ministries.

A Management Plan has been drawn up for the site (only a Spanish version was submitted with the Nomination). This has been approved by UAESPNN. The Plan covers four general programmes, each one with specific projects. These include an ecotourism feasibility study.

Staff for the Park consists of a forestry engineer, a zootechnologist officer and three support staff. There is also a biologist on contract. No archaeological staff is attached to the Park.

Resources:

Management activities in the Park are financed with resources from State funds: National government: US\$ 4,000; UAESPNN funding: US\$ 28,000; and in 2001 there was funding from the *Fondo Nacional Ambiental*: US\$ 2,500.

National and international funding has also been available for specific projects: Ecofondo: US\$ 100,000 (1998-2000); and European Union: 860,000 Euros (1999-2002).

Justification by the State Party (summary)

The Chiribiquete Park is put forward as having outstanding universal value for the following cultural qualities:

The rock art complexes so far discovered are the most important archaeological site in Columbia and a regional landmark of the utmost importance for:

- The scale and density of the images, their unusual state of preservation and the richness and variety of their figures
- Their portrayal of daily life of prehistoric peoples

- Their association with the spiritual beliefs of indigenous peoples who still live around the area
- Their potential to illuminate Amazonian pre-history

3. ICOMOS EVALUATION

Actions by ICOMOS

This property is being nominated both as a cultural site and as a natural site. ICOMOS is assessing the cultural qualities while UICN will assess the natural qualities separately.

ICOMOS and UICN attempted to send a joint mission to the site in November, but because of the security situation the assessors were not able to visit the site. The ICOMOS assessor was able to have meetings with representatives from the management bodies and others in Bogotá, and was shown a video and photographs of the rock painting sites. These depicted only two sites out of the 43 so far identified.

In late March 2005 a second mission was arranged for the ICOMOS assessor. Although the assessor was able to fly in helicopter over part of the site, it was not found safe to land and little extra information was obtained.

Conservation

Conservation history:

No conservation work has been carried out on the rock paintings sites.

State of conservation:

The area has been uninhabited for around 80 years. Before that the Carijona peoples lived there and it is believed were associated with the rock shelters. The area has therefore seen minimal human intervention since the time when the site would probably have been conserved as part of the community's culture.

Photographs of the rock art images show a few visible marks of deterioration in the form of insect nests (probably wasps). There is also some evidence of paint peeling, although archaeologists believe that this could be due to the lighting of fires by prehistoric painters: this however is not conclusive.

An outline inventory of 20,000 rock art images in 43 referenced sites has been compiled with detailed descriptions for 17 sites.

Management:

Currently, because of the very difficult security situation in the Park, there is intense military and police activity against paramilitary guerrillas and other groups to try and eradicate illegal coca and poppy plantations and drug processing. This has resulted in a large influx of soldiers to try and combat the infiltration of guerrillas. All this activity inhibits regular management of the Park.

In spite of the enormous extent of the Park – it covers 1,280,000 ha – there are only two main members of staff based at San, a town approximately 150 km to the north of the Park boundary. They do not have any means to get to

the Park quickly. There is no road to the park and access is either by small motorboat, going from the south up the Caquetá and Yari Rivers, starting from Araracuara, or up the Apaporis River (both rivers being subject to the influence of guerrillas), or in a helicopter belonging to the military, which is not easy to arrange.

The staff does not have any installation in the park or in the surrounding neighbourhoods.

ICANH wishes to prioritise archaeological research in the area but clearly cannot begin this until the security situation stabilises. Reorganisation of the local economy, to encourage alternatives to illicit trade, is the responsibility of the Governor of the Department of Guaviare. He is focusing on trying to put in place sustainable and durable exploitation of natural resources. He also aims to encourage the resumption of low-key eco-tourism. A tourism development plan is being prepared which integrates Chiribiquete with two other large National Parks in the area.

Risk analysis:

➤ Security:

The current security situation is the main overall risk as it inhibits any active management or monitoring.

➤ Illegal plantations:

Illegal plantations, and the processing and transport of drugs, could have an impact on rock shelters and archaeological sites. There are two main threats: use of rock shelters and the cultivation of 'black cotton soil'.

Many of the painted shelters are only accessible with much difficulty; a few however are close to rivers and thus within the range of drug dealers; they could also be used by hunters and clandestine fishermen.

Within the Park, pockets of black cotton soil have been identified. These are particularly fertile soils that relate to geological formations known in various parts of Amazonia, many of which are linked to prehistoric habitation sites.

Those in Chiribiquete are potentially important archaeological sites that have yet to be investigated by archaeologists.

All the farmers of Amazonia know that these soils are very rich in organic matter and extremely favourable for agriculture. They could therefore be priority sites for clandestine growers, whose activities might destroy archaeological remains.

➤ Lack of access:

Lack of access, on the one hand, can provide protection for a site, as tourism is not a threat. On the other hand, lack of access can also make it impossible to manage and monitor sites or stop illegal activities. In the case of Chiribiquete, lack of access currently means lack of control.

➤ Lack of manpower:

The limited number of staff makes management very difficult in such a vast area where it is not possible to rely on the customary protective management of local people.

➤ Roads:

IHAC refused permission for the creation of a road connecting the towns of Squid and Miraflores, because it would have crossed the Park. No other roads are currently being planned.

➤ Development pressures:

In the nomination dossier, it is said that colonisation of forests outside the Park to the north has meant a slow expansion of cultivated land towards the northern boundary. Currently there is still a gap of 50km of jungle with no navigable rivers flowing towards the south. This process is considered to constitute a medium term threat to the Park and UAESPNN has started working with communities to stabilise the agricultural frontier.

To the south and east, UAESPNN has been working with NGOs and indigenous communities for ten years to strengthen indigenous territories and rights.

Authenticity and integrity

Authenticity:

In spite of the fact that the rock paintings were not visited, their authenticity would appear to be unquestionable.

Integrity:

As so little of the Park has yet been investigated for cultural remains, the scope and extent of the rock painting culture cannot be ascertained. It is therefore not possible to comment on integrity other than to say that the proposed boundaries adequately cover known sites within the Park.

Comparative evaluation

The comparative evaluation given in the dossier points to the national significance of the rock paintings: "This is the most important Rock Art Site of Colombia and within the Colombian Amazon there is no other pictographic complex of the extraordinary proportions of Chiribiquete." It is said that similar paintings are acknowledged along the Guayabero II rapid as well as in Nukak and Puinawi (all in Columbia), although these are inferior in size and variety. And in the central and northeast of Venezuelan Guyana numerous paintings of *Carib* origin exist, and it is thought that perhaps the Chiribiquete complex could be the most western expression of this culture.

What was not given in the dossier was a wider detailed analysis of the paintings in relation to other sites in South America. Many of them have similar themes, forms and techniques to well-known paintings in central Brazil or northeastern Brazil where they are known as the Nordeste Tradition. More recently, similar paintings have been recorded in Bolivian Amazonia and Peru, which appear to be part of this same tradition.

These paintings, characterized by anthropomorphic figures forming scenes of hunting, war and ritual (often around a tree) appear in Chiribiquete, and are similar to versions in Brazil (Varzea Grande, Serra Branca and Serido).

Chiribiquete thus seems to mark the northwestern limit of this tradition, which occupied the tropical lowlands of South America and a part of Western Amazonia, testifying

either to a powerful prehistoric migration, or movements of ideas on a transcontinental scale.

The equatorial forest has traditionally been considered by many South American archaeologists to be a natural barrier between prehistoric populations. The rock paintings in Chiribiquete show how styles can transcend savannah, plain and forest.

There is a need to consider how best this extensive Nordeste Tradition rock art culture might be represented on the World Heritage List.

The Chiribiquete paintings are also strongly associated with shamanistic traditions, which are still living traditions.

Outstanding universal value

General Statement:

The Chiribiquete rock art sites appear, from the information provided, to have the potential to be of outstanding universal value. Their discovery extends the range of the Nordeste Tradition of rock painting into the forest areas. The paintings are strongly linked to shamanistic traditions related to the wider forest landscape and their images could, through their embedded knowledge, provide valuable information on cultural migrations through the Amazon.

A more detailed comparative analysis would set these paintings firmly into their regional context and better define their outstanding qualities.

Evaluation of criteria:

No specific criteria were indicated in the nomination dossier. However the justification wording suggests that criteria i, iii and vi were being considered. These would be appropriate for consideration.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Because of the current security situation, no access was possible for the evaluation mission. This lack of security also inhibits all management of the site. Although structures are in place to manage the site, and a forward plan has been developed, it is currently not possible to allow staff into the Park to work.

This situation does not help assessment of the site. This report has been written on the basis of information provided in the nomination document and given to the assessor in Bogotá.

From what has been ascertained, the rock paintings are clearly of potential outstanding universal value. They, and their associated habitation sites, are also vulnerable to illegal activities in the Park. It is clearly desirable that a controlled management regime is put in place, which can attempt to protect the rock art, before the sites are considered for the World Heritage list.

In the time needed to establish a satisfactory modus operandi for the site, a more detailed comparative analysis could be prepared, and once a stable situation is in place,

there is a need to complete the inventory of the site, so that there are records for all the known rock paintings.

Any future nomination should attempt to relate the rock paintings to the surrounding landscape and to potential archaeological sites that may help to set the paintings into a social and economic context.

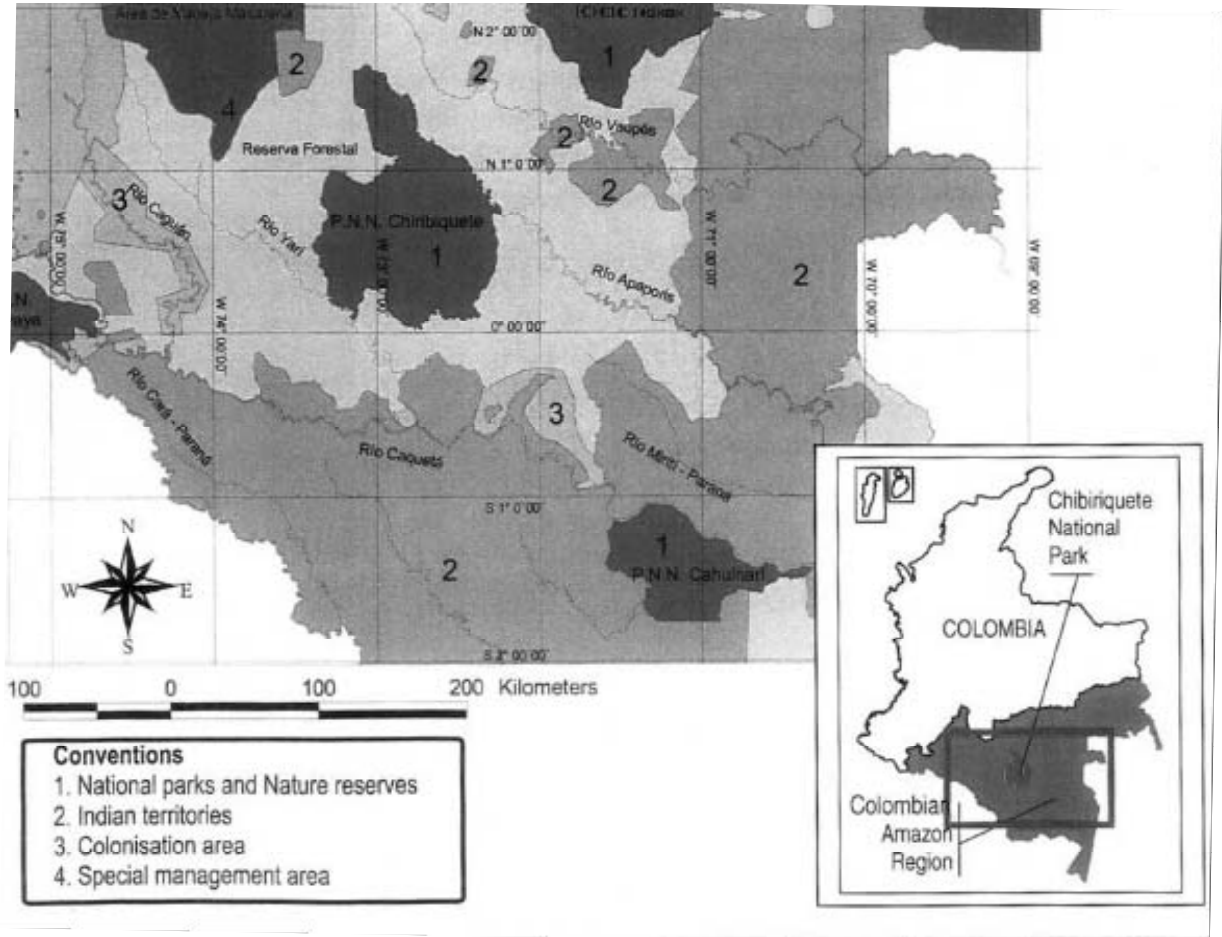
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

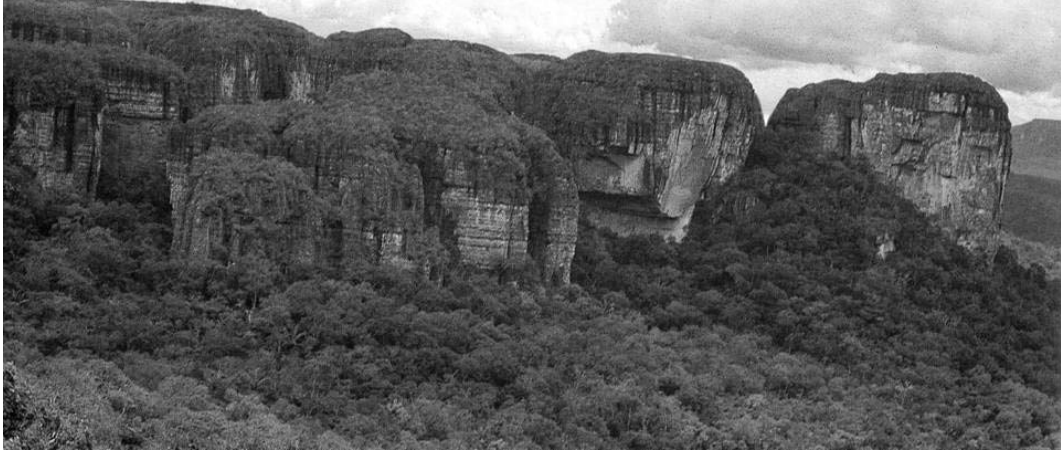
The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Defers examination of the nomination to the World Heritage List to allow the State Party to re-submit the nomination once there is an active management regime in place.
3. Invites the State Party to include in any revised nomination a fuller comparative analysis to allow a better appreciation of the links between the Chiribiquete rock art sites and other Nordeste Tradition rock art sites and a completed inventory of the known sites.

ICOMOS, April 2005



Map showing the location of the nominated property



Bluffs containing rock art shelters and images



Abrigo Santuario de los Jaguares: Bird, hunters and large shaman figure

Harar Jugol (Ethiopia)

No 1189

1. BASIC DATA

State Party: Ethiopia

Name of property: Harar Jugol, the Fortified Historical Town

Location: Harari Region

Date received: 29 January 2004

Category of property:

In terms of the categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the paragraph 29 of the *Operational Guidelines for the implementation of the World Heritage Convention*, this is a historic town which has evolved along characteristic lines and has preserved, sometimes in the midst of exceptional natural surroundings, spatial arrangements and structures that are typical of the successive stages in their history.

Brief description:

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

2. THE PROPERTY

Description

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

area is called '*ge-fage*', and the fallow land outside is '*gaffa*', where there are a series of small villages.

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

a) The *afocha* are neighborhood associations formed by men and women separately, each with its organizational structure, which are involved in social activities, such as weddings and funerals,

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

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

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

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

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

There are three types of houses in Harar Jugol. The most common is the traditional townhouse. One such unit is called *ge gar*, which consists of three rooms on the ground floor with service areas in the courtyard. A group of several units is called *ge abad*. Traditionally, such compounds were used by members of the same family. Today people of different origins may share them. The second type is called the Indian House, built by Indian merchants who came to Harar after 1887. Most of these houses are built on the highest point of the city. They are

simple rectangular buildings with two stories. The first floor veranda of the main façade overlooks the street or the courtyard. They are covered with a roof and are higher than the average. There are about a dozen of the most important of these merchant houses in the centre. The third type is called the combined or mixed type, which brings together elements from the other two.

History

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

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

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

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

Management regime

Legal provision:

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

authority of the federal State. In 1994, almost 40% of the houses were the property of the State.

Harar has been officially registered as an Ethiopian national heritage since 1974. The legal instruments which protect Jugol include: "Heritage Conservation Draft Proclamation of Harari People National Regional State" (January 2000), "The Establishment of Harar Heritage Conservation Office", (proclamation No 21/1992), and "Research and Conservation of Cultural Heritage" (proclamation No 209/2000).

Management structure:

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

A Master Plan for the Preservation and Presentation of Cultural Heritage in Ethiopia (UNESCO, F. Aalund, 1985) provided an outline of preservation needs in Harar.

Resources:

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

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

Justification by the State Party (summary)

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

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

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

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

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

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

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

3. ICOMOS EVALUATION

Action by ICOMOS

An ICOMOS expert mission visited Harar Jugol in November 2004.

ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages.

The State Party was contacted for further information on the Buffer zone and the commitment of the Ethiopian authorities for the protection of Harar Jugol (especially the revision of the Harari Proclamation for the Preservation and Conservation of Cultural Heritage). The State Party responded with some additional information on an enlarged Buffer Zone.

Conservation

Conservation history:

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

State of conservation:

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

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

Management:

Harar Jugol Conservation Office was established in 2003, based on the proclamation of 1992. An Advisory Council has now also been established and the head of the Office appointed. There is still need to develop and improve the implementation of their responsibilities particularly in the consultation process concerning the management of the entire cultural landscape of Harar.

A systematic survey of the old town has been completed by two independent initiatives:

- a) an EU-funded project by the Inter-University Research Centre for Sustainable Development, including GIS mapping, though the data have not yet been supplied to Harar,
- b) a study by a French university identifying the physical characteristics of the old town (as well as preparing the document for World Heritage nomination).

The current master plan originated in the 1960s, and has since been revised four times at 10-year intervals; the latest revision was in 1999. It is expected that a further revision of this plan will include development proposals for rural areas located to the North and East of Harar Jugol in order to instill a new vitality into the old town. Although well intended, this prospect may counteract the creation of buffer zone, meant to preserve the intimate relations between Jugol and the rural areas.

There are currently three major initiatives to improve the infrastructure: water supply by piping water from Dira Dawa (297 million Birr); waste collection and disposal (25 million Birr), and the construction of an arterial asphalt road (4 million Birr).

The first two projects are very important and would meet an urgent need. The last project is related to the proposed new development on the east side of the historic town. This project risks interrupting the traditional integrity of the cultural landscape. It is thus vital to prepare an impact study before any decisions are made. It is also essential for the proper management of the town that a land register be completed and a long-term housing and re-settlement policy be adopted by the Municipality. Issuing certificates of registration to owners of heritage properties is another priority, along with the formulation of guidelines for preservation and the adoption of a preservation plan.

The core zone is clearly limited by the walls of Jugol. However, the buffer zone is comparatively small and does not seem to be sufficient to protect the cultural landscape. It also appears that there is no formal legal protection for

the proposed buffer zone. The buffer zone should thus be revised so as to include a larger rural landscape as far as the Ay Kokehe Hills in the south. The exact delineation should be based on a thorough assessment of the cultural, architectural and landscape values of Harar. This should form the basis for the future conservation policy and management strategy.

Risk analysis:

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

The development of the Harar region has been modest in recent decades due to a number of reasons. However, new perspectives are now being presented, and it is vital to anticipate any decisions so as to avoid any negative impact on the cultural landscape of Harar. It is necessary to examine the impact of proposed development on the traditional way of life and the traditional environment. The challenge is to provide a quality of life to the inhabitants that respects traditional values without sacrificing the essentials of modern facilities.

Authenticity and integrity

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

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

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

Comparative evaluation

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

At any rate, contemporary urban settlements along the coast were dependent on harbor facilities and it may be safe to argue that Harar Jugol represents an inland urban settlement with a distinct architectural character and social organization, which cannot be compared to any other town in East Africa. As the commercial centre of trade with the interior, as well as a centre for the propagation of Islam, the town has exercised tremendous historic influence and represents - together with Axum, Gondar and Lalibella - the main stages in Ethiopia's history.

Outstanding universal value

General statement:

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

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

Evaluation of criteria:

Harar Jugol expresses the continuing influence of an original Islamic culture on the urban morphology and its evolution. It offers an outstanding example of a traditional human settlement which illustrates a significant culture which is still alive. Its structure, with religious and commercial buildings as well as original housing types, refers also to the Islamic culture.

Last but not least, as the fourth holy city of Islam, Harar Jugol is very well preserved, despite the contemporary demographical changes. This property is nominated by the State Party on the basis of criteria ii, iii, iv and v.

However, the criteria iii and iv are not persuasive for Harar Jugol.

Certainly, this historic town, corresponding to the category which is described in the paragraph 29 of the *Operational Guidelines for the implementation of the World Heritage Convention*, bears an eminent testimony to a cultural tradition, i.e. the Islamic culture. But it is not a unique or an exceptional testimony in comparison with the historic town of Zabid – in Yemen (inscribed on the World Heritage List in 1993, on the basis of criteria ii, iv, and vi), and with Lamu Old Town – in Kenya – (inscribed on the

World Heritage List in 2001, on the basis of criteria ii, iv and vi).

Although the spatial organization of Harar Jugol with an outstanding type of buildings is characteristic of important periods of human history, it is very difficult to argue that it meets criterion iv. In fact the same type of buildings may be found in several other historical towns and settlements in Eastern Africa as well as in Arab regions.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Considering that the buffer zone does not cover the area on the east side of the core zone, it is recommended that it should be extended to afford greater protection.

The State Party provided additional information on an enlarged Buffer Zone to the east of the town to provide greater protection but did not provide a detailed map or set out how the buffer zone might be used to protect the nominated area.

There remains a need to review the Master Plan in order that a short and medium term plan is agreed for the way the city might develop while respecting the need for heritage conservation and preservation.

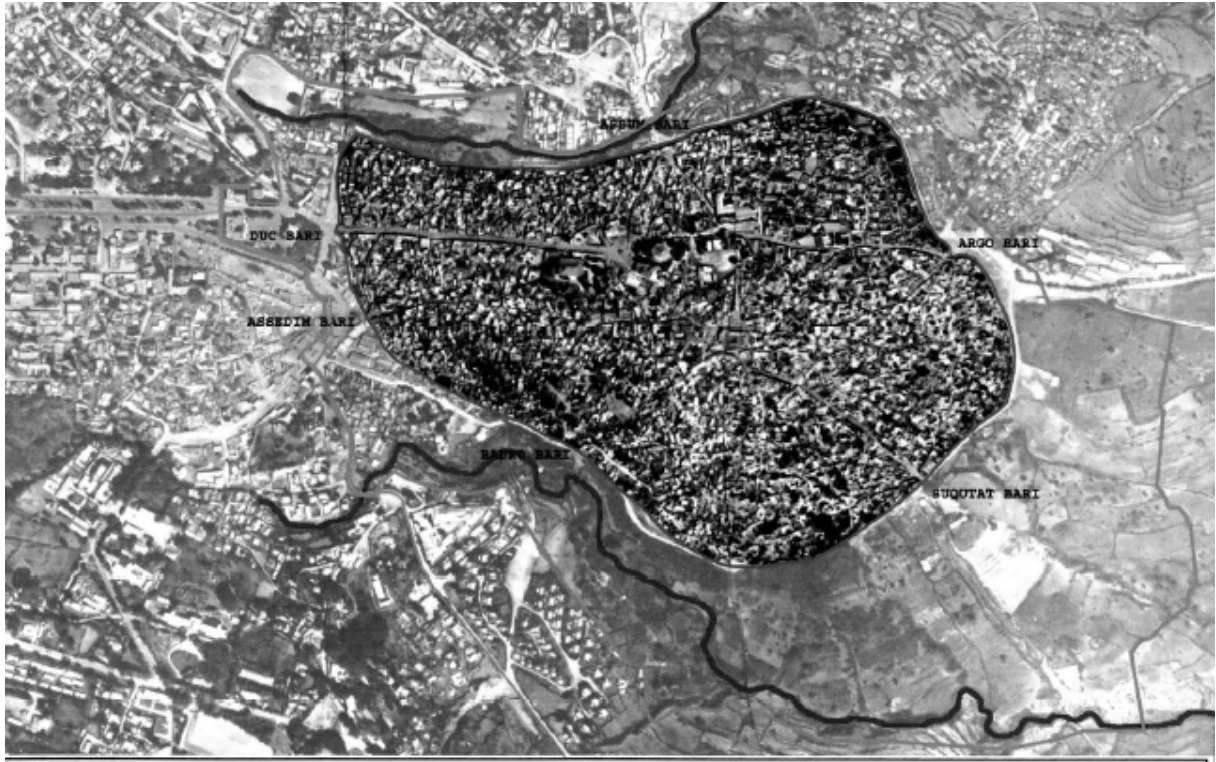
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Defers examination of the nomination to the World Heritage List to allow the State Party to supply further details on:
 - The Revision of the Master Plan to include consideration of the proposed ring road and the development of new housing in order to ensure that conservation and preservation are fully integrated into town planning;
 - Levels of protection for the nominated area;
 - Controls, levels of protection and zoning for the proposed enlarged buffer zone;
 - A defined management system or management processes to allow the city to develop in a sustainable way with respect to its outstanding universal value.

ICOMOS, April 2005



Revised Map showing the boundaries of the nominated property



Emir Nur Tomb



Indian House

Chongoni Rock Art Area (Malawi)

No 476

1. BASIC DATA

State Party: Malawi

Name of property: Chongoni Rock Art Area

Location: Dedza District, Central Region

Date received: 2 February 2004

Category of property:

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

Brief description:

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

2. THE PROPERTY

Description

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

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

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

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

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

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

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

The property consists of the following cultural qualities:

- Early red schematic paintings associated with BaTwa hunter-gathers;
- Later white paintings associated with agriculturalists;
- Archaeological habitation sites associated with the later paintings;
- Living Chewa rituals connected with rock art symbols and the landscape;

And the following natural qualities:

- Natural woodland protecting the rock paintings.

These are considered separately.

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

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

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

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

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

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

- Later white paintings associated with agriculturalists:

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

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

Many of the paintings are associated with women's initiation ceremonies and were carried out by women. The symbols used are secret and still not divulged. Initiation ceremonies continue to take place near these images although the tradition of painting has died out.

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

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

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

- Archaeological habitation sites associated with the later paintings:

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

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

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

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

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

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

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

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

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

- Natural woodland protecting the rock paintings:

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

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

History

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

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

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

During the 15th century new groups of farmers, the Maravi Chewa, arrived in central Malawi (The present name of the country derives from Maravi). They are believed to have migrated from the north-west of Lubaland (the home of the Luba peoples) in what is now the south-east of the Democratic Republic of Congo. The Maravi quickly integrated several groups of peoples into a centralised Maravi Empire ruled from eastern Dedza. Its influence extended throughout central and eastern Malawi and into parts of what is now Mozambique. Within the Maravi state there existed a sharp division between central and local government, the former being dominated by the Maravi immigrants and the latter by the original inhabitants. The *nyau* society flourished at local level and initially seems to have been a way of checking political centralisation. In time, however, the distinctions became blurred and representatives of the non-Maravi clans became chiefs and the Maravi rulers gained rights over the *nyau* organisation.

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

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

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

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

Management regime

Legal provision:

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

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

Although the Chentcherere shelters are a national monument, the remaining Chongoni area is not yet a declared National Monument, although the rock art and other archaeological sites are protected by general legislation. The Formal gazetting of sites is the work of the Monuments and Relics Advisory Council, which last met in 1994. Since that year, there has been no budget for the Council to meet and it has ceased to operate. The new Minister of Youth, Sports and Culture has apparently expressed interest in resuscitating the Council. However it is understood that there is an alternative way of gazetting the site in response to a formal request to do so.

Management structure:

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

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

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

One of the activities identified in the Plan of Action on p. 21 of the Management Plan is to encourage local communities to continue using the sites. This will be important for maintaining authenticity. It would be desirable if some kind of agreement could be reached between Traditional Leaders and the Department of Forestry to set out guidelines for use of individual sites and the forest in general for religious and traditional ceremonies. Such a process could identify the key issues from all three perspectives and clarify their respective expectations and responsibilities.

It will be essential to appoint the staff members envisaged in the Management Plan to patrol the site and look after its assets. It is equally essential to implement a public education project to inform the younger generation, and to continue to inform successive generations, about the significance of the painted sites.

Resources:

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

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

Justification by the State Party (summary)

The Chongoni rock art sites are of international importance:

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

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Evaluation Mission visited the site in September 2004.

ICOMOS has also consulted its International Scientific Committee on Rock Art.

Following the ICOMOS Panel Meeting, further information was sought from the State Party. This has been provided.

Conservation

Conservation history:

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

State of conservation:

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

Management:

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

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

Risk analysis:

- Lack of protection:

The greatest threat to the site is lack of active management and preventative conservation. Without any staff on site there is also no monitoring of the site. Although the sites are officially closed, visitors still manage to reach the painted shelters.

- Vandalism:

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

- Grazing:

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

- Fire:

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

Authenticity and integrity

Authenticity:

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

Integrity:

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

Comparative evaluation

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

identified as having the densest representation, have still living traditions associated with the art and have forest around the rock art sites that are still reasonably intact.

Outstanding universal value

General statement:

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

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

Evaluation of criteria:

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

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

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

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

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

key issues from all three perspectives and clarify respective expectations and responsibilities.

A Management Plan has been drawn up but this does not cover the management of the woodland. It is desirable that an integrated management approach is adopted for this site, which sustains the rock paintings and the woodland together as an entity.

The Management Plan has not yet been put into practice and there seems to be little active management of the site. The elements of the integrated management plan outlined in the nomination dossier need to be implemented jointly by various departments and other stakeholders, and with political commitment from local and traditional leaders, relevant government departments and national government.

For active management of the site, staff will be needed to take forward the plan.

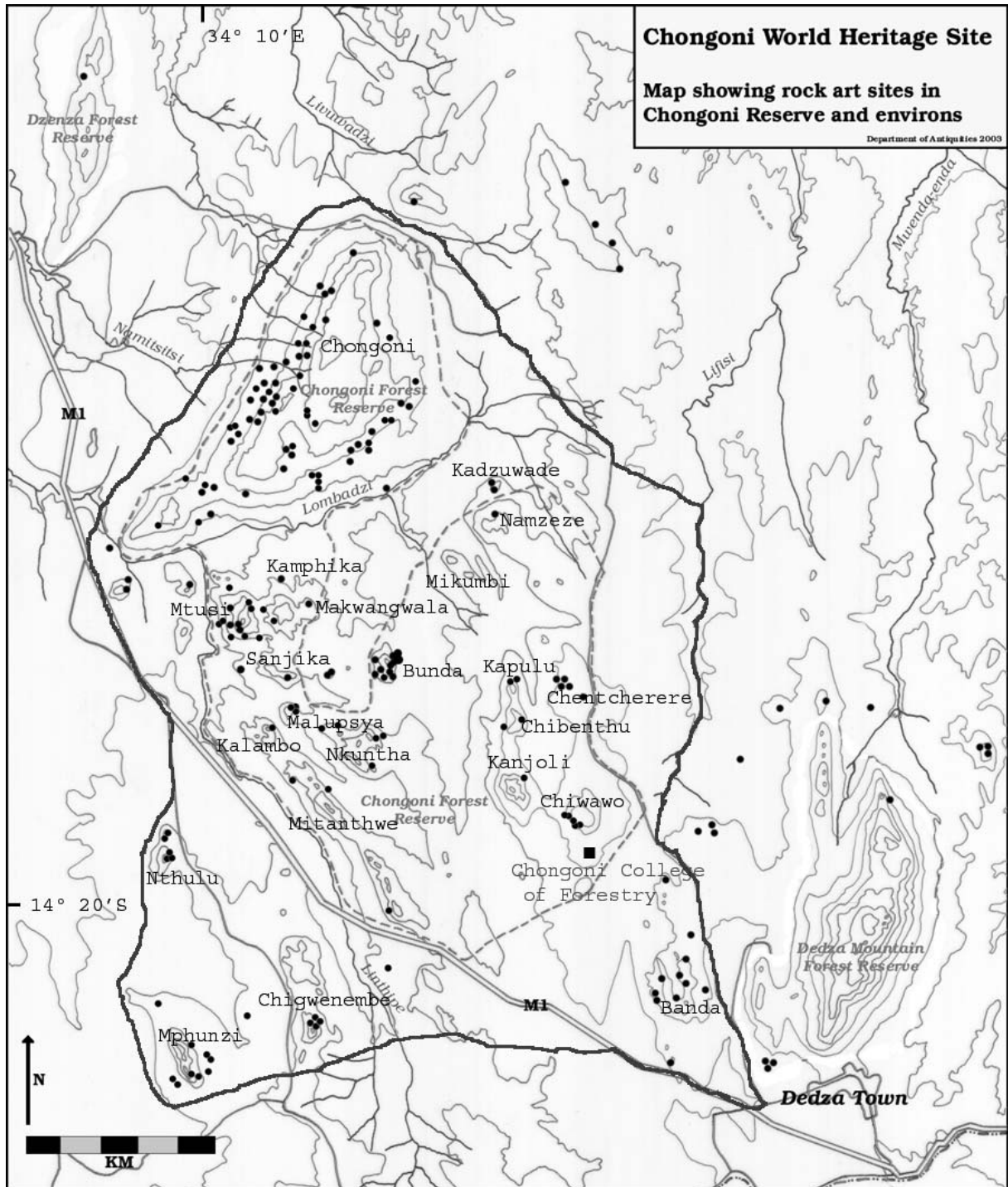
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Refers the nomination back to the State Party to allow it to put in place legal protection for all the shelters through their designation as national monuments.
3. Requests the State Party to:
 - Augment the Management Plan to encompass the management of the woodland and its use by local communities.
 - Put in place as soon as possible arrangements to allow a minimum number of staff to work at the site.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



BaTwa rock art at site Diwa 2



Nyau paintings from Namzeze 1

Osun-Osogbo Sacred Grove (Nigeria)

No 1118

1. BASIC DATA

State Party: Nigeria

Name of property: Osun-Osogbo Sacred Grove

Location: Osogbo, Osun State

Date received: 2 February 2004

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 39, it could also be a *cultural landscape*.

Brief description:

The dense forest of the Osun Sacred Grove, on the outskirts of Osogbo, some of the last remnants of primary high forest in southern Nigeria, are the abode of Osun, the goddess of fertility, or the waters of life, one of the pantheon of Yoruba gods. Through the forest meanders the river Osun, and set within the forest sanctuary are shrines, sculptures and art works erected in honour of Osun and other Yoruba deities, many created in the past forty years by Suzanne Wenger and fellow New Sacred Art artists. The new work has revitalised the Grove, which is now seen as a symbol of identity for all Yoruba people.

2. THE PROPERTY

Description

The Osun sacred Grove covers 75 ha of ring-fenced forest alongside the Osun River on the outskirts of Osogbo town, about 100 km north-east of Ibadan in Western Nigeria. It is encircled by a buffer zone of 47 ha. Around 2 million people live in Osogbo, which is the capital of Osun State. The community of Osogbo is mainly Yoruba speaking.

The Grove in Yoruba cosmology is the domicile of Osun, the goddess of fertility, who was metamorphosed into a river as a result of a misunderstanding between her and another co-wife of Sango, the god of thunder and lightning. She inhabits the Grove alongside the meandering Osun River.

Within the Grove, one of the few remaining vestiges of high primary forest in southern Nigeria, ritual paths lead devotees to forty shrines, dedicated to Osun and other Yoruba deities, and to nine specific worship points beside the river.

Osun is the Yoruba impersonation of the 'waters of life' and the spiritual mother of the Osogbo township.

The Grove also symbolises a pact between Larooye, the founder of Osogbo, and Osun, that the goddess would give prosperity and protection to her people if they built a shrine to her and respected the spirit of the forest. The

Grove is the site of an annual procession in August, to re-establish these mystic bonds between the goddess and the people of the town.

All Yoruba towns once had Sacred Groves, areas of virgin forest reserved for the worship of the gods. Unlike other Yoruba towns whose sacred Groves have atrophied, or disappeared, the Osogbo Grove has, over the past forty years, been re-established as a central, living focus of the town. Shrines have been recreated, or created anew in sacred spaces, by an Austrian émigré, Suzanne Wenger, working with a group of local artists called New Sacred Art, under the patronage of the *Oba* (ruler) of Osogbo. This new art was to support and strengthen traditional religion, making manifest and tangible previously intangible aspects of the Yoruba gods, in a way that staked out the Grove and acted as a powerful force against encroachment of the sacred spaces. At the age of 88, Suzanne Wenger is creating what she regards as her last work in the Grove.

The revitalisation of the Grove at a time when Groves in other Yoruba towns were disappearing, has given the Osogbo Grove much more than local importance. It is now seen as a symbol of identity for all Yoruba people, including those of the African Diaspora, many of whom make pilgrimages to the annual festival.

The property exhibits the following cultural qualities:

- *The Grove with its five sacred spaces and nine worship points*
- *The river*
- *Forty shrines*
- *Two palaces*
- *Annual Osogbo festival*

These are dealt with in turn.

- *The Grove with its five sacred spaces and nine worship points:*

The Grove is a remnant of high primary rain forest, once typical of vast areas of southern West Africa, but now fast disappearing. It is one of the few remaining areas in Nigeria. The Grove has a mature, reasonably undisturbed, forest canopy, which supports a rich and diverse flora and fauna – including the endangered white-throated monkey. Some parts were cleared in the colonial period, and teak plantations and agriculture introduced, but these are now being re-established. 70% is considered to be primary forest.

The Grove is a highly sacred sanctuary where shrines, sculptures and artworks honour Osun and other Yoruba deities.

The Grove has five main sacred divisions, associated with different gods and cults. These five spaces are located either side of a path which transects the Grove from northwest to southeast. Three of these are long established while two are said to have been transferred from Osogbo town in the 1950s, when their existence was threatened by Christian and Islamic religious fundamentalism.

The five sacred spaces are *Oya*, dedicated to Oya, one of Sango's wives; *Oro*, the divine agency connected with winds; *Oruba*, a worship point connected with the Ifa

oracle; *Ifa* dedicated also to the *Ifa* oracle as well as medical herbalists; and *Epa* associated with the cult of hunting, marksmanship, and marshal arts.

➤ *The river:*

The Osun River meanders through the whole Grove and along its length are nine worship points.

The river is a forest river rising in the swampy grounds of Ekiti State to the east and then flowing west to join the Ogun River, which flows into the Atlantic Ocean near Lagos.

Throughout the Grove the broad river is overhung with forest trees. Its waters signify a relationship between nature, the spirits and human beings, reflecting the place given to water in the Yoruba cosmology as symbolising life. The river is thus seen as the 'waters of life' and is believed to have healing, protective and fertility powers.

The fish in the river are said to have been used by the goddess Osun as messengers of peace, blessings and favour at the time of the founding of Osogbo. The annual festival re-enacts this connection.

➤ *Forty shrines:*

Traditionally sacred trees, sacred stones, metal objects together with mud and wood sculptures, defined the various deities in the Grove. During the past forty years, new sculptures have been erected in the place of old ones and giant, immovable ones created in threatened spaces in the Grove by Suzanne Wenger and the New Sacred Art artists.

These sculptures are made from a variety of materials – stone, wood, iron, and cement. Some are freestanding; others are attached to shrine buildings. There are also wall paintings and decorative roofs made from palm fronds.

Of forty shrines, fifteen have been created partly or wholly by Suzanne Wenger. These include the largest works – sculptures in the Obatala shrine complex, the arch of the flying tortoise, shrine of the goddess *Iya Popo*, the Alajogun-Alajere-Obaluaya complex and the creative concept for the main Osun-Osogbo shrine. In many of the main works, Suzanne Wenger has been assisted by Adebisi Akanji who also created four other shrines. Other artists are Saka, Buraimon Gbadamosi, and Ojewole Amoo.

The new work evolved out of the need to repair existing shrines and a campaign to save the Grove from encroachment. Repair spontaneously developed into creative expression and the beginning of the New Sacred Art group of artists. In the past, carving was mostly of wood undertaken by a priest who was from one of the families (Gbenagbena) who had inherited this craft. Only some of the present artists are from Gbenagbena families: the creative process has now been liberated from previous taboos.

The new art not only follows tradition in carving trees to liberate their innate physical reflections of the gods, or moulding sculptures in mud, but has also created new art-forms that give physical manifestation to the gods in mineral rather than vegetable materials such as stone, cement and iron.

The expressionist sculptures are loosely based on human or animal forms but are much less constrained than their

forebears flowing out from a central core into the surrounding forest.

➤ *Two palaces:*

The first palace is part of the main Osun-Osogbo shrine. This is where traditionally Larooye and his people first settled.

The second palace is where Larooye moved to before the community established a new settlement outside the Grove. The Ogboni Cult house stands on the site of this second palace. The Ogboni society is an elitist society of men of influence who wield considerable economic and political power. They hold their meetings in the cult house once a week.

Both buildings are constructed of mud walls with tin roofs supported variously by mud and carved wood pillars. The three Ogboni buildings are constructed with sweeping roofs rising high over the entrances and supported on a cluster of slender carved wooden posts.

➤ *Annual Osogbo festival:*

The Osun-Osogbo festival is a twelve-day event held once a year at the end of July and the beginning of August. The Grove is seen as the repository of kingship, as well as the spiritual heart of the community. The festival invokes the spirits of the ancestor kings and rededicates the present *Oba* to Osun, as well as reaffirming and renewing the bonds between the deities represented in the Grove and the people of Osogbo.

The finale of the festival is a procession of the whole population of Osogbo from the town to the Grove, led by the votary maid Arugba and headed by the *Oba* and priests, all accompanied by drumming, singing and dancing. The procession winds its way first to the main Osun-Osogbo shrine and then to the river where a calabash of sacrifices is offered to the Osun goddess and prayers said for the prosperity of the community. Then with the *Ataoja* (king of Osogbo) seated, traditional chiefs, families and worshippers dance to pay homage to the *Oba* in turn. The *Oba* acknowledges their cheers and blesses his people, praying for their security and peace during the coming year.

History

The town of Osogbo is believed to have been founded around 400 years ago. It is part of the wider Yoruba community, divided into 16 kingdoms, which legend says were ruled by the children of Oduduwa, the mythic founder, whose abode at Ile-Ife, south-east of Osogbo, is still regarded as the spiritual home of the Yoruba people.

The earliest settlement seems to have been in the Osogbo Grove and included palaces and a market. When the population expanded the community moved outside the Grove and created a new town, which reflected spatially the arrangements within the Grove.

In the 1840s Osogbo became a refugee town for people fleeing the Fulani *Jihad*, as it moved south from what is now northern Nigeria. The Yorubas retreated further south into the forests and Osogbo, right at the northern edge of the forest, became an important centre for northern Yorubaland.

The Fulani attacks on Osogbo were repelled and, as a result, Osogbo has become a symbol of pride for all the Yorubas.

During the first half of the 20th century, the town of Osogbo expanded considerably. In 1914 British colonial rule began. As it was delivered under a system of indirect rule through traditional rulers, the authority of the *Oba* and priests were sustained. A greater change was brought about from the middle of the 19th century through the introduction of both Islam and Christianity. Islam became the religion of traders and ruling houses – as it gave contacts to northern trade routes and links to returning ex-slaves from Central and South America. For a while all three religions co-existed but as time went by it became less fashionable to be identified with the Ogboni and Osun cults.

By the 1950s the combined political and religious changes were having a marked detrimental effect on the Grove: customary responsibilities and sanctions were weakening, shrines were becoming neglected and traditional priests began to disappear. All this was exacerbated by a rise in the looting of statues and movable sculptures to feed an antiquities market. At around this time part of the Grove was acquired by the Department of Agriculture and Forestry for agricultural experiments. Trees were felled and teak plantations established; sculptures were reportedly stolen and hunting and fishing begun to be recorded – previously forbidden in the sacred Grove.

It was at this crucial point in the history of the Grove that Austrian born Suzanne Wenger moved to Osogbo and, with the encouragement of the *Oba* and the support from local people, formed the New Sacred Art movement to challenge land speculators, repel poachers, protect shrines and begin the long process of bringing the sacred place back to life through once again establishing it as the sacred heart of Osogbo.

The artists deliberately created large, heavy and fixed sculptures in iron, cement and mud, as opposed to the smaller traditional wooden ones, in order that their intimidatory architectural forms would help to protect the Grove and stop thefts. All the sculptures have been done in full respect for the spirit of the place, with inspiration from Yoruba mythology and in consultations with the gods in a traditional context.

The new work has made the Grove a symbol of identity for the Yoruba people. Many from the African Diaspora now undertake a pilgrimage to the annual festival.

In 1965 part of the Grove was declared a national monument. This was extended in 1992 so that now the whole 75 hectares are protected.

Management regime

Legal provision:

The 55 hectares of the Osun-Osogbo Grove are the property of the Federal Government of Nigeria. The core of the Grove was declared a national monument in 1965 and an extension made in 1993 so that all the nominated property is now protected.

No details are given as to what this protection covers. The Nigerian cultural Policy of 1988 states that ‘The State shall

preserve as Monuments old city walls and gates, sites, palaces, shrines, public buildings, promote buildings of historical significance and monumental sculptures’.

Management structure:

Under the Land Use Act of 1990 the Federal Government of Nigeria confers on State Government’s trusteeship of protected lands in urban areas. In the case of the Grove, this means that the Government of Osun State has responsibility at state level. There is also involvement at local level from the Osogbo and Olorunda local governments.

The sites are owned by the Federal and State governments while the local community is allowed to exercise its cultural rights. The community’s traditional responsibilities and cultural rights are exercised through the *Oba* of Osogbo and his Council, the Osogbo Cultural Heritage Council (OCHC).

The National Commission for Museums and Monuments (NCMM) now manage the Grove under the terms of a 1979 Decree, which vested it with custodianship of all monuments shrines and antiquities. This means that it employs the staff of the site who manages access and maintains the shrines.

Two NGOs, and the Osun Grove Support Group and the Adunni Olorisa Trust also offer support.

The NCMM employs on-site a curator, 27 security guards, 7 guides, 7 education officers, 3 masons, and 3 traditional artists, 3 carpenters and 22 administrators and provides specialised staff from its headquarters.

Under a technical assistance programme supported by the French government, through CRATerre-EAG, the National Commission for Museums and Monuments has established a Centre for Earth Technology with experts in earthen architecture and conservation. This centre runs training programmes and in future the Osun-Osogbo artists will be guided in best practice by this Centre.

A Management Plan has been drawn up and adopted by all the stakeholders, including the Osun State Government, three local governments, and the *Oba* of the Osogbo communities.

Although the Plan addresses the natural aspects of the site, how these are to be managed in order to sustain the spiritual qualities of the site is not spelt out in detail.

A Management Committee has been set up under the Chairmanship of the National Commission for Museums and Monuments, and with a representative of the *Oba* as Vice-Chairman.

Resources:

The salaries of the 75 people employed on site are met by the NCMM. This represents an annual budget of US\$ 62,000. Entry fees generated on site are shared between the OCHC and the NCMM and used for conservation.

Major projects have to be funded separately from the NCMM budget.

Justification by the State Party (summary)

The Osun sacred Grove is the largest and now only remaining Yoruba Grove in West Africa, which still keeps its religious activities. The Grove stands as a symbol for the identity of the Yoruba peoples and their cultural traditions and history.

The Grove is now seen as the spiritual centre of the Yoruba divinatory and cosmological systems, which extended not only to several parts of West Africa but also to the African Diaspora.

The New Sacred Art movement has produced sculptures that are new manifestations of the Yoruba belief systems that should be seen as masterpieces of human creative genius.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS evaluation mission visited the site in September 2004.

Conservation

Conservation history:

The conservation history of the site can be seen in two ways. First there is the conservation of the whole site: it has been rescued from dereliction and possible incorporation into the town and re-established as a sacred place over the past forty years. Sculptures have been recreated and the high forest re-established in those areas where it had been cut for plantations or agriculture. This is in itself a success story.

Secondly there is the detailed conservation work necessary to sustain what is there now: the need to maintain and restore sculptures and buildings and to put in place procedures to sustain the natural qualities of the forest through encouraging regeneration and renewal.

As many of the sculptures are comparatively new, the processes to conserve them are only now being addressed.

For the natural forest, a more detailed plan to sustain this is needed which links into the cultural use of the site. This should address not only problems with erosion of the riverbanks but the overall sustainability of the natural qualities of the Grove.

State of conservation:

Overall the current state of conservation is good, although some of the roofs of structures need attention – and this is acknowledged.

Management:

Although the Management Plan addresses a holistic conservation strategy including natural, cultural and spiritual qualities of the site, the management of the natural elements could be strengthened. It would be desirable of representatives from the Agency responsible for natural resources could be represented on the Management Committee and a fuller process for sustaining the natural values of the site integrated into management practices. The Osogbo Grove could become a very

remarkable example of the way a semi-natural eco-system, including rare species, is protected by its sacred status and the activities of the local population.

Given the very high profile of the Grove and the popularity of the Annual Festival, a more detailed cultural tourism strategy would be desirable, which sets out how to manage visitors in order to minimise their impact on the spiritual and sacred qualities of the Grove.

Risk analysis:

- Natural deterioration of the sculptures and buildings

The biggest threat to the site is lack of regular maintenance that then leads to major conservation problems with the sculptures. Given the nature of the materials used – cement, iron and mud –, potentially difficult and expensive conservation problems could be caused by lack of appropriate maintenance.

The nomination acknowledges that more regular maintenance is needed and advice on the specific techniques to repair the concrete, mud and iron sculptures. This has now been put in place.

- Infrastructural threats

The tarmac road that traverses the site together with the electrical wires are recognised as being undesirable. One of the objectives of the Management Plan is to create a new road outside the site and re-align the wires.

- Intangible beliefs

Beliefs that had atrophied forty years ago are now being revived, if not on a daily basis, but certainly through the annual Osogbo festival.

- Over-visiting

This is not mentioned in the nomination but given the new significance of the Grove and the popularity of the annual festival, the impact of feet on the paths and shrines needs to be addressed through a cultural tourism strategy in order that the optimum number of people is managed on the site.

- River pollution

Some pollution of the river is acknowledged from refuse from the town and villages and from washing activities. It is stated that the nutrient level is at the moment acceptable.

- Invasive plants

Some invasive plants are reported – but the species are not listed. It is stated that as these do not like shadow, and as the new forest grows, they will gradually die out.

Authenticity and integrity

Authenticity:

The authenticity of the Grove is related to its value as a sacred place. The sacred nature of places can only be continually reinforced if that sacredness is widely respected. Over the past forty years the new sculptures in the Grove have had the effect of reinforcing the special qualities of the Grove and giving it back its spiritual qualities that imbue it with high cultural value.

At the same time the new sculptures are part of a long and continuing tradition of sculptures created to reflect Yoruba cosmology. Although their form reflects a new stylistic departure, the works were not created to glorify the artists but rather through their giant size and intimidatory shapes to re-establish the sacredness of the Grove. The new sculptures have achieved their purpose and the Grove now has wider than local significance as a sacred place for the Yoruba people.

Integrity:

There is no concern about integrity as the nominated site encompasses almost the whole of the sacred grove and certainly all that has been restored over the past forty years.

Comparative evaluation

A century ago there were many sacred groves in Yorubaland: every town had one. Most of these groves have now been abandoned or have shrunk to quite small areas. Osun-Osogbo is the largest sacred grove to have survived and one that is still revered. More than that, the restoration by Suzanne Wenger and her fellow artists has given the group a new importance: it has become a sacred place for the whole of Yorubaland and a symbol of identity for the wider Yoruba Diaspora. The new art installed in the grove has also differentiated it from other groves: Osogbo is now unique in having a large component of 20th century sculpture created to reinforce the links between people and the Yoruba pantheon.

The Osogbo Grove is unique in West Africa; it is also difficult to find comparisons more widely of sites linked to traditional religions that have been newly adorned with sculpture that is entirely site and culture specific.

There are certainly no other sites on the World Heritage List that could stand comparison.

Outstanding universal value

General statement:

The Osun-Osogbo Grove has outstanding universal value for the following cultural qualities:

- The Grove is the last surviving, flourishing, sacred grove in Yorubaland which reflects the way Yoruba towns linked their establishment and growth to the spirits of the forest.
- The Grove's sculptures created by Suzanne Wenger and the New Sacred Artists reflect and were inspired by Yoruba cosmology.
- The Grove and its sculptures are now a symbol of Yoruba identity to Yoruba peoples all around the world.
- The Grove, as host to its annual festival, sustains the living cultural traditions of the Yoruba peoples.

Evaluation of criteria:

The property is nominated on the basis of the following criteria: i, ii, iii, v and vi:

Criterion i: The giant and intimidating sculptural forms, created by Suzanne Wenger and traditional artists of the New Sacred Art movement, and inspired by supernatural forces, constitutes a masterpiece of human creative genius.

The sculptures were introduced to sustain the sacred Grove rather than being objects in their own right, and for this reason this criterion is not considered to be appropriate.

Criterion ii: The absorption of Suzanne Wenger, an Austrian artist into the Yoruba community, her initiation into the cult of Obatala, and her liaison with a group of traditional artists, proved to be a fertile exchange of ideas that revived the sacred Osun Grove.

Criterion iii: The Osun Sacred Grove is the largest and perhaps the only remaining example of a once widespread phenomenon that used to characterise every Yoruba settlement. It now represents Yoruba sacred groves and their reflection of Yoruba cosmology.

Criterion v: This criterion, which usually is used for traditional settlement or land use, is not so relevant to this nomination.

Criterion vi: The Osun Grove is a tangible expression of Yoruba divinatory and cosmological systems; its annual festival is a living thriving and evolving response to Yoruba beliefs in the bond between people, their ruler and the Osun goddess.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The spiritual significance of the Grove relates strongly to the rain forest. Around 70% of this is natural, primary rain forest and there are plans to restore the remaining 30% through regeneration of the areas after removing plantations and stopping agricultural activities. It is clearly desirable that the equilibrium between the natural aspects of the Grove and people is conserved and strengthened to sustain the spiritual qualities of the site. It would be desirable if more specific policies and targets for this could be included in the management plan, and if representatives of Agencies dealing with natural properties were involved in the Management Committee.

As the Grove now has very high visitors number from within Nigeria, within the Region and from the wider Yoruba Diaspora, it would be desirable if a more detailed cultural tourism management plan could be put in place, based on the high value of the spiritual, symbolic and ritual qualities of the site.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of **criteria ii, iii and vi:**

Criterion ii: The absorption of Suzanne Wenger, an Austrian artist, into the Yoruba community, her

initiation into the cult of Obatala, and her liaison with a group of traditional artists, proved to be a fertile exchange of ideas that revived the sacred Osun Grove.

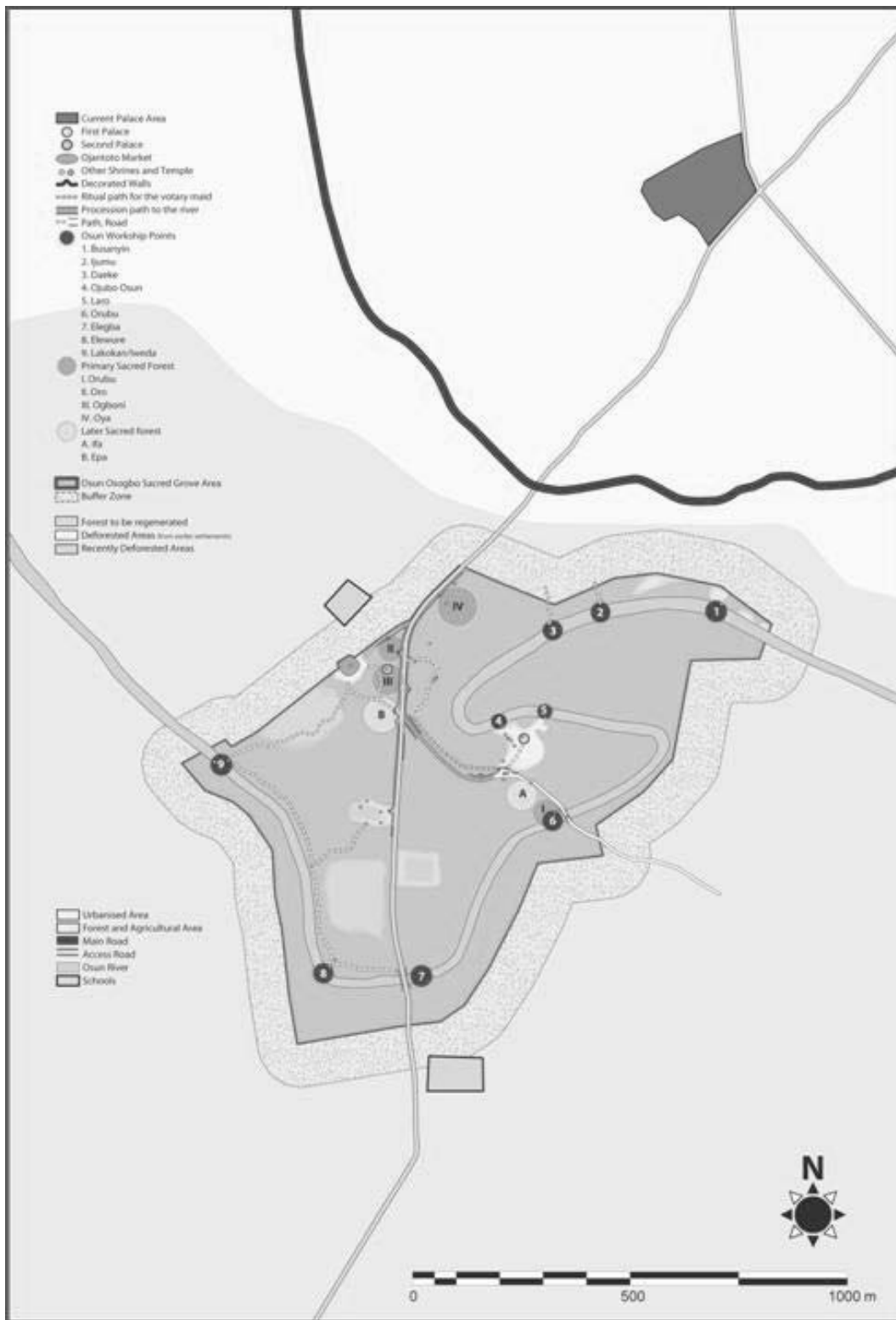
Criterion iii: The Osun Sacred Grove is the largest and perhaps the only remaining example of a once widespread phenomenon that used to characterise every Yoruba settlement. It now represents Yoruba sacred groves and their reflection of Yoruba cosmology.

Criterion vi: The Osun Grove is a tangible expression of Yoruba divinatory and cosmological systems; its annual festival is a living thriving and evolving response to Yoruba beliefs in the bond between people, their ruler and the Osun goddess.

3. Requests the State Party to consider how the management of the natural qualities of the Grove could be strengthened through being integrated into the management of the cultural qualities.

4. Further requests the State Party to consider putting in place a cultural tourism management plan to sustain the spiritual, symbolic and ritual qualities of the Grove in relation to the very large numbers of people visiting this site, particularly during the festival period.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



The river Osun



The first palace: the site of first settlement

Kondoa Rock Art sites (Tanzania)

No 1183

1. BASIC DATA

State Party: United Republic of Tanzania

Name of property: Kondoa Rock Art sites

Location: Kondoa District, Dodoma Region

Date received: 26 January 2004

Category of property:

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

Brief description:

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

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

2. THE PROPERTY

Description

The nominated site curves round the Masai escarpment on the eastern side of the Great Rift Valley and on the western rim of the Masai steppe. Rocky hills, lightly covered with trees, look outwards over the vast flat expanses of the Rift Valley. The site covers 2,336 sq km.

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

The property is bounded to the north by the Salanka Forest Reserve; to the east by a chain of twelve villages and to the west by two villages. There is no clearly defined landmark to the south. Within the nominated area are four further villages.

There is no buffer zone, as it is considered that the area is large enough to protect World Heritage values within the property.

All the paintings are found high up on the hills, perhaps used during raids or warfare as places of retreat – as happened in recent historical times during Masai raids.

Shelters were also used until recently in the wet season by families who had to abandon their houses in the plains. A large proportion of the sites faces east and catch the morning sun.

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

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

These are considered in turn.

- Early red paintings:

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

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

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

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

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

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

A number of researchers listed in the nomination have argued compellingly that this art was made by the ancestors of modern Sandawe and Hadza peoples; indeed one researcher, Ten Raa, was even present when a rock painting was made by a Sandawe speaking man, thus showing a remarkable persistence of traditions over perhaps several millennia.

- Late white and black paintings:

In distinct contrast to the red paintings are the so-called late white and black paintings. These are finger paintings representing lines, circles, squares, dots, and non-geometric signs and symbols. They also depict domestic animals and there is an absence of hunting scenes. The most common images are circles, checks and ladders. They are far less sophisticated than the red images.

Many overlay the red paintings. However the order of superimposing is inconsistent. These paintings have been

attributed to agro-pastoralist communities who arrived in the area around 1,500 years ago and displaced some of the earlier hunter-gather communities. As with the 'earlier' paintings, no dating has been established and the tradition could have existed alongside the continuing practice of the red paintings.

- Archaeological sites:

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

No details of these excavations are given in the dossier. However other publications indicate that the excavations show occupation between 19,000 and 200 BP, in which case the rock art could be associated with any part of this time span. So far datable material from excavations has not helped to date the art by association. However Masao ventured to suggest in 1982 that the earliest red paintings could be 3,000 years old, while the late whites could be as late as 200 years old or even more recent.

- Ceremonial sites:

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

Many of the Bantu-speaking people living in the area associate the paintings with earlier people they displaced. Oral tradition associates the Sandawe with some of the sites and authorship of the paintings. The Sandawe, together with the neighbouring Hadza, are closely linked linguistically through their Khoisan language with the Bushman people in South Africa who are in turn associated with the authorship of South African petroglyphs and paintings.

History

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

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

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

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

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

Management regime

Legal provision:

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

There is thus a good level of legislative protection. A problem with the Act is that the level of fines it allows is no longer large enough to deter transgression and very few contraventions of the Act have ever been prosecuted. Above the provisions of the Act, twelve Kondoa rock painting sites were given a special status and level of protection when they were scheduled as National Monuments in 1949. These sites were re-listed in 1981 along with a further seven new sites.

In 2002, the Department of Antiquities began the process of declaring the area Kondoa rock art sites area as a 'Conservation Area'. This declaration has now been approved by the Minister and the new status will come into force as soon as the declaration is published in the *Government Gazette*. Conservation Area status will have important implications for the good management of the area. A unique set of rules and regulations is drafted for each Conservation Area. These will be drawn up in collaboration with local stakeholders, such as the Village Chairmen and the District Officers, and they will be legally binding. Once put into place, the rules and regulations for the Kondoa rock art sites will give the Department of Antiquities and the local authorities a much stronger legal mandate which they can use to enforce good management practices within the Conservation Area.

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

Management structure:

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

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

At the time of the evaluation mission, the process of implementation was still largely in its planning phase. It is expected that the practicalities of implementation will become the duties of a new staff appointment: the Heritage Manager of Kondoa rock art sites. This manager will live within the proposed World Heritage Site area. At the time of the evaluation mission, a number of individuals had been identified as suitable for the position but none had been willing to accept the job.

There is thus a significant challenge ahead to see the plan through to full implementation. There is a clear intention on the part of the state party to fund the implementation of the core sections of this plan.

The key problem lies with the very real difficulty of finding a person willing to live in this remote rural area on a government salary, and who has the necessary skills, energy and passion to champion this plan and turn it into action.

Resources:

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

Justification by the State Party (summary)

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

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

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Evaluation Mission visited the site in September-October 2004.

ICOMOS has also consulted its International Scientific Committee on Rock Art.

Supplementary information was subsequently requested from the State Party and a response was received in February 2005.

Conservation

Conservation history:

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

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

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

State of conservation:

The nomination document mentions a series of major conservation concerns, connected to the lack of on-site protection and to the use of the site. For many of these, no detailed strategy is yet in place. The Director of Antiquities has suggested that a Kondoa Rock Art Conservation Plan should be prepared to address the conservation concerns of the painted surfaces and this needs to be carried out as soon as possible.

Management:

A management plan has been prepared and this proposes that the management of the area will be the direct responsibility of a newly appointed manager for the Kondoa rock art sites. The manager will live within the declared area and will have an office in the new Kolo Rock Art Visitor Centre. The manager's position has been advertised but has not yet been filled because of difficulties in finding an adequately qualified person who is available and willing to take up the post.

The manager, once in place, will report directly to the Department of Antiquities Head Office in Dar es-Salaam. He/she will need to establish the network of management structures and routine management practices for the area. The management plan recommends a three-tier

management system consisting of a management committee, village committees and local custodians.

Of these three tiers the top level, the Management Committee, has been formed and is supposed to meet every two months. Without a manager in place to champion the process this committee is not meeting regularly.

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

The third tier comprising site custodians still needs to be established. The difficulty here will be to find some two hundred or so custodians willing to work on a voluntary basis.

There are currently two guides employed by the Department of Antiquities in Kolo. They accompany visitors to a range of rock art sites. The guides have no formal training; the management plan identifies the need for this guide training.

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

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

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

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

Risk analysis:

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

- Deforestation:

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

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

One solution would be the planting of a large new band of protective forest around the edge of the escarpment that is managed and utilised on a sustainable basis. This would require financial and logistical support from the National Department of Forestry.

Deforestation is also seriously damaging the aesthetic value of the setting of the rock art.

- Field encroachment:

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

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

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

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

- Graffiti:

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

- Illegal quarrying and treasure hunting:

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

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

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

- Ritual usage of site:

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

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

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

- Water throwing:

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

Authenticity and integrity

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

Comparative evaluation

The nominated rock art is said to represent the northern mostly limit of the Southern African hunter-gather rock art. But it also contains paintings made by later pastoralists and settled farmers – a tradition that continued right up to the present day.

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

- South of the Zambezi, in southern Africa, fine line polychrome rock art made by the ancestors of the San;
- Across central Africa, stretching into southern Tanzania and up to Lake Victoria, geometric rock art that has been linked to the ancestors of modern BaTwa/Pygmy groups;

- Stretching 100 kilometres west and north of Kondoa town stylised human and animal forms.

The Kondoa site could therefore be said to be the exemplar site for the northernmost extent of this hunter-gather art, which a number of researchers listed in the nomination have argued compellingly was made by the ancestors of modern Sandawe and Hadza peoples; indeed one researcher, Ten Raa, was even present when a rock painting was made by a Sandawe speaking man.

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

The first nomination for rock art from the BaTwa/Pygmy rock art zone is under evaluation at this time: the Dedza – Chongoni hills (Malawi).

Thus the third type, the Hadza/Sandawe rock art zone, is not currently represented on the World Heritage List. The area nominated in this dossier contains a large number of well preserved examples of this art. The comparative analysis in the dossier is not detailed and it would be helpful to have a more thorough comparative study particularly in relation to other sites in the area. In order to substantiate the outstanding universal value of the Kondoa sites as an exemplar of the northernmost hunter-gatherer art.

Outstanding universal value

Subject to a more detailed comparative analysis, the site could be of outstanding universal value for a combination of the following cultural qualities:

- The extensive collection of rock paintings represents and embodies the cultures of both hunter-gather and pastoralist communities who have lived in the area over several millennia;
- The paintings are the best surviving examples of hunter-gather rock art at its northernmost limit;
- The continuing living ceremonial practices of the local communities reflect continuity in traditions with those who created the rock paintings.

Evaluation of criteria:

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

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

Criterion iii: The rock art sites at Kondoa are an exceptional testimony to the lives of hunter-gatherers and agriculturalists who have lived in the area over several millennia.

Criterion vi: Some of the rock art sites are still actively used by local communities for a variety of ritual activities

such as rainmaking, divining and healing. These strong intangible links between the paintings and living practices reinforces the links with those societies that created the paintings and demonstrates an important cultural continuum.

Subject to a more thorough comparative analysis, the criteria iii and vi may be supportable.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

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

A management plan has been drawn up for the site and this has grown out of a process of national and local consultation. The plan has been formally approved by all of the key stakeholders. Implementation relies on the appointment of a site manager and this position is not proving attractive due to the remoteness of the post and the comparatively low salary being offered. It would appear that the various threats to the site need to be addressed by a resident site manager and way to recruit one need to be considered.

Trees in the nominated site appear to be under pressure from local farmers who cut them for firewood. A simple ban on this process would not be effective. Ways of supplying alternative sources of firewood in the area need to be considered in order to safeguard the visual and protective qualities of the existing trees around the rock art sites and to allow their natural regeneration.

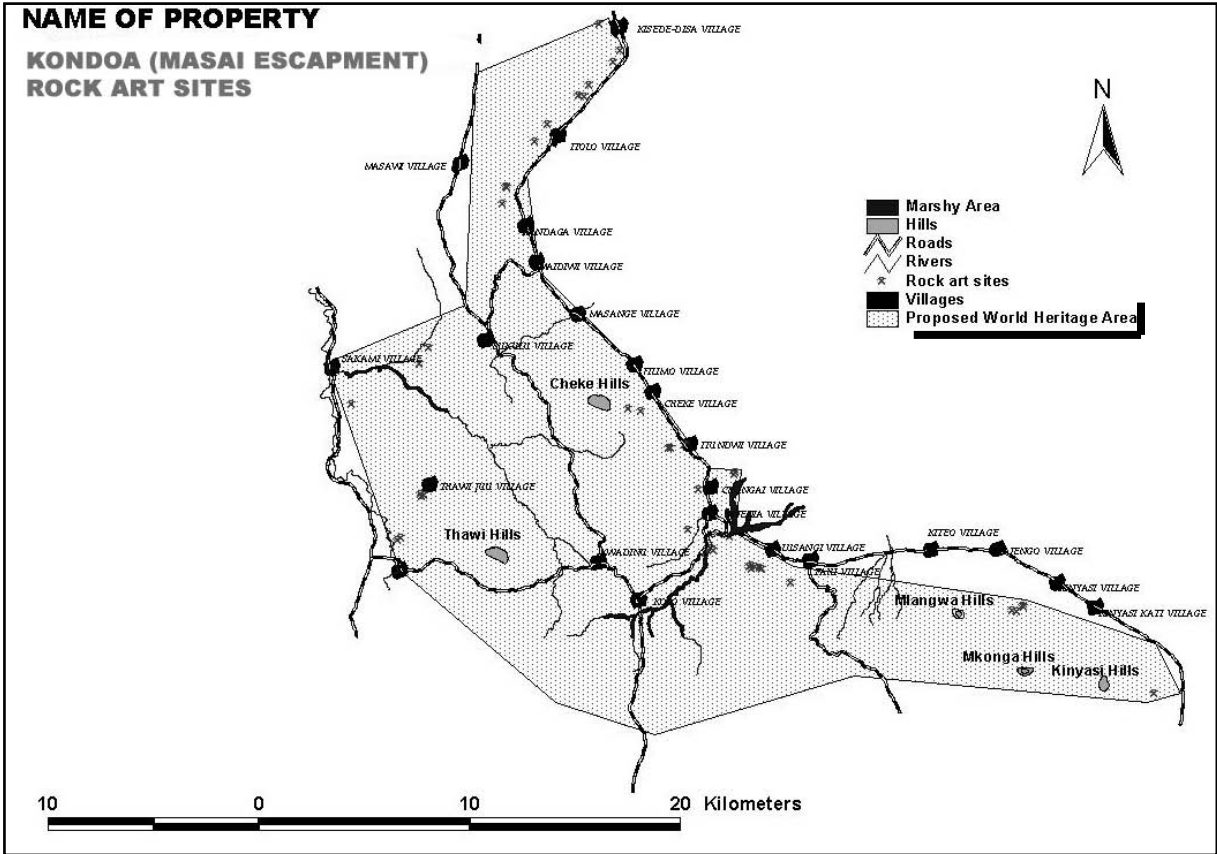
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Defers examination of the nomination to the World Heritage List to allow the State Party to address the following as a basis for a revised nomination:
 - a) The preparation of a site record system for the site based on known surveys and site investigations;
 - b) The preparation of a conservation plan for the painted sites;
 - c) The appointment of a site manager to undertake the implementation of the Management Plan;
 - d) A plan for providing alternative sources of firewood for local people;
 - e) The establishment of a buffer zone.

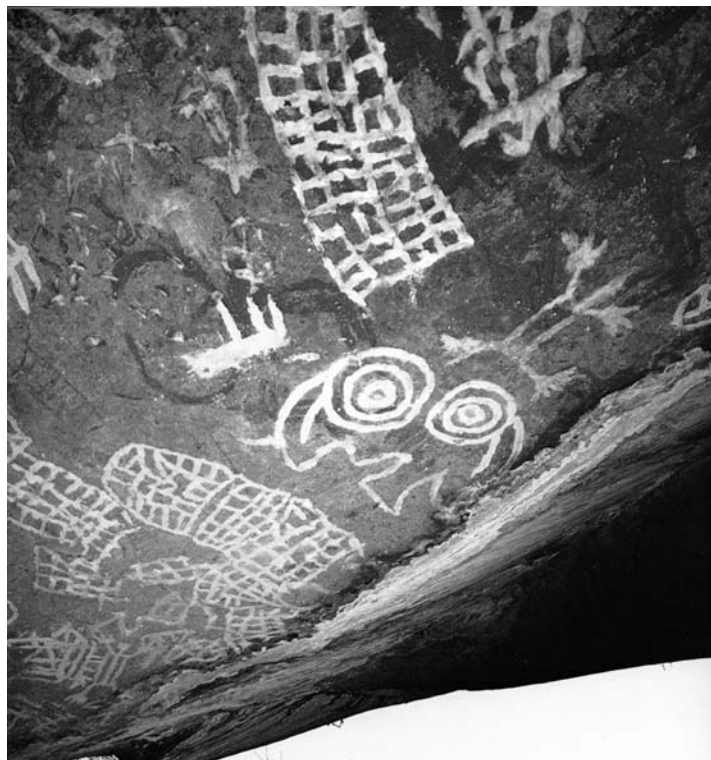
ICOMOS, April 2005



Map showing the boundaries of the nominated property



Early red paintings at the Kolo complex



Late white and black paintings Pahi site

Makapan and Taung (South Africa)

No 915 bis

1. BASIC DATA

State Party: South Africa

Name of property: Makapan Valley and Taung Skull Fossil Site

Location: Makapan Valley:
Limpopo Province
Taung Skull Fossil Site:
North-west Province.

Date: 2 February 2004

Category of property:

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

The property nominated is a serial extension of the 'Fossil Hominid Sites of Sterkfontein, Swartkrans, Kromdraai and Environs', inscribed on the World Heritage list in 1999 on the basis of criteria iii and vi.

Brief description:

The Taung Skull Fossil Site is the place where in 1924 the celebrated Taung Skull - a specimen of the species *Australopithecus africanus* - was found.

Makapan Valley houses in its many archaeological caves – in the form of sediments/fossils and archaeological vestiges – traces of human occupation and evolution dating back some 3.3 million years.

2. THE PROPERTY

Description

The Taung Skull Fossil Site covers an area of 158.7429 hectares (ha), with a buffer zone of 3.387 ha. It consists of archaeological, paleontological, historic and mining sites which are important in heritage terms.

Makapan Valley covers an area of 2,220.0495 ha, with a buffer zone of around 55 ha. It consists of paleontological, archaeological and historic sites.

a/ Components of the Taung Skull Fossil Site:

This ensemble includes archaeological sites whose importance is widely recognised. They consist of the following 4 caves:

- Wittrans Cave,
- Black Earth Cave,
- Equus Cave,
- Power House Cave.

It also includes a rich series of paleontological sites, some of which are well known to the most eminent specialists in prehistory and paleontology. They consist of the following 19 sites:

- Dart Pinnacle,
- Hirdlicka's Pinnacle,
- Hirdlicka's Deposits,
- Dart Deposits,
- Tobias Pinnacle Deposits,
- Berger Cave Complex,
- Lucky Moon Cave,
- LSN Cave,
- Innominate Cave,
- Quinney Cave,
- Cut-through Alley,
- Black Earth Cave
- Peabody's Equus Site,
- Equus Cave,
- Blom Cave,
- Satan Cave,
- Alcove Cave,
- Oaxland Large Mammal Site,
- Acacia Cave.

Lastly, it includes historic sites and mining sites (vast disused limestone quarries) which are important from a heritage viewpoint: in particular Norline Quarry at Buxton.

In this long series, it is primarily the paleontological and paleo-anthropological component which has made the Taung Skull Fossil Site so celebrated. This applies not only to the scientific world but also to the cultural world which is fascinated by the origin and history of humankind, in view of the fact, which is now indisputable, that Africa is the cradle of humankind (as had been predicted by Charles Darwin writing as early as 1871, in *The Descent of Man*). It will be noted that a large proportion of the caves where significant finds were made bear the names of the researchers who explored them (Professors Dart, Hirdlicka, Quinney, Tobias, etc.).

In this respect, the most famous name remains that of Professor Raymond DART, who proposed the term *Australopithecus africanus*, given in 1924 to a hominid specimen revealed by the Taung Skull Fossil, whose species is of great importance in the evolution of the hominisation process. The place in which the Taung Skull Fossil was found is known as *Dart Pinnacle*.

b/ Components of Makapan Valley:

This ensemble, of acknowledged richness, consists of:

Paleontological sites:

- Makapensgat Limeworks
- Buffalo Cave
- Peppercorn's Cave and Katzenjammer Cave

Archaeological sites:

- Cave of Earths and Hyaena Cave
- Ficus Cave and the Ficus Iron Age Site

- Many open-air sites

Historic sites:

- Historic Cave
- Makapansgat

History

This inscription application is an extension of the property inscribed on the World Heritage List in 1999 (on the basis of criteria iii and vi) under the name: "Fossil Hominid Sites of Sterkfontein, Swartkrans, Kromdraai and Environs".

The whole of this zone contains essential elements which define the origin and evolution of humankind. Thus, as a result of exploration and scientific analysis:

- geological strata have revealed the first traces of hominids in southern Africa, dating back around 3.5 million years;

- stone and bone tools, dating back from 2 to 1.5 million years, have been uncovered, particularly at the time of the discovery in 1936 by Professor Robert Broom of the first adult *Australopithecus*;

- fossil elements have enabled the identification of several specimens of early hominids, linked to the *Homo* genus, a collateral ancestor of modern man (*Homo sapiens sapiens*), more particularly specimens of *Paranthropus* dating back between 4.5 million and 2.5 million years: *Australopithecus africanus* and *Australopithecus robustus*.

- lastly, evidence of the domestication of fire, another specific characteristic of human behaviour, has been detected, for the period extending from 1.8m to 1m years ago.

Management regime

Legal provision:

Taung Skull Fossil Site:

In May 2004, i.e. three months after submission of the nomination dossier, the status of "National Heritage Site" was conferred on this ensemble. This means that it is now protected by the provisions of the *National Heritage Resources Act* (NHRA), and benefits from the constant attention of the *South Africa Heritage Resource Agency* (SAHRA).

As a result, the buffer zone can immediately be declared as a "protected space" and retain this status for a period of 2 years, leaving time to find sustainable solutions for the preservation of the zone.

Makapan Valley:

This ensemble was proclaimed a *National Heritage Site* in 2002, and thus benefits from the protections mentioned above for the Taung Skull site.

Important note:

In addition to the protection conferred by the National Heritage Resources Act, there are other legal safeguards relating to land use, development and environmental impact in the zone:

- mining exploitation is governed by the Quarries and Mining Act (no. 50, of 1991);

- the provisions of the Environmental Conservation Act (no. 73, of 1989) stipulate that impact studies are compulsory prior to all construction work;

- the provisions of the National Environment Management Act (no. 107, of 1999) state that management plans must be drawn up and approved by the governmental committee for environmental coordination;

- lastly, the Development Encouragement Act (no. 67, of 1995) provides for the devising, by the provincial and local authorities, of land development objectives (agriculture, tourism, leisure). This enables the local control and protection of sites against all damaging land use and risks relating to urban sprawl.

Management structure:

Taung Skull Fossil Site:

Five agencies have management authority:

- the *South African Heritage Resources Agency* (SAHRA), a national agency established in accordance with the provisions of the NHRA;

- the *North West Department of Agriculture, Conservation and Environment*, to which authority is devolved particularly relating to the control of animal and plant material;

- the *Department of Water Affairs and Forestry* (DWAF) exercises control over all matters pertaining to forestry protection, and to surface and ground water;

- the *Greater Taung Municipality*, a local government structure in charge of the Integrated Development Plan and the Spatial Planning Framework, and whose administrative territory is adjacent to the Skull Fossil Site.

- the *North West Parks and Tourism Board* (NWPTB) an organisation established in 1997 to manage tourist activities on the site.

It should be noted that because of its use of the resources of the site, the *Batlapeng Tribal Authority* may be involved in the process of managing this site, which is immediately surrounded by their living area.

Makapan Valley:

Five agencies are involved in the management of this site:

- the national agency (SAHRA), naturally;

- the *Limpopo Tourism and Parks Board* (LTPB), which - in addition to its responsibilities in tourism - owns part of the land to be protected;

- the University of the Witwatersrand (WITS), which not only regulates scientific research activity, but also owns some 77 hectares of the zone;

- An integrated provincial and local structure - the *Makapan Valley Project Management Committee* (MVPMC) - brings together the representatives of:

- *the Tribal Authority*
- *the Mogalakwena municipality*

and the provincial and local delegates and authorities.

- The *Mogalakwena municipality*, which is the structure that deals with residents, and which is responsible for the control of the water system.

Note that the Municipality is the main owner of the land in the management zone of this site, which is adjacent to the residents' living zone.

Resources:

Taung Skull Fossil Site:

After years of disinterest or abandonment, the site is now being given attention. This nomination dossier shows that substantial financial resources are being devoted to the implementation of the conservation policy. In accordance with the provisions of the 5-year development plan (*The Integrated Spatial Development Framework*), the funds come from the following programmes or organisations:

- Site Conservation Budget (*Buxton Heritage Site*)
- Tourism Programme (*Tourism Sign Boards for Taung Skull Site*)
- Museum (*Taung Skull Interpretative Museum*)
- Management Plan (*Conservation Management Plan*)

The total forecast amount is approximately 16 million rands, or some USD 2,700,000.

Makapan Valley:

An overall plan setting out the conservation and infrastructure development projects for the development of the zone (*Comprehensive Business Plan*) has been drawn up. It is monitored on an annual basis.

The following are involved in its financing:

- Limpopo Tourism and Parks Board,
- Limpopo Economic Development Enterprise,
- SAHRA
- University of the Witwatersrand
- The provincial and local authorities.

To this are added private donations and contributions from the National Lottery (e.g. the State National Lottery / Lotto very recently granted 16,600,000 rands for the conservation of the sites, equivalent to approximately USD2,800,000).

Justification by the State Party (summary)

The nomination for inscription on the World Heritage List is presented as a serial extension of the "Fossil Hominid Sites of Sterkfontein, Swartkrans, Kromdraai and

Enviros" inscribed on the World Heritage List in 1999. For this reason the State Party justifies its nomination by referring to criteria iii and vi on which basis the inscription was granted in 1999.

For the Taung Skull Fossil Site, it is pointed out that:

Criterion iii: The site bears exceptional testimony to some of the most important Australopithecine specimens dating back more than 3.5 million years; this throws unique light on to the origins and then the evolution of humankind, through the hominisation process.

Criterion vi: This site constitutes a vast reserve of scientific data of universal scope and considerable potential, linked to the history of the most ancient periods of humankind.

The State Party proposes the adding to these two criteria of criterion iv:

Criterion iv: The site bears exceptional testimony to a significant period in the evolutionary process of humankind.

For the Makapan Valley, the State Party bases its nomination on criteria iii and vi only.

3. EVALUATION BY ICOMOS

Actions by ICOMOS

An ICOMOS expert mission visited the sites in August 2004.

Note:

The evaluator for this mission is the same person who carried out the ICOMOS mission in January 1999 for the "Fossil Hominid Sites of Sterkfontein, Swartkrans, Kromdraai and Enviros".

This greatly facilitated the analysis and enabled a study of the extension conditions proposed, based on a good knowledge of the practical realities of the site and the problems.

ICOMOS also contacted the State Party to obtain additional information about the location of the sites, the boundaries of the Taung Skull Fossil Site, and the joint management of the sites and archaeological data. The State Party has provided supplementary information and agreed to extend the nominated site to include part of the Buffer Zone known as the Liquor store.

Conservation

Conservation history:

Generally speaking, the importance of fossil hominid sites is revealed by excavations, and on occasion by chance discoveries. This means that material is removed from the sites as discoveries take place, and that, in this specific field, one must make judgments based on conventional conservation terms.

a/ It should be recalled that the place in which the Taung Skull Fossil site was discovered is an open limestone quarry, and that industrial and commercial considerations at first prevented this site from being declared a paleo-anthropological site.

It should not be forgotten either that the Taung Skull Fossil Sites ensemble (nominated for inclusion on the World Heritage List) represents one of the last vestiges of the racist ideology of Apartheid and the exploitation of the work of Black people. Many of the buildings in which the black workers lived in poor conditions are still intact, and the memory of this past period still remains vivid.

Another remark should also be made: many questions concerning the long-term conservation of the sites are clearly raised in the inscription nomination dossier. These questions must now be seen as less acute, and be reconsidered, as the sites have now been proclaimed national heritage properties (May 2004), which gives them a high level of conservation protection.

b/ The essential remark concerning Makapan Valley is the fragile nature of the structures uncovered by quarry exploitation or archaeological excavations.

The monitoring carried out up to now, whose results have been mixed, will be stepped up under the provisions of the National Heritage Resources Act.

State of conservation:

It is important not to lose sight of two key facts:

- The sites which contain fossil hominids are generally fragile;
- The importance of the paleontological and archaeological sites is only revealed by excavations, i.e. by the material that is removed as discoveries are made. This means that the most significant finds, which enable advances in knowledge and make the site valuable, as the site of the find, cannot be conserved in their context.

To these facts, which are in no way specific to the sites in South Africa, may be added - as far as conservation is concerned - something which is specific to the country: the legacy of the ideology of Apartheid, which even influenced the fields of research and anthropology.

However, it should be pointed out that the relevant South African authorities - as revealed in the nomination dossier - are fully aware of the problems raised by the conservation of the sites, and that they carry out effective monitoring.

Lastly, the status of "National Heritage Site" conferred in 2002 on the Makapan Valley and in 2004 on the Taung Skull Fossil Site means that the conservation conditions should be gradually improved.

Management:

As indicated above (in the section on Management Structure), the diversity and the specialisation of the agencies involved in the management of the sites ensure that the questions, activities and aspects covered by this management are taken into account. Accordingly, with

regard to the Taung Skull Fossil Site, convinced of the necessity of setting up an integrated management agency bringing together all the organisations, administrative departments, local authorities and legal entities involved and interested, the South African authorities have committed themselves - during the field mission undertaken by ICOMOS (and particularly after the working session of 17 August 2004) - to ensuring the participation, in the management process, of all those interested at the national, regional and local levels.

The regulatory provisions for the setting up of this new management authority, and its operation, will be effective at the end of March 2005, and at all events before the 29th session of the World Heritage Committee in July 2005.

Risk analysis:

The inscription nomination dossier unhesitatingly highlights the risks facing the nominated site, and the threats faced by its components in general:

- Development pressures,
- Pressures on the integrity of the environment, because of the presence of the villagers, scattered over the protected area, and their use of wood and water, which are necessary for their everyday life but are often prejudicial to the environmental balance.
- The damage caused by insufficiently controlled or anarchical visits (particularly by tourists).

All these risks and threats are taken seriously by the authorities concerned. Their impact is currently being analysed, and corrective measures or long-term protection measures are being prepared at all levels of responsibility, with the participation of the population.

Authenticity and integrity

From the viewpoint of integrity (in this case the criteria are those which apply to natural properties), the caves, breccia and strata from which quantities of fossils or tools have been extracted are generally intact. They are no longer exploited as quarries.

Similarly - despite the presence of the scattered population and domestic animals - the landscape, taken as a whole, has a high level of integrity.

As for the fossil sites, it is hard to apply the concept of authenticity in the classical sense.

Comparative evaluation

In 1997, ICOMOS had a comparative study carried out by two eminent paleontologists of potential fossil hominid sites for inscription on the World Heritage List. The study set out six criteria for evaluating such sites:

- a good chronology,
- number of fossils,
- dating of discoveries,
- discovery potential,
- closely linked groups of sites,
- discovery and evidence of human evolution.

Like Sterkfontein Valley, inscribed on the World Heritage List in 1999, the Taung Skull Fossil Site and Makapan Valley meet all the above criteria.

Outstanding universal value

General statement:

Just as much as the fossil hominid sites of Sterkfontein, Swartkrans, Kromdraai and Environs, inscribed on the World Heritage List in 1999, Taung Skull Fossil Site and Makapan Valley contain exceptional traces, which are both physical and cultural, of the first stages of the evolution of *Hominidae*.

These deposits are of universal value from the viewpoint of science, archaeology and anthropology. In fact, they bear a testimony of the first importance covering several significant periods of human prehistory. The discovery in 1925 by Professor Dart of the fossil skull of the Taung child - a discovery confirmed by others (particularly from 1936 onwards, in 1938, and from 1948 onwards), led to the conclusion that the species represented had a definite link with the origin and evolution of humankind.

Furthermore, it is these South African fossils that in fact enabled the designation of Africa as the cradle of humankind.

Evaluation of criteria:

With regard to the Taung Skull Fossil Site, the nomination dossier refers to criteria iii, iv and vi.

It justifies the application of these criteria as follows:

- for criteria iii and vi: by pointing out that this is a proposal to extend the fossil hominid sites of Sterkfontein, Swartkrans, Kromdraai and Environs, and that the said sites have been inscribed on the basis of criteria iii and iv, and concluding that the applicability of the same criteria was a logical consequence.

- for criteria iv: by arguing that the site bears an exceptional testimony to an important stage of the evolutionary process of humankind.

As for the Makapan Valley ensemble, the nomination is however limited to criteria iii and vi.

Important note:

It seems that criteria iv should not apply because of homogeneity in the reference to criteria. If the extension is to be approved, it would be approved on the basis of the existing criteria iii and vi. How could the addition of a criterion be accepted for a mere extension, and above all for only one part of the extension (i.e. Taung Skull Fossil Site)?

It would be more logical to propose that criterion iv should be accepted for the basic sites already inscribed in 1999 and for the two extensions (not just Taung Skull Fossil Site but also Makapan Valley.

Conclusion:

As ICOMOS is suggesting that the extension should be approved, it is strongly recommended that the appropriate order is not disturbed and that homogeneity is observed: the same criteria should apply for the sites already inscribed and for the extensions.

4. ICOMOS RECOMMENDATION

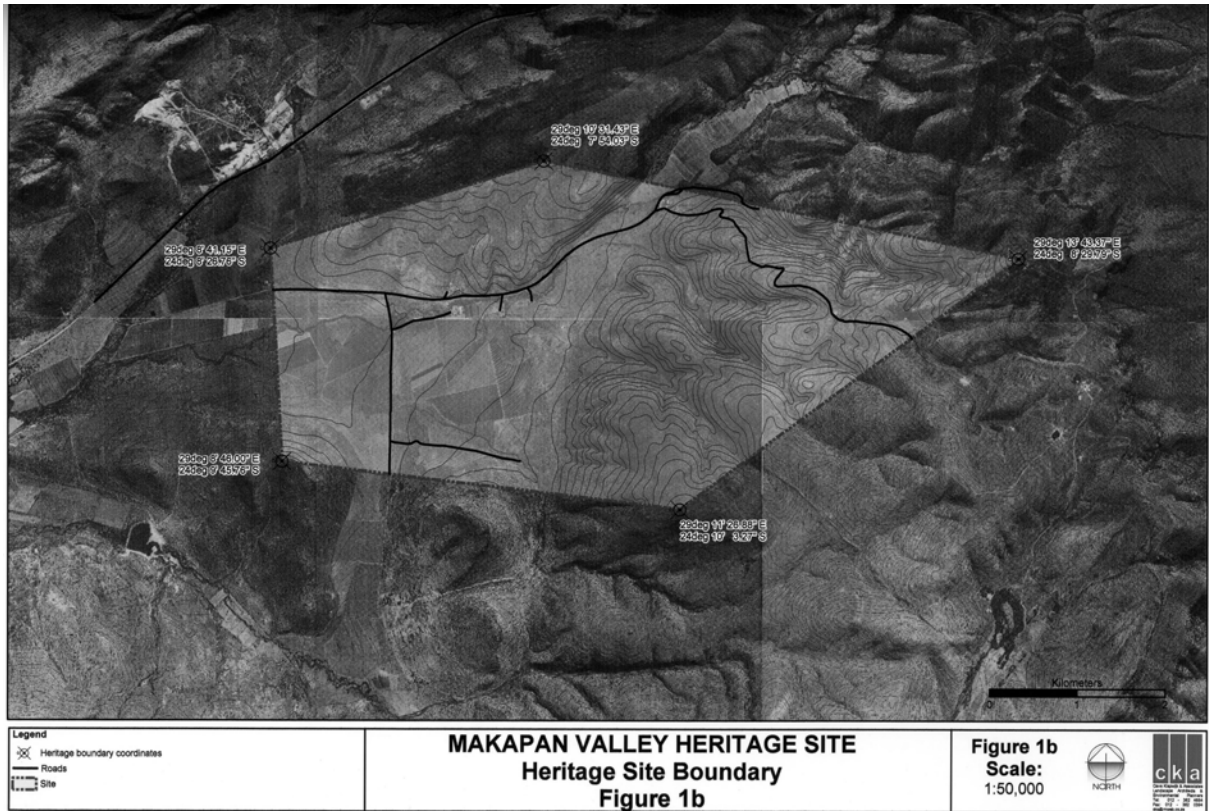
Recommendations with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Approves the extension on the basis of the ***existing criteria iii and vi***.
3. Notes the proposal made by the State Party for the changing of the name of the property, which as extended becomes: "The Fossil Hominid-bearing Sites of South Africa".

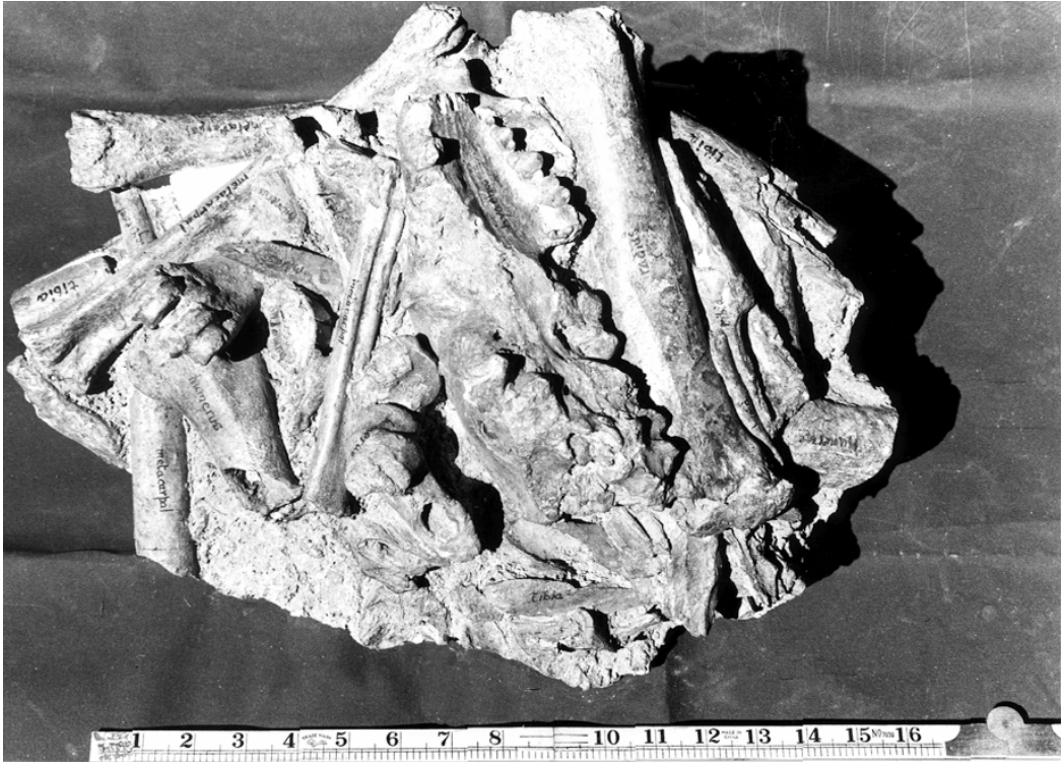
ICOMOS, April 2005



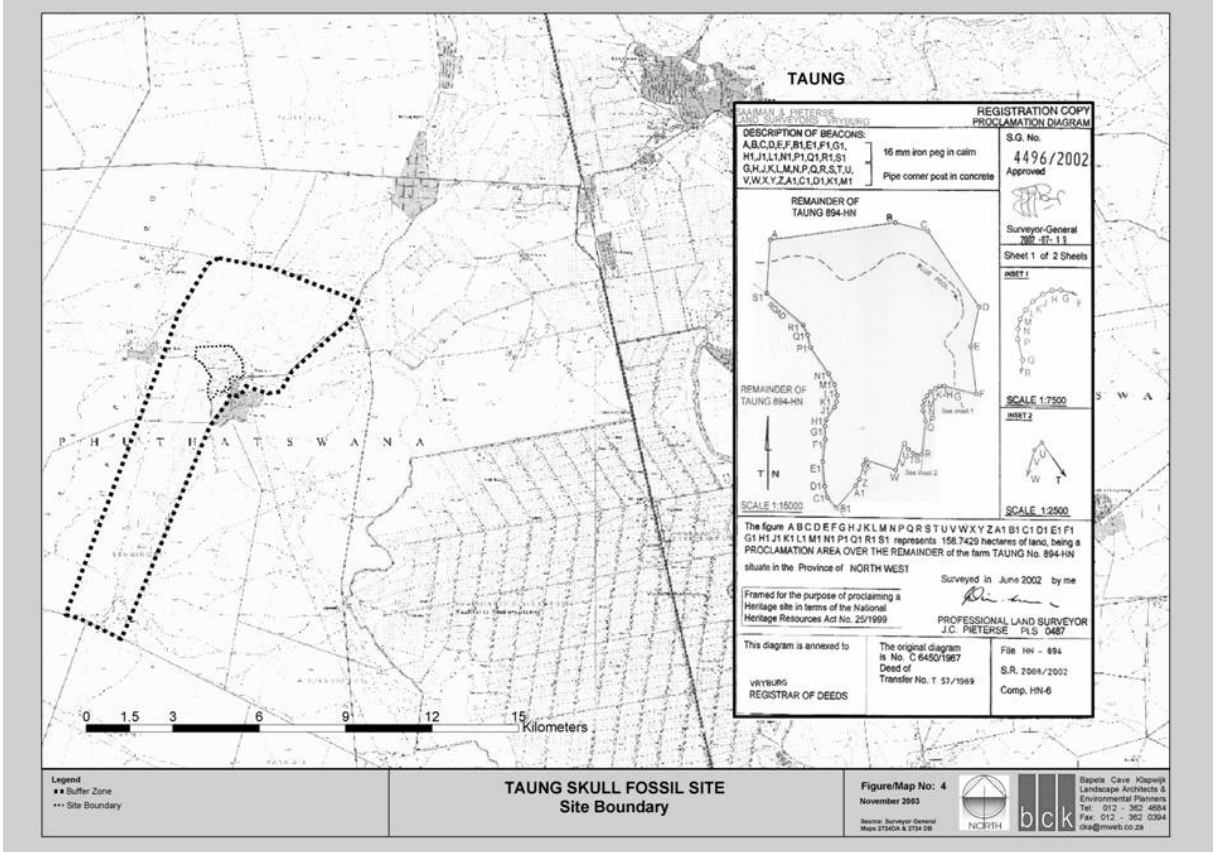
Map showing the boundaries of the Makapan Valley



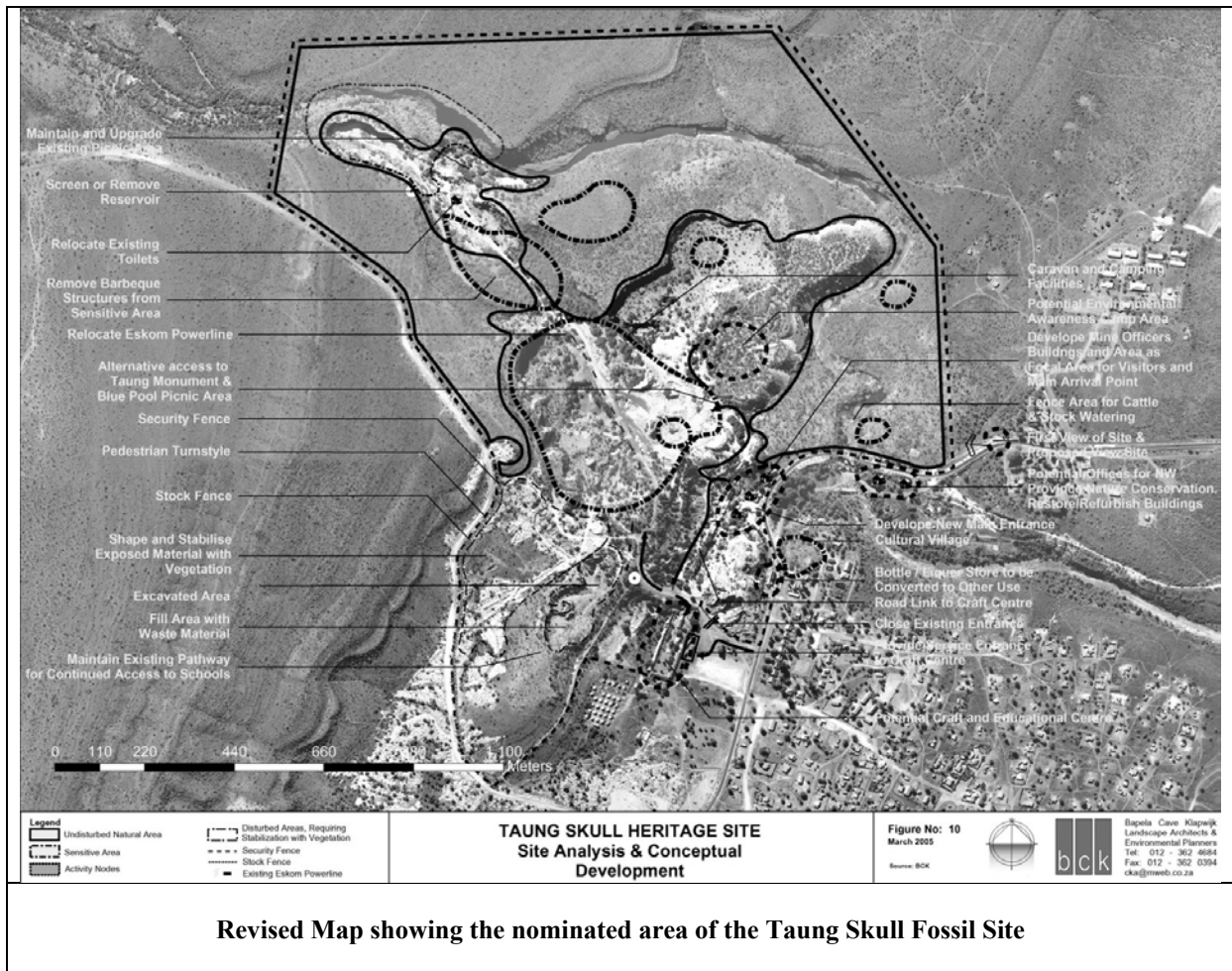
Makapansgat Limeworks interior



Block of richly fossiliferous breccia



Map showing the boundaries of the Taung Skull Fossil Site



Revised Map showing the nominated area of the Taung Skull Fossil Site



Taung Fossil Skull



Abandoned Norlim Limestone Quarry at Buxton

Qal'at al-Bahrain (Bahrain)

No 1192

1. BASIC DATA

<i>State Party:</i>	Kingdom of Bahrain
<i>Name of property:</i>	Qal'at al-Bahrain Archaeological Site
<i>Location:</i>	Northern Region
<i>Date received:</i>	29 January 2004

Category of property:

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

Brief description:

Qal'at al – Bahrain is a typical Tell – an artificial mound created by many successive human occupational layers. The stratigraphy of the site is continuous, from about 2300 BC to the 16th century AD. About 25% of the site have been excavated and revealed structures of different types – residential, public, commercial, religious and military. On the top of the mound there is the impressive Portuguese fort, which gave the whole site its name – qal'a, meaning – fort.

2. THE PROPERTY

Description

Qal'at al-Bahrain is an archaeological site. It has the shape and all the characteristics of a typical tell, meaning- an artificial mound, created by successive occupational layers, built one on top of the other. The size of the mound of Qal'at al- Bahrain is about 300x600 meters and its highest point is about 11.2 m. above sea level.

Archaeological excavations at the site started 50 years ago with the Danish expedition, working between 1954 and 1970, followed by French expedition since 1978 and archaeologists from Bahrain, since 1987.

The different excavation areas, covering about 25% of the site, provided the stratigraphy of the occupation layers as well as reach architectural remains.

The earliest stratum on the site is dated to circa 2300 BC, consisting of probably residential structures, uncovered in the northern excavation area, near the sea. This is also the period when a thick masonry wall was constructed, to surround and protect the settlement. About 46 meters of this fortification, built of dry masonry, is visible nowadays.

A later wall, possibly reinforcement of the first one, was erected around 1450 BC. Extensive use of extremely hard mortar and surface plastering took place in this phase,

resulting in still very good state of conservation of the wall. It seems that this wall lost its defense function in about 500 BC, when later residential structures are built against it and on top of some of its sections.

Different occupation layers were uncovered in the central excavation area. The earliest belongs to the same period as the first city wall, or 2200-1800 BC. The main architecture uncovered consists of a street, measuring 12 m. in width, and large, monumental structures, on both of its sides. Parts of these are probably palatial structures, including storage spaces of the palace. In the following period, (Middle Bronze age or 1450 – 1300 BC), the earlier buildings were modified and enlarged, to serve as the palace of the Kassite governor (Kassites were the Mesopotamian colonizers of the site).

The walls of the 14th century BC palace were used as foundations for next structures dating to the 11th to 5th centuries BC (Iron Age). A monumental, two pillared structure, probably a temple, was discovered here. In the same excavation area, several luxurious residences, with private and public spaces and elaborate sanitation system also belong to the same period. Under the floors of these dwellings several graves, in earthen sarcophagi, were discovered.

As a result of this continuous use of the same walls, some of them reach a considerable height of up to 4.5 m.

The archaeological level in the central area shows that around the 3rd century BC (Tylos or Hellenistic or Seleucid-Parthian period) the site was densely built. Due to later destruction and plundering, the character and use of these structures is not clear yet.

A coastal fortress measuring 51.5x51.5 m. was excavated on the northern part of the site. This large fortress is not easy to date, but was probably not built before the 3rd century AD. It bears strong resemblance to Sasanian fortifications, particularly its round corner towers. The fortress was in use until the 5th century and then abandoned until the 13th century. It was then rebuilt for commercial functions and eight of its rooms were used as madbasa (date syrup) workshop. The fortress and the later structures built on its site, are preserved to a height of between 20 to 250 cm. Its building materials were reused for the construction of later the large medieval fort – the Fort of Bahrain.

In the central excavation area two additional strata were excavated. The first belongs to the 14th century – Middle Islamic period. The architectural remains include dense urban area and a structure which was probably a suk or a caravanserai. In the second period, dating to the 15th century, the area was occupied by very modest houses, built of mixed materials, mainly re used from earlier structures.

From the 16th century until the abandonment of the site it served mainly for military purposes. A large fortress which was built on top of the tell dominates the site and even gave it its name. The large fortress of Bahrain has several building phases. The first phase dates to the beginning of the 15th century, when a simple fortified enclosure was erected on the site. In 1529 the first significant enlargement of the fortress and its moat took place, as well as its adaptation to modern artillery.

The third phase is the one which gave the fortress its actual shape. This phase dates to 1561 on, when the island came under Portuguese rule and they added several corner bastions in Genovese style and enlarged again the moat. The strengthening and enlargement of the fortress reflects the growing importance of the sea trade route to India and China, as well as the rivalries between the Principality of Hormuz, the Portuguese, the Persian Safavids and the Ottoman Turks. A written source from the beginning of the 17th century describes the fortress as useless for military purposes due to being non accessible from the sea. The old access channel, cut in the coral rift, which made the site attractive for centuries, was almost completely silt –up by now, and only small vessels could reach the site, during high tide.

This was also the main reason for the final abandonment of the whole site of Qal'at al-Bahrain, and its gradual transformation from a 4500 years settlement to an archaeological site.

The site is surrounded by palmgroves and there is one row of one floor houses inside the nominated area.

Management regime

Legal provision:

The site is protected by the "Law for the Protection of Archaeological Sites" (Law number 11 of 1995). According to this law, the Ministry of Information and its Directorate of Culture & Heritage is the organization responsible for the management of the site.

70% of the site is state property, while activities on the privately owned parts is also restricted and controlled.

The palm groves and trees surrounding the site are protected by special law (Legislative decree No 21 of 1983).

Management structure:

The site is directly managed by the Directorate of Culture&Heritage. There is a site superintendant and two conservation architects involved in the conservation of the large fortress.

Resources:

The conservation and management budget comes from the Ministry of Information, and its only scope is conservation and consolidation of the main fort.

Justification by the State Party (summary)

The tell of Qal'at al-Bahrain represents an almost 4500 years of uninterrupted human occupation of the site. It is one of the most important archaeological sites presenting all phases of the Dilmun culture. This culture, mentioned in Sumerian and other sources, was considered until the Qal'at al Bahrain discoveries as a rather historical and philological concept. Since then other excavations in Eastern Arabia exposed remains of the Dilmun culture, but at none of the known sites all periods of this culture are represented. In Qal'at al-Bahrain, in addition there is a representation of all other historic periods – thus the site becomes kind of a catalogue of the cultures of the region.

This phenomenon does not exist on any other site of the East Arabian region.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS mission to the site took place in November 2004.

ICOMOS has consulted the State Party for further information.

Conservation

Conservation history:

Some of the earlier excavated areas have been backfilled. Very little conservation and consolidation work has been carried out on the exposed remains. The nomination file is mentioning it as well, while describing future intentions for conservation works.

On the other hand extensive reconstruction works took place on the main fort, much beyond the acceptable according to the professional ethics. Some of it is justified in the file by conservation needs, but the extent of it is far beyond what conservation/consolidation can justify.

The past conservation works have not been fully documented.

State of conservation:

The central excavated area is decaying and not getting any conservation attention. The important coastal fortress has been recently consolidated and seems to be in good state of conservation. The main fortress is in good state of conservation, and most of the work being carried out on the site is on this fortress.

The archaeological expeditions working on the site are not required to carry out conservation works on the remains they are uncovering.

Management:

The site does not have a management plan in place. The State Party submitted with the nomination file a document called "management plan" which is in reality a scheme for preparation of a management plan and contains mainly information which is already included in the nomination format.

The State Party has a basic management mechanism for cultural heritage, which is the one managing the nominated site as well. There is no full management mechanism, nor plan, for the specific site.

At the same time, the submission of the nomination and the works carried out on the central fortress are the expression of existing management and of the serious intentions of the State Party for improving the situation.

Risk analysis:

The main risks are urbanization, development pressures, property values and land reclamation. At the moment there are two big projects in the pipeline – one of large urban development to the north of the site and the other one an

artificial island. The traditional architecture is of two to three storey buildings only, and therefore does not cause a threat to skyline. On the other hand, it is not known what is planned to be constructed on the new island, and since land is so expensive, it would make sense that buildings there will be higher than the ones on mainland. The risk of the island is also in the fact that the link between the site and the sea as well as the ancient approach from the sea to the site are an important component of its cultural and historic value.

On the other hand, the site is surrounded by palm groves, and their protection reduces some of the risks.

Authenticity and integrity

Authenticity:

As an archaeological site, most of its authenticity is well kept. While this is true for the excavated parts, it is not the same with the main fortress. This important structure has been extensively reconstructed.

Integrity:

The settings of the site and its relations to the surroundings have been compromised, but not yet to the extent of reducing its values. The main integrity issue comes from land reclamation in front of the site, which gained its importance from the available access from the sea. Therefore keeping this link between site and sea is important.

Comparative evaluation

The comparative analysis presented in the nomination file is comprehensive and convincing. While there are other sites in the region which represent the same historic periods, none of them represent all periods on one site, as is the case with Qal'at al Bahrain.

Outstanding universal value

The site has outstanding universal value.

The justification of this statement comes from the importance of the Dilmun culture and its archaeological presence on the nominated site. This land and culture is mentioned in the Sumerian mythology linking Dilmun with the origins of the world. Sumerian texts from the 3rd millennium describe Dilmun as land blessed by the Gods, graced with abundant fresh water and renowned as an international marketplace. Dilmun was the only marketplace for long distance trade via the Gulf. It was a port of transit where representatives of all countries came to exchange or sell their products, thus also exchange cultural ideas. In the 2nd Millennium BC Dilmun is conquered by the Mesopotamian Kassite dynasty and in the 7th century BC mentioned seven times in the bas-reliefs of Sargon's palace in Khorsabad.

All these historic periods are well represented in Qal'at al-Bahrain, which is considered as the capital of Dilmun and the seat of the king or the administrator – when the Dilmuns are conquered by others.

General statement:

ICOMOS has no doubt in the high cultural values of the site and the importance of its investigations and conservation for the understanding of the big cultures of the world.

Evaluation of criteria:

The state party suggests the inscription of the site on the basis of criteria ii, iii, iv and ICOMOS agrees that the site meets these criteria.

Criterion ii: There is no doubt that Qal'at al-Bahrain, being a capital and port on important trade routes, preserves important material testimony of different cultures and exchanges of cultures, which use it as market or occupied it.

Criterion iii: This site bears a unique testimony of Dilmun capital city and culture, of early city planning traditions and of all cultures which existed and lived in the region for almost 5000 years.

Criterion iv: The early Dilmun palaces are unique examples of this type of architecture in the region and of this culture. The different fortresses are outstanding examples of defensive structures from the 3rd and 15-16th centuries, defending the ruling power from the locals, rather than from the outside. The palmgroves, in combination with the site, are outstanding example of an agricultural tradition and landscape which has existed since the 3rd century BC.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

ICOMOS recommends that:

- a comprehensive conservation plan be prepared for the whole site and implemented as soon as possible.
- a full management plan be prepared, including a proper management mechanism to be able to implement the plan.
- that no more land reclamation should take place along the coast flanking the site.
- that everything be done to minimize the effects of urbanization threats and the potential threat of the artificial island project.
- that all reconstruction works on the main fortress be stopped.
- that a report on the progress and implementation of the recommendations be presented to the World Heritage Committee at its next session.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,

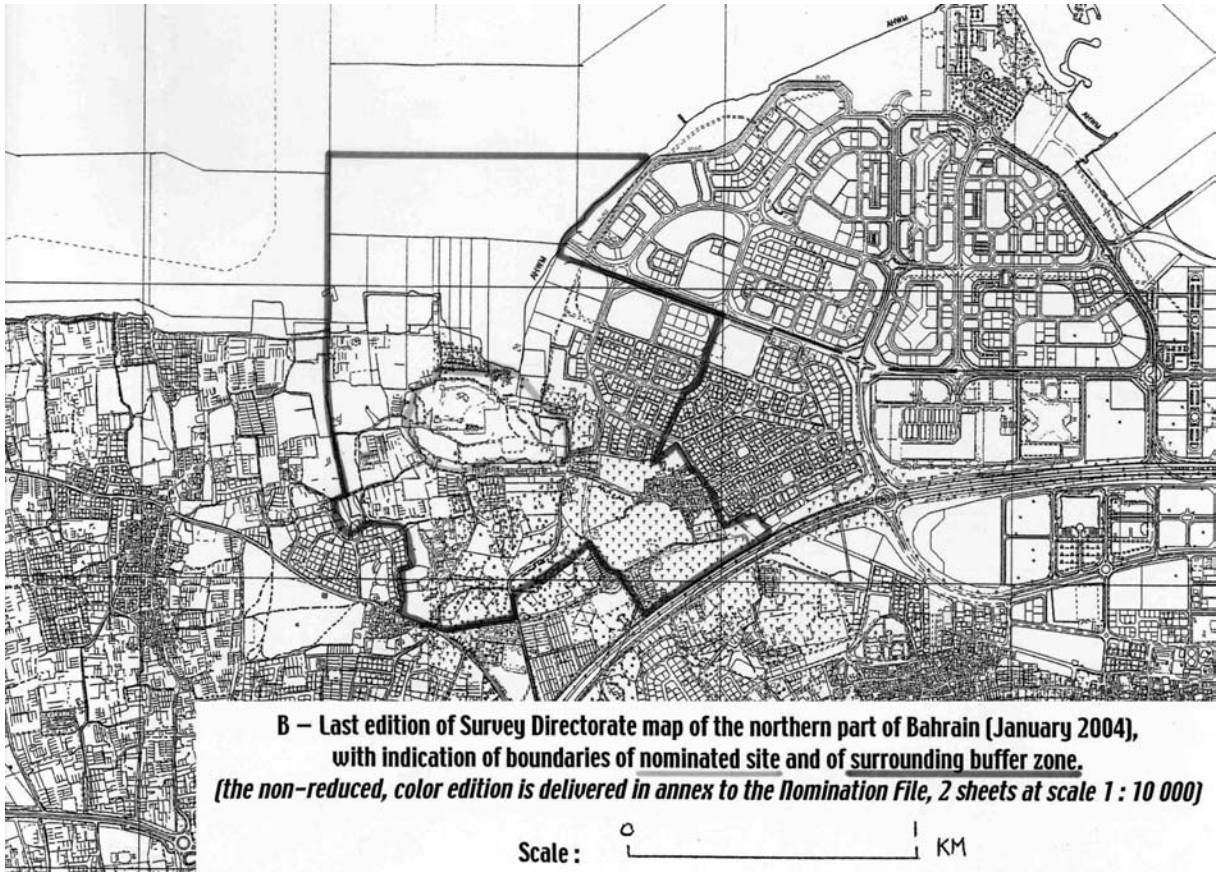
2. Inscribes the property on the World Heritage List on the basis of *criteria ii, iii and iv*:

Criterion ii: Being an important port city, where people and traditions from different parts of the then known world met, lived and practiced their commercial activities, makes the place a real meeting point of cultures – all reflected in its architecture and development. Being in addition, invaded and occupied for long periods, by most of the great powers and empires, leaved their cultural traces in different strata of the tell.

Criterion iii: The site was the capital of one of the most important ancient civilizations of the region – the Dilmun civilization. As such this site is the best representative of this culture.

Criterion iv: The palaces of Dilmun are unique examples of public architecture of this culture, which had an impact on architecture in general in the region. The different fortifications are the best examples of defence works from the 3rd century B.C to the 16th century AD, all on one site. The protected palm groves surrounding the site are an illustration of the typical landscape and agriculture of the region, since the 3rd century BC.

ICOMOS, April 2005



Plan showing the boundaries of the nominated property



Aerial view of late Dilmun residence



Aerial view towards the south of Bahrain Fort

Azougui (Mauritania)

No 1157

1. BASIC DATA

State Party: Islamic Republic of Mauritania

Name of property: Azougui, Oasis and Almoravid Capital

Location: Adrar Region

Date received: 30 January 2003

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 39, it could also be a *cultural landscape*.

Brief description:

Azougui, an irrigated oasis of date palms in the Adrar massif of mountains on the western margins of the Sahara desert, is associated with the Almoravid capital of Adrar in the 11th and 12th centuries. The Almoravids controlled part of the trans-Saharan trade, and from around Azougui launched their campaigns of conquests on the Empire of Ghana to the South, and Morocco and Andalusia to the north. Azougui, with its remains of a citadel and the tomb of Imam Hadrami, is revered as the birthplace of the Almoravid dynasty and an exemplar of the nomadic oases that underpinned Almoravid culture and worked in harmony with their natural surroundings.

2. THE PROPERTY

Description

Azougui is 15 km northwest of Atar, the capital of Adrar Region, on the western margins of the Sahara Desert and some 200 km inland from the Atlantic coast. The nominated property covers 670 hectares. It is surrounded by a Buffer Zone of 1540 hectares.

In the flat desert landscape of much of northern Mauritania, the Adrar region is notable in having a large massif of mountains, interspersed with plateaus, dunes and canyons, and with sufficient water supplies to support a cluster of oasis palmeries. Adrar has been occupied since Neolithic times and has long been a centre of nomadic and semi-nomadic peoples.

Azougui is in the centre of a valley crossed by three wadis and surrounded in part by sandstone cliffs. It is strategically sited to allow control of Trans-Saharan routes, as well as being readily defensible. From Azougui a network of routes lead into the Sahara desert, to the east to Oualata and Timbuktu, and to the north to the Atlas Mountains in what is now Morocco.

On the outskirts of the village, at the foot of the cliffs, have been found Neolithic remains and nearby are prehistoric rock paintings.

For millennia this area was inhabited by nomadic pastoralists who congregated around the hills and water supplies. Gradually these sources of water were developed into small oases and irrigated date palm plantations began to flourish. The date plantations at Azougui are said to be the descendents of the earliest planted in the area, and from which the tradition diffused across the region. From the 8th to the 11th centuries these oases became prosperous centres of trade routes across the Sahara Desert to the south and north, worked by the camel caravans of the Sanhaja Berbers. During this time Islam began to spread to Western Sahara.

In the 11th century Sanhaja Berbers from around Azougui formed themselves into a group to promote a pure form of Islam. They became known as Almoravids. Gaining the support of other neighbouring Berber groups, in the space of around 40 years, they mounted successful campaigns against the Empire of Ghana to the south and Morocco and Andalusia to the North, establishing an enormous empire that stretched from the Senegal River in the south to Spain in the north and what is now Algeria in the east. It is suggested in the nomination dossier that Azougui was the first Almoravid 'capital' of the Adrar from where these campaigns were launched. The Empire lasted around a century before succumbing to the Almohads from Morocco. Its influence is said to have persisted longer though the introduction into the western Sahara of Islam, Almoravid law, the matriarchal social system of the Sanhaja Berber nomads, and the practise of irrigated date palm oases.

Azougui is put forward as the birthplace and first capital of this Almoravid Empire, as well as being a place that maintains and sustains the traditional way of life of an oasis settlement, with its cultivation of date palms and sustainable use of natural resources, that underpinned the Almoravid way of life.

The property consists of the following qualities:

- *Rock paintings & prehistoric remains*
- *Almoravid ruins*
- *Necropolis of Imam Hadrami & cemetery*
- *Oasis culture based on date palms*
- *Natural landscapes of the valley*

These are considered separately:

- *Rock paintings & prehistoric remains:*

Rock paintings made by pastoralists who kept cattle are found at the approach to the settlement, the Fom Chor 'gate' or narrow entrance to the valley. No details are given of the number of these paintings. They appear to be associated with 'abundant' Neolithic remains discovered nearby from where it is said can be gleaned evidence for the migrations into the area of the Berbers with horses, then the introduction of the camel, followed by the introduction of date palms. The remains are also said to reflect a period when the Sahara was much wetter than it is now. These details are not substantiated.

- *Almoravid ruins:*

There are two ruins: the main one sited near the confluence of the two wadis through the valley and

approximately 800 metres away from the cliff and a kilometre from the Foug Chor entrance to the valley. The second is against the cliff.

The main ruins are of what has been called a fortress. They have been partly excavated in 1979 and again in 1999. Further information comes from historical descriptions. The stone ruins cover an area of approximately 100 metres by 80 metres. The plan is roughly rectangular but with a pronounced curve on the southwestern face. There are remains of two parallel surrounding walls approximately 1.5 metre apart. The walls survive in places to 3.2 metres in height. No evidence survives at the corners of the fort. It appears to have had one entrance facing Foug Chor. There is little evidence for construction walls within the interior, which is now used as a space for building *tikkit* houses, at the time of the date harvest – see below.

The fort was first noticed by Vincent in 1860, and visited by Modat in 1922. In 1948 Mauny produced a plan of the site. It was partly excavated by the University of Nouakchott in 1979. This provided evidence for several levels of occupation of which the earliest was associated through glazed pottery and remains of iron working with the Almoravids.

The second ruin is approximately 800 metres from the first and of smaller size, 25 metres by 15 metres but similar in plan form. It is suggested that it could have formed some sort of defensive gate to the valley.

Evidence from the ground can be allied with evidence from extensive written records and particularly descriptions by travelers. Azougui is first mentioned as a fortress and a palm plantation called Azgui by al-Bakri in his *Kitab al-Masalik wa l-mamalik*. He describes Azgui as being in the mountains with difficult access but an abundance of water and pasture. The fort was surrounded by twenty thousand date palms. He says it was built by Yannou b Omar al-Hajj brother of Yahya b Omar. It is described as an important military stronghold but not as a city (as Sijilmassa is described) or as the ‘capital’ of the Almoravids.

Azougui also appears a century later in the 12th century *Nuzhat al-Mushtak fi Ikhtirâq al-afâq* of Abu Abdallah al-Idrisi. By then it is called a city, not large but well populated and on the trade route to the south.

Later reports show that by the 13th century Azougui had lost its importance in controlling the trans-Saharan trade.

More information about the foundation of the Almoravids is given by Ibn Khaldoun in his *History of Berbers* in the 14th century. He related that there were powerful groupings of peoples as early as the 8th century who had formed a sort of Mauritanian confederation under Aboubekr in the 9th century and who benefited from the closure of trade routes between Ghana and Egypt thus forcing trade through the western Sahara.

Mauny’s drawing of a plan of the site coincided with the excavations in Marrakesh by Terrasse and Meunié who uncovered remains of Qasr Al-Hajar, the first Almoravid fortress of the city – which was similar in form to the one at Azougui. It was at this time that Azougui was promoted as “*capitale almoravide*” in Mauritania, a label that has persisted.

Evidence from the ground and from written records therefore seems to indicate that Azougui was established before the Almoravids and then became one of their strategic forts, only later still developing into a city in the 12th century right at the end of the Almoravid period.

➤ *Necropolis of Imam Hadrami & cemetery:*

Imam Hadrami was born in Kairouan, now in Tunisia, worked in Cordoba, and travelled to Azougui, having met al-Aqsa Aboubekr in the Maghreb. He died in Azougui in 1095 according to Ibn Bashkuwal writing in the 12th century. He wrote a remarkable treatise, *al-Ichara Vi Tadbiri al-Imara*, which sets out of rules for the management of a state, and, it has been said, anticipates the writing of Machiavelli’s *The Prince* by many centuries. An old handwritten copy is preserved in the library of the Mauritanian Institute of Scientific Research at Nouakchott.

His tomb was identified approximately two centuries ago. It is part of a small cemetery some 600 metres to the north west of the fortress. It is oval in form and has recently been restored. A stone plate bears the engraved name of the Imam. Near to the tomb, are the ruins of a stone-built house, which used to shelter pilgrims.

➤ *Oasis culture based on date palms:*

Local life is entirely influenced by the yearly cycle of date harvesting, *Guetna*, which is carried out according to long standing traditions and involves a strong communal approach.

Families who have been scattered in the winter months come together at the oasis to harvest the dates. They build temporary houses, *tikkit*, semi spherical in shape and built of palm leaves over a light framework of bound fibres from the tamarind tree.

Marriages are celebrated during this period, and food is based on dates. Now these are supplemented by the pulp of corn flour and meat; formerly a semolina of watermelon flour was mixed with goat or camel milk.

Families bring the minimum of belongings and evenings are spent on the dunes where there is singing, dancing and the acting of traditional plays such as T’weiditt, Enmelis, Seiloum, etc.

In Azougui, there exist ten or so varieties of date palms of which most important are the black date, *Hamre Adilâ*. In the locality there are tens of thousands of palm trees, which skirt the wadis over some 15 km. It is said that unquestionably some of these palm trees are descendents of those known to the Bafour peoples, which bear yellow dates rather than the black ones imported from Arabia in the 17th century. There is however no scientific explanation of the importance of these ‘bafour’ palm trees. It is also stated that Azougui was where the system of palm plantations was first introduced which later spread throughout the area: again this is not substantiated.

Some of the palms lie along the edge of the wadis and are said to take water naturally; while others are on terraces and are fed by irrigation channels from a small reservoir dug down into the bed of the wadi and now powered by an electric pump. It is stated that wells and devices with *chadoufs* were used until a recent date.

The nomination is unclear as to which is dominant and whether the terraces were constructed for the date palm or

were previously used to grow crops for the city. A plan in the nomination show several lines of terrace walls but these are not described.

➤ *Natural Landscape of the valley:*

The nomination says that the land management system is a sustainable one that respects the natural qualities of the valley. Though there is a good description of the area's flora, nothing is said concerning the dynamic of the vegetation under natural changes or human activities. The nomination does not discuss the importance of the listed plants, nor if any are under threat.

The analysis of the fauna found on the site is rather weak and anecdotal, with no reference to the IUCN Red List. There is no description of the hydrology of the area, nor is the landscape described with precision. The geological chapter lacks interpretation and nothing is said on the geomorphology or on the impact of former humid climatic periods on landforms. There are no comments on the scenic value of the landscape. IUCN considers that it is particularly unfortunate that there is no historic analysis of the human/nature interactions in this area.

History

After 750 when the Islamic capital shifted east from Mecca to Baghdad, the Muslim societies of North Africa became more independent and begun to strengthen ties with the flourishing states of West Africa through involvement in the lucrative trans-Saharan trade: gold from the forest areas of West Africa and salt from mines in the Sahara.

By around 900 Muslims controlled most of the oases along the commercial routes to the south and to the once prosperous Empire of Ghana (to the west of the modern state of Ghana). Islam too was beginning to spread more widely into the Western Sahara but traditional religious practices were also still thriving.

In about 1039, a chief in Mauritania, Yahya ibn Ibrahim, brought back from a pilgrimage to Mecca a theologian, Abdoullah ibn Yacine, to teach more orthodox Islam. Rejected by the people two years later, after the death of Ibn Ibrahim, Ibn Yacine and some of his followers retired to a fortified religious centre, a *ribat*, which attracted many followers. In 1042 the *al murabitun* (men of the *ribat*), as Ibn Yacine's followers came to be called, launched a *jihād*, or holy war, against nonbelievers and heretics, beginning what later become known as the Almoravid movement. The initial aim of the Almoravids was to establish a community in which the principles of Islam would be strictly applied.

The Almoravids rallied other Berber groups in the west Sahara, and by 1054 they had captured in the north Sijilmassa, and in the south Aoudaghost, part of the Kingdom of Ghana.

After the death of Ibn Yacine in 1059, leadership of the movement passed to Aboubekr ibn Omar, his brother Yahya, and cousin Emir Youssef ibn Tachfine. Under Ibn Tachfine, the Berbers captured Morocco and founded Marrakech as their capital in 1062. By 1082 all of the western Maghreb extending as far east as present-day Algiers was under Almoravid control.

In 1086 the Andalusians in Spain, under attack from the Spanish Christian King Alfonso, called on Ibn Tachfine and his Berber followers to come to their rescue. The Almoravids defeated the Spanish Christians and, by 1090, imposed Almoravid rule in Muslim Spain.

Meanwhile, in Mauritania between 1062 and 1076, Aboubekr led the Almoravids in a war against Ghana culminating in the capture of Koumbi Saleh, which marked the end of the Empire of Ghana.

But after the death of Aboubekr in 1087 and Ibn Tachfine in 1106, traditional rivalries weakened the Almoravids and a new Muslim reformist group led by the Almohads destroyed the Almoravid Empire.

For almost a century between 1054 and 1140s the Almoravids controlled a vast territory stretching from Spain to Senegal. The greatest long-term impact of this movement was the Islamisation of the western Maghreb, the dissemination of marabout practices, and the introduction of Almoravid law.

Azougui is now populated primarily in the north by Smacids who arrived in the 17th century, and, in the south, by Idéichillis, who are believed to be descendants of the indigenous population, known as the Bafour.

In the 16th century with the defeat of the *Z'waya* marabouts by the north African Arabs, society became more stratified into Arabs or warriors, marabouts or *Z'waya*, blacksmiths or craftsmen, and workers *Z'naga*, either freed or slaves.

Management regime

Legal provision:

The land and palm trees at Azougui belonged traditionally to one great family, Ehel Hemdat. The descendants have now divided the land between three families: Ehel Amar Ehel Eyih and Ehel Moktar.

The Islamic Republic of Mauritania is a country of oral tradition where the recourse to writing is exceptional rather than general. Mauritania is also a Moslem state of Malékite rite, where Chariâa law remains the basis of the national legal system.

Ownership by families in Azougui will be constrained by both Chariâa right and land legislation.

Legal protection is based on the articles of Ordinance 83-127 of 5 June 1983, which recognises the protection of traditional properties. Article 2 stipulates 'the State recognizes and guarantees private landed property which must, in accordance with Chariâa, contribute to the economic and social development of the country'.

At Azougui, it is said that the owners manage the property with the 'tacit' agreement of the Mauritanian authorities.

Part of the site is marked as a protected area. This was designated in 2003 under decrees of the Minister for the Culture n° 0154/MCOI. Any person who does not respect the statute is liable to penal sanctions.

Management structure:

The representatives of the three families, In general the oldest person, constitute the Committee of the wise for the zone of Azougui. This body of direction and coordination represents the moral authority of all the families. It covers the sale of properties, which are not allowed to people from outside the area.

The family also has its own traditional notary, the Imam of Atar, Mr. Limam Ould Berrou, who is a religious authority very respected locally.

The Ministry for Culture, Youth and Sports entrusted the management of the cultural site of Azougui to the Institute Mauritanian of Scientific Research by ministerial decree n° 01887/MCJS of December 8, 2003. The IMRS will work in collaboration with local associations of Azougui.

A Management has been drawn up for the site. This is quite a slight document and does not cover all aspects of conservation of the wider cultural landscape.

L'Association pour la Promotion de la ville Historique d'Azougui (ONG) is a non-governmental organisation set up in 1993 to promote Azougui and to encourage its appropriate development.

Resources:

In addition to the technical skills of the IMRS, which cover archaeological excavations and the restorations and conservations of structures the ONG places at the disposal of the site a certain number of competences which contribute to the development of socio-economic and cultural activities and cultural which go hand in hand with the conservation of physical remains.

Justification by the State Party (summary)

Azougui is an eminent example of an oasis in the Adrar Mauritanian.

It is a cultural landscape that reflects semi-nomadic agrarian practices that are in harmony with the natural surroundings, reflect traditional practices and codes, and the harsh conditions of the desert.

The site has a long history of occupation dating back to Neolithic times.

Azougui is the site of the first date palm plantation in Adrar, and it retains some of the most antiquated species of this plant.

The oasis was the capital of the Almoravid dynasty, which control the Trans-Saharan trade and created a state that extended from Ghana in Andalusia.

Almoravid architecture, of which there are vestiges in Azougui, was diffused all across the Sahara, the Iberian Peninsula and Southern Italy.

3. ICOMOS EVALUATION

Actions by ICOMOS

In ICOMOS Evaluation Mission visited the site in December 2004.

Some of the information in this report is supplementary to what was provided in the nomination dossier.

IUCN provided a desk evaluation of the site and their comments have been incorporated in this report.

Conservation

Conservation history:

Little direct conservation work has been carried out. Apparently there remains nothing upstanding of the remains of the fortress that were visible in the 1950s. The materials have been used by the local population until the formation of the Mauritanian Institute of Scientific of Research, IMRS, which has provided the resources to safeguard the site.

State of conservation:

The remains of the fortress walls are affected by wind erosion, which breaks up the friable mortar and causes fast deterioration. An enclosing wall, built recently to help protection of the fortress, encroaches, in several places, on the archaeological site.

The tomb of the Hadrami Imam was recently slightly restored. The pilgrims' house nearby is in an advanced state of deterioration.

Most houses are still built of traditional materials. On the other hand, some buildings such as the new mosque, the school and the dispensary are built out of modern materials.

Risk analysis:

➤ Development:

The threats are slight at the moment as very few tourists reach Azougui. There is a small auberge for tourists to stay in and this fits into the landscape.

➤ Environmental:

Certain species of fauna have disappeared from Azougui because of dryness, but also as a result of intensive hunting practised with modern weapons during the last decades.

The need for fixing dunes encouraged the population to plant imported trees with fast growth, which demanded much water. This had a damaging effect on the level of the watercourses and wells.

The introduction of the motor-driven pumps has also disturbed the traditional system of water supply for the palm plantation.

Authenticity and integrity

Authenticity:

There are no issues connected to the authenticity of the site apart from the attributions of the fortress: it does not seem to be established from available facts that this was part of the southern capital of the Almoravids.

Integrity:

As Azougui is considered as a cultural landscape, its hinterland could extend beyond the boundaries currently

nominated. It seems to be the case that the wider landscape contains further archaeological sites.

Comparative evaluation

Azougui, as oasis, needs to be compared first of all with similar sites in the Sahara in general and Mauritania in particular. Compared to the other Saharan oases of exceptional importance such as the ksours of Morocco, those in Algeria and Egyptian oases, the nomination states that Azougui differs as it reflect seasonal use by semi nomadic peoples, and is representative of oases in the Adrar Mountains.

The nomination states that what differentiates Azougui from other oases in Adrar is the presence of Almoravid remains. Azougui seems to have been a thriving oasis, which serviced the trans-Saharan trade routes from the 8th-10th centuries, presumably with a permanent as well as seasonal population. It then developed into a fortified stronghold for the Almoravids and in the 12th century became a large town. After the 13th century it declined and became a small oasis with mainly semi-monadic peoples who came during the summer to harvest dates.

The date palms at Azougui are said to be the earliest plantations in the area. The yellow dates are also said to be related to those date palms associated with the earliest people in the area, the Bafour. It is not clear when date palms started to be grown in plantations. If the significance of Azougui is linked to the development of plantations, more needs to be understood about this process and detailed evidence produced in association with comparison of other oases in the Adrar Mountains.

No comparable evaluation is undertaken of oases outside north and northwestern Africa. Before that can be undertaken the particular significance of Azougui need to be better understood.

Outstanding universal value

Evaluation of criteria:

Azougui is nominated on the basis of criteria ii, iii, iv and v, and as an evolving cultural landscape:

Criterion ii: Azougui is said to be an exceptional example of a site, which, from pre-historic times to the present day, has played a fundamental role in shaping the landscape of nomads along the Western Trans-Saharan trade routes. To establish this criterion more information is needed on the development of the oasis, the beginning of the plantation system, and the way the site moved from oasis, to fort to town.

Criterion iii: Rock engravings of pastoral peoples are said to testify to the strategic geographical role of palm plantation along transhumance routes at a time when the Sahara was wetter than it is now.

Once the Sahara had become drier, Azougui is said to be the place where the first palm plantations were developed in the Sahara and from where the culture, so fundamental for oasis, diffused itself across the area. Evidence is needed to substantiate this claim and more detailed comparison with other palmeries in the Adrar region.

Criterion iv: It is said that from Azougui, the Almoravid movement, created by nomads camel drivers belonging to the Sanhaja Berber group, carried out an extraordinary company to unify, in only one state, the trans-Saharan trade routes from Senegal to Andalusia. This difficulty is in proving the link of Azougui to the process: the site appears to have been an Almoravid fort, but there is no evidence to suggest it was the focal point of the Almoravid's operations.

Criterion v: The Almoravid state is said to have had a considerable impact on the later development of the Western Sahara. The state left a legacy of laws, the marabout movement, architecture that was perfectly in harmony with its environment and a symbiotic relationship between the trade routes, oases and nomadic herdsmen. The question is how far all this is manifest in Azougui. Undoubtedly the overall state did effect the Islamisation of the area and the spread of marabout practice. However the oases developed before the state and continued long afterwards. The oases and the trade routes fostered the state.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The central tenets of this nomination are that Azougui was the centre of the early Almoravid state in the south, and that its date plantations were the first to be developed in the Adrar Mountains, later widely diffused around the region.

On the basis of information available, it seems that Azougui was an Almoravid fort rather than a town at the centre of the expanding state. There does not appear to be evidence to suggest that the emerging Almoravid movement had one focus at Azougui, or that Azougui was in any way a 'capital' for the Almoravids, as suggested in the title of this nomination.

In relation to the date plantations, no supporting information is provided for the assertion that these were the earliest in the region. Dates seem to have spread along the coast of North Africa from Egypt and then south into Mauritania following Neolithic routes. At some stage there might be sufficient knowledge to detail that process; it might then be possible to identify oases that reflect this spread.

It is suggested that it would be appropriate to undertake a wider comparative analysis of date palm oases in North and West Africa to see if the ones at Azougui are outstanding for their association with particular developments in irrigation or settlement. It is also suggested that further work is needed before the role of Azougui in the development of the Almoravid state is understood. Neither of these will be easy to achieve.

Azougui was for a while a key part of the trans-Saharan trade routes. It may be appropriate for it to be considered as part of a wider nomination, which reflects the development of trade routes in and around the Sahara Desert.

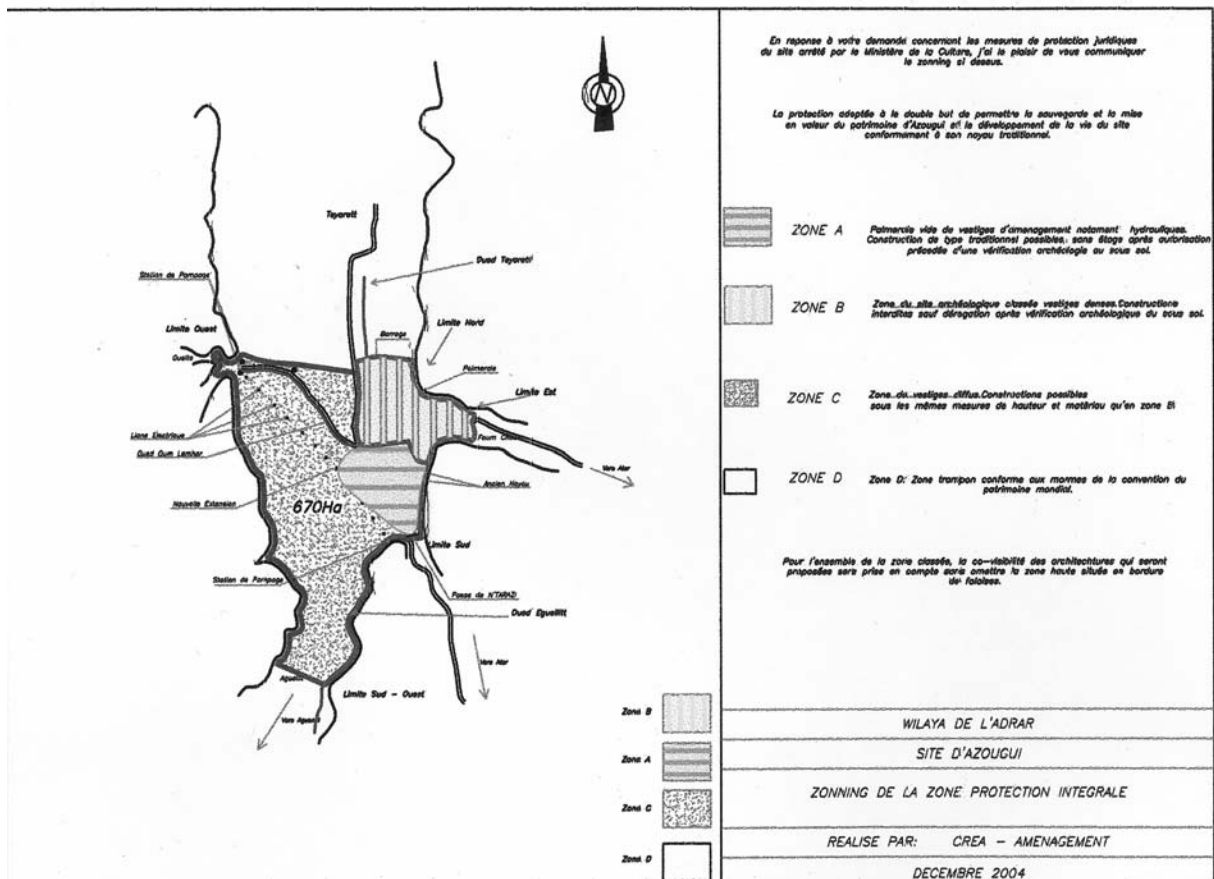
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Decides not to inscribe the property on the World Heritage List.
3. Encourages the State Party to seek further information on date palm cultivation and the development of the Almoravid state to see if the qualities of Azougui could be better defined, and whether it might be possible to consider Azougui as part of a wider nomination of the trans-Saharan Trade Routes.

ICOMOS, April 2005



Map showing the boundaries of the nominated site



Aerial view of Azougui



Archaeological site of the citadel

Macao (China)

No 1110

1. BASIC DATA

State Party: People's Republic of China

Name of property: The Historic Monuments of Macao

Location: The Macao Special Administrative Region (Macao SAR)

Date received: 31 January 2002

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, this is an area of a historic town that is still inhabited.

Brief description:

Macao was under Portuguese administration from the mid 16th century until 1999, when it came under Chinese sovereignty. The historic monuments of Macao consist of the historic street with related architectural and urban structures in the centre of the old town, which represent this encounter between the Western and Chinese civilizations. Macao was crucial in establishing a lucrative trade port which had a strategic significance in the development of international trading. The historic core of Macao is a testimony to this representing a unique fusion of aesthetic ideals, and cultural, architectural and technological influences.

2. THE PROPERTY

Description

Macao Special Administrative Region is located on the southeast coast of China to the west of the Pearl River Delta. It is 60km from Hong Kong and 145km from the city of Guangzhou (former Canton). It consists of the Macao peninsula and the two islands of Taipa and Coloane. The population of the administrative area is ca. 461,000. The nominated property on the Macao peninsula is made up of two separate core zones in the urban centre of the city, each surrounded by a buffer zone.

The core zone 1 consists of the central area of the historic settlement of Macao. It includes a series of urban spaces and buildings representing the integration of Portuguese and Chinese elements along the city's primary urban route, *Rua Direita*, which leads from the ancient Chinese harbour in the south to the old Christian city in the north. It includes the following ensembles:

Barra Square with the *A-Ma Temple* (15th century), an example of Chinese culture inspired by Confucianism, Taoism, Buddhism and folk beliefs. The temple is used especially during Chinese Spring Festival, and consists of the Gate Pavilion, the Memorial Arch, the Prayer Hall, the Hall of Benevolence, the Hall of Guanyin, and Zhengjiao

Chanlin (a Buddhist pavilion). North of the temple, along *Rua Direita*, there is the neo-classical *Moorish Barracks* (1874) with its wide verandas, and raised on a granite platform. It was built to house police forces recruited from Goa.

Lilau Square is one of the first residential quarters of the Portuguese in Macao. The *Mandarin's House* (1881), a traditional Chinese residence belonging to a prominent Chinese literary figure, covers an area of 4,000m². It consists of a series of courtyard houses in brick, extending to some 120m along Barra street.

St. Augustine's Square was established by Spanish Augustinian priests in 1591, and still maintains the tradition of the Easter Procession. Here are *St. Augustine's* church and *St. Laurence's* church. The latter was built by the Jesuits before 1560 and rebuilt in the 1850s. *Dom Pedro V Theatre* (1860), the first western-style theatre in China, is a neo-classical brick building. It has a lobby area, a small ballroom, and a circular auditorium. *St. Joseph's Seminary Building and Church* (1758) was the principal basis for the missionary work in China, Japan and the region. It is the only example of baroque architecture in China. Sir Robert Ho Tung Library (1894), with a rare collection of books, is a luxurious Western estate in neo-classical style, with Chinese interiors and lush gardens.

Leal Senado Square is the main public square of the town with the *Leal Senado Building* (1784), a two-storied neo-classical structure. It has a simple front elevation topped with a triangular pediment and granite Doric columns. Close by is the *Holy House of Mercy*, used by a charitable institution, founded in 1569. This two-storied building in neo-classical style has an elaborate front elevation. Close by, there is the *Cathedral Square* with the *Cathedral Church* (rebuilt in 1850), and the headquarters of Macao's Diocese. Further north is *St. Dominic's Square* with *St. Dominic's Church* (founded in 1587) and the old Chinese bazaar area. Here there is the *Sam Kai Vui Kun Temple* (restored in 1792), which is testimony to Macao's enduring respect to Chinese and Portuguese communities as equals.

Company of Jesus Square has *St. Paul's Ruins*, and *Na Tcha Temple*. The *Ruins of St. Paul's* represent the remaining front elevation of the Church of Mater Dei (1603-40). The façade is based on classical orders in mannerist style integrating distinctly Oriental motifs. Near the church there are the archaeological remains of the old College of St. Paul's, a witness of the first Western model university in Asia. *Na Tcha Temple* (1888) is a small traditional structure standing close to the old city walls. The *Section of the Old City Walls* (1569), 18.5m long, is built in *chunambo*, a local material made from a mixture of clay, sand, rice straw, ground rocks and oyster shells compacted in layers. East of these is the *Mount Fortress* (1626), which stands on the Mount Hill (52m above sea level). The fortress covers an area of 10,000m²; its plan is a trapezoid. It was built against attacks from the sea.

Camões Garden area has *St. Anthony's church* (16th century), the old headquarters of the British East Indies Company, and the *Protestant Cemetery* (19th century) with the tombs of renowned personalities, such as Robert Morrison (chapel built in 1821), the author of the first Chinese-English Dictionary.

The core zone 2, some 500m east of the zone 1, consists of the *Guia Fortress* (1622-38) located on the *Guia Hill* and incorporating *Guia Chapel* (1622) and *Guia Lighthouse* (1885) the oldest lighthouse in South China seas.

Buffer zones surround each of the two core zones. In the case of zone 1, the boundary of the buffer zone coincides with the former shore line of the ancient harbour of Macao. In practice, the buffer zone delimits the territory of Macao as it was until the early 19th century. From the late 19th century through the 20th century, more land has been reclaimed on both sides of the Macao peninsula. The land use in the buffer zone is mixed, including mostly residential and commercial use, but also governmental, religious and financial functions. The buildings include traditional shop-houses, military structures, churches and chapels, early banking structures, traditional Chinese pawnshops, noble mansions, small Chinese shrines, Art-Deco vernacular architecture, the old commercial district of the city and other public spaces. The core zone 2 with the Guia fortress is enclosed within a buffer zone that covers the surrounding park and immediate urban area.

History

The site of Macao was settled by fishing people long before the arrival of foreigners. It was a sheltered bay on the peninsula and a stopping point for seafarers sailing down the Chinese coast from Fujian province. The temple for the Goddess A-Ma, built in the late 15th century, is testimony to their faith. The Portuguese first arrived to China in 1513, visiting the famous market of Canton. In 1557, they arrived in Macao, which became the oldest permanent European settlement in East Asia.

The name of Macao derives from the Ma Kwok temple, built in the 14th century. At the time, the native inhabitants were scattered in small villages. Barra village and Patane village were small settlements of seafaring merchants, while the other villagers were farmers. When the Portuguese arrived, they built simple timber-clay houses in the Inner Harbour area. Several catholic churches and chapels gave the character for the settlement, becoming the focal points for road patterns. In the early 17th century, the Portuguese built a series of forts against other Western powers, e.g. the Dutch. In mid 17th century, the settlement was divided into two parts: the Portuguese in the south and the Chinese in the north. There was relatively little development in the 18th century due to restrictive legislation by the Chinese authorities.

In 1849, Portugal proclaimed Macao a free port, which was confirmed in a protocol in 1887. In the late 18th and early 19th centuries, the Catholic Church increased its power constructing new or renovating major churches. Due to Macao's role as a trading base, and due to lucrative opium trade, foreign companies established a base in an enclave prior to heading further up the Pearly River to Canton. This increased the quality of the building construction.

At the end of the 19th century, not being able to compete with Hong-Kong, Macao's main finances were based on offering a popular sojourn spot for foreigners. As a result, many luxurious villas were built here, including new functions and buildings, such as Dom Pedro V Theatre, the

Military Club, the Moorish Barracks, and Bela Vista Hotel. At the same time, the Chinese continued building in their own style, including Earth God Temple, the God of Justice Temple, Na Tcha Temple, and A-Ma Temple. From this period, there also started the process of land reclaim, which continued through the 20th century, providing a substantial extension to urbanised area.

After 1949 the population grew especially by an influx of Chinese refugees from the mainland. In 1974, Macao was established as a Chinese territory under Portuguese administration. Under the terms of the 1987 agreement, Macao became a special administrative region under Chinese sovereignty in December 1999. In the 1990s, there has been a real-estate boom, resulting in a large number of high-rise buildings in the city centre area, though principally outside the defined buffer zones. At the same time, there have been campaigns for the restoration of the historic monuments.

Management regime

Legal provision:

St Joseph's complex, Dom Pedro V Theatre, and Holy House of Mercy Building are owned by respective institutions. The other properties are the property of Macao Special Administrative Region SAR Government. The Moorish Barracks, Mandarin's House, and Dom Pedro V Theatre are protected as 'Buildings of Architectural Interest'. The other properties are protected as 'Monuments'.

The principal legal basis for protection includes: "the Basic Law of the Macao SAR of the P.R. of China", Decree Law no. 56/84/M and Decree no. 83/92/M, relating to the Defence of Architectural, Environmental and Cultural Heritage, and Decree n. 7/91/M relating to General Regulations for Urban Construction.

The historic areas included within the buffer zones are designated as classified heritage areas.

Management structure:

The Macao SAR is a local administrative region of P.R. of China. The Cultural Institute of Macao is the principal agency with management authority over issues relating to cultural heritage preservation and the implementation of all heritage protection laws. The individually listed properties have each their own management office.

Resources:

The financial resources for the preservation of listed cultural heritage are provided by the government.

Justification by the State Party (summary)

Criterion ii: *The Historic Monuments of Macao* are the best and most complete example of Western and Chinese cultural interchange. The group of buildings and original streetscapes of the proposal clearly depict the multicultural dimension of Macao's historic roots, where the primary urban fabric illustrates a unique fusion of Western and Chinese spatial organization concepts, architectural styles, aesthetic ideals, artistic workmanship and technological interchange. ... Macao was crucial in establishing a

lucrative trade port in China and a more permanent Portuguese settlement in the region, providing conditions to support the lucrative golden triangle of maritime trade routes between India, Japan and China, which became the principal source of revenue supporting the influential Portuguese Maritime Enterprise in the long run. ... Macao was very influential in Chinese military structural design and also in upgrading the quality of military equipment productions in China and within the region.

Criterion iii: *The Historic Monuments of Macao* are a unique testimony to the first and most enduring encounter between the West and China, as represented by the overall group of buildings, primary route and original city districts inside the Core Zone, where examples of both Western and Chinese cultures appear side-by-side in the urban environment and present a clear fusion of architectural styles and technologies.

Criterion iv: Macao presents outstanding integrity for an early trading settlement structure in an Asian context, incorporating a complete array of unique vernacular architectural examples, of both Western and Chinese roots that, altogether, illustrate Macao's crucial role in Human History.

Criterion vi: In the proposal there are several pioneering examples that are associated with significant influential changes in China. The architectural monuments include several first case-situations in China, (e.g. related to theatre, university, administration, and architecture) ... Figureheads such as Dr. Sun Yat Sen found ideological inspiration in the social and cultural models that they witnessed first-hand in Macao, through a local array of artistic productions, rich creative literary works (namely, those of Zheng Guanying), community lifestyle, cultural environment and local economic models. ... In this context, Dr. Sun Yat Sen's activities in Macao, directly motivated him to lead important changes in China's economic and political ideals, ultimately ending an era of imperial feudal system and introducing China into a modern Republic.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the nominated property in September 2004.

ICOMOS further consulted the International Scientific Committee on Historic Towns and Villages (CIVVIH).

After a preliminary evaluation of the nomination, ICOMOS contacted the State Party for clarifications. This resulted in a revised definition of the nominated property, a detailed comparative study, and additional information about the historic development and strategic role of the site.

Conservation

Conservation history:

The city of Macao has had an important increase of population after 1949, followed by economic development. In recent decades, efforts have been made to protect and

restore heritage buildings in the city centre. For this purpose, there are new laws dating from 1984, which regulate the management and provide relevant guidelines.

State of conservation:

The state of conservation of the nominated properties is reported to be generally reasonable. There has been noteworthy attention to the restoration of historic buildings, also recognised by UNESCO, who have awarded Honourable Mention for the restoration of St. Joseph's Church within the programme of UNESCO Asia-Pacific Heritage Awards for Cultural Heritage Conservation. Within the *Ruins of St. Paul's* a new structure depicts the position and height of the original choir. The church floor has been designed so as to recall the floor plan. In the centre of the *Mount Fortress* grounds, there is a new *Macao Museum* building. This is a multi-level structure with the top floor visible above ground. A pedestrian route with escalator links the fortress to the Ruins of St. Paul's. A modern extension is being constructed at the rear of the *Moorish Barracks* in response to requirements imposed by the Fire Department for emergency exit. The West Wing of *St. Joseph's Seminary* is being converted into a museum and interpretation centre. *Mandarin's House* is subject to a gradual restoration process. The architectural surfaces of the Guia Chapel and Fortress are currently being restored, forming an interesting learning experience. *Leal Senado Building* and the *Holy House of Mercy* have been refurbished and opened to the public.

Management:

While the Cultural Institute will continue to serve as principal heritage manager, the new *Heritage Environment Management Council* (HEMC) will be the leading body responsible for coordinating all city and community sectors that have direct responsibility for the overall state of conservation of the properties and good environmental condition of the respective buffer zones. Members of this Council will include representatives from Governmental and Non-Governmental bodies, such as the management boards of each proposed property, community associations related to neighbourhoods, culture, architecture, urban planning, infra-structures, tourism development and other relevant fields.

An Action Plan has been prepared for the management of the nominated properties and buffer zone areas. The current management system is considered adequate. During the ICOMOS mission, however, there was also discussion about taking it one step further by improving the correlation of Macao's economic development and management strategies and plans for the island's heritage resources. Macao has some 15 million visitors per year. This figure is considered an optimum, which however may soon be exceeded. It will be important to give due attention to a balanced interpretation of the sites, taking into account the overall context.

The boundaries of Buffer Zones 1 and 2 are superimposed over the "protected zones". In buffer zone 1, starting at A-Ma Temple, this zone follows the city's primary urban route that links the first Chinese temple to the "Christian city", joining 11 monuments. Following the ICOMOS mission, the buffer zone 1 has been modified to coincide with the outline of Praia Grande Bay.

Risk analysis:

The peninsula has a population of ca. 493,000, and the buffer zones have some 36,000 inhabitants. The historic areas have been subject to development pressures over the past decades, resulting in high-rise buildings. Due to the protection efforts by the authorities, the pressures are now less and the development is focused elsewhere on the peninsula.

Macao is located in a sub-tropical zone and surrounded by sea. It has high humidity, which exposes the built structures to a variety of problems. One of these is termite attacks. Wooden structures are also vulnerable to fire. Furthermore, the region is subject to natural phenomena, including typhoons. In recent years, there has been much less damage though probably due to more resistant systems of construction.

Authenticity and integrity

The town of Macao has had an important economic development in the recent decades. This has resulted in the concentration of business and commerce in the relatively restricted island of Macao. At the same time, it is noted that the historic core areas and buffer zones, proposed for nomination to the World Heritage List, have been relatively less affected. The historic route that leads from the A-Ma Temple and the ancient Chinese port towards the Christian town in the north has retained much of the historic fabric becoming testimony of the history of the place. Part of the buffer zone has a certain amount of relatively high-rise buildings. Nevertheless, the various facets of the colonial inheritance of the place have certainly been retained.

The individual monuments and places nominated for inscription have retained their original material and form. Most of these monuments have been subject to recent works of rehabilitation and presentation.

Comparative evaluation

The original nomination document set out a comparison with only one site: Goa in India. The revised nomination document instead has provided a much more detailed comparison taking into account the general development of trading between the Orient and Western countries. Macao is compared to other Portuguese settlements, such as the Churches and Convents of Goa (World Heritage in 1986), the Portuguese City of Mazagan (World Heritage in 2004), and Malacca, as well as other colonial sites, such as the Historic Town of Vigan (World Heritage in 1999), the Baroque churches of the Philippines (World Heritage in 1993), and the Dutch settlement of Batavia in Indonesia. Reference is also made to Hong Kong (established in 1840 close to Macao), and other sites in China, such as Canton, Xiamen, Shanghai, and Quanzhou. The Portuguese settlements in South America, furthermore, have a different character representing a different cultural context.

From this comparison emerges the particular position that distinguishes Macao. Its geographical location on the Chinese continent and the special interaction between the Chinese government and the foreign traders gave it a strategic position in the international trading network.

Macao is also characterised by its multicultural blend of influences that are still reflected in the present-day community.

Outstanding universal value

General statement:

Macao is identified as the first and most enduring encounter between the West and China, which has become an exceptional example of Western and Chinese cultural exchange. While the Portuguese came first, other nationalities found here a base as well, e.g. the Dutch, the French, the British. As a result, Macao developed a spontaneous blend of different cultures, as documented in its heritage, involving not only the arts and architecture, but also religion, literature, different fields of culture, science and medicine. Even the special Creole language (*Maquista*) of Macao is testimony to the cultural mix, being based on Portuguese but with contributions from many other languages.

Within the world trade connections, Macao has played a strategic role. In relation to China, it was the principal affiliated port to Canton (today's Guangzhou), which strongly contributed to its development. It became the crossroads for several major trade routes, including the route Macao-Goa-Europe (trading e.g. in raw silk, silk, porcelain, and herbs from China; woolen textiles, crystals, glassware and clocks from England; industrial products from Flanders; wine from Portugal), the route Macao-Japan (exchanging silk to silver), the route Macao-Manila-America ('Silk Road on the Pacific Ocean'), and the route Macao-Southeast Asia competing with Malacca.

Macao was instrumental in generating significant changes in and introducing new ideas to China. These include, e.g., the first western-style theatre, the first western model university, the first western senate administration structure. Due to the importance of Macao as a medical centre, Dr. Sun Yat Sen, the ideological founder and first president of modern China, worked here finding crucial inspiration in its intellectual and cultural environment. In fact, Macao has been associated with several prominent Chinese and European cultural and especially literary figures. Macao can be seen to have outstanding universal value in having been the first and most enduring gateway to generate the cultural exchange between China and Europe.

Evaluation of criteria:

Criterion ii: The history of Macao is intimately associated with the development of world-wide trading routes. Its strategic location on the Chinese territory, and the special relationship that was established between the Chinese and Portuguese authorities gave Macao a strategic position for the important interchange of influences and human values in the various fields of culture, sciences, technology, art and architecture.

Criterion iii: Macao bears a unique testimony to the first and longest-lasting encounter between the West and China, from the 16th to the 20th centuries. It was the focal point not only for traders but also for missionaries (Catholic and Protestant), and developments in the different fields of learning, such as literature and medicine. The impact of this encounter can be traced in the mixture of different types of architecture with a fusion of styles and

technologies from the different cultures that characterise the historic core zone of Macao. This encounter can also be detected in the existing culture of the place, its traditions, and even its special Portuguese-Creole that mixes influences from a great number of other languages.

Criterion iv: Macao represents an outstanding example of an architectural ensemble that illustrates the development of the encounter between the Western and Chinese civilisations over some four and half centuries. The historical route, with a series of urban spaces and mixture of vernacular architectural ensembles, linking the ancient Chinese port with the Portuguese city, has evolved over time into a unique combination of buildings and structures that testimony to the different phases of the cultural encounter.

Criterion vi: Due to its particular geographic and cultural location and the mutual exchange of influences, Macao has been associated with the exchange of a vast variety of cultural, spiritual, scientific and technical influences between the Western and Chinese civilisations. Dr Sun Yat Sen, the first president of China, found ideological inspiration in the social and cultural models of Macao, where he worked as a medical doctor. These ideas directly motivated him to introduce important changes in China, ultimately ending the era of imperial feudal system and establishing the modern republic.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of *criteria ii, iii, iv and vi*:

Criterion ii: The strategic location of Macao on the Chinese territory, and the special relationship established between the Chinese and Portuguese authorities favoured an important interchange of human values in the various fields of culture, sciences, technology, art and architecture over several centuries.

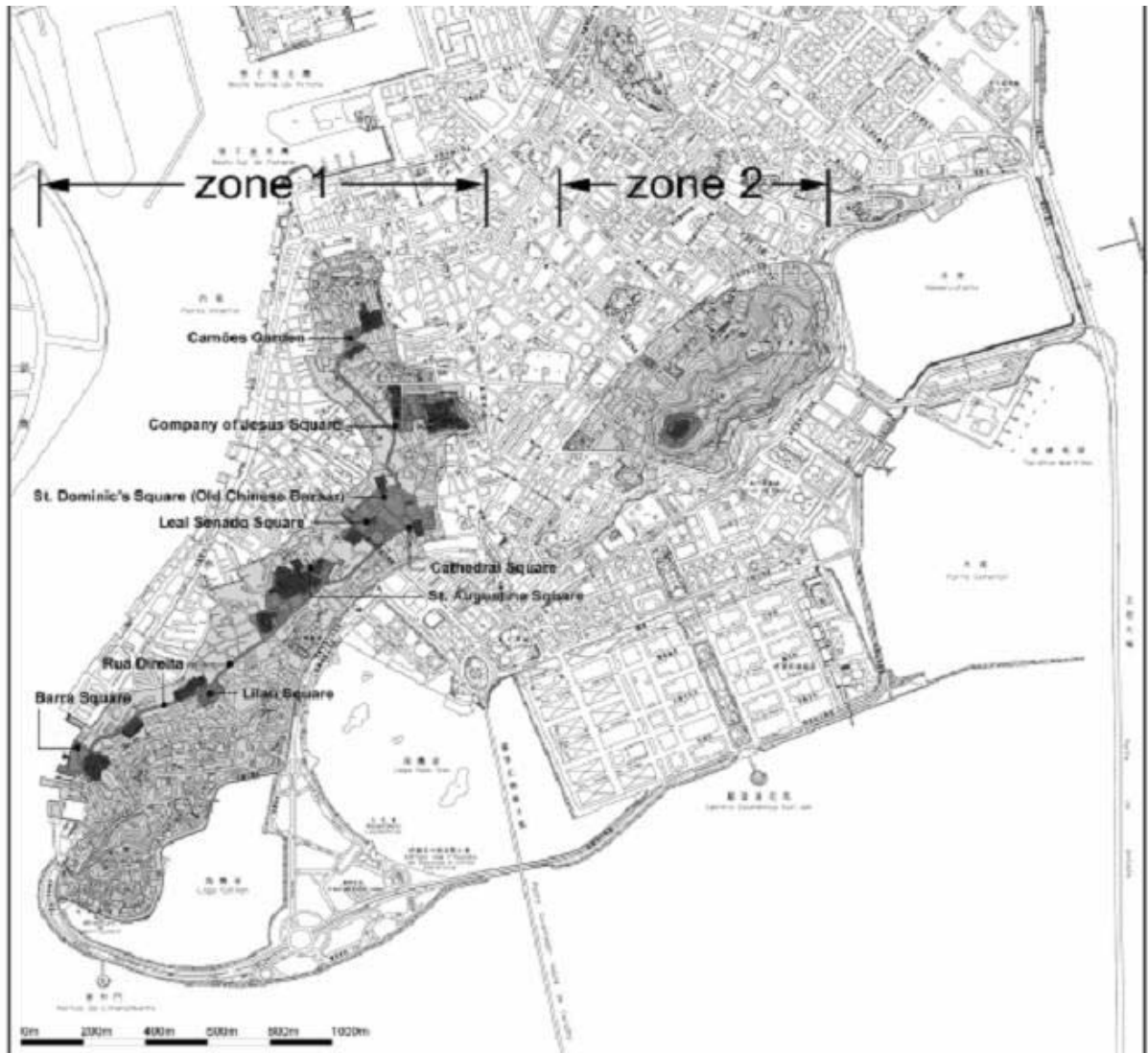
Criterion iii: Macao bears a unique testimony to the first and longest-lasting encounter between the West and China. From the 16th to the 20th centuries, it was the focal point for traders and missionaries, and the different fields of learning. The impact of this encounter can be traced in the fusion of different cultures that characterise the historic core zone of Macao.

Criterion iv: Macao represents an outstanding example of an architectural ensemble that illustrates the development of the encounter between the Western and Chinese civilisations over some four and half centuries, represented in the historical route, with a series of urban spaces and architectural ensembles, that links the ancient Chinese port with the Portuguese city.

Criterion vi: Macao has been associated with the exchange of a variety of cultural, spiritual, scientific and technical influences between the Western and Chinese civilisations. These ideas directly motivated the introduction of crucial changes in China, ultimately ending the era of imperial feudal system and establishing the modern republic.

3. Recommends that the name of the nominated property be changed into: “The Historic Centre of Macao”.
4. Further recommends to make every effort to develop the management system so as to retain the existing structural and visual integrity, and to maintain the principal sightlines of the nominated area within its contemporary setting.

ICOMOS, April 2005



PROTECTED BUILDINGS, PROTECTED AREAS AND BUFFER ZONES

PLAN DOCUMENT No. 02

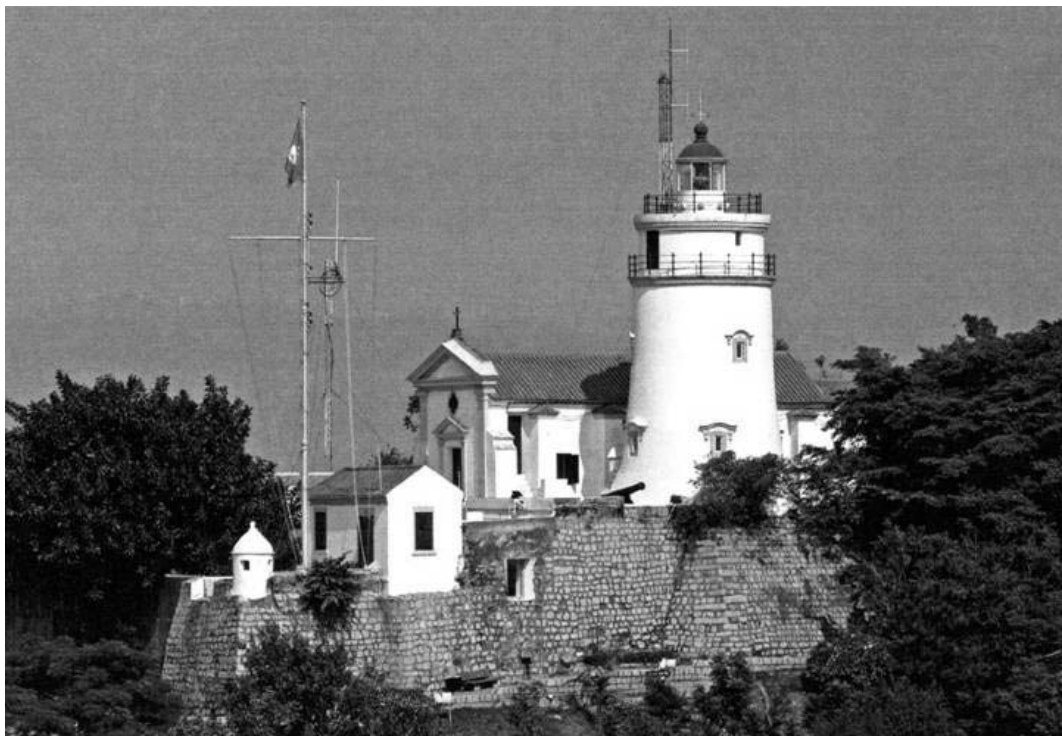
LEGEND:

- Protected Buildings
- Protected Areas
- Buffer Zones

Map showing the boundaries of the nominated property



Saint Paul's Ruins



Guia Fortress (including Guia Chapel and Guia Lighthouse)

Sri Harimandir Sahib (India)

No 1175

1. BASIC DATA

State Party: Republic of India
Name of property: Sri Harimandir Sahib
Location: City of Amritsar, State of Punjab
Date received: 6 January 2004
Category of property:

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

Brief description:

The complex of Sri Harimandir Sahib, also known as the Golden Temple, in the city of Amritsar, is the principal holy site of the Sikh religion, built from the 16th to 19th centuries. The Sacred Precinct of the temple consists of a large pond, surrounded by buildings to various functions. The heart of the site is the Golden Temple, located in the centre of the pond. Close to the sacred precinct, there is the Baba Atal Complex with historic structures of associational value.

2. THE PROPERTY

Description

The complex of Sri Harimandir Sahib, also known as Darbar Sahib ('Golden Temple') the holy site of the Sikhs, is located in the centre of the city of Amritsar in the state of Punjab in north-western India. The complex consists of three parts: A1, 'Sacred Precinct Conservation Zone', A2, 'Baba Atal Complex', and B, 'Service Zone'. These three areas form the Zone 1, which is surrounded by Zone 2 (Precinct edge), and Zone 3 (Intermediate Zone, the Inner Walled City). The core zone nominated to the World Heritage List consists of the parts A1 and A2; the other areas are part of the inner buffer zone. This is surrounded by the Zone 4, the 'outer zone', the larger area of the historical walled city.

The Sacred Precinct consists of a large pond, *Amrit Sarovar*, which has given the name to the town: Amritsar. In oral tradition, its water had healing capacity. The current pond was excavated starting in 1573. It forms a parallelogram with the sides measuring 158.5 x 159.3m, and the angles 86° and 94°. Symbolically water carries the quality of fluidity that has no form and that can take any form, combining spiritual and temporal aspects, and representing a new synthesis of Indian thought. The precinct is accessed through four gates, which have no doors, thus remaining always open. The enclosure is created through the presence of a continuous arcade on all sides, and a circumambulatory path surrounding the pool. The monumental north-western entrance has the large administrative building, *Akal Takht*, facing east.

The heart of the Sacred Precinct is *Harimandir Sahib*, the Golden Temple, in the centre of the pond, accessed via a causeway. The building has two components: the first is a structure with square plan, where the holy scripture of the Sikhs, *Guru Granth Sahib*, is placed. The second part is a bay-like projection with steps to the upper levels and to *sarovar*, the pond. The temple has two and a half levels: upper, lower and middle level. The interior and exterior of the building are richly rendered in multiple materials and techniques, including metalwork, stone inlays, mural paintings, stucco work, etc. There are ca 300 different patterns on the walls, resembling Persian carpets with motifs depicting flora and fauna, Tree of Life, as well as human figures. The overall aspect is given by gold finish and white marble, reflected in the pond.

The *Baba Atal Complex* is situated south of Sri Harimandir Sahib. It consists of several historic structures of associational value, including the *Gurdwara Baba Atal*, the tank of *Mata Kaulan*, and the *Samadhi of Jassa Singh Ahluwalia*. The *Gurdwara Baba Atal* is a nine-storey tower, 40m high, associated with Baba Atal Rai, son of Guru Hargobind. At the age of nine he restored the life of his close friend, but was rebuked for performing a miracle, rather than displaying purity of doctrine and holiness of living. He laid down his own life for breaking the law. The interior walls of the tower are decorated with wall paintings depicting the life of gurus and devotees.

The Zone B, the service sector, located south-east of Sri Harimandir Sahib, consists of several service buildings. The idea of *Langar*, i.e. the community partaking of food, is central to *Sikhi*. The concept of *Seva* is an expression of compassion, humility and submission of one's Self. The Service Area is seen as an integral part of the complex. It brings into practice the doctrine, providing food, lodging and other services. The *Langar* contains the community kitchen and ancillary facilities such as washing, cooking and storage areas. The *Diwan Hall* is a hall dedicated for community gatherings. These two facilities have been built in the area of a garden known as the *Guru ka Bagh* (the garden of the Guru). The area also has the offices of the Shiromani Gurdwara Prabandhak Committee (SGPC) and the Management of the *Sri Harimandir Sahib* complex. There are six buildings providing lodging facilities, mostly of three storeys.

The historic town of Amritsar is a walled city that surrounds *Sri Harimandir Sahib*. It developed gradually alongside with the temple, and especially in the early 19th century. The historic building stock represents merchant houses built in brick and timber with decorative carved details.

History

The term *Sikhi* derives from the Pali term: *sikha* (in Sanskrit: *shishya*, meaning discipline). Sikhism developed as a religion that combines Hindu and Islamic elements. It emerged from the historical development of the Hindu Bhakti movement, a devotional movement among followers of the god Vishnu, which was brought from the south to northern India in the 14th and 15th centuries. Sikhism was founded in Punjab by Guru Nanak Dev (1468-1539) in the 15th and 16th centuries. Altogether ten Gurus built the doctrine of the Sikhs. Guru Nanak and his

followers composed hymns. By 1604 the texts were compiled by Guru Arjan Dev (1581-1606), the Fifth Guru, as *Guru Granth Sahib*. He was prosecuted by the Mughal emperor Jahangir and died as a martyr. By 1708, the compilation of texts was finalised by Guru Gobind Singh (1675-1708), the Tenth Guru, to form the recognized sacred Sikh scripture.

Sikhi is taken to mean submission to Truth, and Truth is learnt from the *Bani* (the word) of the Gurus as recorded in the sacred text, the *Guru Granth Sahib*. The *Sikhi* has three aspects, *Kirat Karo* (bring the Word into practice in everyday life through deeds), *Naam japo* (remembering the Word), and *Vand chhako* (sharing the livelihood with others). This doctrine is reflected in a concrete form in *Sri Harimandir Sahib*. The pond (*Sarovar*) was dug 1573-77 by Guru Ramdas. The first temple was built from 1588 to 1604. Akal Takht was completed in 1606. Later, the complex suffered destruction in the fights with the Moghuls, and it was rebuilt five times in the 18th century. The present ensemble results from a construction starting in 1764 after the last destruction, and continuing in the 19th century. At the same time, the surfaces of the Sacred Precinct have been given a more prestigious finish in marble and decorative carvings, replacing the earlier more simple brick surface.

All the components of the Sacred Precinct symbolically reflect the Sikh doctrine, forming the 'faithscape' of the religion. Sikhism developed from the criticism of the social and cultural conditions, and promoted the idea that God is one and for all, and that all people are equal in front of God. Therefore, *Sri Harimandir Sahib* is open for all faiths. Symbolically, the Sacred Precinct is built on a lower level, indicating that all cultural currents can flow down to it, which would not be the case in the conventional idea of building a temple on a podium. The construction is perceived as reflecting the idea of dissent and vernacular, i.e. avoiding mainstream classical architecture and pure forms. Therefore, for example, the pond is not exactly based on a square, but is a parallelogram close to square.

Sikhism was often challenged along its history, facing the various situations through the introduction of non-violence and accepting the idea of martyrdom. In the early 1920s, when the Punjab Government seized the keys of the Golden Temple treasure, the Sikhs initiated civil obedience, obtaining the return of the keys in 1922. A recent critical moment was in 1984, when the Government troops entered the Sacred Precinct, and caused serious damage to several buildings, e.g. Akal Takht Sahib was destroyed, and the upper part of the Golden Temple itself was damaged.

Management regime

Legal provision:

The possession of Sri Harimandir Sahib is with the community.

The (Punjab) Sikh Gurdwaras Act of 1925 provides for a central Shiromani Gurdwara Prabandhak Committee (SGPC), which is regarded by the Indian Government as the highest authority in religious matters and in the control

and management of the property. The Act provides for governmental non-interference in Gurdwara management.

Management structure:

The SGPC is a statutory body of elected representatives of the Sikhs, concerned with the management of the sacred Sikh shrines under its care. The (Punjab) Sikh Gurdwaras Act of 1925 empowers it to institutionalise and implement the Management Plan. The implementation of the management is with the Darbar Sahib Management Committee, governed under SGPC. The community has a prime and active role in protection and maintenance of the site.

There is a detailed Management Plan for the nominated property and the buffer zone. The Agreed Plans consist of a set of prescriptions developed by three teams: the Conservation Team, the Design Team, and the Urban Planning Team. The tradition of 'care' has emerged as one of the principles of Sikhism, and its is put into practice also through the Management System, which involves the community as a fundamental component.

Resources:

In keeping with the religious nature of the site, the primary source of finance for *Sri Harimandir Sahib* is donations received from its followers. Over time, this has expanded into substantial estates, yielding high revenues.

Justification by the State Party (summary)

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

Criterion iii: ... The Harimandir Sahib bears a unique and exceptional testimony to the Indian civilisation's living cultural tradition of non-violence. This cultural tradition upholds that the spiritual and the temporal aspects of social life are not separable. Any attempt to separate them is vivisection. This results in the misalignment of the body, mind and spirit, which in turn generates violence. ... The cultural tradition of Harimandir Sahib has universal significance, for it has been concerned with limiting and arresting the vivisectionist excesses of the separation of the temporal and the spiritual aspects of social life. The central motif of the tradition is 'learning how to relate these two'. This bringing together of the two is articulated through dissent. ... Through compassion, disagreement develops into criticism, criticism into protest, protest into civil disobedience, and civil disobedience into a pursuit of truth, where the Word and the deed come together and become a truthful way of life.

Criterion iv: The architectural components and their arrangement within the Harimandir Sahib precinct illustrate a significant stage in human history, namely the emergence of dissent as a necessary condition for civil society. The plan of the precinct and its construction are based on the state-of-the-art of design and construction as it had developed until the early seventeenth century. However, the design of architectural components and their arrangement gives expression to the process of social dissent and reconstruction that was ushered by the *bani* of the *sants* and the ten Sikh *gurus*. ... Mainstream Classical architecture is concerned with the 'pure' form, which displays an internal unity. ... On the other hand, the

vernacular is concerned with the unity of an entity constituted internally of plural elements. There is a multiplicity of pluralist entities. As these pluralist entities reproduce themselves, they create common shared spaces. The boundary between the inside and the outside is fluid and it generates a sense of seamlessness. This is an inversion of the mainstream tradition.

Criterion vi: The *Guru Granth Sahib*, the sacred book of the Sikhs, represents the non-dualist position as it developed in India. Guru Arjan Dev, who had compiled the *Guru Granth Sahib*, was prosecuted by the Mughal emperor Jahangir. He became a martyr, a witness to his own prosecution, upholding the truth of the Word in the vernacular. This event of outstanding universal value defined the literary and artistic quality of the work that went into the making of the text. The Word is not divorced from the author and the reader. The Word is an expression of Grace described as *jyot* in the Sikh tradition, which is present in every human and merges the author, the text and the reader into the One universal being. This is appropriately captured in the expression '*Guru Granth Sahib*' which describes the *Granth* (the sacred book) as the Guru. It is through the Guru that this merging is expressed. In the one who is continuously learning the distinction between the author, the text and the reader is dissolved. This can be ascertained through the structure and content of the *Granth*. ...

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the nominated property in August 2004.

Conservation

Conservation history:

Founded in the 16th century, the complex of Sri Harimandir Sahib suffered from destruction in the 18th century, and was rebuilt after 1764. In the 19th century, there were various additions made to the complex, and some of the existing features were enhanced by marble and decorations. The complex has thus been in a process of continuous construction through its history. The last major event was in 1984, when the government troops entered the Sacred Precinct and destroyed or damaged various buildings, particularly Akal Takht, the administrative premises of the temple, and the upper part of Harimandir Sahib, the Golden Temple. These have since been rebuilt.

State of conservation:

The current state of conservation of the complex is generally good, though there are reported minor problems particularly in technical details, which require attention for more coherence in maintenance and repair. There are also problems related to past repairs, including inappropriate use of cement and synthetic materials.

The urban area surrounding the temple complex is part of the buffer zone of the nominated area. The historic buildings represent an interesting built heritage, mainly from the 19th and 20th centuries. Unfortunately, many of these buildings have suffered from lack of care and

maintenance. Their conservation and rehabilitation represents a real challenge for the immediate future.

Management:

The management system and implementation is in the hands of the SGPC, which is fully responsible. Voluntary participation in the care and running of the complex is a fundamental part of the spirit of the place. Particular attention will be required for the development of coordination and interaction between the management of Sri Harimandir Sahib and the Statutory Authority to be set up by the Government for the implementation of conservation measures in the buffer zone.

During the ICOMOS mission, some improvements to the management were discussed with the representatives of SGPC. As a result, the SGPC agreed to establish programmes for capacity building and upgrading of know-how of conservation materials and processes. It was further agreed that SGPC will implement immediately the "Preservation of Heritage Regulations" already agreed in 2003. Accordingly, a high-powered Heritage Advisory Board and a Heritage Cell shall be established. A short-term conservation plan funded by the Ford Foundation has been put into action to establish a methodology of conservation. There is also a plan to improve the conditions in the Museum and the Library.

In order to guarantee an integrated approach for the regulation of the buffer zone, a 'Special Urban Planning and Development Authority' will be set up under the Punjab Regional and Town Planning & Development Act, 1995. An amendment was made to this act in 2003 titled Punjab Regional & Town Planning & Development (Amendment) Act, 2003, adding a heritage component. The Authority will have the mandate for planning, conservation and infrastructure development in the Buffer Zone of *Sri Harimandir Sahib*. Financial support for effective implementation of the provisions will be made by the State Government. For coordination between various Departments, there will be a State Level Empowered Committee under the Chairmanship of the Chief Secretary of Punjab.

Risk analysis:

The complex of Sri Harimandir Sahib is visited by thousands of people every day, which puts the buildings under heavy stress.

The amount of air pollution is increasing, and the management of solid waste is one of the critical problems indicated in the city. Amritsar is in seismic risk area and there is the possibility of earthquakes in the region.

Another risk factor is urban development. The urban area surrounding the temple complex has grown in parallel with the temple itself. The local authorities have undertaken programmes of 'beautification' in recent years, which have resulted in the demolition of historic fabric and building of new structures in the immediate surroundings of Sri Harimandir Sahib. As part of the process resulting in the World Heritage nomination, a comprehensive survey has been undertaken in the historic walled city of Amritsar. The survey of the inner buffer zone area has already been completed, indicating needs and priority actions.

Authenticity and integrity

The Sacred Precinct conservation area (A1), the Baba Atal Complex (A2), and the Service Zone (B) together form the *Sri Harimandir Sahib* complex, which has been built over the centuries as a continuous process. This complex has great spiritual, functional and architectural integrity. The urban setting of Sri Harimandir Sahib has developed gradually as a 'support' to the temple complex, especially due to wealthier merchants undertaking construction in the 19th and early 20th centuries. As a result, the urban setting is also an integral part of the cultural significance of the nominated property. The overall integrity of Sri Harimandir Sahib has been retained, and the relationship with its setting still exists. The setting is however subject to decay, and requires serious attention.

While the complex of Sri Harimandir Sahib was initially founded in the 16th century, it suffered of destruction particularly in the 18th century, and the present building dates from the period after 1764. In the early 19th century, the buildings were improved using better materials, and adding decorative features. The last misfortune happened in 1984, when military action destroyed some parts of the complex, and even the Golden Temple suffered some damage. These have since been repaired and reconstructed respecting the original form of architecture.

Comparative evaluation

The nomination document declares that "the Harimandir Sahib is to the Sikhs as Mecca is to the Muslims and the Vatican is to the Christians". In this regard, the complex can be considered unique as a representation of the principal sacred site of Sikhism.

The design and construction reflects the doctrine of the Sikhs, symbolically present in all parts of the complex, forming another qualifying element to the site. In architectural terms, the temple has drawn from different traditions, both Hindu and Islamic, but these elements have been re-interpreted on the basis of the doctrine of the Sikh religion, representing a kind of syncretism.

Outstanding universal value

General statement:

The Sikh religion emerged from a historical development of the Hindu Vaisanava Bhakti movement in medieval southern India. The Bhakti, meaning 'devotee', grew as a new devotional movement; it concentrated on teaching in the languages of the common people through singing of hymns, and emphasizing the personal relationship of the worshipper and divinity. The Bhakti opposed the Brahmin hegemony over religious ritual and the caste system, and was popular especially by the worshippers of Vishnu. In the 14th and 15th centuries, having been introduced to northern India, it was integrated with Islamic Sufism. Sikhism thus drew inspiration from both Bhaktis and Sufis, becoming a synthesis and syncretistic representation of these various facets of the Indian thought.

Based on the teachings of Ten Traditional Gurus, from the 16th to 18th centuries, the Sikh doctrine was compiled in a sacred text, *Guru Granth Sahib* (itself referred to as 'guru'), as a representation of the Word. The principle of

Sikhism is that God is One and for all, and that all are equal in front of God. The Sikhs focus on the vernacular and the common people. They wish to relate the Word with good deeds that reflect truthful life, like in the tradition of helping each other, and eating together without distinction of caste or grade. Through their history, the Sikhs learnt the concept of compassion, dissent and the actions of civil disobedience and non-violence; they also accepted the idea of martyrdom.

Sri Harimandir Sahib represents an exceptional and unparalleled testimony to this development of Indian thought, and an outstanding example of the representation of these philosophies in the architecture of a temple complex. Reflecting the character of the religion, the elements of the complex refer to influences from different traditions. At the same time they are re-interpreted in the new spiritual context and are given new meanings.

Evaluation of criteria:

Criterion iii: The nomination states that the complex of Sri Harimandir Sahib bears a unique and exceptional testimony to the Indian civilisation's living cultural tradition of non-violence, where the spiritual and temporal aspects of social life are not separable. In fact, the complex is the result of some three centuries of continuous construction, reflecting the different facets of this past in the historic layers of its fabric.

Criterion iv: The architectural elements, forming the complex around the large pond, reflect various traditions, but they have been given a new meaning in the spirituality of Sikhism. The building complex therefore becomes an innovative and outstanding example of a religions and social complex, which illustrates a significant stage in the evolution of the Indian thought, from the 15th to the 18th centuries.

Criterion vi: Sri Harimandir Sahib, as the holy place of Sikhism, is directly associated with the doctrine of the Sikhs, expressed in their sacred book: *Guru Granth Sahib*. This literary achievement is considered of outstanding universal significance as the compilation of the teachings of the Sikh Gurus from the 16th to 18th centuries, which represent the synthesis of Hindu-Bhakti and Sufist thoughts reinterpreted by the Sikhs.

Criterion ii: Considering that the architecture and design of Sri Harimandir Sahib is a result of an important interchange of human values, a synthesis of the symbolism resulting from influences deriving from the medieval devotional movements of the Hindu-Bhakti and the Sufists, the nominated property is considered to also qualify for inscription on the basis of criterion ii.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,

2. Inscribes the property on the World Heritage List on the basis of *criteria ii, iii, iv and vi*:

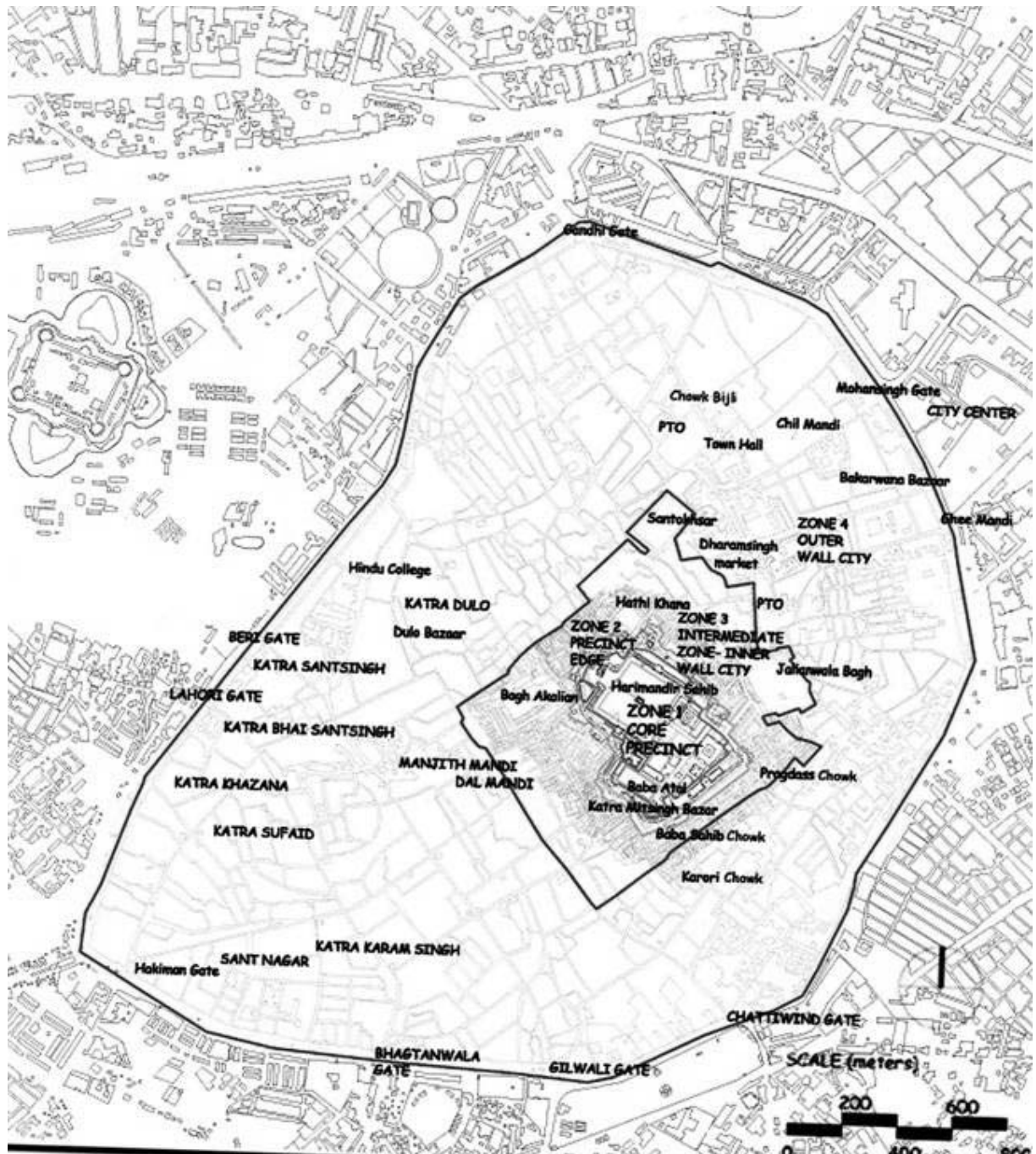
Criterion ii: The architecture and design of Sri Harimandir Sahib is an outstanding result of an important interchange of human values, a synthesis of the symbolism resulting from influences deriving from the medieval devotional movements of the Hindu-Bhakti and the Sufists.

Criterion iii: Sri Harimandir Sahib bears a unique and exceptional testimony to the Indian civilisation's living cultural tradition of non-violence. It is the result of a continuous construction process, reflecting the different facets of this past in the historic layers of its fabric.

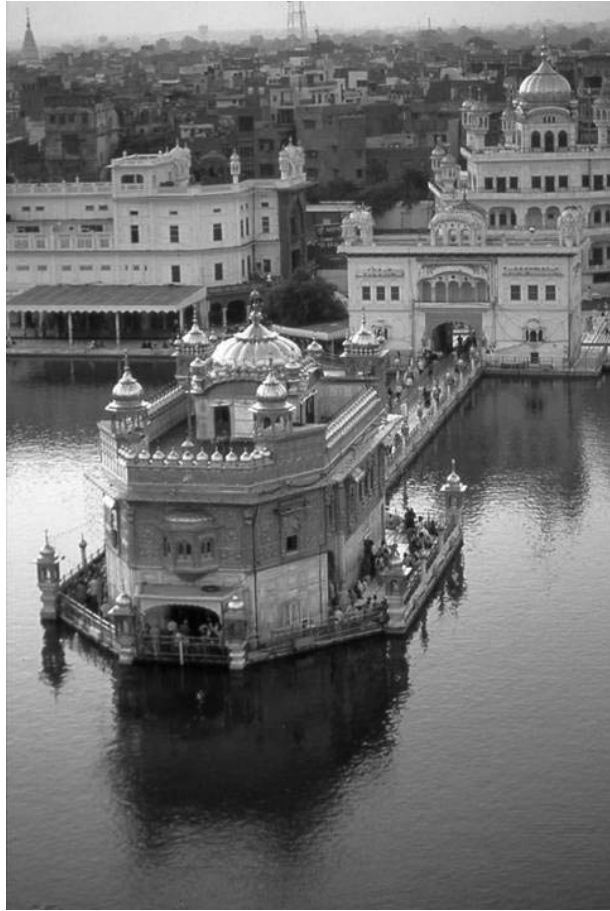
Criterion iv: The architectural elements of Sri Harimandir Sahib reflect various traditions, which have been given a new meaning in the spirituality of Sikhism. The complex therefore becomes an innovative and outstanding example of a religion and social complex, illustrating a significant stage in the evolution of the Indian thought, from the 15th to the 18th centuries.

Criterion vi: Sri Harimandir Sahib, as the holy place of Sikhism, is directly associated with the doctrine of the Sikhs, expressed in their sacred book: *Guru Granth Sahib*, representing the teachings of the Sikh Gurus from the 16th to 18th centuries.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



Aerial view of Sacred Precinct Conservation Zone



Interior view

Soltaniyeh (Iran)

No 1188

1. BASIC DATA

State Party: Islamic Republic of Iran

Name of property: Soltaniyeh

Location: Zanjan province

Date received: 29 January 2004

Category of property:

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

Brief description:

The mausoleum of Oljaytu was constructed in 1302-12 in the city of Soltanieh, the capital of the Ilkhanid dynasty. The mausoleum is a key monument in the development of Islamic architecture in Persia, and it is characterised by the innovative design of its double-shelled dome and its interior decoration.

2. THE PROPERTY

Description

The nomination is described as: the *Dome of Soltaniyeh; the pasture which became the capital city of the empire*. The ancient city of Soltaniyeh is located in the province of Zanjan, some 240km from Tehran in north-western Iran. The city of Soltaniyeh was the capital city of the Ilkhanid Mongol tribes for a short period in the early 14th century. The principal monument of the city was the Mausoleum of Oljaytu (Üljaitü) (Ilkhanid Sultan 1304-16), constructed from 1302 to 1312. The mausoleum is the main feature remaining from the ancient city, and today it stands in the middle of a rural settlement, surrounded by fertile meadows, the pasture of Soltaniyeh.

The Mausoleum of Oljaytu is the main feature of the nominated property. The building is octagonal in form, and it rises to a stunning high profile dome, covered with turquoise blue faience tiles. The dome is over 50m tall, measuring externally 38m and having an internal diameter of 25m. Built from 1302 to 1312, this structure represents the earliest existing example to the development of the double dome in Iran. The dome has no buttresses nor any additional thickness, and it is surrounded by eight slender minarets as a decorative feature. A wide band of square Kufic around the drum makes a transition between the light blue and the lapis lazuli blue of the main stalactite cornice. The second-storey galleries of the mausoleum open outwards, anticipating, according to A.U. Pope, e.g. Taj Mahal. "Its imposing scale provides for an interior of great power. Here space is ample and majestic - not mere emptiness but space more intensely realized than an open landscape. The walls, though 25 feet thick, are made less conspicuous by the stately rhythm of eight huge and

soaring arches. Mediated by shallow stalactites, the angles between these arches seem to melt quietly into the circular base of the enormous dome. All components are fused into a unity of serene grandeur." (Pope, 1965: 172) Structurally the building is considered a masterpiece. The interior walls were originally faced with light golden-toned bricks and dark blue faience tiles to form large inscriptions in Kufic. However, in 1313, it was redecorated with plaster, using a rich variety of fine ornaments, often worked in low relief. The second phase of the decoration belongs to the period when the use of the monument as a Shia shrine was given up. The decoration of the exterior belongs to the first phase.

The immediate surroundings of the mausoleum consist of a stone terrace in the form of a citadel (*Arg*), 295x315m = ca. 18ha. Originally, the citadel was surrounded by a 30m wide moat. Today this is an archaeological site.

The *Old city of Soltaniyeh* was founded as the capital of Oljaytu, succeeding to Tabriz. It was built very rapidly to great splendour. Today, only some remains are testimony to the ancient glory. The main structures are included in the buffer zone of the nominated area, and are briefly mentioned below:

The Mausoleum of Sultan Chelebi Oghlu is a brick structure located southwest of Oljaytu. The tomb tower is octagonal and there is a crypt chamber underneath. It was built to a celebrated disciple of Jalal-eddin Rumi, the great Persian mystic and philosopher, and it is dated in the 1330s. *The Mausoleum of Mullah Hassan Kāshī* is located south of Soltaniyeh. It was built to a religious figure and poet at the court of Oljaytu. The building is octagonal in its exterior and it contains a square hall. The interior stalactite decoration was done at the time of Fath-Ali Shah Qajar in the early 19th century. *The remains of Ghazan's tomb at Tappeh Nur* and its adjacent remains known as Tappeh Nur Kuchak, southeast of Oljaytu, form an archaeological mount (*tappeh*), 15m high, covering an area of 1.8ha.

The Pasture: In historic texts the area of Soltaniyeh was called the "Prairie of the Alezans" or the "Falcon's Hunting Ground". The special nature of these meadows is due to the soil that prevents the entire absorption of rain water. As a result, it was especially fertile pasture, particularly appropriate for horse breeding. This was also one of the reasons for the establishment of the city in this location. The area is some 2 x 20km (ca. 35km²), and the main part forms the landscape protection area of the nominated site.

History

In the 13th century, Persia was devastated by the Mongol invasions. They captured Baghdad in 1258, terminating the Abbasid caliphate there. They also founded the Ilkhanid Empire in Persia with the capital in Tabriz, in the north-western part of present-day Iran. The title "*ilkhan*" indicated: 'subordinate or peaceful khan' in deference to the Great Khan in China. After Kublai Khan died in 1294, and the Ilkhanids converted to Islam, the links with China became weaker. The Ilkhanid dynasty governed Persia until 1335.

There is archaeological evidence that the site of Soltaniyeh had been occupied at least from the first millennium BC.

The construction of a settlement however only started by the Ilkhanid dynasty around 1290. The fourth Mongol ruler in Persia, Arqun Khan, decided to build a summer residence in this region, because it offered good hunting grounds and rich pastures for horse breeding. His son, Qazan Khan, had a mausoleum built over his tomb, now known as Tappeh Nur. There is little information about the beginnings of the new settlement until Oljaytu (later Sultan Muhammad Khodabandeh) came to power in 1304 and decided to enlarge the city and make it his capital, naming it Soltaniyeh, the “Imperial”. Together with Tabriz, Soltaniyeh became a major trading centre on the route between Asia and Europe. The principal phase of construction was completed by 1313.

The Ilkhans had converted to Shi'ism, and they are believed to have wanted to transfer the relics of Calif Ali and his son, Hussein, from Baghdad to Soltaniyeh. This never happened, though, and the shrine became the mausoleum of Oljaytu instead. After the death of Oljaytu in 1316, the city started losing in importance, and later it fell in the hands of small local dynasties. In 1384, Tamerlan's army seized the city and sacked it, but spared Oljaytu's mausoleum. In the following years, the city suffered, though it continued to function as a commercial centre comparable to Tabriz. In the 16th and 17th centuries, Soltaniyeh gradually declined and remained in ruins. Only a rural village was built over the remains. Some restoration was undertaken in Oljaytu's Mausoleum in the 19th century. At the same time, the plain served as an instruction camp for the army of Qajar kings.

Management regime

Legal provision:

The nominated property and the major monuments in the buffer zone are state property and directly under the authority of the Iranian Cultural Heritage Organization (ICHO). Parts of the buffer zones are in private ownership.

Soltaniyeh is included on the National Heritage List of Iran, and is thus subject to relevant laws. These include the Law of Conservation of National Monuments (1930), the Law of Foundation of National Council of City Constructing and Architecture, and the Law of City Properties (1982).

Management structure:

The management of the site is the responsibility of the Iranian Cultural Heritage Organization, and particularly its local office in Zanjan.

There is a management plan with short-term, mid-term and long-term objectives.

Resources:

The site of Soltaniyeh is currently one of the ten major conservation/restoration projects in Iran, financed by ICHO. This includes maintenance, restoration and research, as well as the wages of the personnel and ordinary running costs. The current personnel is some 120 persons, including administrators and professionals, as well as workmen and guards.

Justification by the State Party (summary)

The nomination document stresses the nature of the exceptionally fertile pasture lands of the Soltaniyeh area. This had attracted people from the ancient times, and it was the reason why the Mongol Ilkhans settled here, being nomadic horse-riding people.

Secondly, the nomination stresses the architectural and structural merits of the brick dome of the mausoleum, the largest in Iran, which has given the name to the entire building: Gönbad-e Soltaniyeh (the Dome of Soltaniyeh).

Thirdly, the uniqueness of the interior decoration is given praise. This extremely rich decoration uses glazed tiles, brickwork, marquetry or designs in inlaid materials, stucco work and frescoes, extending to some 9000 square meters.

Criterion ii: Development of architecture as one of the first, if not the first, example of double-shelled domes, which paved the way in erecting very elevated domes on religious monuments. A decisive step in decoration of monuments, where tiles are extensively used both in the interior and the exterior of the building.

Criterion iv: An outstanding case of an original town planning satisfying both the natural and social needs of a cosmopolite society. Soltaniyeh is a rare, if not unique, example of an architectural complex created in relation with its surrounding landscape (the site and the Pasture). The two interrelated components were taken in consideration to meet the needs of nomadic peoples (Mongols and their followers) as well as a sedentary (Persian) society often in total opposition.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the property in September 2004.

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

The nomination was originally serial including some minor monuments together with the Mausoleum of Oljaytu. Subsequently, the State Party decided to change it into a single nomination, focusing on the Mausoleum of Oljaytu and including the other monuments in the buffer zone.

Conservation

Conservation history:

The city of Soltaniyeh lost its importance particularly from the 16th century, and was in ruins in the 17th century. The Mausoleum of Oljaytu, instead, remained standing, and it is now the major landmark in this landscape. At the same time, its exterior finishes were lost in part, and the interior decoration also suffered. The surrounding citadel and remaining parts of the ancient Soltaniyeh form now an archaeological area.

State of conservation:

The Mausoleum of Oljaytu was subject to a restoration campaign from 1969 to 1979 jointly with an Italian team, directed by Prof. Sanpaolesi. At this time, major attention

was given to structural stabilisation. From 1994, the Iranian Cultural Heritage Organization has initiated a systematic research and conservation programme on the site. This has involved the conservation and restoration of the interior decoration, as well as the arrangement of the remains of the citadel area. At the moment, the condition of the Mausoleum is satisfactory. It is subject to maintenance and conservation by a permanent team of specialists.

Management:

The nominated core zone is surrounded by inner and outer buffer zones. The ensemble and the associated pasture land are included within a large landscape buffer zone. The property is under the direct management of the Iranian Cultural Heritage Organization. A management plan has been prepared for the site, and the property is subject to one of the major conservation programmes in the country.

Risk analysis:

The site of the ancient city of Soltaniyeh is now covered by a modest present-day township. The general nature of the area as a pasture land used for local cattle and livestock has been respected until the present. There is no pollution in this region, but the climate has an impact on the mausoleum, considering that there is snow and frost as well as abundant rainfall. The region is subject to seismic hazard, even though no serious earthquake has been recorded in the past decades. There is no tourism pressure, though the number of visitors is slowly increasing.

Authenticity and integrity

The ancient city of Soltaniyeh is today an archaeological area, partly remaining under the present-day small township. The most important standing monuments are the mausoleums, of which the Mausoleum of Oljaytu is the real focus of the nominated property.

Even though the Mausoleum of Oljaytu has suffered over the centuries, it has retained its overall formal and structural integrity. Unfortunately, much of its external decoration has been lost, but the interior is still in reasonable state of conservation. The recent restoration has been carried out correctly respecting the authenticity of the historic material.

Comparative evaluation

The history of architecture presents the Mausoleum of Oljaytu as the most remarkable achievement of the Ilkhanid Mongol period in Persia. A.U. Pope calls it “one of Persia’s supreme architectural achievements” (Pope, 1965: 172). S. Blair and J. Bloom present it as “one of the masterpieces of world architecture” (Hattstein, 2000: 396). The building is important as a key reference in the development of the Islamic architecture from the Seljuk period (11th to early 13th centuries) to the Timurid period (late 14th to 15th centuries; e.g. Khoja Ahmed Yasawi Mausoleum in Kazakhstan, Bukhara and Samarqand).

Due to destruction by the Mongol army, there was relatively little building activity in Persia in the 13th century. The Ilkhanids start a new phase towards the end

of the century, further developing the ideas introduced by the Seljuks.

The importance of the mausoleum of Oljaytu is seen above all in the innovative design of the double shelled dome structure, as well as in its rich interior decoration. The Ilkhanid dynasty undertook several construction works, including the mosques of Tabriz, Varamin and Yazd, a fine mihrab in Isfahan, as well as the adaptation of the Zoroastrian sanctuary at Takht-e Sulaiman into a summer palace. Within this period, but also in the framework of Persian architecture in general, the Mausoleum of Oljaytu is distinguished as outstanding. In fact, outside Iran, the significance of the Dome of Oljaytu has been paralleled to the construction of the dome of the cathedral of Florence by Brunelleschi, completed half a century later.

Outstanding universal value

General statement:

The great Mausoleum of Oljaytu was built in Soltaniyeh, the capital city of the Ilkhanid dynasty, in the early 14th century. This construction is recognized as the most significant of this period in Persia and a key monument in the history of Islamic architecture. Visually it is one of the most impressive standing remains from the medieval period in Iran. It is particularly significant due to the innovative design of its double-shelled dome and its interior decoration, and has been recognized as a major reference in the evolution of Islamic architecture. Its success led masons to experiment further, culminating in the early fifteenth century with domes rising from intersecting arches. The applied decoration is virtually a ‘museum’ of glazed tile work and painted stucco. It was in this period that the brilliant mosaic faience for which Iran is so famous was being developed. The palette was expanding. However, while many monuments in Iran were painted, few mural paintings have survived.

The monument is also important because of its documentary value, and the light it sheds on the political, social, and religious history of the Ilkhanid period. The mausoleum is the main structure with a few minor buildings that remain as a testimony from this ancient capital city. Even though most of the city has been lost, its remains are a valuable archaeological resource. The relationship of the tall domed Mausoleum of Oljaytu with the surrounding meadows and pasture land has been retained until the present day.

Evaluation of criteria:

Criterion ii: The Mausoleum of Oljaytu can be seen as an essential link in the development of the Islamic architecture in central and western Asia, from the classical Seljuk phase into the Timurid period. It is probable that the idea of a double-shell structure would have been introduced earlier. However, the Mausoleum of Oljaytu remains the earliest known example of this type of structure, and it became an important reference for the later development of the Islamic dome. Similarly, the decoration of the mausoleum indicates an important phase toward a more elaborate use of materials and themes, as well as being an outstanding example of this.

Criterion iv: The nomination document stresses the importance of the town planning scheme in relation to the

surrounding pasture landscape. There is also a mention of the multicultural relationship of the nomadic Mongol tribes and the sedentary Persian society. More relevant than the town plan is the Mausoleum of Oljaytu itself, which has been recognized as an outstanding achievement in architecture, reflecting the innovative engineering structure, spatial proportions, architectural forms and the decorative patterns and techniques.

Criterion iii: While not proposed in the nomination document, this criterion is considered applicable taking into account the importance of Soltaniyeh as the ancient capital of the Ilkhanid dynasty, and the light it throws on the period. A large part of the site has retained its archaeological character, representing an exceptional testimony to the history of the 13th and 14th centuries in Iran.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

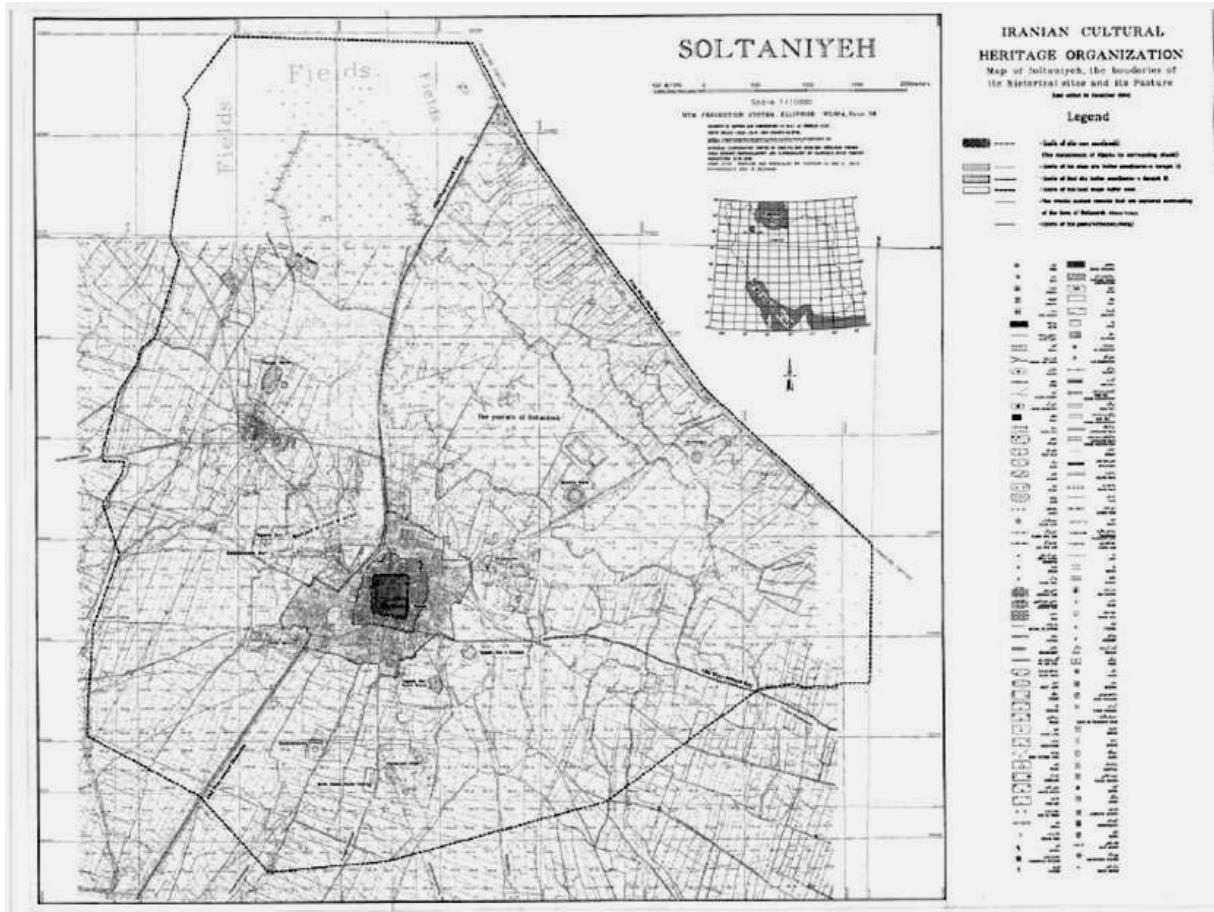
1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of ***criteria ii, iii and iv:***

Criterion ii: The Mausoleum of Oljaytu forms an essential link in the development of the Islamic architecture in central and western Asia, from the classical Seljuk phase into the Timurid period. This is particularly relevant to the double-shell structure and the elaborate use of materials and themes in the decoration.

Criterion iii: Soltaniyeh as the ancient capital of the Ilkhanid dynasty represents an exceptional testimony to the history of the 13th and 14th centuries.

Criterion iv: The Mausoleum of Oljaytu represents an outstanding achievement in the development of Persian architecture particularly in the Ilkhanid period, characterized by its innovative engineering structure, spatial proportions, architectural forms and the decorative patterns and techniques.

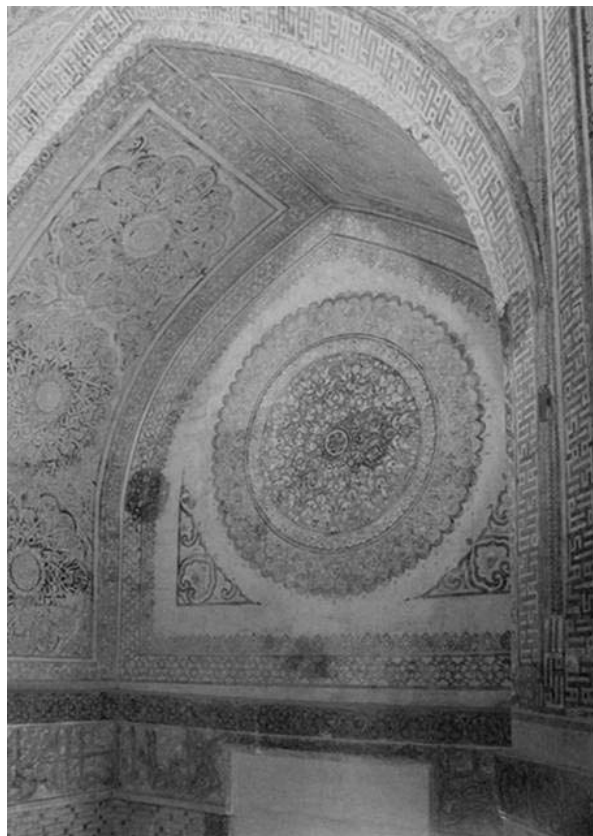
ICOMOS, April 2005



Map showing the boundaries of the nominated property



Mausoleum of Oljaytu



Interior detail of the Mausoleum of Oljaytu

Kunya-Urgench (Turkmenistan)

No 1199

1. BASIC DATA

<i>State Party:</i>	Turkmenistan
<i>Name of property:</i>	Kunya-Urgench
<i>Location:</i>	Dashoguz Vilayet (Province)
<i>Date received:</i>	2 February 2004

Category of property:

In terms of the categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the paragraph 27 of the *Operational Guidelines for the implementation of the World Heritage Convention*, this is a historic town that is no longer inhabited but which provides unchanged archaeological evidence of the past. This is a serial nomination, consisting of three disconnected sections.

Brief description:

Kunya-Urgench is situated in northwestern Turkmenistan, on the south side of Amu Daria River. Urgench was the capital of the Khorezm region, which was part of the Achaemenid Empire. The nominated property consists of the old town area with series of monuments mainly from the 11th to 16th centuries. This area has remained a vast deserted land with some remains of ancient fortified settlements (*Kyrkmolla*, *Ak-Kala*, *Khorezm-bag*). In the 20th century, it was used as a graveyard. Recent urban development has taken place on the north side of the old town.

2. THE PROPERTY

Description

The nomination is divided into three distinct sections:

1. southern section (333.90 ha),
2. northern section (14.17 ha),
3. western section (5.17 ha).

The sections 1 and 2 are contained within the *Keneurgench State Historical and Cultural Park*.

Section 1 is limited on its east, south and west sides by the remains of the 14th century fortification walls. In the southeast corner of this section, there are the remains of the fortress of *Ak-Kala*. The centre of the section is partly occupied by the fortress of *Tash-Kala*, with the gate of a ruined caravanserai and the remaining base of the *Mamunminaret*. The southeastern corner of the section has

the ruined fortress of *Khorezm-bag*, built as a residence for Khan Muhammed Emin in mid 19th century.

From *Tash-Kala*, a road leads to the northwest, passing by most other monuments in this section, all built in brick. These include the remains of the *Kyrkmolla Fortress*, dated to the 5th century BC, the period of the city's foundation.

Kutlug-Timur Minaret (1000-1030?) is the most visible landmark of the site with its 60 m height. The diameter at the base is 12 m and at the top 2 m, and its brick surface has fine geometric patterns.

Il-Arslan Mausoleum (1150?) is relatively small with a square plan and conical roof. The roof has geometric patterns in brick, and the front gate is surrounded by terracotta inscriptions.

Tekesh Mausoleum (1195?) has a similar form, but is bigger. Also here, the roof is decorated in brick patterns with some turquoise tiles still in position. The front gate has stalactite decorations.

Seyet Akhmet Mausoleum is simpler in its architecture. The present structure has been rebuilt after the original collapsed in 1993.

Turabek-Khanum Mausoleum (1360-1380?) is the largest of the mausoleums. It has an octagonal floor plan, with tall niches opening outward. The entrance is a tall gate structure. The original conical outer roof shell has collapsed. The interior has an exceptional spatial composition crowned with a dome of extremely refined blue-white decoration in delicate geometric pattern.

Section 2 in the northern part of the town consists of a large Muslim graveyard in the middle of modern urban development. In the centre of the graveyard there is a group of three buildings. *Najm-ad-Din al-Kubra Mausoleum* was built in the first half of the 14th century. It was named after Ahmed Ibn Omar Najm-ad-Din al-Kubra al-Khorezmi (born in 1145), the founder of the Kubra School of Sufism, as well as being a painter, physician and chess master. The portal dates back to 12th-13th centuries. The *Sultan Ali Mausoleum* is located opposite to the previous, and is linked with the name of Sultan Ali, who ruled in the 16th century. The *Piryar Vali Mausoleum* is a small complex built in the 13th-14th centuries. It contains the burials of several distinguished persons. At the entrance in the east, the *Dash Mosque*, built in the early 20th century, has been converted into a site museum.

Section 3 is a small area in the western part of the old town. The monument of *Ibn Khajib* was built in honor of Ibn Khajib, a talented disciple of Najm-ad-Din al-Kubra. The ensemble was built in several phases from the 14th to 19th centuries.

History

The origins of Kunya-Urgench are believed to go back to the 6th or 5th centuries, the early Achaemenid period. Evidence of this is provided by the *Kyrkmolla Fortress*. In 712, Kunya-Urgench was invaded by Arabs and was named Gurgandj. Being at the crossing of trade routes, the town prospered, becoming a major centre from the 10th to

14th centuries. It was the capital of Khorezm from the 12th century and the second city after Bukhara in Central Asia.

The city was destroyed by Genghis Khan in 1221, but it was rebuilt and described as the finest city of the Turks with fine bazaars and impressive buildings. It suffered heavily from destruction by the Timurid troops between 1372 and 1388, and never gained its previous position again. In the 16th century, the capital function was transferred to Khiva, and the city was finally abandoned. The Amu Darya River changed its course at the same time.

The city experienced modern development when it was newly colonized by Turkmen from 1831. The new development however took place outside the old town, which was later utilized as a graveyard.

Management Regime

Legal provision:

The land of the nominated area is government-owned.

All monuments are legally protected. Kunya-Urgench is one of the eight “State Historical and Cultural Parks” in the country, based on a decree of 1985 (n° 10085). It is registered at the Vilayet (provincial) level (decree 440/16), approved by the State Cabinet of Ministers (in 1992).

In addition, there are special bylaws, for example, for the protection of the area identified as the buffer zone.

Management structure:

There are two agencies with management authority, State Historical and Cultural Park Kunya-Urgench, and the National Department for the Protection, Study and Restoration of the Historical and Cultural Monuments in Turkmenistan (DPM) in Ashgabat.

There is a general management system for the general policies of management and conservation of heritage sites. The system also provides general guidelines. More detailed plans are developed on the basis of these guidelines. Such is the case also with Kunya-Urgench, which includes a set of guidelines and annual work plans, controlling protection, research and monitoring.

Resources:

There is an official state budget allocated to the site. However, the amounts remaining were unused due to complex procedures. In 2003, the President of Turkmenistan provided information about a proposal to improve the situation. There is an income from visitor entrance fees, which amounted to 7,930 US\$ in 2002.

The site has a staff of 33 persons.

Visitor facilities have been developed since the 1980s, including an ethnographic museum, guides, trails, signboards, parking, toilets and publications. There are no accommodation facilities, restaurants or souvenir shops. Visitors normally sleep in Dashoguz, which is 100 km away. There are plans for a restaurant in the future.

Under the UNDP programme, there was a British expert working on the restoration of Kutlug-Timur Minaret and Turabek-Khanum Mausoleum, in 1999-2000.

Justification by the State Party (summary)

Criterion i: Kunya-Urgench is an outstanding collection of exceptional monuments covering a long period in the history of the region. The site embodies an exceptional testimony of the great creativity and advanced building culture developed by the local craftsmen since the 11th century. The Kutlug-Timur minaret, the most striking one at first glance, is a masterpiece of creative genius, and is itself worthy of World Heritage Status. Kunya-Urgench displays various building structures, with rare dome shapes. Amongst them are Tekesh mausoleum, with its conical dome built on a high facet-drum, and the monumental Turabek-Khanum mausoleum, which are remarkable examples of this prominent creativity, which has spread over the entire region.

Criterion ii: The ruins are a brilliant testament to the extraordinary skills of the Urgench School of architecture and construction. The architectural styles developed in Kunya-Urgench have exerted considerable influence in the development of religious architecture in central Asia and Iran during the Islamic period. Local architects and craftsmen have participated in the construction of significant monuments in other towns in Uzbekistan and Iran. The Seljuk city in particular influenced architecture and architectural decoration as well as scientific and cultural development.

Criterion iii: The monuments of Kunya-Urgench and its associated archaeological remains are exceptional testimonies to the power and quality of the Khorezm capital that rose to great prominence between the 10th and 14th centuries, before being destroyed by the Mongols. The sequence of the development of Kunya-Urgench, the series of fortifications and their urban lay-outs bear exceptional testimony to the civilizations of Central Asia. Looking at the beauty of the nowadays preserved monuments, one can imagine the splendor of this flourishing capital, once called the “Pearl of Khorezm”.

Criterion iv: The monuments of Kunya-Urgench are outstanding examples of Islamic architecture and ornamentation in this region and played a significant role in their further dissemination.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the site in August 2004.

ICOMOS has also consulted its International Scientific Committee on Archaeological Heritage Management (ICAHM).

Conservation

Conservation history:

The ancient city of Kunya-Urgench was abandoned in the 16th century. A new town developed on the north side, leaving the old town area as a deserted land. In the 20th century, it has been used as a graveyard.

A certain number of monuments remains as a testimony of the history and achievements of the city; many have collapsed or otherwise been ruined over time. From the 1970s, the monuments have been subject to restoration, particularly in the 1980s and 1990s. From 1999 to 2000, the UNDP financed a restoration campaign.

State of conservation:

The present state of conservation is variable. In some cases, the monuments have remained in their ruinous condition. In other cases, there have been variable degrees of repair, restoration and even complete reconstruction.

Of the principal monuments, *Turabek-Khanum Mausoleum* has been subject to restoration since the 1980s. In 1983-1993, the walls were repaired, and the collapsed northern portal was rebuilt. In 1999-2000, the inner dome and the small side domes were restored. The roof was partly rebuilt. There are still problems especially with the decorative elements, such as mosaics and stalactites, though the general condition is stable.

The shaft and staircase of *Minaret Kutlug-Timur* have been restored and consolidated in the 1980s. More recently, also the inclined top has been given attention, but the work needs to be continued in order to avoid collapse.

Najm-ad-Din al-Kubra Mausoleum was restored in the 1980s, involving internal and external wall surfaces, domes, screens, and fittings. The main portal has not been touched, and is now leaning out ca. 50cm. The decorative elements require attention. The surroundings have been cleared and arranged for visitors.

Sultan Ali Mausoleum has been subject to minor works of repair in early 1990s. The building is currently monitored and will require further work in the future. *II-Arslan Mausoleum* was restored in 1980s. The building is currently stable but will need further work in the future. *Seyet Akhmet Mausoleum* has been completely rebuilt after collapse in 1993. *Ibn-Khajib* complex has been subject to conservation work since 2001, which still continues.

The fortresses and archaeological areas have been partly explored, though many have not been touched yet. For example, *Kyrkmolla* is partly explored, while *Ak-Kala* is untouched. The 14th century city wall has been almost completely destroyed. All these sites are subject to weathering and gradual decay.

Management:

There are 3 documents governing the site management:

- the Law of Turkmenistan, which provides guidelines for conservation and management,

- the Policy for the “State Historical and Cultural Park of Kunya-Urgench”,
- the Action plan prepared every year by the Park management team.

In addition, a plan, recently prepared, sets out the objectives for the site conservation and comprises a list of activities to be implemented in the next five years (2005-2010).

Risk analysis:

The site is adjacent to an urban settlement of 30,000 inhabitants and there are relatively few visitors. Therefore there is not much pressure for change in the environment. However, there is some residential housing around *Najm ad-Din al-Kubra Mausoleum*, which requires monitoring. Being on a flat land, obviously any tall buildings in the surroundings would have an impact on the nominated site. The buffer zone and the present legislation exist and can counteract such development. Nevertheless, there has been illegal activity in past years. For example, the farmland may encroach into the archaeological park especially from the south side, though forbidden by law. There is also some illegal digging taking place, a common threat in the region. There is a high water table, which can cause salt crystallization in the buildings. Kunya-Urgench is in a zone of moderate seismicity.

Authenticity and integrity

The overall integrity of Kunya-Urgench as an archaeological site results from its historical condition. Having been abandoned for more than three centuries, and then used as a graveyard, the area has remained relatively “unchanged”. Accordingly, Kunya-Urgench is considered to have retained its historical integrity better than most other sites in Central Asia.

The nomination document includes an interesting photographic comparison of the state of conservation in the past (even in the 1920s), and at present. On this basis, it is possible to have a clear view of the works carried out.

The individual monuments are in variable conditions. Most have partly or nearly completely collapsed. The individual monuments have been subject to various degrees of repair, restoration and reconstruction. The principal monuments have retained a substantial amount of original material, representing a reasonable level of authenticity. Other buildings have remained untouched or been more or less substantially reconstructed. Seeing the condition before repair, one can appreciate that in some cases the choice was a complete collapse or partial reconstruction.

While taking note of the several reconstructions of individual buildings, the principal monuments are still considered to have retained a reasonable level of authenticity.

Comparative evaluation

The principal period of Kunya-Urgench extends from the 11th to 14th centuries. Before the Mongol invasion (ca. 1220), the city was a major commercial centre associated

with the Silk Road and a major centre of Khorezm, ruled by the Seljuk dynasty. From this period, there remains especially the Kutlug-Timur minaret, as well as the mausoleums of Il-Arslan and Tekesh. In the 14th-15th centuries, the region was under Mongol rule, and then part of the Timurid Empire. From this period remain the mausoleums of Najm-ad-Din al-Kubra, Turabek-Khanum, and Ibn-Khajib.

The nomination document compares Kunya-Urgench with the cities of Bukhara, Khiva and Samarkand, in Uzbekistan, which represent the same period. These cities however have continued to grow and change with the times, while Kunya-Urgench is an archaeological site. One can also compare the site with the ancient city of Merv (inscribed on the World Heritage List in 1999), an oasis in southern Turkmenistan, which has preserved testimonies from several millennia as well as having flourished from 11th to 14th centuries, like Kunya-Urgench. From the urban planning point of view, Kunya-Urgench still seems to be relatively unexplored, and needs further research.

The main feature of Kunya-Urgench is its remaining monuments as a testimony to its history. In this regard, it does represent a rare testimony to the history of Central Asia. The architecture, built in fired brick, represents high quality craftsmanship. Culturally, it is closely related with the Seljuk, Ilkhanid and Timurid examples in the region extending from Uzbekistan to Afghanistan and Persia.

Kutlug-Timur minaret can be compared with *Jam* minaret in Afghanistan (inscribed on the World Heritage List in 2002, criteria ii, iii, iv). *Jam* minaret was built in the 12th century and is 65 m tall, while *Kutlug-Timur* was constructed in the 11th century, and is 60 m tall. The other minarets in Central Asia are relatively smaller in size. However, several minarets in Iran also date from the same period. In any case, *Kutlug-Timur* minaret can be seen as an outstanding, achievement both for its period and its architecture.

In the Seljuk period, the architecture of mausoleums developed on two lines, either centrally planned or with a portal construction. The floor plan could be square or octagonal, as in various examples in Merv, Bukhara or Kunya-Urgench. Of the Kunya-Urgench mausoleums, *Il-Arslan* and *Tekesh* remain from the 12th century, while *Turabek-Khanum*, the most elaborate in its architectural conception and decoration dates from the 14th century.

Outstanding universal value

General statement:

The nominated property corresponds to the following themes:

- Human beings in society (memorials);
- Spiritual response (Islam);
- Expressions of creativity: Religious and Commemorative architecture (mausoleums); Military architecture (fortified cities); Constructing and developing groups of buildings (towns which are no longer inhabited);
- Movement of peoples: routes and systems of transportation (cultural routes; centers of trade).

The property corresponds, in particular, to the theme of expressions of creativity. Seen in the historical context, there are very few such sites in the region of Central Asia, already mentioned above.

The architecture is interesting particularly in providing examples of memorial architecture i.e. mausoleums. In comparison with other examples in Merv or Bukhara, some of these examples are relatively early. Turabek-Khanum mausoleum, dating from the Timurid period, does have its own personality and uniqueness.

The Kutlug-Timur minaret is a fine construction and dates earlier than the minaret of Jam. Again, there are other fine minarets in Iran, which date from the same period. Nevertheless, this monument merits due respect.

Having been abandoned centuries ago, Kunya-Urgench has the advantage of representing a relatively intact site. At the same time, most of the structures have collapsed or are in ruins. There is relatively little remaining from the city walls and the site has not been systematically explored. In addition, most of the still standing buildings are partly or totally reconstructed.

All this said, Kunya-Urgench represents a rare example and one of the most extensive archaeological sites in Turkmenistan and in Central Asia. It represents an exceptional testimony to architectural developments in the Khorezm region.

Through the trade routes along the valley of the Amu Darya River and the Silk Road, Kunya-Urgench was in close contact with exchanging influences.

Evaluation of criteria:

As highlighted by the nomination, the criteria ii and iii should justify the inclusion of Kunya-Urgench in the List, since it expresses the large influence of a tradition of architecture and provides an exceptional testimony to a cultural tradition (i.e. the Islamic Khoresmian culture).

However, criteria i and iv are not persuasive for Kunya-Urgench.

The criterion i is applied mainly to the decoration of the 12th century Kutlug-Timur minaret which is identified as a “*masterpiece of human creative genius*”. But the Jam minaret (in Afghanistan, also 12th century in age) alone is outstanding in this sense and is a far superior monument in its surviving form to Kutlug-Timur (NB: the Jam minaret, although it is a *masterpiece of human creative genius*, has not been inscribed on the World Heritage List under criterion i).

The application of criterion iv may be hazardous, since the shape and design of many monuments of Kunya-Urgench are represented elsewhere in Central Asia.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

It is strongly recommended to prevent encroachment on the protected area.

Due to the importance of Kunya-Urgench, a key site in the history of the region, it is to be hoped that the park staff posted on the site will receive sufficient political and financial support to enable them to protect the archaeological area.

It is also recommended that the State Party should submit, at 2-year intervals, a report to the World Heritage Committee, on the state of conservation of the site and the new development zones planned for the small contemporary urban settlement.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of ***criteria ii and iii***:

Criterion ii: The tradition of architecture expressed in the design and craftsmanship of Kunya-Urgench has been influential in the wider region to the south and southwest i.e. in Iran and Afghanistan, and later in the architecture of the Mogul Empire (India, 16th century).

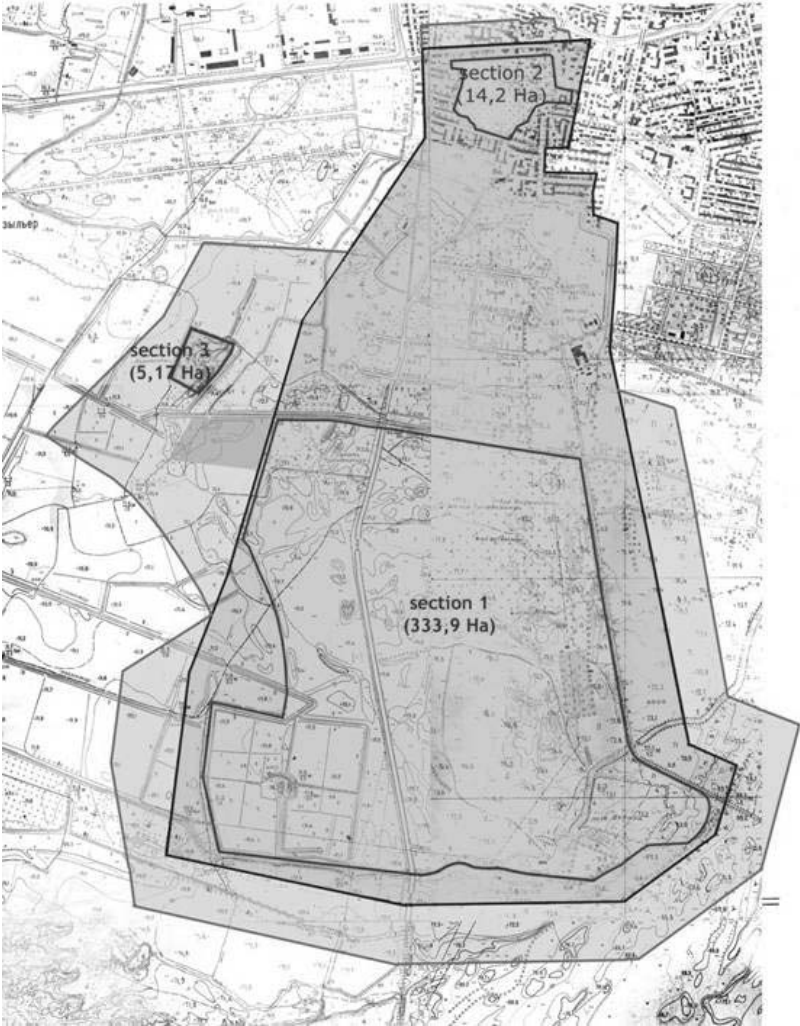
Criterion iii: Kunya-Urgench provides an exceptional testimony to a cultural tradition (the Islamic culture of the Khorezm) and is unique in its state of preservation. The society that created this centre has disappeared; however we note that most of visitors are in fact pilgrims from the region.

3. Recommends that every effort be made to prevent encroachment on the protected area.
4. Invites the State Party to provide the park staff posted on the site sufficient political and financial support to enable them to protect the archaeological area.
5. Requests the State Party to submit, at 2-year intervals, a report to the World Heritage Committee, on the state of conservation of the site and the new development zones planned for the small contemporary urban settlement.

ICOMOS, April 2005

KUNYA-URGENCH LOCATION PLAN

of the territories proposed for inscription
on the UNESCO World Heritage List
and buffer zones



Map showing the boundaries of the nominated property



View of Kutlug-Timur minaret and Tekesh mausoleum



Mausoleums of Sultan Ali and Nadjim ad Din al Kubra

Nilgiri Railway (India)

No 944 bis

1. BASIC DATA

<i>State Party:</i>	India
<i>Name of property:</i>	Mountain Railways of India
<i>Location:</i>	Nilgiri District, Tamil Nadu State
<i>Date received:</i>	29 January 2004
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. The Nilgiri Mountain Railway (NMR) is proposed as an extension to the existing World Heritage Site, Darjeeling Himalayan Railway (DHR), forming a serial nomination: Mountain Railways of India.

Brief description:

The Nilgiri Mountain Railway is a meter-gauge single-track railway in Tamil Nadu State, 46km long. Its construction was first proposed in 1854, but due to the difficulty of the mountainous location, the work only started in 1891 being completed in 1908. This railway represented the latest technology of the time, and it was highly significant facilitating population movement and the social-economic development in the British colonial era.

2. THE PROPERTY

Description

The Nilgiri Mountain Railway (NMR) consists of 45.88km of a meter-gauge single-track railway that connects Mettupalaiyam to Udagamandalam (earlier: Ootacamund or Ooty) in Tamil Nadu State. Mettupalaiyam is located at an elevation of 326m and Udagamandalam at 2203m. Rack rails consist of two toothed steel bars laid in a double row at 44mm apart and 64mm above the running rails so that the tooth of one rail is directly opposite to the gap of the other to ensure that the engine pinions do not work off the racks in curves. Rack bars of two standard lengths are in use: full bar (26 teeth per 3.12m) and half bar (13 teeth per 1.56m). The pitch of rack teeth is 120 mm. The entry to the rack is effected through specially designed entry tongues laid in special channel sleepers fitted with bow springs and connecting links connected finally to the rigid bars. The racks are laid at a constant distance of 455 mm. from the inner rails and are screwed by bolting to cast iron chairs fixed to the sleepers with fang bolts.

The railway can be divided into three sections:

1) The first section, ca 7 km, from Mettupalaiyam to Kallar (elevation 405m), is across the central plain of Tamil Nadu. The Railway runs through beetle-nut palm and other plantations. Maximum speed is 30km/h. Mettupalaiyam, was a small village in the 1850s and it gained importance as a railhead only after the British laid a

Broad gauge line from Coimbatore to Mettupalaiyam in 1873. The Broad gauge train from Madras to Mettupalaiyam was called the Blue Mountain Express, the name of which was changed recently to the native Nilgiri Express. Mettupalaiyam has the carriage and Wagon Depot of the NMR and all the carriages and Wagons are maintained there.

2) The second is the rack section of the line, from Kallar to Coonoor (elevation 1712m), climbing 1330m in 19 km. On this rack section the average grade is 1 in 15 and the ruling grade is 1 in 12. There are 208 curves and 13 tunnels, as well as a half tunnel, where the Railway has been cut into the sheer cliff wall, enclosed by rock on three sides. There are 27 viaducts, built in steel and stone, featuring steel girder spans, typically of 60 feet (18.3m) supported on stone abutments and piers. The Kallar Bridge over the River Bhawani, the Adderley viaduct and the Burliar Bridge are examples of such composite bridges. Here, the Railway climbs through almost uninhabited, tropical jungle. The last five kilometres feature fine views over the escarpment, which the train has just ascended. Maximum speed is 13km/h. Coonoor town is built on one of the best geographical locations in the Nilgiri Mountains with a cool and equitable climate.

3) The third section is 18km long. The landscape is neat with dominant eucalyptus and acacia forest. The railway continues to climb across the Nilgiris till it reaches its summit just before the terminus of Udagamandalam at 2203m. Although the climb here is not as steep as the rack section, the ruling gradient between Coonoor and Udagamandalam is still very steep 1 in 23. There are three tunnels in this section including the longest on the line, some 282m. Maximum speed is 30km/h. The name of Udagamandalam refers to a collection of quaint huts of the aboriginal Todas, who believe they have always lived here. This place is popular for tourists.

The bogies were modified in 1992 to enable the passengers to get a good view on both sides. The coaches and wagons are provided with brakemen who independently operate friction brakes and rack brakes on whistle codes from the driver. The railway is operating "X" class locomotives with pinion wheels on rack rail arrangement to negotiate the steep gradient of 1 in 12. Due to the steep gradient and adverse weather conditions, two different braking systems are used: i) adhesion braking between wheel and rail through friction, ii) brake application through the pinion and rack bar, connected to the track. The locomotive pinions are made to drive the pistons, which act as air compressors causing dynamic braking effort. The clasp brakes actuated by hand wheels on the brake drum, mounted on the pinions can also apply braking effort on the cogwheel.

History

Protected by wild, jungle-covered escarpments and located at an elevation of roughly 2000 meters, the Nilgiris hills were isolated until the 19th century with their tribal inhabitants, the Todas. The name of the hills means Blue Mountains in Sanskrit and reflects the perspective of a person looking at them from below. British settlement in the hills began in 1820. By 1830 there was military commandant, and British families from Madras began

building summerhouses, especially in Udagamandalam (Ootacamund). By 1870, the Madras government as a whole was moving there for the summer, in imitation of the annual migration of the viceroy's Government from Calcutta to Simla.

The history of NMR dates back to 1854 when proposals were first made by the British to build a railway up the hills. Work began on the Madras-Coimbatore line (5'6") in 1853, and the branch to Mettupalaiyam opened in 1873. The problem was how to replace the tedious ascent by bullock-cart or pony to Coonoor. In 1873, the district engineer of the Nilgiris, J.L.L. Morant, proposed building a rack railway, but the first offers were declined. Sir Guildford Molesworth, the former engineer in chief of the Ceylon Government Railway, acting as consultant to the Government of India, advised a rack and adhesion line on the model of the Abt system built in the Harz Mountains in Germany. In 1882, M. Riggenschach, the Swiss inventor of Rigi rack railway, submitted a proposal for the construction of the railway line. This was accepted, and the *Nilgiri Rigi Railway Company Ltd* was formed in 1885. The work was inaugurated in 1891, and finally completed in 1908. Subsequently the railway was run by different companies, and was then incorporated into the Southern Railway in 1951.

Management regime

Legal provision:

The Ministry of Railways of the Government of India owns all the movable and immovable assets of the NMR.

The NMR has the legal protection available under the Indian constitution to Central Government property. The current protective measures are provided in the Railway act of 1989, dealing also with the pressures of unauthorised occupation of Government land and premises.

Management structure:

The management is guaranteed by the Ministry of Railways and the relevant branch offices.

There is a Property Management Plan, which deals with the management of the land, the buildings, the track, the bridges, and the tunnels.

Resources:

The resources are provided by the Indian Ministry of Railways.

Train services, station facilities, platforms and passenger amenities are provided for visitors and commuters. In addition, special tourist trains are promoted. Most stations have cafeteria; retiring rooms are available at Udagamandalam, Lovedale, Coonoor and Wellington. The total number of visitors to Nilgiri mountains in 2000 was ca 1.5 million; ca 294,000 tickets were sold on NMR.

Justification by the State Party (summary)

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

Criterion ii: NMR is an example of a colonial Railway, and part of that stage of globalisation, which was

characterized by colonial rule, and the political and economic domination of the people of Asia, Africa and the Pacific by Europeans. Part of that process was technology transfer, and NMR is a spectacular example of such transfer. The Nilgiri plateau was transformed into a tea-growing area, a landscape made largely by human intervention with eucalyptus as the dominant tree, imported from Australia. Socially, the Nilgiris Mountains have been a location for interaction British and South Indian communities.

The technological and social interchange is also evident in the application of rack Railway technology as applied in the west to establish a rail link in a tropical location. The Swiss qualities of the NMR are strong. The steam locomotives which still work all traffic on the rack section and the tourist special on the adhesion section are the X class, designed in 1911 and built by the Swiss Locomotive and Machine Works in Winterthur between 1913 and 1952. The export of technology from Switzerland has contributed to the unusual if not quite unique features of the NMR.

Criterion iv: This Railway is a unique example of construction genius employed by Railway engineers in the later part of 19th century. Before the railway it took more than 10 days to reach Udagamandalam, braving insects and wild animals. With the introduction of the Railway, the 45 km journey took only 4 ½ hours. Various facets of the Railway line, viz. the rack & pinion mechanism to gain height, the steam engines, coaches, the station buildings preserved in their original shape all bear testimony to the technological skills of the bygone era are an outstanding demonstration of their function and illustrates a significant stage in human history. As an example of the transfer of rack railway technology to remote locations outside Europe, the NMR is certainly the outstanding remaining example in the world, in terms of its scale, authenticity, continuity and presentation. As an ensemble, with its impeccably maintained permanent way; its elegant, original stations and associated buildings, and its large proportion of old rolling stock and locomotives, it is genuinely outstanding, even unique.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the property in September-October 2004.

Conservation

Conservation history:

The railway has been regularly maintained and used. The oldest rails on the line were laid in 1931-32 and the newest in 1999-2000. Most date from the 1940s and 1950s. Steel bridges are regularly painted and are in excellent condition. The date of its last painting is recorded on each steel span. Some inevitable damage has been caused in this high rainfall monsoon area. The worst damage was on 11 November 1993, when 333mm of rain in one day washed away 200 metres of track at km 20.4 (as well as causing considerable loss of life). Services on the section were

suspended for three months and rebuilding cost a total of 3,500,000 rupees.

State of conservation:

Protection is as good as can be expected for such a site. This is a working railway, which means it needs to be maintained and repaired as well as conserved on a regular basis.

Management:

The NMR is well managed, and there is a detailed management plan with the nomination. In addition, the railway's relative isolation and topography guarantee some protection already; forestry regulations and management provide protection on the most remarkable section from Kallar to Coonoor; and the buffer zone assures adequate measures in the urban areas.

The Southern Railway has a secure resources base and high-quality personnel who recognise the importance of heritage. They maintain the NMR to high standards and provide resources to do so, even though it is one of the most unprofitable sections of their railway.

The buffer zone is often only 8.5m. Nevertheless, considering that the most critical section on the escarpment between Kallar and Coonoor is through forest under the control of the Forestry Department, protection is considered to be adequately assured. The only section where development poses a potential threat is in the town of Coonoor. This is a relatively short section (about one kilometre long), and the railway is at that point in a narrow valley with rather steep sides. The reservation at this point is relatively wide, because it includes the station and its forecourt, the workshops, locomotive depot, the junction of the main line, and the line into the station. In fact, the topography provides a real protection to the railway extending far beyond its formal buffer zone.

Risk analysis:

The region where the railway is located is earthquake prone as well as being subject to abundant tropical rains. There is also the risk of landslides especially during rainy season. It is recognized, however, that the Indian Railways are committed to monitor and prevent damage as far as possible.

Authenticity and integrity

The railway has been remarkably little altered since it was built. It has three major stations, Mettupalaiyam, Coonoor and Udthagamandalam. The first two, which are also where the railway's workshops and depots are located, are in most essential respects exactly as they were when built in the 1890s. Coonoor is a particularly impressive station, with retiring rooms providing accommodation on the first floor. There have been, of course, some modifications (electric light, sewerage and signage), but they are fundamentally intact. The same applies to the carriage and wagon workshops at Mettupalaiyam and the locomotive workshops and depot at Coonoor. The station at Udthagamandalam is not as authentic. Its original building remains, but it had an extension added in the 1980s and the locomotive facilities have been removed. The minor stations are well conserved. While there have been some closures (notably Fernhill near Udthagamandalam, which

has been converted into a resthouse), most remain as built. The interiors, fittings and furnishings are largely original and are used exactly as intended when built. This includes their ticket racks, cash boxes, and even their records. The original ticketing system, using Edmondson card tickets, continues in use. Signaling on the railway is totally original and contributes to both its authenticity and character.

The locomotives and rolling stock are strictly speaking moveable items. However, since there is nowhere else in India (and indeed very few railways anywhere in the world) they can be used, they are in effect irremovable from the NMR, other than by being scrapped or exhibited elsewhere. The locomotives are not those with which the line was opened, but were introduced in 1920 to a design developed by SLM, the Swiss Locomotive and Machine Works at Winterthur. Eight of these survive and all are still based at Coonoor. These eight SLM machines constitute the world's largest steam rack locomotive fleet and also its most original. The coaches, too, are significant. There is a total of 31 coaches on the NMR, all built during 1931 and 1932. They are the oldest passenger coaches in regular use on Indian Railways and some of the oldest used on regular trains anywhere in the world. They are also the only timber coaches still used in India.

Comparative evaluation

Taken as a whole, the railway is quite a large undertaking. According to the international comparative assessment provided in the nomination document and confirmed by TICCIH, it is easily the most original and one of the largest rack-and-pinion railways in the world. The NMR is an almost perfect example of the Abt rack system as it was at the height of its development, and it is supplemented with old-fashioned block working by Neale's tablet. Most stations, all signal boxes and workshops, and virtually the entire infrastructure are still in their original condition. Rack railways were never very common in British railway practice. They were more numerous in the Austro-Hungarian Empire and in Switzerland. On the World Heritage List, there is the 41km long Semmering Railway in Austria, which was built 1848-54.

The NMR railway is one of five surviving historic railways in India, including the Darjeeling Himalayan Railway (DHR) already inscribed on the World Heritage List. TICCIH has indicated that the DHR and the NMR are the two most innovative and outstanding of the five.

The DHR is basically a roadside tramway, 0.61m wide, with no notable structures, and built extremely economically. It was the first Indian mountain railway (1880-81), and experimental in nature. By contrast, the Nilgiri Mountain Railway, built nearly two decades later, is an altogether more substantial affair. Its gauge is broader, about 1m, and it is on its own reservation throughout its length. The NMR climbs far more quickly and on steeper grades, using the Abt rack system. This is which makes the Nilgiri Mountain Railway unusual. There are few other Abt rack railways in the world, and none so authentic throughout. It is also big for a rack railway, with relatively large steam locomotives and heavy trains.

Outstanding universal value

General statement:

The NMR has unusually high cultural values, reflecting successive waves of population movement into the Nilgiri Mountains. The movement from the plains into the Nilgiris began only during the later colonial period, after the British began to use the area as a resort. The railway was an essential part of that population movement, which transformed the Nilgiris from a remote area inhabited by tribal people with minimal connections with the rest of the country into an important region. The district is now thoroughly integrated into the mainstream of Indian social, cultural and political life.

The railway and the improved communication it brought was a critical part of this process. The railway brought the tribal people of the Nilgiris, like the district itself, into the mainstream of Indian life. They were converted to Hinduism and Christianity; and their traditional barter economy monetarised. A new population of Tamils (the most numerous), Kannadigas and Keralans from the plains, and of course British (now almost entirely departed) came to live in their land, which, thanks to the railway, was no longer a remote mountain fastness. A part of these changes was more intensive (and, in modern terms, more rational) use of the land, although the Nilgiris remain far from densely populated by Indian standards. The Toda people, one of the five main tribal groups, celebrated the coming of the railway in at least two songs dating from the early twentieth century.

Few railways have led to the creation of such works, which reflect its cultural significance. This significance is highly representative, and it is also unusually striking and well documented. As such the NRM has claims to universal significance on cultural grounds. The railway was a product of the colonial era, and it was built primarily to serve the colonial masters – their tea gardens, their summer capital, their cordite factory – but Indians, both the tribal peoples who had been there for centuries and the numerous migrants who came with the British from the plains, have made it their own, culturally as much as economically.

Thus, the cultural significance of the Nilgiri Mountain Railway extends beyond its significance as a built structure in a landscape, although it is notable in this regard alone. The landscape through which it passes is beautiful but challenging, and the technical solutions the railway's builders used to meet the landscape's challenges are a testimony to their creativity and ingenuity. But the NRM is also a railway which had a crucial role in causing changes in population, economic patterns and culture. It is a tangible expression of those changes which it occasioned.

Evaluation of criteria:

The present nomination is proposed as an extension to the existing World Heritage property, 'Darjeeling Himalayan Railway', of which the construction was completed by 1881. This property has been inscribed on the basis of criteria ii and iv as follows:

Criterion ii: Like the Darjeeling Himalayan Railway, the Nilgiri Mountain Railway is an outstanding example of the influence of an innovative transportation system on the social and economic development of a multicultural

region, which was to serve as a model for similar developments in many parts of the world.

Criterion iv: The development of railways in the 19th century had a profound influence on social and economic developments in many parts of the world. This process is illustrated in an exceptional and seminal fashion by the two mountain railways in India, DHR and NMR. Of these, the NMR is distinguished representing a technically advanced phase, while the other mountain railways already inscribed, i.e. Semmering Railway in Austria and DHR in India, represent the beginnings of this development.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

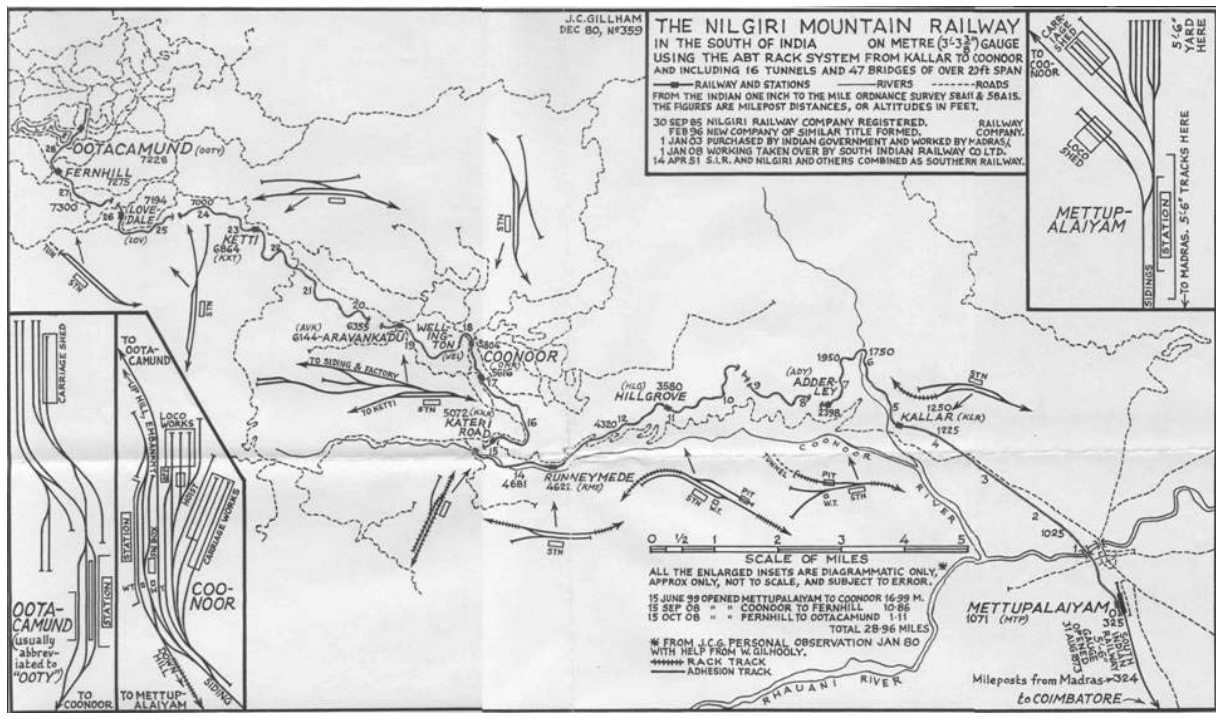
The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Approves the extension on the basis of the ***existing criteria ii and iv***:

Criterion ii: The mountain railways of India are outstanding examples of the interchange of values on developments in technology, and the impact of innovative transportation system on the social and economic development of a multicultural region, which was to serve as a model for similar developments in many parts of the world.

Criterion iv: The development of railways in the 19th century had a profound influence on social and economic developments in many parts of the world. The Mountain Railways of India are outstanding examples of a technological ensemble, representing different phases of the development in high mountain areas.

ICOMOS, April 2005



Map showing the route of Nilgiri Mountain Railway



Coaches of the Nilgiri Mountain Railway



View of second section through the jungle

Gnishikadzor (Armenia)

No 1092

1. BASIC DATA

State Party: Republic of Armenia

Name of property: Gnishikadzor Area Cultural Landscape

Location: Vayots Dzor Province

Date received: 29 January 2004

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 39, it could also be a *cultural landscape*.

Brief description:

The Gnishikadzor area stretches between the Arpa River, along which ran part of the Silk Road, and the Gnishik River, which rises high in the Armenian highlands. The partly ruined landscape reflects more than two millennia of settlement and contains small churches, remains of lantern-roof houses once widespread in the Caucasus, and massive high-level terraces for grain and hay, all reflecting former prosperity, particularly between the 12th and 16th centuries.

2. THE PROPERTY

Description

The Gnishikadzor area is part of the Armenian highlands in the south of Armenia near the border with Azerbaijan, 120 kilometers southeast from the capital city of Yerevan and 15 kilometers southwest from the provincial centre of Eghegnadzor.

The nominated area covers 4565.20 ha and is surrounded by a buffer zone of 2575.10 ha. The boundaries include most of the watershed of the Gnishik river, flowing south to where it joins the Arpa river; a stretch of the Arpa river along which ran part of the Silk Road, and an area of land between the two rivers, with the boundary climbing up to the Kjanzagaja mountain summit.

High in the mountains is the village of Gnishik, now with only a few inhabitants. On the south-western facing slopes nearby the hills display extensive wide terracing, while halfway down the Gnishik valley is the Noravank monastery complex, and at the confluence of the two rivers the village of Areni, now a centre for local wine. Just outside the eastern edge of the nominated site are the villages of Arpi and Ertich, near which are remains of castles and earlier settlements.

The deep Arpa river gorge is noted for its rich flora, large karstic caves and archaeological evidence from the Bronze Age.

Together these features of the landscape reflect the significant role that this area of Armenia played as a

crossroads between east and west, particularly between the 10th and 16th centuries.

In detail the key parts of the site consist of:

- *Noravank monastery*
- *St Astvatsatsin Church*
- *Lantern-roof houses (glkhatuns)*
- *Abandoned villages of medieval origin*
- *Cave complexes*
- *Terraces*
- *Arpi natural-Cultural Museum-Preservation with 155.50 ha*

And these are considered in turn:

- *Noravank monastery:*

This is the most conspicuous feature of the site. The monuments of Noravank are situated on a ledge of the deep winding gorge of the Gnishik River near the village of Amaghu. The ensemble stands amidst steep red cliffs. It is reached by a paved road ending in a parking space below the monastery.

The northern part of the complex consists of three small churches, arranged in line, and surrounded by high stone walls, originally for defensive purposes.

The church built during the 9th-10th centuries, a one-barrel-vaulted small basilica, is the most ancient monument and is now in ruins.

The main church is St. Karapet, built by Grand Duke Liparit Orbelyan, between 1221 and 1227, has a cruciform plan, with a dome and four double-storey chapels. In 1261 a large *gavit*, an annex or library, was added. In 1321, after destruction by an earthquake, the church was covered with a new roof, the work of the illustrious sculptor-architect and miniaturist Varpet Momik. The roof consists of a four-segment cloister vault, on top of which is a small square-based dome, with stalactite decoration. The *gavit* and the surroundings of the church are decorated with splendid *khachkars*, intricately carved memorial stele. The tympana of the portal and the twin window of the *gavit* are sculptured by fine carvings typical of Momik's Vayots Dzor School.

The church of St. Grigor Lusarovitch (The Enlightener) was the burial place of members of the Orbelyan dynasty, and was built by architect Siranes in 1275, on the northern side of St. Karapet. This is a modest structure, with a vaulted stone roof. It contains several carved graves and, on the walls, elements of the original sculptural and polychrome decoration.

The third church, situated to the south-east of, and at an angle to, St. Karapet church, dominates the Noravank ensemble: the two-storey mausoleum-chapel dedicated to St. Astvatsatsin (Holy Mother of God) is also known as Burtelashen after the name of its founder, Grand Duke Burtel Orbelyan. Completed in 1339, it was Momik's last work. The rectangular ground floor was a burial vault for Burtel and his family. Narrow steps projecting from the west façade lead up to the first storey, cruciform plan, memorial temple. The western portal is decorated with

particular splendor: the founders are depicted on three columns on the western part of the rotunda.

The drum and conical roof were drastically rebuilt in 1997, as were the surrounding walls to the complex.

➤ *St Astvatsatsin Church:*

On a plateau against a rock cliff above the village of Areni, is the church of St. Astvatsatsin, built by Bishop Hovhannes in 1321, under the orders of Grand Duke Tarsaitch Orbelyan, another example of the work of Varpet Momik. It was drastically restored in 1967-1969. The church is surrounded by a graveyard with interesting carved tombs, dating from the 10th to 16th centuries.

➤ *Lantern-roof houses (glkhatuns):*

A number of lantern-roof houses (*glkhatuns*) still survive in the site. This type of building was once widespread in the Caucasus region, but today only seems to be present in this small, comparatively remote, part of Armenia. The houses are particularly vulnerable to lack of maintenance and the ones on site are in a parlous state of preservation. These small buildings may however be the only remains of what was once a particularly distinctive type of vernacular building, mentioned by the Greek historian Xenophon in *Anabasis*.

The stone built houses basically consisted of one large room with a fireplace in the centre and a single aperture in the ceiling to let in the light and to let out the smoke. The particularly distinctive feature was the tall stepped-vault lantern, which covered the central space and was supported on four stout wooden columns, sometimes with capitals, resting on stone bases. On the columns rested four stout tie beams, forming a square. Above these were placed shorter and shorter lengths of timber, placed diagonally in layers, to form a stepped vault with an opening in the center. The vault was covered on the outside with a thick layer of clay.

The houses were large enough for a whole family and their livestock to live in during the harsh winter months in the high mountains.

These types of houses are said in the dossier to be once widespread in eastern Armenia. There were also known in southern Georgia, near the northern border of Armenia – although none now apparently survive, apart from one reconstructed in a village museum near Tbilisi, Georgia.

It is not clear from the dossier how many of these houses survive in the nominated area; four are listed in the inventory of protected property in Gnishik and three in Areni; a few are said to survive in the villages of Arpi and Ertich, but no numbers are given.

➤ *Abandoned villages of medieval origin:*

The village of Amaghu, next to the *Noravank* monastery, dating back to 13th century, is now abandoned. At the west of the village, in the valley, are the ruins of a medieval castle, consisting of a fortress, granary and wells.

Near the villages of Arpi and Ertich, are the ruins of a medieval building containing a cemetery with tombs and *khachkars*, dating from 13th century and well-preserved walls of a castle. Within Arpi are a number of *khachkars* and a rock chapel from the 12th-14th century.

➤ *Cave complexes:*

The territory of Vayots Dzor, especially the area around the villages of Areni, Arpi, Gnishik and Khachik, is known for a series of particularly large karst caves known as the Eghegnadzor complex. In the caves animal bones and Stone Age tools have been found.

➤ *Terraces:*

The landscape near Gnishik and Arpi villages is marked by a series of deep terraces, on the high south-western slopes of the mountains. A few of these terraces are still in use for grain and hay, but most have been abandoned. It is not clear what date they are – whether they are associated with property of the medieval period or much earlier.

History

The history of the nominated site is part of the history of greater Armenia. The earliest monuments are the remnants of cyclopean structures, fortresses and settlements on mountain tops, possibly of Neolithic or Bronze Age date. In the 9th century BC the powerful Urartu slave-owning state was formed in the area of Van Lake, now in Turkey, and fortified cities, large social, administrative, economic and cultural centres, were built with monumental palaces and temples. In the last centuries of the first millennium BC these were an important part of east-west trade routes. The ruined castles above Arpi and Areni villages defended the pass of the Silk Road along the Arpa River.

In 301 AD Armenia was the first state to accept Christianity as the official religion and this was accompanied by the destruction of heathen temples and by the construction of churches in their place. The 6th and 7th centuries are the classical period in Armenian medieval church architecture, when the basic building types of basilica, tetraconch and the central domed hall attained a high degree of perfection, such as in St. Hripsimeh's church in Echmiadzin, built in 618 AD, and the round three-tier church of Zvartnots, built in 661 AD.

After the interruption of the Arabian conquest at the end of the 7th century, and the restoration of an independent Armenian state at the end of the 9th century, a new type of a cross-cupola construction was created, and at the same time there were developments in monastic architecture when so-called *gavits*, annexes and libraries, were added to churches.

After the Seljuc rule, most of the churches and monasteries built between the 12th and 14th centuries had domed halls. Monasteries, usually fortified by bastioned walls, and consisting of churches, *gavits*, scriptoria, refectories and belfries, developed into architectural ensembles placed in spectacular and harmonious positions in mountain landscapes. A highlight of Armenian churches was the intricate shallow relief wood and stone carving found particularly above doors and on tombstones, especially on *khachkars*, memorial steles.

The Mongolian conquest of the mid 14th century suspended the intensive development of Armenian ecclesiastical culture. The Mongolian occupation was characterised by a loss of national unity and development became regional under the patronage of several aristocratic families. This led to the growth of local schools and styles

of architecture and applied arts. The Syunik region, within which is the nominated area, was connected with the Orbelyan family.

Noravank was found by Bishop Hovhannes, Abbot of Vahanavank on the site of an ancient cloister. In the following centuries a number of Grand Dukes of the Orbelyan dynasty built chapels and churches and used the area as a burial site for the family. Noravank became the seat of the Syunik bishopric and a major religious and cultural centre, closely connected with the famous university and library of Gladzor (13th-14th century.), where students studied humanitarian sciences and produced notable illustrated manuscripts.

In 1639 Armenia was divided between Turkey and Iran. Although in eastern Armenia, annexed by Iran, across which the main trade routes lay, development in architecture was resumed, this hardly touched the nominated site.

The villages in the nominated site are of medieval origin and could perhaps be much earlier. The villages of Gnishik and Amaghu were inhabited up until at the end of Second World War, when most of their inhabitants were forced to leave their homes and settle in and around the town of Eghegnadzor. A few families have now moved back to Gnishik and Amaghu and more are wanting to follow and reclaim the landscape. There are now 146 people living in Gnishik and 20 in Amaghu.

Armenia has particularly extensive archives and it is not clear from the nomination how far these have been researched for this landscape. It would be desirable if more were known about the farming and land management systems of this area, how the extensive terraces were managed and who built and lived in the lantern houses.

Management regime

Legal provision:

The nominated site includes the 155.50 ha Arpi Natural-Cultural Museum-Preservation, along the Gnishik River, which is owned by the Republic of Armenia. It is surrounded by a larger Preservation Zone of natural-historical and cultural monuments, which is also owned by the Republic of Armenia and covers 930 ha. The Noravank Monastic complex is owned by the Armenian Apostolic Church.

Approximately 90% of the whole territory of the property is thus in State ownership, 2% in the ownership of Municipality, and 8% in private hands. Out of 205 monuments inscribed in the State List, 98 are owned by the Armenian Apostolic Church, 100 monuments are in State ownership, and 7 in private ownership.

Law No. 261/12.12.1998 'On the Protection and Use of Immovable Historical and Cultural Monuments and Sites' makes, among other objectives, Provision for the Protection of Monuments and Historical Sites. Some of the Articles are mentioned in detail in the nomination and in the annexed index and cover the protection of monuments, their use, plans for the construction and reconstruction of settlements with monuments, and work on agricultural land with monuments.

The dossier contains a detailed list of 205 designated monuments and these include churches, tombstones, *khachkars*, remains of fortresses, ruined settlements, archaeological remains and lantern houses.

The Regulations of the Arpi Natural-Cultural Museum-Preservation control the protection, maintenance, improvement and restoration of the natural environment and historical monuments as well as maintenance of irrigated and non-irrigated lands, implementation of anti-erosion measures, and protection of surface and underground waters.

Management structure:

For all designated monuments within the site, the agency with management authority is the Department for Conservation of Historical and Cultural Monuments (DMHCMRA), Ministry of Culture and Youth affairs of the Republic of Armenia. The Department also inspects all the construction – reconstruction activities within the boundaries of the Noravank Monastic complex.

The Arpi Natural-Cultural Museum-Preservation is managed by a Board of Directors and staff established by Chief Board for Conservation and Use of Historical and Cultural Monuments at the Council of Ministers of Armenia. The Director manages the whole territory, including historical monuments.

No Management Plan yet exists for the property but an outline is included in the nomination dossier and is stated that this will be developed if the property is inscribed.

The proposed plan has two main parts. The first part is protection, including conservation, control and management of the historical heritage. This will include surveys of the existing heritage, in all its aspects including archaeology, architecture, the medieval agricultural landscape in the form of the terracing on the mountain slopes, roads, tracks, canals and bridges, and also natural resources. It is envisaged that the restoration of abandoned dwellings will form part of a second stage.

The second part of the plan concerns development, which covers the revival of local economy (agriculture, crafts, building activities, local crops, etc to revitalize the landscape.), and the promotion of sustainable tourism.

The village of Gnishik is proposed as a pilot-project for a two year Feasibility Project as the first stage of the whole project. It would be the aim to involve the local community and the Historical Museum of Vayots Dzor region in Eghegnadzor.

An analysis of the staff and resource needs are given. The nomination proposes a specific agency to be created *ad hoc*, in charge of the project and it is suggested that DMHCMRA and the Gnishikadzor Agency, will carry out the project in collaboration with the local authorities and NGOs and supported by foreign experts.

Resources:

At the current time, financial allocations for the protection, restoration and research activities within the nominated cultural landscape are provided from the Chief Board for Conservation and Use of Historical and Cultural Monuments at the Council of Ministers of Armenian Republic.

For the Arpi Natural-Cultural Museum-Preservation, the United Board of Directors, provides the financing, according to the Chief Board for Conservation and Use of Historical and Cultural Monuments at the Council of Ministers.

Due to worsening economic conditions in Armenia, neither private owners of traditional houses (*glkhatuns*), nor the State or Church at the present times have any funds for reconstruction or restoration works.

In the nomination, it is suggested that the proposed Management Plan would need a budget of 3,000,000 euros for the implementation of the protection and development projects, together with other funds for regular staff. The nomination recognizes that such financial resources are unlikely to be found within the country. Potential sponsors and donors, especially from the Armenian Diaspora, are mentioned as possible sources of funding in the future. For the present there seems to be very little chance of writing the Management Plan or of implementing it.

Justification by the State Party (summary)

The Gnishikadzor landscape is said to have outstanding universal value for a combination of the following qualities, which reflect the cultural history of Armenia over the past two millennia:

- The churches of the Noravank monastery represent an exceptional realisation of Armenian medieval architecture and sculpture; they have undergone an important process of restoration and conservation
- The Gnishik and Areni villages are of medieval origin, and preserve ruins of their past particularly the *glkhatuns* or lantern-roof houses, which are the best remaining examples of a unique type of dwelling
- The landscape is of high beauty, with important geological structures and several natural caves with evidence of prehistoric human occupation
- The site was on the Silk Road, which played an active role in historical-cultural life of the region

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Mission visited the site in September 2004.

ICOMOS has also consulted its International Scientific Committee on Vernacular Architecture.

Conservation

Conservation history:

St. Astvatsatsin, St. Karapet and St. Grigor churches of the Noravank monastery, and St. Astvatsatsin church in Areni village, have all been restored recently, in 1997-1998.

No conservation work has been done on the church and traditional houses in the village of Gnishik, most of which

have been abandoned for over 10 years, not on the Ertich fortress and settlement.

The agricultural landscape facing west of Noravank canyon was used for orchards in the Middle Ages, and the Echmiadzin Patriarchate has had them partially restored and reused for the same purpose as in the past.

State of conservation:

The large number of *khachkars* (93) and tombstones (68) are all in good condition.

The harsh climate in the mountains has meant that buildings un-lived in and un-maintained have fared badly. Many of the medieval buildings are in ruins. The lantern roof houses vary from fair in Areni village where they are used as storerooms, to parlous in Gnishik village where they have been abandoned.

The extensive agricultural terraces are in fair condition, although the land on many needs recuperation.

The nomination provides an extensive explanation for the methodology followed during the restoration works on the Noravank monastic complex and especially for the reconstruction of the dome and the drum-rotunda of Astvatsatsin mausoleum-chapel (Burtelashen).

The rebuilding works on this monument are seen as the ‘swan song’ for the way restoration was approached in Soviet Armenia (and in other Soviet Republics), when reconstruction was seen as acceptable restoration. The nomination says that ‘the reconstruction was carried out according to a strict scientific method, based on careful survey and a serious research on similar buildings of the same period and archaeological studies of the surviving stones’.

However the reconstruction goes beyond *anastylosis*. New material is evident in the lower part of the church, while the upper parts (the drum-rotunda and the dome) are exclusively of new material.

It could perhaps be argued that there are grounds ideologically and practically, to support this reconstruction as the monument is historically among the most important in Syunik Area and is respected by pilgrims who visit Gnishikadzor Area. However it would have been possible to protect the original stone structure with a new simple roof structure.

The difficulty is that the way the work has been carried out is at variance with the particular characteristics of Armenian churches, which had no wide joints between stones. The wide cement filled joints is already beginning to cause water ingress problems. And given that Armenian medieval architecture was designed to reduce the seismic vulnerability, in an earthquake prone zone, there must be concern at the possible decreased structural flexibility of the rebuild sections.

All this is appreciated locally. Last years’ regional workshops organized jointly by UNESCO and the Armenian Committee of ICOMOS showed how “softer” interventions on the monuments, using local lime mortar, not only guarantee the maximum respect for the monument authenticity, but also, generally, are cheaper than others.

Risk analysis:

The dossier considers development, environmental and visitor pressures and concludes that none of these are significant. More pertinent is the lack of maintenance of rural buildings, which has led to many of them, particularly the *glkhatuns*, being in a barely stable condition.

Authenticity and integrity

Authenticity:

Within the grounds of Noravank monastic complex, a small distance from the churches, a new wing was erected in 1998, with the permission of the DMHCMRA. This is to provide accommodation for priests and religious visitors. The enclosing walls of the monastery have been rebuilt and raised and a monumental new portal created as an imitation of a medieval one. These interventions, combined with the re-building have put the complex in a critical position in relation to its authenticity.

It is understood that further building work is planned, in collaboration with the Matenadaran Museum of Armenian medieval manuscripts in Yerevan, to create a Centre of Armenian Studies close to the monastery on land owned by the church. This would provide a large research centre for post-graduate specialists and an information centre on the religious history of the monastery and of the Syunik Region for the visitors.

Currently there are no definite plans. The impact of a large new building complex on the comparatively small, finely detailed medieval churches could compromise the very satisfactory relationship between the monastic complex and its dramatic landscape setting on a high terrace above a steep, narrow valley.

The authenticity of the cultural landscape was much affected by the abandonment of the area after World War II, which has resulted in the devastation of the old houses and churches in the villages.

The lantern-roof houses, *glkhatuns*, risk completely disappearing. Given the parlous state of many of them, it has to be questioned whether restoration is now possible without compromise to their authenticity – so much new material would be needed and it might not be possible to maintain the basic spatial arrangements of the original dwellings if they are to be lived in as houses or provided for tourists.

Integrity:

The boundaries suggested for the nominated area are not based on historical or cultural spaces. It is therefore difficult to say that they enclose a landscape that has integrity. The landscape is part of a large socio-cultural area, with terraces and churches spreading to the north and east.

Comparative evaluation

The comparative analysis in the nomination focuses mainly on the churches of Noravank monastery. It considers that there are comparable monastic buildings in Armenia and other neighboring countries, but what

distinguishes the Noravank complex is the fact that it is still surrounded by an undeveloped landscape that shows traces of the prosperity that fostered the development of the monastery.

Within Armenia, the isolated Noravank monastery shows most similarities with Tastev monastery also drastically reconstructed after the earthquake of 1931. This had a big architectural and cultural impact over the same historic Syunik region. Other examples are the Geghard monastery in the in Kotaik region, which was inscribed on the World Heritage list in 2000 and the larger Sanahin and Haghpat monasteries in Tumanian district inscribed in 1996.

In these cases the surroundings are uncompromised. However it is true that the well-preserved, monastic complexes of Hovhanavank and Saghmosavank in Ashtarac, and of Makaravank, in the Kasakh river canyon, have landscapes spoiled by uncontrolled development.

Within the wider borders of historic Armenia, there are parallels for the whole complex at Gandzasar monastery (1216-1238), near the town of Vank, in Nagorno-Karabakh. Khakhuli monastery, in Turkey, is an early Georgian parallel (end 10th c.), while in neighboring Georgia there is the Gelati monastery, in Kutaisi inscribed in 1994.

The nomination suggests that the particular qualities of Burtelashen church with its two-storey mausoleum are what also differentiates the whole complex from other monasteries.

However the two-storey family mausoleum-chapel does have affinity with a number of similar buildings in Byzantium such as Bodrum Camii (920) and Boğdan Sarayı (14th c.) in Constantinople, Boyana Church in Bulgaria (11th c., 1259). And the two-storey tomb chapels were very common in monasteries in Greece such as Hosios Loukas (1011-1022), Dafni (11th c.) or Taxiarches in Thessalonica (14th c.) and in Bulgaria such as Batchkovo (1083).

The church of St. Karapet belongs to a widespread cross-winged dome type with two-storey annexes in the corners – the upper western ones for the attendance of the liturgy by the court members, reminiscent of the more luxurious spaces of Byzantine imperial churches.

The typological feature of its umbrella-type roof (repeated by architect Momik in St. Astvatsatsin church in Areni) is widespread through the historical territory of Armenia. It is seen in the famous St. Hovhannes Mkrtitch (St. John the Baptist) *katholikon* of Gandzasar monastery (1216-1238), near Vank, as well as in Gtchavank monastery church (1241-1248), in Toh, both in Nagorno-Karabakh, and also in St. Grigory in Mugni (1661-1669).

Looking at the wider landscape, it is possible to parallel the deep terraces in other parts of the Caucasus Mountains, both in Armenia and in surrounding countries, and certainly further east in central Asia where such expansive terraces are widespread. If more was known about their date and use and what culture they belonged to, then it might be possible to tie them more closely to particular circumstances in the Caucasus.

The one feature of the landscape that does seem to be outstanding is the collection of lantern-roofed houses, *glkhatuns*, formerly widespread in eastern Armenia, and in

the Caucasus region in general, but now it seems confined to this small part of Armenia.

These buildings not only appear to have survived for over two thousand years but also to have had an influence on more monumental buildings. They are mentioned in *Anabasis* written by the ancient Greek historian Xenophon. They may provide a solution to the unsolved covering of the *megaron* type buildings of Bronze Age palace ensembles in Greece and certainly seemed to have had great influence on the construction of Armenian medieval monumental buildings such as *gavits*, and the composition of their internal spaces.

Outstanding universal value

General statement:

The nomination states that ‘the significance of the property, defined as a “cultural landscape”, is to be found in the ensemble of a series of elements, that makes the site exceptional, bearing evidence of the cultural history of Armenia, for a span of times covering more than twenty centuries”.

On their own, apart from the lantern houses, none of the individual elements of the landscape can be said to have international value. In combination, the landscape lacks many of the elements that it once had, such as a complement of village houses, and it therefore cannot be said to stand out sufficiently from other areas.

The lantern houses are outstanding as survivors of an extremely distinctive type of dwelling. However there are very few of them, they are in a parlous state and scattered across the site.

The Gnishikadzor Area Cultural Landscape is of undoubted national importance and outstanding for the Caucasus Region, but its attributes cannot be said to give it outstanding universal value.

Evaluation of criteria:

The property is nominated as a cultural landscape under criterion v. The outstanding value of the cultural landscape cannot be substantiated in relation to this criterion, for the reasons outlined above.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The lantern houses in the nominated site are of very high importance as relicts of a highly individual and distinctive type of dwelling that once widespread in the Caucasus and seems to have persisted for more than two thousand years. It is questionable as to whether these houses could be restored to use without almost completely re-building them. However it seems to be of the utmost importance that these extraordinary survivals are recorded for posterity and, if possible, at least some examples stabilised and restored.

The nomination mentions four such buildings in Gnishik. If these could be researched and restored along with their surrounding agricultural landscape, this would make a

major contribution to cultural landscape conservation in this area.

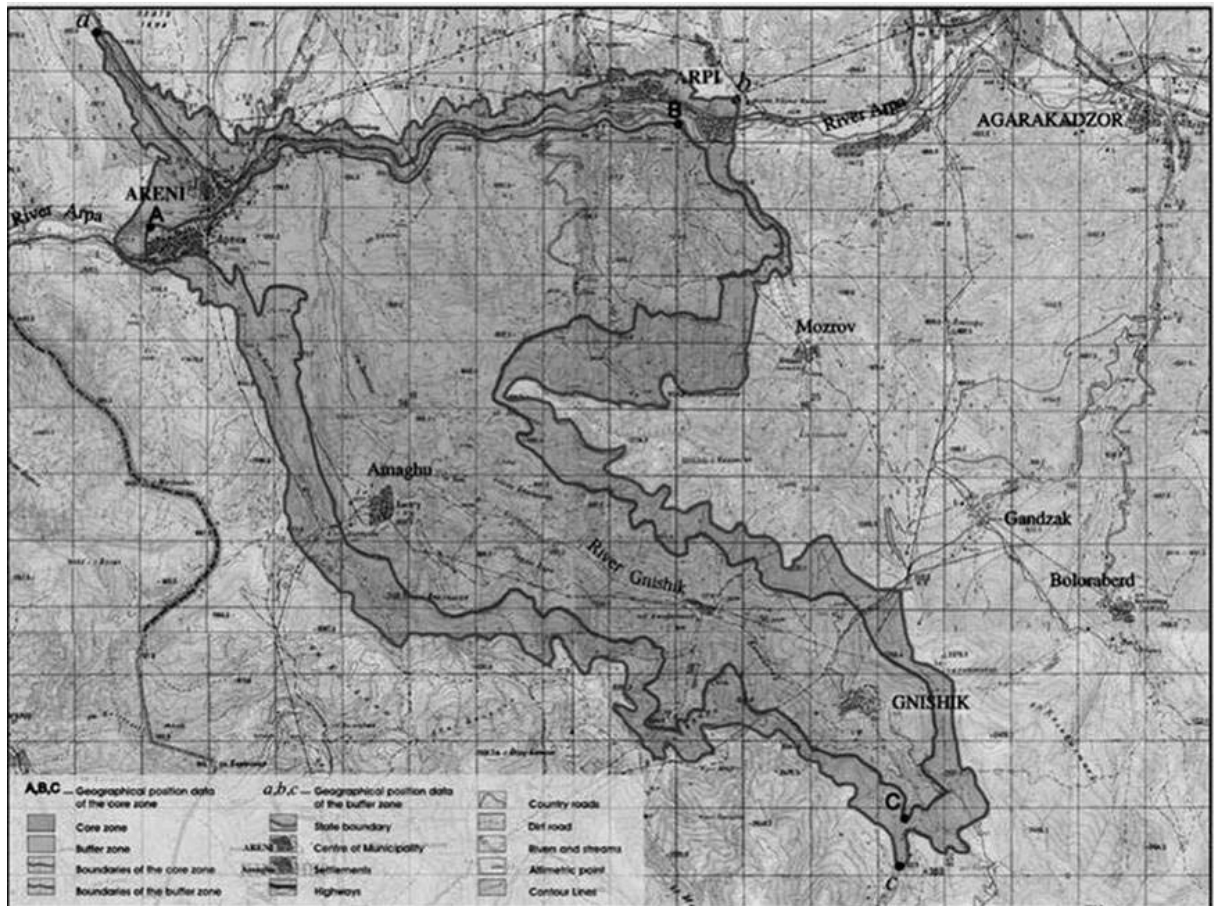
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Decides not to inscribe the property on the World Heritage List.
3. Encourages the State Party to try and find ways to identify, record and if possible stabilise and restore the remarkable collection of lantern-roofed houses (*glkhatuns*), as exemplars of a type once widespread in the Caucasus and which have persisted for over two millennia.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



St. Astvatsatsin mausoleum-chapel with St. Karapet complex



Lantern - Roof House – Village of Areni

Innsbruck (Austria)

No 1169

1. BASIC DATA

<i>State Party:</i>	Republic of Austria
<i>Name of property:</i>	Historic centre of Innsbruck with Schloss Ambras and Nordkette-Karwendel Alpine Park
<i>Location:</i>	Federal Province of the Tyrol (Bundesland Tirol)
<i>Date received:</i>	27 February 2003
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination, consisting of a *group of buildings* (historic centre), a *monument* (Schloss Ambras), and a *site* (Nordkette-Karwendel Alpine Park). In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, this consists of: a *historic town still inhabited* (par. 27:ii). As a whole, the property is proposed as a *cultural landscape*.

Brief description:

The town of Innsbruck in the Inn Valley enjoys the spectacular setting of the Nordkette-Karwendel Alpine Park, where the mountains rise more than 2,600m above sea level. The historic centre of Innsbruck is formed of a medieval urban core, which had an important role in the 16th century as the residence of the Habsburg emperors, resulting in important monuments, such as the Hofkirche with the Tomb of Emperor Maximilian I and Schloss Ambras.

2. THE PROPERTY

Description

The city of Innsbruck is located in western Austria, in the Inn valley at an altitude of 574 m above sea level, surrounded by high mountains, e.g. the Bettelwurf (2,726m above sea level), Serles (2,717 m above sea level), Glungezer (2,677m a.s.l.) and Kleiner Solstein (2,637m a.s.l.). The Inn Valley divides the northern limestone Alps from the metamorphic rock of the Central Alps. In the immediate vicinity of the town, an untouched area in its natural state has been conserved in entirety. The nominated area consists of three core zones: the historic centre of Innsbruck, the *Schloss Ambras* castle, and the *Nordkette-Karwendel Alpine Park*. The core zone of the historic centre is surrounded by a buffer zone, consisting of later urban development, limited by the railway in the east and south with the *Basilica Wilten* and *Bergisel* 19th-century park. In the buffer zone area remains have been found of bronze-age settlements as well as of the ancient Roman fort of Valdidena. In the west the buffer zone is limited by the Cemetery and the Hospital area. On the

other side of the river the buffer zone follows the area of *Hötting* and in the north the settlement *Mühlau*. No buffer zones have been defined for zone 2 (*Schloss Ambras*) nor for zone 3.

Zone 1 consists of the historic town area on both sides of the river, which runs from west to east, but here forms a loop towards the north. The town first developed on the north side (left side) of Inn, where the core zone consists of a row of picturesque gabled town houses along *Mariahilfstrasse* and *Innstrasse*. At the west end of the street, there is the *Mariahilf* parish church (1647).

The main part of the core zone is on the south side (right side) of the river. The central part of this area is defined by the former town wall and moat (*Markt-graben* and *Burg-graben*). The non-religious buildings are dominated by the *Inn-Salzach* type of town house with 4 to 5 stories. It has an elongated floor plan, and a light well between the front and the back of the house. The façades have wide or polygonal oriels and three or four axes. The V-shaped and trough-shaped roofs go back to regulations after the 1390 fire.

The focal point of the area is the *Neuer Hof*, the second oldest residence of Tyrolean rulers in Innsbruck (1420-60) with the *Goldenes Dachl* (Golden Roof), the symbolic building of the town. This is an open loggia commissioned by Emperor Maximilian I (completed in 1500). It is covered by 2,657 gilded copper shingles. The decoration is attributed to Niklas Türing the elder, Gregor Türing, and Jörg Kölderer. Next to this is the Old Town Hall (*Altes Rathaus*, ca. 1450) with a late-Gothic tower. To the north of this group there is the *Domplatz* with the baroque Cathedral of St. James (*Dom St. Jakob*, 1717-24), built by Johann Jakob Herkomer and Johann Georg Fischer. The high altar has Lukas Granach's famous painting of 'Our Lady of Succour' (1537).

The baroque castle of *Hofburg* and the *Hofgarten* are located on the east side of the Cathedral. Hofburg was built on the site of the medieval castle, and it was the main residence of the German kings in the 15th century. The current building was built to the design of Nicolaus Pacassi and Konstantin Johann Walter von Pfeilsberg, in the 18th century. Other buildings of this ensemble include the theater (1844), taking the place of the former Neue Hoftheater (1635). Next to the theatre, there is the *Stadtsäle* (19th cent.). To the north of the Hofburg ensemble there is the *Hofgarten*, which developed after 1410, and was redesigned in 1564 on the example of the Prague Castle. It is one of the earliest Renaissance gardens in the German-speaking area of Europe. In the 19th century, it was converted into landscape garden, open to the public. In the centre of the group, there is a monumental fountain, *Leopoldsbrunnen*, erected in 1893, collecting bronze figures which in the 17th century had been displayed separately in the Hofgarten.

The most outstanding historic building in Innsbruck is the *Hofkirche* with the *Tomb of Emperor Maximilian I*. The tomb involved the casting of 28 larger-than-life bronze figures (1502 to 1550), and it involved the best artists in German-speaking countries, such as Albrecht Dürer, Peter Vischer the elder, and Alexander Colin. The Hofkirche (1553-63), built to house the tomb, was designed by Andrea Crivelli, an architect from Trent. To it was

attached a monastery used by the Franciscans to administer the church.

The core zone 1 also includes the main street of the historic town, Maria-Theresien Strasse, which extends toward the south to the Triumphal Arch (*Triumphforte*, 1765). In the middle of the street, there is St. Anne's Column (*Annasäule*), commemorating the withdrawal of the Bavarian troops in the War of the Spanish Succession in 1703.

Zone 2 - Schloss Ambras with its gardens and park forms a separate entity. It is located on the hillside, some 2.5km south-east of the historic centre. The castle is well visible from the town, being built on a promontory, ca. 100m higher than the town itself. Built on medieval foundations, the present castle results from the 16th century, ordered by Archduke Ferdinand II (1529-95), the first of collector-princes. The castle became an important target for researchers due to its collections, including late Renaissance art and natural history objects, a collection of armours and arms, as well as the Habsburg Portrait Gallery.

Zone 3 consists of the Nordkette and Karwendel Alpine Park, which forms the spectacular setting for the city of Innsbruck. This area is described more in detail and evaluated by IUCN. From the cultural point of view, the area is described as an associated cultural landscape. This is partly due to the view of the Nordkette from the historic town, which became an attraction to visitors particularly from the 19th century. In the 1920s, a cableway (lift) was built right in the centre of this panorama, visible in all tourist brochures. This cableway with its original stations was designed by architect Franz Baumann. It is recognized as significant industrial heritage, but it has not been included in the World Heritage nomination. On the other side of the valley, the Patscherkofel cableway was built at the same time, designed by architect Hans Fessler.

History

The historic centre of Innsbruck is the medieval core of the town, which developed from the 12th century across the river Inn, the former 'Anpruggen' area. The name "Innsbruck" refers to the bridge over the river Inn. The pass was strategically located in the Eastern Alps, and was already used in the antiquity. There are remains of a permanent settlement in the Bronze Age, and the Romans built the fort of Valdidena. The fortified medieval settlement was established in the 12th century, and it received city rights in the 13th century. This settlement was first located in the narrow strip of land between the left bank of Inn and Nordkette slopes. From the late 13th century, it developed towards the south in the area of Maria-Theresien-Strasse and, from 1440, to the district of Sagen in the north-east.

In 1420, Duke Friedrich IV had two houses of Innsbruck converted into a new residence, the '*Neuer Hof*', and moved his seat of government here. In 1450-60, Duke Sigmund had the current Hofburg ensemble built on the eastern perimeter of the town. In 1500, Emperor Maximilian I added the ceremonial loggia with the 'Golden Roof' to his government building. He chose Innsbruck as his official residence, and brought renown artists to work here, such as Albrecht Dürer, Alexander

Colin, Veit Stoss, and Konrad Meit. The Hofkirche and the monumental tomb of Emperor Maximilian I symbolise the status of the town. In the second half of the 16th century, Ferdinand II had Schloss Ambras enlarged so as to house his important collections, which were later added to by other Habsburg patrons. In the 17th century, Innsbruck was a centre for theatre and baroque opera at the court of Archduke Ferdinand Karl. Empress Maria Theresa (1740-80) stayed in Innsbruck on various occasions and had the medieval Hofburg converted into a representational palace.

In the second half of the 19th century, Innsbruck experienced extensive growth. At the same time, it became a centre of the first wave of alpinism, promoting the establishment of networks of paths and services for visitors. By 1900, skiing had become common. In 1906, a funicular was built, and the Nordkette and Patscherkofel cableways were constructed in the 1920s.

In 1904, the municipal area was enlarged to include the villages of Wilten and Pradl, and other extensions followed in 1938 and 1942. During the Second World War, in 1943-45, the town was hit by several air raids on account of the Brenner railway line. Olympic Winter Games were held here in 1964 and 1976. Today, the population is ca 120,000.

Management regime

Legal provision:

The legal basis for the protection of the nominated areas has three independent forms:

- Listed buildings are protected on the basis of the Federal protection law, *Denkmalschutzgesetz*, DMSG (533/1923), latest amendment from 2000;

- Inner city and sites protection is based on *Stadtkern- und Ortsbildschutzgesetz*, SOG (61/1976), latest amendment from 2002; in addition, these are subject to the *Tyrolean Building Regulations* (2001) and *Tyrolean Regional Planning Act* (2001).

- Nature conservation is regulated by the *Tyrolean Nature Conservation Act* (1997) and other relevant regulations.

In core zone 1, about 71% of the buildings are private property. Most of the listed buildings are public or ecclesiastical property.

Management structure:

There are several authorities responsible for the control and management of the different parts of the nominated properties. The listed historic buildings are subject to control by the Federal Board of Monuments (*Bundesdenkmalamt*). The core zone 1, the inner city area, corresponds to the legally protected conservation area with strict regulations. The buffer zone includes protected areas, where protection is less strict. If change is proposed in any of these areas, this requires an expert opinion provided by the Office of the Tyrolean Provincial Government. The management of nature protection areas is reported by IUCN.

Resources:

Various types of subsidies and financial assistance are provided by the Municipality of Innsbruck, the Tyrolean Provincial Authority, the Federal Authority, the Diocese of Innsbruck, and other authorities.

Justification by the State Party (summary)

Criterion ii: The historic cultural landscape of the site of Innsbruck with the Nordkette and the Karwendel Alpine Park exhibits an important interchange of human values in the field of architecture, town planning and adjoining natural area. Historically always closely connected with the high mountains, the town acquired in its centuries of development a character unique not only in the Alps or in Europe, but worldwide. The number of individual monuments, some of which can likewise claim international repute, bears witness to the economic and cultural development of the town in the mountains and is the foundation of its outstanding universal value.

Criterion iv: The historic centre of Innsbruck with adjoining Nordkette/Karwendel Alpine Park natural area is an outstanding example of a cultural landscape which illustrates several significant stages in human history. In the site of Innsbruck, two epochs in particular – the Middle Ages and the baroque – are reflected in core zone 1 – inner city. This applies both to town building in general and to outstanding individual monuments. Core zone 2 – Schloss Ambras is determined by the Renaissance. The late 19th century “Gründerzeit“ dominates in the buffer zone. On the one hand, Innsbruck is characterized by the traces of Habsburg building monuments at the turn of the times from the Middle Ages to the modern era up to the baroque, on the other hand by its close link with the mountain world surrounding the town and shown to advantage from numerous angles.

Criterion vi: The historic centre of Innsbruck is also linked with artistic, in particular musical works of outstanding universal significance. The Tyrolean Habsburg line, especially Archduke Leopold V and his wife, Claudia of Medici, as well as Archduke Ferdinand Karl, cultivated the theatre in general (first opera house in the German-speaking area) and baroque opera in particular.

Innsbruck with Nordkette/Karwendel Alpine Park is also presented as an associative cultural landscape. The historic and cultural associations with the natural part of the nominated area are substantial: in a historic respect through Emperor Maximilian I, for example, who used his intermittent residence town of Innsbruck as a base for hunting in the high mountains. In legends, his hunting adventures still live on in the collective memory of the Tyrolean population. Other legends are derived from natural shapes, such as the striking “Frau Hitt” rock formation. Here, the mountain world has a dual function for the town: its useful and its menacing aspects lastingly influence Innsbruck, its appearance and the self-awareness of its inhabitants.

3. ICOMOS EVALUATION

Actions by ICOMOS

A joint expert mission by ICOMOS and IUCN was carried out to Innsbruck, Schloss Ambras and the Nordkette/Karwendel Alpine Park in September 2004.

ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages.

Conservation

Conservation history:

The town of Innsbruck was subject to bombardments during the Second World War. The nominated historic areas did not suffer in these raids. However, the areas forming the context were destroyed and rebuilt after the war.

The nominated historic areas are protected under various legal instruments.

State of conservation:

Conservation/restoration of buildings of cultural significance is under the professional control of the Federal board of Monuments and related bodies. The works are generally carried out following internationally adopted conservation principles. However, such plans are limited to the conservation of listed buildings. The maintenance or transformation of buildings that are not individually listed for protection but still under Inner City and Site Protection Law is generally considered to be in line with these principles. Nevertheless, the upgrading or alteration of technical monuments such as the cableways of the 1920s is not given due attention. The conservation of the historic gardens and public green areas in the inner city is of a high standard.

There are reports on the proposed construction of tall buildings in the immediate surroundings of the nominated historic area, which would have an impact on the visual integrity of the valley.

Management:

In the designated area operate several key stakeholders for both cultural and natural heritage. It would be necessary to establish a *formal platform* for the setting up and guiding the conservation management of the designated areas. In addition to authorities with specific legal power, other stakeholders should be invited to join this common platform with the aim of keeping to a common strategy.

Even though there exists a set of legal and planning instruments for the conservation of the nominated areas, the size and complexity of the proposed nomination should require an overall *management plan* for the nominated areas, identifying common objectives and responsibilities.

Tourism is considered an important resource for Innsbruck, and the promotion of cultural and natural values of the site is given due attention. At the same time, in order to avoid damage on cultural and natural values from major development projects, an overall impact assessment should be done concerning the carrying capacity of the area and the impact of any proposed changes. This concerns also

the preservation of the two cableways built in the 1920s, and the eventual construction of new structures.

Risk analysis:

The nominated areas are protected by legal instruments. Nevertheless, their setting is not considered to have adequate control mechanisms. In particular, no information is provided on the planning control of the areas outside the buffer zones, such as the area between the historic town and the nature protection area. Furthermore, the centrally located Nordkette cableway area has not been included in the protected zone, which leaves a serious risk for uncontrolled change.

Authenticity and integrity

The area subject to inscription did not suffer heavy destructions during the Second World War. Serious damage is mainly reported in the Railway area. The listed historic buildings are considered to have retained their authenticity. The post-war urban development and new constructions have not affected the internal integrity of the nominated core zones. The visual integrity of the natural landscape has been maintained.

Concern is expressed, however, on the areas that are not subject to protection. Only some parts of the buffer zone surrounding the historic centre of the town are defined as 'protected zones'. The Schloss Ambras with its garden is a 'protected zone', but there is no buffer zone. The rest of the urban area is constructed in the 20th century, particularly after war destruction, and is not protected. The cableway areas are not indicated as protected areas, even though they are very much part of the 'cultural landscape' of Innsbruck.

As a result of the above, the overall integrity of the valley of the Inn river is compromised. There is also no guarantee that the integrity be retained in the future under currently reported development pressures.

Comparative evaluation

The comparison of the nominated property is only made as a cultural landscape. No comparison is made in relation to architecture or historic urban area as such. The nomination document states that it is 'hard to find analogy in other historic cultural landscapes with this unique blend of large town and Alpine environment'. Possible comparison is only indicated with Cinque Terre in Italy, which however represents quite a different situation with its vineyards, Mediterranean architecture and geological formations. No comparison is made, with the rest of Austria (e.g. Salzburg), the Alpine region, nor with the cultural region of Central Europe.

Outstanding universal value

General statement:

The nominated property represents different facets, which include the historic town centre of Innsbruck, the castle and park of Schloss Ambras, and the Nordkette/Karwendel Alpine Park. At the same time, particular attention is given

to the property as a combination of a large town and high mountains within a cultural landscape.

Historically, Innsbruck has its significance from its location in the Alpine pass. There was here a permanent settlement already in the Bronze Age and a fortification in the Roman period. The town developed from the 12th and 13th centuries, and it became notable from the 15th century, when it flourished due to mining and commerce. In the 16th century, it was chosen as the residence of the Habsburg Emperor, and continued to have weight in the 17th and 18th centuries. As a result, Innsbruck represents artistic and architectural heritage of great interest.

Regarding the definition of the site as a cultural landscape, the nomination document highlights the exceptionality of the relationship of the urban area and the mountains. This was mainly based on utility, such as obtaining water, mining and hunting. While there are indications of artistic appreciation of the scenery, this became more relevant with emerging tourism from the late 19th and early 20th centuries.

While the nominated areas certainly represent interesting qualities, the outstanding universal value is not demonstrated at least in the present form.

Evaluation of criteria:

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

Criterion ii refers to an important interchange of human values on developments in architecture or technology, monumental arts, town-planning or landscape design. The nominated property is justified on the 'unique connection of architecture with the adjoining natural area', and the economic and cultural development of the town within the mountains. There is however need for more detailed comparative study to justify this. Innsbruck will certainly represent an interchange of values in relation to art and architecture (e.g. Italian Renaissance), but this would need to be qualified taking into account the cultural-historical context.

Criterion iv refers to an 'outstanding example of a type of building or architectural or technological ensemble or landscape'. The nomination justifies this criterion on the historic evolution of the town and royal ensembles from the Middle Ages to the 18th and 19th centuries. Particular mention is made to the link with the mountains. While recognising the aesthetic interest of the mountain landscape as seen from the town, the outstanding universal value of this is not demonstrated in the nomination. Regarding the artistic and architectural heritage of Innsbruck, there is need for a more in-depth comparative study.

Criterion vi refers to association with 'events or living traditions, with ideas, or with beliefs, with artistic and literary works'. The nomination justifies this criterion on the association of Innsbruck with music and theatre, and particularly baroque opera. Taking into account the nomination of Vienna and Prague in European history of music, there is not sufficient demonstration to back this claim in the case of Innsbruck.

4. ICOMOS RECOMMENDATIONS

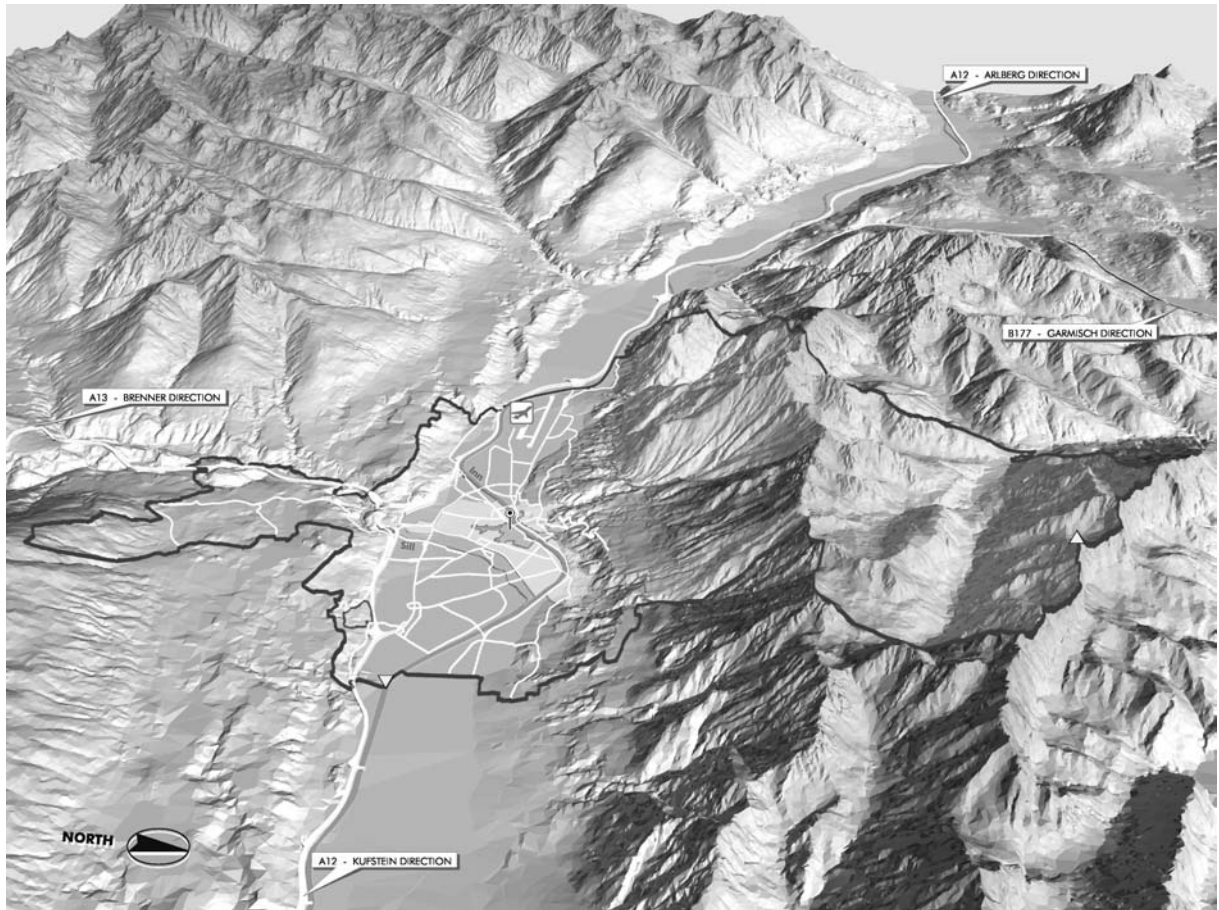
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Decides not to inscribe the property on the World Heritage List in the present form.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



Mariahilf row of houses on the left bank of the river Inn



Aerial view of Schloss Ambrass

Radziwill complex (Belarus)

No 1196

1. BASIC DATA

<i>State Party:</i>	Republic of Belarus
<i>Name of property:</i>	Architectural, Residential and Cultural Complex of the Radziwill Family at Nesvizh
<i>Location:</i>	The city of Nesvizh, Oblast Minsk
<i>Date received:</i>	30 January 2004
<i>Category of property:</i>	

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

Brief description:

The Architectural, Residential and Cultural Complex of the Radziwill Family at Nesvizh is located in central Belarus. The Radziwill dynasty, who built and kept the ensemble from the 16th century till 1939, represents some of the most important personalities in the European history and culture. Due to their efforts Nesvizh became a crucial point of influences in the different fields of culture, science, arts, crafts and architecture. The palaces of the complex as well as the Corpus Christy Church became important prototypes generating artistic and architectural influences in all central Europe and Russia.

2. THE PROPERTY

Description

The ensemble built and occupied by the Radziwill family from the 16th to 20th centuries is located in the town of Nesvizh, in the province of Minsk, in central Belarus. It consists of the residence castle and the mausoleum church of Corpus Christy with their setting. The castle has ten interconnected buildings, including the palace, the galleries, the residence, and the arsenal, which developed as one architectural whole around a six-sided courtyard. The buildings are set within the remains of the 16th-century fortifications that comprise four bastions and four curtain walls in a rectangular plan, surrounded by a ditch. Via a dam, the castle is connected to the Corpus Christy Church, which forms a block of the urban area of Nesvizh. The ensemble is in the middle of a cultural landscape that has various design components. The boundaries of the nominated area cover an elongated territory with the main axe parallel to the Usha river-bed and water front.

The castle is oriented from west to east. The entrance is from the west through the *Gate building*, the lower part of which is embedded in the rampart. It has an octagonal two-storey gate tower, topped with a helm. The original structure dates from the 16th century. The first floor and the tower were added in the 18th century. The principal building of the complex is the *Palace*, which occupies the

centre of the east side of the inner yard. It also dates from the 16th century, and was enlarged in the 18th century. This is a three-storey building on a nearly square floor plan. The corners are strengthened by four octagonal towers with alcoves. The façade is decorated by stucco work by Antoni Zaleski. The ground floor, originally used as treasury, has preserved the 16th-century vaults. The main staircase is decorated by the representation of "Aurora" in the 18th century by Franciszek Smuglewicz. On the first floor the interiors date from the 18th and 19th centuries. The south side of the court has the three-storey *Residence* building, built in the 16th century, with a tower. The north side has a corresponding *Arsenal* building, which also used to house a chapel. These are connected to the Palace via gallery structures, which cut the corners of the court. The court is then closed by annexes that connect these buildings to the Gate structure.

Corpus Christy Church lies in the eastern part of the town of Nesvizh, next to the street leading to the castle. The plan of the building is based on a Latin cross, with an elongated rectangular body from which project two lateral chapels with five sides and an apsidal chancel. At the crossing of the nave and the transept there is dome. The side chapels are roofed with domes without lanterns. Amongst the most valuable fittings are the tomb of Krzysztof Radziwill (1607) and the altar of Holy Cross (1583) by the Venetian sculptors Girolamo Campagna and Cesare Franco. The vaults of the church have frescoes by Ksawery D. Heski from 1852-53. The two-storey façade is divided by a prominent entablature, slightly offset on the axes of the pilasters and topped with a triangular gable. Under the church there is a crypt with the coffins of 72 members of the Radziwill family, dating from the 16th to 20th centuries. The church is surrounded by an 18th-century boundary wall.

History

Historically, Belarus is a trans-boundary place in the European context. Its territory was consecutively part of: the Kievan Russia and Russian Mediaeval Principalities (10th - 13th c.); the Great Duchy of Lithuania (14th c.); the united Polish-Lithuanian state, Republic of *Rzeczpospolita* (1569-1795); the Russian Empire (1772/1795 - 1917); Poland (for Western Byelorussia, 1921-1939); USSR as Byelorussian Soviet Socialist Republic (from 1922); and the Republic of Belarus (from 1991). Due to these circumstances the territory of Belarus was at historical, cultural, artistic, political, military and religious (Calvinism, Catholicism, Orthodoxy, Uniat church, Judaism) crossroads between the East and West.

The Radziwill dynasty, to whom the Nesvizh residence belonged from 1523 to 1939, represents some of the most notable personalities in the European history and culture since the 15th century. The Radziwill landlords governed the territory of the former *Rzeczpospolita* (now Belarus) and they were the Princes of the Holy Roman Empire since 1518.

The first confirmed records of Nesvizh date from the 15th century. From 1513, it belonged to the Radziwills, who lived here until 1939. Before the castle, there was a manor house, inhabited by Duke Mikolaj Radziwill, the chancellor of Lithuania and *voivoda* of Vilnius. The duke

was protestant, which made Nesvizh an important centre of the Reformation. The first catechism in Belarusian language was printed in the ducal press.

The first phase of the Castle dates from 1582-1604, when Mikolaj Radziwill started the construction of a new seat. It is shown with bastioned fortifications in a drawing of 1604 by T. Makowski ("Nesvisium"). The Residence has survived practically in the original form until the present, while the other parts have been altered or added to later. The galleries were constructed in 1650.

In 1706, the Castle was occupied by the Swedes, who destroyed the fortifications. After their departure, the Castle was renovated by Michal Radziwill in 1732-58, who used architects from Germany, Italy, Poland and Belarus.

In the 19th century, the castle remained uninhabited until the ownership passed to Antoni Radziwill and his French wife Maria de Castellane, who renovated the interiors in 1881-86. They also added a terrace with Neo-Gothic turrets against the palace. They also designed and built the romantic landscape park around the castle complex (1878-1911). After 1939, it was first taken over by the Soviet army, and subsequently the Germans used it as military hospital. From 1945 to 2001, it was used as a sanatorium. Since then it has been subject to restoration and adaptation to use as museum and as a cultural and visitor centre. In 2002, a fire destroyed the upper part of the residence and a part of the gallery, which were rebuilt in 2003.

Management regime

Legal provision:

Belarus, as one of the former USSR Republics, is a young independent state with its own new legislation. Earlier the nominated property was managed by the former Soviet legal system. In 1992 Belarus acquired its own Law on Protection of historical and cultural heritage, which defined the legal status of the nominated property within new political and social reality of the independent state. To this can be added several other laws regulating the protection of cultural heritage in Belarus, as well as specific resolutions by the Council of Ministers regarding the protection of cultural heritage in Nesvizh, and particularly the establishment of the National Historical and Cultural Reserve "Nesvizh" as museum and protection zones (1994, 1996). The statutes of this institution were approved in 2001. The resolution of 2003 set up the Nesvizh-Mir Cultural Tourism Zone.

Management structure:

There are three principal levels of administration: *national, regional and department (or local)*, which are directly involved into the management process of the nominated property. At the national level, there is the *Ministry of Culture* and the *Department on Protection of Historical and Cultural Heritage and Restoration*, as well as the *National Historical and Cultural Museum-Reserve "Nesvizh"* subordinated to the Ministry of Culture, which also acts at the site level. These form the basic control and management mechanisms, assisted by specialised professional institutions. At the regional level there is *Nesvizh Region Executive Committee*, and at the local level: *The Direction of the National Historical and*

Cultural Museum-Reserve "Nesvizh", Ecclesiastical Council of the Corpus Christi Parish Church, and The Department of the Head Architect of the Nesvizh Region acting as one of the main local participants of conservation process.

Resources:

The main financing comes from the state budget, complemented by Roman-Catholic parish for the church-mausoleum.

Justification by the State Party (summary)

Criterion ii: The Radziwill complex is a unique masterpiece of the Central and Eastern European region. Erected at the end of the 16th century, it had extensive influence on the development of residential and sacral architecture in Belarus, Poland and Lithuania over the turn of the 16th and 17th centuries.

The buildings of the complex, consisting of the castle, the palazzo in fortezza, the church-mausoleum, were the first of their type of buildings, and exercised considerable influence in Central and Eastern Europe.

Nesvizh was an international centre, attracting craftsmen from various parts of Europe to be trained here, from the end of the 16th century, taking the learnt skills back to their home region.

Criterion iv: The architectural and cultural-residential complex of the Radziwill family as it developed in the 16th century is a reflection and a result of a very important stage in the development of architecture, culture and civilisation in the Eastern and Central Europe. The development of the Radziwill family complex was a result of social and artistic changes which took place in this part of Europe. The 16th century was the age of formation of a new social class, the aristocracy, to which the Radziwills also belonged. The characteristic feature of this century was a development of representative domiciles which served as centres of culture.

Criterion vi: The continuous support of Radziwills to activities in various spheres of science and culture resulted in important achievements that had a strong impact in Belarus, Lithuania and other countries of Central and Eastern Europe. Nesvizh played an important part in the development of the literature and printing in the Grand Duchy of Lithuania. ... The documentary heritage of the Nesvizh estate is unique because of its composition and history. The books of the library originated from practically all European printing houses of the period from the 15th to the first half of the 20th centuries. ... A map of the Grand Duchy of Lithuania, the so-called Radziwill map, was of particular significance to Central European cartography... It was the first map in the history of cartography to give a true picture of the entire territory of Belarus and Lithuania ... Nesvizh became an important centre for the production of graphic arts. ... Since the 17th century, Nesvizh was a centre of artistic culture competing with European music and theatre capitals. ... Nesvizh constituted a place in which, at the turn of the 16th and 17th centuries, an international crafts centre was created by craftsmen who came here from various parts of Europe.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the site in September 2004. Subsequently, the State Party decided to reformulate the nomination revising the nominated core zone and buffer zone, and providing additional information on the cultural-historical significance of the property. The revised nomination also includes an in-depth comparative study.

Conservation

Conservation history:

After a period of neglect, the castle complex was renovated in the late 19th century. It remained in the ownership of the Radziwill family until 1939, after which it was used as a military hospital and then as a sanatorium until 2001. In the post-war period, the complex was subject to a series of restorations; the Corpus Christy Church was repaired after war damage. There were improvements in the park clearing the vegetation. In 1985-1991, there was an extensive restoration project in the park and pond territory under the supervision of leading scientific institutions of the Belarus Academy of Sciences.

From mid 1990s, there has been a new phase with the establishment of the National Historical and Cultural Museum-Reserve "Nesvizh", the special Decree on the restoration of the Castle (1997), and the international intellectual campaign on the conservation of the whole ensemble. Since 2001 the property has been under restoration as a cultural and visitor centre. In 2002, a fire destroyed the upper part of the residence and a part of the gallery, which were rebuilt in 2003.

State of conservation:

The Church has recently been examined in collaboration with Lithuanian and Polish experts (1999-2000). The reports note the necessity to regulate the water-table, drainage and ventilation of the foundations and underground spaces. The sarcophagi need cleaning and conservation. Some of these works are in progress. There is a need for the conservation of mural paintings and maintenance of the Church interiors. The urban area adjacent to the Church, including the main square with the Town-Hall, is part of the buffer zone and is well treated.

The Castle area has been under restoration since 2001. The works include archaeological research and excavations, restoration probes, repair of drainage system and hydraulic seal, structural consolidation, roof renovation, repair of heating system, installation of fire protection sensors, conservation of interior paintings, plafond frescoes, etc. These works include also a certain amount of reconstruction of lost features. The first stage of the programme should be finished by 2006 to allow for the museum exhibits to be installed and give access to visitors. The Museum-Reserve "Nesvizh" has prepared a detailed programme for the use of the Palace.

Management:

Generally speaking, the management system is considered adequate for the property. However, it is necessary to review the policy of restoration and reconstruction in line with the requirements of the World Heritage policies. This

concern is also relevant to the park and the surrounding landscape.

Risk analysis:

The principal risk for the property is fire. After 2002, the property is continuously monitored in this regard.

There are no particular natural hazards in this region.

While the urban area is not under any special development pressures, the changes in the past fifty years have altered the historic urban fabric. Considering the importance of the setting to the nominated property, continuous monitoring is required to avoid similar problems in the future.

Authenticity and integrity

In the history of the Radziwill complex in Nesvizh, there can be identified three construction periods, i.e. the foundation in the 16th century, and the renovations in the 18th and late 19th centuries. The overall integrity and historical authenticity of the complex have been maintained. The ICOMOS expert expressed concern about some unjustified reconstruction (e.g. the bell tower). The fortifications were destroyed in the 17th century.

The present form of the landscape park with its romantic features dates mainly from the 19th century. It has suffered from neglect, though it has also been subject to some clearing and replanting in recent decades. As a whole, the landscape has maintained all the essential components, especially in the immediate surroundings of the castle and Corpus Christy Church, partly included in the core zone, partly in the buffer zone.

Comparative evaluation

The Radziwill complex at Nesvizh has no direct comparison in Belarus. The Corpus Christy Church, designed by the Italian architect Gian Maria Bernardoni (1541-1605) and built in 1587-93, was second only to the mother church of the Jesuits in Rome (work by Vignola and della Porta, 1568-75). This building and its architectural solutions influenced greatly the architecture of the 17th century. Churches, such as the Uniat Cathedral of the Holy Spirit, Jesuit Cathedral of Jesus, St. Mary and St. Barbara, Orthodox Church of Peter and Paul in Minsk or St. Nicola Church by Bernardoni at Mir, are of later date and not comparable to the Nesvizh Church in the unity of inner decorum and rarity of burial complex. This is the case also with the 17th-century Jesuit Cathedrals in Grodno, Pinsk, Mogilev or Uniat St. Sophia Cathedral in Grodno. The early 17th-century Jesuit Church of St. Peter and Paul in Krakow (by Bernardoni) and the Bernadine Cathedral in Grodno.

As for the residence, the comparative analysis presented in the nomination shows the significance and architectural evolution of the Castle and Palace complex in the-European context. This shows the germination of the "Mediaeval archetype" into the Renaissance-Baroque residential model (joining German, French, Italian and local roots). In this context, the Nesvizh Castle with its water system and parks acquire the features of a real architectural and engineering phenomenon in the Central and Eastern Europe. The Radziwill complex presents an important stage in development of the building *typology*. It played a pioneer role in architectural history of

Byelorussia and on all territory of the Eastern and Central Europe. It was also significant that this archetype was cut off the urban environment and put into a landscape setting.

Outstanding universal value

General statement:

Historically, Belarus occupied a trans-boundary position in the European context, becoming a crossroads of the influences from the east and the west. The members of the Radziwill family were key political, military and Church leaders, Enlighteners, Patrons of Arts, collectors, travellers, historians, writers, composers, manufacturers and builders. They have significantly influenced architecture, painting, literature, book printing, cartography, crafts, stage performance and other fields, playing an outstanding role in formation of Byelorussian, Polish, Lithuanian, and Ukrainian culture and spreading their impact internationally. The scientific, literary, and archival sources on the Radziwills and their own collections, libraries and archives are impressive. In this respect, the direct historical role of the Radziwills and Nesvizh for Central and Eastern Europe can be compared, for instance, with that of Medici or Sforza in the West. Even though relatively modest in scale, Nesvizh was an embodiment of prosperity and enlightened energy, an important cultural and international centre, which played fundamental role in establishing national identity. The physical presence of the Radziwills' remains *in situ* with the 72 coffins and sarcophagi of the Corpus Christy Church-Mausoleum. This is the spiritual core of the nomination.

As a result of the cultural influences, the Radziwill complex, the residence castle and the Corpus Christy Church with its sepulchral function in Nesvizh, became an important focal point for the canalisation of influences across this part of Europe. The Radziwill family invited important cultural personalities, architects, artists and craftspeople, who introduced the latest innovations from the international context, becoming seminal in the introduction of such trends in Central and Eastern Europe.

Evaluation of criteria:

The property has been nominated on the basis of three criteria ii, iv and vi.

Criterion ii: The Radziwill family was a cultural and political focal point from the 16th to 19th centuries, and had an exceptionally important impact on the central and eastern part of Europe in particular, but also internationally. These influences are reflected in the architecture of the ensemble, and especially in the Corpus Christy Church. Nesvizh and Byelorussia were at the cradle for inoculation of new concepts based on synthesis of the Western traditions and led to the establishment of a new regional architectural school, which influenced Byelorussia, Poland, Lithuania, Ukraine, and Russia.

Criterion iv: The Radziwill complex represents an important stage in development of the building *typology*. It played a pioneer role in architectural history of Byelorussia and on all territory of the Eastern and Central Europe. This is referred to the fortified castle and palace as the earliest Renaissance complex; Corpus Christy Church of the mid 16th c. as the first Jesuit temple [second after Il Gesu in Rome] and the first cupola basilica with Baroque

façade. Important was also that this archetype was cut off the urban environment and put into a landscape setting.

The Corpus Christy Church at Nesvizh (1587-1593) with its precious sepulchral function is the most significant architectural chain of the nomination. It is of fundamental importance for Byelorussian culture, the first Baroque piece of art in Rzeczpopolita and a sign of the New Times for the whole East-Central Europe. This church launched the generic series of cross-cupola basilicas on the vast territories and influenced even the Orthodox churches that were built with a Jesuit plan (for instance, 17th c. All Souls Orthodox Cathedral in Vilnius as part of the WH site). The late Baroque frescoes by Heski of 1763 and sculptural decorum harmoniously accomplish its spatial qualities.

Criterion vi: The Architectural, Residential and Cultural complex of the Radziwill Family at Nesvizh is also considered to correspond to criterion vi. It has outstanding significance being associated with ideas and artistic works for which the Radziwill family was an important promoter. Furthermore, the nomination is linked with the personality of Gian Maria Bernardoni (1541-1605) – *excellent Italian architect* of the second half of Cinquecento. He was a practising Jesuit architect with a wide range of scientific interests (as Andrea Pozzo, Giuseppe Valeriano and others) and he left an outstanding trace in Byelorussian architectural history. Bernardoni was a brilliant connoisseur and interpreter of architectural treatises (Serlio, Vignola, Palladio, Cataneo, Blum and others) and a master of their innovative application to different cultural contexts and traditions – in Italy, Byelorussia, and Poland.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

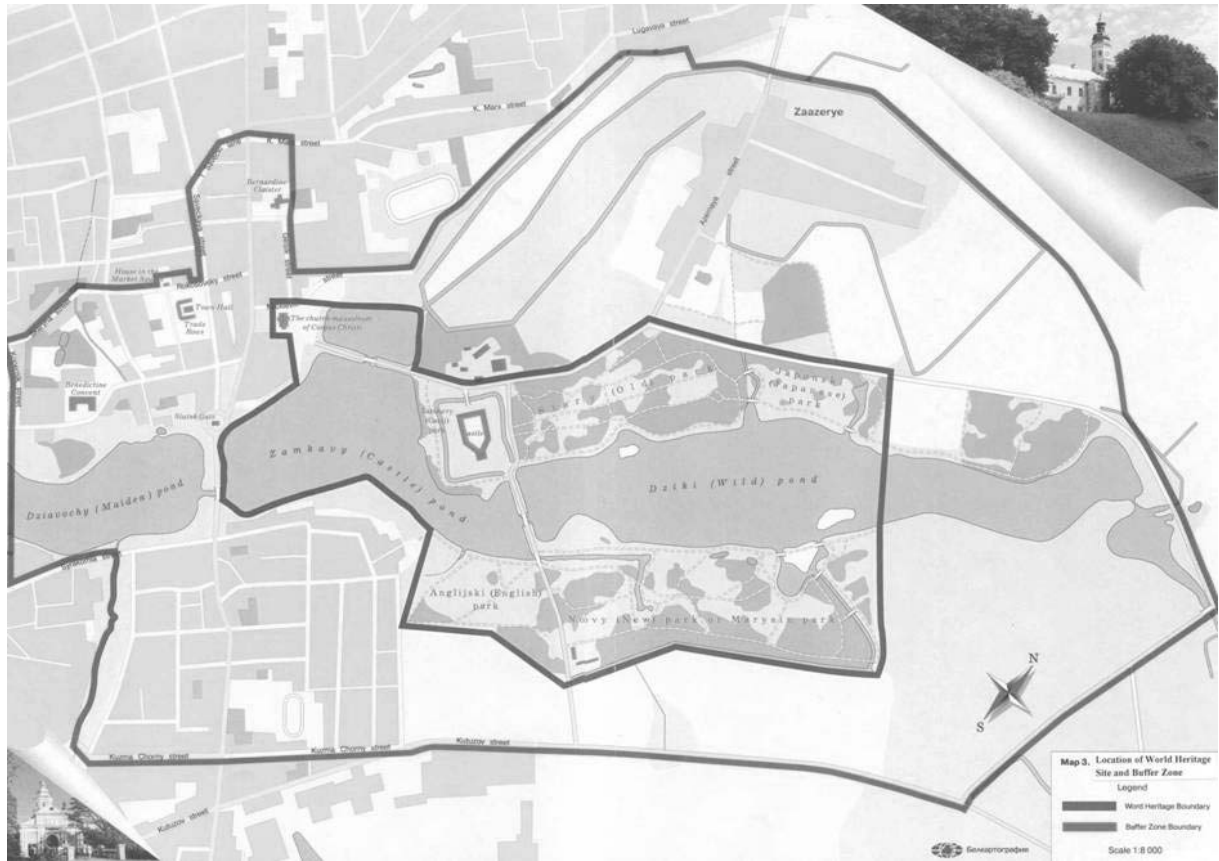
1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of **criteria ii, iv and vi**:

Criterion ii: The architectural, residential and cultural complex of the Radziwill family at Nesvizh was the cradle for inoculation of new concepts based on the synthesis of the Western traditions, leading to the establishment of a new architectural school in Central Europe.

Criterion iv: The Radziwill complex represents an important stage in the development of building *typology* in the history of architecture of the Central Europe in the 16th and 17th centuries. This concerned particularly the Corpus Christy Church with its *typology* related to cross-cupola basilica.

Criterion vi: The Radziwill family was particularly significant for being associated with the interpretation of the influences from Southern and Western Europe and the transmission of the ideas in the Central and Eastern Europe.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



The castle



The park

Struve Geodetic Arc

No 1187

1. BASIC DATA

State Parties: Belarus, Estonia, Finland, Latvia, Lithuania, Norway, Republic of Moldova, Russian Federation, Sweden, Ukraine

Name of property: Struve Geodetic Arc

Location: Different parts of the nominating States

Date received: 28 January 2004

Category of property:

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

Brief description:

The Struve Arc is a chain of survey triangulations, stretching from Hammerfest in Norway to the Black Sea, through 10 countries and over 2820 km. These are points of a survey, carried out between 1816 and 1855, by the astronomer Friedrich Georg Wilhelm Struve. The original arc consisted of 258 main triangles with 265 main station points. The survey helped in determining the shape of earth and its size and played an important role in the development of accurate topographic mapping. The nomination includes 34 of the original station points, with different marking – from a drilled hole in rock, through iron cross, cairns, or built obelisks.

2. THE PROPERTY

Description

Since around 500 BC it had been known that the earth was not flat, but of some spherical shape. In the 3rd century BC the surveying technique and theory, for determining the size of the earth, has been developed by Eratosthenes. This theory remained in use until the era of satellite geodesy. Eratosthenes' theory, using length measurement and angles determined by star observations made it possible to determine the size of earth, while the measurements themselves were still not accurate, mainly due to methods and equipment.

In the 17th century better measuring equipment was developed, together with a new method, using triangulations. According to this method, a much shorter line had to be measured accurately, while the long distances were covered by a chain of triangles. These triangles, spanning several hundreds kilometres, having each of their sides (**base lines**) as long as 100 km and each triangle in the chain having at one common base line with at least one other triangle and two common corners or **station points** with another triangle.

The triangulation method helped establishing in the 1730s-40s the true shape of earth, through long arcs in Peru and Lapland. There was still the unsolved problem of the size of the world, getting now even more complicated, knowing that the world is not a perfect sphere. The different early arcs in France, Peru, Lapland, Italy, S. Africa and Austria had different shortcomings which did not allow for an accurate solution of this issue.

The defeat of Napoleon, followed by the Vienna conference and the decision in 1815 of the establishment of agreed international boundaries in Europe required accurate mapping. At the same time, accurate mapping became a priority for the new European rulers who did not trust a long lasting peace and needed those maps for military purposes. These needs were strongly felt in Russia, where Tsar Alexander the 1st provided the astronomer Wilhelm Struve with all the resources for a project he suggested of a new long geodetic arc. This can be seen as the first step for the development of modern geodetic framework and topographic mapping.

At this time a very long arc has been measured in India by Lambton and Everest, completed in 1840. Another, shorter arc has been measured in Lithuania, by Carl Tenner. Struve was aware of these arcs and at the opportunities presented by their results (two long arcs are needed to establish the most accurate shape and size of the world). Struve was working at the Dorpat (Tartu) university in nowadays Estonia, and decided that the arc he is going to establish will follow a line of longitude (meridian) passing through the observatory of the university. The new long arc, called later "The Struve Arc" was finally established by connecting earlier, shorter arcs, with a southern one measured by Tenner, and their extension to the north and south. The arc covered thus a line connecting Fuglaenæs near Hammerfest in the far north, along 2800 kms, with Staro-Nekrasowka, near Ismail, on the Black Sea shores. It stretches today through ten different countries.

The subject of this nomination are 34 of the original **station points** established by Struve and his colleagues, between 1816 and 1851, in order to establish the Struve Arc (see the attached list).

There are 4 points in Norway, 4 in Sweden, 6 in Finland, 1 in Russia, 3 in Estonia, 2 in Latvia, 3 in Lithuania, 5 in Belarus, 1 in Moldova and 4 in Ukraine.

The full description of each one of the 34 nominated points is in the nomination file. In general, these are different markings which could be described as:

- Small hole drilled in rock surface. Sometimes filled with lead.
- Cross shaped engraved mark on rock surface.
- Solid stone or brick with a marker set in it.
- Structure of rocks (cairn), with a central stone or brick, marked by a drilled hole.
- Single brick.
- Specially constructed "monument" to commemorate the point and the arc.

Management regime

Each of the nominating countries has their own regime to manage the heritage. At the same time the ten countries are setting up a joint "management mechanism", in the form of a coordinating committee, to coordinate the management of the nominated sites.

Many of the nominated "sites" are points in rock or of another shape, with very small area around them, as part of the nomination. Most of them are still part of the national geodetic system and therefore still in potential use and practical importance. Therefore they are managed by national geodetic services and controlled by national cultural heritage institutions.

The existing management and legal protection were two of the criteria used by the state parties to choose the 34 points out of many more in the Struve Arc.

Legal provision:

All the suggested points are legally protected, and in most cases by two laws – the one protecting geodetic points and the other for the protection of cultural heritage.

Resources:

Most of financial resources are provided by the geodetic services, as a regular activity of maintaining their active geodetic points. They are also responsible for the regular maintenance of the sites. Few of the nominating states indicated that additional funding will be required if the sites are inscribed on the World Heritage list. These funds will be required for setting the proper plaques and for the improvement of presentation.

Justification by the State Parties (summary)

Determining the size and shape of the world has been one of the most important problems of natural philosophy since at least the 4th century BC. The development, in the 17th century, of a measuring system called "triangulation", improved the ability to determine the size and shape of the world. By this system long chains of triangles, creating "arcs", were measured stretching along hundreds and thousands of kilometres. "Struve Geodetic Arc" is one of them.

No accurate mapping is possible without a framework of triangulation stations. No navigation, planning or any cartography, is possible without such mapping. The arcs helped in developing this system and its accuracy.

Struve's arc is outstanding in its length (over 2820 km) and accuracy. Only an arc completed in 1954 exceeded it for length. Its accuracy equals to 4 mm in a km. It assisted in developing new and more accurate measuring equipment, and indirectly in the "promotion" of the standard metric system. It was the first meridian measurement crossing borders of several countries – now ten. It was the base for mapping the countries it went through as well as of Central Eastern Europe.

Suggested Criteria:

Criterion ii: The site exhibits an important interchange of human values of collaboration amongst scientists from different countries. It exhibits an important step in the

development of the sciences of the earth and the use of the state of the art technologies.

Criterion iii: The arc bears an exceptional testimony of measuring the earth over a time of three centuries, using trigonometric and astronomical observations along lines of longitude.

Criterion iv: The points of the arc are an outstanding example of an extraordinary development in science and knowledge of the world.

Criterion vi: The points of the arc are associated with Sir Isaac Newton's theory that the world was not an exact sphere, but rather an oblate spheroid.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS evaluation mission visited the sites in August 2004 and an ICOMOS representative attended a conference on the "Future of the Struve Geodetic Arc" held in September 2004.

ICOMOS has also received scientific desk evaluations and consulted its International Scientific Committee on CIPA – Heritage Documentation.

Conservation

The state of conservation of the different points being nominated is good. Many of them are still part of their national geodetic grid, and permanently maintained.

Conservation history:

The historic-cultural importance of some of the points was recognized long ago and many of them came under the protection of the cultural heritage legislation of the relevant countries. As recognized monuments, all rules were applied, including those of conservation. Most points lost their original plaques or lead in the holes. Some were re- installed, but at the exact original place.

Management:

The sites are properly managed.

Risk analysis:

The only potential risk could be the result of more visitors, following a World Heritage inscription. Such risk is one of the considerations of the new coordinating body created by the nominating countries.

Authenticity and integrity

This point is almost not applicable because of the special characteristics and value of the nominated property. All points are in their original location, some are in remote areas which have not been changed since the creation of the arc.

Comparative evaluation

There were earlier arcs than the Struve and there are longer ones now. The Struve Arc though was the longest and

most accurate when created and the longest for more than a century. It was the first for which special equipment was created and the first one crossing several countries

Outstanding universal value

General statement:

The Struve Arc has certainly Outstanding Universal Value, based on its contribution to the development of sciences, and collaboration amongst scientists, monarchs and nations.

ICOMOS believes that this nomination has an added value, being based on technological-scientific values and being submitted by ten state parties together.

An extension of this nomination, to include the arc connecting it with South Africa, should be considered in future.

Evaluation of criteria:

The nomination meets criteria ii, iv, vi.

Criterion iii does not apply.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of ***criteria ii, iv and vi***:

Criterion ii: The first accurate measuring of a long segment of a meridian, helping in the establishment of the exact size and shape of the world exhibits an important step in the development of earth sciences. It is also an extraordinary example for interchange of human values in the form of scientific collaboration among scientists from different countries. It is at the same time an example for collaboration between monarchs of different powers, for a scientific cause.

Criterion iv: The Struve Geodetic Arc is undoubtedly an outstanding example of technological ensemble – presenting the triangulation points of the measuring of the meridian, being the non movable and non tangible part of the measuring technology.

Criterion vi: The measuring of the arc and its results are directly associated with men wondering about his world, its shape and size. It is linked with Sir Isaac Newton's theory that the world is not an exact sphere.

ICOMOS, April 2005

Site No	ORIGINAL NAME Present name	State Party
1	FUGLENAES Fuglenes	Norway
2	LILLE-REIPAS Raipas	Norway
3	LOHDIZHJOKKI Luvdiidcohkka	Norway
4	BÄLJATZ-VAARA Baelljasvarri	Norway
5	PAJTAS-VAARA Tynnyrilaki	Sweden
6	KERROJUPUKKA Jupukka	Sweden
7	PULLINKI Pullinki	Sweden
8	PERRA-VAARA Perävaara	Sweden
9	STUOR-OIVI Stuorrahanoaivi	Finland
10	AVASAKSA Aavasaksa	Finland
11	TORNEA Alatornion kirkko	Finland
12	PUOLAKKA Oravivuori	Finland
13	PORLOM II Tornikallio	Finland
14	SVARTVIRA Mustaviiri	Finland
15	MÄKI-PÄÄLYS Mäkipälly	Russia
16	HOGLAND, Z Gogland, Tochka Z	Russia
17	WOIBIFER Võivere	Estonia
18	KATKO Simuna	Estonia
19	DORPAT Tartu Observatory	Estonia
20	SESTU-KALNS Ziestu	Latvia
21	JACOBSTADT Jekabpils	Latvia

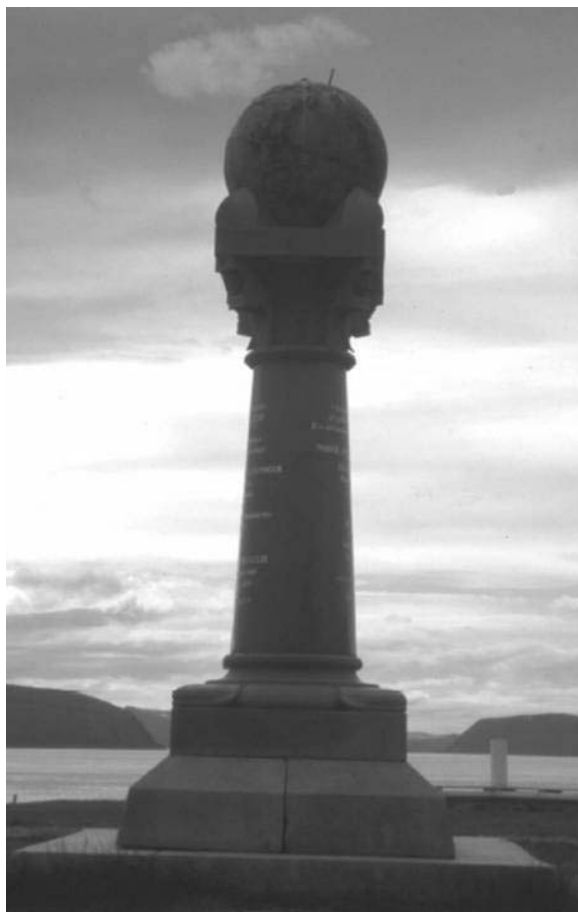
22	KARISCHKI Gireišiai	Lithuania
23	MESCHKANZI Meškonys	Lithuania
24	BERESNĀKI Paliepiukai	Lithuania
25	TUPISCHKI Tupishki	Belarus
26	LOPATI Lopaty	Belarus
27	OSSOWNITZA Ossovnitsa	Belarus
28	TCHEKUTSK Chekutsk	Belarus
29	LESKOWITSCHI Leskovichi	Belarus
30	RUDY Rudi	Moldova
31	KATERINOWKA Katerinowka	Ukraine
32	FELSCHTIN Felschtin	Ukraine
33	BARANOWKA Baranowka	Ukraine
34	STARO-NEKRASSOWKA Stara Nekrasivka	Ukraine



Map showing the location of the nominated property



The Tartu Observatory - Tartu, Estonia – Dorpat (19)



The monument at the northern terminal of the arc - Fuglenaes (1), Norway

Plantin-Moretus Museum (Belgium)

No 1185

1. BASIC DATA

<i>State Party:</i>	Belgium
<i>Name of property:</i>	Plantin-Moretus Museum
<i>Location:</i>	Antwerp (Flanders)
<i>Date received:</i>	27 January 2004
<i>Category of property:</i>	

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

Brief description:

The Plantin-Moretus Museum is a printing works/publishing house dating from the Renaissance and the Baroque period.

It is associated with the history of the invention and spread of printing. Its name refers to the greatest printer-publisher of the second half of the 16th century: Christophe Plantin (c. 1520-1589). In addition to its outstanding architectural value, the monument contains remarkable examples of old printing equipment, a large library and invaluable archives.

2. THE PROPERTY

Description

The old town of Antwerp (*Antwerpen*, in Flemish) developed on the right bank of the Schelde River, at the foot of a fortress with a tollgate for the control of river transport, dating back to the 9th century. After being substantially extended during the 13th and 14th centuries, Antwerp asserted its position, at the expense of Bruges, as:

- a centre of monetary transactions, and
- an international marketplace (including an art market); but also as:
- a meeting place for humanists and artists
- and a hub of European cultural exchanges, importing in particular the key elements of the Italian Renaissance which were to inspire the Flemish Renaissance.

The booming vitality of Antwerp from 1500 onwards was conducive to the development of printing. By the mid-16th century, some 140 printers, publishers and booksellers were working in the town, where the book market took on an increasingly international dimension. Antwerp thus

became the centre of the book businesses for all regions north of the Alps, and (with Venice and Paris) one of the three capitals of European typography, thanks primarily to the activity of Plantin between 1555 and 1589.

It was in the setting of the metropolis of Antwerp, which in the mid-16th century had a population of over 100,000, that Christopher Plantin set up his printing and publishing firm, the *Officina Plantiniana*, with a complex of workshops adjoining a patrician residence. The *Officina* at that time had 16 presses, 80 workers (including 22 typesetters), 32 printers and 3 proofreaders, in addition to the household servants. It was quite easily the largest typographical company in Europe. On the death of Plantin in 1589, his son-in-law Jan Moretus I (1543-1610) took over at the head of the best equipped company in Europe, and it was thanks to the Moretus family that the continuity of the production activities of the firm was maintained until 1867.

This continuity refers to the same functions carried out in the same place. This explains the homogeneity of the plan of the building, which is reflected in the present-day museum. We thus find:

a./ on the ground floor:

- the reception (an 18th century room), with an interior garden;
- following on from the hall leading into the vestibule, a dining room (18th century) and a kitchen (also 18th century);
- two formal rooms dating to the 17th century: a small drawing room and a large drawing room, with tapestries and above all paintings by Rubens (1577-1640);
- a third drawing room, larger in size, with a Renaissance fireplace, is used for the exhibition of manuscripts (638 in all, in Greek, Latin, Hebrew, etc.);
- finally, some rooms recently converted into a reception room, a presentation room and an interpretation room - in the West wing.

The West wing of the ground floor is the oldest in Plantin's residence. In this wing have been retained the Proprietor's Office of Plantin, the Proofreaders' Room, and another room (Justus Lipsius Room) which reminds us that the great humanist Justus Lipsius (1547-1606) stayed in the mansion of Plantin, and then of the Moretus, to work on his frequent visits to Antwerp.

The South wing of the same ground floor is also very old. Plantin, who around 1585 had some 90 typefaces at his disposal, made a store room there (the Letter Room) for the lead characters of the various alphabets, including Arabic and Hebrew. He also set up there the printing works, a large rectangular room, with maximum exposure to daylight. There are still 10 presses there - including two of the oldest printing presses in the world - and a paper press.

b./ on the first floor:

An 18th century monumental staircase leads to the first floor.

The first floor comprises:

- the Gutenberg room, in which is exhibited the *36-line Bible*, the second most important work in the history of Western printing, after the *42-line Bible*, also by Gutenberg, printed in Mainz (1452-1455). The only example of the *36-line Bible* in Belgium, it is one of only 14 known examples worldwide.

- the Plantin room, a typical 18th century room (with a marble fireplace and a canopy with a moulded frame), presenting the major works of Plantin who, during his career (1555-1598), published 2450 books or an average of 72 per year, for 34 years, making him the most prolific printer/publisher of the 16th century and the leading printer of the humanist thought, languages and sciences of his time.

- Adjoining this room, the reading room is a reconstitution (with period fireplace, mirror, shelves and book cabinets) of the intimate atmosphere of an 18th century reading room. It is followed by a corridor/painting gallery (16th-17th centuries).

The South wing, whose construction dates to the years 1637-1639, comprises:

- the Small Library, with a collection of precious books constituted over a period of four centuries, of which the master work is the *Biblia Polyglotta* (or *Biblia Regia*, in reference to Philip II of Spain who financed the enterprise). This is a scientific edition, prepared by the greatest philologists and humanists of the time, of the full text of the Bible in 5 languages (Latin, Greek, Hebrew, Syriac and Aramaic), under the supervision of the great theologian Benito Arias Montanus.

- the Moretus Room, a former workshop in which are presented the major editions produced by the Moretus family over a period of two and a half centuries, and in particular the only parchment copy of *Graduale Romanum de Tempore et Sanctis*, dating from 1599, and a drawing made in 1589 which is the first known representation of a potato seedling.

- the Rubens room, a room showing Italian influence (Renaissance and early Baroque), highlights the contribution of Peter Paul Rubens (1577-1640), who was linked to the Moretus family and the dissemination of books in the Baroque period, as illustrated by many drawings and designs for book title pages.

The West wing, containing the following rooms:

- the Printers' Room, the former library of Balthasar I Moretus, presents incunabula collections in 19th century cases, and in particular post-incunabula from Antwerp, acquired since 1876,

- the 17th-18th century drawing room, an impressive example of a refined atmosphere in a French-style interior (gold leather and wainscoting, Louis XV clock, family portraits). It contains an exceptional harpsichord/spinnet of 1734.

- the archives room. With their 1382 registers, 990 collections and 187 packets and boxes of over 1385

parchment items (spread over 158 linear metres), these archives:

- o contain the oldest sources in the world on the history of printing since 1440 and Gutenberg, and on the evolution of typographic technology;

- o constitute one of the richest sources of information on the history of humanism, the Counter-Reform, ancient and Oriental languages, sciences, the economic and social history of the 16th and 17th centuries, culture and mentalities, and the major currents of Western civilisation on the eve of the Industrial Revolution;

- the geography room, which recalls, through the exhibition of a large number of printed cartographic works, that 16th century Antwerp was the main European centre of cartography. It evokes the memory of Abraham Ortelius (1527-1598), the father of the first atlas, and of Mercator (1512 - 1594), who triggered the decisive turning point in the history of cartography after Ptolemy (2nd century A.D.) and whose internationally renowned masterpiece is on display here: *Atlas sive Cosmographicae Meditationes de Fabrica Mundi*, completed in 1595, after Mercator's death.

The North wing comprises:

- the Room of Foreign Editions, created in 1876. Its showcases, arranged by period and by country, contain rare and precious editions from the greatest European printing works, from the pioneering period of the 15th and 16th centuries (such as the Italian printer/publisher, the great humanist Alde Manuce (1420-1480), the Estienne family, the first family of 16th century French printers, the Basle printer Joannes Frobenius (1460-1527), etc., up to the Enlightenment. It also contains the 35 volumes of the *Dictionnaire raisonné des Sciences, des Arts et des Métiers* (1751-1780), the famous *Encyclopédie* which represented a summit in the history of European thought and helped to inspire the French Revolution in 1789.

- a small drawing room and a bedroom.

- the book illustration room, where are displayed in the showcases and on the walls, the various stages and processes of illustration. Plantin and then the Moretus made this their speciality and the collection is impressive: 15,000 woodblocks, 3000 engraved copper plates and 791 sketches for copper engravings, made by the great Antwerp master of graphic arts in the 16th and 17th centuries, Peter Paul Rubens.

- Plantin, with his 1566 edition of *Vivae Imagines partium corporis humani* by Juan Valverde, marked a turning point in the history of book illustration throughout Western civilisation: during the 17th century, copper engraving completely supplanted wood engraving for high quality printing.

- a bedroom with an alcove, which since 2001 has contained the facilities for presenting the museum CD-Rom to visitors.

- the foundry workshop and the letter foundry, which are unique, with a selection of 4,500 dies, alongside 16,000

adjusted matrices, 4681 non-adjusted matrices and 62 moulds.

The East wing comprises:

- the small and large library, remarkable rooms giving out on to the inner court of the mansion, constituting an impressive example of an original 17th century private library (Particularly worth noting: a collection of plaster busts of Greek scholars and Roman emperors, wooden busts of saints and popes, and globes dating from 1751 from the celebrated Parisian workshop of Robert de Vaugondy).

- the Max Horn room, which houses a priceless series of 1447 books of 16th and 17th century French literature, bequeathed to the museum by Max Horn (1882-1953). It also contains a collection of precious bindings:

- o Medieval bindings, pressed in relief without ink or colour,
- o Oriental bindings with golden decoration,
- o Bindings used in the Netherlands (13th to 18th centuries).

Final remark:

In all, the historic building in its current state comprises 35 rooms (including the drawing room dedicated to the memory of the jurist René Vandevoyr (1892-1966), a benefactor of the Museum, and of the French-speaking Flemish writer, Emile Verhaeren (1855-1916)).

History

In the application, the history of the old town of Antwerp and the development of the mansion of Plantin and the Moretus, with its printing and publishing workshops, are fully and accurately set out. It was the constantly growing economic role of the town which was crucial; the other essential factor was the fact that Christophe PLANTIN moved to Antwerp in 1555, and took up residence in the mansion (today the Museum premises) which later came to be known as the Golden Compass, in the heart of the historic nucleus of the town, explain the evolution of the monument and its importance in the history of printing and publishing, from 1579, the date of the construction of the first set of printing workshops (*Officina Plantiniana*) to 1871, when the last in the line of printers/publishers associated with the workshops, Edouard Moretus (1804-1880) abandoned the printing activity, dedicating himself to preserving the furniture and property patrimony, and the treasures accumulated over the centuries.

Over this long period, a distinction can be drawn between three phases:

The thriving enterprise of Plantin, up to his death in 1589 (by that date, his *Officina* had already produced some 2450 works) was continued by his son-in-law Jan I Moretus (1543-1610), who made it the best equipped printing works in Europe. His son, Balthasar I Moretus (1574-1641) took over from him and consolidated the firm's reputation, with the help of his friendship with Peter Paul Rubens. This famous artist produced drawings for remarkable and

exceptional works of Baroque publishing, which were universally imitated in the second half of the 17th century.

The *Officina*'s international reputation and the unrivalled quality of its books led to visits to the *Officina* by Marie de Médicis in 1631, Queen Christina of Sweden in 1654 and a number of Italian and Polish princes and princesses.

The second half of the 17th century marked the beginning of a period of decline for printing in Antwerp. However, the Moretuses' *Officina* maintained its position as the largest in the Spanish Netherlands. Its books, mainly religious, were produced for the Spanish market and were exported as far afield as China, and to the Spanish possessions in the New World. From 1715 to 1764, its output made one of the largest contributions to the international export trade in books.

Despite an incipient renewal in the first quarter of the 19th century, the situation of the Moretuses deteriorated. They provide unable to come to terms with the modernisation of printing, and in particular the consequences of the development of mechanical and rotary presses. Edward Moretus (1804-1880) was to be the last of the printer/publishers of the family, and after the publication in 1866 of a final book, *Horae diurnae S. Francisci*, he was forced to cease printing. In 1871, he became the curator of the family patrimony and a collector.

The Plantin/Moretus saga was over.

In 1873, he negotiated the sale of the property with all its contents under an agreement with the Belgian state and the City of Antwerp.

In 1876, the Plantin-Moretus Museum was born.

To these phases of historical evolution correspond developments in architecture, refurbishment and museographical equipment.

a- 1576–1580:

Establishment of the core of the mansion, and construction of the printing works with its tools and equipment

b- 1620–1640:

Successive extensions of the residence, and various alterations which create the interior courtyard in its present form.

c- 1761–1763:

During the flourishing period under the ownership of Franciscus Joannes Moretus (1717-1768), the seven small house fronts were demolished and replaced by the existing building, in a transitional Louis XV-Louis XVI style, reflecting the tastes of the ennobled upper bourgeoisie.

d- From 1876 to the present day:

- Purchase of the whole property (including its contents) by the Belgian state and the City of Antwerp in 1876.
- Opening of the Plantin-Moretus Museum on 19 August 1877.

- In 1937, addition of a new wing to house the Print Room of the City of Antwerp, a subsidiary of the Museum, with its sizeable collection of graphic art.

- In 1947 restoration work was carried out following the damage caused in WW2: on 2 January 1945, a flying bomb damaged the house of 1580 on the south side, and the facade of the East wing.

Fortunately, the collections, which had been moved to a safe place, were not damaged.

Management regime

Legal provision:

The Plantin-Moretus Museum (with its annex, the Print-Room) is a public institution, which belongs, with all its buildings and contents, to the City of Antwerp.

Transfer of ownership from the Government of Flanders (of the Kingdom of Belgium) to the City of Antwerp took place by an Order dated 8 December 1998, approved at communal level by the College of the Burgomaster and Aldermen on 6 May 1999 and by the Town Council on 25 May 1999.

Furthermore, because of its historic and artistic value, the whole of the Plantin-Moretus Museum complex - including its furniture, fixtures and patrimony - is listed as a Historic Monument and thus protected under the terms of the Ministerial Order of 10 July 1997.

Management structure:

a./ at Museum level:

The general and day-to-day management is the responsibility of the Chief Curator of the Museum, appointed by the City of Antwerp, who reports to the communal authorities and submits an annual activity report to them. He is in charge of the management of personnel, of material and financial resources, and of all the listed structures as well as the management of the collections.

b./ through the Flanders authorities:

In view of the importance and composition of its collection, and its management and conservation policy, the Museum was awarded the title of Outstanding Museum (national/international) on 15 February 1999.

As a result, its management policy is supervised by the Fine Arts & Museum Division of the Ministry of Flanders.

As a listed historic monument, the management of the Museum is governed by the Division of Monuments & Sites, which is part of the Ministry of Planning.

Resources:

a./ at local level:

The Museum has ordinary and extraordinary operating credits obtained from the General Directorate of Municipal Museums (City of Antwerp), revenues generated by its

own activities, and private contributions, donations and bequests.

b./ through the Flanders authorities:

As a protected historic monument, the Museum receives grants (maintenance, restoration work) and as an Outstanding Museum, it receives subsidies (operating subsidies and project subsidies).

Justification by the State Party (summary)

The Plantin-Moretus Museum bears witness to an important interchange of human values, relating to the development of technology, in this case printing, publishing and dissemination of books.

The Plantin-Moretus Museum bears an outstanding testimony to a cultural tradition.

The Plantin-Moretus Museum is an outstanding example of an architectural and technological ensemble which illustrates significant stages in human history.

The Plantin-Moretus Museum is directly and tangibly associated with ideas, beliefs and artistic and literary works of outstanding universal significance.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS mission visited the Museum in August 2004.

Conservation

Conservation history:

The nucleus of the patrician mansion, dating back to 1576, and the additions and alterations made as tastes, domestic architecture and lifestyles changed from the 16th to the 19th centuries were preserved in an excellent condition first by the founder, Christophe Plantin, and then by his successors, the Moretuses, who inhabited the premises continuously up to 1876.

Since the purchase of the ensemble - both property and contents - by the Belgian state and the City of Antwerp in 1876, and the opening of the Plantin-Moretus Museum in August 1877, the conservation of the built heritage and collections has been carried out at Museum level under the supervision and with the subsidies of the City of Antwerp, and at the level of the Flanders authorities, with the technical and financial support of the Fine Arts & Museums Division and the Monuments & Sites Division.

State of conservation:

Protected as a historic monument and as an Outstanding Museum, the upkeep of the Plantin-Moretus Museum is an ongoing process.

To ensure that it receives its maintenance grant from the Flemish government, it is under an obligation to draw up a

5-year maintenance plan and carry out an annual technical inspection.

In the same way, in order to receive the restoration work grant, the museum must take out insurance cover for the monument and carry out a survey of the technical and physical condition of the premises every three years.

Lastly, the Flanders authorities have an agency for monitoring the condition of monuments (*Monumentenwacht* / Monument Surveillance & Guarding), founded in 1991, specifically responsible for :

- carrying out comprehensive inspections at regular intervals,
- drawing up reports on the condition of the buildings,
- supplying long-term upkeep plans.

An initial comprehensive inspection of the Museum took place on 21/22 October 1998, and led to the proposal of a list of urgent work (building work), work necessary in the short term (repair of weathered stones and joints), and important points for long-term upkeep.

Its recommendations were incorporated in the restoration plans and works for the period 1998–2002.

Management:

A highly detailed management plan for 2003–2009 has been drawn up by the Museum's curator. It covers the whole of the property nominated for inscription on the World Heritage List, both as a historic monument and as a museum.

The management is primarily that of all the protected structures. This includes conservation, ongoing upkeep, necessary repairs, emergency interventions (in the event of water infiltration, for example), and restoration. All these actions are carried out under the supervision of the Monuments and Sites Division of the Flemish Culture Ministry.

The management also covers the collections: exhibits, archives, books, reserves and museographical stores. The key tasks are carried out in accordance with international recommendations (such as those of ICOM), in conjunction with the General Directorate of the Municipal Museums of Antwerp, and under the supervision of the Fine Arts and Museums Division of the Flemish Culture Ministry.

Lastly, these key activities are complemented and supported by the management of personnel and equipment (including financial resources) and scientific management: publications, specialist libraries, automation and digitisation, organisation of temporary exhibitions, and international loans and exchanges.

Risk analysis:

The dossier highlights the following:

- + Natural constraints:

Flooding:

Although situated relative close to the Schelde River, there is no flooding problem for the buildings: a small wall barrier protects the quays from overflow and flooding.

Fire:

The Museum is equipped with an electronic fire detection system linked directly to the Fire Service.

- + Environmental constraints:

The City of Antwerp is constantly striving to reduce pollution in the historic centre resulting from road traffic. Traffic in the zone is now restricted, and pedestrian areas have gradually been introduced.

However, the traditional markets of second-hand goods and antiques, and the Friday market, mean that pressure in the zone continues.

- + Visitor flow and tourism constraints:

The visiting route is organised in a way that regulates visitor flows (70, 000 visitors per year).

Authenticity and integrity

Authenticity:

Testimony to the art of building and lifestyle of their period, each of the phases of the complex today converted into a museum - i.e. central nucleus of 1580 and gradual additions of 1578–1584, 1620–1630 and 1760–1763 - has retained its authenticity.

But above all this authenticity is reflected in the continuing existence in the same places (mansion and workshops) of the same activity (printing/publishing) carried out by the same family (the Moretuses, descended from the son-in-law of Plantin, the founder).

In formal terms, the restorations required for the ongoing upkeep of the buildings, and those made necessary by war damage (in 1945) have not affected the authenticity of the ensemble.

The same applies to the museographic appointments, which are fully in keeping with the historical evolution of the monument.

Integrity:

The complex has generally retained its integrity, both as regards its characteristics and its constituents.

Comparative evaluation

A museum since 1876–1877, there is no equivalent property to the Plantin-Moretus Museum.

It is the only museum to be created inside the historic residence and workshops of printer/publishers.

It is the only one which is a testimony to an activity which continued to be carried out in the same location for 3 centuries: 1576–1876.

With exceptional archives bearing witness to a firm of European and worldwide global stature, it is the only one to represent the most eminent 16th century punch and matrix cutters, such as Claude Garamond (1499–1599) who developed Greek, Roman and Italic alphabets, and his successor Guillaume Le Bé, who specialised in the Hebrew alphabet.

Lastly, it is the only one to contain two of the oldest presses in the world.

The nomination application compares the museum to other museums, while specifying the differences:

- Odense (Denmark), Stavanger (Norway), London (U.K.): limited to 19th century printing,
- the Gutenberg Museum in Mainz (Germany), which centres on the typographic art invented by Gutenberg,
- the Museum of Printing and Banking in Lyon (France), which is limited to an albeit outstanding 16th century xylographic collection.

Outstanding universal value

General statement:

The Plantin-Moretus Museum is the only printing and publishing house in the world dating back to the Renaissance and the Baroque period.

It is situated in the mansion and workshops of founder, Christophe Plantin (1520–1589), who was the most eminent printer/publisher of the second half of the 16th century.

Plantin's successors, the Moretus family, occupied the same premises from the 16th century to the 19th century, producing work of a very high intellectual quality and outstanding workmanship by world standards.

The Museum combines property and furniture, equipment and collections which are of outstanding value, not only in historical and scientific terms, but also from a technological and documentary viewpoint.

Lastly, the archives conserved in the Museum, which have no equivalent anywhere else in the world, contain continuous series of accounting records from the 16th to the 19th centuries, and were entered by UNESCO, on 4 September 2001, in the Memory of the World register.

Evaluation of criteria:

The inscription nomination application, which refers to criteria ii, iii, iv and vi justifies the nomination by the symbiosis between:

The architecture of the complex and its urban evolution from the 16th to the 19th century,

The appointments of the workshops (printing-press, foundry, typesetters' room), which in their kind are unique,

The furniture and the collections that have remained in situ (equipment, tools, libraries, furniture, portraits, archives).

All this patrimony has been meticulously conserved in the Museum for more than a century (since 1876–1877).

This evaluation, which is reflected in the application, seems to be fully justified.

4. RECOMMENDATIONS BY ICOMOS

Recommendations for the future

The management plan for the period 2003–2009 stipulates that the Plantinian archives, which are of outstanding universal value, must be preserved in optimum condition. With this in mind, the Museum has scheduled, in agreement with the competent local and administrative authorities, the construction of a new store room equipped with an adequate air conditioning system and an effective surveillance system.

For carrying out this plan, it is recommended that a solution should be found - in conjunction with the Monuments and Sites Division and the Fine Arts and Museums Division of Flanders - which is compatible with the authenticity of the whole Mansion and Workshops complex.

Recommendations concerning the title of the proposed inscription

It is suggested that it should be amended, by adopting the title of the property as indicated on the cover of the inscription nomination application.

By adopting the title “Plantin-Moretus House-Workshops-Museum Complex”, the emphasis is placed on the unique symbiosis in this Museum between architecture, function and the “spirit of the place”. In this way, the monument is not limited to its identity as a museum, and a precedent in the World Heritage List is avoided which would have given the impression that other museums could also be inscribed.

Recommendations for inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property, provided that its title is changed to: “Plantin-Moretus House-Workshops-Museum Complex”, on the World Heritage List on the basis of ***criteria ii, iii, iv and vi:***

Criterion ii: Through the publications of the Officina Plantiniana, the Plantin-Moretus complex is a testimony to the major role played by this important centre of 16th century European humanism in the development of science and culture.

Criterion iii: Considered as an integral part of the Memory of the World (UNESCO, 2001), the Plantinian Archives, including the business archives of the Officina, the books of commercial accounts and the correspondence with a number of world-renowned scholars and humanists, provide an outstanding testimony to a cultural tradition of the first importance.

Criterion iv: As an outstanding example of the relationship between the living environment of a family during the 16th, 17th and 18th centuries, the world of work and the world of commerce, the Plantin-Moretus Complex is of unrivalled documentary value relating to significant periods of European history: the Renaissance, the Baroque era and Classicism.

Criterion vi: The Plantin-Moretus complex is tangibly associated with ideas, beliefs, technologies and literary and artistic works of outstanding universal significance.

3. Recommends that for carrying out the construction of a new store room for the archives a solution should be found which is compatible with the authenticity of the whole Mansion and Workshops complex.

ICOMOS, April 2005

KADSCAN

Gem : ANTWERPEN
Gemnr : 11002
Kadgem : 4 AFD/ANTWERPEN
Kadgemnr : 11804
Percid : 11804_D_0574_A_000_00
Plannummer : N104D020
Volgnr : 3126076
X : 152050.48
Y : 212028.00
Ignisnr : 11002
Sectie : D
Grondnr : 574
Exponent : A
Macht : 0
Bisnr : 0
Toestand : 19980101

N 51° 13' 06"
E 4° 23' 52"

**Limites du bien culturel
proposé pour l'inscription**

extrait du plan cadastral
échelle approximative :
1: 1000



Map showing the core zone of the property



Inner Yard



Printing House

Třeboň (Czech Republic)

No 1171

1. BASIC DATA

State Party: Czech Republic

Name of property: Třeboň Fishpond Heritage

Location: Southern Bohemia

Date received: 30 May 2003

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 39, it could also be a *cultural landscape*.

Brief description:

The Třeboň fishponds and canal network, focused on the town of Třeboň, reflect hugely sophisticated water regulation and management systems that still deliver fish, energy and flood protection for the wider region of southern Bohemia. Mainly built in the 15th and 16th centuries they exemplify the sophistication of Czech fishpond farming and reflect a symbiotic relationship between the powerful aristocratic owners and the hydraulic and fish farming skills of those who built and managed the complex network of ponds.

2. THE PROPERTY

Description

The nominated site consists of the core of the town of Třeboň and associated fishponds, canals and a river, all part of an extensive artificial water management system which, in the 15th and 16th centuries transformed marshy areas in Southern Bohemia into a productive network of fish farming reservoirs and also delivered considerable benefits in terms of agriculture and flood protection to a much wider area.

The system exemplifies sophisticated engineering systems, which in the 15th and 16th centuries were widespread across central Europe. The Třeboň system was promoted by the Rožmberk family who had accumulated the empiric skills of several previous generations of fishpond experts. The Třeboň area can now be seen as the final, and most ambitious, Renaissance flourishing of a system of water management which had its roots in Europe in the early Middle Ages and by the 16th century had grown to a huge extent – it is believed that some 25,000 fish ponds were created in Czech lands in the fifty years around the turn of the 16th century.

Technical sophistication was linked to aristocratic entrepreneurship in this part of what is now the Czech Republic. The town of Třeboň reflects the power of a prominent Czech aristocratic family as well as the

associated wealth of merchants and the monastic community in the peak economic times of the 16th century.

The nomination consists of the main and largest elements of the water management system (two reservoirs, two canals and the old river) and the historical centre of Třeboň. The reservoirs cover 873.5 ha; the three linear features – two canals and a river – have a combined length of 68.7 km and cover an area of 64.14 ha; the nominated part of the town of Třeboň covers 27.5 ha. The whole area is surrounded by a buffer zone of 70,000 ha.

The components of the nomination are:

- *The complex, water management system of interconnected ponds, canals and rivers*
 - Zlatá stoka (Golden Canal)
 - Svět fishpond
 - Rožmberk fishpond & Nová řeka (New River)
 - Stará řeka (Old River)
- *The historic core of the town of Třeboň*
 - Town walls
 - Town planning
 - Castle
 - Monastery
 - Burghers' houses

These are dealt with in turn.

- *The complex, water management system of interconnected ponds, canals and rivers:*

The components of the nominated site are part of a much larger system of water management and they therefore cannot be considered separately. Indeed the system is much larger than the nominated area spreading out into the wider Třeboň basin, which includes some 16 hydraulic systems, and 500 interconnected ponds.

The Třeboň water management system was constructed in the 15th and 16th centuries based around earlier 14th century fishponds. It is associated with the work of the best-known water engineer in Czech history, Jakub Krčín, who, in the 16th century enlarged the work of his predecessors, Štěpánek Netolický and Rutard Malesova.

Štěpánek Netolický was tasked by the Rožmberk family, owners of the Třeboň estate, to transform swampy wetlands, unsuited to agriculture, into productive fishponds – as was happening all over Bohemia at this time. He set out a master plan for the area, which incorporated the latest fish farming knowledge, to ensure that fishponds had supplies of fresh water and sufficient oxygen. His plan included feeding and drainage canals for individual fishponds. Most of his structures are now in the buffer zone.

- Zlatá stoka (Golden Canal)

The most important of Netolický's structures was the Zlatá stoka canal built between 1508 and 1518, an extension of a canal that had existed at least since the late 14th century. The Zlatá stoka canal diverted water from the Lužnice

River southeast of Třeboň and fed it back in to the river north of Třeboň at Veselí. On the way it fed several fish ponds, Opatovický rybník built in 1510-4, Velký Tisý and Starý Koclířov (already existing), Kanov, constructed in 1515, Oplatil, Ponědražský rybník (modified in early 16th c) and Horusický rybník built 1511-2.

All these fishponds are in the buffer zone.

Netolický was also responsible for a network of fishponds belonging to the burghers of Třeboň to the west of the town and known as Břilice, created between 1475 and around 1550 – also in the buffer zone.

Netolický's work was continued after his death in 1538 by Malesova who introduced a three stage system of carp farming that was practised in the Třeboň area until the 19th century. This had the great advantage of being a sequential system that allowed the smaller fish to be separated from the old ones and the breeding stock.

- Svět fishpond

Malesova's successor, Krčín, started to work for the Rožmberks in 1561. In 1571 he began the expansion of the Třeboň fishponds network. He constructed the large fishpond Svět in the immediate vicinity of Třeboň, southwest from the town wall – necessitating the removal of a substantial suburb, hospital and church. In 1574 he extended the existing Opatovický pond and joined it with the Svět pond. The combined pond was subsequently divided in 1611 by a short dam, which still remains. Only the Svět part has been nominated.

In the following years Krčín constructed, reconstructed or extended the following ponds: Dubenecký rybník, Skutek, Naděje, Potěšil, Oplatil, Dvořiště and Krčín – named after himself. All of these are in the buffer zone.

- Rožmberk fishpond & Nová řeka (New River)

In an attempt to mitigate the dangers of spring floods, which threatened the fishponds as well as villages and small towns in the area, Krčín embarked on his most ambitious plan to construct the Rožmberk fishpond together with a new watercourse, the Nová řeka (New River), which connects the Lužnice river with the Nežárka river and it regulated water into the Rožmberk pond. The pond was built to be large enough to contain all the water coming from spring floods.

The 14 km canal was built between 1584-6; the pond took six years from 1584-90. The fishpond was able to contain 50 million cubic metres of water: it remains one of the largest in Europe. Krčín successfully completed the system begun by Netolický. His work represents the peak of pond building activities within Bohemia.

Krčín was a daring constructor but could not match the fish farming skills of his predecessor Štěpánek Netolický.

- Stará řeka (Old River)

The backbone of the water system is the Zlatá stoka canal. This supplies water and oxygen to the many fishponds – shallow ponds heated by the sun – and collects water from the outflow ditches of the ponds.

The inflow from the Lužnice River is at the village of Majdalena, south of Třeboň and it re-joins the river at

Veseli north of Třeboň. Some 4.5 km north of Majdalena the canal feeds a subsidiary canal, Mlynska, which runs 7.5 km towards Třeboň and in turn feeds numerous municipal ponds and two water-mills, terminating in the Rožmberk pond. This canal and its feeder ponds are in the buffer zone.

The Zlatá stoka canal became an important source of water not only for the numerous Rožmberks' fishponds but also for municipal ponds – both the Břilice group, created by Netolický, and another group, U Vita, north-west of the town, created in the 16th century.

The larger ponds needed water supplies from rivers and canals but also back-up ponds escape routes. In the case of Svět, the safety of the pond was ensured by the creation of another pond upstream, the Spolský pond on Spolský creek, begun in 1571. This pond, to the west of the Třeboň system and outside the buffer zone, could hold water back from the Svět pond. The Nová řeka, or New River, constructed at the same time as the Rožmberk pond, functioned as a regulator for the waterflow into this huge pond. If necessary it could allow water to bypass the pond completely.

➤ *The historic core of the town of Třeboň:*

- Town walls

Netolický was tasked not only with building ponds but also improving the town's fortifications. He joined the Zlatá stoka into the town's moat outside the strengthened and improved Gothic walls; its water could fill the moat around the castle. The walls of Třeboň, with their twin line fortifications in the south, round bastions and five town gates, are now amongst the most important in Bohemia.

- Town planning

Třeboň is the only town in Bohemia where the building of fishponds necessitated the rebuilding of large inhabited areas. To build the Svět pond, a suburb of the town including a church and hospital were demolished and rebuilt elsewhere.

- Castle

The castle was rebuilt in the second half of the 16th century to reflect the wealth and prosperity of the area from its fish farming activities. A picture gallery, a new wing and extra stories were added in the early 17th century and the whole building unified by a sgraffito rustification. The short lived golden age of the building was between 1592, when the Rožmberk court was moved there from Český Krumlov, until the family line failed in 1611. The Castle hosts the important regional archives of Třeboň, dating from 1216-1659, which contain many fish farming documents related to the Rožmberks estates.

- Monastery

The Gothic Augustinian monastery was founded in 1367.

- Burghers' houses

Most of the burgher houses were rebuilt around 1562 after a fire, but on narrow plots dating from the Gothic period. Their ornamented arcades and elaborate gables reflect the prosperity of the towns' merchants at the height of their prosperity.

History

Until moderately large-scale settlement in the 11th and 12th centuries, prompted by the ancient family of Vítkovci who owned large swathes of southern Bohemia, the area around Třeboň was part of an extensive and inhospitable forest, which stretched north towards what is now Austria. Gradually the forests were cleared leaving patches of trees and swampy ground. At the end of the 12th century the Cistercian monks arrived to establish a presence in this damp and unproductive landscape. The first records of the town of Třeboň date from the second half of the 13th century when a market, church and castle were established.

In 1366 the Rožmberk line of the Vítkovci family unified the estate and begun to preside over the most prosperous period in the town's history. A year later they founded the Augustinian monastery in Třeboň whose buildings were finished in 1390, and created the first of two large fishponds, the Dvořiště pond and then the Bosilecký rybník pond constructed before 1379.

Already at this time a short canal, Strouha or the Ditch, had been constructed, to serve a water mill. It took its water from the Lužnice River. A second ditch flowed round the town walls and joined the river at Smitka. Both were joined to a small 14th century system of canals north of the town.

In the 14th and 15th centuries the economic advantages of fish farming were rapidly becoming apparent as a productive use for land that otherwise was unsuited to agriculture, as a means of draining the soil to reclaim land, and to control flooding which otherwise disrupted trade routes. Fishponds begun to proliferate and prompted the establishment of regulations for the use of water.

The expansionist programme of pond construction suffered a setback in the first half of the 15th century when the areas was besieged and badly damaged by the Hussites. Recovery between the 1470s and 80s heralded the golden age of Třeboň. By the 1490s the great fishpond building had begun: Netolický constructed Starý Koclířov in 1491 and Ruda four years later.

The Rožmberks were amongst the first feudal rulers to gain wealth from goods – they profited from mining as well as fish farming. They invested their mining wealth in fish ponds and appointed Netolický to draw up a development plan for the Třeboň landscape, in all establishing around sixty ponds, the largest of which was named after the family.

The success of fish farming was reflected in the rebuilding of the castle and improvements to the town's fortifications. Merchants houses were also constructed to reflect their owners' newfound prosperity. The apogee of the family's regime at Třeboň came in 1592 when they moved their seat from Český Krumlov to Třeboň. This was short-lived and only lasted until the family died out in 1611.

The Thirty Years War (1618-1648) left the estate considerably damaged: many smaller dams were broken and villages deserted. In 1660 the estate came into the ownership of the Schwarzenbergs who owned it until 1918. They set about restoring the main ponds and fishpond farming regained its prosperity. A new large pond was constructed north of Třeboň in 1701, named after the family.

This second wave of prosperity is reflected in buildings of Třeboň: a new Baroque church was constructed in the monastery and the interior of the monastery church refitted in Baroque style. A seigniorial brewery complex was built between 1698 and 1712.

At the end of the 18th century, the fishpond system faced a new threat. Under the Empress Maria Theresa of Austria, there was enforced establishment of arable agriculture to produce new crops such as sugar beet and the encouragement of cattle farming. This was partly in response to the import of cheap sea fish, which had adversely affected the market for freshwater fish. By 1840 more than half of the ponds in the Czech lands had been changed into fields. The Třeboň area however resisted this trend and liquidation of ponds was soon abandoned as the resulting wet and acidic meadows were found not to be as profitable as fish-farming. Nevertheless a gradual decline in fish farming expertise affected the productiveness of the ponds.

The mid 19th century once again saw a reversal in trends: increasing population through central Europe and the subsequent increase in demand for food, led to the active revival of Czech fish farming. Some earlier ponds were renewed and a few new ponds created. One of the key people in this revival was Josef Šusta, director of the Třeboň estate at the end of the century who wrote technical and historical books about the Třeboň fishponds.

In 1890 during a major flood, the Rožmberk pond saved large parts of Bohemia from inundation.

After the foundation of the Czech Republic in 1918, the fish farming activities were taken over by the state. Since then there have been no major changes to the system and technical elements have been renewed or modernised as needed to keep the system functioning. In particular the capacity of the system to hold water in major floods has led to modifications to the outlet gates at, for instance, the Svět pond and the Světská stoka canal, and a new short canal and weir have been constructed.

The success of this work was demonstrated during the 2002 flood when the large ponds absorbed huge quantities of water and slowed down the passage of the flood wave over the landscape.

In 1965 a new nation wide state owned fish farming corporation was established. This was privatised in the 1990s. The fish farming operation in Třeboň belongs to this company, the *Rybarstvi Třeboň, a.s.* They own and manage the nominated fishponds and the Zlatá stoka canal while the state owns the Nová řeka and Stará řeka Water courses.

In the 20th century there has been little alteration to the historic centre of Třeboň. Most new development took place in the western suburb and around the northern part of the town.

Management regime

Legal provision:

The nominated properties have been declared cultural heritage of the highest rank in the national system of historic preservation.

The two fishponds Svět and Rožmberk, and the canals Zlatá stoka and Nová řeka are protected by the Czech Republic Government Order No. 337/2002, on Proclaiming the Rožmberk Fishpond System as National Cultural Monument. The fishponds have a 50 metre protective belt around them, the canals a 20 metre protective corridor.

The historic town of Třeboň is protected as urban heritage conservation area by the Edict of the Ministry of Culture of the Czech Socialist Republic Ref. No. 14 266/76-VI/1 of 12 August 1976 on Proclaiming the Třeboň Historic Core as Monument Reservation.

Within the conservation area of the town, several properties are declared as national cultural monuments, thus receiving the highest level of protection: these are the Augustinian Monastery, the Castle, and the archives housed in the Castle. Most of other buildings within the historic core are declared as cultural heritage.

The town of Třeboň has its own protective zone which is considerably larger than the conservation area, and which includes the adjacent fishpond Svět.

The whole property is surrounded by the Třeboň Biosphere Reserve, which coincides with the Buffer Zone. This is protected by the Edict of the Ministry of Culture of the Czech Socialist Republic on Establishing the Třeboň Protected Landscape Area, Ref. No. 22737/1979 of 15 November 1979. This reserve protects not only ecological aspects but also cultural aspects of the landscape such as archaeology, buildings and the use of forest or farm land. One of its key aims is sustainable approach to fish farming.

Management structure:

There is no coordinated management structure for the nominated area. A management plan was provided with the nomination but it is not a specific plan for the nominated property and does not set out overall aims for the nominated area. Rather it contains extracts of legislation from other existing plans relevant to the nominated area.

Although the property is being nominated as living cultural landscape where the fish farming processes have been sustained for centuries, the Management Plan does not explain how these fish farming process will be sustained within the context of the nominated area. Mention is made of a paper on the Sustainable Use of Fishponds – but this is listed under ‘Other Relevant Studies’ rather than being a central part of the Management Plan.

Management falls to the owners of the various properties who work within the conservation framework provided by several local, regional and national protection laws.

The *Rybářství Třeboň, a.s.* company with its head office at Třeboň, own and manage the Zlatá stoka, the Rožmberk pond (with the Rožmberk pond master’s house at the heel of the fishpond’s dam) the Svět pond.

The Nová řeka and Stará řeka (New River, Old River) are owned by the state, through the *Povodí Vltavy*, State Enterprise, based in Prague and managed by the local department of the *Povodí Vltavy* company.

The Historic Core of Třeboň is self-governed by the Třeboň Municipality although some buildings are in private ownership.

The Buffer Zone has a plan of management, which was adopted in 1996. This is administered by Třeboň Biosphere Reserve Administration. The plan puts in place controls for farming, forestry, fish farming, mining and alterations to buildings.

Resources:

The management plan does not address resources for the property. In the nomination document it is stated that regeneration of the water-management technical monuments is ‘for the most part’ financed by their owners and managers, that is the fish farming company *Rybářství Třeboň, a.s.* and the *Povodí Vltavy - závod Horní Vltava* state enterprise. Restoration of the buildings and of the historic core of the town is also for the most part financed by owners but since 1993 also with financial assistance from the national Programme for Regeneration of Urban Monuments, Reservations and Urban monuments Preservation Zones, and also from the Třeboň municipality.

Justification by the State Party (summary)

Třeboň Fishpond Farming Heritage together with the town of Třeboň form a unique complex of technical monuments representing the exceptional phenomena of fishpond farming supported by progressive aristocratic entrepreneurship in central Europe during the late Middle Age and early modern ages.

The nominated area contains several structures that were exceptional at the time of their construction – the Zlatá stoka canal and the Rožmberk and Svět ponds. These represent an important part of a larger network.

The aesthetic effect of ponds in the landscape is unique; the water management system provides fish for food and also protection measures against floods. It also contributes to effective nature conservation.

The water system together with the town of Třeboň together provides a unique example of an integrated system, artificial in execution but looking natural in the landscape.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS evaluation mission visited the property in August 2004.

Conservation

Conservation history:

The maintenance of the hydraulic structures is the responsibility of the Fishpond Farming Company, who has the know-how of traditional techniques. They work in cooperation with experts from the Water Management and Forestry Departments. The results of the on-going maintenance and of periodical repairs successfully passed the test during the great flood of 2002, when the dams withstood an unprecedented water pressure, and when urgent, but well planned emergency works were carried out. Repairs are for the most part carried out in the

traditional way using traditional techniques and materials. Great care is being taken in maintenance of vegetation (mostly oak) whose roots stabilize the banks of canals and fishpond dams. Stone lining of earth banks, which was introduced in some places since the 17th century is being maintained in the authentic way, without additional concrete or similar structures.

The historic core of Třeboň is undergoing a period of an intensive care with new schemes of financing promoted by the Czech government programmes. The Programme for Regeneration of Urban Monument Reservations and Urban Monument Preservation Zones of 1992 provides funding from different sources on state, regional, and local levels. The system is the most effective when it involves private owners who become highly motivated in restoring their property. The Programme for Regeneration was inaugurated in Třeboň in 1993 and only three years later it won a Historic Town of the Year Award, assigned by an independent committee, which confirmed the high restoration standards.

Restoration standards have substantially improved during the last decade. As evidenced by the revived use of traditional materials (e.g. lime instead of Portland cement) and in the efforts to keep or regenerate the original use of the buildings, or to find the most appropriate function where this is not possible.

In order to improve restoration standards, the Ministry of Culture is financing workshops and seminars throughout the country. They are organized by the National and Regional Conservation Institutes for conservation and restoration specialists, employees of regional and municipal administration, and for the builders and craftsmen involved in restoration. A special institution has been created to promote excellence in traditional crafts, especially in those that are on the verge of extinction. The title of 'the bearer of tradition' is assigned annually to several high quality craftsmen, which gives them prestige, but also financial support to transfer their knowledge to young people.

Management:

The management of historic properties within the town of Třeboň can be easily understood, and the whole system is well described in the main nomination text (Chapter 4.e.). On the other hand, due to the complex nature of the fishpond farming properties, it is much more difficult to appreciate how their sustainable use is achieved now and will be ensured in future.

The management of the fishponds and canals is provided by the owner, the Fish Farming Company (*Rybářství Třeboň*) and the Water Authority (*Povodí Vltavy*).

The recent floods in August 2002 highlighted that the management and maintenance of the hydraulic structures is not only vital in economic terms, due to intimately linked activities of fish farming, recreation and tourism, but is critical for the physical survival of the town of Třeboň (which lies below the level of the adjacent Svět fishpond) and of its entire region.

During the flood the key role of the Fish Farming Company in the management of the hydraulic structures became evident. Although it is not easy to see that the management of the fishpond system could be neglected in

future in any way, sustaining this activity is not addressed by the management plan.

The representatives of the Fish Farming Company were reluctant to reveal their future business policy by describing it in the Management Plan. The Management Plan needs to address how the living water management system can be sustained into the future through preserving technical skills and the maintenance of hydraulic structures as well as the survival of fish farming.

One key issue is that the nominated water courses and ponds are only part of a large hydraulic system of ponds fed from the canals and rivers and buffered by overflow ponds and outlets. Ultimately the health of the ponds and canals is linked to conservation of the wider hydraulic network. Similarly the aesthetic appeal of the landscape stretches far wider than the nominated area, as does the nature conservation benefits.

Risk analysis:

The nomination dossier considers that development is well controlled in the nominated area, but it particularly concentrates on the town.

Under Environmental pressures industrial growth is considered and is said to be well regulated but not the more crucial issue of water quality and how this will be maintained. The nominated area is part of the Třeboň Biosphere Reserve and this should through its detailed management plan afford good protection.

The long term consequences of EU agricultural policy are more difficult to predict and are not addressed.

Authenticity and integrity

Authenticity:

Authenticity is not a problem with the hydraulic structures of ponds and canals. Their original function of fish farming and water management has not been interrupted since the beginning. The fishing activities have maintained their authentic, non-industrialized aspect, and the centuries old tradition has been kept and forwarded to young generations. The fishing trade is among the oldest in the Czech Republic and the traditional customs related with it are still very much alive. Schools for fishermen are incorporated in the national education system.

The material substance of the structures has changed little; only limited alterations were introduced over the centuries to improve the functioning of the system. During the recent period improvements were made only in critical places, vital for the survival of the structures in exceptional circumstances.

The issue of authenticity is more complicated with the historic town of Třeboň. Many of the original functions of buildings have changed owing to historic circumstances, but new use has not caused substantial alterations to historic fabric, and the whole has largely retained its overall physical aspect.

The Regeneration Programme has aimed at conserving a diversity of functions within the historic core, and the overall impression is still of a well balanced combination of dwelling, public and economic activities, the latter

mostly connected with tourism. Gradually in restoration buildings and open spaces, visually and physically inappropriate finishes such as cement plaster tarmac are being gradually replaced by traditional lime plaster and paving with local stone.

Integrity:

Integrity is more difficult as the nominated area only contains a portion of the hydraulic system constructed in the 15th and 16th centuries, many of which still survive. A strong case could be made for incorporating more of the early structures into the nomination to better reflect the extent and sophistication of the water management system and its importance to the economy of the surrounding area.

Comparative evaluation

An extensive comparative analysis is given in the nomination dossier. This considers not only ponds for fish farming but water management systems more generally.

If it is considered that the Třeboň fish pond system is of outstanding universal value for a combination of fish farming and water management, and for the extensive networks of ponds developed, which formed the back-bone of the agricultural prosperity of the area, then it is reasonable to limit the comparative analysis to a combination of these features which reflected the particular social systems that existed in this part of Europe.

In China fish farming dates back at least to 500 BC when a treatise was written by Fan-li. A considerable number of early structures may have survived and could in time be nominated for the World Heritage list – but they reflect different political and social systems and different types of fish breeding.

In Ancient Rome, wealthy people developed enormously elaborate fishponds for conspicuous consumption – but not as an essential part of the resources of local communities or to manage water more widely across an area. At the edges of the Empire, Roman soldiers used artificial reservoirs to store fish as essential food, and around the Danube area their know-how could have spread to local people. None of these early military or decorative structures survive.

In early medieval times ponds were developed in France, England and Germany associated usually with monastic establishments. For the most part these ponds were comparatively simple structures that were not part of a system of water management. The exception is the monastery of Maubuisson where water in ponds and their neighbouring stream could be managed by sluices and dams. Large ponds exist in France such as in the Lorraine Nature Reserve, but these are not part of an extensive network.

The Třeboň fish farming system reflects a particularly extensive and technically sophisticated development of these earlier ponds into linked networks that had overall water management. The network of ponds provided multiple benefits in terms of fish, reclaimed land and flood control mechanisms and they completely re-shaped the landscape.

Such complex network systems were also found in other parts of central and Eastern Europe such as Poland,

Germany and Hungary. In these countries, networks as extensive as Třeboň do not survive and in the case of Hungary the ponds are much more recent in date.

Within the Czech Republic, there were formerly comparable extensive fishpond networks to those of Třeboň – such as at Pardubice, Pödebrady, and Chlumec. None of these now survive to the extent of the Třeboň network.

The Třeboň network thus now represents the highpoint of Czech fish farming in the 14th and 15th centuries.

However, only a part of this extensive network has been put forward for nomination.

On the World Heritage list there are no sites that reflect fish farming traditions.

Outstanding universal value

General statement:

The outstanding universal value of the Třeboň system is linked to its particularly extensive and technically sophisticated development. Other large ponds exist in other places: what makes the Třeboň system unique is the extent of the network created in the 15th and 16th centuries and the widespread effect these ponds had over an extensive hinterland.

The nominated site is only a part of the surviving 15th and 16th century network. The nominated part of the system is quite small. What has been nominated is a portion, albeit a dramatic portion, of the extensive network. A larger part of the surviving system needs to be nominated to demonstrate the outstanding universal value of the water engineering works.

Evaluation of criteria:

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

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The very detailed Comparative Evaluation provided in the Nomination dossier sets out clearly the distinctive features of the Třeboň ponds. It is made clear that the ponds created around Třeboň in the 15th and 16th centuries are differentiated from other ponds in Europe by their age, the complexity of their networks and the fact that they are multi-functioning: providing fish, flood control and land drainage.

In the section headed Central and Eastern Europe it states that other fishpond networks in Austria ‘are not considered comparable with the Třeboň area ... especially as regards the interconnection of their infrastructure, their concentration in the given area.’ And further the size of the fishponds in Bulgaria and Croatia ‘and their features cannot compete with the Třeboň network, its historical tradition, sophistication and complexity.’

Given the above and the distinctiveness of the Třeboň network of ponds, consideration should be given to nominating more of the early network of ponds. The

nominated ponds and watercourses do have specific legal protection. However many of the other ponds built around the same time are now protected as part of the Biosphere Reserve, which has cultural policies as part of its management plan.

The key ponds and watercourses constructed by Netolický and Krčín in the 15th and 16th centuries are:

Netolický:

- Zlatá stoka (Golden Canal)

The Zlatá stoka canal fed several fishponds:

- Opatovický built in 1510-14,
- Velký Tisý and Starý Koclířov (already existing),
- Kanov, constructed in 1515, Oplatil,
- Ponědražský rybník (modified in early 16th c)
- Horusický rybník built 1511-2.

Netolický was also responsible for a network of fishponds belonging to the burghers of Třeboň to the west of the town and known as Břilice, created between 1475 and around 1550.

Krčín:

- 1571 the large fishpond Svět
- In 1574 he extended the existing Opatovický pond and joined it with the Svět pond. The combined pond was subsequently divided in 1611 by a short dam, which still remains.
- In the following years Krčín constructed, reconstructed or extended the following ponds: Dubenecký rybník, Skutek, Naděje, Potěšil, Oplatil, Dvořiště and Krčín.
- Rožmberk fishpond 1584-90
- Nová řeka (New River) 1584-6

Of these, only the Zlatá stoka, part of Svět, Rožmberk and Nová řeka have been nominated: the remainder of the ponds is in the Buffer Zone.

Given the importance of the network of these ponds and the fact that so many ponds from the 16th and 17th centuries survive around Třeboň as part of the water management system and as a highly significant part of the landscape, consideration should be given to nominating more of these ponds, all of which are in the proposed Buffer Zone and all are part of the existing Biosphere Reserve. As a larger network, these ponds would appear together to have very considerable historical, engineering, and landscape value as well as being a crucial part of the socio-economic history of the area.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Defers examination of the nomination to the World Heritage List to allow the State Party to consider whether a revised nomination could be submitted which covers more of the 15th and 16th century network of ponds.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



Rozmberk fishpond



Zlata stoka (Golden Canal)

Le Havre (France)

No 1181

1. BASIC DATA

<i>State Party:</i>	France
<i>Name of property:</i>	Le Havre, the city rebuilt by Auguste Perret
<i>Location:</i>	Haute-Normandie region; Seine-Martine department
<i>Date received:</i>	22 January 2004
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, this is a sector of a town that is inhabited.

Brief description:

The city of Le Havre, on the English Channel, in Normandy, was severely bombed during the Second World War. The destroyed area was rebuilt according to the plan by a team headed by Auguste Perret, from 1945 to 1964. Amongst the many reconstructed cities, Le Havre is exceptional for its unity and integrity, integrating a reflection of the earlier pattern of the town and its extant historic structures with the new ideas of town planning and construction technology.

2. THE PROPERTY

Description

The city of Le Havre is located in Normandy, northern France, on the English Channel at the mouth of the Seine river. The city was devastated in the Battle of Normandy during the Second World War, and it was rebuilt in modernist style following the project by a team led by Auguste Perret from 1945 to 1964. The proposed core zone consists of 133ha urban area, and forms the administrative, commercial and cultural centre of Le Havre. It includes *Avenue Foch*, *Saint-Roch square*, *place de l'Hôtel de Ville*, and the quarters of *Perrey*, of *Porte Océane*, and those along the sea. The project corresponds to the architect's ideal to create a homogenous ensemble, where all the details are designed to the same pattern, thus creating a kind of *Gesamtkunstwerk* in the urban scale. Perret reserved some of the most important public buildings as his personal design projects. A few buildings that had not been destroyed in the bombardment were retained as part of the new town scheme. Even though also the quarter of Saint-François was destroyed, several historic buildings remained standing, and were protected in 1946. As a result, the plan of this area was mainly based on the old street pattern.

The urban plan of the new design is based on two axes: the principal public axis is formed by the broad *Avenue Foch*,

which runs in west-east direction through the northern part of the area, taking the alignment of the earlier *Boulevard de Strasbourg*. It starts from *Porte Océane* on the seaside, and touches on *Square Saint-Roch* and *Place de l'Hôtel de Ville*, giving the general direction for the basic grid of the scheme. At the *Porte Océane*, the avenue is crossed at the angle of 45° by *Boulevard François 1er*, which forms the second axis. On the seaside of the boulevard, there is the *Quartier du Perrey*. In the triangle that is formed by the two axes there are various commercial and other functions, such as *Place des Halles Centrales*, *Bassin du Commerce*, the old market, and the old *Cathedral Notre-Dame* (16th to 17th cent.). The *Quartier St-François* in the south-east corner of the rebuilt area has retained the pattern of streets, dating from the 16th century, and some historic buildings.

The design of the buildings and open spaces was based on the module of a square, 6.24m each side, to facilitate the production, but also to introduce "musical harmony" into the city. The average density was reduced from the pre-war 2000 to 800 inhabitants to a hectare. The spirit of the town was conceived as "neo-classical", where the building blocks are closed and the streets remain streets. The essence of Perret's project is in structural design, which was based on an avant-garde use of reinforced concrete elements, a system called '*poteau dalle*'. The idea of the structure is to make it modular and completely transparent so that no structural elements remain hidden. This gives the dominating character and a certain uniformity to all architecture. However, the elements are used in skilful way so as to avoid boredom.

The *Porte Océane* is a monumental entrance to Avenue Foch and an entrance to the city from the sea, taking the idea of the ancient gate destroyed in the war. This building also became an experimental 'laboratory' for the development of the structural system and methods of construction for the project. The *square Saint-Roch* is located in the place of an earlier public park and cemetery, which has given some its orientations to the new design. The *Hôtel de Ville* (Town Hall) is the most monumental structure in the whole scheme; it has a length of 143m, and its central part is marked by a tower that has 18 stories is 70m high.

History

Being at the mouth of the river Seine, the site of Le Havre was always strategic for the access to the inland, to Rouen and Paris. Due to the estuary and the marshy lands, the decision to establish a seaport for Rouen was only taken in the early 16th century (1517). As a result of the discovery of America, the port gained in importance, and in 1541, King François I commissioned architect J. Bellarmato from Siena to plan an extension. This area was the quarter of Saint-François, and it was designed on the basis of a Renaissance grid-plan. In the 17th century, Le Havre (meaning 'harbour') continued developing its commercial links with America and Africa. Minister Colbert authorised the construction of an arsenal, transferring the naval docks to the area of Perrey. It was from here that Lafayette started his trip to go to fight America in 1779.

At the end of the 18th century, Le Havre was one of the four principal ports of France, and in 1786, a new plan was commissioned (engineer François-Laurent Lamandé),

though only completed in 1830 due to the Revolution. In 1847, a railway was built from Paris to Rouen and to Le Havre, further strengthening the role of the city. In 1852, the old fortifications were demolished and the city area was multiplied by nine. The population reached 60,000. Important companies for transatlantic traffic were established here, encouraging industrial development. At the beginning of the First World War, the population of the metropolitan area was 190,000.

At the start of the Second World War, the harbour of Le Havre was used by the British army for servicing its troops. The town was bombarded by the Germans in May 1940, and the British left it. After the peace treaty, it was occupied by the Germans, who were preparing an attack to Britain. Therefore, the harbour was bombed by the British and the shipyards were destroyed. In the following years until September 1944, the city was continuously under air attack by the Allied Forces, and finally the central area was entirely destroyed.

The idea to rebuild Le Havre was perceived during the war destruction. In summer 1944, with a group architect colleagues Auguste Perret (1874-1954), then 70 years old, took the lead in the project of reconstruction of the town. Perret had studied in the school of Beaux-Arts, though he never graduated as this would not have allowed him to act as a contractor entering his family enterprise. He was trained in the spirit of classicism and had the inheritance of the 19th-century technical developments. He obtained solid experience in the development of the techniques of reinforced concrete. Some of his early architectural designs, such as the flats in the Rue Franklin in Paris (1903) and the Notre-Dame of Le Raincy (1923) have been recognized as masterpieces of the early modernism.

Taking into account the soil conditions and high water table, it was proposed to construct the entire city on a reinforced concrete platform about 3.50m above the ground level. At the time, this was a revolutionary initiative, and would have facilitated the building of infrastructures. Due to the limits of cement and iron in the post-war period, it was not authorised however. The general master plan was however carried out. The project was based on the basic grid module of 6.24m square. The lots were planned in a 100m grid, though some of these were united to make larger lots. The construction lasted until 1964, when the church of Saint-Joseph was consecrated.

Management regime

Legal provision:

Most of the properties of the reconstructed area are either publicly owned or subject to 'co-ownership'. (This latter concept, revolutionary at the time, meant that an individual would own some thousandths of a particular structure.) There are few private properties, mainly in the margin of the area.

The first protection was mainly related to the law on historic monuments of 1913, which assigns of perimeter of 500m around each protected monument. The church of Saint-Joseph was the first modern building to be protected, in 1965.

The nominated zone coincides exactly with zone, established in 1995 for protection on the basis of the 1983 law of Z.P.P.A.U.P. (*Zone de protection du patrimoine architectural, urbain et paysager*). *La Loi Solidarité et Renouveau Urbain* (SRU) of 2000 produced the *Règlement de Plan Local d'Urbanisme* (PLU) which covers the whole Commune of Le Havre. It regulates densities, land use, building types, etc. The designated *Architecte des Bâtiments de France* has to verify that the applications for building permits comply with the requirements of Z.P.P.A.U.P.. Furthermore, *La Loi Littoral* of 1986 regulates the preservation of the seafront, *La Loi Paysage* of 1993 is important for the promotion and protection of the urban landscape, and *La Loi sur l'Air* of 1996 will affect the quality of life.

Management structure:

The principal management responsibility of the nominated area is with the Municipality of Le Havre.

The town of Le Havre is divided administratively in two distinct areas: the harbour and the urban area. The management of these two areas are independent. The areas of the harbour that involved in urban activities are given in concession to the City.

Regarding the reconstructed area, the Municipality of Le Havre established two committees in 1994; these are formed of representatives of the respective authorities and institutions. One is the Technical Committee with 10 members, and the other the *Comité de Pilotage* (guiding committee) with 19 members, including also the representative of the French DoCoMoMo. In addition, there is a special committee, consisting of 17 members, which is responsible for the management and monitoring of the site.

The protection and conservation of the nominated area is regulated by the plan of Z.P.P.A.U.P.. In addition there exists a tourism development plan established in 1998.

Resources:

Finances are received on the basis of Z.P.P.A.U.P., but also from other government funds as well as from the Municipality of Le Havre.

Justification by the State Party (summary)

The property has been nominated on the basis of criteria i, ii and iv.

Criterion i: The work of Auguste Perret and his students in the reconstruction of Le Havre represents one of the most remarkable achievements in reinforced concrete architecture. Author of the building in rue Franklin (1903) in Paris, the church of Raincy (1923), Corot Hall (1929), Mobilier National (1936) and the Museum of Public Works (1939), Auguste Perret is considered by architectural historians as the heir of the rationalist tradition in France. ... He has invented a new classicist order ... [The project of Le Havre has brought together different influences from tradition and modernism.] The integration of these architectures that represent opposite poles of the international modernism offers a good idea of the semantic richness of the architecture of Le Havre.

Criterion ii: The particular type of urban fabric of Le Havre establishes a subtle balance between the claims of CIAM's modern urbanism and the traditional urban culture. Even though Le Havre has its own specific typology, the reconstruction represents the practical implementation of the theoretical knowledge in architecture and urban planning obtained in Europe between the two world wars. This operation materialises on an unforeseen level the ideals of modernity. ...

Criterion iv: Le Havre is a typical ensemble of the period following the Second World War. None of the histories dealing with the architecture and urban planning of the 20th century ignore this experience that chrysalises all the hopes in the post-war period. ... The conception of the buildings, their planning, the construction using new methods of prefabrication, as well as the complete mastering of the public spaces, are elements that have contributed to make Le Havre a real urban laboratory. ...

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited Le Havre in August 2004.

ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages.

Conservation

Conservation history:

After the completion of the works in 1964, the reconstructed area was not readily accepted by the population. There was too much sufferance associated with it. It took until the mid 1980s, when a new approach started developing particularly with the younger generation who had not experienced the town before the war. At this time, there were also some of the first changes that appeared, for example by painting some of the bare concrete elevations. As a result, in 1986, the Municipality decided to establish simple guidelines for the management of the properties. With the declaration of the Z.P.P.A.U.P. zone, in 1995, there were more concrete initiatives and regulations including the instruction of the population about maintenance and repair. In 1986, the Municipality also commissioned a study on the state of conservation of the concrete structures, involving C.E.B.T.P. (*Centre Expérimental de recherche et d'études du Bâtiment et des Travaux Publics*). The result of the study was that the concrete was generally in good condition. There had been some problems related to rusting iron, but these were considered resulting from mistakes in the early phase of the construction. Later the execution was improved based on experience. Solutions to repair eventual technical problems are being elaborated as part of the strategies of Z.P.P.A.U.P.

State of conservation:

It is possible to concur with the nomination dossier's claim that the concrete of the reconstructed city is today in a good state of conservation, but that this must not be made an excuse for failing to take the necessary preventive measures against the degradations resulting from the

ageing of the material in the marine climate and as a result of the air pollution from Le Havre's major industrial area. A considerable number of apartment blocks have been satisfactorily re-dressed, painting the concrete on the façades is emphatically proscribed and the paint which was applied to some of the façades in the belief that it would improve the appearance, is being removed and the concrete underneath restored. The City has requested the Prefecture for authorisation to re-dress, beginning in 2006, a major axis like the rue de Paris. Under the regulations of the Z.P.P.A.U.P. it has become possible to prevent the replacement of window frames and balustrades, originally made of oak and steel respectively, made of inferior and inappropriate materials. It has also become possible to persuade shopkeepers to respect the horizontal and vertical structural subdivisions and to accept a discipline in the design, placing and lighting of signs.

Management:

The Z.P.P.A.U.P, like the Conservation Area in the United Kingdom, is an indispensable instrument in France for the management of the non-monumental heritage. The yearly reports, produced since 1999, on the works undertaken within the Z.P.P.A.U.P, have revealed the need for stricter monitoring and a more effective dialogue with business people and building contractors. The reports have also identified blocks at risk ("îlots à risques"), where the most rigorous application of the regulations under the Z.P.P.A.U.P. is required. A Committee of Management and Monitoring has been established with all the stakeholders, meeting every two months and working in collaboration with the relevant departments of the municipality. Within the Z.P.P.A.U.P there are two zones with different degrees of control zone 1 containing architectural heritage characteristic of Perret's 'structural classicism' and the major spaces of the reconstruction; and zone 2 containing reconstruction not representative of 'structural classicism' and peripheral secondary spaces. Management is made easier by the fact that the reconstructed Le Havre is a city of apartment blocks with co-ownership, built by industrialised methods of prefabrication and standardisation, and run by syndics who are contracted to undertake the management of the finances and the organisation of maintenance and building works.

The municipality is developing tools which will make it possible to establish the state of conservation of the reconstructed city and to measure its evolution: an atlas of city blocks ("*atlas d'Ilots*"), providing information on the history and actual state of conservation of each block, as well as the means of managing the demands for changes and the resulting building works. Grant aid for co-owners is wholly inadequate. The demand is great but at the moment the lack of availability of resources allow only relatively few restoration projects to benefit from such aid.

Risk analysis:

Environment: due to the maritime air, the building materials of the reconstructed area of Le Havre are subject to weathering and corrosion, and requiring maintenance and repair, and sometimes replacement.

Development: The risks to the area include the changes made by the population. For example, some shopkeepers, ignorant of the regulations and wanting to make their signs

more visible, have tried to enlarge them excessively, give them inappropriate supports and lighting, and allow them to trespass on the public domain.

Natural catastrophes: being partly built on ancient marshes, Le Havre is potentially subject to inundation. The area has cavities in the ground, resulting from ancient quarrying of white clay. These risks are however relatively low in the centre city area.

Authenticity and integrity

The Z.P.P.A.U.P.'s primary objective is the conservation of Perret's reconstructed city in its full authenticity, while at the same time recognising that it is a live city undergoing change and development. The authenticity of the setting remains unimpaired and the construction of some new commercial and housing ensembles and a new theatre are unlikely to have any detrimental effect. The authenticity of design, of space and form remains high. There have been relatively few changes and they are not considered to cause concern. The only exception is the new block of the *Polyclinique François Ier*, which is harmful and regretted. Also the authenticity of materials and workmanship remain high. The principal material, concrete, is generally in a good state of repair. There have been some unsympathetic repairs and changes of fittings, but it is believed that the policies developed under the regulations of Z.P.P.A.U.P. it should be possible to find solutions which respect the quality of the original architecture.

Comparative evaluation

The comparative analysis presented with the nomination compares the property with several reconstructed cities, including: Warsaw, Berlin, Dresden, Rotterdam, Coventry - only to dismiss each one as not relevant in reference to Le Havre. Le Havre can also be compared with other post-war reconstructions in Europe, including Kassel, Freudenstadt, or Kiel, but it stands out for its particular qualities. In Russia urban planning of that period (e.g. Stalingrad, Novgorod Velikiy, Minsk, or Kiev) was governed by "neo-classicism" typical of the Stalinist époque, characterised by the principle of stylistic unity and architecture based on classical orders.

DoCoMoMo considers Le Havre the most important example of state intervention in the reconstruction of urban areas in France. At the same time, it is also fundamentally different for example from the plans that Le Corbusier prepared for Saint-Dié, another town completely destroyed by the war. Projects such as Brasilia (World Heritage List in 1987) and Chandigarh are new towns, and not post-war reconstructions.

Outstanding universal value

General statement:

The reconstructed city of Le Havre is distinguished in its combination of modernity with traditional concepts. It is modern because of its uncompromising and systematic use of raw concrete. The structural system is however classical in its conception. Perret called this "structural classicism",

and it consists essentially of a post and beam structure on a strict module which pervades the whole of the reconstructed city, buildings as well as spaces between buildings. It is modern due to its experimental nature and use of prefabrication and standardization. It is modern also because of its social experiment with co-ownership in apartment blocks, resulting in a communal sense of cultural identity. The traditional city block is re-interpreted by means of tower and slab apartment blocks combined to form inner courtyards, resulting in a much lower density of inhabitants per hectare than previously (800 instead of 2000).

The plan, on the other hand, takes over the historical patterns in the reconstruction of the streets and squares with buildings defining them. It preserves the historical axes of the destroyed city, the docks, and buildings that survived the bombardment, such as the 16th-century cathedral and 19th-century law courts. The reconstructed city, on account of its remarkable consistency and high quality of workmanship, achieves an outstanding degree of order and harmony from which the few unusual projects, like the Niemeyer structures and the Candilis housing, in no way detract.

The reconstruction of Le Havre is recognised by historians as an outstanding example of modern town planning in the post-war period, and at the same time one that synthesises lessons learnt from past traditions with modernity.

Evaluation of criteria:

Criterion i: The reconstructed city centre of Le Havre is characterised – more than by its aesthetics - by the large-scale use of innovative building techniques based on reinforced concrete and a systematic modular design. While recognising the importance of this, ICOMOS considers however that, in the case of Le Havre, these themes are more appropriately covered by the criterion ii and iv.

Criterion ii: The post-war reconstruction plan of Le Havre exhibits an important example of the integration of lessons in urban planning learnt from the 19th century and a pioneer implementation of developments in architecture, technology, and town-planning in the 20th century. Le Havre is an important landmark and a classic alternative to the open-plan concept adopted in most post-war reconstructions. It is distinguished as an example of modernist approach to city planning, based on the concept of a closed quarter, where it was possible to retain the historic structures and street patterns that survived from the war destruction.

Criterion iv: The post-war reconstruction of Le Havre is an outstanding example and a pioneer demonstration of urban planning and construction based on the unity of methodology and system of prefabrication. The overall character of the town results from the systematic use of a modular grid and the innovative exploitation of the potential of concrete. The master plan and the architecture of the town are an interpretation of the theory of architecture promoted by Perret, and where the project idea was brought into each detail.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Taking note of the valuable experience in the construction using reinforced concrete and of the monitoring systems already adopted in Le Havre, ICOMOS recommends that these efforts be continued in a systematic manner within the programme of a specialised research centre for concrete.

Considering the need to maintain a high standard in the workmanship, repair and restoration of the structures of Le Havre, ICOMOS recommends that every effort be made to facilitate this process through effective sources of financial aid.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

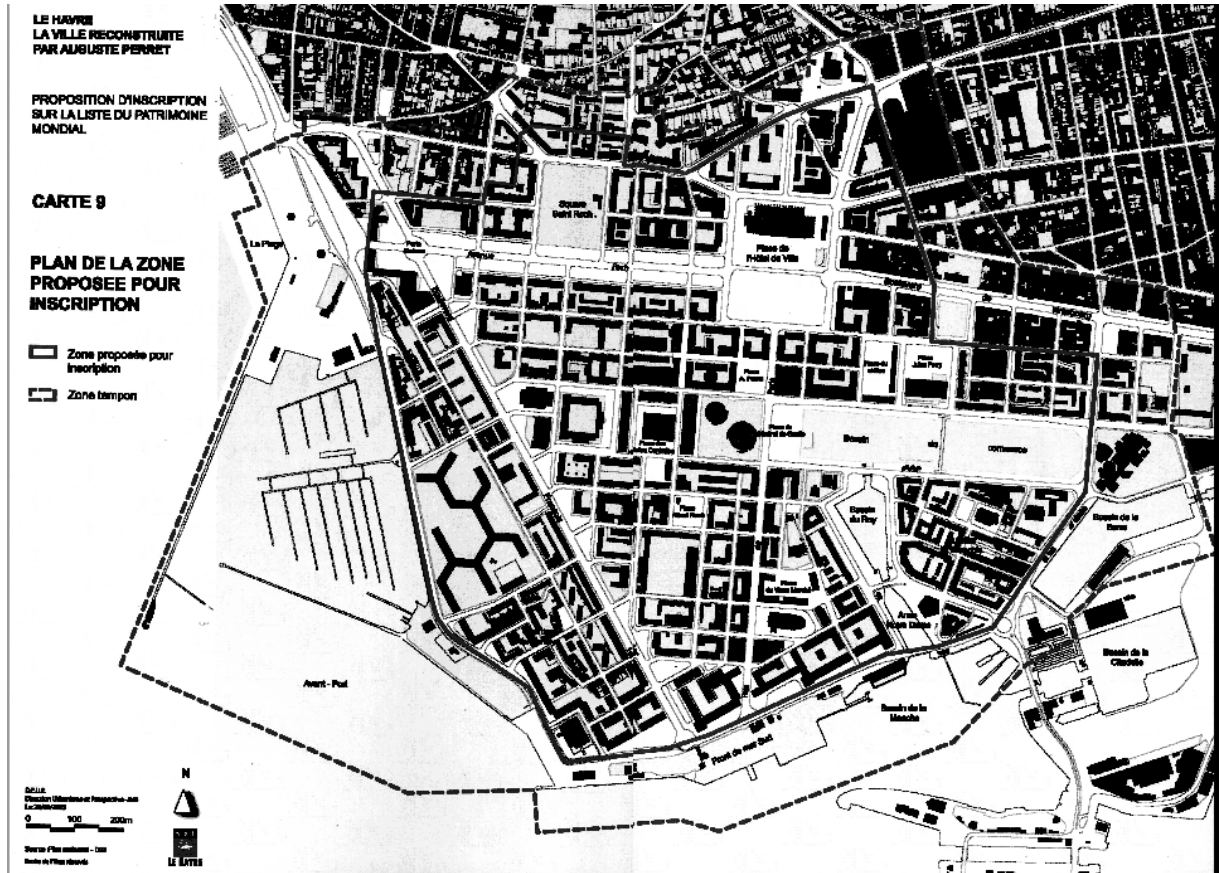
1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of ***criteria ii and iv***:

Criterion ii: The post-war reconstruction plan of Le Havre is an outstanding example and a landmark of the integration of urban planning traditions and a pioneer implementation of modern developments in architecture, technology, and town-planning.

Criterion iv: Le Havre is an outstanding post-war example of urban planning and architecture based on the unity of methodology and system of prefabrication, the systematic use of a modular grid and the innovative exploitation of the potential of concrete.

3. Recommends that, taking note of the valuable experience in the construction using reinforced concrete and of the monitoring systems already adopted in Le Havre, these efforts be continued in a systematic manner within the programme of a specialised research centre for concrete.
4. Further recommends that, considering the need to maintain a high standard in the workmanship, repair and restoration of the structures of Le Havre, every effort be made to facilitate this process through effective sources of financial aid.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



Town Hall Square, rue de Paris, avenue Foch and Church of Saint-Joseph



Rue de Paris

Heidelberg (Germany)

No 1173

1. BASIC DATA

<i>State Party:</i>	Federal Republic of Germany
<i>Name of property:</i>	Heidelberg Castle and Old Town
<i>Location:</i>	State of Baden-Württemberg, Karlsruhe Administrative Region
<i>Date received:</i>	29 September 2003
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article I of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the paragraph 29 of the *Operational Guidelines for the implementation of the World Heritage Convention*, this is a town that is inhabited, and that has evolved along characteristic lines.

Brief description:

The old town of Heidelberg is situated in south-western Germany on the alluvial south bank of the river Neckar. The site is a relatively narrow valley which breaks through from the Odenwald hills to the Rhine valley. The north side of the river is characterised by abruptly rising hills. The Heidelberg castle is situated in a strategic position on the hillside, south-east of the historic town centre. The modern city of Heidelberg has developed towards the west of the historic town, in the plain of the Rhine valley.

2. THE PROPERTY

Description

The nominated core zone concerns mainly the Old Town, including the Old Bridge, an area of ca. 2 km by 0.5 km. The form of the urban fabric developed from the 13th century. The town was destroyed in a fire in 1693, and the present-day town results mainly from the reconstruction in Baroque style in the 18th and 19th centuries. The principal streets follow the direction established by the geography: the main street, *Hauptstrasse*, forms the east-west backbone. The streets on the riverside and at the foot of the hills are linked by a series of small streets in north-south direction. The eastern section is the oldest part of the town and corresponds largely to the 13th century urban form. At its centre is the Market place (*Marktplatz*) with the town hall (18th – 19th cent.), the church of the Holy Ghost (*Heiliggeist*), built from the 13th to 16th centuries, as well as the Boisserée Palace, where the brothers Sulpiz and Melchior Boisserée had an important collection of German paintings in the early 19th century. The 18th century Old Bridge (*Karl-*

Theodor Brücke) is the fifth on the site and it is accessed through the Karl Gate (*Karlstor*). Some 500m to the west on the *Hauptstrasse* there is the University Square with the *Old University Building* (early 18th cent.). The new university building and library date from the early 20th century. The western limit of the core zone is formed by the *Sophienstrasse* linked with the *Theodor-Heuss Bridge*.

Heidelberg Castle is situated on the Königsstuhl hill. The castle is characterized by the remains of old towers and fortifications. The ensemble consists of buildings grouped around a central courtyard, which is entered from the south over a bridge. Most of the buildings date from the 16th century, with some alterations in the 17th century, but are now in ruins after the fires in 1689, 1693 and 1764. On the west side of the yard, there is the earliest residential building, the *Ruprecht* palace, dating from the early 15th century. Its vaulted ground floor is built in stone, while the upper storey was originally a timber-frame structure, modified in stone in the early 16th century. Next to this, there are the remains of the Library building and Women's House dating from the 1520s. Next to the entrance, there are the Soldier's building, the working quarters, and the open well house with classical Roman columns. On the east side of the yard, there are the remains of the Ludwig Palace and the Ottheinrich Palace (*Ottheinrichsbau*) with its decorative Renaissance façade still standing. The north side is taken by the Frederick Palace (*Friedrichsbau*), the first building to feature ornate façades according to the Vitruvius canon, and the Glass Hall Palace (*Gläserner Saalbau*).

The garden of the *Hortus Palatinus* was praised as a “marvel garden” in its time. It was commissioned by Friedrich V in 1616 and laid out in the Italian Renaissance style by Salomon de Caus on the south-eastern side of the castle. The garden was never completed but its plan is known from a lavishly illustrated work left by de Caus. During the Thirty Years' War the garden was neglected and fell into disrepair; the subsequent repairs were ruined by the ravages of 1689 and 1693.

History

Heidelberg was first mentioned in a document in 1196. It got its medieval plan in the early 13th century and the first fortifications were built on the west and south sides. The town belonged to the territory of the counts palatine, who served as stewards of the lands of the Holy Roman Empire. In the 12th century the lands of the counts palatine of Lotharingia (Lorraine) were formed into the separate territory of the Rhenish Palatinate, and Heidelberg became its capital. It was the residence of the electoral counts until 1720. Count Ruprecht I (1353-90), one of the seven imperial Prince Electors, founded Heidelberg University in 1386. The western part of today's Old Town resulted from an extension in 1392, on the initiative of the elector, followed by the renovation in the 15th century. The construction of the fortifications continued until the beginning of the 17th century. The Palatinate remained Roman Catholic during the early Reformation but adopted Calvinism in the 1560s under Elector Frederick III. Catholic troops devastated the Rhenish Palatinate during the Thirty Years' War. In 1689 and 1693, during the War of the Grand Alliance (1689-97), Heidelberg was almost completely destroyed by French troops. In 1720, the

Electoral Carl Philipp decided to transfer his residence to Mannheim. After the destruction, the city was rebuilt, assuming its present-day form in the 18th and 19th centuries.

Management regime

Legal provision:

The City of Heidelberg and the State of Baden-Württemberg are regional authorities under public law. The Heidelberg Castle complex forms part of the property assets owned by the State of Baden-Württemberg.

The nominated area and the buffer zone are protected on the basis of national and regional legislation and municipal orders and norms.

Management structure:

The City of Heidelberg is responsible for the preservation of monuments and historic buildings owned by the State or by church institutions. Decisions are made in conjunction with the State Office for Historic Monuments of Baden-Württemberg.

A management plan has been prepared for the nominated area. In addition, the *Land Utilisation Plan* (ratified in 1983, and presently being updated) and the *Heidelberg City Development Plan 2010* (adopted in 1996) also concern the nominated area. The *Model of Spatial Order* (MSO) implements the aims of the *Heidelberg City Development Plan 2010*, and it is approved by the City Council. The Old Town of Heidelberg also has the *City District Plan*, designed to promote a decentralised planning process with the participation of the citizens.

The management of the castle is based on three documents: *Overall Concept for Heidelberg Castle* (2003), *Maintenance of the castle*, structural and financial situation (2002), and *Heidelberg Castle gardens* (2003).

The care of archaeological sites is based on collaboration between the Palatine Museum of the City of Heidelberg and the State Office for Historical Monuments.

Resources:

For the preservation projects (Old Town) and the promotion of urban regeneration, public appropriations cover an important portion of the costs. Funds are made available by:

- the Federal Republic of Germany
- the State of Baden-Württemberg
- the City of Heidelberg
- the religious Foundations

In addition private investments can be given.

Justification by the State Party (summary)

Criterion ii: The palaces of Heidelberg Castle and the Ottheinrichsbau ("Ottheinrich Palace") in particular, are among the earliest examples of German Renaissance

architecture and have contributed significantly to the dissemination of this style north of the Alps. The intense debate over whether the ruins of the Heidelberg Castle should be restored or preserved had already resulted in the formulation of fundamental principles on the care and preservation of historic monuments by 1900.

Criterion iii: Heidelberg is the last surviving example of a largely intact electoral seat in Germany, and its traditions, reaching back to the Middle Ages, are still clearly visible in the town's appearance today. Heidelberg was a political and spiritual centre at European level, one manifestation of this being the founding of the first German university here in 1386.

Criterion iv: Heidelberg Castle is an outstanding example of an electoral residence. The "Hortus Palatinus" is the most important example of a German Mannerist garden, and the only one of its kind which still preserves substantial original elements.

With regard to quality, size and historical importance, the Old Town constitutes a unique example of a Baroque town reconstructed on a medieval ground plan.

Thanks to their magnificent situation at the mouth of the Neckar valley, the castle and Old Town harmonize with the surrounding countryside to create a unique ensemble that has been admired through the ages and has been immortalized by countless works of literature and art.

Criterion vi: The university has repeatedly provided the genesis for cultural phenomena of universal importance. The *Heidelberger Katechismus* (Heidelberg Catechism) of 1563 is the most common and widely acknowledged confessional document of the reformed church. Its title, unaltered to the present day, has carved a place for the great era of the Palatinate and its capital, the city of Heidelberg, in the cultural memory of the world.

In the 19th century, Heidelberg was one of the centres of the German Romantic Movement. Collective memory has wrapped Heidelberg in a myth of sorts, based on a romantic appreciation of the history, natural surroundings and appearance of the city. This view of Heidelberg has been prominent in the media for several centuries and has made the city one of the most popular and enduring destinations in all of Europe.

3. ICOMOS EVALUATION

Action by ICOMOS

An ICOMOS field mission visited the Old Town and the castle in August 2004.

ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages.

Conservation

Conservation history:

The old town of Heidelberg presents building stock from the 18th and 19th century, and it survived the Second World

War without damage. The overall use of the area has remained more or less unchanged, though it has been necessary to upgrade the equipment and utilities in the old buildings. In 1975, the City Council decided that the preservation of the historic area would be one of the general goals of the development plan. This has involved particular attention to the protection of the natural setting as well.

State of conservation:

The general state of conservation of the historic fabric and of the surrounding natural setting is reported to be good.

Nevertheless, the ICOMOS field mission observed certain minor concerns: there was tendency to mix cement with the mortar for wall rendering, as well as replace historic windows with new ones. In a long run, such trends will obviously reduce the authenticity of the historic fabric, and should be carefully monitored. This should be followed by appropriate instruction sessions with property owners.

Management:

The legal protection and general management of the historic town and the castle are considered to be well organised.

It is recommended that a special programme for improving the knowledge and understanding of traditional building techniques and materials, as well as appropriate methods for renovation, should be organised, and information material elaborated. Special attention should be paid to plaster, paint and keeping the old windows.

For the castle area, an archaeological research programme, concentrating on the *Hortus Palatinus* park and the recording of sub-surface remains through non-destructive archaeological investigations, is considered necessary.

From a heritage point of view it would be desirable to open up the old viewpoints of the romantic painters and writers further up on the hillsides, overlooking the castle and the town.

Risk analysis:

The main risks come from the possibility of pressures from tourism and development.

Authenticity and integrity

The overall authenticity and integrity of the townscape of the historic town as it resulted after the reconstruction in the 18th and 19th centuries has been relatively well preserved. This includes also the natural area, even though some of the view points from the romantic walkway across the river have been overgrown with vegetation.

The issue of gentrification is not reported to be a problem for the moment, even though it remains an issue to monitor considering that the area is under pressure from tourism. Monitoring also covers the various public functions, such as the university, as essential for the integrity and meaning of the historic town.

The old castle of Heidelberg is basically a ruin. The possibility of its reconstruction was debated at the end of the 19th century, making it a reference for a more conservative approach to safeguarding historic structures. After this, it has retained its historical integrity as a ruined structure.

Regarding the garden of *Hortus Palatinus*, it is noted that its construction was never completed. It has suffered from various destructive periods and abandonment. At the present, there are plans for its partial 'didactic' reconstruction based on the original plans.

Comparative evaluation

The comparative analysis presented in the nomination document only mentions four German cities, which are of similar size and were not damaged during the Second World War, i.e. Bamberg, Lübeck, Regensburg, and Quedlinburg. The nomination presents no comparison of the historic castle.

Taking into account the qualities of Heidelberg as a university town, and one with late baroque or neo-classical architecture, there are various other references that could be taken. These include the likes of Prague, Krakow, Vilnius, Salzburg and Vienna, which are already on the World Heritage List.

Inside the nomination file there is neither a description of the medieval type of settlement, urban fabric, structure of public squares, streets etc. and its value compared to other medieval towns in Germany, nor any mention of the Baroque characteristics of the reconstruction. No explanation is given of any relationship between the castle as the residence of the Counts Palatine and the development of the town (a characteristic interrelationship between them as in other residential settlements). The description of the property is limited to an enumeration of single buildings, none of them being of any special architectural value with regard to national German standards, and some being included only for their façade. In this respect, the comparative study should be more eloquent in order to bring out the outstanding value of the old town as a medieval ensemble as well as the special values of single buildings.

Outstanding universal value

General statement:

Rebuilt after the Orleans war from the early 18th to 19th centuries, the old town of Heidelberg was based on the medieval ground plan.

The old town of Heidelberg is a remarkable example of the gradual architectural growth of a university city and the development of a new urban centre. The University is inextricably linked with the other elements of the city's appearance.

The ensemble consisting of the castle, the town and the surrounding countryside as viewed from *Philosophenweg* has become an image that is imprinted on the cultural memory of the world.

Among the capitals of the four secular electorates established by the Golden Bull of 1356, only Prague and Heidelberg boast an uninterrupted tradition as electoral seats. The court was the town's most important economic factor. The university added a new element to life in the city and changed Heidelberg permanently. Its influence reached far beyond matters of learning and spirit.

An unusually large number of historic structures and buildings have survived in the Old Town of Heidelberg. The retention of the medieval ground plan has given a unique flair to the Baroque areas of the city built after 1693.

Evaluation of criteria:

The nominated property is presented as follows: Castle on criteria ii and iv; the court and university on criterion iii, the old town on criteria iii and iv. The ensemble corresponds to criterion iv. The cultural and intellectual life corresponds to criterion vi.

Heidelberg Castle is presented as representing "an outstanding example of the transformation of a late-medieval noble's seat into a modern fortified palace". But it is still necessary to demonstrate that the different phases of the construction and the transformation are testimony to the various influences, including especially the Renaissance and the Baroque.

The garden of *Hortus Palatinus* is presented as "a work of art, which was considered a marvel in its time". But this statement has to be justified in depth.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Considering that the buffer zone does not cover the area on the west side of the core zone, it is suggested that it be extended to ensure more effective control.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Defers examination of the nomination to the World Heritage List to allow the State Party to:
 - Demonstrate the Outstanding Universal Value of the property as an ensemble;
 - Highlight the main importance of the Castle and to refer to the universal significance of the debates over preserving or reconstructing Heidelberg Castle (that raged during the last third of the 19th century and the beginning of the 20th);

- Highlight the outstanding significance of the university tradition.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



View of Heidelberg Castle



View of the Old University

Biblical Tels (Israel)

No 1108

1. BASIC DATA

<i>State Party:</i>	State of Israel
<i>Name of property:</i>	The Biblical Tels and Ancient Water Systems – Megiddo, Hazor, Beer Sheba
<i>Location:</i>	Megiddo, Megiddo Region Hazor, Upper Galilee Region Beer Sheba, Beer Sheba Region
<i>Date received:</i>	26 January 2004
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, these are *sites*. Together they form a *serial nomination*.

Brief description:

Tels, or pre-historic settlement mounds, are characteristic of the flatter lands of the eastern Mediterranean, particularly Lebanon, Syria, Israel and Eastern Turkey. Of more than 200 tels in Israel, Megiddo, Hazor and Beer Sheba are representative of tels that have substantial remains of cities with biblical connections. The three tels also present some of the best examples in the Levant of elaborate, Iron Age, underground water collecting systems, created to serve dense urban communities, reflecting centralised authority, based on prosperous agriculture and control of important trade routes.

2. THE PROPERTY

Description

The three nominated tels are scattered across the State of Israel. Tel Hazor is in the north, 14km north of the Sea of Galilee; Tel Megiddo is just north of where the Qishon river reaches its northernmost point, south-east of Haifa; Tel Beer Sheba is east of the city of Beer Sheba, to the north of the Negev Desert in the south of Israel.

The tels are three out of over 200 tels in the State of Israel. Tels are pre-historic settlement mounds, which form a distinctive and prominent feature of comparatively flat landscape areas of the Levant – Israel, Syria, Lebanon, and Eastern Turkey. Many of the mounds are both extensive and tall, representing large, multi-layered settlements, which persisted for several millennia. The tels have a characterise shape, being conical in profile with a flattish top. Some extend up to 20 metres above the surrounding countryside.

Tels reflect nucleated settlements, which continued over time in one place, often because of the strategic advantages of the site in terms of communications, and more crucially the availability of water supplies, in what were fairly arid areas at certain times of year.

In Israel, the tels vary in size from small ones covering around a hectare, such as Beer Sheba, to large ones extending to around 10 hectares, such as Megiddo. There are also a few notably extensive sites such as Hazor, which covers almost 100 hectares. Similar large tels are found in Syria.

A considerable number of the tels are the remains of cities and settlements mentioned in the Old Testament bible, a book revered by both Jews and Christians, and acknowledged in Islam as a fundamental source. They are therefore referred to as ‘biblical’ tels. The three nominated tels are put forward as representative of biblical cites in Israel. A further eight tels are listed in the nomination, which, it is implied, might in the future be put forward as an extension to this serial nomination.

The Old Testament, as a historical source document, refers to events in the period from roughly 1700 BC to the second century BC. The tels do, however, for the most part have a far longer history, in some case stretching back 6,000 years BP. The nomination is therefore reflecting mainly the association of that part of their history, which aligns with events portrayed in the Old Testament.

Old Testament history is principally concerned with the religious history of Israel in Canaan. The land known as Canaan was situated in the territory of the southern Levant, in what is now Israel, the Palestine Authority, Jordan, Lebanon and southwestern Syria. Throughout time, many names have been given to this area including Palestine, Eretz-Israel, Bilad es-Shem, the Holy Land and Djahy. The earliest known name for this area was “Canaan”.

The inhabitants of Canaan were never ethnically or politically unified as a single nation. They did, however, share sufficient similarities in language and culture to be described together as “Canaanites.” Israel refers to both a people within Canaan and later to the political entity formed by those people. To the authors of the Bible, Canaan is the land, which the tribes of Israel conquered after an Exodus from Egypt and the Canaanites are the people they deposited from this land.

The biblical history starts in the 17th century BC with the Patriarchs of the Jewish people, Abraham, Isaac, and Jacob, leading nomads, the Israelites, from Mesopotamia to settle in the mountains of Canaan. Famine forced the Israelites to migrate to Egypt. They then spend years wandering in the wilderness until around 1250 BC Moses led the exodus to return to the Promised Land. The Israelites conquered the mountains of Canaan, while the Philistines took the plains.

The first King of a centralised Israel was Saul c1023-1004 BC. His adopted son, David, conquered Jerusalem, making it his capital and installing the Ark of the Covenant, which it is believed, contained the stones on which the 10 Commandments were written. His son was King Solomon, whose building works are celebrated in the

Old Testament Books of Proverbs, Ecclesiasticus and the Song of Songs, which he is believed to have written. Solomon's reign is often seen as Israel's golden era. After Solomon's death, the kingdom was split into two, becoming Israel and Judah.

The independent Kingdom of Israel ended in the 8th century BC with conquest by the Assyrians, who largely destroyed the tel towns. Both Beer Sheba and Hazor were immediately abandoned; some settlement persisted at Megiddo until the early 4th century, when it, too, was finally abandoned.

The three tels are also nominated for the impressive remain of their underground water catchments systems, which reflect sophisticated, and geographically responsive, engineering solutions to water storage. These seemed to have reached their zenith in the Iron Age.

The three tels are considered in turn:

- *Tel Megiddo*
- *Tel Hazor*
- *Tel Beer Sheba*

Tel Megiddo

Megiddo is one of the most impressive tels in the Levant. Strategically sited near the narrow Aruna Pass overlooking the fertile Jezreel Valley and with abundant water supplies, from the 4th millennium BC through to the 7th century BC, Megiddo was one of the most powerful cities in Canaan and Israel, controlling the Via Maris the main international highway connecting Egypt to Syria, Anatolia and Mesopotamia. Epic battles that decided the fate of western Asia were fought nearby.

Megiddo also has a central place in the Biblical narrative, extending from the Conquest of the Land through to the periods of United and then Divided Monarchy and finally Assyrian domination. It is mentioned eleven times in the Old Testament in connection with, amongst other events, the cities distributed amongst the Tribes of Israel, and the construction work of Solomon. It is also mentioned once in the New Testament as Armageddon. (a Greek corruption for Har-Megiddo = mound of Megiddo)

Megiddo is said to be the most excavated tel in the Levant. Its twenty major strata contain the remains of around 30 different cities.

Megiddo rose to prominence in the 4th millennium BC. In the late 4th, 3rd and 2nd millennium BC, Megiddo became one of the most powerful cities in Canaan. With other Canaanite cities, it was incorporated into Egypt, as a province of the New Kingdom, by the Pharaoh Thutmose III. Excavations have revealed much evidence of its wealth, such as carved ivories, which persisted until it was destroyed by the Sea People in the 12th century BC.

In the Iron Age, Megiddo became an economic centre and in 925 BC was once again conquered by Egypt for a short while. In the 9th and 8th centuries BC Megiddo was the main centre for the Northern Kingdom of Israel when its

prosperity was based on the horse trade and it had a reputation for chariot racing. This was Megiddo's heyday.

In 732, the Assyrians took over the region and the city became the capital of the Assyrian province of Megiddo. In the 7th century BC, Megiddo once again fell under Egyptian rule. Before it was finally abandoned in the late 5th to early 4th century BC, it had come under first Babylonian and then Persian rule.

Settlement on Tel Megiddo covers four main periods. The earliest settlement during the Neolithic period is revealed by pottery finds in caves, and habitation sites within stonewalls. In the early Bronze Age there is evidence of a massive stone-built town wall that partly encircled the site and also a temple compound, both destroyed by an earthquake. When the town was re-built, three porticoed rectangular temples, and a round altar were constructed in what has been described as a sacred compound, the monumentality of which has no parallel in the Levant. It features the only record of ritual activity in an ancient near eastern temple. The complex is also a very early manifestation of the urbanisation process.

In the middle Bronze Age, around the 12th century BC, the town was rebuilt as an urban fortified centre, part of the Canaanite city-state. After its destruction by "sea peoples" in c 1130 BC, the city was destroyed by a violent fire. It was then rebuilt as an Israelite City in the Iron Age. This city had palaces, which are considered the best examples in Israel, comparable to Samaria, and to the monuments excavated in northern Syria such as Tel Halaf. There were also large pillared buildings somewhat similar to the storehouse at Beer Sheba (below), but here considered to be horse stables with an associated training yard.

During the Iron Age the water systems at Megiddo reached their most sophisticated phase. The water came from a spring at the foot of the mound, accessed by a concealed passageway from within the city under the city wall. As the town grew and rose, the journey to collect water increased. In its final manifestation, the water system consisted of a cave hewn round the well, with an 80 metre long aqueduct carrying water to the bottom of a vertical shaft in the city. This system is one of the most impressive in the ancient world and reflects the capacity to organise manpower and invest huge resources.

Tel Hazor

Tel Hazor is the largest biblical site in Israel, covering an area of almost 100ha. It is strategically sited at a major cross roads, dominating the trade and military routes that connected the land of what became Israel to Phoenicia, Syria and Anatolia to the north, Mesopotamia to the east and Egypt to the south. The surrounding fertile Hula plain was the basis for Hazor's wealth, and the site of several battles.

Hazor's population in the second millennium BC is estimated to have been around 20,000, making it one of the most important cities in the region. Hazor was inhabited from the end of the third millennium, the Early Bronze Age, until the 2nd century BC.

The references to Hazor in the Old Testament fall into two main categories. The first relate to Hazor's role in the settlement of the tribes of Israel, and the second to Solomon's building activities and the end of the Kingdom of Israel when it was overrun by the Assyrians in the 8th century BC.

The first references are regarded as one of the most controversial subjects in the study of Ancient Israelite history, as the two main references which detail the battle of the children of Israel against Jabin, King of Canaan, are contradictory in claiming different outcomes.

The second, too, is not clear cut, as reference to Solomon building the walls of Jerusalem, Hazor, Megiddo and Gezer is hotly debated as to whether these are the excavated walls that can be seen.

Hazor was a thriving city throughout most of its existence. Several monuments deserve mention. In the beginning of the 2nd millennium BC the whole enclosure of the lower city was enclosed by earthen ramparts, 9 m high of a brick core and earthen outer skin and protected by a deep moat. There were at least two monumental gates with "Syrian" pilasters flanking the entrance. The whole Bronze Age enclosure was similar to contemporary Syrian towns such as Qatna.

During the Middle and Late Bronze Ages, several palaces and temples were erected in both the upper and lower city. Some of these were built on huge earthen podiums, with well-dressed basalt stone for lining the walls, round basalt column bases defining the entrances, and cedar wood beams for walls and floors. Hazor is the southernmost site where these Syrian architectural features were found. The palace is the most elaborate and one of the best preserved of its time in the Levant.

In the first Israelite city, attributed to the time of King Solomon, there is a massive six chambered stone gate within a casemate wall encircling the western half of the tel. In the following centuries a wide wall was built all round the tel and large administrative buildings created with stone pillars separating their inner halls from one another.

A noteworthy element, in the overall plan of this prosperous city, is the water system built to supply the city's needs under siege. The system consists of a network of channels dating to the Middle Bronze Age, a plastered Late Bronze Age water reservoir, the oldest of its kind in Israel, and a later Iron Age water system.

The Late Bronze Age system consists of a 30 metre descending, partly rock-hewn, and partly corbelled, tunnel leading to a trefoil shaped cave and a vaulted corridor with stair leading to the tunnel. The entire tunnel was covered in plaster to allow it to store water. This system seems to have served a palace.

The Iron Age system drew water from beneath the city. It is dated to 9th century BC. It consists of a 20 metre vertical shaft, and a sloping 25 metre tunnel with steps and a pool.

Tel Beer Sheba

Tel Beer Sheba is at the intersection between roads leading north to mount Hebron and eastwards to the Judean desert and the Dead Sea, Westwards to the coastal plain, and southwards to the Negev Heights and the Red Sea.

Although, the earliest remains from the tel date to the 4th millennium BC, Beer Sheba remained abandoned during the Bronze Age. Having remained uninhabited for some two thousand years, the tel was re-settled during the 11th century BC in the early Iron Age. This phase of settlement came to an end in 925BC when the site was conquered by the Egyptians.

The main period represented in the tel was founded in the 9th century BC by the Judahite monarchy and then rebuilt three more times until its final destruction at the end of the 8th century. This very last Israelite city was destroyed in a fierce fire during the Assyrian campaign.

Biblical references to Beer Sheba detail the Patriarchs' wandering throughout the Holy Land and God's appearance to them in Beer Sheba, as well as the struggle with the Philistines over the right to dig wells. They indicate variously that the city was allocated to the tribe of Simeon and also to the tribe of Judah, and refer to it as the southernmost city of Judea.

Beer Sheba was a planned city rather than one that evolved gradually. The Iron Age plan has been unearthed almost in its entirety. The outline is oval, encircled by a wall and gate to the south. The city was divided into three blocks by peripheral streets and the residential quarters were of uniform size. All streets lead to a main city square. Beneath the city streets was an elaborate drainage system of plastered gutters that collected water from houses and channelled under the outer wall to a water cistern, outside the city.

Notable structures were six storehouses, covering an area of around 600 square metres and providing space for the storage and preparation of a wide range of food for the administrative and military functionaries, and the Governor's Palace of three elongated halls and ancillary rooms.

Beer Sheba had two water systems: a well outside the city wall and, within the city, a reservoir for times of siege. Both were built in the Iron Age and were in use until the end of the 1st century BC. The well water was some 69 metres below the surface. The upper part was lined with dressed limestone; the lower part cut into chalk. This deep well has no parallels until the Byzantine period.

Inside the city, the water system consisted of a network of channels that collected water into a subterranean reservoir, accessed by a deep shaft equipped with stairs. The water was flood water from the Hebron wadi, diverted into the channels.

History

The early history for each of the three cities is covered above.

Tel Megiddo

Tel Megiddo has been excavated three times. The first work was from 1903-5 on behalf of the German Society for Oriental Research, the first major excavation of a biblical site. In 1925 the work was renewed by the Oriental Institute of the University of Chicago. This major work persisted until 1939 and revealed most of the Iron Age site. In the 1960s and early 1970s a series of short excavations were carried out by the Hebrew University of Jerusalem, and since 1994 Tel Aviv University has been working there in alternate years, led by Professors Israel Finkelstein and David Ussishkin, reinvestigating former work to inform debates about the chronology of the Iron Age strata and the extent of King Solomon's kingdom.

Tel Hazor

The earliest excavation at Tel Hazor was carried out in 1928 by the Department of Antiquities of the British Mandate, but it was in the 1950s that the major excavation campaign was carried out under the leadership of Yigael Yadin of the Hebrew University of Jerusalem. Excavations were resumed in 1990 as a joint project of the Hebrew University and the Israel Exploration Society, with the object of identifying the extent of Solomon's city and checking earlier chronology.

Tel Beer Sheba

Tel Beer Sheba was excavated as part of a regional study in the 1960s, which continued until the 1970s. This excavation focused on Beer Sheba as part of a frontier area, which consisted of a collection of tels in the biblical "Negev".

Management regime

The three tels that make up this serial nomination are owned by the State of Israel and are designated National Parks, administered by the Israel Nature and Parks Authority (INPA). Tel Megiddo and Tel Hazor come within the Northern District of INPA and Tel Beer Sheba in the Southern District.

The Planning and Development Forum of the Director General of INPA approves all significant plans regarding activities in the National Parks. Additionally, there is an internal forum under the chairmanship of the Authority's Director of Archaeology and Heritage, which is concerned, with the management of actual and potential World Heritage sites.

Legal provision:

All three sites have been designated as National Parks. This status provides protection under the Heritage and National Sites Law, 1998.

Resources:

The Israel Nature and Parks Authority finances on-going running and maintenance of the sites and emergency conservation work. Special projects are funded separately by drawing in funds from relevant institutions.

Justification by the State Party (summary)

The tels are considered to be of outstanding universal value for their association with biblical history and, in particular:

Tel Megiddo, as the most impressive tel in the Levant, represents a cornerstone in the evolution of the Judeo-Christian civilisation through its central place in the biblical narrative, its formative role in messianic beliefs, and for its impressive building works by King Solomon.

Tel Hazor as the largest biblical site in Israel relates to evidence of the Israelite tribes' settlement processes in Canaan and to Solomon's building activities.

Tel Beer Sheba reflects biblical traditions surrounding the Patriarchs' wanderings in the Holy Land and to God's appearance to the Patriarchs in Beer Sheba.

The water cisterns are considered to be of outstanding universal value for their size and sophistication, and for their reflection of technical know-how, the capacity to invest large financial resources, and the administrative systems to plan and deploy substantial manpower.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Mission visited the three sites in October 2004.

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

In response to a request from ICOMOS, in March 2005 the State Party asked for the nomination to be considered for its biblical associations and not for both biblical associations and water systems. The State Party further submitted a more detailed comparative analysis to justify the choice of the three sites for their biblical associations.

Conservation

Conservation history:

Tel Megiddo

The present-day appearance of Tel Megiddo to a considerable extent reflects the history of its investigation for the last century. A striking feature of the site is the long, narrow trench dug by the German Society for Oriental Research in 1903-5, which cuts right through the

ancient town. This, however, is less obtrusive than that dug by the Oriental Institute of the University of Chicago during its long-term excavations.

The quality of the conservation work is in general satisfactory. There has been a good deal of reconstruction of walls, the level to which the original structures survive being delineated by means of a raised band of lime mortar. Care has been taken in the selection of conservation materials, and replacement mud-bricks are made on site. It was necessary in the interests of safety and stability to use modern materials at certain points, such as the Inner Gate, the upper edge of the grain silo, and, in particular, the entrance to the water system. None of these interventions may be considered to be obtrusive or misleading.

The nomination dossier records that there is a conservation master plan prepared by the architect to the site. However, this appears to have been very general in its approach, and it is uncertain to what extent it is being implemented. The key indicators are set out on p. 106 of the nomination dossier and constitute a viable monitoring system for the conservation of the site.

At the present time, work is in progress on the reorientation of the paths traversing the site on the lines of the original road layout, instead of crossing walls and other features without reference to the archaeological evidence. Experimental work is being carried out to select the best surfacing material for the new paths.

Tel Hazor

The quality of the conservation at Tel Hazor is broadly comparable with that at Tel Megiddo.

The conservation work at Tel Hazor is of a high order, thanks to the involvement of one of the top site conservators in Israel. The so-called 'Canaanite Palace,' which is protected by a simple but effective overhead structure, is the location of some sophisticated conservation techniques, which as well as protecting the structures are yielding a great deal of scientific information of considerable importance in the interpretation of the site.

Whilst some of the conservation work is of outstanding quality, there are, however, a number of excavated buildings where conservation has not been completed. The excellent annual conservation reports that have been produced for some years demonstrate that the limited resources are used for the conservation of a small number of more important structures. There is a regular monitoring programme, and the key indicators are to be found on pp. 106–7 of the nomination dossier. Nonetheless, it would be desirable for an overall conservation plan to be drawn up, in order to achieve a comparable standard across the entire site, with short-, medium-, and long-term objectives.

Tel Beer Sheba

This tel is smaller (3.09 ha) than the other two in this serial nomination. Some 60% of its area has been excavated and most of the excavated buildings and other structures have been conserved. On the whole, the conservation has been carried out satisfactorily so far as the choice of materials and techniques are concerned.

In places, and notably at the main gate, there has been considerable reconstruction of walls, and in particular the upper, mud-brick, portions. This gives a somewhat spurious impression of completeness, the more so since in some cases the walls have been reconstructed to an equal height. A different policy would be appropriate in future.

Management:

There are a number of detailed procedures relating to risk-preparedness, safety, fire prevention, supervision, enforcement, safety, rescue, and emergency that are in force at all INPA sites.

Tel Megiddo and Tel Beer Sheba have compendious site manuals, which are continuously updated (see paragraph 7.b of the nomination dossier). These are all available only in Hebrew, but a study of the dossiers during the mission, with the help of INPA officials, demonstrated the degree of detail that they contain.

At Tel Hazor there is at the present time only a collection of general directives and instructions relating to all INPA properties. However, there are plans to create a full dossier comparable with those at the other two sites; these are held up at the present time owing to funding problems. Once the Tel Hazor manual has been produced, this provision may therefore be deemed to conform to the requirements of the World Heritage Committee regarding management mechanisms.

At Tel Megiddo, a programme for the development of the site has been prepared by the INPA and the Government Tourist Corporation. This provides for the planning of services and facilities, revamping of the entrance complex, the establishment of trails round the tel, conservation of architectural remains, and a comprehensive presentation programme.

At both Tel Megiddo and Tel Hazor the complement of staff is considered to be too small for the visitor numbers and the size of the site.

Buffer zones:

At Megiddo, the nominated property covers 16.05ha, and the buffer zone 7.1ha. The latter is considered to be too small to protect the setting of the tel. At Hazor, the proposed buffer zone, which covers 119.2ha, in the north-east is too close to the boundary of the nominated property. And could do with enlargement. At Beer Sheba the buffer zone is not large enough to prevent the development of houses, which impact on the site.

Risk analysis:

Development and environmental pressures are said to be non-existent. However the construction of estate of "ranch-style" houses in open land to the south-east of the Beer Sheba tel points to considerable pressures.

Floods

Floods are a risk and improvements are planned to the drainage system.

Fire

Fire is a potential problem in the summer months and steps are taken to minimise the threat.

Visitor pressure

Overall this is not a problem at the sites, but access to the water cisterns is restricted and measures are taken to control the flow of visitors.

Authenticity and integrity

Authenticity:

Tel Megiddo

The authenticity of the ruins on Tel Megiddo is incontestable. Scientific excavations have revealed evidence of human occupation over many centuries and the excavated remains have been carefully conserved for display to visitors. There has been a certain degree of restoration of walls and other structures, but this has been executed with attention to the choice of materials and technique.

It might be argued that the water system lacks some measure of authenticity. To make it accessible to visitors, has necessitated, primarily for reasons of safety, some additions using modern materials. In order to demonstrate how the system operated, certain alterations have also been made below ground. However, these modern modifications may be justified in view of the outstanding technological achievement of the ancient engineers.

Tel Hazor

Overall, Tel Hazor has an acceptable level of authenticity. It is, however, the site of a somewhat unconventional conservation activity.

Two Iron Age buildings (a storehouse and a residential building) that had been excavated in the 1950s and had remained exposed to deterioration for some four decades on an "island" as excavation proceeded to lower levels around them. After considerable discussion and negotiations with the Israel Antiquities Authority, it was agreed that the two buildings should be dismantled and rebuilt elsewhere on the site. This action may be justified in that it permitted excavation of earlier archaeological layers beneath the two Iron Age buildings.

As at Tel Megiddo, certain interventions, in the interests of safety and interpretation, have been made to the water system. None seriously impacts the authenticity of the overall system.

Tel Beer Sheba

With the exception of the over-restoration of some of the walls, Tel Beer Sheba has considerable authenticity.

As at the other two sites, some modifications have been necessary to the impressive water system, to ensure stability in the underground structure and in the interests of the safety of visitors.

Integrity:

The integrity of the individual sites appears to be intact.

Comparative evaluation

The comparative analysis given in the dossier states that the three tels are an "unparalleled phenomenon in Israel and the entire Levant".

In detail, it is said that there are no parallels for the number of temples in the early Bronze Age compound at Megiddo, the continuity of cult activity and the record of ritual activity.

At Hazor, the ramparts are said to be the best example in the area from southern Turkey to the north of the Negev in Israel and the Late Bronze Age Palace the most elaborate in Israel, and one of the best in the Levant.

For the Iron Age remains, the town plan of Beer Sheba, the orthogonal plan of Megiddo, the stables and palaces at Megiddo and the water systems of the three tels are said to have few parallels in the Levant. The revised comparative analysis provides a thorough comparison of the three nominated tels with other tels in Israel and the surrounding region under three main headings which reflect their association with the bible and their physical remains in terms of buildings and technology:

Archaeological heritage

- Monuments, fortification and gate systems
- Palaces
- Temples

Technological properties

- Water systems
- Fortification and gate systems

Symbolic properties

- Prominence in the Bible

This analysis shows that overall the three nominated tels together reflect the key stages of urban development in the region and also are strongly associated with events portrayed in the bible. Hazor manifests the great Bronze Age fortifications and palaces; Megiddo exhibits many Bronze and Iron Age monuments and Beer-Sheba displays the only highly elaborate town-planning of a Biblical town in the Levant. Together they provide significant insights into biblical civilisation.

Outstanding universal value

General statement:

The three tels together have the following qualities which when combined give the serial nomination outstanding universal value: the three tels reflect the wealth and power

of Bronze and Iron Age cities in the fertile biblical lands, based on centralized authority which allowed control of trade routes to the north east and south, connecting Egypt to Syria and Anatolia to Mesopotamia, and the creation and management of sophisticated and technologically advanced water collection systems.

The three tels reflect occupation of single sites for more than three millennia until between the 7th century and 2nd century BC; they particularly reflect in their final flowering the formative stages of biblical history from c1200-332 BC.

The three tels, with their impressive remains of palaces, fortifications and urban planning, are the key material manifestations of the biblical epoch.

Evaluation of criteria:

The biblical associations of the three tels are nominated on the basis of criteria ii, iii, iv and vi.

The water systems were originally separately nominated on the basis of criteria i, ii, iii. These criteria were subsequently withdrawn and so will not be considered.

Biblical tels:

Criterion ii: The tels are seen as an outstanding example of the interchange of human values throughout the ancient near East, from Egypt in the south to Anatolia and Mesopotamia in the north. Megiddo and Hazor were large, important city-states founded on international trade routes, which brought them in to contact with Egypt and kingdoms to their north and east. The bible gives evidence of ties with neighbours as well as of alliances with other royal houses. Architectural styles also reflect Egyptian, Syrian and Aegean influences. But these influences were merged with local ones to create a unique local style.

Criterion iii: The tels reflect both a testimony to a cultural tradition that has died, the Bronze Age Canaanite towns and the Iron Age biblical cities, and to one that is still living – the values that have evolved from the Ten Commandments, the social and other laws set out in the Bible.

Criterion iv: It is suggested that the excavated remains form outstanding examples of urban planning; they also offer outstanding structures such as the Megiddo stables, the Hazor temples and the three water systems. Perhaps more pertinent would be the influence of the biblical cities through the biblical narrative on subsequent history.

Criterion vi: The three mounds, through their mentions in the Bible, form a ritual and tangible testimony to historical events and are a testimony to a civilisation that still exists today.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The title of the original nomination, “The Biblical Tels and Ancient Water Systems – Megiddo, Hazor, Beer Sheba” -

brought together two concepts, that of the Biblical tel and that of ancient water systems. This was reinforced by the fact that two sets of criteria were offered for the two concepts.

The revisions offered by the State Party have now focused on only one of these aspects: that of biblical tels. In order to reflect this change, the title of the nominated sites needs to be changed to: “The Biblical Tels – Megiddo, Hazor, Beer Sheba”.

Although the revised comparative analysis has shown that the three nominated tels can represent the complex and sophisticated development of biblical tels in the area, the possibility of adding further tels to widen the serial nomination in the future should not be excluded, and the State Party should be encouraged to explore this possibility.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of *criteria ii, iii, iv and vi*:

Criterion ii: The three tels represent an interchange of human values throughout the ancient near-east, forged through extensive trade routes and alliances with other states and manifest in building styles which merged Egyptian, Syrian and Aegean influences to create a distinctive local style.

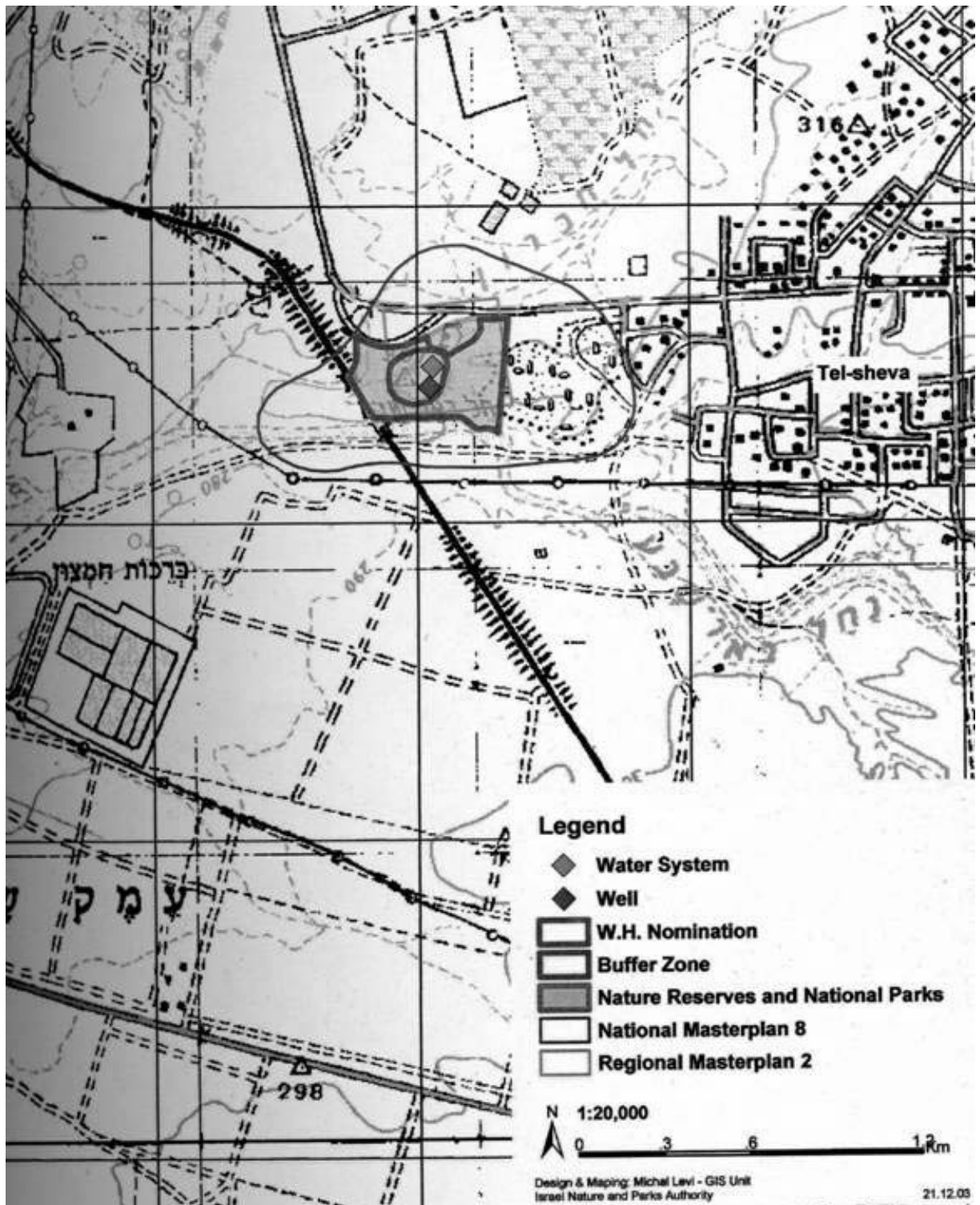
Criterion iii: The three tels are a testimony to a civilisation that has died – the Bronze and Iron Age biblical cities – manifest in their expressions of creativity: town planning, fortifications, palaces, and water collection technologies.

Criterion iv: The biblical cities exerted a powerful influence on later history through the biblical narrative.

Criterion vi: The three mounds, through their mentions in the Bible, form a ritual and tangible testimony to historical events and are a testimony to a civilisation that still exists today.

3. Notes the changing of the name of the property which becomes: “The Biblical Tels – Megiddo, Hazor, Beer Sheba”.
4. Encourages the State Party to explore the possibility of adding further tels to widen the serial nomination in the future.

ICOMOS, April 2005



Map showing the boundaries of Tell Beer Sheba



Aerial view of Tell Megiddo



Tell Hazor Water System

Syracuse (Italy)

No 1200

1. BASIC DATA

State Party: Italy

Name of property: Syracuse and the rocky Necropolis of Pantalica

Location: Region of Sicily, province of Syracuse

Date received: 2 February 2004

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings* and a *site*. In the terms of Paragraph 27 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, the property consists partially of a *group of urban buildings* in the category of "towns which are no longer inhabited but which provide unchanged archeological evidence of the past".

Brief description:

The property consists of two separate elements, which are however territorially complementary:

a) *Necropolis of Pantalica*

The zone contains over 5000 tombs cut into the rock, near to open stone quarries ("lautumiae"). Vestiges of the Byzantine era also remain, and particularly the foundations of the Anaktoron (Prince's Palace).

Most of the tombs date back to the period from the 13th to the 7th century B.C.

Area of the zone: 205.86 ha
Buffer zone: 3,699.70 ha

b) *Ancient Syracuse*

The historic town area can be divided up as follows:

- the nucleus of the first foundation in the 8th century B.C., with the arrival of the first Greek colonists from Corinth: Ortygia.

Today this is an island (originally it was a peninsula), the starting point for the development of the great town of Syracuse (*Pentapolis*) and a point which enabled the control of two natural ports.

It includes:

- a 13th century fortification: the Castello Maniace;

- a cathedral, resulting from the transformation from the 7th century A.D. onwards of the Temple of Athena (built in the 5th century B.C.).
- a set of archeological sites distributed over the urban area;
- the archeological remains of *Neapolis*, with the Greek theatre, the altar of Hieron II of Syracuse, the Roman amphitheatre and the stone quarries ("lautumiae");
- the region of *Scala Greca*, with recent archeological discoveries in a clearly delimited area;
- *Euryalus Fort* and the *Fortifications of Dionysius*, a defence complex built between 402 and 397 B.C. for which the plan was drawn up by Archimedes;
- the ancient remains of Thapsos, Achradina and Tyche.

Area of the group of buildings: 635.96 ha

Buffer zone: 874.45 ha

2. THE PROPERTY

Description

Situated on the Mediterranean coast in south-eastern Sicily, and having always enjoyed a favourable climate while being relatively free of marked relief, the zone of monuments and archeological sites proposed for inscription on the World Heritage list has been inhabited since protohistoric times.

a) *Necropolis of Pantalica*

The necropolis extends over some 1200 m from north to south and 500 m from east to west in the region of Sortino. In the hilly terrain (caverns and precipices) and a natural environment of great beauty, about 5000 tombs are visible, most of which have been hewn out of the rock face.

The tombs are divided into 5 sets:

- the north-western necropolis, with some 600 tombs in groups of 5;
- the northern necropolis, with some 1500 tombs: this is the most vast and spectacular (dated to 1200-1100 B.C.);
- the southern necropolis, between the two previous ones, dating to the same period;
- the Filippotto necropolis, with around 500 tombs and the Cavetta necropolis, with around 300 tombs (the latter dates to 9th-8th century B.C.).

Archeological research has brought to light, in this zone, vestigial remains of dwellings from the period of Greek colonisation. Materials of Mycenaean origin and monumental structures were recognised, enabling the identification of the Anaktoron, or Prince's Palace.

Similarly, it has been possible to identify a period of reoccupation of the site in the 9th-10th centuries: the zone was in fact used for the defence against invasions of Sicily by the Arab armies.

b) *Syracuse*

On the side which has been inhabited from the protohistoric neolithic period, and certainly from the start of the 13th century (demonstrated by archeological research and excavations), Syracuse symbolises by its foundation the development of the Greek presence in the Western Mediterranean.

This city, founded in the 8th century (c. 734 B.C.) was, according to the Ancients, very large and extremely beautiful. The orator and politician Cicero records that it "was the greatest Greek city and the most beautiful of all. Its reputation was by no means usurped, and it enjoyed a unique site, between earth and sea..."

Its central nucleus, today the island of Ortygia, controlled two natural ports which had already become famous in ancient times. Ortygia consisted of five parts, giving rise to its alternative name of Pentapolis. The two ports are still identifiable today: Porto Piccolo to the east and Porto Grande to the west. *Ortygia* covers an area 1600 m long by 600 m wide, with a central main street and a network of other streets reminiscent of the orthogonal plan of the ancient Greek city, constructed in the 7th century B.C.

The following Greek vestiges remain (from north to south):

- *Temple of Apollo* (Apollonion);
- *Ionic Temple*;
- *Temple of Athena* (Athenaeion);

The *Catacombs*, the largest except for those in Rome, date from the paleochristian period. Subsequently, many items bearing witness to the troubled history of Sicily remain (from the Byzantines to the Bourbons, with in between the Arabo-Muslims, the Normans, the government of Frederick II (Hohenstaufen) (1197-1250), the domination of the Aragons and the Kingdom of the Two Sicilies):

- The church of St. John the Baptist (4th-16th centuries),
- The church of St. Martin (6th-14th centuries),
- Abeba Dunieli Palace (15th century),
- Bellomo Palace (13th-18th centuries),
- Migliaccio Palace (15th century),
- Francica-Nova Palace (15th century),
- Church of San Francesco all'Immacolata (13th-18th centuries),
- Church of the Collegio (built by the Jesuits in the 17th century).

But the most celebrated monument, with its great square, is the Cathedral, which incorporates the remains of a Greek temple dating back to the 6th century B.C. The excavations carried out in 1996-1998 under the square have brought advances in our knowledge of the history of Syracuse and its ancient monuments.

Constituted in 1952-1955, the archeological park of *Neapolis*, in Syracuse, includes the most spectacular (and some of the best preserved) Greek and Roman monuments bearing testimony to the past of Sicily (area of this zone: 24 ha):

- the magnificent Greek theatre;
- the Nymphaeum zone (with the cave);

- the sanctuary to Apollo;
- the imposing altar of Hieron II (the king of Syracuse in 265-215 B.C., the ally of the Romans against Carthage);
- the remarkable Roman amphitheatre;
- the great stone quarries (12 in number, also known as the "lautumiae") which extend over a distance of more than 1.5 km;
- the Grotticelle necropolis, which contains the so-called tomb of Archimedes.

History

Syracuse, in addition to its own history - one of the most ancient in the Western Mediterranean (excavations and research have revealed a substantial human presence as early as the Neolithic period, and particularly from the 13th century B.C., and have confirmed the presence of the first Greek colonists - Corinthians who arrived according to literary tradition in 734 B.C.) - has experienced most of the vicissitudes of the history of Sicily in general.

Historical summary:

- 9th century B.C.:

The Phoenicians colonise the island.

- 8th century B.C.:

The Greeks in turn set up settlement colonies on the eastern coast of Sicily (particularly at Syracuse) and establish trading posts rivalling those of the Phoenicians, and then those of Carthage, the Phoenicians' western metropolis.

- 5th-4th centuries B.C.:

Syracuse, the island's main city, exercises hegemonic control over the whole of Sicily (particularly under Dionysius the Elder: 405-367 B.C.).

- 212 B.C.:

Rome wins the 1st war against Carthage, conquers Sicily and makes it into a province, which then becomes a veritable granary. Syracuse is occupied after a very long and bitter siege (213-212).

- 5th-6th centuries A.D.:

Vandal domination is followed by the Byzantine conquest (which lasted until the 9th century).

- 9th-10th centuries:

The Arabo-Muslims, after conquering Sicily by defeating the Byzantines, turn it into an emirate. It prospers and Palermo, its capital, becomes a remarkably brilliant cultural and artistic centre.

- 1061-1091:

Norman domination of the whole island.

- 12th century:

Sicily becomes the centre of a rich and powerful monarchy, with the flowering of a brilliant and composite civilisation.

- 1197-1250:

The resplendent period of Frederick II Hohenstaufen.

- 1266:
The Duke of Anjou, Charles I, brother of St Louis, is crowned King of Sicily by the Pope.
- 1282-1442:
Sicily is in the control of Aragon.
- 1442-1458:
The kingdoms of Naples and Sicily are united, forming the Kingdom of the Two Sicilies.

Management regime

Legal provision:

Most of the monuments and sites proposed for inscription are public property. They belong to:

- the Italian state (Ministry of the Interior),
- the region of Sicily,
- the province of Syracuse,
- or the Municipality of Syracuse.

Thus:

The monuments of *Ortygia* and the archeological park of *Neapolis* are state property.

The offices of the University of Catania, as a historic monument of Syracuse, the University's property but intended for public access.

The religious buildings (the Cathedral, a historic monument, and the catacombs) are the property of the archiepiscopal parish of Syracuse.

Some civil historic buildings belong to private individuals or companies. However they are subject to *public interest* obligations.

Management structure:

- At national level:
The Ministry of Cultural and Environmental Properties, in accordance with Italian Legislative Decree no. 490 of 29 October 1997 on the preservation of the artistic and historic heritage.

- At regional level:
The Superintendency for Architecture and the Environment, in accordance with the provisions of Regional Law 15/91 of 1998.

- At local level:
The municipal technical office of Syracuse.

Through a process of decentralisation, the Ministry of Cultural and Environmental Properties is represented in Syracuse by a Superintendency.

Resources:

Funds, subsidies and grants are available at several levels for the historic monuments and the heritage in general:

- Italian State:
Ordinary management and maintenance funds;

Special funds for projects or emergency funds (in the event of natural disasters, for example);
Grants for heritage preservation from the Italian national lottery.

- Region of Sicily:
Ordinary funds and special funds for the maintenance and restoration of the historic, artistic and monumental heritage;
Ordinary funds for the management of the historic, artistic and monumental heritage.

- Province of Syracuse:
Grants for heritage management, including grants from private individuals;
Grants for special heritage projects.

There is another source of financing in addition to the above, which is large in amount and important in its regularity: the contribution under a programme of the European Commission, in connection with Agenda 2000 (Regional Operative Programme of Sicily, 2000-2006).

Justification by the State Party (summary)

By replacing the previous prehistoric culture which was centred in Pantalica, the Greek civilisation culture that took over and developed in Syracuse represented the most important centre of the Mediterranean for a significant period of the history of mankind. It predominated over the rivals Carthage and Athens and rose to be the heart of thought, art and culture.

History has also left extraordinary signs of its passage in the town-planning and architectural superimpositions of the subsequent ages which were developed on the palimpsest of the Greek city and preserved extraordinary traces of the persistence and integration of the various cultures of the most significant eras of the western world.

This cultural stratification makes Syracuse a unique property.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission went to visit Syracuse and Pantalica in September 2004.

ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages (CIVVIH).

ICOMOS suggested to the State Party that the buffer zone next to Syracuse-Ortygia and to the north of the set of building in should be extended to include the coast, with a view to strengthening the protection of the zone proposed for inscription. The State Party has agreed to this extension.

Conservation

Conservation history:

Despite the diversity of the properties (monuments in a modern town, archeological zones, excavation areas) and their scattered location over the area (at one end the Municipality of Syracuse, and at the other, 40 km away, the necropolis of Pantalica, the responsibility of the Municipality of Sortino), a good level of conservation has been achieved.

The inscription proposal dossier sets out the state of conservation in detail.

State of conservation:

As the ICOMOS mission was able to observe, the state of conservation of the properties proposed for inscription is satisfactory. As indicated in the proposal dossier, there are numerous indicators for the *periodical* measurement of the state of conservation:

- by *photograms*: from 1977 to 1999, the area considered has been covered by a campaign of periodical aerial photography surveys.

Checks and monitoring – which will continue to be carried out – have enabled a good evaluation of the state of conservation.

- By the establishment of a *risk survey* for the archeological heritage of the area concerned.
- By *constant surveillance* of the maintenance, repair and restoration works, particularly of works undertaken on privately owned properties, and the possibilities of illegal architectural treatment.

Management:

The management plan described in the inscription proposal is of very high quality. In fact a *special document on management* is attached to the proposal. It is a model of the genre. It includes:

- In addition to a definition of the basic requirements of ICOMOS in this matter,
- a long-term plan for the years up to 2035,
 - a schedule of works planned for the period 2004-2008.

It reviews and analyses all the existing plans relating to the zone, and the projects drawn up (general development plan, detail plans, town plan, landscape planning). The plan is remarkable for the following reasons:

- its *social dimension*: raising the population's awareness of conservation problems,
- and its *educational component*: training in conservation techniques at the University.

Risk analysis:

a) Pantalica

The Pantalica necropolis is located in a zone which is distant from all urban areas and industrial facilities. This

remarkable location safeguards it against a wide range of risks.

b) Syracuse

Syracuse on the other hand is located near a zone of large-scale industries and in a modern urban fabric. This means it is subject to various kinds of pressure.

As a result, the Regional Agency for Environmental Protection (instituted by the Regional Law no. 6 of 3 May 2001) has made special efforts to keep pollution phenomena under surveillance. The analysis results are summed up below

- air pollution

Syracuse is affected by emissions from factories. The rate of compliance with legal emission requirements is 75%.

As a result, the risks for the heritage are minimal.

- land pollution

The Syracuse zone is not affected by this type of risk.

- electromagnetic pollution

The whole region is affected by this type of risk. But the studies and analyses show that it has no impact on heritage conservation.

- noise pollution

The modern part of the town of Syracuse is affected by noise pollution from road traffic. In the archeological and historic zone however traffic is limited, and does not represent a serious risk for the heritage.

- radioactive pollution

No risk has been detected.

- water pollution

It has emerged that some drinking water has been affected by pollution. But this contamination has no impact on the heritage.

- Illegal constructions and eyesores

Periodical surveillance and surveillance have greatly reduced these risks over the last few years.

Effective periodical monitoring is carried out for all these risks by the following organisations:

- the provincial authorities,
- the departmental authority,
- the "carabinieri" police force,
- the Italian Health and Prevention Laboratory,
- the Syracuse health authority.

c) for the whole zone

The main source of concern in this zone is the earthquake risk, which is high throughout eastern Sicily.

A recent league table (Prime Ministerial Order of 21 October 2003) puts the Syracuse area at risk level 2 (the scale goes from 1, the highest risk in Italy, to 4, the lowest risk). The area is under constant seismic and volcanic surveillance, using the Poseidon surveillance and monitoring system.

d) *tourism pressure*

Despite a gradual increase in the number of tourists, the Observatory specially set up for this purpose considers that the increased presence of tourists does not give rise to any risk of damage to the monuments and sites.

Authenticity and integrity

For the *necropolis of Pantalica*, whose integrity has been preserved, material and functional authenticity obviously applies.

For *Syracuse*, historical continuity, despite the diversity of successive cultures, together with the function and the spirit of the place also ensure compliance with the authenticity criterion.

The only question that can legitimately be raised is the authenticity of the Ortygia zone in the heart of the modern city. After full consideration, it can be stated that the superposition of cultures and the strata of architecture have not changed either the materials or the use of the monuments (the temple becomes a church, for example). Therefore, these monuments meet the authenticity requirement.

Comparative evaluation

The inscription proposal dossier remarkably highlights the historic and cultural features, on the one hand, and the town-planning and architectural characteristics on the other, which mean that Syracuse has no equivalent in the Western Mediterranean.

In terms of ancient remains, the only possible comparison would be with Carthage and Athens. Carthage of course was destroyed, and there are few archeological traces of its Phénico-Punic past. The monumental splendours of Athens are well known. But it has not retained to the same extent as Syracuse the hallmark of the interpenetration, down the centuries, of the different cultures of the Western world.

Lastly, there is no town except Syracuse which contains monuments of exceptional value ranging from the Ancient Greek period to the Baroque, and including the Roman and Paleo-Christian eras.

Outstanding universal value

General statement:

The nominated property fully meets the criteria of Paragraph 24 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

In fact, the human, cultural, architectural and artistic stratification which characterises the Syracuse area mean that it has no equivalent in the history of the Mediterranean, an area marked by cultural diversity. From the ancient Greek period to the Baroque, the town is an excellent example of a property of outstanding universal value.

Evaluation of criteria:

The criteria ii, iii and iv to which the inscription proposal refers are fulfilled by the rich, real and observed value of the properties described in the dossier. A question may be asked about the reference to criterion vi, a criterion which often raises problems. But it is important to recognise that this is an exceptional case: Syracuse was directly linked to events, ideas and literary works with an exceptional universal significance. The following names are forever linked with Syracuse:

- two seminal Greek literary figures: the lyrical poet Pindar (518-438 B.C.) and the tragic poet Aeschylus, the creator of ancient tragedy (525-456 B.C.);
- one of the greatest universal thinkers, the Greek philosopher Plato (427-348 B.C.);
- the vastly influential Syracuse-born Greek mathematician and inventor Archimedes (287-212 B.C.); he founded the science of fluid statics and invented various ingenious mechanisms (including levers and war machines).

4. ICOMOS RECOMMENDATIONS

Recommendations for the future

If the property is inscribed on the World Heritage List, the authorities responsible for its management will have to increase their vigilance to avoid problems relating to the insertion of the conservation process into a living and evolving urban setting.

Special attention should be paid to houses that are currently unoccupied in Ortygia, and the authorities concerned should be encouraged to find them a function in urban activity.

More generally, the State Party could be requested, if the property is inscribed, to draw up a detailed report on the conservation of the property, and changes in its condition, every 5 years.

Recommendations with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of *criteria ii, iii, iv and vi*:

Criterion ii: The sites and monuments which form the Syracuse/Pantalica ensemble constitute a unique accumulation, down the ages and in the same space, of remarkable testimonies to Mediterranean cultures.

Criterion iii: The Syracuse/Pantalica ensemble offers, through its remarkable cultural diversity, an exceptional testimony to the development of civilisation over some three millennia.

Criterion iv: The group of monuments and archeological sites situated in Syracuse (between the nucleus of Ortygia and the vestiges located throughout the urban area) is the finest example of outstanding architectural creation spanning several cultural aspects (Greek, Roman and Baroque).

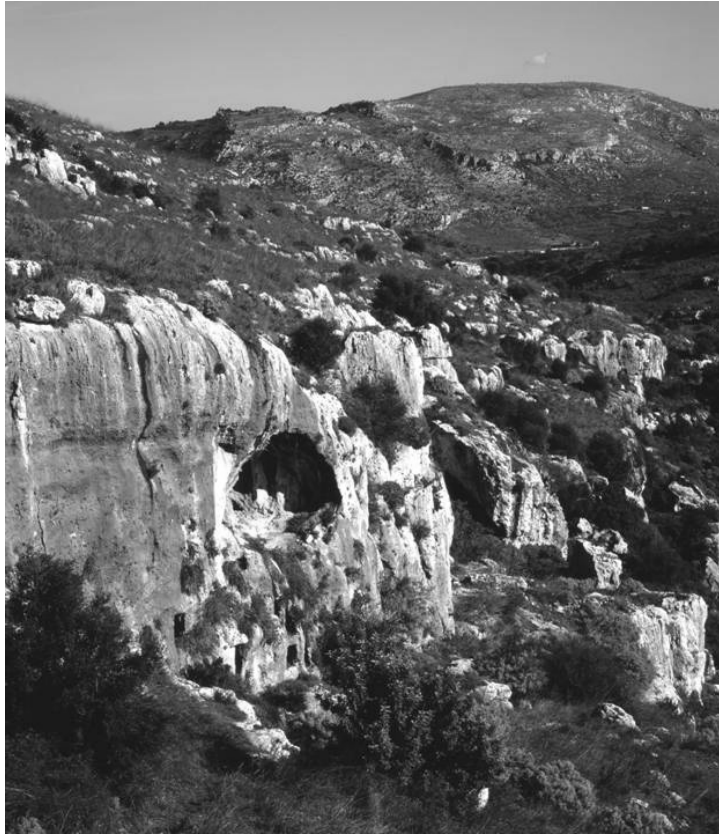
Criterion vi: Ancient Syracuse was directly linked to events, ideas and literary works of outstanding universal significance.

3. Invites the authorities responsible for the management of the property to increase their vigilance to avoid problems relating to the insertion of the conservation process into a living and evolving urban setting.
4. Encourages the State Party to pay special attention to houses that are currently unoccupied in Ortygia, and to find them a function in urban activity.
5. Requests the State Party to draw up a detailed report on the conservation of the property, and changes in its condition, every 5 years.

ICOMOS, April 2005



Revised Map showing the boundaries of the nominated property



Aerial view of Pantalica from the south



Aerial view of Syracuse

Trakai (Lithuania)

No 1176

1. BASIC DATA

State Party: Republic of Lithuania
Name of property: Trakai Historical National Park
Location: Vilnius County
Date received: 9 January 2004

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 39, it could also be a *cultural landscape*.

Brief description:

The nominated part of the Trakai Natural Historical Park encompasses the town of Trakai and surrounding lakes, forests, and villages. Trakai's fortified peninsula and island castles, manor estate, and monasteries reflect its role as the 14th century capital of one of the largest medieval European states of the time, the Grand Duchy of Lithuania which stretched to Belarus and Ukraine.

From the 17th century, the Romantic qualities of Trakai town, in its island landscape, had a great influence on the development of Lithuanian consciousness. The cultural traditions of ethnic minorities, who live in the Trakai Park villages, are an expression of the past polyethnicity of the Lithuanian state.

2. THE PROPERTY

Description

The nominated property covers just less than half of the Trakai Historical National Park. Initially the whole of the National Park was nominated: a revised nomination for a reduced area was submitted in January 2005. The park is in the southeast of Lithuania, some 25 km west of Vilnius, the capital. The whole park covers an area of 8164 has. 3928.1 ha have been nominated. The remaining areas within the park form a buffer zone and a further buffer zone for the park of 8601.7 ha has been proposed, but not yet finalised (See below).

The nominated area is composed of Trakai town, four villages, diverse types of land use, which together illustrate the long history of the site, as well as the history of its conservation, and the story of Soviet collectivisation and the present ongoing re-privatisation.

Visually the landscape is a mosaic of lakes, woods, and marshland out of which the town of Trakai, villages and their agricultural land, and more recently industrial areas and housing estates, have been created.

Trakai town, in the 14th century as the capital of the Lithuanian state, was one of the largest commercial,

political and ideological centres of the surrounding territory. Formed on a group of islands, it developed its present peninsula form in the 17th century. It was characterised by a diverse society which included Karaites people from the Crimea, Tartars, Poles, Russians and Jews. Some of the descendants of these people still live in villages in the park.

The buildings in Trakai include two castles, a manorial estate, monasteries, churches and a keneset and reflect its defensive, administrative and political functions and influence in the 1300s, when Lithuania's empire stretched to Belarus and the Ukraine, its subsequent drastic decline in the 17th century, and its slow recovery in the 19th century.

Outside Trakai, six main lakes, Galvė, Skaistis, Totoriškės, Luka and Nerespinka, with numerous islands, dominate the landscape of the park. There are also three smaller lake groups. The park includes the watersheds of the Bražuolė and Saidė rivers, tributaries of the River Neris.

Some 40% of the property is wooded and 12% marshland. The woodland is mostly pine forest with some fir and birch groves. Apart from 3.5% of the woods, the woodland and marshland are non-productive areas, managed for nature protection or for leisure activities.

Four linear street villages, with some remaining wooden log-built single storey house, and including the site of Old Trakai, are within the park landscape.

Around the property are numerous remains of sites that reflect the pre-mediaeval settlement of the area.

The area is comparatively densely populated and popular with tourists, particularly from within Lithuania. Around 300,000 visitors come to the Park each year.

In detail the property includes the following:

- *Senieji (Old) Trakai Castle*
- *Trakai town:*
 - Peninsula Castle
 - Island Castle
 - Game Park
 - Parish Church
 - Former Dominican Friary
 - Urban buildings
 - Keneset and Karaites school
- *Užutrakis Manor Estate*
- *Villages*
- *Landscape*
- *Pre-Christian beliefs*
- *Pre-mediaeval archaeological sites*

They are dealt with separately.

- *Senieji (Old) Trakai Castle*

It was to the castle of Senieji Trakai that, according to old chronicles, the capital of Lithuania was transferred in the 14th century by the Grand Duke Gediminas. A stone and

brick castle stood on the site in the mid 14th century and it was here that the greatest Lithuanian ruler of all times, Grand Duke Vytautas, was born. The castle was destroyed in 1391 and not rebuilt. It is now near Senieji Trakai village.

Senieji Trakai is some three kilometres from new Trakai.

➤ *Trakai town:*

The New Town was founded at the turn of the 13th and 14th centuries on a group of islands between the lakes of Luka (Bernardinų), Totoriškių, Galvės, Akmena and Gilušio. The capital was transferred here shortly afterwards. The Great Street rode the crests of the hills, and between islands used fords and bridges, giving the town a linear structure. In winter transport links became radial, with routes across the frozen lakes.

The centre of the town developed at the intersection between the summer and winter routes. The town had two fortified castles, the Great or Peninsula Castle in the town, and a smaller Island Castle. From the 14th century, a sizable Karaite community developed in the town, and some of their distinctive wooden buildings still survive.

- Peninsula Castle

The castle was presumably one of the largest in Lithuania in the 14th century and served as residence for a number of Lithuanian rulers before the insular castle was constructed, a short distance away on an island in Lake Galvė. The Peninsula Castle became the stronghold and residence of a number of Grand Dukes of Lithuania, including Kęstutis and Vytautas. It was there that Vytautas died in 1430. Ruined during wars in the 18th century, the castle has been excavated and is now being restored.

In the earliest phases of the castle, there were wooden defences on top of earthen ramparts. The wooden palisades were rebuilt in brick by at least 1385 and included seven towers. In the early 15th century the castle was enlarged into a two-bailey defence complex with eleven towers, cut off from the town by a deep moat. The quadrangular towers of stones, with brick dressings, were linked by walls around 10 m high. The ruler lived on the upper floors of one of the three largest towers.

In the early 16th century the castle lost its strategic significance and was put to use as a prison. It became derelict in the mid 17th century and was brought back to use for a while in the 18th century as a Dominican priory.

Interest in its conservation and recording grew after 1817 when the first survey was carried out by G. Velikorodov. In 1953 the eastern tower was partially repaired. Between 1953 and 1961 the castle was recorded and work on its conservation began.

- Island Castle

The Island Castle on Lake Galvė is now joined to the town by two bridges, with between a smaller island known as Karaite or Karvinė Island.

The castle was constructed over three small islands, which were joined together by earth fill. The first building phase was in the second half of the 14th century when a U-shaped ducal residence with polychrome Romanesque decoration was built on one of the islands. This castle was burned in 1377. The second building phase started around 1403-9.

This castle had two parallel oblong wings joined by a wall on one side. On the first floor was a ducal hall with ribbed arch roof, decorated with stained glass windows and with fresco secco wall paintings in Byzantine provincial style in praise of the Grand Duke Vytautas and his courtiers. Polychrome decoration was also applied to the exterior of the castle. The palace was partly heated with hypocausts. The whole ensemble was enclosed by a buttressed wall with a drawbridge giving access to a paved yard. All the walls were of stone, edged in brick.

In the third phase of building in the early 15th century, three round corner towers were added. A fosse separated the forecastle from the palace and was used for small boats to sail in.

The strategic importance of this last castle was short-lived: after the Battle of Grunwald in 1410 it lost its defensive significance and became a private residence. After 1430, and the death of the Grand Duke, it began to decay. It was rebuilt in Renaissance style and used until the second half of the 17th century.

By the early 19th century the romantic castle ruins had begun to attract much attention from artists. By the 1890s they were in a critical state of disrepair. Conservation work, through private initiative, began in 1903. In 1935-6 work to re-build the Main Hall, the palace wall and the southwestern tower was started. In 1938-9 there was further re-building and again between 1951 and 1962, by which time the main areas had been covered with a tiled roof. The castle is now used as the Trakai Museum.

- Game Park

Next to the Peninsula Castle, on land now part of Varnikai village, there was a grand-ducal hunting park between 1384 and 1503, described in 1413-14 by the Burgundian envoy of the King of England, Ghillebert de Lannoy, as having all manner of wild beasts and game animals.

- Parish Church

The church was founded in 1409 by the Grand Duke Vytautas. It was in Gothic basilica form with a step façade and eastern apse. The church was rebuilt in the 17th century and burned down within fifty years. It was replaced with the present Baroque church in the 18th century. In the centre of the great altar hangs a 16th century silver mounted icon of Our Lady of Trakai, reputedly given to Grand Duke Vytautas by the Byzantine Emperor, Manuel II Palaeologos. The picture became famous for its miracles, the last recorded in 1902.

- Former Dominican Friary

The Dominicans started to build a three-nave church within the Peninsula Castle in the 18th century, using bricks from the castle gate tower laid in Renaissance style, and decorated with narrative paintings internally. Building work continued intermittently in the 19th century until in 1864 the friary was closed by the tsar's governor general. Restoration work started in 1960 and is continuing.

There are now blocks of flats on what were formerly nearly empty places surrounding the church and monastery.

- Urban buildings

In the 14th century houses, shops, dwellings and a market place crowded round the Peninsula Castle. At the end of the 14th century the town along with the Castle was almost completely destroyed. The town was re-settled including by 398 families of Karaites, Turkic people from the Crimea brought back to Trakai by Vytautas after a campaign there in 1398. They moved into the open space between the two castles, which came to be known as the Small Town, as opposed to the Great Town. The Karaites were split into two groups: warriors or bodyguards, and civilians such as scribes, farmers, artisans and tradesmen. The Small Town had a Keneset or prayer house (see below) and a school built like their houses in distinctive wooden style. The Karaites community over the centuries produced a number of luminaries including poets, philosophers, and scientists. Several buildings of log construction survive in the town: six houses and three outbuildings are noted, dating from the 18th and 19th centuries, mostly belonging to the Karaites community.

A smaller, but also significant, ethnic group were the Tartars who also had their own self-administrated community. They also came to Trakai with Vytautas in 1398 and settled in the so-called Tartar quarter on the southern and western approaches to the town. The Tartars defended the roads and served in the army. Further immigrants arrived in the 16th century: several became very prosperous, and acquired land, including the Užutrakis Estate (see below). In the early 17th century, religious disputes forced many to leave Trakai.

There were also communities of Russians and Poles. Together these separate communities, each with rites of self-administration, became a distinctive feature of Trakai.

- Keneset and Karaite school

The original 14th century Karaites keneset was burnt down in the early 16th century, rebuilt in 1533 and again several more times. The present one storey, square building dates from 1903-4. Plastered log walls sit on a plastered stone foundation. The ceiling has an octagonal cupola painted blue.

Next door is a building formerly used as a school. Permission to construct the first school was given in 1576. The present building dates from 1894 and is constructed of logs, plastered on the outside, and painted white. The wooden shingle roof is now clad in asbestos.

➤ *Užutrakis Manor Estate:*

On a peninsula between Lakes Galvė and Skaistis, some 2 km from the town, is the Užutrakis Manor Estate where the Counts of Tyszkiewicz had their official residence. In the 14th century Užutrakis was one of several manors in and around Trakai, owned by officers of the court. These included Chreptowicz on Karaite Island, and Oscik Manor and Radziwill Manor in Užtilte.

The Užutrakis estate changed hands many times over the centuries. The present modest neo-classical building with an Ionic portico facing Lake Galvė, was built by the Polish architect Jozef Huss between 1896 and 1901. The surrounding garden and park of 80 hectares were laid out by the French landscape gardener Édouard François André. Near to the house are French parterres. Across the whole peninsular runs a 7.9 km avenue with either side

allees leading off. In the wider park, 71 species of exotic trees were introduced planted in groups arranged around open green areas, fifteen ponds and five bridges.

The wider estate included manor farms and villages, extended to some 800 hectares.

The estate prospered until 1914; by 1915 it was ruined. In the 1950s the structures of the parterres were altered and paths planted with lime trees. The house is now used for official functions

➤ *Villages :*

Ranged around Trakai in the wider park are a number of villages, which still retain their distinctive linear layout and log construction.

In Senieji Trakai, 3 km from Trakai there are 50 homesteads on both sides of a winding street. The one-storey houses were built 'end-on' of wooden logs, many faced with wooden planks and painted in warm colours, and enlivened with decorative window surrounds and fretwork weathervanes. The houses are still occupied. However the village is now dominated to the north by factories and to the west by a housing estate.

Serapiniškės village lies in the eastern part of the park 4 km from Trakai and next to Varnikeliai villages I and II. It also reflects typical Lithuanian strip village planning with log-built houses lined up either side of the road. Serapiniske village has ten preserved dwellings and five farmsteads with their outbuildings.

Varnikeliai villages I and II are somewhat less changed and regular but reflect the way expanding villages became denser as new house were built between others. Four dwellings are protected.

Daniliškės village in the west of the park, 8 km from Trakai, was founded in mid 16th century. In the 17th century it became a refuge for 'Old Believers', those who refused to accept changes to the church books and liturgy, decreed by Patriarch Nikon of Moscow, and wanted to avoid persecution. Other fled to Siberia. In Daniliškės they set up the no-priest cult and constructed a church, one of 13 surviving old-believer's churches. The village is small with only 17 smallholdings and is in danger of dying out.

➤ *Landscape :*

Much of the agricultural landscape of the park was collectivised after the Second World War. Since 1993 this process is slowly being reversed but there are considerable problems. Under the new arrangements former private land has to be returned to original owners or their descendants. Many meadows and arable fields are now left unused awaiting a decision on ownership. The overall future of this agricultural landscape is unclear, since no one is sure if the traditional agricultural land practices will be revitalised by the present generation after more than 50 years of collective farming. One good recent outcome of the process has been the stopping of privatisation of the lakes.

Currently the farmed landscape cannot be said to be a living cultural landscape that reflects traditional practices.

➤ *Pre-Christian beliefs :*

Lithuania was the last country in Europe to convert to Christianity in the 14th century. Pre-Christian beliefs have remained strong in rural societies and are particularly associated with some of the areas of the park such as the marshes around Plomenai which are connected with medieval stories, related to pre-Christian history of Lithuania, and also with Rekalnis or Aras Hill on the northern edge of Trakai, thought to be connected to medieval pagan customs.

➤ *Pre-medieval archaeological sites :*

One Stone Age settlement, three Bronze Age hill-forts dating from the 2nd and 1st millennium BC, and three medieval abandoned settlements are identified around the park.

➤ *Development of Lithuanian consciousness :*

As early as the 17th century, the Romantic qualities of Trakai town, in its island landscape, as depicted in engravings, begun to have a great influence on the development of Lithuanian consciousness. The town was extensively painted and drawn by artists in the 19th century and has come to be seen as the symbol of statehood, the centre of the once powerful and extensive Grand Duchy of Lithuania.

History

The history of this property is intertwined with the history of Lithuania. The area round Trakai was one of the most important centres in the creation and development of the mediaeval Lithuanian state.

The ancestors of the modern Lithuanians were known as Balts. Some scholars believe that Lithuanians inhabited the Baltic area as early as 2500 BC; others believe they migrated to the Baltic area about the beginning of the 1st century AD. The first reference to them by name was in AD 1009 in a medieval Prussian manuscript, the *Quedlinburg Chronicle*.

With the rise of the medieval lords in adjacent Prussia and Russia, Lithuania was constantly subject to invasion and attempted conquest. As a result, a loose federation of Lithuanian peoples was formed in the early Middle Ages. In the mid 13th century all became united around Lithuania and defensive castles were built – such as at Senieji Trakai and the first Peninsula Castle.

New Trakai was founded around 1400 AD by Prince Kęstutis. The layout was determined by his son Vytautas who concluded a Treaty with his cousin Jogaila in 1392 and became Grand Duke of Lithuania. Trakai was the administrative centre of the Grand Duchy.

In the 14th century the Lithuanian empire reached from the Baltic to the Black Sea. Lithuania converted to Christianity, and Jogaila married the crown princess of Poland in 1386, thus forging a 400-year bond between the states.

After 1492, Trakai ceased to be the capital when it was moved to Vilnius. The town stagnated.

When the Grand Duke Sigismund Augustus became King of Poland in 1548, he introduced the Hide Reform of land.

This led to the formation of commercial manor estates and associated villages – homes for manor workers. The villages of Senieji Trakai, Serapiniškės, Varnikėliai, and Daniliškės are sometimes known as hide villages, with plots measured in regular ‘hides’. The town revived somewhat in the mid 16th when it was given various courts. However disastrous fires in 1582 or 1583 brought about irrecoverable decline. In 1603 the plague struck.

By the end of the 16th century Lithuania had become less influential than Poland, especially after the formal union of the two states at the Treaty of Lublin in 1569, when the joint state became known as the *Rzeczpospolita* (Commonwealth).

In the 16th century Trakai still maintained its unique physical structure, two parts of the town on islands joined by bridges. A century later with lack of maintenance, marshes begun to form between the islands and they merged into one large island. The contours of the peninsula changed too.

Battles against Russia and then against Sweden brought great misery to Trakai in the mid 17th century and by 1667 there were only 21 households in the town. In 1710-2 during the Great Northern War with Sweden, Trakai was destroyed again.

Meanwhile, conflict continued between Poland-Lithuania and Russia, with the Russians eventually invading the *Rzeczpospolita* and annexing significant territory. When the tsar’s army marched to quell supporters of reforms, Trakai was burnt by the Cossacks. The town declined still further in 1812 when French armies moved through Trakai and a third of the town’s population perished in ravages and epidemics. The town was rebuilt with difficulty – by 1818 there were 105 houses, by 1897, 3,240 people and by 1914 4,915. The town suffered in both World Wars and was burnt down again in 1947.

In 1958 the Peninsula Castle and Užutrakis Manor parks were listed as natural monuments. In 1960 the Trakai Landscape Reserve of 3,172 ha was founded. This was extended in 1974. The old town was created as an urban monument in 1969 and the boundaries later extended twice to their present extent.

Management regime

Legal provision:

Resolution I-1244 (April 23 1991) of the Supreme Council Restoration Seimas of the Republic of Lithuania enables the preservation of important Lithuanian landscape ensembles and ethno-cultural heritage. Under this law the Trakai Historical National Park was set up.

In 2000, under Resolution 388 (April 4 2000), the Government of the Republic of Lithuania confirmed the statutes of Trakai Historical National Park.

The protection of the territory of Trakai Historical National Park is executed in accordance with the Law on The Protected Areas the Republic of Lithuania (December 4, 2001), which sets out a legal basis for establishment, protection, management and control of the protected areas, as well as regulating activities in these areas, including thee setting up of a consultative body for the Park.

In planning terms, the Park is preserved, managed and exploited in accordance with the planning scheme confirmed by Lithuanian Republic Government Resolution 912 of December 6 1993 “On confirmation of the planning scheme for the Trakai Historical National Park”.

Management structure:

The body responsible for the management of Trakai Historical National Park is its Directory, which has 13 employees.

There is no specific management plan for the Park. There are however several planning documents which cover the park, such as the General Plan of the Territory of the Republic of Lithuania, 2002 which stresses the need to deliver an integrated landscape protection for the Park, and the Trakai National Park Planning Scheme, 1993, and the General Plan of Trakai Town, 1984 (a new one is currently being prepared). Further specific detailed plans are in place for the maintenance and use of woodland, the Trakai Island and Peninsula Castle and the Užutrakis Manor Park.

Resources:

The budget for the park is assigned by the Lithuanian Republic State budget. Funds also come from income, from donors and from sponsors. Total funds received between 1998 and 2003 declined from € 391,000 to € 142,000.

Justification by the State Party (summary)

The Trakai Historical National Park is said to be of outstanding universal value for the traces of history left by one of the largest medieval European States, the Grand Duchy of Lithuania, where some of the most important events in European history took place. This is witnessed by:

- The creative way in which the building of Trakai exploited the local hydrology
- The association of the landscape with famous historical figures
- The organically developed village landscape
- The planned landscape of the Užutrakis Manor Estate

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Mission visited the property in August 2004.

The property was nominated for both natural and cultural criteria, as a natural site, as a cultural site and as a cultural landscape. IUCN declined to evaluate the natural aspects of this property.

Conservation

Conservation history:

The conservation history of the castles is given above. Work begun on restoring the Friary in 1960. No details are

given about the conservation history of the other monuments, or of the landscape generally.

State of conservation:

Of the 118 cultural treasures designated, 12 have a dossier to record and monitor the state of conservation. Trakai Old Town is included on the twelve. In the Park generally monitoring has been underway since 1997 for both natural and cultural objects.

Management:

During the mission it was officially announced, that the Trakai Historical National Park Directory would be reinforced by 10 more people.

The Trakai Historical National Park Directory, in co-operation with local municipalities, has appropriate tools for the preservation of both cultural and natural protected values. Staffs are using them systematically and are brave enough to resolve illegal building activities through the courts if necessary, and to restore historical structures by removing inappropriate interventions from the Soviet era (at least ten cases since 1995 have been documented). These interventions are limited by resources and by the fact that structures do not always belong to the state and need first to be repurchased.

The main management problems are connected with the collectivisation of land and the subsequent re-privatisation which has left many hundreds of acres of farmland in limbo and un-used while ownership is sorted out.

Risk analysis:

➤ *Development pressures*

Former large agricultural concerns are either disappearing or being adapted to ecologically friendly technology.

The economic zone on the Park is home to a gas company – the impact is said to be benign.

The greatest threat is said to be used tyre warehouses in the proposed buffer zone. This is currently being moved.

Quarrying companies operate in the proposed buffer zone and likewise these are being moved.

➤ *Environmental threats*

An identified threat is effluent from an electric power station in Elektrenai, if in future it is used more intensively. Pollution collecting elements are to be fitted to this station.

Erosion caused by visitors is evident on the slopes of hills in the Old Town, the Peninsula Castle and two archaeological sites. Reinforcement plans have been drawn up for these sites.

In recent years the western shore of Lake Galvė has suffered strong erosion. The shore was reinforced in 2002 and 2003.

Global warming could cause the water in the lakes to warm, which would threaten the cold-water fish population.

➤ *Natural disasters*

The greatest threats are fires during drought. A fire prevention plan is in place and fire-extinguishing system has been installed in the Island Castle.

➤ *Visitor Pressure*

The Island Castle attracts around 190,000 visitors each year and most come between May and August. The existing car parks are no longer able to cope. A Transport-Leisure programme has been drawn up to address this issue. Part of the Maintenance and Use Programme for Trakai Island and Peninsula Castles Reserve, confirmed in 2000, covers the regulation of numbers of tourists.

Authenticity and integrity

Authenticity:

There are no doubts about the authenticity of the wooden houses and the Peninsula castle and other designated monuments, nor the archaeological sites.

As outlined above, much of the Island castle has been rebuilt, and the roof is a new structure. All new masonry is identifiable as it is unplastered. More problematic is the roof, which does not appear to be historically accurate.

The setting of the church and monastery on the Peninsula has been altered by blocks of flats on what were formerly nearly empty spaces. The dossier acknowledges that the southern part of the town has been compromised by Soviet building activity.

The authenticity of the landscape is also problematic as much of the agricultural land is now no longer being cultivated in a traditional way. And the setting of some of the villages has been compromised by factories and new houses.

Integrity:

The integrity of the part of the park being nominated is difficult to address as it not clear quite what justifies the particular boundaries of the property in cultural terms.

Comparative evaluation

The comparative evaluation considers the Trakai Park in comparison with other Lithuanian national parks, with parks within the former Grand Duchy of Lithuania (Lithuania, Belarus, Ukraine, Russia, and Poland) and within the Baltic States, and finds no comparators.

In comparison with other World Heritage sites, Trakai Park is said to be a unique example of a mixed World Heritage site. Comparisons are made with six other inscribed mixed sites: Göreme National Park and the Rock sites of Capadocia in Turkey, Rio Abiseo National Park in Peru, Australia's Kakadu and Uluru-Kata Tjuta National Parks, and New Zealand's Tongariro National Park. It is stated that Trakai differs from these others because of its political significance, the exceptional nature of its mixed heritage and the ability of people to create a state and self-defence without compromising the natural beauty of the environment.

Trakai is undoubtedly of huge importance nationally: it is seen as a symbol of statehood, the centre of what was the powerful and extensive Grand Duchy of Lithuania in the 14th and 15th centuries. Trakai is part of the national consciousness, in evoking memories of former glory. It is also beautifully sited on the edge of water and surrounded by a wider landscape of woods, marches and further lakes.

To give it more than national significance is difficult, as the tangible remains in Trakai are in themselves not outstanding. The wooden houses can be paralleled across Eastern Europe and farther east; the castles do not display particular architectural traits or distinctiveness, the landscape park cannot be said to be innovative or distinguished especially. What holds all these together is the memory of the golden era of the Grand Duchy of Lithuania under the Grand Duke Vytautas: the political qualities. But this does not on its own convey outstanding universal value.

Outstanding universal value

Evaluation of criteria:

The property is nominated as a cultural site on the basis of cultural criteria ii, iii and v, and as a cultural landscape under criteria i, ii and iii.

- Cultural site

Criterion ii: The property is said to display the conjunction of eastern and western cultural coexistence, friendship of ethnic minorities and general attempts by the Grand Duchy of Lithuania to strengthen its political heartland. What has not been shown is how this interchange of ideas is manifest in physical terms in a way that demonstrates outstanding value.

Criterion iii: The cultural landscape of Trakai Park is said to reflect resilient interfaces with the past polyethnic Lithuanian State and Eastern Europe, and illustrate an expression of cultural minorities. This criterion is to identify a cultural tradition or civilisation that is outstanding in some way. The polyethnic nature of the Grand Duchy of Lithuania was of interest, but not unique at that date. In many towns around the world there were separate quarters for different ethnic groups and often these had separate administrative or even tax arrangements. In the case of Trakai this has persisted, but is not sufficiently different to be unique.

Criterion v: The nominated territory is said to reflect an evolution of settlement from the 14th to the 19th centuries including 16th century traditional land-reform farms (with plots measured in regular 'hides'), 19th century agrarian reforms, the area of the Small Town given to the Karaites to be administered by separate charter, villages reflecting 16th century which together reflect a cultural landscape under threat. The area certainly has threats but it is difficult to attribute outstanding universal value to the various qualities which exist (apart from the Karaites settlement) in many landscapes in Europe.

- Cultural landscape

Criterion i: This criteria is put forward only for the Užutrakis Manor Estate part of the nomination. The design by Édouard André cannot be said to be of outstanding

universal value in comparison to other landscape gardens in Europe at the same date.

Criterion ii: The archetypical villages are said to be evidence of changing forms of land ownership and use, agricultural lifestyles, and to display organically evolved archaic and living landscapes. What has not been demonstrated is that these villages demonstrate an important interchange of human values.

Criterion iii: The sites and building ensembles are said to be closely connected with public religious, artistic, commemorative associations and bear the marks of an associational cultural landscape. This criterion is not quite relevant here – criterion vi may have been a more appropriate one to consider, but it would be difficult to justify the unique qualities of the associations between the park and its public, religious and political uses.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The nominated part of the Trakai Historical National Park is undoubtedly of great national value and is very well protected and looked after. It does not however meet the criteria for outstanding universal value.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Decides not to inscribe the property on the World Heritage List.

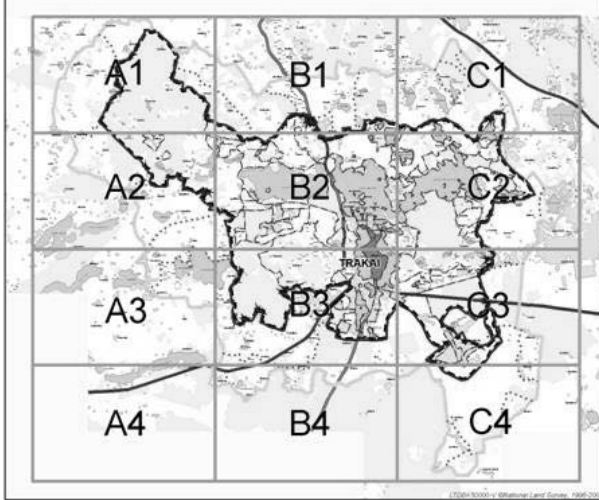
ICOMOS, April 2005

TRAKAI HISTORICAL NATIONAL PARK MAP OF THE NATIONAL PARK WITH CULTURAL AND NATURAL VALUES

Scale 1:20 000

Sheets distribution scheme

Scale 1:115 000



LEGEND

BOUNDARIES

- Trakai Historical National Park
- Functional Priority Zone
- Planned Trakai Historical National Park Buffer Protection Zone
- Trakai Historical National Park Planned Buffer Protection Zone Sub-Zones

CULTURAL VALUES

- Territories of Castles, Monasteries, Manor Houses, etc.
- The former Demarcation Line between Poland and Lithuania - "The Frontier of Straw"
- Hill Forts and Ancient Settlements
 - 1 Varnikai Hill Fort and Ancient Settlement
 - 2 Bražuolė Hill Fort and Ancient Settlement
 - 3 Danišiškes Hill Fort and Ancient Settlement
 - 4 Ancient Settlement I, Senieji Trakai
 - 5 Ancient Settlement II, Senieji Trakai
- Mythological Site
 - 6 Trakai Mythological Site
- Barrow Graves
 - 7 Bražuolė Barrow Graves
- Castle Sites and Castles
 - 8 Senieji Trakai Castle Site
 - 9 Ruins of Trakai Peninsula Castle
 - 10 Trakai Island Castle
- Prayer Houses
 - 11 Trakai Roman Catholic Parish Church
 - 12 Senieji Trakai Roman Catholic Parish Church
 - 13 Trakai Keneset - Karaitė Prayer House
 - 14 Trakai Orthodox Church
 - 15 Danišiškes Old Russian Believers' Church
- Monasteries
 - 16 Senieji Trakai Former Benedictine Monastery
 - 17 Trakai Former Dominican Monastery
- Cemeteries
 - 48 The Old Karaitė Cemetery
 - 49 The Old Jewish Cemetery
 - 50 First World War Military Graves, Jovariškes Village
 - 51 Polish Military Graves
 - 52 Holocaust Graves
 - 53 Lithuanian Partisan Graves
- Buildings
 - 18 Former Prayer School, Birutės str. 6
 - 19 Former Presbytery, Birutės str. 8
 - 20 Pillar Bearing Statue of St. John Nepomuk
 - 21 Former Russian Imperial Post Office, Karaimų str. 5
 - 22 Former Karaitė School or Medrash, Karaimų str. 28
 - 23 Karaitė Bridge
 - 24 Dwelling House, Karaimų str. 63
 - 25 Former Storage Building, Karaimų str. 65
 - 26 Dwelling House, Vytauto str. 17
 - 27 Dwelling House, Vytauto str. 21
 - 28 Former inn, Vytauto str. 39/2
 - 29 Dwelling House with Outbuilding, Vytauto str. 80
 - 30 Dwelling House with Outbuilding, Vytauto str. 82
 - 31 Užutrakis Manor House with Park
 - 32 Užutrakis Manor Household Buildings
 - 33 Former Totoriškes Manor Farmstead
 - 34 Former Commercial Estate, Kariotiškes
- Ruins or former Buildings
 - 35 Little Church island with remains of the Orthodox Church of St. George
 - 36 Karaitė Island, Site of Former Sapieha Estate
 - 37 Trakai Remnants of Wooden Bridge
 - 38 Remains of Former Trakai Palatine's Manor
 - 39 Site of the Orthodox Church and Cemetery
 - 40 Site of former Trakai Town Hall
 - 41 Ruins of Former Bernardine Monastery and Cemetery
 - 42 Ruins of Small Church of Unties
 - 43 Dūdakalnis, Tatar Dwelling Area
- Villages
 - 44 Senieji Trakai Village
 - 45 Sierapniškes Village
 - 46 Varnikielai Village
 - 47 Danišiškes Village

- Asphalt road
- Gravel road
- Lake, reservoir
- Forest, scrub
- Built-up area
- Industrial territory
- Stadium, sport field, parking place
- Ground road
- Cart track, Block Line
- Garden, Community Garden
- Swamp
- Natural grassland
- Cemetery
- Arable land

NATURAL VALUES

- Protected Valuable Territories

Observation Points

- Major 360° Observation Points
- Supplementary Observation Points, less than 360° Panorama

TOURIST ROUTES

- National Tourist Routes for Pedestrians and Cyclists
- Local Tourist Routes for Pedestrians and Cyclists
- Rowing Area
- Planned Bypass

RECREATION OBJECTS

- Leisure Services Center
- Recreational Houses
- Beaches
- Railway Stations
- Bus Station

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Map showing the boundaries of the nominated property



View aerial of Trakai Town



Karaimo Street

Krzeszów (Poland)

No 1144

1. BASIC DATA

<i>State Party:</i>	Republic of Poland
<i>Name of property:</i>	Cistercian Abbey in Krzeszów in Silesia Poland (<i>Grüssau in Schlesien</i>)
<i>Location:</i>	Historic region of Silesia, Voivodship of Lower Silesia, County town Kamienna Góra
<i>Date received:</i>	27 January 2003
<i>Category of property:</i>	

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

Brief description:

The Cistercian Abbey of Krzeszów is located in the historic district of Silesia in south-western Poland. The complex was founded in late 13th century, and was substantially renovated in Baroque style in the 18th century. The renovation was part of a religious campaign in a region that had been reconquered from a Protestant regime to the Catholic Church. Several well-known artists of the Habsbourg reign contributed, making this a significant ensemble particularly in the Silesian region.

2. THE PROPERTY

Description

The Cistercian Abbey of Krzeszów (Grüssau) is located in the municipality of Kamienna Góra in the historic region of Silesia, in south-western Poland. The site is close to the border with the Czech Republic. The Abbey is in the valley of the river Zama, on a low promontory in an open landscape of fields, meadows, ponds and forests. The Abbey complex consists of the convent church in the centre, the monastery and the garden on the southern side, St. Joseph's church to the north and a group of farm buildings enclosed within the wall. A Calvary of 33 stations was erected in the river valley for the pilgrims. While the origins of the abbey go back to the middle ages, the present structures date principally from the early 18th century.

The church of St. Mary's Grace (the Assumption of the Holy Virgin) was designed by an unknown architect and built by local workers in 1728-35. The church, laid out on Latin cross, has the nave flanked by side chapels with galleries above them. The central part, over the nave and the transept, is covered with a dome. The twin-towered west façade was designed by the Bohemian sculptor, Maximilian Brokof and built in 1733 by the sculptors Anton Dorazil and Johann Georg Gode. The articulation emphasises the undulating rhythm of the façade, with massive towers flanking the concave central part, crowned by the group of the Holy Trinity. The interior continues a

complex iconographic programme with a series of monumental frescoes by Georg Wilhelm Neunhertz, in 1733-35. The organ by Michael Engler dates from the same period. The richly decorated main altarpiece was designed by Brokof and built in 1758. As a continuation to the choir, there is the Piast Mausoleum, built in 1735-47. It has two domes, and rich stucco and painted decoration.

The Church of St. Joseph's Brotherhood was erected in 1693-96 by the master builders Martin Urban and Michael Klein from Nysa. It was used as the parish church as well as the church for the congregation of St Joseph's Brotherhood. The church, oriented from south to north, has a simple plan consisting of a central nave with side chapels and galleries. The nave ends in a small choir with apse. In the interior, there is an important cycle of frescoes by Michael Willmann, executed in 1693-98.

The Monastery in baroque style was built in the place of the demolished medieval *claustrum*, to the design of J.G. Feller, in 1774-82. The building contained a library. *Abbot's Guesthouse*, to the west of St. Joseph's church, has a square plan, three stories and a mansard roof. It was designed by Feller and completed in 1734. A number of *auxiliary buildings* are also enclosed within the abbey walls, including the kitchen, pharmacy, school, granary and the coach house.

The surrounding lands of the Abbey were dedicated to farming in the Cistercian tradition. *The Calvary*, the Way of the Cross, was founded in 1672-78 and expanded in 1703-28. Its 33 stations were placed in the landscape. *The summer water pavilion*, built in 1730, is an octagonal timber structure, and contains a series of baroque paintings on symbolism of water, by J.G. Neunhertz.

History

The Cistercian monastery, St Mary's Grace (*Gratia Sanctae Mariae*), in Krzeszów was founded by Bolko I, Duke of Świdnica and Jawor, in 1292. The foundation document lists that estates endowed to the monastery. In the 18th century, the abbey owned 30,000ha of land, two towns, over forty villages, and had 30,000 serfs.

The Counter-Reformation spread following the Peace of Westphalia in 1648. The abbots of Krzeszów Abbey joined the Counter-Reformation offensive. The Protestant serfs of the abbey could choose between conversion to Catholicism or else leave. In order to encourage devotion, Abbot Rosa founded St Joseph's Brotherhood in 1669. Pilgrimage was encouraged, resulting in building of the Way of the Cross and the Loretto Chapel. The cult of the miraculous icon of Our Lady of Krzeszów spread quickly. St Joseph's church was built from 1690 to 1696. The abbey prospered under abbots Dominik Geier (1696-1726) and Innocent Fritsch (1727-34). The latter, well-known theologian, philosopher and art-connoisseur, ordered the cloister church to be demolished and a new church built (1728-38). The architect may have been Kilian Ignatz Dientzenhofer, and the local master builder Anton Jentsch. After the church, it was decided to rebuild the monastery. However, the first Silesian War interrupted the works, to be continued in 1774 but to a new design by J.G. Feller. The works were stopped again in 1784, and were never finished.

The secularisation in 1810 marked the end of abbey. The cloister church became a parish church, and the last abbot became a pastor. The monastery housed a local school, and the abbot's guest house became offices. In 1919, the Benedictines from Prague came to settle here, and the convent was again raised to the rank of abbey and renovation works were undertaken. In 1940, the Nazis seized the monastery. It was used as a camp and prison. In 1946, the property passed to Polish Benedictines, and in 1970 it was again taken over by the Cistercians.

Management regime

Legal provision:

The ownership of the different buildings of the ancient monastic ensemble have several owners. The cloister church, St Joseph's church and the Calvary are property of the Roman Catholic Parish. The monastery buildings are the property of the Benedictine nuns and the seat of All Souls Abbey. The summer water pavilion is property of the Commune of Kamienna Góra.

The principal buildings are protected as historical monuments on the basis of the law of 15 February 1962 (Church of St Mary's Grace, Church of St Joseph, Calvary, Abbot's Guesthouse, Cloister garden)

Management structure:

The principal management responsibility is with the Roman Catholic Parish.

There are several plans, which relate to the property: Regional Master Plan for the province of Lower Silesia, Local Master Plan, the Master Plan of the village of Krzeszów.

Resources:

Funds for the maintenance of the monastery are provided by the Ministry of Culture and the Diocese of Legnica, Polish-German Foundation, and *Verein zur Erforschung und Erhaltung Schleschischer Orgeln e.V.*

About 10 persons are involved in the regular maintenance of the property.

The number of pilgrims and visitors has increased in recent years. Pilgrims were ca 3000 in 1991 and 5,100 in 2002, while visitors were 3,400 in 1991 and 9,600 in 2002.

Justification by the State Party (summary)

Criterion ii: Krzeszów Abbey is an outstanding example of monumental monastic complex characteristic of High Baroque in Austria and Bohemia. The series of frescoes at St Joseph's Church was the most monumental work devoted to the cult of the saint venerated in central Europe in the Counter-Reformation period. ... The continuous wall of the choir is covered by the unique "Panoramic" triptych, corresponding to the scene painted on the ceiling. The cycle is the most monumental work of Michael Willmann, a convincing testimony to his genius. It is a unique example of the unity of painting and its architectural framework. ... The interior of the mausoleum of the Piasts is distinguished by its unique arrangement, integrating two centrally-planned chapels. Its sculpted and

painted decoration conveys a complex iconographical programme.

Criterion iii: Despite the decision to demolish the mediaeval structures and replace them with new baroque buildings (an isolated case in the history of the Cistercian order in Silesia), the cultural tradition was continued in a number of ways. The venerated 13th-century painting of the Virgin was given the central place in the newly-built cloister church. The abbey's founders and benefactors - the Silesian branch of the Piast dynasty - were honoured with the magnificent mausoleum - 444 years after the arrival of the first Cistercian monks in Krzeszów and the establishment of the abbey.

Criterion iv: The Cistercian Abbey in Krzeszów and its Baroque monuments constitute a forceful final accord, closing the Baroque era in Silesia, a very important period in the region's history. Animated by the spirit of the Counter-Reformation, they exemplify, in a unique and original way, the importance of sculpture and painting in the grand unity of the arts, pursued by the Baroque patrons and artists.

Criterion v: The Cistercian Abbey in Krzeszów is an important historic monument in Silesia's multicultural landscape, a vital testimony to the region's history and identity in Europe. It has continued to play an important role in the region's altered - but likewise multicultural - landscape after World War II. It has remained an important pilgrimage centre for the Catholics of central Europe.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS field mission visited the nominated property in July 2004.

Conservation

Conservation history:

The monastery was secularised in 1810, becoming the property of the Prussian state. The first restoration was carried out under the supervision of K.F. Schinkel, in the 1830s. St. Joseph's church was renovated in 1880. St Anne's chapel was rebuilt after a fire in 1886. The paintings of the cloister church were restored in 1900-10. The northern tower helmet was rebuilt, after a fire, in reinforced concrete in 1930. A comprehensive renovation took place in 1938-44. In 1965, there was a in-depth scientific analysis of the causes of excessive dampness and other damages. From 1978 to 1999, there has been a conservation programme, involving the consolidation of structures, restoration and conservation of architectural surfaces and decorative features in the whole ensemble.

State of conservation:

The abbey of Krzeszów has been subject to an overall conservation-restoration programme over the recent years. Nevertheless, the ensemble and its surroundings show various problems, resulting from the current lack of maintenance and care. The parking lot directly opposite the entrance and the newly built cafes and shops disturb

the appearance of the site. Immediately upon entering the grounds of the abbey within the walls some improvements have been attempted, such as the completion of a wall, but these are of poor aesthetic value. The tourist souvenir shops at the entrance of the St. Joseph's Church and the Abbot's Guest house are not harmonious with the character of the site.

Management:

During the field mission, ICOMOS was informed that the legal situation regarding the boundaries of the protected area had changed, including the historic path in the east. Considering the integrity of the historic landscape of which the abbey is part, and its spiritual meaning, the buffer zone should be sufficiently broad so as to cover the strategic view points to the abbey. As a result, the core zone should be enlarged to respond to the legally protected area, and the buffer zone should be extended taking into account the integrity of the landscape.

Several historic structures that are part of the ensemble have not been specified for protection. The status of protection should be clarified. Furthermore, while there are several master plans listed, it is not clear what impact these have on the nominated property. During the field mission, ICOMOS was learnt that some protective measures are still in the process of being enforced. The planning control regarding private properties in the areas surrounding the abbey needs further clarification.

In the overall assessment, the management of the nominated property and its surroundings needs clarification regarding the legal situation and ownership, the restoration and conservation programme, tourism perspectives, financing plan, and the development of the surrounding village. In fact, the management of the nominated property does not meet the requirements for inscription.

Risk analysis:

The nomination document does not mention any particular pressures for change, nor any environmental problems. Nevertheless, the ICOMOS mission has indicated various problems, regarding the site as a whole.

Authenticity and integrity

While the main buildings of the abbey complex have been subject to restoration campaigns, and the overall state of conservation has been retained, the ICOMOS field mission has noted some concerns.

One problem is the façade of the Cloister Church of St. Mary's Grace where parts of the sculpted decoration have been reconstructed. The original colour concept of the façade is now lost and has been altered in the course of the restoration.

The entire ensemble has formed an entity where the auxiliary buildings had specific functions. These auxiliary buildings have faced changes in function or are presently unused. Most of them are in poor condition and offer a negative visual impact. There are also some new constructions, which are not in harmony with the qualities of the historic ensemble.

The authenticity and integrity of the site are at risk essentially by uncontrolled construction by private owners and the uncertain and non-regulated village development. The resulting changes can already be perceived in the landscape particularly in the axes viewing the abbey from strategic positions.

Comparative evaluation

The medieval Cistercian Abbey of Krzeszów was subject to transformation in late baroque style in the late 17th and 18th centuries. This transformation was motivated as a counteract to Protestantism, following the Thirty Year War. It thus represents an artistic expression, typical of Central European baroque, containing notable paintings and works of art, that promote the themes relevant to the Catholic mission. In the same period, a "Way of Cross", a Calvary, was also built as part of the landscape of the ensemble, which became a place of pilgrimage. While recognizing the significance of the Abbey of Krzeszów in the Silesian context, and the validity of the arguments proposed, it is nevertheless noted that these themes are already well represented on the World Heritage List.

The transformation of abbeys from relatively simple forms into splendid baroque ensembles, in the 17th and 18th centuries, represents a radical cultural change, which was relevant much beyond the Central European region. In fact, on the World Heritage List there are ensembles such as the Monastery of Alcobaça (Portugal), where medieval and baroque parts merge. Other examples exist, for example in Fürstzell, a masterpiece by Johann Michael Fischer, in Ebrach, as well as in Salem. Most of the comparative sites mentioned in the dossier such as Klosterneuburg, St. Florian, Banz, Weingarten, Zwiefalten, Ottobeuren, Olomouc (Hradisko), some of which are of outstanding quality, are not on the world heritage list. The list can be extended with Kremsmünster, Admont, Schlierbach, Garsten, Stams, the Pilgrimage Church of Wies, and Saint-Jean Népomucène in Zelena Hora. Places of pilgrimage, such as Santiago de Compostella, which is on the World Heritage List, could include also Lourdes, Visy Brod, Maria Zell, and Altötting. To these should be added the series of Sacri Monti, inscribed from Italy. It is also noted that some comparative baroque sites are not listed as single monuments on the World Heritage List, but are part of more extensive sites, such as Wachau with Dürnstein, Melk and Göttweig, Vienna with Karlskirche, etc., Salzburg with Kollegienkirche etc., Prague with Nikolauskirche, etc., Krakow, and Warsaw.

Outstanding universal value

General statement:

The Cistercian Abbey of Krzeszów is proposed as an outstanding example of a monumental monastic complex characteristic of High Baroque in Austria and Bohemia with special emphasis on the frescoes in St Joseph's Church (*Criterion ii*). Note is taken of the exceptional cultural continuity from the Middle Ages to late Baroque, seen in the 13th-century painting of the Virgin, and the honouring of the founders of the abbey (*Criterion iii*). The ensemble is proposed to represent the closing phase of the Baroque era in Silesia, animated by the spirit of the

Counter-Reformation (*Criterion iv*). Finally, the Abbey is also seen as a testimony in Silesian multicultural landscape to the region's history and identity in Europe (*Criterion v*).

While the themes mentioned in the justification for inscription are certainly valid for the case of the Abbey of Krzeszów in Silesia, the same is also valid to a much larger cultural region, i.e. the whole of Central Europe and even beyond. In fact, the Central European region, which was ruled by the Habsburgs is particularly rich in baroque art and architecture. There were numerous artists and architects, who created masterpieces, associating painting, sculpture and architecture into a Gesamtkunstwerk, like in the Abbey of Krzeszów.

The quality of the ensemble of Krzeszów, its architecture, art, paintings, sculpture and design, is certainly noteworthy, particularly in the Silesian context. In the nomination, emphasis is placed on the quality of this baroque abbey as “total work of art” (Gesamtkunstwerk), integrating painting, sculpture and architecture. This is however true practically to all baroque art. The place is presented as a living place of pilgrimage and religious life, which are both aspects already well represented on the World Heritage List. Furthermore, while the Abbey has been subject to restoration projects over several years, the site is understood to present various problems, which actually affect its authenticity and integrity in relation to the values for which it has been nominated.

The World Heritage List is seen as representative, and it is not intended to ensure the protection of all properties of great interest or value. Rather, it is a select list of the most outstanding of these from an international viewpoint. In a critical comparison taking into account the above described cultural context, ICOMOS does not consider that the Abbey of Krzeszów meet the criteria of outstanding universal value as intended in the World Heritage Convention.

4. ICOMOS RECOMMENDATIONS

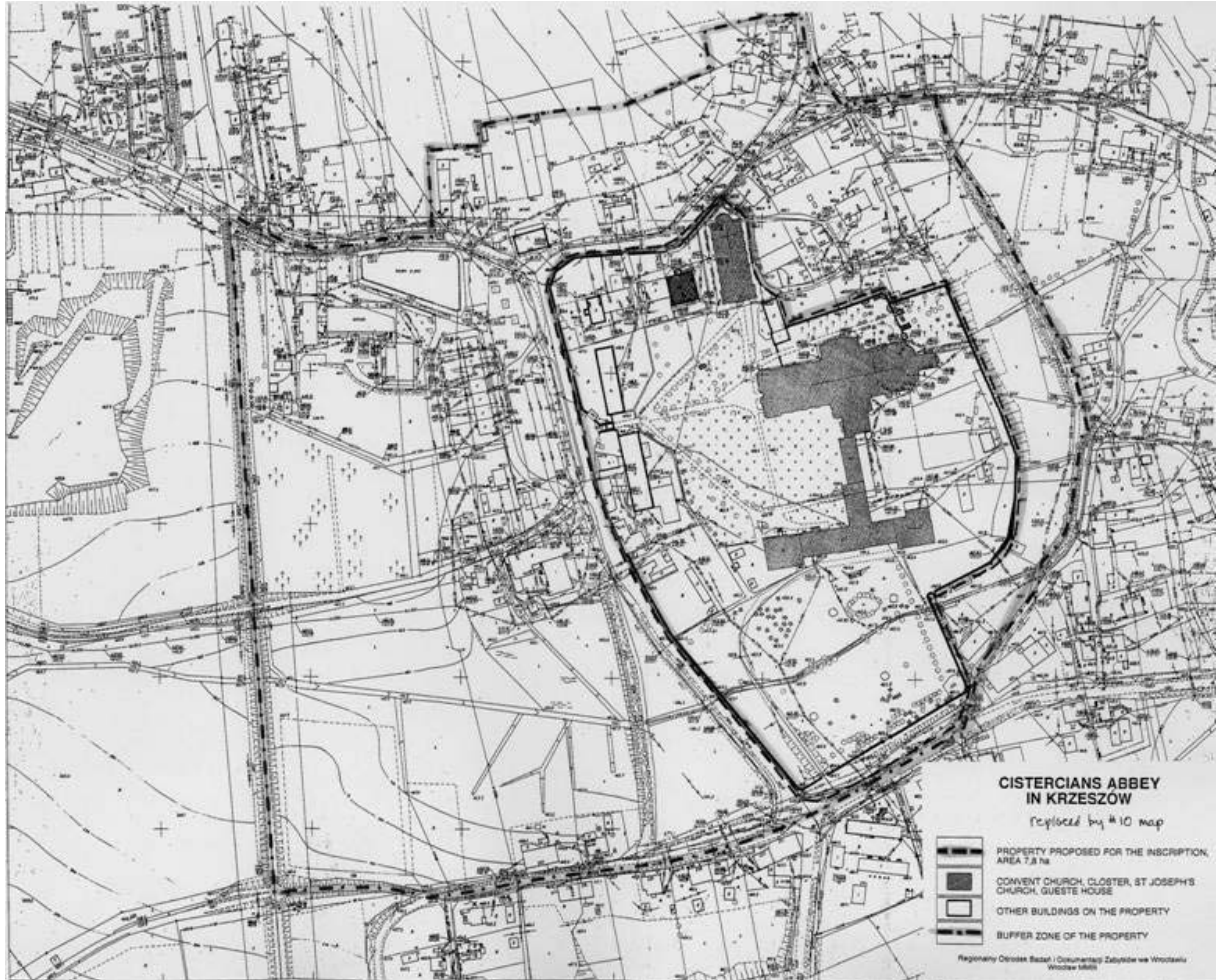
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Decides not to inscribe the property on the World Heritage List.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



Aerial View of Krzeszów Abbey



Church of the Assumption of the Holy Virgin

Yaroslavl (Russian Federation)

No 1170

1. BASIC DATA

State Party: Russian Federation
Name of property: Historical Centre of the City of Yaroslavl
Location: Yaroslavl Oblast
Date received: 31 January 2003
Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, this is the historic centre of a town which is still inhabited.

Brief description:

The historic city of Yaroslavl, on the river Volga, developed from the 11th century into a major commercial centre, renowned for the numerous churches dating to the 17th century. Yaroslavl is an outstanding example of the urban planning reform ordered by Empress Catherine The Great in the whole of Russia, in 1763. While keeping some of the significant historic structures, the town was thus renovated in neo-classical style on a radial urban master plan.

2. THE PROPERTY

Description

The historic city of Yaroslavl is situated some 250km northeast of Moscow on the river Volga at the confluence with Kotorosl river. The site was convenient due to facility to benefit from natural features and build defences. The origins of the city go back to the early 11th century. The city got its present-day form and structure mainly as a result of the major urban reform in 1763, ordered by Empress Catherine The Great for the whole country. However, some of the existing streets and structures were retained in this renewal process, which lasted from 1770 to the 1830s.

The nominated area consists of the historic centre of the city, the so-called 'Slobody', forming roughly a half circle with radial streets from the centre. In its general architectural character the city of Yaroslavl is Neo-Classical with harmonious and uniform streetscapes. Most residential and public buildings are two to three stories high along wide streets, and vast urban squares. Within this context, there is a large number of churches with their onion cupolas, and monastic ensembles, dating from the 16th and 17th centuries, and having valuable mural paintings and iconostases.

Spassky Monastery is one of the oldest monasteries found in Upper Volga region. It was built on the site of a pagan temple in late 12th century. The oldest buildings that have

been preserved date from the 16th century (Cathedral of Transfiguration, Refectory, Holy Gate, Bell Tower), though some have been restored various times. Yaroslavl Miracle Men Church with a classical portico dates from 1851.

Over 50 churches were built in the 17th century. The *Church of Epiphany* (Epiphany Square) was built in 1684-93. It has five cupolas, and its red brick facades are decorated with polychrome tiles; the interior was painted in 1692-93. Other churches include: the *Church of St. Nicholas Nadein* (1620), at the bank of Volga, the *Church of Nativity* (1644), with a unique bell tower, the *Church of Elijah the Prophet* (1647), which became the focus of the classicist radial town plan of Yaroslavl.

The nominated area extends ca 2km along the west bank of Volga and 1.5km on the north bank of Kotorosl river. One block away from Volga, a main avenue runs parallel to the river, crossing the Soviet (Iliinskaya) square, which forms the focal point of the historic town. The centre area is surrounded by a boulevard forming half a circle, Ushinsky street, built in the 17th century immediately behind the city's defences. The boulevard crosses Volkov square, the starting point for the road to the town of Uglich in the west. The nominated core zone includes the historic centre. This area is surrounded by the buffer zone, which extends one or two blocks further west on the landside, as well as across both of the two rivers. The buffer zone encloses natural areas, as well as several important historic buildings.

On the embankment of Volga, there are a number of significant neo-classical buildings, e.g. the metropolitan's residence (originally built in 1680s), Church of SS Elijah and Tychen (1825-31), Volga Tower (a defence tower from 1685), Volga Gate (early 19th century elevations), Ensemble of the former Governor-General's house (1820-60), Deduylin house (early 18th century), Ensemble of the Nativity (17th century).

The Soviet square ensemble was built from mid 17th to 18th centuries. The focal point of the square is the Church of Elijah the Prophet (1647-50s) with its rich decorations and wall paintings. The buildings of the Government Offices include some of the first construction according to the 1770 town plan built in early classical style.

The Volkov square originated as a place for small trade. In early 19th century, a theatre was built here (first in timber, then in stone). This was replaced by a new structure in 1911 always in neoclassical style. On the square there is also one of the remaining defence towers, St. Blase Tower, built in stone after a fire in the 17th century.

The Ushinsky Street, originating from the 17th century, has a number of interesting buildings in classical style. Some of these buildings have been rebuilt or renovated towards the end of the 19th century, thus representing a variety of styles, from classicism to rococo and neoclassical.

History

The city of Yaroslavl, in 2010, will celebrate its 1000th anniversary from the foundation. Initially, there was a small wooden fortress. In the 12th century, two monasteries were built next to this: Spassky monastery on Kotorosl, and Petrovsky monastery on the Volga, and the place

became an outpost of Christianity. In the 13th century, it belonged to the territory of Rostov (a town with an important bishop's residence, 'Kremlin'). From this time, Yaroslavl started developing and it became the centre of a grand duchy. In 1463, Yaroslavl Grand Duchy joined the powerful Moscow state.

After several fires, the original wooden town was gradually rebuilt in stone starting from the 16th century. Yaroslavl grew in importance becoming the second city in the state. Through the Volga river, it was in trading contacts with Persia and India as well as with Ottoman Turks. Moscow also developed its contacts with Western European trading centres. As a result, foreign trade companies and craftsmen started arriving to establish businesses. The 17th century is considered the golden age of Yaroslavl, and for example some 50 new churches were built in stone.

In 1711 and 1762, there were several fires, which damaged the city's trading position, though its development continued. In 1769, a new town plan was adopted, revised in 1778. This plan was radial in its centre part, and based on a rectangular grid towards the west. Even though following the new guidelines imposed by the Empress, the town plan took into account the existing situation, and kept parts of the street network and historic building stock, where the most significant historical structures (churches, mediaeval towers) were used as visual and compositional dominants of a new plan.

The construction activities continued well into the 19th century, when some of the old fabric was renovated in a more formal manner in the downtown area. At the end of the 19th century, Yaroslavl once again experienced a fast growing period. This time, a number of industries were brought into the city. The number of inhabitants increased from 52,000 in 1887 to 109,000 in 1913. At this time, also a number of new functions were introduced, including hotels, restaurants, banks and offices.

In the 20th century, Yaroslavl has gone through problematic times like most other cities in Russia. The 1920s and 1930s, as well as 1960s and 1970s, have been periods with many losses particularly in religious ensembles. Also Yaroslavl had changes but fortunately much less than elsewhere. The development took place on the outskirts of the city, and relatively few new constructions came into the old centre. In the 1990s, Yaroslavl has once again started developing, but this time with full consciousness of its cultural inheritance. The churches and monasteries are being rehabilitated and opened again for worshippers. At the present, the municipal area of Yaroslavl has some 600,000 inhabitants.

Management regime

Legal provision:

The buildings and sites in the nominated area have a mixed ownership, including the Russian Federation, the Yaroslavl Oblast Administration, Yaroslavl City Administration, as well as private persons and institutions.

In accordance with the decision by the Executive Committee of the Yaroslavl Oblast Soviet of People's Deputies, 21-06-1990 N191, the historic centre of Yaroslavl has been protected as "the reserve territory of

the city". This status provides for the full control of planning and construction in the area concerned, as well as for the restoration and rehabilitation of historic buildings. It can allow reconstruction, modernisation and alteration of the functions of existing buildings, as well as the elimination of functions or elements that are discordant with values of the environment and the protected area.

Furthermore, the area is subject to various legal provisions of the Russian Federation, regarding cultural heritage, preservation of historic monuments, and archaeological sites, maintenance and repair of architectural surfaces, engineering infrastructures, etc.

Management structure:

The control and practical implementation of the legislative and standard-setting acts in the historic area is the responsibility of the Committee of Historic and Cultural Heritage.

The management of the historic area is the responsibility of two offices:

- Yaroslavl Oblast: Department of culture and tourism;
- Yaroslavl Municipality: The Board of Architecture.

The plans concerning the protected area of Yaroslavl include:

- Tourism Development Plan for 2001-03;
- List of Priority Measures on Preservation and Development of Culture and Arts for 2002-04;
- Goal-orienting Plan for Reducing Anthropogenous Impact on the Environment for 2001-04; and
- Development Strategy of the City of Yaroslavl up to 2010.

Resources:

The financial resources for the conservation and rehabilitation come from the federal budget, Oblast budget, Municipal budget, as well as from extra-budgetary sources.

The majority of tourists comes by steamships along the Volga in the summer period. In recent years the number has been increasing. There are various types of tourist facilities, including organised visitor routes, 1400 beds in hotels, ca 100 restaurants, etc.

Justification by the State Party (summary)

Yaroslavl historical centre is the oldest part of one of the most ancient and rich historic cities in Russia. It is a representative example of the development of ancient Russian cities as a part of unique town-planning reform pursued by Empress Catherine the Great in the second half of the 18th century.

The primary and unique feature of Yaroslavl historical centre is the presence of ancient churches, outstanding in terms of their architecture, acting as town-planning dominants and composition centers.

Another aspect is the organic use of the rich natural landscape at the junction of two rivers, with picturesque banks and wide water expanses.

Architectural monuments in the Yaroslavl historical centre present all artistic styles in Russia during the past five centuries. Many historic buildings have unique patterns of monumental painting of the 16th-17th centuries.

Criterion ii: It is a sample of the complex demonstrating successive development of architecture and town-planning art, monumental art, city landscape arrangement for over 500 years, while brightly representing historical process of this development in the vast central region of Russia.

Criterion iv: It is an outstanding example of development of the typology of urban environment architectural and planning arrangement, architecture of public buildings and housing within the historic buildings, landscaping and planting of trees and gardens in the historic parts of the city pertaining to the long period of Russian history and closely related to development of such activities in the countries of Central and Eastern Europe.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the nominated property in August 2004.

ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages.

Conservation

Conservation history:

The city of Yaroslavl has been fortunate in surviving through difficult periods, particularly in the 20th century, when most historic cities in Russia were affected by destruction of churches and convents, and the transformation of the urban fabric. In the recent decades, the authorities have initiated a programme, which has already allowed the conservation and restoration of several historic buildings.

State of conservation:

The historic centre of Yaroslavl has been preserved exceptionally well. Several historic buildings have been restored in recent years. There are others that need repair subject to availability of funds.

Management:

The nominated territory enjoys the highest protection within the framework of the historic monuments legislation of the Russian Federation. The banks and islands of the Kotorosl river are protected as natural conservation area. On the whole, the Russian legislation enables the state authorities to interfere markedly with the rights of ownership. The current economic situation however gives limited possibilities for state contributions to the owners of listed historic buildings. Grants can be given to Orthodox churches, which are in need for repair, but the funds are mainly given to historic buildings that are directly owned by the State.

In the buffer zone the height of new buildings is limited to 14m and 17m, so as not to interfere with the historic townscape. A new bridge over Volga river is under construction at some distance from the historic town, and

will divert heavy transitory traffic outside the historical core.

There is a strict professional control of any changes and new constructions in the core zone and the buffer zone. There exist several civic associations who sustain the protection of historic town. According to the present legislation they do not interfere with the decision-making process. Nevertheless, they represent a potential for the future.

Risk analysis:

The principal risks are related to the fact that Yaroslavl is a living historic town that continues to develop. Therefore, as always in such cases, particular attention is required to monitoring and management trends and eventual changes in the built fabric as well as the functions of the nominated area and its buffer zone.

Authenticity and integrity

From the town-planning point of view the nominated territory has retained its integrity and authenticity. Even the former Secretariat of the Communist Party of the region of Yaroslavl, built in 1982 in the heart of the town, is considered harmonious with the 18th-century plan. It is noted that, differing from many other renovation projects in the Soviet period, the banks and islands of the Kotorosl river have been preserved, retaining the historic town with its rare natural framework. Even the river port on the Volga built in the 1980s does not interfere excessively with the town-planning composition of the town.

In the Stalinist periods, thousands of churches were demolished especially in larger cities in Russia. In Yaroslavl, instead, from some 80 churches and chapels, 56 have survived intact. This number has no analogy in other parts of Russia. Even though some churches were used as prisons or warehouses, they have usually retained their artistic finishes. Only a minimum of restoration is required, and has already been started with several buildings. The work done so far is considered to respond to required standard. The residential buildings, dating from 18th to early 20th centuries, have survived almost completely. Parts of the masonry fortifications have also been preserved in the northern and north-eastern section of the town, as well as the towers of the Virgin and Uglic, and the Volga Gates.

Comparative evaluation

The history of Russian architecture may be conditionally divided in two major periods: dominance of a “national” style from the 10th century to the end of the 17th century, mainly based on regional mediaeval traditions, and – following Peter the Great’s reforms – “western” styles from about 1700 to the present. The Empress Catherine the Great was responsible for a major urban renovation, more than doubling the number of urban centres in the Empire to ca. 600. At the same time, she also ordered an important urban reform, which meant the preparation of new master plan for all the existing cities respecting regularity and the ideas of the Enlightenment and introducing the Neo-classical style for the civic architecture.

Yaroslavl ranks among the most significant historic towns in Russia, along with Moscow, St. Petersburg, Novgorod Veliky, Pskov, Vladimir, Suzdal, Smolensk, Rostov Veliky. Within this context, Yaroslavl, is the most significant example of the urban reform, as well as being a town that has best preserved its overall integrity through the many troubles that most cities faced in the transformation processes of the 20th century. This concerns also the exceptionally fine churches, which were preserved, while at the same time religious buildings elsewhere were often destroyed.

On the World Heritage List, there are few historic towns, representing the same period, even though these are in different cultural contexts. These include, e.g. Weimar in Germany, which stands for German Classicism and is associated with major personalities such as Goethe and Schiller, the City of Bath, representing English Neo-classicism at the time of George III, and Edinburgh, where the New Town is an example of Western-European planning. In comparison with these properties, Yaroslavl represents a completely different social-political context, being associated with the major urbanisation process of the Russian Empire and the implementation of the relevant ideas in the urban reform.

Outstanding universal value

General statement:

The historic city of Yaroslavl is an outstanding example demonstrating the synthesis of the mediaeval urban structure and new regular pattern as the cornerstones of the great urban reform that was ordered by Empress Catherine the Great in the whole of Russian Empire, starting immediately after her accession to the throne in 1762. This reform has no precedent in European history, and remains a uniquely Russian phenomenon, resulting in the re-urbanisation of practically all the cities. Based on the ideas of the Enlightenment, the reform coincided with the general aim for the government to promote the general welfare of the nation. The reform is characteristic of the 18th century, which started with the rule of Peter The Great concluding with Catherine The Great, and marked a major change in the country.

Yaroslavl presents one of the most creatively balanced examples of this reform, producing a new and highly esteemed aesthetic quality. The city has been one of the major commercial centres on the Volga river, and it is also renowned for its exquisite Russian Orthodox churches dating from the 17th century, adorned with notable mural paintings and multicoloured tiles. These churches together with the remaining medieval gates and towers were integrated in the new scheme as visual dominants and focal points in the urban skeleton.

The cityscape of Yaroslavl represents one of the finest examples in Russia of the integration of Neo-classical architecture into a harmonious whole, radiating from the large square with the Church of the Prophet Elijah in the focal point. The scale of the central square is unrivalled in its size comparable only with the size of squares in metropolitan cities, representing the “Russian tsar scale”, which symbolised the transformation of provincial cities into distinct urban entities.

Evaluation of criteria:

Criterion ii: The historic town of Yaroslavl with its 17th-century churches and its Neo-classical radial urban plan and civic architecture is an outstanding example of the interchange of cultural and architectural influences between Western Europe and Russia. It is characteristic of this urban development that the old churches were taken as dominants in the new design of the neo-classical urban form of the late 18th century, thus establishing historical continuity.

Criterion iv: The historic town of Yaroslavl is an outstanding example of the town-planning reform ordered by Empress Catherine The Great in the whole of Russia, implemented between 1763 and 1830. This planning reform, in its scale and unity of scope, can be seen as unique, and the town of Yaroslavl became a particularly successful implementation both in its cityscape and the way it was composed in relation to the Volga river. While being exceptionally representative, Yaroslavl is also the best preserved example of this reform considering that most of the other towns have been substantially modified or destroyed during the 20th century.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

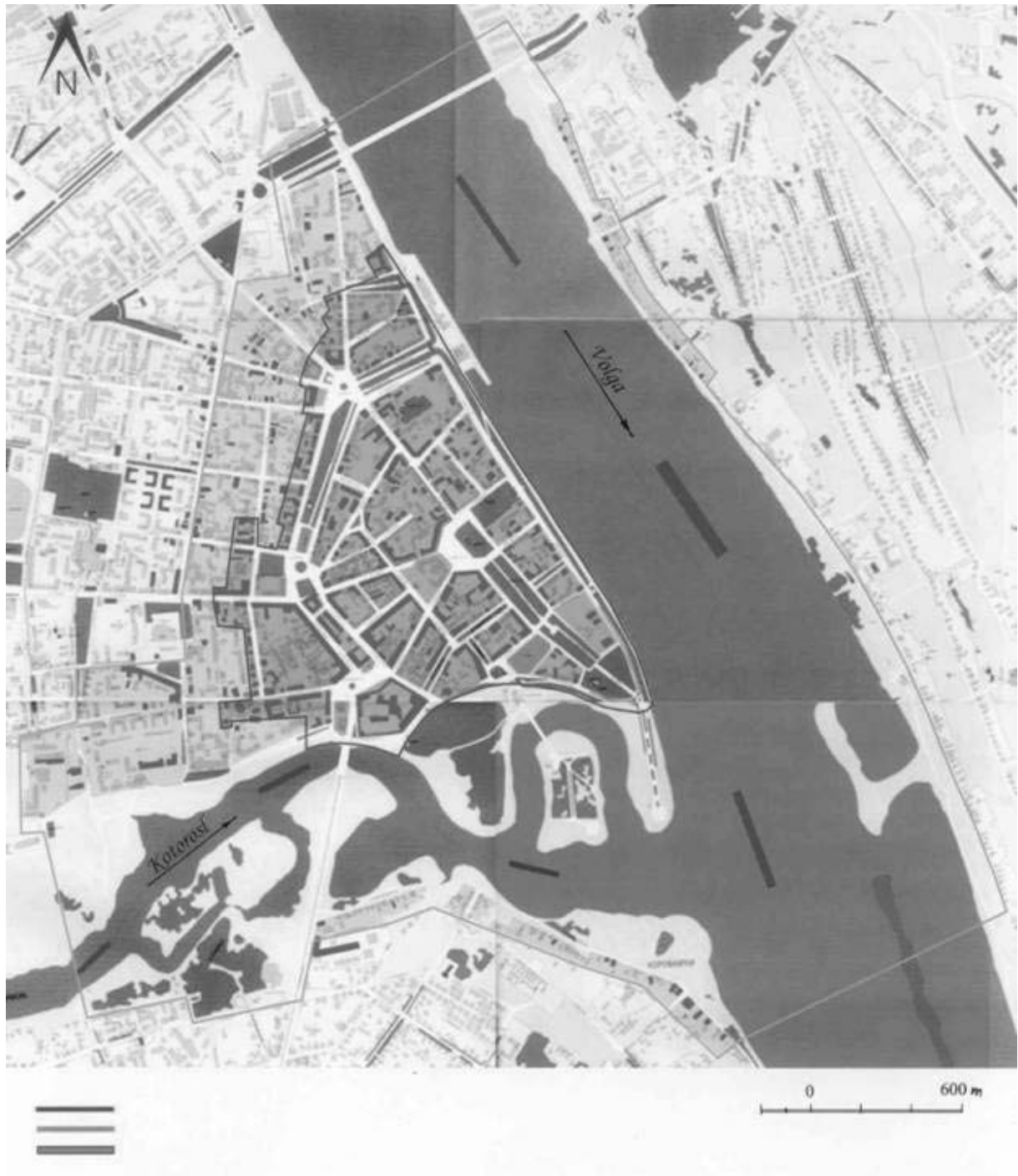
The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of ***criteria ii and iv***:

Criterion ii: The historic town of Yaroslavl with its 17th century churches and its Neo-classical radial urban plan and civic architecture is an outstanding example of the interchange of cultural and architectural influences between Western Europe and Russian Empire.

Criterion iv: Yaroslavl is an outstanding example of the town-planning reform ordered by Empress Catherine The Great in the whole of Russia, implemented between 1763 and 1830.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



View of the Historical Centre of Yaroslavl



View of Spassky Monastery

Meadow Pasture Landscape (Slovakia)

No 1095

1. BASIC DATA

State Party: Slovak Republic

Name of property: Meadow-Pasture Landscape of Slovakia

Location: Presov, Banska Bystrica and Zilina Regions

Date received: 28 January 2002

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination of six *sites*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* paragraph 39, the sites are also *cultural landscapes*.

Brief description:

Six sites of meadow-pastureland, surviving in marginal areas of the Carpathian Mountains, reflect a traditional system of land-use that developed in parts of Slovakia in the 13th and 14th centuries. These meadow-pastures are seen as a model of sustainable land practices that deliver not only hay and grazing for farm animals, but also ecological stability with high species diversity. They are representative of what was once a much more widespread practice. The meadows are focused on large agricultural villages with wooden log houses, reflecting local building styles.

2. THE PROPERTY

Description

The six sites are scattered across the Carpathian foothills around the High and Low Tatras Mountains in three different regions in the north of Slovakia, near the border with Poland. No detailed maps are provided with the nomination and the individual areas of the nominated sites are not given.

They sites are organically evolved landscapes that reflect the survival of traditional small-scale agriculture in a mountainous area that was partly bypassed by the large-scale collectivisation programmes that affected much of the surrounding lower-lying lands in the 20th century. In particular, the landscapes represents the way productive meadows and pastures stretching high up into the gentle foothills of the mountains, fostered the development of economically important sheep and cattle farming and sustained particularly large agricultural villages around the rivers.

The settlements show the culmination of a settlement process that in most valleys started with occupation by semi-nomadic pastoralists. Gradually the inhabitants became settled and villages were established and then

grew, reaching their maximum size at the end of the 19th century, when the production of cattle and sheep formed a major economic activity. In some valleys this agricultural base was augmented by mining and forestry activities.

Meadows and pastures were divided between families in a series of quite small parcels – strips in some places, blocks in others – all unfenced. Each farm traditionally had a collection of narrow strip or block plots dispersed around the holdings of the village, thus sharing out the best land. Some plots followed the contours; others were built up into terraces through the formation of low stone walls built from builders brought up in ploughing.

The meadows reflect two types of farming: ‘shed farming’ and ‘pasture farming’. Shed farming relates to the practice of sending sheep to graze on mountain pastures in the summer months where they are housed at night in log sheds; in pasture farming, cattle and horses are sent to the summer pastures to graze on clearly defined areas without shelter sheds. In both cases the animals are brought down to the villages in the winter to be housed in buildings near the dwellings. Some of the meadows are grazed for only part of the year. Crops of hay taken off in the late spring are transported down to the villages and stored in dwelling lofts to be used as animal feed in the winter months.

Although called meadows-pastures, the nominated areas were also used for arable crops – grain, (wheat in the warmer valleys and rye, oats and barley in the higher colder areas) and, more recently, potatoes. The traditional system of management involved a three crop rotation on some plots: barley, oats and potatoes were traditional, while other plots were left as permanent pasture or as meadows, grazed after the hay had been cut.

Collectivisation in the 20th century affected to a lesser or greater degree all the sites. In some sites only the footprint of the strip fields is left and the land is now used as extensive meadows, which preserve the relief of the earlier systems but not the rich patchwork of their earlier different functions.

Sheep and cattle were sent to market while vegetable, cereals and fruit were grown for domestic consumption. Although sheep and cattle were the main economic assets of the villages, mining and forestry were also significant. Iron smelting was carried out in several valleys in the 18th and 19th centuries, in some areas. The forests fed processing works, which produced shingles for roofs and wooden plates. The villages also sustained smaller industries such as iron mills, saw mills, lace work, weaving and the production of stringed musical instruments.

All the nominated sites except Podpol’anie include villages, groups of houses or scattered buildings reflecting traditional wooden construction. The villages are either what are known as solitary cottage villages, where houses were scattered over a wide area, loosely aggregated into a village, or chain villages where houses were lined up along a through street. The comparative fertility of the area supported large populations and some of the linear agricultural villages are very extensive stretching over 9 km in length.

The villages were on the whole not particularly hierarchical; instead they display large numbers of relatively similar houses, giving the settlements are regular

appearance. The local form of house construction consisted of horizontal logs, many on stone plinths, with the spaces between the logs plastered and sometimes painted white or a vivid blue. Windows and doors often had decorative carved wooden surrounds. The roofs were covered in shingles.

Houses were commonly single storey but sometimes with a cellar and attic windows. Few houses are earlier than the 19th century – when this agricultural system reached its zenith.

The six areas that are nominated are:

- Liptovská Teplička and Zamagurie in Presov Region
- Podpol'anie and Horehronie in Banska Bystrica Region
- Orava and Bocianska Valley in Zilina Region.

Together the sites cover 27,086 ha.

As they are in the foothills, the meadow-pasture lands are outside the areas protected as national parks and those protected for landscape, both of which encompass the higher ground. The nominated sites fall mostly within the buffer zones of the national parks. The exceptions are Zamagurie, which is only partially within a buffer zone, and Podpol'anie, which is not in the buffer zone at all. And, as the meadows are farmed land, they are outside national nature reserves or nature reserves.

The nomination dossier provides general information on the six sites. What is not provided is a detailed map showing the extent of the sites nor the actual location of meadows and buildings of interest. The descriptions that follow therefore lack specifics. Nor is there a justification as to why the six sites were chosen as representing the traditional land practices of the area – for, as their description and history will make clear, their development and characteristics are quite diverse and it is not easy to identify factors, which hold together the six sites as a serial nomination.

The six sites are considered in turn:

- *Orava:*

The meadows surround three settlements, Terchova, Zázrivá and Podbiel. The first two are scattered villages with widely spaced houses reflecting colonisation in the 17th and 18th centuries. Podbiel, in contrast, is a centralised double row street village and contains many typical shepherds log houses on stone foundations high enough to form cellars. The centralised planning reflects a settlement established under Walachian Law in the 16th century (see *History*).

The meadows and arable fields are scattered and irregular, reflecting the broken terrain. But many are now no longer farmed in the traditional way and have undergone collectivisation.

All the villages reflect diverse economic activities associated with iron mills, saw mills, lace work, weaving and the production of stringed musical instruments. The village houses display a degree of sophistication and prosperity.

In Zázrivá the oldest house dating from the 18th century has been 'reconstructed' and opened to the public. Within Terchova there is a 17th century church. The villages sustain local folk music and costumes.

- *Zamagurie:*

This site is bounded to the north by the border with Poland. The area known as Zamagurie extends northwards over the border into Poland.

The site encompasses six villages of 'chain settlement' type – long linear villages with the houses aligned along a road. The villages are large: Jezersko is 4 km long, Zdiar with a looser chain stretches 6 km and Osturňa 9 km. Some of the houses are L or U in plan while others enclose a small court. In Zdiar the houses were in the 19th one room seasonal dwellings: these were enlarged in the early 20th century with lofts and extra rooms. In many of the villages, the houses are now used by tourists.

- *Bocianska Valley:*

The long Boca valley is on the northern side of the Low Tatras. The nominated areas include three villages: Vyšná Boca, Nižná Boca and Malužiná. All were originally developed as mining settlements, turning in the 19th century to sheep farming. Out in the meadows are examples of isolated haylofts-sheds for sheep with space above for fodder. The valley is quite extensively afforested.

Few of the meadows are still farmed in the traditional way. Like Orava and Horehronie, this area was part of the collectivisation process.

- *Horehronie:*

The nominated site is in the upper part of the Hron valley – the Hron River being the second largest in Slovakia. It contains five villages: Hel'pa, Pohorelá, Šumiác, Val'kovňa and Telgárt. The valley is partly wooded and primary wood processing is still carried out. In the 18th and 19th centuries, the valley housed a large iron mine and iron works as well as a tin-plate mill. Mining and smelting were the dominant activities of Šumiác village. The industrial buildings are now used for the electro-technical production of ventilators and heating elements.

The villages are of the centralised type, established under Walachian Law. In all but Pohorelá, there are interesting survivals of traditional log houses dating from the second half of the 19th the early 20th century.

The villages are characterised by a rich folk traditions. In Hel'pa there is an annual folklore festival of singing and dancing. And its culture has been the subject of films and photos by the national artist Karol Plicka. Folklore research in the whole Horehronie valley has been intensively carried out from the 1950s. The resulting three publications are the most detailed elaboration of folk culture for this part of Slovakia.

Horehronie is the third area that shows evidence of collectivisation and where the meadows are now longer all traditionally farmed.

➤ *Liptovská Teplička:*

Perhaps because of difficult access, this area did not undergo total collectivisation and displays the best preserved meadows.

The comparatively small site on the eastern side of the Low Tatras encloses one village, Liptovská Teplička. At an altitude of 846 m it was one of the highest agricultural settlements in Slovakia.

Much of the land is still divided into traditional lots marked by field 'baulks' or small mounds, and farmed according to traditional practices.

The village contains two particularly distinctive types of buildings. The first is a large complex of log-barns, used for grain and animals and built along the street. The second is a group of around 350 potato cellars – a type of structure once more widespread and now unique in Slovakia.

➤ *Podpol'anie:*

On the edge of the town of Hrinova, Podpol'anie contains only one small nucleated settlement and other scattered houses. Although the area was not totally affected by collectivisation, many of the meadows are no longer farmed traditionally as the younger generation has tended to move away from the area.

History

The six sites each have different histories and do not share many common historical themes.

Liptovská Teplička:

The village was established in 1634 when people from upper Kysuce colonised the densely wooded hills and cleared part of the forest to establish grazing and plough land. In the 19th century the inhabitants benefited from the abolition of serfdom when they were given their own plots and the forests and pastures became common land. The process of settlement divided the land into approximately equal parts amongst the inhabitants.

After 1949 collectivisation was begun and by 1975 had caused mass abandonment of narrow strips in favour of large fields suitable for machinery. Since 1993, after the creation of Slovakia, there has only been a minor reversal in interest in traditional practices.

Zamagurie:

Zamagurie was settled in two stages. In the 13th and 14th centuries the land was colonised under German Law by the Soltyses, from Spis towns, who entered into contracts with the landowners. The village of Frankova dates to this period. In the 17th and 18th centuries there was a secondary wave of settlers from the Dunajec River when new villages arose and the outlying areas were brought into cultivation. As with other areas, the villages were most prosperous in the 19th century when they practised mixed farming and forestry activities.

Due to the problematic access and inclement climate, this area was never fully collectivised. Recently lack of secondary occupations has led to migration away from the area.

Podpol'anie:

Little information is given of the early history of this settlement: it was part of the Hapsburg estates and when this became public in 1918, farming still continued. In the 19th century improved farming techniques were introduced by the landowners and a three-field seed method involving root and forage drops was introduced to encourage sheep and cattle breeding and fertilisers, such as Chile saltpetre, were used to increase productivity.

After the Second World War industrialisation of the valley meant that agriculture became an additional activity for most of the younger population and farmers became older and older.

The last cattle and sheep farmer died on 2000 and, because of cattle thefts and the difficulty of selling surplus produce, traditional practises have ceased. The higher pastures have now been abandoned and there is a good deal of new building around the villages.

Horehronie:

Like Orava, Horehronie was established under Walachian Law in the 16th and 17th centuries. Gradually the dominant forests – a shoot for Hungarian kings – gave way to pasture farming, and the needs of the mining industry. In the 19th century, spruce plantations were planted in place of the earlier beech and fir, and still dominate the eastern part of the site. The valley was collectivised after 1949.

Orava:

In the 16th century Orava was covered in forest of fir, oak and spruce trees. Settlements were established at the end of the 16th century under Walachian Law. This allowed Walachians who were shepherds to colonise areas under the control of feudal lords in order to help defend border areas.

Podbiel village was established in the 1550s, Zázrivá in 1556, and Terchova in 1580, the first two under the protection of the Orava lordship and the third under the Strečno-Gbel'any lordship. Gradually the descendents of the original Walachian semi-nomadic shepherds changed to pastoral farming.

Zázrivá village suffered in Turkish Wars in early 17th century, during the Cossack invasion of 1624 and in 1683 through the ravages of the Lithuanians. In the 18th and 19th centuries peaceful times allowed the fertile lands to be harvested to the full and a vibrant mixed economy developed with many of the farming and forest products being converted in the valley – such as cheese, founding of bells, wood-carving etc.

Podbiel similarly flourished in the 18th and 19th centuries while Terchova village by contrast suffered from drought and plague in the 19th century and part of the village was burnt in 1945 by the Germans – although subsequently rebuilt. Orava was extensively collectivised after 1949. Most meadows have now been abandoned and the villages are increasingly being developed as tourist attractions for the nearby National Parks.

Bocianska Valley:

In the 13th and 14th centuries, burgesses from the town of Hybe begun mining gold in the Boca valley. After a century of stagnation, copper mining flourished in the 16th

century and led to the development of dense urban settlements. The towns had royal privileges, which allowed them to reap the economic benefits of the mining activities. In the 19th century with the cessation of mining, the inhabitants turned to sheep farming. After 1949 the valley was collectivised.

This area is now popular with tourists and there are ski resorts. Few of the meadows are still farmed traditionally.

Management regime

Management structure:

There is no coordinated management of the six nominated areas. The degree of protection for the villages and meadows is slight and there does not appear to be constraints in place to stop the development of ski lifts or new building around the villages. Although there are grants to restore certain buildings, there are no positive incentives in place to encourage the retention of traditional farming practices.

The Management Plan consists of a list of laws that are relevant to the nominated site. The 1994 Act on Nature and Landscape Protection sets out protection for the Buffer Zones of National Parks, but this appears to protect natural rather than cultural qualities. Interesting vernacular buildings within villages are protected within rural monuments zones established in 1992; but it is not clear which buildings fall within these zones. And some of the marsh lands are protected as nature reserves.

What is missing is any dynamic system, sustainable development strategy or integrated management plan to encourage the retention of traditional farming practices or to keep the villages as living rural communities. In the absence of any such systems, the meadows are falling into disuse and the villages becoming tourist attractions.

Resources:

There is no specific funding for the overall six sites. They are administered by the District and Municipal Offices and come under the direct control of the relevant National Parks, where they are in their Buffer Zones. The management of the meadows is in the hands of private land-owners.

Justification by the State Party (summary)

The six sites are nominated as a non-intensive farmed landscape, with high species diversity, and well preserved wooden buildings, which reflect settlement that is representative of Walachian colonisation and culture in the Carpathian Euro region.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Mission visited the six sites in August 2004.

Conservation

Conservation history:

There has been no active conservation of the meadows. Many were collectivised after 1949 and in the past ten years have suffered neglect.

Several of the wooden buildings have been repaired and conserved and some are opened as museums.

State of conservation:

The shape of many of the meadows, in terms of their retaining walls and terraced outlines are still intact. However the traditional practices that once gave life to the meadows and arable fields has drained away from the valleys and what is left is little more than a shadow of the prosperous farming landscape that characterised this area in the 19th century.

Management:

As stated above, management tends to be passive rather than active and the six sites do not have the benefit of an integrated management plan that could begin to address ways of keeping the area as a living rural community.

Risk analysis:

➤ Loss of farming activities:

The greatest threat to the area is a decline in the number of farmers. This seems to be partly due to the lack of alternative occupations, and partly due to traditional practices which involved leaving animals unattended on the grazing grounds rendering them vulnerable to rustling. Serious changes on the agricultural sector must be expected by the accession of Slovak Republic to the European Union and this will make the position worse not better, in the absence of any financial support for agricultural activities.

➤ New buildings:

Several of the villages show evidence of touristic development, in the form of ski-lifts and residential buildings, which is beginning to compromise the relationship between village and meadows.

➤ Roads:

In Orava there is the possibility of a new trunk road through the valley.

➤ Berry Pickers:

At certain times of year, berry pickers apparently become overwhelming around Orava, damaging plants and animal feed.

➤ Floods:

Several of the sites are prone to flooding and consequent landslides.

Authenticity and integrity

Authenticity:

The nomination states that the site meets the test of authenticity in the way the landscape represents meadow-pasture activity. If it is accepted that the value of the site

lies in the way the meadow-pastures were created out of the forests during the various settlement phases from the 14th to the 17th centuries, then authenticity relates to how far these have endured – both in terms of their form and their use as the backbone of the farming communities.

In most cases the outline form of the meadow-pastures persists; however their use has atrophied. First most of the meadows were subject to collectivisation and then more recently many have been abandoned as farming has become unviable. The cores of the villages survive but these are now only tenuously connected to the maintenance of the landscape.

Integrity:

Integrity is relevant in terms of how far the system that created the meadow-pasture still endures. Are the six sites entities which work as communities? The answer is that the six sites do not relate to one another in any particular way and the reason for their selection as a group is unclear. They do not form a coherent or integrated unit, nor do they reflect the only possible examples of what they display. It is therefore difficult to say that the nominated areas possess integrity in terms of the way their boundaries reflect particular characteristics.

Comparative evaluation

What is not clear from the nomination is the rationale for the choice of the six particular sites, which were chosen out of a possible 62 remaining meadow-pasture areas. The sites are separated by considerable distances and do not seem to share common characteristics. Neither do they appear to contain characteristics that are absent elsewhere.

The nomination dossier states that ‘similar sites exist and this site is comparable with those of other countries, mostly those of the so-called Carpathian euroregion including Poland, Ukraine and Romania’. This is true, but no detailed comparative evaluation is offered across this region.

It can be stated that, across the border in Poland to the north, the landscape has not been subject to collectivisation in the same way as in Slovakia, neither have the extensive meadow-pastures in the Maramures area, which straddles the border between Romania and Ukraine. In Romania the rural community is still centred on farming, the traditional practices are viable, and the villages thriving communities.

From the information provided in the nomination and from the evaluation process, it is evident that the six nominated sites cannot be said to represent the practice of meadow-pasture farming across the Carpathians.

Outstanding universal value

General statement:

As has been outlined above, the nominated areas cannot be said to demonstrate on their own outstanding universal value as cultural landscapes that reflect the distinctive practices of a geo-cultural region.

Evaluation of criteria:

The six sites have been nominated under cultural criterion v and natural criterion i. It is the view of IUCN that the natural qualities of the sites are of local value only.

4. ICOMOS RECOMMENDATIONS

The practice of meadow-pasture farming in the Carpathians is, or was in places, a highly productive system that optimised the opportunity afforded by the extensive, long gently sloping upland fields on the lower slopes of the mountains, and generated very large distinctive linear villages of wooden houses, based on prosperous sheep and cattle farming. The system also sustained botanical diversity in the meadow-pastures and surrounding woodlands.

As the practice is spread across several countries in the Carpathians, Slovakia, Poland, Romania and Ukraine, and as the state boundaries are much newer than the practice, it would be appropriate to consider how best this system might be represented on the World Heritage List, whether by a serial nomination or by the best preserved living cultural landscape in the region, perhaps in the Maramures area of Romania and Ukraine.

In Slovakia the bones of the system survive in terms of the outline of fields and collections of wooden buildings, but the social and cultural systems that linked the land with the villages, and guided the production and use of hay and pasture, have been largely undermined by collectivisation and are now fast disappearing through social and economic changes.

Recommendation for the future

It is suggested that Slovakia might initiate a regional survey of meadow-pastures in the Carpathians with a view to ascertaining whether a single site could represent the Carpathian Region or whether a serial nomination could include part of the current nominated site, if sufficient active management were put in place to ensure that traditional practices were sustained as part of the conservation of a living cultural landscape supported by an integrated approach to tourism and farming.

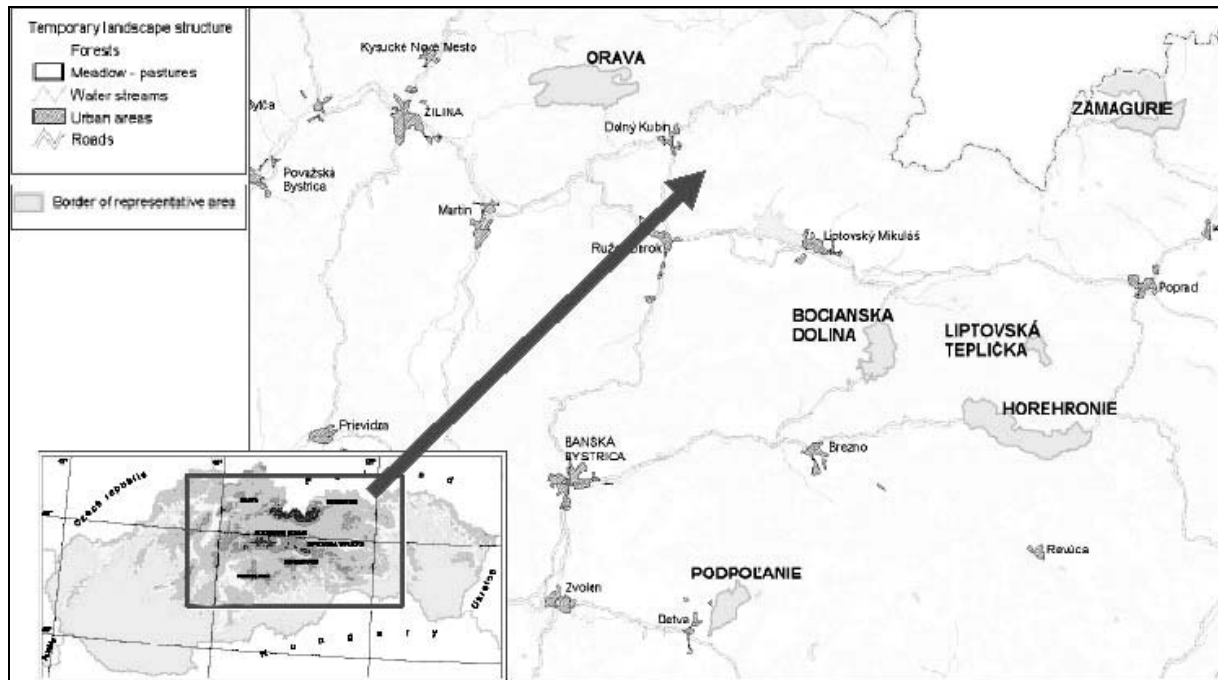
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Decides not to inscribe the property on the World Heritage List.

ICOMOS, April 2005



Map showing the location of the nominated property



Landscape of the Podpolanie area



Complex of log barns - Liptovska Teplicka

The belfries (France)

No 943 bis

1. IDENTIFICATION

<i>State Party:</i>	France
<i>Name or property:</i>	The belfries of Flanders, Artois, Hainaut and Picardy
<i>Location:</i>	Region: Nord-Pas-de-Calais and Picardy Departments: Nord (11 towns) Pas-de-Calais (6 towns) Somme (6 towns)
<i>Date received:</i>	19 January 2004
<i>Category of property:</i>	

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

The nominated property is a *transboundary extension* of the set of buildings inscribed on the World Heritage list in 1999 on the basis of criteria ii and iv: *Belfries of Flanders and Wallonia* (24 belfries in Flanders and 6 in Wallonia).

Brief description:

It should be remembered that belfries are both civic buildings and symbols. They are a highly significant token of the winning of civil liberties.

The 23 belfries in the Nord-Pas-de-Calais and Picardy region (corresponding to the 3 departments Nord, Pas-de-Calais and Somme), submitted for inscription on the World Heritage list, are part of a series of cultural properties belonging to the same area, and consequently to the same cross-border socio-cultural group, in continuity with the 30 Belgian belfries (of Flanders and Wallonia) inscribed on the list in 1999.

Thus the title of the proposed listing:

Belfries of Flanders, Artois, Hainaut and Picardy, refers to the terminology of the former French provinces, as they existed before the French Revolution in 1789. Two provinces (Flanders and Hainaut) were divided by the fate of history and now straddle the Franco-Belgian border.

Many of the comments made in the ICOMOS evaluation of the belfries of Flanders (Belgium) in 1999 can therefore apply to this dossier.

Architecturally, all the belfries are built on a *similar vertical plan*, adapted to the multiple functionalities of the building and comprise 4 levels:

- the foundations (the lowest section of the tower),
- the shaft (the square-shaped body of the tower),
- the summit (the upper section, for general surveillance purposes),
- the roof (usually a spire roof).

2. THE PROPERTY

Description

Apart from the architectural structure specific to most belfries, in the case of *communal* towers, their typology varies considerably depending on:

- the history of the towns,
- the period of construction,
- regional and/or local building materials,
- the master builder.

The different typologies are listed below:

a/ Categories:

- *Civic belfries*: town towers (examples in the submission include: the Belfries in Douai, Saint-Riquier, Arras, Bailleul, etc.),
- *Church belfries*: bell-towers (examples in this submission include: the *Tour Saint-Eloi* in Dunkirk and the *Tour Saint-Martin* in Cambrai).

b/ Belfries in an urban context:

- *belfries isolated in the urban fabric* (e.g. Saint-Riquier),
- *belfries attached to a market hall* (e.g. Bergues),
- *belfries attached to a town hall* (e.g. Douai).

c/ Architectural style:

The first period of belfry construction extended from the 11th century to the 17th century. A distinction is made between:

- *belfries in the Roman style* (e.g. Boulogne),
- *belfries in the Gothic style* (e.g. Arras),
- *belfries in the Renaissance style* (e.g. Comines),
- *belfries in the Baroque style* (e.g. the *bulbous roof of the belfry in Comines*).

d/ Building materials:

Their role was paramount, both technically and aesthetically.

- From the 11th century to the 14th century, most civic buildings were constructed in *wood*,
- From the 15th century to the 16th century *stone* triumphed,

- From the 15th century to the 18th century, there was diversification in the materials used (including *brick*).

The submission for inscription provides a detailed and very clear description of the 23 belfries proposed.

History

Whilst Italian, German and English towns mostly opted to build town halls, in part of north-western Europe (now in France, Belgium and the Netherlands), greater emphasis was placed on building belfries, even before a town hall was considered.

The density of belfries is greatest in regions where feudal society was the strictest, notably in France and in the County of Flanders (Belgium).

Originally, a belfry was erected as a sign of communal independence obtained by charter, and as the very symbol of freedom. It was therefore considered sacrosanct by the burghers.

Compared to the keep (symbol of the *seigneurs*) and to the bell-tower (symbol of the clergy), the belfry, the third tower in the urban landscape, symbolizes the power of the aldermen through its physical presence.

Over the centuries, belfries took on other meanings: through thriving trade they came to represent the influence and wealth of the towns.

But with royal centralization, municipal power gradually declined and, between the 15th century and the 18th century, the reign of the belfries faded, and they became devoid of the meaning originally attached to their construction.

It was not until the French Revolution and the emergence of the concept of cultural heritage that belfries recovered their former values and regained sense and meaning.

In the 19th century, the municipality was idealized and the symbolic rebirth of the belfry grew under the Third Republic in France, becoming an ideological symbol to counter churches and castles.

Urban growth in the 20th century was also a factor in the development of belfries, which became a symbol of independent status and prosperity.

For each of the 23 belfries, the inscription dossier submitted provides a full and precise description of their background and evolution over the years:

- Nord:
 - Armentières: 1923-1934
 - Bailleul: 1923-1932
 - Bergues: 1952-1961
 - Cambrai: 1447-1474
 - Comines: 1927
 - Douai: 1387-1471
 - Dunkirk (Saint-Eloi church): beginning of the 15th century.
 - Dunkirk (Town Hall): 1896-1901
 - Gravelines: 1827
 - Lille: 1929-1932
 - Loos: 1883-1884

- Pas-de-Calais:
 - Aire-sur-la-Lys: beginning of the 18th century
 - Arras: reconstructed from 1924-1932
 - Béthune: 1388
 - Boulogne-sur-mer: 12th/13th centuries
 - Calais: 1911-1923
 - Hesdin: 1875-1878

- Somme :
 - Abbeville: beginning of the 13th century
 - Amiens: beginning of the 15th century
 - Doullens: 1613
 - Lucheux: 1380
 - Rue: 1446
 - Saint-Riquier: 1283

Management regime

Legal provisions:

The belfries submitted are owned by the corresponding municipal authorities and hold the status of *public building*.

All are protected:

- either as historic monuments,
- or under a protection order
- 8 belfries are listed prior to the law of 1913: Bailleul, Douai, Dunkirk, Lille, Aire-sur-la-Lys, Arras, Béthune, Lucheux.
- 14 belfries are inscribed in the additional inventory: Armentières, Cambrai, Comines, Dunkirk (Town Hall) Gravelines, Loos, Boulogne, Calais, Hesdin, Abbeville, Amiens, Doullens, Rue and Saint-Riquier.
- 1 belfry is in the process of receiving protection: (application for listing filed) Bergues.

Management structure:

- Local level:

The municipal authorities ensure general, day-to-day management of the property.

A deputy mayor has special responsibility for culture and heritage and, in that capacity, is particularly involved in managing the belfry.

- Department level:

Architects, engineers and technicians from the *Service Départemental de l'Architecture et du Patrimoine* (Ministry of Culture and Communication) undertake preservation missions, provide advice and check the work carried out.

- Regional level:

For its part, the *Conservation Régionale des Monuments historiques* (Regional Directorate for Cultural Affairs) is responsible for all matters related to the protection and development of historic monuments.

- National level:

The Ministry of Culture and Communication is involved in the protection of belfries:

- through the *High Commission for Historic Monuments*,
- through the *Architecture and Cultural Heritage Directorate*.

Resources:

- For listed belfries:

State subsidies for drawing up restoration, repair or maintenance applications.

Typical funding scheme:

State: 50% of the total
Department: 0 to 20%
Municipality: 30 to 50%

- For inscribed belfries:

Subsidies granted by the Prefect of the region, subject to a proposal emanating from the *Conservation Régionale des Monuments historiques*.

This aid is legally capped at 40% of the total.

Typical funding scheme:

State : 40% of the total
Department: 0 to 20%
Municipality: 40 to 60%

In addition to these legally regulated sources of funding, the European Commission may grant subsidies for the development of cultural heritage, under the Community Initiative Programme, Interreg. IIIB in the North-West of Europe, hence in the cultural area of the belfries.

Justification by the State Party (summary)

23 belfries in the Nord-Pas-de-Calais and Somme departments are submitted for inscription on the World Heritage list. This initiative follows on naturally from the listing of belfries in Belgium (Flanders and Wallonia) in 1999.

All these belfries, on either side of the border, are part of a series of cultural properties belonging to the same cultural area (as already defined in the dossier for Belgium) and to the same socio-cultural group.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the sites in August 2004 and examined each belfry and its environment.

Conservation

Conservation history:

As civic buildings and as symbols, the belfries have been constantly maintained.

Some, which suffered war damage, have been meticulously repaired and certain parts have sometimes been identically reconstructed.

All are protected and promoted.

However, it was often found that interior maintenance needs to be stepped up.

Lastly, there is a problem with pigeon droppings virtually everywhere.

State of conservation:

Generally, the belfries are in a satisfactory state of conservation, as the towns owning the buildings undertake repairs and restoration work as soon as deemed necessary.

The inscription application provides a full account of work completed since 1990, indicating its nature and the funding devoted to it.

Management:

The belfries are protected buildings and are subject to ongoing and periodic inspections, either at the request of the corresponding town, or on the initiative of the regional or departmental services in charge of cultural heritage.

Regular inspection reports are drafted, and the property is monitored in accordance with legal and regulatory provisions.

Risk analysis:

- Development pressures:

The belfries are public buildings located in an urban setting and usually in the historic centre of the town. Their immediate environment is therefore protected and they cannot be subjected to town planning pressure.

- Environmental hazards:

Due to damp and the possibilities of water infiltration, rainfall is considered as a factor affecting the property.

The belfries therefore require careful monitoring, particularly to check waterproofing and maintain the binding with which the building materials are assembled.

As regards pollution, particular attention is paid to road traffic.

There remains the problem of pigeons and their acid droppings, which has not yet been solved everywhere.

- Environmental constraints:

No risks of flooding, landslides or earthquakes were found.

However, as public buildings, all the belfries do have insurance cover against water and fire damage, and theft.

Authenticity and integrity

As already stated for the belfries of Flanders and Wallonia, it would be a laborious or even impossible task to analyse the degree of material authenticity of the 23 belfries described here.

It is more a matter of considering their *authenticity over time*.

Indeed, belfry construction has always been linked to material conditions closely related to historical events, economic conditions and the social situation of the time.

However, they have continually kept their original basic design, and later refurbishments or restorations have not adversely affected their structure.

Comparative evaluation

As the illustration of a movement of ideas and of political assertion, belfries are an ensemble that can only be compared to each other. The 23 belfries in the Nord-Pas-de-Calais and Picardy region are part of a series of cultural properties that are typical of France and Belgium – and, to a lesser degree, the Netherlands – communal towers, an ideological symbol to counter keeps (*seigneurial* towers) and bell-towers (ecclesiastical towers). As these belfries form a continuum with the 30 belfries in Belgium inscribed on the list in 1999, the comments figuring in the ICOMOS evaluation drafted in 1999 can be applied in this case.

Outstanding universal value

General statement:

Although the powers exerted on towns today are radically different from those of the Middle Ages, belfries are still endowed with meaning and symbolism and are a central, living urban feature

The significance of the belfry extended to the expression of local freedoms, independence, or even the very identity of a town, or sometimes a region.

This explains why some of the towns in the region in question have recently-constructed towers:

Calais, which inaugurated its belfry in 1925, and *Lille* in 1932 (remember that Charleroi, in Wallonia, inaugurated its belfry in 1936).

Evaluation of criteria:

As this application is submitted as an extension of the group of buildings listed in 1999, reference should be made to the same criteria ii and iv and to the same evaluation.

4. ICOMOS RECOMMENDATIONS

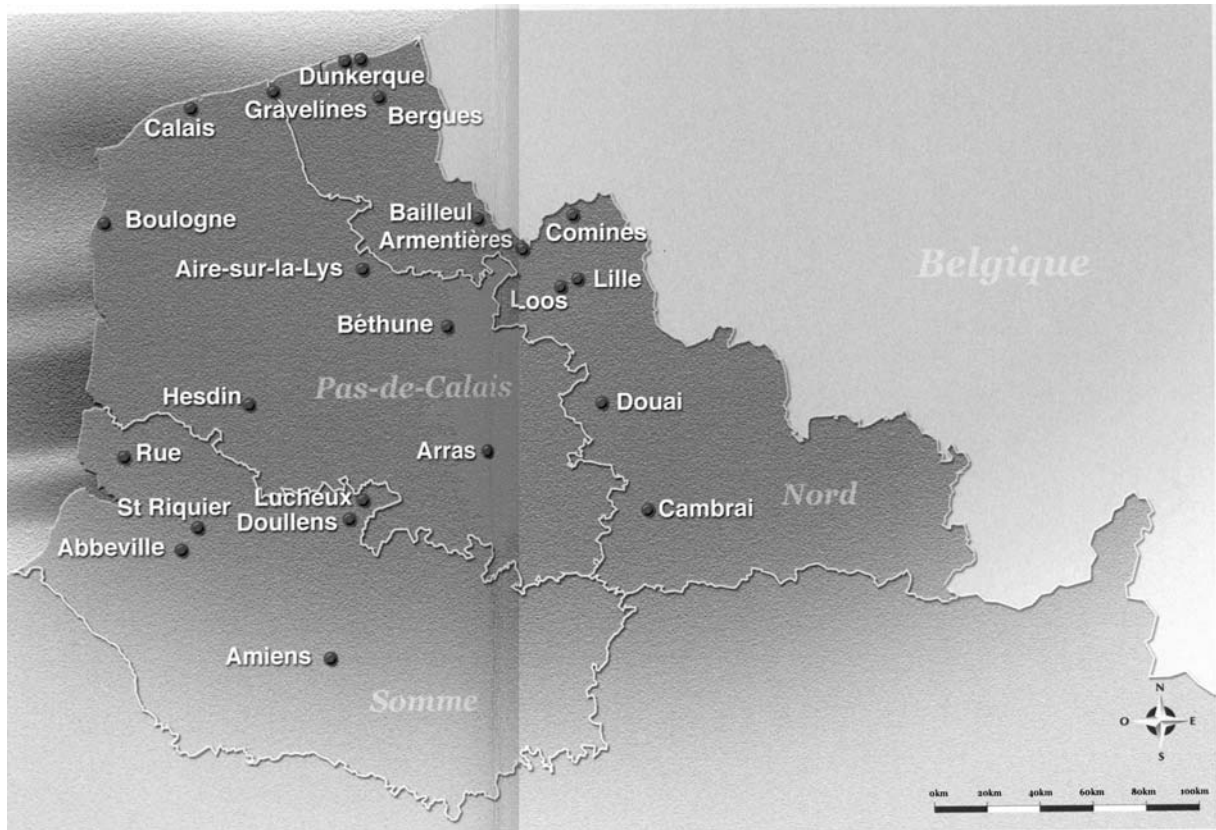
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Approves the extension on the basis of the ***existing criteria ii and iv***.
3. Notes the changing of the name of the property (including the Belfry in Gembloux), which as extended becomes: “The Belfries of Belgium and France”.
4. Decides that the list of inscribed Belfries is hereupon closed.

ICOMOS, April 2005



Map showing the locations of the nominated properties



Belfry of Abbeville



Belfry of Armentières

The belfry in Gembloux (Belgium)

No 943 bis

1. IDENTIFICATION

State Party: Belgium

Name of property: The belfry in Gembloux

Location: Gembloux, Walloon region,
Province of Namur

Date received: 1st December 2004

Category of the property:

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

The nominated property is a *minor modification* to the group of buildings inscribed on the World Heritage list on the basis of criteria ii and iv, in 1999: *Belfries of Flanders and Wallonia* (24 Belfries located in Flanders and 6 in Wallonia).

Brief description:

It should be remembered that belfries are both civic buildings and symbols. Indeed, they are a highly significant token of the conquest for civil liberties acquired through the dissolution of an abbey that had remained sovereign since the High Middle Ages. The belfry in Gembloux belongs to this category.

The belfry, which is located at the tip of a rocky spur, is the former bell-tower of the parish church of *Saint-Sauveur*.

Once released from ecclesiastical authority, the town of Gembloux acquired the church in 1797, deconsecrated it and sold it to a private owner who finally demolished it after 1825, sparing only the tower with its old *bells*.

It is consequently this tower, converted into a belfry and equipped with five new bells (including the tenor bell) in 1905 and a carillon in 1962, that symbolizes civil liberty and sets the tempo of public life.

Since 1906, it has been crowned with a spire bearing aloft the *coat of arms* of the town on its weathervane.

2. THE PROPERTY

Description

This belfry is on a rectangular plan and has three storeys beneath its spire. Its thick walls of local sandstone rubble have a brick facing with blue stone surround and banding

in a composition typical of the “traditional style” of Gothic influence in Flanders and Wallonia:

Partially splayed base, quoins, dripstone moulding underlining recessed masonry, horizontal courses linking the louver windows, string-courses and cornice.

The large louver windows are framed in the same stone. A clock dial is positioned below each one.

To the East, the section of wall to which the nave of the former church was connected is in rubble stone.

Access to the ground floor, which was originally through the church, is now from the South.

The ground floor room had a wide opening into the nave through an arch. It is covered by a rubble stone, groined barrel vault.

An angled, intramural stairway occupies the southwest corner and opens out onto the floor of the first storey, under a high, rubble stone, barrel vaulted ceiling.

The facing of the second storey, which is slightly dwarfed beneath the beams bearing the belfry, was partly reconstructed after the fire in 1905 and has large modern recesses.

A wooden stepladder leads to the final storey where the bells are housed.

History

Gembloux, a small town in western Hesbaye on the northern limits of the province of Namur, bordering on the province of Brabant, is better known for its cutlery tradition and its Agricultural College than for its history, and even more so its archaeology.

Indeed, apart from a few Merovingian burial places in the vicinity of Gembloux, this region seemed to be largely deserted between the 5th and 7th centuries. In this landscape of fallow lands, it was only in the 7th century that the rocky spur dominating the river Orneau was occupied.

However, it was not until the 10th century that a Benedictine abbey was founded on the site. The abbey acquired substantial economic rights as early as the 11th century, as the village of Gembloux grew, and it was elevated to the rank of a regional trading centre.

The founder of the abbey is said to have constructed a dwelling with a keep on his land, at the same time a he was laying the foundations of the adjoining parish and abbatial church endowed with a bell-tower, and dedicated to Saint-Sauveur.

To this very day, the tower bears witness to the restorations carried out after the fires in 1136, 1185, 1678, and notably 1905.

An architectural study and an archaeological analysis suggest the following chronology as knowledge stands at the moment:

- *12th century* (particularly after the fires in 1136 then 1186): the first two storeys entirely in rubble stone; the ground floor arch and west window; the intramural stairway, the loopholes of the upper storey and the window onto the nave.
- *15th century* (in 1478, mention is made of a super-elevation for the “clock tower”): new barrel vault on the second level, and partial construction of the third storey.
- *16th century* (more towards the end): facing of the outer walls with brickwork and blue limestone

Comment: an engraving from 1605-1608 shows this “cladding”.

- *18th century* (between 1730-1735 and 1761, the year in which the restoration of the church was declared complete) after major fire damage in 1678; restorations, construction of the current bell storey in classical style beneath an octagonal spire.
- *Shortly after 1810* (when the “tower” was converted into a “belfry”): rebuilding of the base, blocking off of the former access between the ground floor and the nave, creation of a south entrance.
- *1887-1896*: massive restoration, including identical replacement of much of the brick facing from the 16th and 17th centuries, and creation of two frames for the southern and western clock dials.
- *1905-1906*: following the fire on 12 September 1905, interior repairs and construction of the current bulbous spire of the belfry.

Management regime

Legal provisions:

The belfry lies in the domain of the town of Gembloux.

The belfry is protected as a monument by the royal decree of 13 January 1977 and thereby benefits from the highest level of legal protection.

Moreover, the local town planning legislation defines the rules of protection and/or construction in the vicinity of the belfry and in the buffer zone.

The specific rules in this zone are applicable to dimensions, materials, layout and facings, along with preservation of noteworthy views of the belfry.

Management structure:

In its capacity as owner of the property, the *Municipal Council* manages the belfry.

The other management body in charge of issuing permits for work on the building and for public premiums and subsidies (along with technical supervision of the work) is the *Ministry of the Walloon Region*, Directorate General for Town Planning, Housing and Cultural Heritage.

Resources:

Upkeep and development are funded from the municipal budget.

For its part, in addition to supporting scientific and technical services, the Walloon Region grants subsidies for restoration (up to 80% of the total cost of work).

Justification by the State Party (summary)

This is a “proposal for a minor modification to the delimitation of the belfries of Flanders and Wallonia, in order for the belfry in Gembloux to be included in Wallonia”.

This proposal is submitted as an *extension* to the group of 30 belfries on the 1999 World Heritage list.

In justification, reference is made to the previously adopted criteria: ii and iv.

Lastly, like the other belfries, the belfry in Gembloux is an illustration of a movement of ideas and of cross-border political assertion.

3. ICOMOS EVALUATION

Actions by ICOMOS

The property has not been visited, but after examining the documents supplied by the Belgian authorities ICOMOS is convinced that it meets the requirements of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

Conservation

Conservation history:

The belfry is a listed building and a public monument. Its preservation is ongoing and complies with:

- * Civic standards,
- * The assessment of the heritage service of the Walloon Region,
- * The opinion of the Royal Commission for Historic Monuments, Sites and Excavations.

State of conservation:

The building is in sound condition. There are neither fungi nor moulds. There is natural ventilation on all storeys. Special protection has been installed against bird damage.

The Gembloux Protection Service makes an in-depth inspection of the monument each year, checking the access stairways to the different storeys and the electrical installations.

On request, the Gembloux Tourist Office records the numbers of visitors to the monument.

Every 5 years, the Ministry of the Walloon Region updates the records on the condition of the listed monument.

Management:

The belfry and the buffer zone benefit from the highest level of protection by virtue of:

the sector plan, drawn up by the Walloon Region and approved by its Government on 17 May 1986,

the local town planning legislation and management scheme, drawn up by the town of Gembloux, adapted by its Municipal Council and approved by the Walloon Region in 1996,

the Royal Decree of 13 December 1976 laying down *general building legislation*, applicable in town planning protection zones,

the ministerial memo dated 4 August 1986 relative to *the application of atlases of the archaeological subsurface* of ancient urban centres.

Risk analysis:

- Development pressure:

As the historical centre in which the belfry is located is in an urban protection zone, any construction not integrated into the site is banned.

- Environmental restrictions:

The belfry is located in a pedestrian area and is therefore free from the harmful effects of road traffic.

- Natural disasters:

The property is equipped with a lightning conductor. Its location on a rocky spur protects it from flooding.

- Visitor/tourist constraints:

Public access is limited to a maximum of 30 visitors per group.

Visits are supervised and perfectly controlled.

Authenticity and integrity

The Gembloux belfry, which is located on a rocky spur whose integrity has been maintained over the centuries, is an ancient bell-tower of Romanesque origin. Its authenticity is not in question, despite the damage to the monument, its restoration and substantial refurbishments.

Like other belfries on the World Heritage list, the authenticity of this belfry has to be judged in accordance with its symbolic value, the fact that it has existed since the 11th century at least, and the continuity of its function.

Comparative evaluation

Belfries are an ensemble that can only be compared to each other.

Given its history and its characteristics, the belfry in Gembloux belongs with the belfries of Wallonia (6 properties) and Flanders (24 properties) already on the 1999 World Heritage list.

Quite rightly, the application for inscription assimilates the Gembloux belfry to the belfry in Thuin, a former bell-tower that is also of Romanesque origin, left isolated after destruction of the church to which it was functionally attached.

Outstanding universal value

General statement:

Like the other belfries already on the list, the one in Gembloux is a highly significant testimony to the conquest of civil liberties (acquired during the revolution) when an abbey was dissolved.

It is the illustration of a movement of ideas and of political assertion.

Evaluation of criteria:

Belfries are eminent representatives of civic and public architecture in Europe. Through the variety of their “functional” forms and the changes they have undergone (from a “seigneurial keep” to a “communal keep”), belfries have been a vital aspect of civic architecture in Europe since the 13th century.

Criterion ii can therefore justify the inscription.

Belfries are unique constructions reflecting the development of civil authority that marked the history of Flanders (in its historical sense) from the Middle Ages onwards. Belfries are a unique incarnation of the desire for emancipation which led to significant local democracy in the history of humankind.

Criterion iv can therefore also justify the inscription.

4. ICOMOS RECOMMENDATIONS

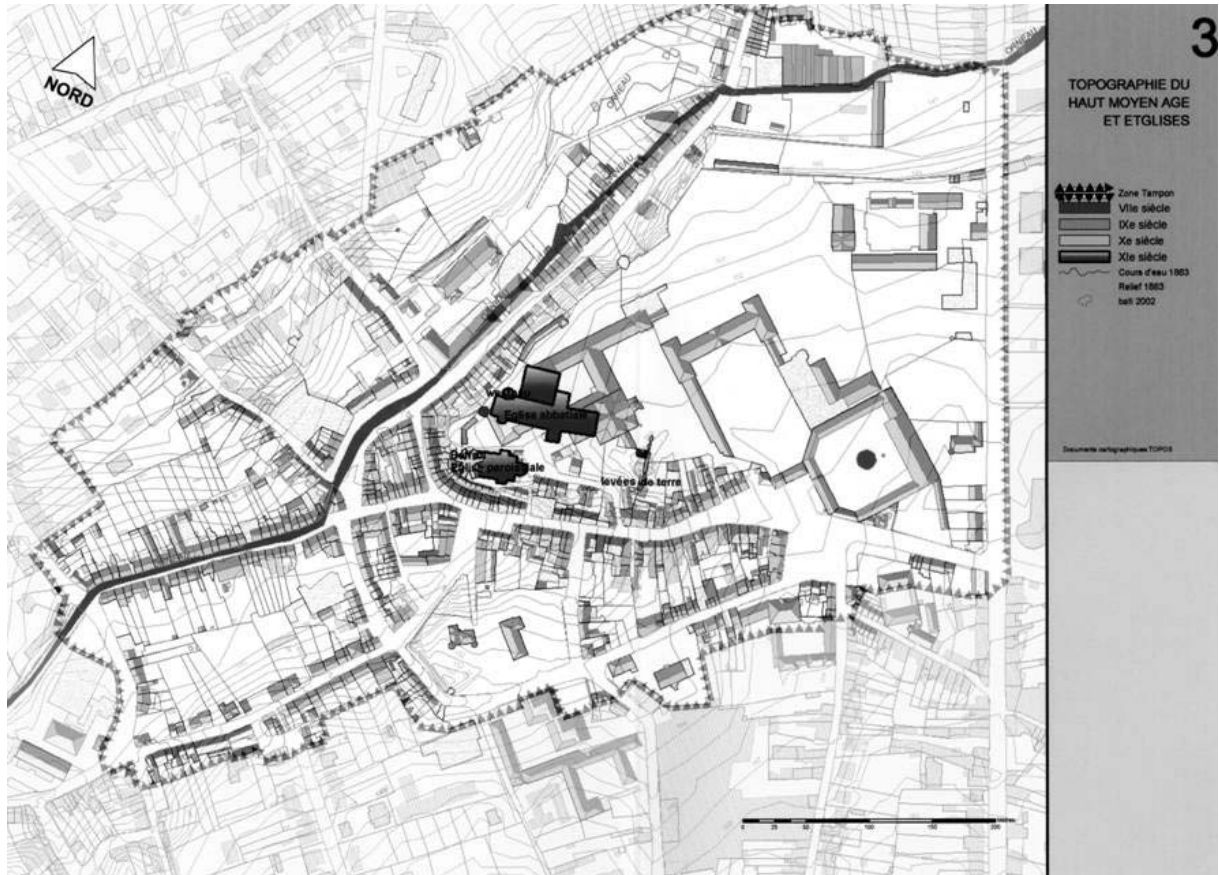
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Approves this minor modification on the basis of the ***existing criteria ii and iv***.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



Aerial view of the Belfry of Gembloux



The bells

Frontiers of the Roman Empire (Germany) No 430 bis

1. BASIC DATA

<i>State Party:</i>	Federal Republic of Germany
<i>Name of property:</i>	Frontiers of the Roman Empire Upper German-Raetian Limes
<i>Location:</i>	State of Baden-Württemberg, Karlsruhe and Stuttgart administrative Regions Free State of Bavaria, Mittelfranken, Niederbayern, Oberbayern and Unterfranken administrative Regions State of Hesse, Darmstadt and Giessen administrative Regions State of Rhineland-Palatinate, former Koblenz administrative Region

Date received: 29 January 2004

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. It is also a phased transboundary serial nomination.

Brief description:

The nomination consists of two sections of the border line of the Roman Empire at its greatest extent in the 2nd century AD, part of what is known as the “Roman Limes”.

The Limes stretched for over 5000kms from the Atlantic coast of northern Britain, through Europe to the Black Sea and from there to the Red Sea and across North Africa to the Atlantic coast.

The two sections cover a length of 550 km, extending between the Rhine in the north-west of Germany, to the Danube in the south-east. They consist of remains of built walls, ditches, forts, fortresses, and watch towers. Certain elements of the line have been excavated, some reconstructed and a few destroyed. Some parts are only known from field surveys.

The nomination is put forward as an extension of Hadrian’s Wall, UK, which was inscribed on the World Heritage list in 1987. To reflect the interest of several State Parties in Europe to nominate further extensions, the nomination is accompanied by a Statement prepared jointly by the UK government and the German States of Baden-Württemberg, Bavaria, Hesse, and Rhineland-Palatinate which sets out a suggested approach for wider nominations of the Roman Frontier initially in Europe but which, it is suggested, might in due course be relevant in Africa and Asia.

2. THE PROPERTY

Description

The Roman Empire, in its extent, was one of the greatest empires the world has known. It was protected by a network of frontiers stretching for over 5,000 kilometres from the Atlantic Coast in the west, to the Black Sea in the East, from central Scotland in the north to the northern fringes of the Sahara Desert in the south.

Much survives on the ground of this frontier, which was largely constructed in the 2nd century AD when the Empire reached its greatest extent. These frontiers were at times a linear barrier, at other times protected spaces or in some cases a whole military zone. Substantial remains survive in (clockwise from the west) in the UK, The Netherlands, Belgium, Germany, Switzerland, Austria, Slovakia, Hungary, Slovenia, Croatia, Serbia, Bulgaria, Romania, Turkey, Syria, Jordan, Israel, Iraq, Egypt, Libya, Algeria, Tunisia and Morocco.

The remains include:

- The lines of the linear frontier;
- Natural elements of the frontier such as sea, rivers;
- Military installations and ancillary features such as roads within and beyond the frontier.

These encompass both visible and buried archaeology, supplemented in places by reconstructions.

Together the remains form an extensive relict cultural landscape which displays the unifying character of the Roman Empire, through its common culture.

The current nomination includes 507 km of frontier in two sections, known as the Upper German-Raetian Limes (*Obergermanisch – Raetischer Limes*). This frontier was constructed in stages from around 85 AD until the end of the 2nd century AD. It was abandoned during the second half of the 3rd century AD.

Much of this part of the Limes was an ‘arbitrarily’ drawn ‘straight’ line, defined precisely to the metre along its whole course, which separated the Roman Empire from German Magna, and the Germanic peoples that it had failed to conquer. The Limes was not solely a military bulwark: it also defined economic and cultural limits, becoming a cultural divide between the Romanised world and the non-Romanised Germanic peoples.

It was drawn to enable the control of trade routes and to include within the Empire agriculturally rich areas such as the Nördlinger Ries and the rich limestone soils of the Frankish Alps. This divide continued to influence the development of the area long after the demise of the Roman Empire.

The straightness of the line seems to have been primarily to allow a line of site along its length, rather than to make use of topography to create an easily defensible barrier.

The mathematical precision of the Limes reflects impressive Roman surveying skills.

The nominated area consists within its 550km length of forts, watchtowers, and settlement zones around the larger forts, where civilian populations who supported the

military lived. The Limes and its structures thus reflect a social and historical unit.

Most of the remains of the Limes are in open areas, across agricultural fields or through forests: 46% in woods or hedges, and 46% in arable or grassland fields. Around 8% are within modern settlements and towns, with some buried beneath buildings. Around 9% have been destroyed.

Several areas that have been built over are included in the nomination as in many cases authentic archaeological material is preserved under the surface. It is also suggested that sections that are not accessible or visible could in the future be 'visualised' in some way to improve perceptions of the precise course of the Limes.

What has been excluded are sites that have been destroyed, or smaller sites that it has proved difficult to protect.

The nominated area is surrounded by a buffer zone where individual components are preserved as elements in the landscape.

The two sections of the Limes are the Upper German section to the northwest and the Raetian section to the southeast.

The nominated area consists of the remains of:

- *Limes barrier Upper German section*
- *Limes barrier Raetian section*
- *Watchtowers*
- *Forts*
- *Vici –civilian settlements*

These are considered separately.

Remains of the Limes barrier

The Limes barrier seems to have started as a cleared strip of land through ancient forest landscape, and been developed first with a simple palisade fence and then either with a rampart and ditch construction or a wall depending on the topography.

27% of the Limes is said to be visible, while 9% has been destroyed.

The nominated line is a uniform 30 metres wide. This width is said to encompass the totality of archaeological remains along the border which are known or confidently supposed.

Limes barrier Upper German section

This covers 330 km. It was aligned to protect the fertile landscape of the Neuwied basin, the trade routes of the Rhine valley, the north-south routes of the Idstein depression, the fertile plain of the Wetterau, the densely populated Giessen (in Roman times), and the Main River – important as a commercial highway.

In the western part of this stretch the route follows the terrain of the land; along the Main River it is a 'wet' border of some 52km; to the east however it becomes a mathematically straight line taking no account of the underlying topography.

The 40 forts along this stretch are clustered to reflect the need to secure the economic and social importance of the prosperous areas.

Excavations have shown that this section consisted of a uniform structure of earthen rampart protected by a massive ditch some 8 m wide and up to 2.5 m deep.

Limes barrier, Raetian section

This covers 220km. The western part of this section is also laid out with mathematical precision. The Limes protects the Rems valley, and the Nördlinger Ries. To the east the line is less regular reflecting its piecemeal development.

Some 167 km of this section, unlike the Upper German Section, was constructed of a wall of locally quarried stones, probably up to 3 m high and 1.2 m thick, and with a white plaster surface. This construction reflected the opportunities and constraints of the local topography: stone was available from the Jura Plateau of the Swabian and Frankish Alps and ditches were difficult to construct. The remains of the wall are still visible in many places between the Rotenbach valley in the west and the Danube in the east, now partly as a stone embankment.

Watchtowers

Along the whole nominated Limes some 900 watchtower positions are known or conjectured. These stood at distances of between 300 and 800 metres from each other. They were mainly sited to give good visual connections with the next tower. However in areas of intensive commercial activities, the towers were more tightly clustered together.

The earlier towers were of wooden construction; there was a general progression into stone. The stone was quarried locally and plastered with a white plaster decorated with red lines to simulate ashlar masonry. Roofing was of wooden shingles. Trajan's column in Rome is said to provide visual evidence for some of these towers.

Their bases were usually square, (only a few hexagonal floor plans have been found) with each side being around 4 to 8 m in length. The thickness of the walls was not more than 60 cm. It is assumed that the towers reached between 7 and 9 metres in height. They were three storeys with the ground floor used as stores, while the top floor, perhaps with a wooden gallery, served as a lookout tower.

The towers probably accommodated between 3 and 6 soldiers.

Of the 896 confirmed locations of watchtowers, 260 are visible, 394 presumed and 28 destroyed. The nominated sites for watchtowers are 60 x 60 metres.

Forts

Over 60 forts known along the Limes were garrisons for the larger independent military units. They could accommodate between 100 and a 1000 soldiers – and their size varied according to the numbers stationed within them. The soldiers carried out watch duty and also monitored goods and people passing along and through the border.

Forts reflected the types of soldiers stationed within them. They could be *ala* forts, for mounted troops, or *cohors* forts for infantry units.

There were also *numeri* forts for small reconnaissance and observation units, and fortlets for even smaller groups of between 20 and 30 men sometimes sited between larger forts. 60 fortlets are known.

58 larger forts are included in the nomination. A short description of all 58 forts has been submitted.

Many of the Limes forts were probably of similar plan and included similar structures with the same functions. The best researched one is the Saalburg fort. The original fort (around 90 AD) covered an area of about 0.7 ha. It was rectangular in plan and had corner towers. A much larger fort, of 3.2 ha, (221m by 147 m) was built over the early one, in around 135 AD. It had four gates, a stone and timber defence wall and a double ditch. Remains of many of the internal buildings have been excavated, most of which were built of stone. In 1897, Emperor Wilhelm II, commissioned the reconstruction of the fort. Some of its structures are used as a museum dedicated to the Limes.

Vici –civilian settlements

Extensive civilian settlements developed around the limes, either along the trade routes or around the forts. Often extending to several hectares, these settlements were rarely defended. They accommodated the dependents of soldiers, tradesmen, craftsmen and others who serviced the military.

The settlements included baths, religious and administrative buildings as well as houses. The known settlements adjacent to forts have been included in the nominated areas.

History

At its height the Roman Empire extended into three continents. Its borders reflected the waxing and waning of power over more than a millennia. In what is now Germany there were several military campaigns into the area north of the Alps and east of the River Rhine from 55/53 BC to 15-16 AD, but the area was not brought under direct control until around 85 AD when the oldest part of the Limes was created between the River Rhine and the high Taunus Mountains. This frontier followed the contours of the landscape. Later the courses defined were much straighter and the first forts established.

Similarly in the area of the Raetian Limes the border was secured first under Emperor Claudius (41-54 AD), probably moved north across the river under the Emperor Domitian, and then under Emperor Trajan forts were established.

The early Limes barrier seems to have been a cleared stretch of forest monitored by wooden towers. Under the Emperor Hadrian (117-138 AD) the Limes was additionally secured with a palisade fence. In the 2nd century AD the Limes was in part straightened, and also strengthened with embankments or stone walls and numerous forts, and fortlets.

The nomination acknowledges that the chronology of the creation and expansion of the Limes is under researched and more work needs to be done to establish firm dates and sequences.

The Upper German-Raetian Limes was given up during the second half of the 3rd century AD, probably about 260AD.

After the end of Roman rule, many Romanised Celtic-German peoples moved away from territory within the Limes and other new Germanic settlers moved in. Although the walls survived for many centuries as an impressive landmark, gradually facts about its rationale and use were replaced by myths and legends.

The “re-discovery” of the Upper German Raetian Limes was linked to 19th interest in humanistic research.

A central institution for the research of the Upper German-Raetian Limes, called “*Reichs Limeskomision*”, was founded in 1892 and chaired by the Noble Prize winner for literature, Theodor Mommsen. The work of this commission relied heavily on previous research by the Kingdom of Wurttemberg, the Grand Duchess of Baden and Hessen and the Kingdom of Bavaria. Other earlier research was carried out by different associations concerned with the study of Roman remains, such as the Commission for the research of the Imperial Roman Limes, active in the first half of the 19th century, or by individuals like Wilhelm Conrady from Hanau, Friedrich Kofler from Hesse, and Friedrich Ohlenschlager and Karl Popp from Bavaria.

The last of the 14 volumes of the research of the Limes, carried out by the Imperial Commission, was published in 1937. More than 90 forts and some 1000 watchtowers, as well as all line segments, were identified and recorded.

Only after World War II and the founding of the Federal Republic of Germany, was new impetus given to the research of the Limes. Open questions and new issues were addressed from 1959 on, by the Roman Germanic Commission, providing continuous publication of results, with the series “*Limesforschungen*”. Increasingly not just military issues were addressed, but also other topics such as the civilian settlements and relationships with border provinces.

The 1950s and 1960s development boom caused the loss of many of the sites and elements of the Limes, while at the same time contributed considerably to the knowledge and research. New research techniques as well as air photography helped in the completion of the picture of the extent and characteristics of the Roman Limes in Germany.

Management regime

Legal provision:

The built cultural heritage is protected by the different states' monuments protection laws. All elements of the Limes are protected by the laws of the relevant states.

Management structure:

The management of the Limes is carried out independently by each state, through state and local authorities. Only small parts of the Limes are practically developed for visitors, presented and managed. The nomination dossier goes in length into the future plans, resulting mainly from the nomination process. 25 watchtowers have been developed, for the benefit of visitors, some partly reconstructed. One fort (Saalburg) was extensively reconstructed, in what can be considered already as a monument per-se for the history of site presentation. Four other forts have been partially restored and presented.

Justification by the State Party (summary)

“The borders of the Roman Empire form the largest individual monument of one of the most important civilizations in the history of humanity”. The frontier is not just a military installation, but rather a symbolic demarcation, between the “civilized” world and the “barbarians”. Even after it was no longer a border, its role as cultural dividing line persisted.

The extensive research and remains of the Limes are sometimes the only evidence for roman military building techniques, military strategy and the ability of an empire to manage a border line as long as 5000 km.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited parts of the nominated site in August – September 2004.

ICOMOS also consulted its International Scientific Committee on Archaeological Heritage Management (ICHAM).

Following the evaluation process and the ICOMOS evaluation panel meeting, the State Party was contacted for further information. Such information has been provided.

Conservation

Conservation history:

Different parts of the Limes have been treated in different ways, due to more than a century of interest and to the fact that four states are involved. As already described – the Saalburg fort was reconstructed at the end of the 19th century. During the 20th century, other forts and towers were consolidated but also reconstructed as late as the end of the century. In most cases the reconstruction is partial; in several cases it is based on pure imagination, not following proper research results. In some areas and parts of the Limes conservation and presentation has used landscaping to identify features. Much of the site is simply legally protected and there has not been any specific conservation intervention.

State of conservation:

The ICOMOS expert mission expressed its great concern regarding many reconstructions based purely on imagination, sometimes based on visual descriptions on Trajan's column in Rome. Such are the reconstructions in Wissenburg, Welzheim, Eichstatt, Grosserlach, Hillscheid, Lorch, Polheim and Rheinbrohl. However, the expert mission highlighted the work done in Feldberg as a model for proper conservation and intelligent presentation and mentioned also Bad-Nauheim as good conservation work.

The ICOMOS expert also commented on the modern, non intrusive archaeological research methods, which help research without the exposure of the built elements, and their consequent deterioration.

Management:

The site and its different elements are managed by four states, and many local authorities. Some parts are well

protected by legislation but there are other parts which lack proper protection (for example, in the words of the nomination dossier, on the Hunzel fort: "The fort does not have any legally binding monument protection"). In the case of several forts the nomination states that they are not recorded in the land utilisation plan (for example: Altenstadt, Ruckingen, Seligenstadt and others).

Risk analysis:

Many of the elements of the site are at a risk of being built over by developing cities. This seems to be the main risk, as mentioned by the nomination. It seems that a strong wish to show the public something which is not visible, through reconstructions, could also be considered another risk.

Authenticity and integrity

Authenticity:

Much of the Limes and its components are underground, never excavated or backfilled. Some have been properly conserved and presented. All these elements keep their authenticity. Several are presented symbolically by expressing their boundaries on the ground surface, while protecting their authenticity as well as the setting and integrity of the surroundings. In many cases though the authenticity has been compromised by unacceptable reconstructions.

Comparative evaluation

The Roman Limes is compared in the nomination with the only other large border protection structure – the Great Wall of China. It is different though in its characteristics, elements and even all its functions. The Roman Limes was not only a military structure: it also served to regulate trade and the movement of people. The two monumental works belong to two different great civilizations, historic periods and parts of the world. Therefore, while they can be considered as of the same architectural category, they have completely different characteristics.

The nomination also points out that within the Roman Empire there were many differing response to ways of securing or controlling the Limes. Unfortunately through lack of research it is not possible to consider the full extent of those approaches across the Empire. Nevertheless from what is known, it is clear that the sections being nominated display special features: in terms of the European part of the Empire, a land border was the exception: only in the UK and Romania are similar land boundaries observed.

Another distinctive feature of the Upper German-Raetian Limes is its mathematical straightness and the narrowness of the border zone. While elsewhere the border is supported by installations in front of or behind the border line, these are largely absent in the nominated area. Finally the design of the border seems to have reflected existing local cultures, both in the materials used and in the spacing of towers – although all the reasons for their siting are not yet fully understood.

The Upper German-Raetian Limes has value as part of the wider Roman Limes which reflects the scope and power of the Roman Empire. The nominated area has similarities

and differences from other sections: but it is a substantial part of the overall picture in terms of what has survived. In particular it contains detailed evidence for certain types of Roman building techniques which do not survive elsewhere.

On the basis of current research many questions remain unanswered: the nominated site must therefore be seen as encapsulating much latent scientific evidence for Roman social, economic and military history.

Outstanding universal value

General statement:

The Roman Frontier as a whole has an extraordinary high cultural value. It was the border of one of the biggest civilizations in human history, which affected the western world and its peoples for many centuries. It had an important effect on urbanization and on the spread of cultures among remote regions.

The German section of the frontier, like other sections, has values represented in the Limes as a whole. It also represents particularly local responses to the challenge of holding the border against Germanic peoples while at the same time fostering trade, commerce and agriculture.

It is suggested in the Summary Nomination Statement provided with the nomination (see below) that the outstanding universal value of the overall Roman Limes should be established to which individual sections may relate, and that each section should demonstrate authenticity and integrity of the lengths nominated.

The nominated Limes is put forward as an extension of Hadrian's Wall. As such it does not need to demonstrate outstanding universal value in its own right but must add to the existing nomination.

ICOMOS considers that it adds significantly to the understanding of the overall concept of the Roman frontier and complements and amplifies the existing nomination.

Evaluation of criteria:

The present nomination is proposed as an extension of the Hadrian Wall, which has been inscribed on the basis of criteria ii, iii, iv. The German section is being suggested for inscription on the basis of criteria i, ii, iii, iv and vi.

ICOMOS considers that the current nomination should be considered under the same criteria for which Hadrian's Wall was inscribed and the same criteria as it is suggested the whole Roman frontier could meet.

The justification for criterion i is in representing a masterpiece of human creative genius, being a demonstration of the surveying technologies in Roman period. ICOMOS believes that there are much better examples of this such as the many aqueducts, bridges and roads all over the Roman Empire and therefore that nomination does not meet criterion i.

Criterion ii: The Limes, with its forts, fortlets, walls, ditches, linked infrastructure and civilian architecture exhibit an important interchange of human values through the development of Roman military architecture, extending the technical knowledge of construction and management to large areas of the world. The Limes and particularly

some of the forts were the core of urban development of some of the most important cities of Europe.

Criterion iii: In general, and along the nominated section in particular, the Limes bears an exceptional testimony to the Roman culture and its different traditions – from military, through engineering, architecture, religions, management and politics. In addition it triggered the exchange of cultural values through movement of soldiers and civilians from different nations.

Criterion iv: The Roman Limes, and its German section, are outstanding example of military architecture and building techniques, which were spread all around Europe and parts of Asia and Africa.

Criterion vi: This is suggested as the frontier is a symbol of the Roman period in Europe, with ideas and religions spread in the Roman empire, within its boundaries, and later effecting spread of Christianity. ICOMOS considers that the case for this criterion is not strong.

Further serial nominations to create a wider Frontier of the Roman Empire World Heritage Site

The nomination is accompanied by a Summary Nomination Statement submitted jointly by the UK State Party and the German States of Baden-Wurttemberg, Bavaria, Hesse and Rhineland-Palatinate. This sets out the rationale for creating a single World Heritage site entitled the Frontiers of the Roman Empire which would be a serial transboundary nomination encompassing remains of the Limes from countries in which it is evident such as UK, The Netherlands, Belgium, Germany, Switzerland, Austria, Slovakia, Hungary, Slovenia, Croatia, Serbia, Bulgaria, Romania, Turkey, Syria, Jordan, Israel, Iraq, Egypt, Libya, Algeria, Tunisia and Morocco.

The Statement describes in some detail the surviving material in these countries ranging from the *Fossatum Africae* in Algeria and Morocco which divided the cultivated fields within the Empire from the grazing lands of the nomads beyond, to the substantial forts still standing in Syria and Jordan, and the cities of Aquincum in Hungary and Viondonissa in Switzerland.

The Statement sets out a Statement of Significance for the whole Roman frontier across three continents and involving ultimately nominations from all countries with surviving installations.

The Statement of Significance suggests that the whole Roman frontier is of outstanding universal value for the following qualities:

- The scope and extent of the frontier reflects the unifying impact of the Roman Empire on the wider Mediterranean world, an impact that persisted long after the empire had collapsed
- The frontiers are the largest single monument to the Roman civilisation
- The frontiers illustrate and reflect the complex technological and organisational abilities of the Roman Empire which allowed them to plan, create and protect a frontier of some 5000 kms in length, garrison tens of thousands of men, and to manage the

social, economic and military implications of this frontier.

- The frontier demonstrates the variety and sophistication of the response to topography and political, military and social circumstances which include walls, embankments, rivers, and sea.

It is suggested that as a whole the Frontiers of the Roman Empire should satisfy criterion ii, iii and iv as follows:

Criterion ii: The Limes as a whole reflects the development of Roman military architecture and the impact of the frontier on the growth of transport routes, urbanization.

Criterion iii: The Roman frontier is the largest monument of the Roman Empire, one of the world's greatest pre-industrial empires. The physical remains of Limes, forts, watchtowers, settlements and the hinterland dependent upon the frontier, reflect the complexities of Roman culture but also it unifying factors across Europe and the Mediterranean world.

Unlike the Roman monuments already inscribed, the Limes constructions are evidence from the edges of the Empires and reflect the adoption of Roman culture by its subject peoples.

The frontier was not an impregnable barrier: rather it controlled and allowed the movement of peoples within the military units, amongst civilians and merchants, thus allowing Roman culture to be transmitted around the region and for it to absorb influences from outside its borders.

Criterion iv: The Limes reflect the power and might of the Roman Empire and the spread of classical culture and Romanisation which shaped much of the subsequent development of Europe.

The Statement suggests that overall frontier might contain:

- The remains of the created Limes barrier
- Natural sites incorporated into the Limes barrier
- The network of military installations, ancillary features and linking roads along behind and in front of the frontier.

It is suggested that each site nominated would need to reflect the outstanding universal value of the whole and would also need to demonstrate authenticity and integrity.

To pursue this overall nomination an international group known as the Bratislava Group was created in 2003. This has members from UK, Germany, Austria, Slovakia and Hungary. It is suggested that this could be extended to include representatives from ICOMOS and the World Heritage Centre as well as from further countries which intend to nominate sections.

The Bratislava Group aims to:

- Advise State Parties on the significance of the Roman frontiers and on the development of best practice guides for management and to improve understanding
- Develop supporting structures such as an overall research strategy, database and website

The authors of the Statement also propose Management Principles which will be applied to their own parts of the site and which they suggest should apply to future parts of the site as well. These are:

Participating states should agree to management based on the proper identification, recording, protection, conservation, presentation and understanding of the remaining Limes structures as the remains of Roman civilisation and as a symbol of common heritage. To achieve this a common approach will be developed.

It is suggested that new nominations would need to demonstrate outstanding universal value, authenticity and integrity and comply with all other aspects of the Operational Guidelines. They would also need to subscribe to a common vision for the whole site.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

ICOMOS supports the wider proposal to encourage further nominations to reflect the scope and extent of the Roman Frontier, the largest single monument to Roman civilisation, initially in Europe but in due course perhaps also in Africa and Asia, and the approaches set out in the Summary Nomination Statement presented by the UK Government and the German States of Baden-Wurttemberg, Bavaria, Hesse and Rhineland-Palatinate.

This document suggests that the Bratislava Group, set up to support possible future nominations, will develop Management Principles. ICOMOS suggests that these include principles for the reconstruction of remains based on scientific principles and accepted international standards.

The nominated limes requires better protection in some parts and more up-to-date presentation techniques, which will reduce the amount of reconstruction and allow that which does take place to be based on scientific principles and accepted international standards.

ICOMOS considers that the Roman remains need to be differentiated from reconstructions. Whereas reconstructions carried out in the 19th century can be said to now have a certain historical interest, it does not consider that reconstructions carried out since the inception of the Venice Charter can be considered authentic or of sufficient value as to be included in the nomination.

ICOMOS further considers that any further reconstructions, as have been suggested for Saalburg, unless based on firm scientific evidence and carried out according to accepted international standards, could risk putting the site under threat.

ICOMOS considers that those parts of the Limes that have been reconstructed since 1965, together with development over and above Roman remains, should be excluded from the nomination and treated as a buffer zone.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of *criteria ii, iii, and iv* as an extension of Hadrian's Wall World Heritage site:

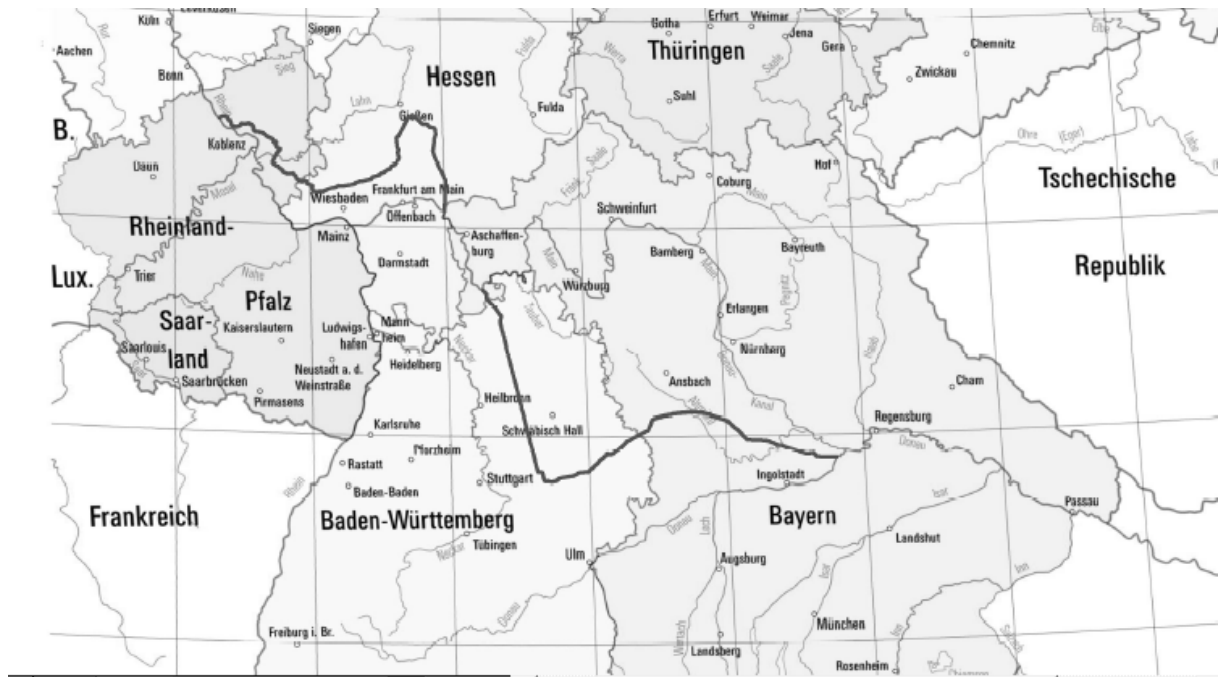
Excluding:

- Reconstructions carried out since 1965;
- Urban development above Roman remains;

And provided that satisfactory documentation to reflect these exclusions can be agreed before the next World Heritage Committee Meeting.

3. Recommends that the reconstructed elements excluded from the nomination, together with development above the Roman remains, be considered as a buffer zone for the inscribed site.
4. Further recommends that the nomination be seen as the second phase of a possible wider, phased, serial transboundary nomination to encompass remains of the Roman frontiers around the Mediterranean Region.
5. Recommends that the combined Hadrian's Wall and Upper German-Raetian Limes sites together be known as the Frontiers of the Roman Empire.
6. Recommends that the Hadrian's Wall site be known as Frontiers of the Roman Empire: Hadrian's Wall and that the Upper German-Raetian Limes site should be known as the Frontiers of the Roman Empire: Upper German-Raetian Limes.

ICOMOS, April 2005



Map showing the location of the nominated property



Limes-ditch to the east of Haghof



Aerial view of Aalen Fort Site

Works of Gaudí (Spain)

No 320 bis

1. BASIC DATA

<i>State Party:</i>	Spain
<i>Name of property:</i>	The Works of Antoni Gaudí (extension to: <i>Parque Güell, Palacio Güell and Casa Mila in Barcelona</i>)
<i>Location:</i>	Catalonia, Cantabria, Castilla y León, and Balearic Islands
<i>Date received:</i>	28 January 2004
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *serial nomination of monuments*. The nomination is an extension to the existing World Heritage Site of Parque Güell, Palacio Güell and Casa Mila in Barcelona.

Brief description:

The works by Antoni Gaudí (1852–1926) may be seen as truly universal in view of the diverse cultural sources that inspired them. They represent an eclectic as well as a very personal style which was given free reign not only in the field of architecture but also in the design of gardens, sculpture and all forms of decorative art.

2. THE PROPERTY

Description

Three works by Antoni Gaudí (1852–1926) were inscribed on the WH List in 1984 (criteria i, ii and iv): *Park Güell* (1904-16), Barcelona; *Palau Güell* (1886-90), Barcelona; *Casa Milá* (1906-10), Barcelona. They were considered as “truly universal in view of the diverse cultural sources that inspired them. They represent an eclectic as well as a very personal style which was given free reign not only in the field of architecture but also in gardens, sculpture and all forms of decorative art.”

The current extension proposes to include further twelve properties by the same architect in six localities (nominated on the basis of criteria i, ii, iii and vi):

- Barcelona: *Casa Vicens* (1883-85); *Gaudí's work on the Sagrada Família* (1884-1926); *Pavilion on the Güell estate* (1884-87); *Col·legi de les Teresianas* (1889-94); *Casa Calvet* (1898-1900); *Torre Figueres - Bellesguard* (1900-05); *Casa Batlló* (1904-06);
- Salta Coloma de Cervelló (Barcelona): *Crypt at the Colònia Güell* (1898-1905);
- Comillas (Cantabria): *El Capricho* (1883-85);
- Castilla y León: *Astorga Bishop's Palace* (1889-93), Astorga; *Casa de Botines* (1892-93), León;

- Palma Mallorca (Islas Baleares): *Gaudí's work on the Cathedral of Mallorca* (1904-14).

The nomination consists of a series of works by Antoni Gaudí, extending from his first creation as an architect, *Casa Vicens* (in 1883) to his last projects: including the restoration of the *Cathedral of Mallorca* and especially the construction of *Sagrada Família*, on which he worked, throughout his entire working life. The nominated properties represent a great variety of functions: churches, palaces, residences, offices, garden buildings. His work reflects inspirations from the cultures and traditions in Catalonia and the Mediterranean in general. At the same time, they are all individual creations, one different from the other, emerging from the cultural context, called ‘*el Modernisme*’ in late 19th-century Catalonia. Gaudí's work represents the genius of the architect, expressing particular spatial qualities and plasticity in the undulating lines, and harmonies of colours and materials in architectural surfaces and sculpted features.

The main undertaking by Gaudí is certainly the church of *Sagrada Família*. The work had been started by architect Francesc de P. del Villar in 1882 in Gothic revival style. Gaudí was commissioned in 1883. He made fundamental changes to the first project, and continued the work until his death in 1926. The overall plan of the construction is based on Latin cross. The nave is 90m long and 45m wide, and the transept is 60m. The crypt was built in 1884-89, and the Nativity façade finished in 1905. Of the four fantastic bell towers, Saint Barbara's tower was finished in 1925, the other three in 1927-30. The transept elevation of the Passion was started in 1960, and construction of the church still continues. Gaudí was conscious of having initiated a work that went beyond his life time. Therefore, he developed a three-dimensional mathematical model as a guideline for his successors, which was represented in numerous models in various scales. When Gaudí's studio was burnt during the civil war in 1937, these models were smashed to the ground. However, a careful study has made it possible to collect some 10,000 fragments, and recompose several of the models.

Casa Vicens, a suburban residence, was the first independent design by Gaudí. It was commissioned in 1878 and built in 1883-88. It was enlarged in similar forms in 1925 by architect Serra Martínez in consultation with Gaudí. The design combines mastery in brick and a variety of Valencian tiles of different colours. Its wrought ironwork is remarkable. In the interior, there is a fine series of painted wall decorations. The design has clear influence from the Mudéjar tradition and Islamic Orientalism.

The design of the luxury villa of *El Capricho* (1883), near the small coastal town of Comillas, in the province of Santander, was commissioned by a rich industrialist. It is a rather large complex, built as rural residence for a bachelor. The architecture has similarities with the *Casa Vicens*, reflecting Catalan influences. Today, it is used as a restaurant.

In 1884, Gaudí designed the pavilions of the *Güell estate*, in the suburban areas of Barcelona. The project included the porter's lodge and the stables. This work continued the evolution of Gaudí's creative work and was closely associated with the ideas of *Modernisme*. Here he started introducing elaborate roof lines, and polychrome ceramics

for the first time. Most spectacular is the imaginative dragon gate. Today, the buildings are owned by the University and used by the Polytechnic of Barcelona.

The bishop's palace next to the 16th-18th-century cathedral of *Astorga* was destroyed in fire in 1886. In the following year, Gaudí was invited to plan a new palace. This light-grey granite building with its vaulted interiors reflects the medieval character of the nearby Gothic cathedral. The building has been claimed as one of the best gothic-revival buildings in Spain. The work started in 1889, but in 1893 he resigned from the project, later completed by architect Ricardo García Moreno. During the civil war, the building was used as military barracks, and there were various changes. Today, the building is a museum.

Work on the college of the *Teresianas* had already been started, when Gaudí was invited, in 1888-89, to take on the project. The building is severe in its appearance and consists of a single elongated rectangular block. In line with the character of the religious congregation he opened the building inwards, using an elaborate system to introduce daylight into the rooms. In 1936-1939, during the civil war, it was used as hospital and military barracks. Afterwards, it has been rehabilitated by the religious community. Today, it is used as a religious school.

Casa de Botines (1892) was commissioned by textile merchants, and consisted of offices and apartments. This multi-storey building reflects the rational neo-medievalist approach as with Viollet-le-Duc. It has a modern steel structure and the façade is in light grey granite. The building was subject to some changes in its interior after it was transformed into a bank in 1929, but was restored in the 1990s. It is today used as offices for a large bank.

The design of *Casa Calvet*, in 1898, represents Gaudí's mature work. The building has shops in the ground floor, the owner's residence on the first floor and rented apartments on the upper floors. The sculptural character of the building in its stone façades, and especially its interiors became particularly marked. Gaudí introduced here the use of a plaster model to assist in spatial design, common in his later work.

In 1898, Gaudí was commissioned to design a church for the Colònia Güell, a community working in textile industry outside Barcelona. Gaudí used a decade to reflect on the project. The work started in 1908, but was interrupted in 1914 with only the Crypt built. This unique structure was used by Gaudí to experiment building in brick and stone, stretching the possibilities of traditional Catalan structures to their utter limits. The columns and vaults reflect the structural force lines, and combined with mosaics and stained glass create an exceptional spatial effect.

The residential villa of Figueras, or *Casa Bellesguard*, was designed in 1900. It is a free-standing building on a hill overlooking the city of Barcelona. It has a square floor plan. It has a tall tower, an elaborate stone and slate façade, and white undulating interiors. The character of the building is referred to Catalan traditions. The ancient medieval ruins on the site are integrated using a viaduct with a series of inclined pillars and vaults, anticipating Park Güell.

Casa Batlló (1904-07) is an urban residence in Barcelona owned by Josep Batlló i Casanovas. Commissioned to

remodel an existing building, Gaudí made this one of his most characteristic and best-known works using freely moulded lines, mosaics and elaborated roof lines. He added an extra floor and formed the roof into a huge dragon with imaginative mosaic chimneys. The interior is particularly precious with its intricate spatial developments and skilled use of wooden panels and linings.

In 1902-04, Bishop Campins commissioned Gaudí to study the renovation and restoration of the Gothic cathedral of Palma de Mallorca, '*la Seu*', dating from ca. 1300 to 1600. The west front was rebuilt in 1855 in Gothic revival style after an earthquake. Gaudí's project resulted in spatial and structural changes and the new design of various details especially around the main altar. He removed the large traditional choir structures, placing the elements on the sides, and opening up the central nave, thus augmenting the seating from 200 to ca. 2000.

History

Antoni Gaudí was born in Reus, a small town south of Barcelona, and he died in a street accident in 1926. The intellectual context towards the end of the 19th century in Catalonia was marked by the so-called '*Modernisme*', a movement that extended from ca 1880 to the First World War, parallel to currents such as Naturalism, Arts and Crafts, and Art Nouveau. It was motivated by return to traditions as an expression of national identity, as well as by the introduction of modern techniques and materials as part of progress. *Modernisme* in Catalonia differed from the other movements becoming particularly important for popular cultural identity. It found expression in literature and music, as well as in painting, sculpture, decorative arts and architecture. Catalonians were well aware of the ideas of Viollet-le-Duc, John Ruskin, Macintosh, and others. The best known architects include, apart from Gaudí, who is difficult to classify, Lluís Domènech i Montaner, whose principal designs in Barcelona are on the World Heritage List.

Management regime

Legal provision:

The individual properties are owned by private persons or organizations, or by public entities. The church of Sagrada Família is the property of the *Junta Constructora del Tempel de la Sagrada Família*, the pavilions of the Güell estate are owned by the Barcelona University, the Crypt of the Güell Colony is property of the local authority, and the Bishop's Palace in Astorga belongs to the Bishporic.

The nominated properties have all been listed as items of cultural interest in 1969, and legally protected as national monuments. They are also recognized in relevant urban master plans and heritage management plans.

Management structure:

There exists an overall management plan for the nominated properties so as to ensure the protection and responsible use, respecting high standards of conservation.

In 2002, a sub-regional body has been established to coordinate the management regime. The practical day-to-

day management of the individual properties is in the hands of the owners and/or by relevant local authorities.

Resources:

Each nominated property has a different financial basis, depending on its ownership and location. The properties in public ownership have a permanent maintenance staff. In the case of Sagrada Familia, there are 80 staff members, Casa Batlló 40, and the Cathedral of Mallorca 54.

Justification by the State Party (summary)

Criterion i: ... The origin of the exceptional nature of Gaudí's work as a whole is a vitality that enabled him to express feelings, thoughts, images, experiences and above all the knowledge of the times he lived in, the close of the 19th century and the opening of the 20th. Gaudí's oeuvre unites art and technique in such a way that these two components cannot be separated, because he was at one and the same time an architect, a builder, an artist, a structural engineer and a craftsman whose objective was to create a *total work of art*.

Criterion ii: The works by Gaudí give evidence of different influences and, at the same time, they are a model for the future architects and artists who were to shape the 20th century. In effect, in him we find the influences of John Ruskin (revival of mediaeval architecture), the Pre-Raphaelites and William Morris (revival of traditional crafts), Viollet-le-Duc (use of Gothic style as a response to new architecture) and the Symbolists (architecture linked to natural forms). But also, Gaudí's architecture became a model for the Rationalists (they saw Gaudí as the great builder of structures, the geometrician), the Expressionists (they considered Gaudí as the best representative of the notion of the *total work of art*), the Surrealists (they thought that Gaudí was the architect who better represented the world of imagination through unexpected forms) and the avant-garde movement in general (Gaudí's forms and techniques were an anticipation of many of the essential forms and techniques of the 20th century: collage, grattage, abstract sculpture, assemblage, new symbolisms, ...).

Criterion iii: The works by Gaudí bear a unique and exceptional testimony to the architectural heritage of the 1900. They are unique and extremely rare. Although they are usually classified as masterpieces of the Modernism/Modern Style, all of them are unique pieces made by a wonderful mind, who has created his own style, as they cannot be compared to the works of their contemporaries. In fact Gaudí is considered as a *rara avis* and perhaps because of this the 20th century's most creative architect.

Criterion vi: The works by Gaudí are directly associated with the great cultural period that took place in Catalonia between the late 19th century and the early 20th century. In fact, they are among the main examples of the architecture of that time.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the nominated property in September 2004.

Conservation

Conservation history:

Each property has had its history; some have been well preserved in continuous use, such as Casa Vicens and Torre Figueres Bellesguard. Gaudí's work on the Sagrada Familia, the Bishop's Palace in Astorga, the Cathedral of Mallorca, Casa Batlló and the Pavilions on the Güell estate have been subject to recent conservation and restoration work. In fact, the construction of the Sagrada Familia is currently being continued on the basis of Gaudí's plans. The Crypt at the Colonia Güell has been restored, and provided with a new terrace above. El Capricho had remained abandoned for several years, and has been restored, partly rebuilding some lost features. The convent of Les Teresianas has been restored after some changes in use. Similarly, Casa de Botines in León has recently been rehabilitated restoring some changed spaces to the original form.

State of conservation:

The state of conservation of the properties is generally fairly good and sometimes even excellent. This is also partly due to recent restoration of several properties.

Management:

The nominated properties are managed individually by respective institutions or authorities. At the same time, there is also a general management commission to guide the decisions regarding the care of the properties. This commission will be made permanent in the case the nomination is accepted to the World Heritage List.

The nominated core zones are generally limited to the building. Each property has its own buffer zone. In the case of properties situated in the park or having a garden, this would become the buffer zone. In the case of buildings in urban areas, the buffer zone is formed of the neighbouring lots, according to the Catalonian legal requirements. The buildings that are situated in Barcelona are also part of the urban conservation area, which forms a second more general buffer zone, guaranteeing full planning control. In the case of the Crypt of Colonia Güell, there is a conservation master plan for the entire Colonia, including the industrial plant and the residential area. Generally speaking, this can be considered sufficient.

Risk analysis:

The buildings proposed for nomination are not subject to specified risks.

Authenticity and integrity

In the overall, there is reasonable degree of authenticity in all buildings. Generally speaking, the nominated properties have retained a good relationship with their setting, whether urban or natural. Some of the properties have not been changed over time and have mainly been subject to

conservation and repair. This is the case with Casa Vicens, the Tower of Bellesguard, the Bishop's Palace in Astorga, the cathedral of Palma. Casa Calvet has been in ordinary use with some changes in the interiors. The recently restored Casa Batlló has retained much of its original features and authenticity. On the other hand, some buildings have been subject to changes and consequent restoration or partial rebuilding. These include: Casa de Botines, El Capricho, and the college of Les Teresianas. The restoration has however been carried out in a correct manner.

The Crypt of Gaudí in Colonia Güell was the only part built of a large building project. Subsequently, a provisional terrace was built over it, which gradually deteriorated. There have also been structural problems due to the fact that the pillars were not loaded as foreseen. In recent years, the structure has been subject to restoration, conserving and consolidating the crypt constructed by Gaudí, but replacing the provisional roof terrace with a new terrace structure and a new staircase. The project has generated a debate in Spain. Nevertheless, Gaudí's work in the crypt is considered to have been correctly restored and has not lost its authenticity. The new terrace is based on modern design criteria, but it does not cause any visual problems for a visitor approaching the site. In fact, the overall integrity of the site has been retained in a reasonable manner.

In the case of Sagrada Família, the authenticity of the part built by Gaudí, i.e. Nativity façade and the Crypt, has been preserved regarding its material, form and workmanship. Obviously the construction work on the site is now continuing. The setting of the part that Gaudí personally completed must thus be seen within the overall context of the project that he himself had planned, and that is currently being completed on the basis of 'archaeologically' verified evidence and scientifically elaborated guidelines.

Comparative evaluation

The work of Gaudí can be seen in the context of the evolving modern society of the late-19th century. In the arts and architecture, this period has contributed to the development of different results that has different names in the different countries. We therefore speak, for example, of *Art Nouveau* in Belgium (Victor Horta), *Secessionstil* in Austria (Wagner, Loos), *Jugendstil* in central and northern Europe, *Style Nouveau* or *Modernist Art* in UK (Macintosh), *Liberty* in Italy, and *Modernisme* in Catalonia. These trends were not limited to Western Europe, but can also be found in other countries.

In this context, the work of Antoni Gaudí has always been given a particular position, and has not been directly associated with a particular movement or style. In Catalonia, Modernisme became a cultural movement that involved all the various arts and literature. It also became a part of the strong patriotic movement: it tended to link with traditions, at the same time aiming at modernity. In Spain, this movement was mainly limited to Catalonia or to the contribution of Catalan artists or architects. Therefore buildings reflecting similar trends in other regions (Astorga, Léon, Comillas, Mallorca) were generally associated with Catalonia. While there were

several other distinguished architects in Catalonia, such as Lluís Domènech i Montaner (Palau de Música), the work of Antoni Gaudí has been recognized as the most outstanding, reflecting all the various facets of Catalan Modernisme.

Outstanding universal value

General statement:

The work of Antoni Gaudí has already been recognized for its outstanding universal value by the inscription of three of his designs (Park Güell, Casa Milà, Palau Güell) on the World Heritage List in 1984 on the basis of criteria i, ii and iv. "These works by Antoni Gaudí (1852–1926) may be seen as truly universal in view of the diverse cultural sources that inspired them. They represent an eclectic as well as a very personal style which was given free reign not only in the field of architecture but also in gardens, sculpture and all forms of decorative art."

The twelve buildings in the present proposal represent diverse aspects of his work, complementary to the existing World Heritage property. They range from his first major project, Casa Vicens, to his most ambitious work of Sagrada Família. Through his career, Gaudí continued to show great talent of observation and creative selection from the historic "thesaurus" in the Mediterranean and the traditions specific to Catalonia. In this regard, his work is also deeply symbolic. At the same time, he was aware of the innovative techniques in industrial development, being associated with the family of Güell, who represented the most advanced industrial development in the region and in Europe. As a result, his architectural projects are not only innovative in their aesthetic quality but also in building technology.

Gaudí's works amount to ca 100. Some of these are major projects; others are minor works. About 20 of his buildings are protected at the national level. The proposed projects clearly document the various aspects of his creative life, as well as representing several different themes: residential villas (Casa Vicens, El Capricho), luxury residences (Casa Batlló), apartment buildings, commercial and office spaces (Casa Calvet, Casa de Botines), as well as religious buildings (Sagrada Família, Church of Colonia Güell, Bishop's Palace in Astorga, the college of the Teresianas). His work in the Cathedral of Mallorca represents the restoration and modernisation of a religious complex. The selected buildings represent the development of various themes such as those related to the introduction of light and illumination, one of the central issues in his design, which conditioned the solutions of internal space and details such as the staircases.

As indicated above, all Gaudí's work represents a continuous strive for innovation and perfection. At the same time, in the history of architecture, some of the projects stand out as being more significant than the others, being recognized as the most representative. Taking note that the *Convention* is not intended to ensure the protection of all properties of great interest, but only for a select list of the most outstanding of these from an international viewpoint, and while recognizing the interest of all the nominated monuments for the creative career of Gaudí, the most outstanding are taken to be: Gaudí's work on Sagrada Família, Casa Vicens, Casa Batlló, and the Crypt in Colonia Güell. These properties are also those

that have best preserved their integrity and authenticity, and certainly merit being added to the already inscribed properties.

Evaluation of criteria:

Criterion i: The work of Antoni Gaudí, as a whole, represents an exceptional and outstanding creative contribution to the heritage of the late 19th and early 20th centuries. The foundations of his work were in the particular character of the period, drawing from patriotic and traditional sources on the one hand, and from the evolving technical and scientific achievements of modern industry on the other. Gaudí's work is an outstanding reflection of all these different facets of society.

Criterion ii: The work of Gaudí is an outstanding and creative synthesis of the various currents from literary and artistic influences in the 19th century, including the Arts and Crafts movement, Symbolism, and Expressionism, but also Rationalism. At the same time, Gaudí anticipated and influenced many of the forms and techniques that were relevant to modernism in the 20th century.

Criterion iii: The nomination document proposes this criterion. However, while it is agreed that Gaudí's work is a testimony to the architectural heritage of the early 1900, these aspects are considered to be better covered in the other criteria.

Criterion vi: The nomination document proposes this criterion considering that the "works by Gaudí are directly associated with the great cultural period that took place in Catalonia between the late 19th century and the early 20th century". In fact, Gaudí's work is specially associated with the Modernism movement that developed in Catalonia, this movement was distinguished by its patriotic and traditional leaning, as well as promoting the most update use of techniques and of social and economic developments. In this regard, it can be considered a more representative and outstanding example than the works by the other Catalanian architects.

Criterion iv: The existing World Heritage property of the works of Antoni Gaudí has also been inscribed on the basis of this criterion, referred particularly to the Park Güell. This same criterion is considered to be valid also to the extension, taking into account the creative contribution that Gaudí has made to the development of the typology of the architecture of the 20th century. This includes residential palaces, villas and apartment buildings, office buildings, and religious complexes.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Approves the extension regarding the following buildings: the Nativity façade and Crypt of Sagrada Família, Casa Vicens, Casa Battlo, and the Crypt in Colonia Güell, and inscribes the property on the World Heritage List on the basis of ***criteria i, ii, and iv:***

Criterion i: The work of Antoni Gaudí represents an exceptional and outstanding creative contribution to the development of architecture and building technology in the late 19th and early 20th centuries.

Criterion ii: Gaudí's work exhibits an important interchange of values closely associated with the cultural and artistic currents of his time, as represented in *el Modernisme* of Catalonia. It anticipated and influenced many of the forms and techniques that were relevant to the development of modern construction in the 20th century.

Criterion iv: Gaudí's work represents a series of outstanding examples of the building typology in the architecture of the early 20th century, residential as well as public, to the development of which he made a significant and creative contribution.

ICOMOS, April 2005



Casa Vicens



Sagrada Família



Casa Batlló



Crypt at the Colònia Güell

Gjirokastra (Albania)

No 569 rev

1. BASIC DATA

State Party: Republic of Albania
Name of property: The City-Museum of Gjirokastra
Location: Region of Gjirokastra
Date received: 3 October 2003
Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, this is a historic town which is still inhabited.

Brief description:

The historic town of Gjirokastra in southern Albania is a rare example of a well-preserved Ottoman town, built by farmers of large estates. The town is located in the Drinos river valley. The focal point of the town is the old citadel from the 13th century. The architecture is characterized by the construction of a type of tower house (Turkish 'kule'), characteristic of the Balkan region, of which Gjirokastra represents a series of outstanding examples.

2. THE PROPERTY

Description

The City-museum of Gjirokastra is located in the south of Albania, in the Drinos river valley, not far from the Greek border. The region is amongst the richest heritage areas of Albania, covering a time span from pre-history to the Ottoman empire. From the 14th to 19th centuries, Gjirokastra developed from a small military post to a trading, administrative and residential centre of an agricultural region consisting of large estates. It occupies a central position on the western side of the Drinos valley, on the north-east slopes of the mountain Mali i Gjerë, which separates the valley from the Mediterranean region. The nominated area covers an irregularly formed site with a diameter of ca. 1km. The buffer zone extends some 200m further around the core zone. Today the town has some 25,000 inhabitants.

The citadel (Kalaja) with the castle forms the focal point of the settlement. This fortification originated from the 13th century, when it was a feudal centre, later taking also residential functions, and it continued its function through the Ottoman period. In the early 19th century, it was enlarged and part of the old nucleus was rebuilt. The plan of the citadel is nearly 500m long and 50-100m wide, set along the elongated hilltop. The historic structures were built in stone with lime mortar, and are still standing though the site is ruined. It is crowned by a series of defence towers of different plan forms (rectangular, polygon and circular). There are three entrances: the oldest

of these is from the north; the other two date from the enlargement phase in the 19th century. The citadel had underground reservoirs to store water provided by an *aqueduct*, which was some 10km long, one of the longest of the period.

The development outside the citadel initiated in the 14th century with its best period in the 17th century. The residential quarters developed organically following the morphology of the rough and rocky terrain. In the centre, just north of the citadel, there is the market area, the *Old Bazaar (Pazari i vjetër)*. It developed here at the beginning of the 17th century. It extends along four main streets that link it with the different parts of the city. At the beginning of the 19th century, it was seriously damaged by fire, and was subsequently rebuilt using the architectural forms of the period, though following medieval traditions in its structural system.

The residential houses are marked by the emphasis of their verticality in the construction. The structure is entirely in stone, harmonising well with the rocky landscape. The typology has its own particular character in the late-medieval building tradition in Albania and the Balkan region. This house type is named *Kullë* ('tower'), and it is represented in a vast variety in Gjirokastra. It obtained its crystallisation in the 17th century, but there are more elaborate examples dating from the early 19th century. The house has normally a tall basement, above which the first floor was for use in cold season, and the second floor for the warm season. In the interior, there are rich decorative details and painted floral patterns, particularly in the zones reserved for the reception of visitors.

There are various structures dedicated to cult functions, which structurally follow the same pattern as the residential buildings. The Bazaar mosque in the centre of the city dates from 1757, and is formed of square plan surrounded by a portico on two sides. The church of Saint-Sotir, built in 1786, is a simple stone structure with three aisles each with an apse. The church of St. Michael, built in 1776 and rebuilt in 1833 after fire, is similar in structure.

History

The historic city of Gjirokastra is the centre of the region of the Drinos river valley that has been called Dropolis taking the name from the Roman Hadrianopolis. A few kilometres east of Gjirokastra, there are the remains of the ancient city of Anigonea, founded by king Pyrrhus in 295BC. The region is characterised by a network of traditional cobbled lanes that linked this region to Greece in the south and central Albania in the north. In the villages of the valley there are 29 post-Byzantine churches and monasteries with important mural paintings, dating from the Ottoman period.

The citadel of Gjirokastra was built in the second half of the 13th century as a feudal centre with military, administrative and economic functions in the region. The first phase of the castle was built on the south-eastern side of the fortification.

In the 14th century, the settlement extended outside the citadel area forming the town of Gjirokastra. In 1419 it was occupied by the Turks, who chose it as the centre of

Sandjak in Albania. In the 1430s, the town had some 163 houses. In the second half of the 15th century, it was the centre of Zenevis feuds.

In subsequent centuries, the development was relatively gradual, and even though the town expanded, its basic character was retained intact, respecting the earlier constructions. In the 18th and 19th centuries, the builders however represented wealthier social classes and land owners, building more elaborate residences. The town grew around the fortified hill, which remained the central features. By the end of the 19th century, the fortification had lost its military function. In the 20th century, the city has not had any considerable constructions.

Management regime

Legal provision:

The fortification and the religious properties are owned by the state, while the residential buildings are in private ownership.

The city of Gjirokastra was declared “Museum City” by the decision of the Council of Ministers in 1961, and has since been protected under the decree 568 of 1948 on the “Conservation of rare cultural and natural monuments”. This law has subsequently been replaced by new decrees in 1971, 1994 and 2003. This last decree on the protection of cultural heritage is currently in force, and it defines the concept of “museum town” as: “the urban centre being protected by the state for its historical and cultural values”.

The city of Gjirokastra is divided in two sections: the historic centre and the free zone. The historic centre consists of the museum zone and of the protected zone. These zones are surrounded by a buffer zone which is subject to control.

Individual historic buildings are protected under two categories. The first category concerns 56 buildings, which are protected in their integrity. The second category has 560 buildings, which are protected externally and in their volume; in the interior, it is possible to make the necessary arrangements so as to meet present-day needs.

Management structure:

The general conservation management of Gjirokastra is the responsibility of the municipality. The Institute of Monuments of Culture in Tirana and its local office in Gjirokastra are responsible for the control of the restoration works in agreement with established criteria.

The municipality of Gjirokastra has prepared a management plan for the protected historic area of the town for the period: 2002-2010. The municipality, in collaboration with the city of Grottamare (Italy), is currently also developing an urban master plan for Gjirokastra. At the same time, Packard Foundation has already carried out a study on “The conservation and development of Gjirokastra”.

Resources:

In principle, the funds for conservation and restoration of the museum-city have been provided by the state. However, since 1990, there has been a serious lack of financial means and the impossibility to continue the

works. There are some NGOs or institutions, who have expressed interest in assisting in this regard.

Earlier, the qualification of restorers was mainly obtained through field practice. Later, training has been provided by ICCROM and other institutions. For the professionals, there is now training offered by the Faculty of Architecture at the Polytechnic University of Tirana. A course has been foreseen by the Institute of Monuments of Culture for 2004.

Until 1990s, Gjirokastra, as the rest of the country, was isolated due to political reasons. Recently, the first steps have been taken to publish guidebooks and to prepare facilities for visitors in small hotels arranged inside existing houses. At the moment, there are 7 hotels with a total of 84 beds. Considering the short distance from the port of Saranda, there is a possibility for tourism. A folkloristic festival is planned to be organised in the citadel every four years.

Justification by the State Party (summary)

Criterion iii: The city-museum of Gjirokastra is distinguished by its origin in the military fort. It is an exceptional testimony of a residential centre of Albanian farming class related to large estates (*latifundia*). The settlement is characterised by the dynamic territory and the clear natural limits of the residential areas. It is a city built in stone, which developed from the 14th to 19th centuries.

Criterion iv: The residential house of Gjirokastra is characterised by its vertical composition and a clear distribution of the functions in the different floors. It has marked defence character. The houses are closely related with the rocky terrain. The monumentality of the exterior is contrasted by the elaborate interior. The fortified residence of Gjirokastra is a remarkable illustration of the way of life in Albania in a particular period of time (14th to 19th century).

3. ICOMOS EVALUATION

Actions by ICOMOS

This property was first nominated in 1990, but it was deferred by the Bureau of the World Heritage Committee at its 15th session (Paris, June 1991) in order to help the Albanian authorities to redefine the nominated area and put in place a management system. An ICOMOS mission took place in November 1991, providing some guidelines for the redefinition of the property. In January 2003, a UNESCO mission visited Gjirokastra. The nomination was received by UNESCO in October 2003. A new ICOMOS expert mission visited Gjirokastra in October-November 2004.

ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages.

Conservation

Conservation history:

Gjirokastra was declared “Museum City” in 1961. It is noted that this concept could best be translated as “urban

conservation area". It does not refer to an open air museum. In 1965, the Institute of Cultural Monuments established an office in Gjirokastra, which started a systematic restoration of the historic buildings. By 1990, 38 buildings of the first category and 253 of the second category were restored. At the same time, the castle has been subject to maintenance, consolidation and restoration. The mosque and the public baths of Meçite have also been restored in this period. After 1990, the works have been interrupted due to the lack of funding, and are only being started again in the past couple of years.

State of conservation:

The general condition of the urban fabric is variable. Unfortunately, many buildings are not in good condition. In the first category, it is reported that 41 historic buildings out of 56 (73% of the total) are in need of repair and/or restoration. In the second category, some 32% of the protected buildings need restoration. There is general lack of maintenance, and many buildings have lost their function.

Management:

Several reports, guidelines and plans, which partly overlap, have been prepared in the past few years, including reports on the conservation and development of Gjirokastra by foreign consultants (Prince Research Consultants, 2002; F. Torresi, 2003). There is a municipal management plan for the period 2002-10 (2002), and a Plan for Renewal of Historic Zones of Gjirokastra, prepared in collaboration with the Italian municipality of Grottamare (2004). The management plan is adopted, though it will need further refinement. In any case, the present document is considered a good basis for the development and improvement of the management system.

The main actor in the management structure is the Regional Directory of the Monuments of Culture, who have close professional collaboration with the State Institute of Cultural Monuments in Tirana.

Risk analysis:

The historic town of Gjirokastra and its surroundings are subject to various pressures, which require careful monitoring and management. Partly this is seen in the lack of economic resources, leaving some historic buildings unused and short of maintenance. On the other hand, development outside the protected area may challenge the traditional and still fairly well preserved setting. While the authenticity and integrity of the place are still kept to a high level, it is necessary to monitor the situation and implement appropriate measures to counteract any illegal and unsympathetic changes in the urban and landscape context.

Authenticity and integrity

The historical authenticity of the nominated property is generally very high. This concerns the historic buildings listed for legal protection, but also various urban elements such as spaces and traditional street paving. The repair and restoration of listed historic buildings have generally been carried out using traditional materials and techniques. There are few exceptions particularly related to the period when the control was less due to political situation.

Problems are visible especially in buildings that are not protected, such as the use of cement and introduction of unsuitable industrial materials (plastic). However, the present administration has improved the site control.

The citadel is partly in use, partly in ruins. It has been preserved with the developments of the 19th century, which are well in line with the traditional character of the place. The authenticity of the setting is considered to be intact though it can be threatened by pressures for change (e.g. development of parking areas). There are also some new constructions, especially outside the nominated area, which are not harmonious with the setting. Legal action has been taken to correct such issues.

The general integrity of the protected historic areas has been well kept. The old citadel dominates the cityscape, and the traditional tower houses and the old bazaar area are intact. The relationship with the setting of the river valley and the mountains is impressive. On the other hand, problems are emerging particularly in the new urban developments towards the east and north-east, where there is most pressure for change, and which are outside the protected zones.

Comparative evaluation

There exist studies of the evolution of the Ottoman residential houses, which took different forms from region to region, while keeping some basic features in common. Structurally, the buildings could be in timber frame, stone or brick masonry, adobe, or massive timber, depending on the availability of materials or other reasons. Turkey has generally used timber-frame structure. Cut stone is used in Capadocia, parts of Anatolia, Syria and northern Egypt. Rubble or broad stone structures with mortar were common on the Mediterranean and Aegean coasts, including Albania. The Balkan region thus has its own specificity, distinct in the Ottoman Empire.

The nomination document compares Gjirokastra to the medieval city of Berat, another Ottoman historic city protected by the state. This town, however, differs in its character, being a town of crafts persons and merchants. Gjirokastra is also compared to Safranbolu in Turkey, inscribed on the World Heritage List in 1994 (criteria ii, iv and v): from the 13th century to the advent of the railway in the early 20th century, Safranbolu was an important caravan station on the main East–West trade route, and much larger than Gjirokastra. Here, the buildings have timber-frame structures with stone basements and tiled roofs. Though having common features typical of Ottoman houses and having developed in an organic manner, the two towns differ in their building types as well as in the historic functions, one being built by merchants, the other by farmers.

Sites representing Ottoman vernacular architecture include: Ohrid in the Former Yugoslav Republic of Macedonia, an important religious and cultural centre (World Heritage Site); the small Ottoman bazaar area of Novi Pazar in the serial site of Stari Ras and Sopocani, in Serbia (World Heritage site); the Ancient City of Nessebar, in Bulgaria as well as the towns of Mostar and Sarajevo in Herzegovina. Compared with these sites, Gjirokastra stands out for its character as an urban settlement built by

farmers, and especially for the integrity and special character of its fortified architecture.

Outstanding universal value

General statement:

The Ottoman empire emerged from the 15th century lasting until the early 20th century. It extended to most of the eastern Mediterranean region, involving particularly Turkey and the Balkan states. The earlier Christian Byzantine state was changed into Muslim culture. The Ottomans set new standards for quality of construction, and the ideas were diffused with master builders, artists and craftsmen from Islamic and Christian background.

Many Ottoman settlements developed outside the fortified citadels, not as a planned expansion but as an organic evolution. Settlements were generally located in a valley, leaning against the slope of the hills so that the houses did not block each other's view. An Ottoman house has generally two or more floors, and it was built so as to guard the privacy of the family, as well as to provide a comfortable space for receiving visitors. While presenting certain common characteristics, the architecture of the Ottoman house (or Turkish house) nevertheless varied from region to region. Thus, the Balkan region differs from the Turkish area and North Africa in the morphology of its houses and in the construction technique.

Within the Balkan context, moreover, Gjirokastra represents an exceptionally well preserved and outstanding ensemble of fortified tower houses as these developed in the Balkan region. Most of the houses date from the 18th and 19th centuries, though they have preserved the medieval tradition of construction. The town is particularly characterized by having been built by farmers of large estates, who had different requirements from the more frequent merchants' settlements.

Evaluation of criteria:

Criterion iii: The old city of Gjirokastra developed as a result of a dynamic balance between the citadel and the fortified residential tower houses. It is an exceptional testimony to a long-lasting, and almost disappeared society and life-style, influenced by the culture and tradition of Islam in the Ottoman period.

Criterion iv: The historic urban quarters of Gjirokastra with the dominating citadel and the characteristic tower houses (*kule*) represent an outstanding example of a traditional urban settlement and building type. This typology developed in the Balkan region from the 14th to 19th centuries as a result of the specific multi-faceted political and cultural situation, and adapted to the physical conditions that still characterise the setting of the town.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

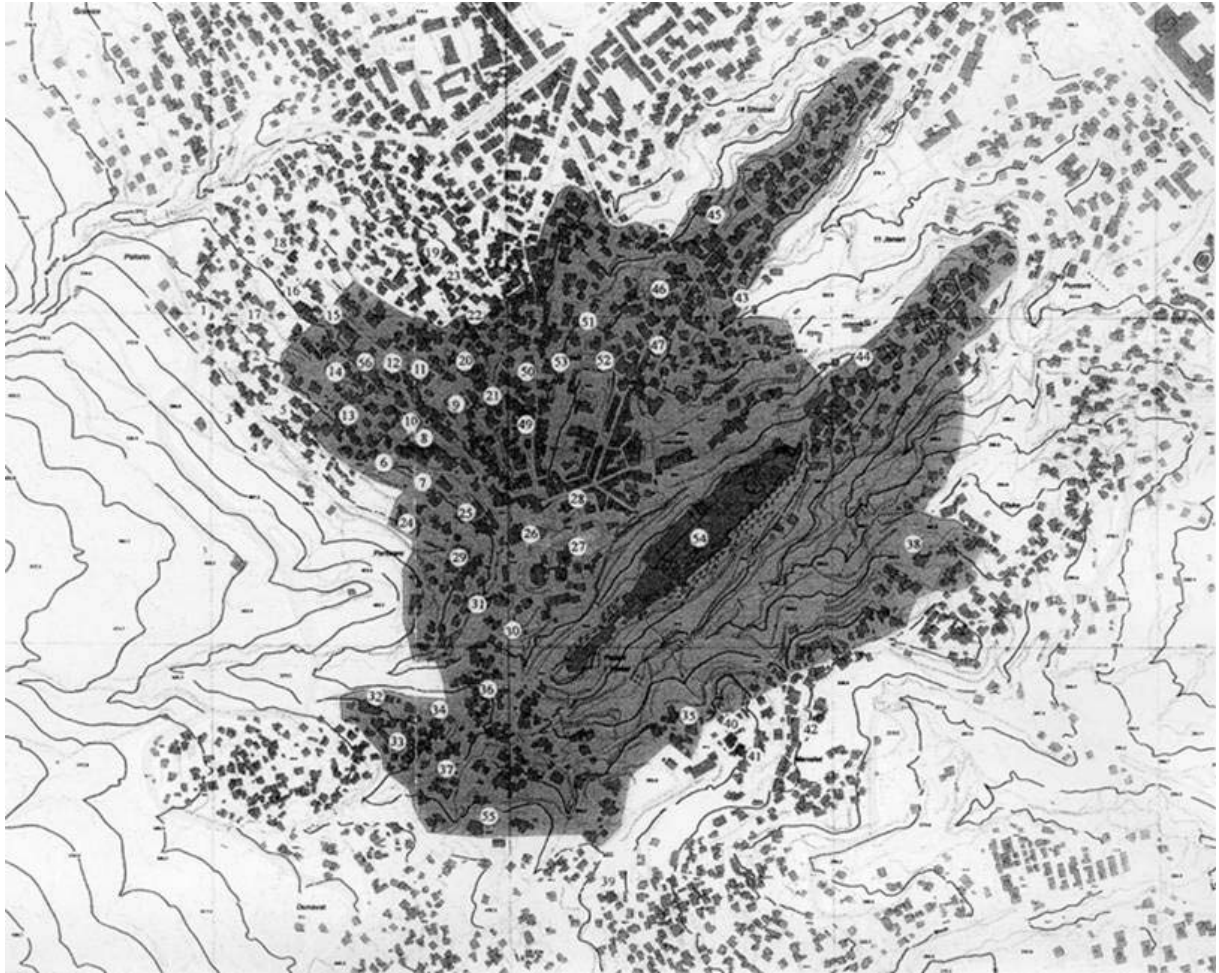
The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Recalling the decision adopted by the Bureau of the World Heritage Committee at its 15th session (UNESCO, 1991) and the report of the rapporteur SC-91/CONF.001/2,
3. Inscribes the property on the World Heritage List on the basis of *criteria iii and iv*:

Criterion iii: The old city of Gjirokastra is an exceptional testimony to a long-lasting, and almost disappeared society and life-style, influenced by the culture and tradition of Islam in the Ottoman period.

Criterion iv: The historic town of Gjirokastra is a rare example of a well-preserved Ottoman town, built by farmers of large estates, around the 13th-century citadel. The architecture is characterized by the construction of a type of tower house (Turkish 'kule'), of which Gjirokastra represents a series of outstanding examples.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



View from Parolo quarter to the castle



Tekke Quarter

Mostar (Bosnia and Herzegovina)

No 946 rev

1. BASIC DATA

<i>State Party:</i>	Bosnia and Herzegovina
<i>Name of property:</i>	The Old City of Mostar
<i>Location:</i>	Herzegovina-Neretva Canton
<i>Date received:</i>	15 July 1998, with additional information on 14 January 2002; revised nomination submitted 27 January 2005
<i>Category of property:</i>	

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* this is an area of an inhabited historic town (2005).

Brief description:

The historic town of Mostar, spanning a deep river valley, developed in the 15th and 16th century as an Ottoman frontier town and during the short Austro-Hungarian period in the 19th and 20th centuries. Mostar has been characterised by its old Turkish houses and the Old Bridge, designed by the renowned architect, Sinan. In the 1990s, however, most of the historic town as well as the Old Bridge were destroyed. In the past few years the Old Bridge has been rebuilt and many of the buildings in the Old Town restored or rebuilt.

2. THE PROPERTY

Description

The area nominated for inscription spans the Neretva River, with the bridge at its centre.

Of special significance is the Radoboija stream, which enters the Neretva on its right bank. This provided a source of water for the growing settlement, and from it spring a number of small canals used for irrigation and for driving the wheels of water-mills.

The centre of the settlement was the bazaar, which extended on both banks of the river, the two parts being articulated by the bridge. From them began the network of streets forming the *mahalas*. This system was altered to a considerable extent during the Austro-Hungarian period, when the new quarters were laid out on European planning principles and other bridges were built across the river.

The nominated area and its buffer zone contains many important historic buildings. Of the thirteen original mosques dating from the 16th and 17th centuries, seven have been destroyed during the 20th century for ideological reasons or by bombardment. One of the two 19th century Orthodox churches has also disappeared, and the early 20th century synagogue, after undergoing severe damage in World War II, has been converted for use as a theatre.

Several Ottoman-period inns also survive, along with other buildings from this period of Mostar's history such as fountains and schools.

The administrative buildings are all from the Austro-Hungarian period and exhibit Neo-Classical and Secessionist features.

There are a number of houses surviving from the late Ottoman period (18th and early 19th centuries) which demonstrate the component features of this form of domestic architecture – hall, upper storey for residential use, paved courtyard, verandah on one or two storeys. The later 19th century residential houses are all in Neo-Classical style.

Some early trading and craft buildings are also still existent, notably some low shops in wood or stone, stone store-houses, and a group of former tanneries round an open courtyard. Once again, the 19th century commercial buildings are predominantly Neo-Classical in style.

A number of elements of the early fortifications are visible. The Hercegusa Tower dates from the medieval period, whilst the Ottoman defences are represented by the Halebinovka and Tara Towers, the watch-towers over the ends of the Old Bridge, and a stretch of the ramparts.

History

There has been human settlement on the Neretva between the Hum Hill and the Velez mountain since prehistory, as witnessed by discoveries of fortified enceintes and cemeteries. Evidence of Roman occupation comes from beneath the present town.

Little is known of Mostar in the medieval period, though the Christian basilicas of late antiquity continued in use. The name of Mostar is first mentioned in a document of 1474, taking its name from the bridge-keepers (*mostari*) this refers to the existence of a wooden bridge from the market town on the left bank of the river which was used by soldiers, traders, and other travelers. At this time it was the seat of a *kadiluk* (district with a regional judge). Because it was on the trade route between the Adriatic and the mineral-rich regions of central Bosnia, the settlement spread to the right bank of the river. It became the leading town in the Sanjak of Herzegovina and, with the arrival of the Ottoman Turks from the east, the centre of Turkish rule.

The town was fortified between 1520 and 1566 and the bridge was rebuilt in stone. The second half of the 16th century and the early decades of the 17th century were the most important period in the development of Mostar. Religious and public buildings were constructed, such as mosques, a *madrasah* (Islamic school), and a *hammam*

(public bath); these were concentrated on the left bank of the river, in a religious complex (*kullia*). At the same time many private and commercial buildings, organized in distinct quarters, known as *mahalas* (residential) and the bazaar, were erected.

Bosnia-Herzegovina was first occupied (1878) and then annexed (1908) by the Austro-Hungarian Empire, and it was in this period that a number of administrative, military, cultural, and Christian religious buildings were established. These were mainly on the right bank of the river, where a new quarter was developed according to a strict 'Rondo' plan. This provides a strong contrast with the left bank where there was a more organic growth on the steeper slopes, with winding narrow streets and public open spaces for trading (*pazar*), recreation (*mejdan*), and prayer (*musallah*). The town was also connected at this time by rail and new roads to Sarajevo and the Adriatic.

Between 1992 and 1995 the town was badly damaged during the war in Bosnia and Herzegovina and much of the urban centre was left in ruins and the Old Bridge destroyed. Since 1998 there have been major restoration projects carried out in the centre of the Old Town, most notably the rebuilding of the Old Bridge.

Management regime

Legal provision:

Historic Mostar is protected by the 1985 Law on the Protection and Use of the Cultural, Historical, and Natural Heritage of Bosnia and Herzegovina, the 1996 Interim Statutes of the Town of Mostar, and the 1998 Law on Waters. In 1998 the Mostar Municipal Council promulgated a series of decisions relating to the rehabilitation and conservation of buildings in the protected zone of the town and the prohibition of any non-authorized interventions. Furthermore, on the July 7th 2004, the Historic Urban Area of Mostar was designated as a National Monument of Bosnia and Herzegovina. This designation conveys the highest degree of legal protection.

Management structure:

Ownership of properties within the nominated area is varied – government bodies, religious communities, and private individuals and institutions.

At national level, overall supervision is exercised by the Centre for the Heritage of Bosnia and Herzegovina, based in Sarajevo. Direct responsibility at regional level is the responsibility of the Institute for the Protection of the Cultural, Historical, and Natural Heritage, located in Mostar. This body collaborates with the Mostar-based Institute for Urbanism and Spatial Planning and the Municipality of Stari Grad, and also works closely with the Old Mostar Foundation and the Research Centre for Islamic History, Art, and Culture in Istanbul (Turkey). It also collaborates closely with the Aga Khan Foundation and with the World Monuments Fund, which support a team of six young professional staff working on the implementation of the conservation plan and on the surveillance of specific restoration projects on behalf of the Mostar Institute.

All applications for authorization of projects coming within the provisions of the municipal decisions must be submitted to the Municipality of Stari Grad. These are then evaluated by the Institute for the Protection of the Cultural, Historical, and Natural Heritage, which submits recommendations to the Municipality, which in turn is responsible for *final* decision-making (working through its Programme Coordination Unit in respect of the reconstruction of the Old Bridge).

In order to strengthen the coordination of activities in the Old City, on December 29, 2004 the City Council of Mostar established an Agency in charge of the preservation and development of the Old City, which starts work on April 1, 2005. This body replaces the former 1999 Project Co-ordination Unit, PCU.

A UNESCO Rehabilitation Plan was prepared in 1997 and the Aga Khan Foundation has also produced a master plan, as well as undertaking detailed studies for the rehabilitation of some important monuments and districts on either side of the river.

The Aga Khan Trust for Culture and the World Monuments Fund provided management for the detailed preparation of the neighbourhood improvement plan, the master plan for the Old Town, and the Strategic Plan for the Central Urban Area of Mostar.

The Old Town Council municipality adopted these plans, as a "Master Plan" on the May 10th 2001. (After abolishing municipalities on March 15, 2004, their authority passed to the city administration).

At the time of the original nomination there was no comprehensive management plan in force for the historic centre of Mostar.

The revised nomination was accompanied by a management plan dated January 2005 which has been prepared for the historic town area. This Plan contains Chapters on: Governing, Finance, Planning and Implementation.

The International Experts Committee nominated by UNESCO had the role of reviewing important technical material concerning project investments.

Resources:

The State Party has submitted details of the World Bank Pilot Culture Heritage Project for Mostar Old Bridge and Town and other documents relating to the future conservation and management of the Old Town. However, the long-term management at the local level still needs to be established and the required resources indicated. The task of developing and implementing a sustainable financial system has been given to the newly established Agency.

Justification by the State Party (summary)

Mostar is the result of interaction between natural phenomena and human creativity over a long historical period. The universal qualities of the cultural landscapes of south-eastern Europe represent a universal phenomenon

that is the common property of all humankind. The cultural and historical value of Old Mostar resides in the urban agglomeration that was created in the 16th century during the height of the Ottoman Empire around the Old Bridge, the technological wonder of its age, in which complete harmony was achieved between the built structures and the natural environment of the Neretva River.

The Old Town has been embellished for centuries with the visual artistic expressions of succeeding generations, particularly towards the end of the 19th century and the beginning of the 20th century under the influence of the Austro-Hungarian Empire and central European architecture.

The sustainable development of the area has been endangered by human destruction and devastation by war. This ensemble has attracted the continuous interest of both the local and the international public from the outset, as witnessed by many historical documents, up to the present day, when that interest has been renewed. Enduring interest has been shown in exploring the origins of the different styles and the way in which they have been expressed, in spatial harmony, and their preservation.

Protection, maintenance, regulation, and revitalization of the historic centre are a long-term process. Earlier minimal studies have only been known through preliminary reports, scattered references in the literature, or lectures at meetings. For all these reasons and because principles relating to the importance of preserving the material remains of the past, including the architectural heritage, and in particular because of the false impression that this part of the town has become outdated and is in the process of disappearing from the historical landscape, UNESCO and the international community must accept the justification for this nomination, the more so since the preserved remains of the earliest town are themselves urban in character. They became incorporated over time into the urban fabric of the entire town of Mostar as an integral part of European culture. The historic core, with the surrounding areas, has become a symbol of civilized living. This almost automatically justifies the existence of the town as one of the earliest sources for the identity and history of Bosnia and Herzegovina as a whole.

Destruction of the town deprived cosmopolitan travelers of opportunities for resting both their bodies and their souls and for understanding their own past. The living townscape of Mostar constitutes a vast class-room for the young and the enquiring in appreciating their own destiny.

[Note: The State Party previously did not make any proposals in the nomination dossier concerning the criteria under which it considers this property should be inscribed on the World Heritage List. In the revised dossier criterion iv, v and vi have been proposed].

3. ICOMOS EVALUATION

Actions by ICOMOS

The nomination of Mostar was first proposed in 1999, but its inscription has been delayed. An ICOMOS mission visited the site in October 2000, and ICOMOS at that time decided to support inscription as a special case, intended as

a 'positive contribution to the protection and management of this outstanding multicultural heritage site'. Nevertheless, the nomination was deferred subject to further verification of the management plan and its implementation, in the Bureau 2000, and again in the Committee 2003. Another ICOMOS expert visited Mostar in March 2003. Since this date there have been no specific ICOMOS missions. However ICOMOS has received progress reports from visits by its members.

ICOMOS has formulated its current evaluation from a large number of different sources including the revised nomination file and a large number of relevant, detailed written and oral reports.

Conservation

Conservation history:

The first steps in the conservation history of Mostar date from 1872, when the Ottoman Grand Vizier issued a decree "prohibiting the export of antiquities and the destruction of old buildings".

The Old Town suffered grievous damage during World War II. Legal instruments enacted between 1945 and 1965 provided the basis for the conservation of historic buildings and their scientific study, and several relevant institutions were established in Mostar. A number of major restoration projects were undertaken during this period, including the restoration of Koski Mehmed Pasha's *madrasah* and the Old Bridge. The works continued in the 1970s and 1980s with the restoration and reconstruction of further buildings. In 1986, the restoration of the historic town was given an Aga Khan Award in Architecture.

The hostilities that broke out in the early 1990s saw systematic destruction of much of the Old Town by bombardment and fire in 1992-95, with resulting structural destabilization and deterioration from natural forces as a result of neglect. Among the structures that were wholly or partially destroyed were the Old Bridge, with its towers, the old warehouses and shops close to the bridge, all the domed mosques, many other Islamic buildings, and a number of the Austro-Hungarian administrative buildings. Some of the repair work carried out after this destruction, particularly by certain religious institutions and foreign humanitarian foundations, is frankly described by the State Party in the nomination dossier as being in contravention of recognized conservation principles. In addition, many new buildings are reported to have been erected that were not compatible with the requirements of an historic town centre.

State of conservation:

Since 2003, several reconstruction projects have been carried out in the historic centre of Mostar. The Old Bridge has been rebuilt under the auspices of UNESCO and the World Bank, and was opened to the public in the summer of 2004, after four years of work. Other restoration projects have been carried out with the support of the Aga Khan Trust, which has dealt particularly with mosques and some other buildings in the historic centre. Furthermore, Mostar has received financial and technical support from several sources, including the European Union, and a number of

projects are under way regarding the infrastructure and the urban fabric as a whole.

A detailed inventory of the state of conservation is an integral part of renewed nomination dossier (appendix 3.d). In summary: 79% of buildings are already in good condition.

Management:

A newly (December 29, 2004) established Agency in charge of the preservation and development of the Old City will from April 1, 2005 replace the Project Coordination Unit, PCU. The role of the Agency will be to continue the tasks not yet completed by the PCU.

With the revised nomination dossier, the State Party also submitted a management plan dated January 2005 which has been prepared for the historic town area. This Plan incorporates the 2001 Master Plan.

The City has expressed willingness to place more attention to the proper conservation management of the historic area.

Risk analysis:

At the moment, the most critical risk in Mostar relates to the challenge of reconstruction and the willingness and capacity of the authorities, the various contractors and sponsors involved in the process to respect the heritage value. The Management Plan needs to be used to inform judgments on the management of change.

Authenticity and integrity

On the basis of the test of authenticity, as defined in paragraph 24.b.i of the *Operational Guidelines for the Implementation of the World Heritage Convention*, there must be considerable reservations about the authenticity of Mostar. Much of the urban fabric was destroyed in 1992-1995, and has been the subject of major reconstruction activity or is still under reconstruction. The Old Bridge has been rebuilt as a copy, using mainly new material, though with the integration of some of the historic material especially on the surface. The proportion of reconstructed buildings is very high, and much new material has also been used.

The revised nomination dossier comments in a different way on the authenticity of materials and workmanship in the case of the various undertakings. Although some buildings are being rebuilt according to available documentation, others may be modernised and modified. There is fear that the typology and morphology of the historic fabric in some instances is being altered as a result. However the new (2005) *Operational Guidelines* gives a more detailed approach on this field, offering a series of “qualities” for testing authenticity.

In this light, the result of a test of authenticity is rather more positive. Looking as an example at the reconstruction of the Old Bridge, this is based on in-depth and detailed, multi-faceted analyses, relying on high quality documentation, and almost every required condition has been fulfilled. The authenticity of form, use of authentic materials and techniques are fully recognisable. The result

is not a kind of invented or manipulated presentation of an architectural feature which never before existed in that form, rather the reconstructed bridge has a kind of truthfulness, even though in strictly material terms a considerable portion is not of identical or original pieces.

Furthermore, evaluating this reconstruction on a larger scale, namely as a key element of urban and natural landscape there is no doubt of a special kind of “overall” authenticity. It is also crucial to add, that the facsimile reconstruction has been not hidden at all. There are large expositions of remaining original material in a museum which have become an inseparable part of the reconstruction.

It must be stressed that this *reconstruction* of fabric should be seen as being in the background compared with *restoration* of the intangible dimensions of this property, which are certainly the main issue concerning the Outstanding Universal Value of this site.

As for integrity, there are certainly some losses; however the major point is not to introduce more alteration to the landscape/townscape in the form of new, or inappropriately renewed constructions.

From the historic point of view, the old town of Mostar could be seen as an urban archaeological site. In the area of the Old Bridge, there has been systematic archaeological documentation of the historic stratigraphy. This research previously focused only on a limited area. One of the tasks of the Management Plan is to cover a larger area. In a paradoxical manner, the result of war-damage has made it possible to investigate the ancient construction-methods in detail, which have highlighted the outstanding value of the Old Bridge construction.

Comparative evaluation

The old Mostar developed mainly in the Ottoman period, from the 16th century, and it was part of the Austro-Hungarian Empire from the 19th century. Its significance is related partly to the Ottoman period, partly to its integration with European cultures. A special feature has always been the Old Bridge, recently destroyed – and even more recently reconstructed.

The main centres of the Ottomans were in Turkey: Istanbul (inscribed on the World Heritage List in 1985; criteria i, ii, iii and iv), Bursa, and Edirne. It is these centres that best express the specificity of Ottoman architecture. The most renowned architect was Sinan Hoga, whose most outstanding works are in Istanbul and Edirne. He – or one of his closest followers - is also given as the designer of the Old Bridge of Mostar. The Ottoman residential architecture is well represented in the historic town of Safranbolu (World Heritage 1994; criteria ii, iv and v), in the north of Turkey. The Ottoman Empire extended well into south-east Europe, and there are thus several testimonies of their presence in this region, e.g. in Bulgaria and Yugoslavia. In Serbia, an old bazaar area in Stari Ras and Sopocani (World Heritage 1979; criteria i and iii) dates from the Ottoman period. In Bosnia, Sarajevo (also nominated in 1999 and not accepted for inscription on the World Heritage List) is comparable to Mostar, being an Ottoman frontier town on major communication and trade

routes and having retained significant traces of its Islamic past, despite the short but influential Austro-Hungarian occupation.

It is noted that the historic town of Mostar is not the only historic centre in Europe representing Ottoman influence. The exceptional features of this place were the almost perfect interrelation between natural and man made elements, with the Old Bridge represented a masterpiece of highly refined construction by Ottoman constructors. Unfortunately the recent destruction has also removed Mostar's most interesting architectural assets, such as the Old Bridge. Now, after the reconstruction and restoration of the main architectural elements of the site, it remains principally a place of memory, in the same manner as the Historic Centre of Warsaw (World Heritage 1980; criteria ii and vi). The State Party, in the revised nomination dossier, also compares the site with other post-catastrophe reconstructed sites in Italy and Germany. When Warsaw was inscribed, it was considered "a symbol of the exceptionally successful and identical reconstruction of a cultural property, which is associated with events of considerable historical significance. There can be no question of inscribing in the future other cultural properties that have been reconstructed." (World Heritage Bureau, May 1980; CC-80/Conf. 017/4).

However, although the case of Mostar has many similarities with above-mentioned cases, there are also differences. It is not only an 'exceptionally successful' reconstruction based on in-depth and detailed, multidisciplinary scientific researches, but it has also become a symbol of the reconciliation of coexistent local communities. The presence of leading international organisations with their experts and the involvement of local experts and craftsmen has resulted a large-scale international co-operation (which was not the case in Warsaw). The reconstruction of the neighbourhood of the Old Bridge as well as its destruction is associated with events of universal historical significance.

Outstanding universal value

General statement:

The principal interest of Mostar has been in its representation of Ottoman building traditions on a trade route in a frontier region, and the influence that the site has had from the Austro-Hungarian Empire and the Mediterranean. The Old Bridge has been its major monument. At the moment, however, after the destruction in the 1990s, the site has lost much of its old fabric. It is currently still in the process of reconstruction, however the major part of this effort is already realised, most spectacularly in the case of the Old Bridge. There has also been considerable contribution from the international community to this process, including UNESCO, the World Bank and the European Union, in addition to the support provided by individual countries. The international community has already given a strong support to the reconstruction, and the process is well on the way. The results will be visible in a few years' time.

For various reasons, the inscription of Mostar has been delayed, and now the situation is gradually changing. The

local authorities are taking steps to establish conservation management.

In the period between first nomination of this site and the present, the condition of the historic town of Mostar has been "work in progress". During that time, it was advisable to wait until the situation had been stabilised before deciding on eventual inscription. This point has now been reached and also the issues of site management have been addressed.

Much of the architectural fabric of the site had been severely damaged or destroyed. Some expert-reports indicated that the rebuilding had not always been correct. The revised nomination dossier is nominating a smaller, more concentrated area of the Old City. This extends only to the closest vicinity of the Old Bridge, containing the most conscientiously investigated and reconstructed and/or restored elements of the historic core area.

Evaluation of criteria:

In the revised dossier the State Party has proposed criterion iv, v and vi. Previously, ICOMOS has suggested that the property could be inscribed on the basis of criterion iv. Taking into account the current situation, however, all criteria can be reconsidered. The physical fabric has to a large extent been rebuilt, and what is visible will be substantially a product of the decades around 2000 AD.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Recalling the decisions adopted by the Bureau of the World Heritage Committee at its 23rd session (UNESCO, July 1999), at its 23rd extraordinary session (Marrakech, November 1999), at its 24th session (UNESCO, June 2000) and its decision adopted at its 24th session (Cairns, December 2000) and the decision 27 COM 8C.33 adopted at its 27th session (UNESCO, July 2003),
3. Inscribes the property on the World Heritage List on the basis of ***criteria iv and vi:***

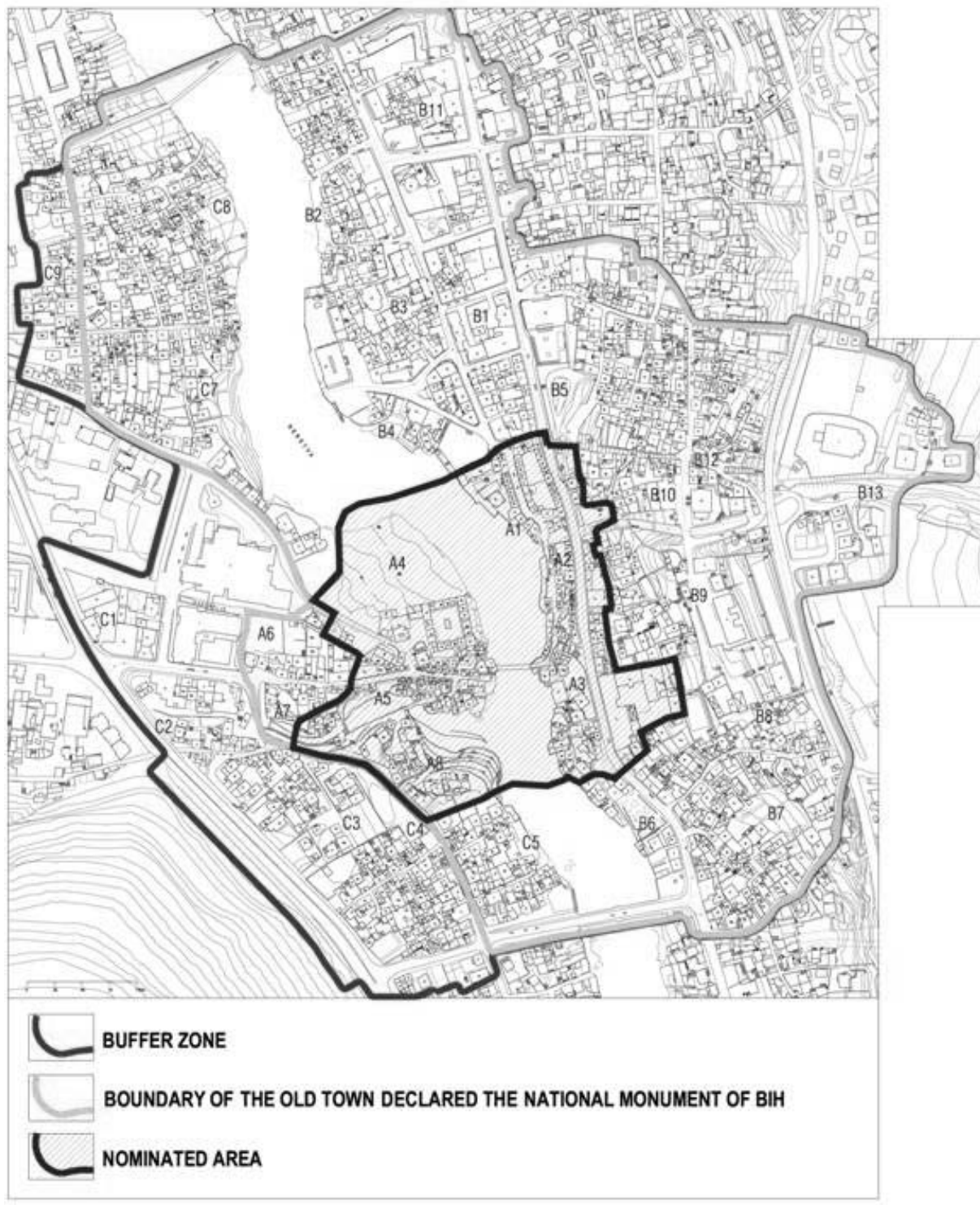
Criterion iv: The Old Bridge area of the Old City of Mostar, with its exceptional multi-cultural (pre-Ottoman, eastern Ottoman, Mediterranean and western European) architectural features, and satisfactory interrelationship with the landscape, is an outstanding example of a multicultural urban settlement. The qualities of the site's construction, after the extremely ravaging war-damages and the subsequent works of renewal, have been confirmed by detailed scientific investigations. These have provided proof of exceptionally high technical refinement, in the skill and quality of the ancient constructions, particularly of the Old Bridge.

Criterion vi: With the “renaissance” of the Old Bridge and its surroundings, the symbolic power and meaning of the City of Mostar - as an exceptional and universal symbol of coexistence of communities from diverse cultural, ethnic and religious backgrounds - has been reinforced and strengthened, underlining the unlimited efforts of human solidarity for peace and powerful co-operation in the face of overwhelming catastrophes.

4. Notes the changing of the name so that it reflects more properly the situation of the nominated area and which becomes: “The Old Bridge area of the Old City of Mostar”.

5. Requests the State Party to fully and carefully implement measures laid down in the recently adopted Management Plan, and also to apply these approaches to the wider setting of the Old City in factors such as scientific research, restoration, new uses and, continuous monitoring.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



View of the Old Bridge from the river (1997)



Aerial view of the Old Bridge (2005)



Nala Tepa



Ramica Street Area

The Incense Route (Israel)

No 1107 rev

1. BASIC DATA

State Party: Israel
Name of property: The Incense Route and the Desert Cities in the Negev
Location: Negev Region
Date received: 31 January 2003
Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 39, this is a *cultural landscape*.

Brief description:

Four Nabatean towns, associated fortresses and agricultural landscapes in the Negev Desert, spread along routes linking them into the Mediterranean end of the Incense and Spice route, together reflect the hugely profitable trade in Frankincense from south Arabia to the Mediterranean, which flourished from the third century BC until the second century AD, and the way the harsh desert was colonised for agriculture through the use of highly sophisticated irrigation systems.

2. THE PROPERTY

Description

The nominated site lies in the Negev Desert – which as a whole accounts for two thirds of Israel’s land area. Its name means dry land.

The nominated towns, fortresses, caravanserai and fossilised agricultural landscapes that reflect the prosperity of the Nabatean Spice trade over five hundred years from the third century BC, stretch out across a hundred-kilometre section of the desert from Haluza in the northwest to Moa in the east on the Jordanian border. These sites were part of a network of trade routes which transported frankincense and myrrh, extracted from thorn trees in what are now Oman, Yemen and Somalia, to the Mediterranean and North Africa – a total distance of some two thousand kilometres.

Frankincense was used in enormous quantities in the Hellenistic and Roman world, as incense for temples, and for medicinal and cosmetic purposes. Such was the demand that its price was at times higher than gold. The demand prompted elaborate measures for its supply. In the Negev, its trade fostered the development of substantial towns and for five hundred years their livelihood largely depended on continuous supply.

Ten of the sites (four towns, Haluza, Mamshit, Avdat and Shivta, four fortresses, Kazra, Nekarot, Saharonim and

Makhmal, and two caravanserai) lie along or near the main trade route from Petra, now in Jordan and the capital of Nabatean power, to Gaza, while the town of Mamshit straddles the route leading north from Petra to Damascus.

The central Nabatean desert is divided physically into two by the Makhtesh Ramón cliff and crater, some 40 kilometres long and 300 metres deep. South of the cliff the desert topography is harsh, with many ‘wadis’, bare mountain ridges, lofty plateaux and deep canyons, and has very low rainfall and slight vegetation. In spite of these hazards and disadvantages, the trade routes navigated this inhospitable terrain in order to avoid the Romans who occupied Israel north of the Negev. Four of the key sites are in this area – cities with fortresses and towers developed to service and protect the trade routes and with sufficient infrastructure to sustain through agriculture a population in this arid area. This meant the development of terraced fields serviced by hugely sophisticated irrigation systems that were based on elaborated mechanisms for trapping every drop of the slight rainfall the area receives.

North of the Makhtesh Ramón cliff, the area is by contrast more hospitable. It is dry but not barren and mostly flat with wide-open spaces. The rainfall is slightly higher and the vegetation more varied and widespread. This allowed for a large pastoralist population, which seemed to have deterred the Romans.

The nomination consists of sites that represent the rise of Nabatean control of this Incense route in the Negev, following the domestication of the camel in the third century BC, and then its subsequent decline in the second century AD with the Roman occupation of Petra. The sites have been preserved due to their almost total abandonment in the 7th century AD.

All the proposed sites are surrounded by a buffer zone.

The nominated property is in four sections: the landscape and a 50 km section of the route from Petra to Gaza between Avdat and Moa; the town of Haluza further north along the same route; the town of Shivta, just west of this route and the town of Mamshit on the route from Petra to Damascus.

The main sites are:

- *Towns*
 - Avdat – Oboda
 - Haluza
 - Mamshit Kurnub
 - Shivta – Sobata
- *Fortresses and Caravanserai*
 - Moa Fortress and Caravanserai
 - Kasra Fort
 - Nekarot Fortress
 - Ein Saharonim – Ramon Gate Caravanserai
 - Makhmal Ascent and Fortress
 - Graffon Fortress
 - Milestones along the route

- Miscellaneous remains
- Road Sections
- Agricultural evidence.

They are considered separately:

➤ *Towns*

- Avdat – Oboda:

On the western edge of the Ramon-Nafkha highlands on the edge of a promontory 80 metres above the surrounding plains, the town covers an area 300 x 400 metres and lies within a squared limestone wall. Remains in the town include domestic dwellings, a bathhouse, a Nabatean temple, a fort, a main street, two churches and a caravanserai.

The town walls have survived to a considerable height. In places arch-supported roofs also survive.

- Haluza:

This, the northernmost town, is surrounded by shifting sand dunes, which have obscured some of the building evidence. Recent excavations have uncovered remains of streets, a winepress, a theatre, two churches and a tower.

- Mamshit Kurnub:

This easternmost town near modern Dimona has been extensively excavated and in places partially reconstructed. It consists of a town wall, caravanserai, large private houses, market street bathhouses, etc. Surviving material includes frescoes and mosaics.

- Shivta – Sobata:

Slightly off the main trade route, this town in the central Negev has, apart from its main monuments, not been excavated but nevertheless exhibits a remarkable degree of conservation. There are remains of houses with two and three floors, churches with apses intact, streets, a governor's house, a town square, a farm, winepresses etc. Built of hard limestone, it is unwallled.

➤ *Fortresses and Caravanserais*

- Moa Fortress and Caravanserai:

Moa is at the eastern end of the section of the route nominated and sits near the Jordanian border. Both the fortress and caravanserai are of stone built from dressed limestone. The fortress sits on the top of a knoll overlooking the caravanserai on the plain below. Walls survive to 3 m height in the fortress and around 1.25 m in the caravanserai. There are remains of an elaborate water system, which channelled water from an underground spring, via a pool and a canal, to the bathhouse in the caravanserai. Agricultural implements were found in the fortress.

- Kasra Fort:

To the west of Moa, the small square Kasra Fortress sits on a flat mountaintop above the Kasra Wadi. The walls of cut fossil limestone survive to 3 m in height.

Nekarot Fortress:

The next site to the west, Nekarot Fortress, consists of a square tower and adjoining yard, a ruined complex whose

use is uncertain, as well as a small watchtower and a hidden pool complex built to retain floodwater. All buildings are constructed of squared limestone blocks. The tower walls remain to 3 m high. Remarkably, the water pool building has its arched roof supports, stone roof slabs, walls, windows and canal intact, and also displays evidence of fine three-layered lime/gypsum plaster.

- Ein Saharonim – Ramon Gate Caravanserai:

Further west again, is this large Caravanserai built of soft clay stone and fired clay brick and containing rooms for workshops, kitchens, living quarters and washrooms. Walls survive up to approximately 2 m high in parts of the site. In the surrounding area are extensive remain of agricultural terraces.

- Makhmal Ascent and Fortress:

On the northern edge of Ramon Makhtesh is this square fort and an associated pool to catch floodwater. Both are built of squared limestone blocks and survive to around 1.5-2 m high.

- Graffon Fortress:

Similar in construction to the Makhmal fortress, the walls survive to just less than a metre high.

- Milestones along the route:

Twenty-two milestones, in two groups of five and six, have been discovered in the Nafha Highlands and the Ramon Makhtesh areas between the Makhmal Fort and the Saharonim Fort. They are constructed of cylindrical stones, either two or three in each milestone, supported on a square stone base.

- Miscellaneous remains:

Along the route are numerous remains of field-stones arranged in a variety of different ways near rest sites, roads intersections, dangerous ascents etc. Some are markers, while others seem to have been offering or worship sites. A few of the installations are large – as much as 100 m in length.

- Road Sections:

Evidence of the road between sites, wide enough to carry camel or mule traffic, can be found in place along the length of the nominated section. The road is visible in the way that fieldstones have been cleared from the surface and arranged along the edges. In places the road has been 'revetted' on steep slopes. Milestones mark the way.

- Agricultural evidence:

The Nabateans had to produce food for their inhabitants but also for the huge incense caravans crossing the country several times a year. In spite of the arid desert conditions, with rainfall of only 100 mm a year, large-scale agriculture was developed using extremely sophisticated systems of water collection.

Water collection and irrigation used several methods:

- Channelling;
- Dams – these are mostly small but there are hundreds of thousands of them scattered across every valley and creek;

- Cisterns and reservoirs – these were cut in bedrock, created by dams or consisted of built structures within a building and all collected flood water.

Evidence for all these is widespread around Avdat and the central Negev, as are remains of ancient field systems strung along riverbeds and on the slopes of hills, where they are characterised by myriads of stone collection cairns.

The Nabateans were also pastoralists breeding sheep, cattle, goats and camels in considerable numbers.

The combination of towns and their associated agricultural and pastoral landscape makes a complete fossilised cultural landscape.

History

From the 3rd century BC until 2nd century AD, the Nabateans transported frankincense and myrrh across the desert from Arabia to the Mediterranean coast, a distance of some 1,800 km.

This trade was fostered by demands for luxury goods in the Hellenistic and Roman world. It was made possible by the knowledge of the desert dwelling Nabateans, who could bridge the ‘impassable’ desert and travel into the southern Arabian Peninsula the source of the frankincense, a world unknown to the Romans and those living along the coast of the Mediterranean.

The Nabateans moved into the Negev area in the 6th century BC after the Edomites had abandoned their country and invaded the Judaeian plains.

The Nabateans grew rich on the profits of the trade. The Romans consistently tried to take over the trade, and their hostile influence meant that the Nabateans had to take routes to the south of Roman territory and thus traverse and secure some of the most difficult terrain in the Negev. They developed towns and forts to defend the route and caravanserais to provide for travellers. To support their own population and those of the merchant caravans, necessitated colonising the harshest of dry, rocky deserts.

By the 2nd century AD all the Nabatean towns had become annexed to the Roman Province of Arabia after the Roman conquest of Petra. The heyday of Nabatean control of the routes was at an end. Although Roman control heralded two centuries of prosperity for the towns as they became incorporated into the defence system of the Roman Empire under Diocletian, it meant a decline of the trade routes as the Romans diverted trade through Egypt.

Most of the towns were finally abandoned after the Arab conquest of 636 AD and have lain largely undisturbed since.

Management regime

Legal provision:

All the nominated area is State owned.

All cultural heritage elements within the nominated area are protected by national legislation under the following laws:

- Israel Antiquities Law 1978;
- Antiquities Authority Law 1989;
- National Parks, Nature Reserves and National Sites Laws, 1992.

The first two laws protect man-made remains made before 1700 AD and thus cover all aspects of this nomination.

The third law defines the role and structure of national parks and nature reserves. All parts of the nomination are within designated national parks or nature reserves.

Management structure:

The National Parks and Nature Reserves Authority manages the site on a daily basis. The Israel Antiquities Authority manages the conservation and excavation activities of designated structures.

Management is carried out at national regional and local levels as follows:

- National:

Parks and Reserves Authority - Policy issues.

Antiquities Authority – formulating conservation and inspection.

- Regional:

Parks and Reserves Authority – work plans.

Antiquities Authority – excavations and inspection.

- Local:

Antiquities Authority – carries out conservation and inspection work.

Resources:

All finance comes from the Parks and Reserves Authority budget, which comes in turn from the government and from income. The four towns have specific budgets. Elsewhere in low-income years, funds are spent on maintenance and protection only, with conservation taking place when exterior funds are available.

Justification by the State Party (summary)

The Frankincense and Spice Road was as significant to the world’s cultures as was the Silk Road. The political, economic, social and cultural significance of this route is indisputable.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Mission visited the site in August 2003.

ICOMOS also consulted its International Scientific Committee on Cultural Itineraries.

In June 2004, the World Heritage Committee referred back this nomination in order to allow the State Party to undertake a more comprehensive Comparative Evaluation (Decision 28 COM 14B.42). This was submitted to the World Heritage Centre in September 2004.

The Comparative Analysis in this report has been based on this revised material.

Conservation

Conservation history:

This is not detailed in the nomination in one section. However descriptions of individual sites reveal the following:

1956-1990: Mamshit – extensive excavations and reconstruction;

1960s, 1970s and 1980s: Avdat – excavations and reconstruction;

1990: Ein Saharonim – Ramon Gate Caravanserai: restoration;

1995: Moa Fortress – restoration;

Nekarot Fortress – restoration;

1996: Kasra Fortress – restoration;

1997: Ein Saharonim – Ramon Gate Caravanserai: restoration;

2002: (planned) Makhmal Fortress – restoration;

(planned) Mamshit – restoration.

State of conservation:

The state of conservation of the majority of monuments is good. The exception is the site of Haluza, which lacks post-excavation consolidation (see below).

Management:

The Parks Authority employs a Chief Archaeologist and a Chief Architect at national level and a large expert staff of archaeologists, planners and conservators.

At a regional level it has one trained conservation expert and a core group, which receives basic training from Antiquity Authority experts to enable them to know what they are able to undertake without the intervention of experts from the Antiquities Authority. Regional staff also includes rangers and site managers.

There is no Management Plan for the whole nominated areas. The dossier however states that the component parts of a Management Plan do exist. Each National Park and Nature Reserve has a Master Plan for the whole accompanied by local plans for smaller areas. Sites also have development plans, staffing plans and annual work plans.

The towns of Avdat, Shivta and Mamshit have conservation and tourism development plans. The fortresses and some of the water installations have conservation plans, much of which has been implemented.

All sites have a Site's File which covers list of properties, photographic documentation, and condition assessments.

Although annual work plans are in place for each site, these do not seem to be detailed enough to provide guidance for short-term small conservation projects in response to deterioration due to harsh desert conditions.

Such plans it is suggested should be put in place for each site as soon as possible.

There is no evidence of an archaeological strategy for the whole site. Given the problems perceived at two of the sites – see below – it is suggested that such a strategy be developed as soon as possible which would cover archaeological research, non-destructive recording and approaches to stabilisation and repair. Such a strategy should inform against reconstruction where evidence is not totally available. It should apply across the whole site and give advice for each of the major sites.

Risk analysis:

The nomination dossier sets out four areas of risk as follows:

Development pressures: The buffer zones for the nominated area are large and are within nominated national parks and nature reserves. This means development plans should have no effect on them. The only possible antipathetic activities mentioned are army training. Care would need to be taken that this training did not disturb evidence for ancient agriculture.

Environmental pressures: Lack of regular human activity in the area (apart from staff working on the sites) means that there are no direct environmental threats as a result of human intervention. The main environmental threats come from 'natural' causes – the extreme temperatures of the desert which impact on the building material.

Natural disasters: The main threats are earthquakes and flash floods. In recent years most of the main structures have been consolidated to help them resist earthquakes. Before and after the rainy season, drainage systems are checked to ensure water is diverted away from the sites.

Visitor tourism pressure: No information is given on visitor numbers but mention is made of pressure at peak seasons. During this period all rangers are permanently on site.

Four wheel drive vehicles driven by visitors are a threat. These are countered by strict rules on access.

To these can be added:

Reconstruction: The site of Mamshit seems to have suffered from 'creative' reconstruction of certain elements – see below. At Haluza and at one of the forts excavation work does not appear to have been followed by systematic consolidation. In order to avoid further inappropriate work, an archaeological strategy should be put in place generally and for each of the major sites.

Lack of management: Most of the sites appear well conserved and managed. The exception appears to be the city of Haluza, which did not seem to be the subject of regular maintenance or management.

Authenticity and integrity

The abandonment of the sites in the 7th century and the lack of population in the region have given the sites considerable protection from deliberate change.

Apart from two notable exceptions, the site overall seems to have authenticity, and if the towns and forts are

combined with their trade routes and their agricultural hinterland, in all they provide a very complete picture of a desert civilisation strung along a trade route and thus have high integrity.

The two exceptions are Mamshit and Haluza.

Mamshit was partially reconstructed in the 19th century. Of more concern are recent interventions. The Gate to the city is currently being reconstructed on the basis of a mosaic design from another city; the commercial quarter has been recently reconstructed with a grant from the Ministry of Tourism and pathways within the city have been reconstructed away from their original routes. The overall effect is scenographic rather than a scientific approach to interpretation and documentation.

At Haluza, part of the site has been excavated and this seems to have left the site with stones not in situ as any post excavation consolidation work has been carried out to consolidate and reposition stones. The site is thus confusing and has lost some of its integrity.

For both of these sites the authenticity seems to have been partially compromised.

Comparative evaluation

In 2000 the Frankincense Trail in Oman was inscribed on the World Heritage list. This covered the frankincense trees of Wadi Dawkah, the remains of the caravan oasis of Shisr/Wubar and the affiliated ports of Khor Rori and Al-Balid, which were said to '*vividly illustrate the trade in frankincense that flourished in this region for many centuries, as one of the most important trading activities of the ancient and medieval world*'. This nomination established the outstanding universal value of the trade route, as exemplified in the remains in Oman.

The revised comparative evaluation has set the Israel section of the route into the wider picture.

The route covered two thousand kilometres. Incense grown in Oman and the Hadramat was gathered in the city of Timan, now a modern city in Yemen. This is the supply end of the route. From there the route ran first south-west and then turned north along the western edge of the Arabian Desert about 120 km inland from the Red Sea Coast. An alternative sea route used ports along the sea coast to transport goods to Aila, modern Aqaba, and from there to Petra where it joined the land route across the Negev.

Pliny recorded that the land route had sixty-five stages divided by halts for camels. Remains of the route are now found in Oman, Yemen, Saudi Arabia, Jordan and Israel. Although some survey work has been carried out over the long route, the picture is not yet complete. Nevertheless, what is known demonstrates that the Negev section was dramatically different from the rest of the route and what survives reflects a long and coherent section of the route.

In Yemen the site of Timna was excavated in the 1950s. In Yemen and Oman there are forts along the route – the ones in Yemen being very similar to the one at Ubar in Oman. Between the forts were triliths, or standing stones marking the route. It seems that the Ubarites controlled the trade in Oman and east Yemen.

In Saudi Arabia, Najran, a key staging post was established long before the trade route flourished. It is now a modern town as is Medina, also on the route. In Dedan, there are substantial remains of settlements established by the Mineans to protect the trade. Further north, the ancient city of Medain Salih was used as the Nabatean capital city in Arabia. This has not been fully excavated.

In Jordan, the Nabatean capital Petra is already inscribed on the World Heritage list, although not for its association with the Incense Route. Other Nabatean sites include Humeima, (ancient Auara), sited on the Aila-Petra route, where recent excavations have uncovered substantial urban buildings; Naqab fort, Gryn fort and extensive ruins of Ayl, a stopping point in the Edomite highlands.

Geographically the Negev is different from the rest of the route. The Negev is rocky plateau with some rainfall around 100mm per year. This is in contrast to the sand desert of most of the rest of the route.

The section of the route crossing the Negev is also distinctive for one key socio-political reason. Because of threats from the Romans to the north, the route ran directly across the central Negev and had to negotiate some of the more inhospitable terrain in the desert with tracks climbing high ridges and crossing wadis, rather than following their lines. It also necessitated the establishment of settlements in an area previously inhabited only by nomadic pastoralists.

The trade in frankincense thus led directly to the colonisation of the desert and the development of a series of towns, which flourished as a result of the lucrative trade; perhaps equally significantly the towns prompted the development of 'desert agriculture' a unique response to feeding large numbers of peoples in areas of low rainfall. Around the towns the desert was transformed into fields and pasture through a sophisticated water collection system of dams, canals, and cisterns, which were a sustainable response to the particular terrain.

The route modified the desert – what remains is a very complete picture of that modification in the area of the Negev where one finds unique environmental conditions.

The nominated site thus is distinctive in relation to other parts of the Frankincense trade route but is nevertheless part of the bigger picture.

The previous nomination in Oman of part of the route established the significance of the overall Incense Route. Different segments of the route have different geographical characteristics, were under the control of different peoples, and are in various states of preservation. In Saudi Arabia several of the towns are now covered by modern settlements.

The Negev section reflects the way the Nabateans controlled the northern end of the route. The areas have a high degree of urbanisation and agriculture that was prompted by the Incense Trade. Much has survived and the concentration of four cities, five forts, two caravanserais and many water systems are all extraordinarily well preserved because of their abandonment in the 7th century AD. They have been thoroughly studied and many excavated.

In summary the Negev section has no comparators along the rest of the Incense Route. As it is part of the Incense

Route that is already inscribed, comparison with other World Heritage sites would not be relevant.

Outstanding universal value

General statement:

The nominated site is of outstanding universal value for the following reasons. It:

- Presents a testimony to the economic power of frankincense in fostering a long desert supply route from Arabia to the Mediterranean in Hellenistic-Roman times, which promoted the development of towns, forts and caravanserai to control and manage that route;
- Displays an extensive picture of Nabatean technology over five centuries in town planning and building;
- Bears witness to the innovation and labour necessary to create an extensive and sustainable agricultural system in harsh desert conditions, reflected particularly in the sophisticated water conservation constructions.

Evaluation of criteria:

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

Criterion iii: The site bears an eloquent testimony to the economic, social and cultural importance of frankincense to the Hellenistic-Roman world. Such was the demand for frankincense, and its significance in religious and social traditions, that substantial Nabatean towns grew up in hostile desert conditions to service the supply routes from Arabia to the Mediterranean along the nominated part of the route in the Negev desert. The route provided a means of passage not only for frankincense and other trade goods but also for people and ideas.

Criterion v: The almost fossilised remains of towns, forts, caravanserai and agricultural systems strung out along the Incense route in the Negev desert, display an outstanding response to geological and economic conditions. Together, the remains show how trade in a high value commodity, frankincense, could generate a dramatic response in terms of sustainable settlement in a hostile desert environment. The remains display sophisticated agricultural systems, involving conserving every drop of water and optimising the use of cultivatable land, which produced a unique and extensive desert land management system that flourished for five centuries.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

In order to address concerns over interventions at two of the sites, it is suggested that the State Party put in place an archaeological strategy for the whole site and also for each of the major towns which covers archaeological research, non-destructive recording and approaches to stabilisation and repair.

It is further recommended that there should be active management of Haluza and that steps should be taken to

consolidate those parts of the site which have been excavated.

It is also suggested that the State Party amplify existing management plans with more detailed work plans to provide guidance for short-term responsive, conservation projects.

As this nominated property is part of a much larger Incense Route, of which one other section has already been inscribed, it would be desirable if consideration could be given by State Parties, through which the Route passes, to coordinating approaches and nominating further appropriate sections.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

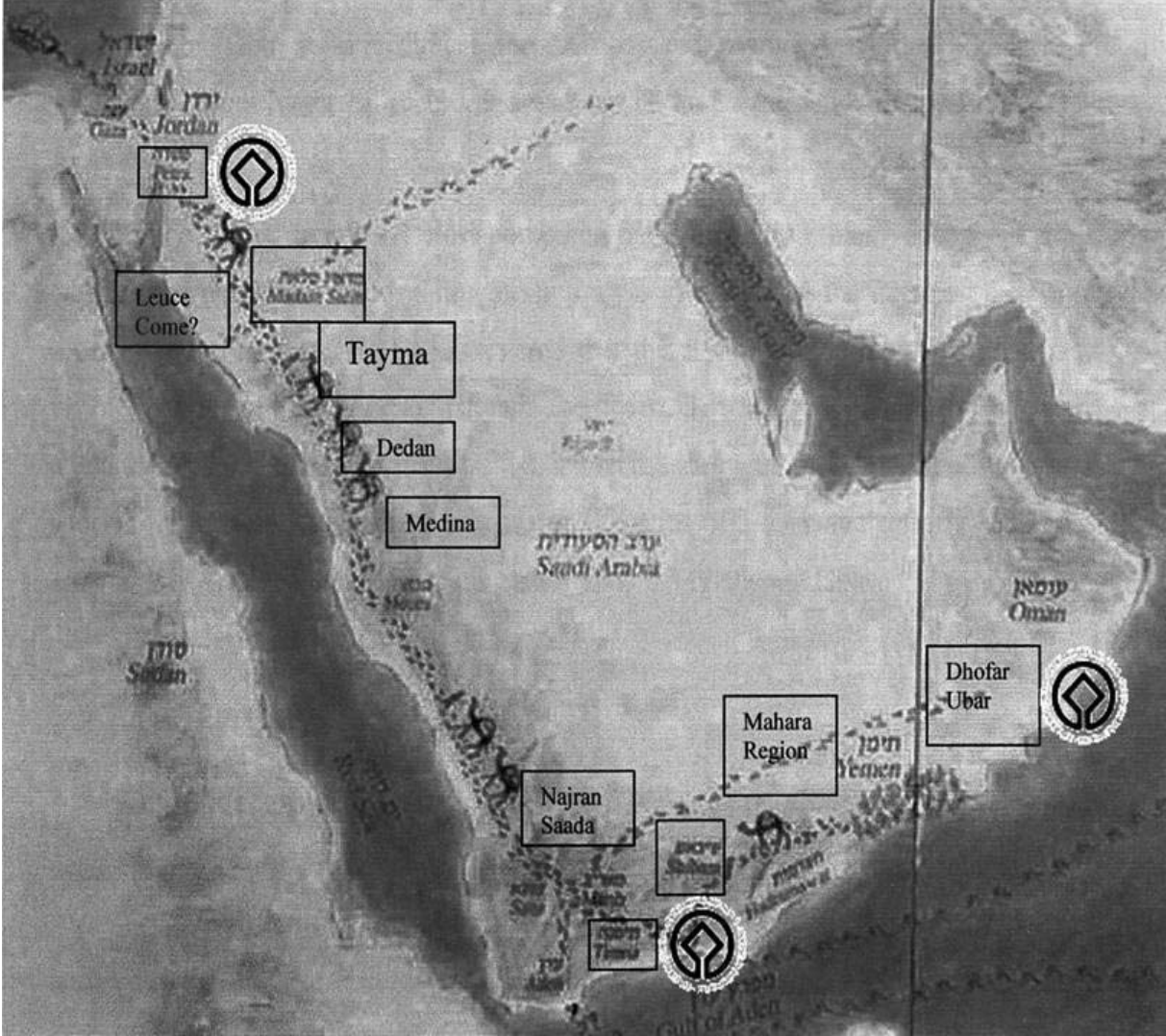
The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
 2. Recalling its Decision 28 COM 14B.42 adopted at its 28th session (Suzhou, 2004),
1. Inscribes the property on the World Heritage List on the basis of *criteria iii and v*:

Criterion iii: The Nabatean towns and their trade routes bear eloquent testimony to the economic, social and cultural importance of frankincense to the Hellenistic-Roman world. The routes also provided a means of passage not only for frankincense and other trade goods but also for people and ideas.

Criterion v: The almost fossilised remains of towns, forts, caravanserai and sophisticated agricultural systems strung out along the Incense route in the Negev desert, display an outstanding response to a hostile desert environment and one that flourished for five centuries.

ICOMOS, April 2005



Map showing the main sites along the Incense Route



Agricultural landscape



View of Avdat-Oboda

Humberstone and Santa Laura (Chile)

No 1178

1. BASIC DATA

State Party: Republic of Chile
Name of property: Humberstone and Santa Laura Saltpeter Works
Location: Province of Iquique
Date received: 16 January 2004

Category of property:

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

Brief description:

In the remote desert Pampa, one of the driest deserts on earth, thousands of men lived and worked for over sixty years from 1880 to process the largest deposit of saltpeter in the world, producing the fertiliser sodium nitrate that was to transform agricultural land in North and South America, and Europe, and produce great wealth for Chile.

Humberstone and Santa Laura works represent over 200 saltpeter works that once existed, where workers, drawn from Chile, Peru and Bolivia, to this hostile environment, lived in company towns and forged a distinctive communal Pampinos culture, manifest in their own rich language, creativity, and solidarity, and above all in pioneering struggles for social justice, that had a profound impact generally on social history.

2. THE PROPERTY

Description

The two abandoned saltpeter works lie in the Tamarugal Pampa, 47 km from the port city of Iquique. The two works are 1.5 km apart, separated by a road, Route A-16. Together they cover 585 ha and have a linear boundary of 10.7 km. A buffer zone of 12,055 ha surrounds both properties.

Saltpeter – or sodium nitrate – deposits are found in an arid, desert, *altiplano* (high altitude plateau) in the far north of Chile, in the regions of Tarapacá and Antofagasta, between Pisagua in the north and Taltal in the south. The Pampa, as the area is known, at an altitude of between 1,000 and 1,200 m, lies between the High Andes Mountains to the east, and in the west, the Coastal Range Mountains that runs the length of Chile with altitudes of up to 2,000 metres. To the south the Pampa becomes the Atacama Desert.

The porous Pampa filters water coming down from the Andes Mountains. Near the coastal ridge, the water formed small lakes in the impervious granite-like rock, giving rise to ‘salt pans’ due to the evaporation of water, and

‘saltpeter’ beds in fissures between the hard and softer rocks.

The Pampa is one of the driest deserts in the world with virtually no annual rainfall. There are also large differences in temperature between day and night from around 30 C in the day to 2 C or below at night.

The mining of saltpeter begun at the foot of the eastern edge of the Coastal Range, first as a base for manufacturing explosives and then more profitably as a fertiliser that was exported around the world. Defying the extremes of climate, 200 works to mine and process the saltpeter, with towns to house the workers, and railways to transport the powder to coast, were established in an intensive period of around 50 years from 1880.

The huge extent of the deposits, the high grade and thickness of the saltpeter veins, turned the Pampa into the main producer in the world of natural nitrate. In 1910, Chile produced 65% of the world’s nitrogenized fertiliser and the saltpeter industry accounted for 80% of Chile’s exports. At the height of its prosperity, some 21% of the urban population of the country were living in the mining towns. During the 1920s, competition from synthetic nitrates in Europe led to the closure of many works and by 1933 most of the industry had come to an almost complete standstill.

The Humberstone and Santa Laura Saltpeter works are two that have managed in part to survive the asset stripping that followed the decline of the nitrate industry. The Humberstone work is also atypical in having investment made in it in the 1940s (see *History* below).

In spite of their close proximity, the Humberstone and Santa Laura Works were originally two independent works, which over the years amalgamated with ten other saltpeter mines. The two works complement each other: whilst in Santa Laura the remains of the saltpeter processes are still evident, in Humberstone the urban settlements have survived. None of the buildings are now in use apart from some bathrooms restored for visitors and a reception building.

Together they represent the technical and social systems that created great wealth and prosperity for some and arduous, communal living for others. The *Pampinos*, those who live in the Pampa, are now seen as pioneers in the social struggle for better working conditions, and their distinctive and creative culture is celebrated in print and film. The saltpeter industry as a whole was a key part of the industrial revolution and made a major contribution to the agricultural revolution.

The main features of the nominated sites are tangible remains and intangible associations as follows:

➤ *Humberstone buildings*

- Industrial equipment
- Living quarters
- Main square & community buildings

➤ *Santa Laura Buildings*

- Industrial equipment
- Impact of saltpeter on Chilean and world economy

- Pampinos culture and its social impacts

These are considered separately:

➤ *Humberstone buildings:*

The Camp (as the town was known) was laid out in a regular grid pattern intercepted by a diagonal railway. The Camp was built in stages and the remaining buildings reflect various architectural styles. The focus of the town was the Main Square around which were clustered the communal buildings.

- Industrial equipment

The industrial sector has mainly been demolished. Its 40 m chimney, industrial sheds, constructed out of Douglas Fir and corrugated iron sheets, and tailing pikes (the large mounds of residue of the nitrate process) are all that remains.

- Living quarters

The houses were simple, single storey, structures built of Douglas Fir, with stuccoed walls and sheet metal roofs. There were semi-detached or corridor houses for married workers, with a covered veranda running the length of the front, enclosed quarters for bachelors controlled by guards' houses, and larger houses for professionals, with arched porches. As well as the surviving houses, some 15,000 square metres of living space have been demolished.

- Main square & community buildings

The main square covered a 50 metre square and was delineated by banks and fences. It offered shade from a pergola, and darob and Tamarugo trees. Most of the buildings around the square were constructed between 1934 and 1936 in the 'swan song' for the industry.

Facing the square are:

- The Market, a one storey concrete block building with a clock tower, which gives access to an enclosed yard of shops with a central fountain.
- The Theatre of Art Deco design built of rendered timber. The seats, floor and ceilings have been recently restored.
- The General Store with bakery and cold storage.
- The Swimming Pool, built of bolted sheets of iron, with a diving board, changing rooms, terrace and garden.
- The Hotel and social club, a single storey building built of wood with stuccoed walls, still contains part of the bar furniture.
- The Chapel built of Douglas fir with a shallow overhanging metal sheet roof and large paned windows at the east and west ends.

Elsewhere in the town the following buildings survive: Administration House & Canteen built in 1883 in British Colonial style with covered veranda running round two sides, a Hospital, School, Boy Scout centre, Nursery, Basketball, Tennis courts, and a Soccer Pitch.

➤ *Santa Laura Buildings*

All the living quarters have been demolished and only some of the urban buildings survive. These are the Administration House, which is similar in style to the one at Humberstone, and the School. The Main Square with its central pergola also survives.

- Industrial equipment

The basic saltpeter processing system consisted of underground silos (*buzon*) to store the mined ore, crushers for the ore, leaching tanks to heat and dissolve the crushed ore in water to make 'broth', clarifying iron tanks to settle the broth, crystallisation troughs for the liquid solution, drying yards of wooden platforms to dry the saltpeter to a powder and *tailing cakes* (walled enclosures) to store the waste material.

The Tailing cake at Santa Laura is of enormous size covering an area of 300,000 square metres. Retaining walls of masonry contain the gravel filled sacks of industrial waste.

The Leaching shed is the only structure of its type to survive in Chile. This large building of some 47 metres by 17 metres rises to a height of 17 metres. It is built of Douglas Fir frames over four levels. The exterior walls were covered in zinc sheets; the floors partly clad in wooden tiles. The whole building is in a parlous state and needs shoring to allow it to survive.

Next to the Leaching shed is a stone and brick chimney for the boiler that heated the nitrate ore broth, and wooden frames to support the water tanks.

The *Buzon* is a semi-underground construction of stone with a lining of corrugated zinc.

Three mills or grinders with their conveyor belts survive, constructed in a similar way to the leaching shed.

Other surviving buildings include: corral for the blacksmith, locomotive sheds, storerooms, foundry and communal bathrooms. Most are in a decayed state apart from the bathrooms, which have been restored for visitors.

There are also some remains of the railway line that joined Santa Laura to Humberstone.

➤ *The economic impact of saltpeter on the Chilean and the world economy*

The saltpeter industry grew in response to demand from more developed countries for the primary product of sodium nitrate that could only be found in large quantities in Chile. Such was the economic potential of nitrate fertilisers, in substantially improving the yield on agricultural land, that many businessmen in Europe were willing to invest in the saltpeter works in South America.

Unlike some other industries, where all the investment came from outside the country, in Chile not only did wealthy citizens also invest in the industry, but the Chilean government kept a high stake, calculated to be about half the profits.

The saltpeter industry thus not only brought wealth to those individuals who invested in it, from Europe and locally, it also came to underpin the Chilean economy from 1880 to the 1920s. The saltpeter riches were felt by the whole of Chile as export duties and customs duties on

the huge range of newly imported goods allowed spectacular public works across the country in Iquique, Antofagasta, and Santiago. The money made from the industry was also invested in applying fertilisers to transform Chilean agriculture.

The industry also brought social transformations: state funding was injected into education across the country, and railways and ports and the building of towns for the industry brought about the very rapid urbanisation of around a fifth of the population in little more than two generations.

However the single focus wealth had its limitations: the industry could not be sustained in the face of competition from synthetic fertilisers from Europe, and Chile suffered far worse than any other country in the Great Depression of the 1920s.

➤ *Pampinos culture and its social impacts*

Although the saltpeter towns had a wide range of communal and social buildings, life for most workers was harsh. Once they had arrived in the towns, workers had little alternative employment opportunities and they therefore were at the behest of their employers. The majority of workers had no possessions whatsoever: their tools, furniture, clothes and houses were all provided by the company. Payment was often in tokens that could only be exchanged in the general store. The climate was harsh, discipline was fierce and there was no recourse to impartial authority. It was not until 1924 that laws were enacted in respect of labour conditions.

This harsh, and at times violent regime, prompted several workers' uprisings and by the late 19th century a saltpeter workers movement began to appear, independent from other workers movements. The workers first formed 'Mutual Societies' to provide protection for each other and then, in the early 20th century, Unions that, over time, became the centres of social and cultural life. These organisations were unique in Chile in trying to transform labour relations. They had a profound impact for the welfare of workers all over the country. They also produced an acute awareness that led indirectly to the development of political parties.

Another type of organisation that emerged was the 'Philharmonics' that worked to provide recreational facilities.

During the fifty years that the saltpeter fields were worked by the self-sufficient desert communities, a common language grew up to bind together workers from many countries: Bolivia, Peru as well as Chile. This, linked with distinctive creative expressions, and with the suffering and active pressure for reform, led the Pampa worker to consider himself special and different. This mixture of heroism and tragedy has come to define *Pampinos* culture.

This culture is still shared by the descendants of the workers and gives the properties a strong cultural significance. Every year there is a party in honour of the Tirana Virgin where all the *Pampinos* and people related to workers from different saltpeter mines get together for a whole day in devotion and co-fraternization.

Innumerable academic papers have been written and books edited, trying to define the social, economic and political life of the saltpeter-mines and of the *Pampinos*.

Humberstone and Santa Laura Saltpeter Works are seen as a national focus or symbol of the *Pampino* life and culture.

History

From pre-Hispanic times indigenous peoples in the area, the Atacamenos and the Incas, used nitrate as a fertiliser, extracting and grinding the saltpeter and spreading it on fields.

The first Europeans used the saltpeter for explosives. The mineral was mined and sent on mules to Lima to be processed into gunpowder. Increase in demand for explosives in the late 18th century led to exploration of new fields in northern Chile and the discovery of the Tarapaca seams. At around the same time, a German scientist, Thadeus Haencke, discovered how to manufacture potassium nitrate. The first saltpeter works were opened in 1810. These were small-scale individual operators who extracted and crushed the material by hand, boiled it in simple vats and left it in the sun to evaporate. The first shipments were made to Great Britain in the 1820s and to the USA and France in the 1830s, all for use in explosives.

Its fertilising properties were discovered in Europe in the 1830s and demand started to soar as cereal production began to spread to unexploited lands in USA, Argentina and Russia. The fertiliser also began to be used for coffee in Brazil, Sugar in Cuba and the Dominican Republic. Chile became the main world producer of natural nitrate. What transformed the scale and scope of the works was a new processing technique developed by the Chilean Pedro Gamboni in 1853 for dissolving saltpeter. This encouraged owners to install fixed equipment: boilers, troughs etc and expand homes for workers. A second factor was improved transport: until the railways arrived in the second half of the 19th century, transport to the coast on packhorse mules limited the scale of the industry. The railways spread rapidly, funded by private investment: by 1905 there were 1,787 km of track and by 1913, 5,000 km.

In 1879 the so-called Saltpeter War involving Chile, Bolivia and Peru (who supported Bolivia) gave Chile dominance of the industry. The aftermath encouraged European investment and this in turn acted as a trigger for a surge in the nation's economy. By 1890 saltpeter accounted for 50% of the country's total revenue; by 1913 80% of all its exports.

The First World War brought terrible consequences for the saltpeter producers. The sea routes became unsafe and Germany, one of the largest importers, began to develop its own saltpeter based on synthetic ammonia. However as European investors withdrew, Chilean participation increased. Nevertheless demand continued to decline and in spite of re-structuring, the creation of the Chilean Saltpeter Company (COSACH) split between state and private investors, and a new production system, which allowed the use of lower grade ore, the market did not improve and COSACH was wound up. By 1930s only 10% of the world's nitrate came from Chile and this had dropped to 3% by 1950s. COSACH's successor, COSATAN, which had a monopoly of saltpeter, survived until 1961.

The Peruvian Nitrate Company built Humberstone saltpeter works, originally known as La Palma, in 1862. Until 1889, it was one of the biggest saltpeter-mines in Tarapacá zone with about 3,000 inhabitants. With the economic crisis that affected all the production of sodium nitrate, La Palma was shut down to be reopened in 1933 under the ownership of the COSACH and bearing the name by which it is known now, the Humberstone saltpeter work, in homage to chemical engineer Humberstone. Between 1933 and 1940 the operations were expanded, new buildings built around the Market Square and the population reached 3,700 people.

Santa Laura Work, built ten years after Humberstone in 1872 by the 'Barra y Risco' Company, was smaller and had only 450 families in 1920. After facing successive crisis, it too was taken over by COSATAN.

In 1959 COSATAN was wound up and the two works closed finally. The works were auctioned in 1961. Both were bought by the same private individual for scrap. In order to avoid them being destroyed, the properties were declared national monuments in 1970. This has not stopped quite drastic deterioration, robberies and vandalism and some dismantling.

After the owner went bankrupt, in 1995 the properties came under the control of the 'Ministerio de Bienes Nacionales' (National Assets Ministry) and they have assigned them for a period of thirty years to the Saltpeter Museum Corporation, a non-profit organization, which has taken over the management.

Management regime

Legal provision:

Humberstone and Santa Laura Works were declared Historical Monuments on January 16, 1979, by means of the Supreme Decree no. 320. The area under protection was successively enlarged until its present delimitation. At first, on November 07, 1989 the present 'Tortas de Ripio' were included by means of the Decree no. 536. Later decrees on August 11, 1997 and March 31, 1998 widened and rectified the limits, by incorporating both monuments under a single protection area.

Legal protection measures did not prohibit the dismantling and looting of building materials and machinery from these works for a period of 40 years.

However, from 1997, with the formation of the Saltpeter Museum Corporation, supported by Pampinos, authorities of the area and entrepreneurs, by the Architecture Board of the Public Works Ministry and by the National Monuments Council, measures have begun to be taken with the aim of preserving the saltpeter Works as a museum. Work has begun on some emergency work and a reception has been provided for visitors. The Corporation was strengthened in 2002, by a Public Act.

Management structure:

See below

Resources:

The nomination dossier sets out the funds that have been made available from the Regional Government and from

the Municipality during 2002-3. These amount to \$ 216,000 and \$ 33,000 respectively and have been used for creating an exhibition room and bathrooms for visitors, and for security personnel, water and electricity, cleaning the site and transport.

Other bodies such as the Fund for the Development of Arts are financing cultural projects such as the restoration of the theatre.

The acquisition of the site by the Saltpeter Museum Corporation was made possible by a grant from the Mining Company, Dona Ines de Collhuasi. The Chemical and mining Company of Chile has also financed the Corporation's operating expenditure.

Other organisations, such as the Arturo Prat University, are helping with training in dissemination and research.

The urgent need is for resources for restoration and stabilisation of the structures. An application was submitted to the World Monument Fund in 2002. A detailed conservation plan for each of the buildings, setting out how the conservation will be undertaken, and the principles to be adopted, is yet to be undertaken.

Justification by the State Party (summary)

The Humberstone and Santa Laura Saltpeter works are of outstanding universal value for a combination of the following qualities:

- The works represent the way the mining of saltpeter transformed a totally desert region into a complex cultural universe.
- The nitrate mining has never existed anywhere else on such a scale or size.
- The mining community generated a way of life that was unique and which persisted for around 100 years.
- The mining processes reflect enterprise and innovation.
- The mining created huge wealth for Chile, which is reflected in public buildings in many towns around the country and in the development of Chilean agriculture.
- Saltpeter is a paradigmatic example of the symbiotic relationship between countries, both developed and lesser developed; and of how reliance on a single produce can have disastrous consequence when downturn happens.
- The two works represent the distinctive Pampa culture with its strong social coherence and pioneering approaches to labour laws.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Mission visited the site in October 2004.

Conservation

State of conservation:

The main issue to be highlighted is the extremely fragile nature of the buildings. As with most mining buildings, they were constructed using local materials and lightweight construction that functioned with regular maintenance and could be altered in response to changed circumstances. At Humberstone and Santa Laura the materials used were timber for frames, corrugated sheet for roofs and some walls, and stucco. There has been no maintenance for 40 years, and there has been damage and vandalism as well as some dismantling. The metal cladding has corroded and some of the structural elements dismantled. A few buildings, such as the Leaching house, are liable to structural collapse if no support is given.

Very little conservation work has yet been carried out although architect's reports have been written on all the structures. This says that the majority of the buildings are in a 'mediocre and hardly recoverable state'.

The key issue is how far the original, or latest materials, can be conserved. What is not given in the nomination dossier is a conservation approach that outlines how the flimsy character of the buildings will be sustained by conservation work. This is a common issue for mining buildings and one that has been addressed elsewhere, for instance by having a policy that allows for only a small percentage of the materials to be replaced at any one time in order to prevent almost total replacement of the main elements at any one time. A conservation approach needs to be developed as soon as possible to articulate how the particular character of the complex will be conserved.

Management:

Day to day management rests with the Saltpeter Museum Corporation, which has the support of all the key stakeholders. At regional level, responsibility lies with the Regional Government of Tarapacá who has responsibility for development strategies. At community level, the Municipality of Pozo Almonte is the responsible body. The area has been considered as a cultural capital for tourism development, which should support sustainable tourism.

A management plan has been prepared which envisages the restoration of the buildings and the development of the site for tourism activities. The multi-disciplinary plan also foresees an increase in activities related to research of both the material and immaterial culture, including its economic, social and political aspects.

What the plan does not cover is the very difficult task of conserving the structures: how this will be achieved and where the funds will come from. There is no action plan attached to the text. Urgent work is needed in the very near future to safeguard many of the structures.

Risk analysis:

➤ Looters

The greatest threat is from looters searching for re-usable materials. During the time when the works were closed and still in private hands much was lost. Looters look for all sorts of memorabilia on the sites such as timber, bottles, coins and tokens. Although looting has dwindled, the dossier notes that Douglas Fir is much prized and, as it is

now nationally protected in the USA, prices for it have risen. Timber was stolen from the Santa Laura Leaching plant in 1999.

➤ Re-processing

The Tailing Cakes deposits of waste material are now seen to have useful chemicals. On other sites, many have been reprocessed to extract iodine, borax, etc.

➤ Roads

The Route A-16 road runs between the two works and this acts as a divide between the two sites. The road also produces much litter. On the other hand, the road provided easy access, which helped preserve the sites and their memories.

➤ Environmental

Although the site is a virtually rain-free desert, windborne salt from the coast has an impact on the metal sheeting causing corrosion. Wind has also affected the wooden structures: those painted have been given a protective mineral coating by the salty wind whereas those unpainted have been eroded by the wind.

Only regular maintenance will stop these impacts.

Authenticity and integrity

Authenticity:

The two works nominated have endured better than any other saltpeter works in the Pampa of northern Chile. What remains on the two sites is undoubtedly authentic.

Integrity:

More of an issue is integrity: undoubtedly looting and demolition has compromised the overall integrity of the two works. Nevertheless, between them they still reflect sufficient of the overall pattern, when combined, to reflect the key manufacturing processes and the social structures of the company towns. It is however absolutely essential to keep the remaining buildings standing, particularly the industrial structures, to ensure that no further erosion of integrity takes place.

Comparative evaluation

The Chilean saltpeter works are unique in the world. No other rich seams of saltpeter are known to exist and nowhere else has a saltpeter industry developed of the same scope and scale, with its strong associated urban culture in inhospitable surroundings and its major impact on a country's economy and the wider world's agricultural development.

The two nominated works are being put forward to represent this international industry, because they are the best surviving sites and because they were leading players.

The only other comparison that could be made is with company towns developed in association with the extraction of other minerals. Sewell, a copper mining town high up in the Andes is one such example. This persisted until the 1960s. There because of the steep slopes of the valley high-rise buildings were developed. Also copper-

mining enterprises existed in many parts of the world. It is not therefore comparable.

There are few examples of inscribed industrial World Heritage sites in South America. The silver mines of Potosi in Bolivia and those of Guanajuato in Mexico are two examples. These were both exploited with the arrival of Europeans and are not comparable.

The dossier gives a detailed analysis of other industrial sites inscribed on the list around the world, and makes a convincing case for the uniqueness of the Humberstone and Santa Laura works. They are industrial sites, in a desert environment that developed as part of international trade and had a considerable impact on the economy of Chile and Europe. As such they have no comparators.

Outstanding universal value

General statement:

The Humberstone and Santa Laura saltpeter works are of outstanding universal value for the way the two works represent the following qualities of the saltpeter industry, which once thrived in the remote desert Pampa:

- The industry had a profound impact on the wealth of Chile and on investors in Europe over a period of some 60 years.
- The output of the industry, nitrate fertilisers, had indirectly a transforming influence on existing agricultural lands in Europe, and on newly cultivated land in Russia and North America
- The pioneering social agenda of the saltpeter workers' unions had far-reaching effects on labour laws throughout Chile and further afield.
- The distinctive culture of the Pampinos that evolved in association with the industry still has resonance amongst the local population today.
- The remaining buildings are testimony to the social order and technical processes that drove the industry.

Evaluation of criteria:

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

Criterion ii: The development of the saltpeter industry reflects the combined knowledge, skills, technology, and financial investment of a diverse community of people who were brought together from around South America and from Europe, in response to the challenges and rewards of mining saltpeter. The saltpeter industry became a huge cultural exchange complex where ideas were quickly absorbed and exploited.

Criterion iii: The saltpeter mines and their associated company towns developed into an extensive and very distinct urban community with its own language, organisation, customs, and creative expressions, as well as displaying technical entrepreneurship. The two nominated works represent this distinctive culture.

Criterion iv: The saltpeter mines in the north of Chile together became the largest producers of natural saltpeter in the world, transforming the Pampa and indirectly the agricultural lands that benefited from the fertilisers the

works produced. The two works represent this transformation process.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The two saltpeter works nominated are clearly of outstanding universal value as the sole remaining vestiges of an industry that transformed the lives of a large proportion of the population of Chile, brought great wealth to the country, and indirectly supported the agricultural revolution of the late 19th century in many parts of the world.

The sites are protected; a management structure has been put in place and a management plan drawn up. The management structure has yet to be tested and the management plan implemented. Both of these should allow the development of the site as a tourist attraction.

What remains to be addressed is the conservation of the mining structures. Many of the mining buildings are insubstantial structures, which need conserving, and then regular maintenance. The buildings are in a parlous state and no funds have so far been identified for their conservation or for their subsequent regular maintenance. The buildings must be considered to be at great risk. Without intervention in the near future there is a strong possibility that some of the structures will be lost or at least severely compromised.

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

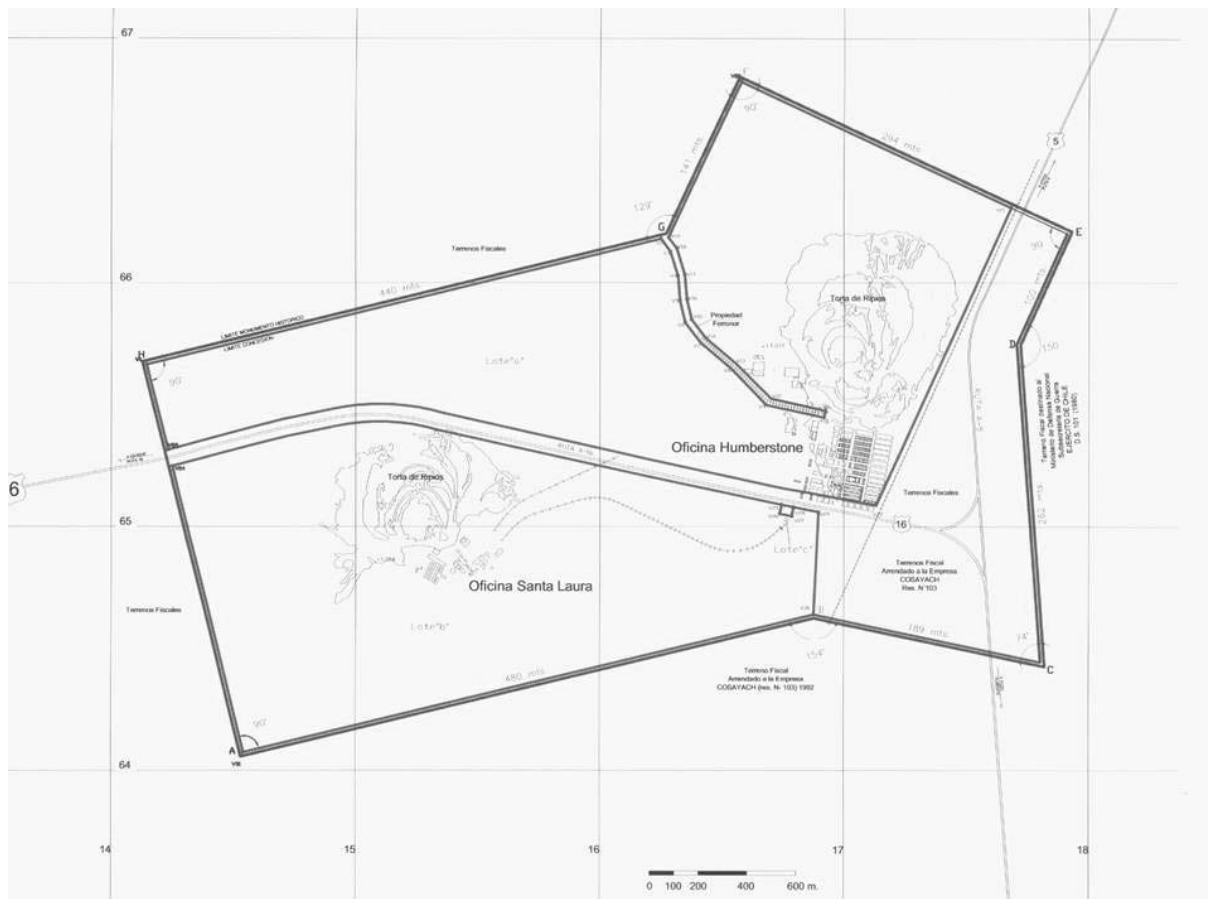
1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of ***criteria ii, iii and iv*** and also immediately on the List of World Heritage in Danger, in order to allow support to be given to finding ways to carry out urgent necessary consolidation work to vulnerable structures:

Criterion ii: The development of the saltpeter industry reflects the combined knowledge, skills, technology, and financial investment of a diverse community of people who were brought together from around South America, and from Europe. The saltpeter industry became a huge cultural exchange complex where ideas were quickly absorbed and exploited. The two works represent this process.

Criterion iii: The saltpeter mines and their associated company towns developed into an extensive and very distinct urban community with its own language, organisation, customs, and creative expressions, as well as displaying technical entrepreneurship. The two nominated works represent this distinctive culture.

Criterion iv: The saltpeter mines in the north of Chile together became the largest producers of natural saltpeter in the world, transforming the Pampa and indirectly the agricultural lands that benefited from the fertilisers the works produced. The two works represent this transformation process.

ICOMOS, April 2005



Map showing the boundaries of the nominated property



Aerial view of the living quarters of the Humberstone Saltpeter Works



Leaching Shed of the Santa Laura Saltpeter Works

Cienfuegos (Cuba)

No 1202

1. BASIC DATA

State Party: Cuba

Name of property: Urban Historic Centre of Cienfuegos

Location: Municipality of Cienfuegos

Date received: 2 February 2004

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, this is a section of a historic town, which is typical of a specific period.

Brief description:

The colonial town of Cienfuegos was founded in 1819 in the Spanish territory, but initially colonised by immigrants of French origin. It became a trading place for the country's sugar cane, tobacco and coffee production. In the early phase of development, its architecture followed neoclassical style later becoming more eclectic, but retaining a harmony of the overall townscape.

2. THE PROPERTY

Description

The city of Cienfuegos is located on the Caribbean coast of southern central Cuba at the heart of the country's sugar cane, mango, tobacco and coffee production. It was founded in the Spanish territory in 1819, but settled by the French who came from Bordeaux, Louisiana and Philadelphia. The town was laid out in a grid plan with 25 blocks that formed its original centre, limited by: St Elena Street in the north, St Clara in the south, Velazco in the west, and Hourruitiner in the east. In the late 19th century, new functions were introduced into this emergent commercial port city, which continued growing. The original grid plan was multiplied toward the inland and along the coast. Today, the city is still developing and has some 167,000 inhabitants.

The nominated core zone is 70ha, consisting of a part of the 19th century town. The buffer zone is 105ha, covering one urban block on the landside and two blocks on the peninsula. In addition, it extends along the coast towards the south.

The original central square of the town, Square of Arms, was enlarged with another block to the west in 1830 (together 2ha). This area was reserved for public functions: government buildings, a church, the customs building and similar. The town developed as a compact structure, initially in neoclassical style, later eclectic, forming an overall unity. Most of the buildings have one or two stories. The façades are generally plain without porches.

The most representative buildings include: the Government Palace (City Hall, current office of the Provincial Assembly of the Popular Power), San Lorenzo School, the Bishopric, the Ferrer Palace, the former lyceum building, and some residential buildings.

At present, in the historic centre, there are six buildings that remain from the first half of the 19th century, and 327 buildings from the second half. There are 1188 buildings from the 20th century, most of them from the first half. There are some 300 public buildings, and the rest are mainly residential.

History

The city of Cienfuegos was founded in 1819 as the Colony Fernandina de Jagua. The first inhabitants were partly Spanish, partly from various other origins, such as French colonies, and came from Bordeaux, Louisiana, Philadelphia and Guarico. This formal foundation followed a series of earlier attempts in this region, where the economy was based on cattle raising and cultivation of tobacco. From the 18th century, there was wax production, as well as timber and sugar. In the 1830s, the colony grew based on the increment of sugar production but also due to its favourable geographical location. The settlement was recognised with the category of "Villa" as a confirmation of its urban aspect. It was authorised to trade in domestic and foreign field. In 1840, there were already registered companies in the town, and the growth continued in the following decades. In the 1860s, it was the third city of the country. After the Independence War against Spain ended, there was new capital entering from North America. By 1914, American investors were proprietors of the most important sugar mills in the province. Trade developed mainly with the United States, the principal market for Cienfuegos. With the new administrative division of 1976, the city of Cienfuegos became the capital of the province with the same name, increasing its development further. The local administration remained concentrated in the downtown area. As a whole, this area has retained its historic fabric without such drastic changes as is common in many historic cities.

Management regime

Legal provision:

The nominated area is legally protected by several decrees. This includes the *Law of Protection to the Cultural Heritage of the National Assembly of the Popular Power of Cuba* (1977) and related Ordinance. The *Urban Historic Centre of Cienfuegos* was declared National Monument in 1995. The *Plan of Territorial and Urban Classification of Cienfuegos Municipality* is dated 2001.

Management structure:

The following are amongst the agencies responsible for the management the different aspect of the historic city: *Office of Monuments and Historical Sites*, *Provincial Commission of Monuments*; *Provincial and Municipal Direction of Physical Planning*; *Provincial and Municipal Housing*; *CITMA (Science, Technology and Environment)*; *Assembly of the Provincial and Municipal Popular Power*;

National Council of Cultural Patrimony, Ministry of Culture.

There exists the *Plan of Territorial Classification and Urban Development* of the Cienfuegos Municipality, which provides the framework of the economic, social and environmental processes of the historic town. It also provides for the rehabilitation of the cultural and environmental heritage, and controls the quality of new development.

The *Tourism Development Plan* guides development of visitor management, the exploitation of the urban historic centre and its commercialisation based on its historical development. Attention is given the character of the historic architecture, the culture, traditions, and recreational activities.

Resources:

The financial resources are provided by the Municipal and Provincial authorities, the Ministry of Tourism and Commercial Corporations, the property owners and other agencies.

Justification by the State Party (summary)

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

Criterion ii: Cienfuegos was founded in the early 19th century in a territory under the Spanish domain, but it was colonized by the French coming from Bordeaux, under the control of Don Luis of Clouet Pietre Favrot, native of Louisiana, former French colony. It is the only city of the Caribbean to be founded by the French and it became the most Francophile city of Cuba. The city developed in a cosmopolitan spirit, integrating French, Spanish, North American, African and Chinese immigrants into this multicultural colony.

Criterion iv: The city was born under neoclassical auspices, then shifting toward eclecticism. It can be categorically reaffirmed that this is the Caribbean Historic Centre from the 19th century with the greatest concentration of 19th- and early 20th-centuries classic works (of all types); more than enough reason to demonstrate its transcendence, not only in Cuba but in the whole Caribbean, Central America and part of South America.

Criterion v: ... The city of Cienfuegos, a model of 19th-century urban development in Cuba and the Caribbean, is an exceptional testimony of the European colonial planning under the neoclassical current, where the design of the port city and its adaptation to the local context can be appreciated in all its magnitude. ... The natural physical framework is conserved in this area, along with the built that defines the population's great container, their habitat and the functions of the socio-political and cultural centre that it is irradiated toward the city in its whole.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited Cienfuegos in August-September 2004.

ICOMOS has also consulted its International Scientific Committee on Historic Town and Villages.

Conservation

Conservation history:

The historic town of Cienfuegos has been subject to urban growth which still continues to the degree that the population has increased by some 50% in the past 20 years. Through this process, the urban fabric has been extended on the same pattern as the first plan. The historic core has retained its form, and has not been subject to drastic transformations. It is legally protected.

State of conservation:

The state of conservation of the historic sector of Cienfuegos is considered satisfactory.

Management:

The historic area is well protected and well managed.

Risk analysis:

Being the centre of a growing city with various commercial and administrative functions, the centre areas are obviously subject to pressures of change. Nevertheless, the historic area is legally protected and under the direct control of the state authorities.

Cienfuegos is classified as tropical, semi-humid coastal area, which is subject to natural disasters, such as hurricanes.

The historic town is visited daily by an average of 250 tourists, which do not give any particular pressure.

Authenticity and integrity

The nominated historic area has retained its authenticity and integrity fairly well both in terms of the historic architecture and the types of functions.

Comparative evaluation

Even though the Latin American states generally obtained independence by the early 19th century, Cuba formally remained under Spanish rule until 1898. Contrary to South American continent, where the development was fairly slow in the 19th century, Cuba was subject to a strong economic growth associated with the international currents. Few new cities were founded in this century, and Cienfuegos became the first significant example in Spanish-speaking America. It was Cienfuegos which thus introduced the modern concepts of urban planning, based on new order, hygiene and services. In this, it was sharply distinguished from the earlier colonial towns.

This so-called Republican Era was significantly different from the previous colonial period, seen particularly in relation to political and economic trends. The period was marked by the application of the theories developed during the Spanish Enlightenment and aimed to introduce modernity in Latin America. In this context, Cienfuegos became a transitional city between Spanish colonial urbanism and the fully developed modern Latin American

urbanism, later giving rise to cities like La Plata in Argentina.

There are few towns founded after independence in the Spanish America in the 19th century. None of the cities founded in this period are comparable with Cienfuegos neither for importance nor in their urban and architectural quality. At the same time, it is noted that the claim for the influence by the French immigrants cannot be substantiated in terms of architectural or urban development, which were mainly guided by the Spanish authorities. In fact, Cienfuegos is rather comparable or even anticipates the urban development that took place in North America and Spain itself (for example, the case of the late 19th-century planning in Barcelona by Cerdà).

The area of Punta Corda with its wooden architecture in neo-Moresque style, offers a modern version of the colonial port town. While still recalling the traditional models, Cienfuegos here represents a new rationality and new modernity in the relationship of the urban area with the harbour.

There are a large number of Spanish colonial towns already inscribed on the World Heritage List. However, there are no towns representing the 19th century and the introduction of modern planning principles in Latin America. The only modern town in Latin America on the World Heritage List is the city of Brasilia created in the 20th century.

Outstanding universal value

General statement:

The historic town of Cienfuegos is a significant early example representing the development of modern urbanism in the Spanish America. Having its roots in 18th-century Spanish Enlightenment, the development of the town reflected the specific conditions of this Republican Era. Politically, the aim was to render the town safe at a time of slave rebellions and illicit trade activities. Economically, Cienfuegos responded the 19th-century sugar boom and the pressing for expansion into new agricultural areas.

The economic success of the city, due to an agriculture based on the vast and fertile lands that surround it, allowed for the development of a city that responded to the power, objectives and needs of a rising bourgeoisie, in strong contrast to earlier colonial settlements whose urban organization and forms were a voluntary expression of the joint power of the Church and the Spanish Crown.

In its urban plan, Cienfuegos, while based on a regular grid, reflects new concepts deferring entirely from the earlier colonial towns. These result from the most advanced ideas and trends in socio-economic and cultural fields, finding expression in its Spanish neo-classical character interpreted in America. The urban plan is a continuum as a growing organic entity, and never planned to be fortified. The amplitude of its streets and absolute geometric regularity of the grid were the result of the new ideas concerning urban order, the civic role of public spaces and the need for natural light and ventilation to foster public hygiene. No other city in the region presents these characteristics with the clarity, order, beauty and forcefulness of Cienfuegos.

Evaluation of criteria:

Criterion ii: the nomination refers this criterion to the French influence of the first immigrants in Cienfuegos. However, rather than French influence, the significance of Cienfuegos is considered to be in the early implementation of the ideas of Spanish Enlightenment. The town exhibits an important interchange of influences in urban planning, and it became an outstanding example of the new trends that were developing in Spain and in North America in this period. Cienfuegos also anticipated many of the planning trends that later developed in Latin America and in Europe, for example La Plata in Argentine and Barcelona in Spain.

Criterion iv: Cienfuegos is considered an outstanding example of an urban plan and architectural ensemble that reflects the neo-classical town planning concepts as these were being implemented in the 19th century. The architecture of the town is of high quality, representing neo-classical style in the first phase, and then shifting later toward Eclecticism.

Criterion v: the nomination document proposes the use of this criterion referring to Cienfuegos as “a model of 19th-century urban development ... [where] the natural physical framework is conserved in this area ...”. While appreciating the impact of the urban development in its territorial context, this criterion would be better suited when the question is about traditional land use, which is not the case here. The significance of the nominated property, limited to the historic centre, is considered to be well represented under the criteria ii and iv.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

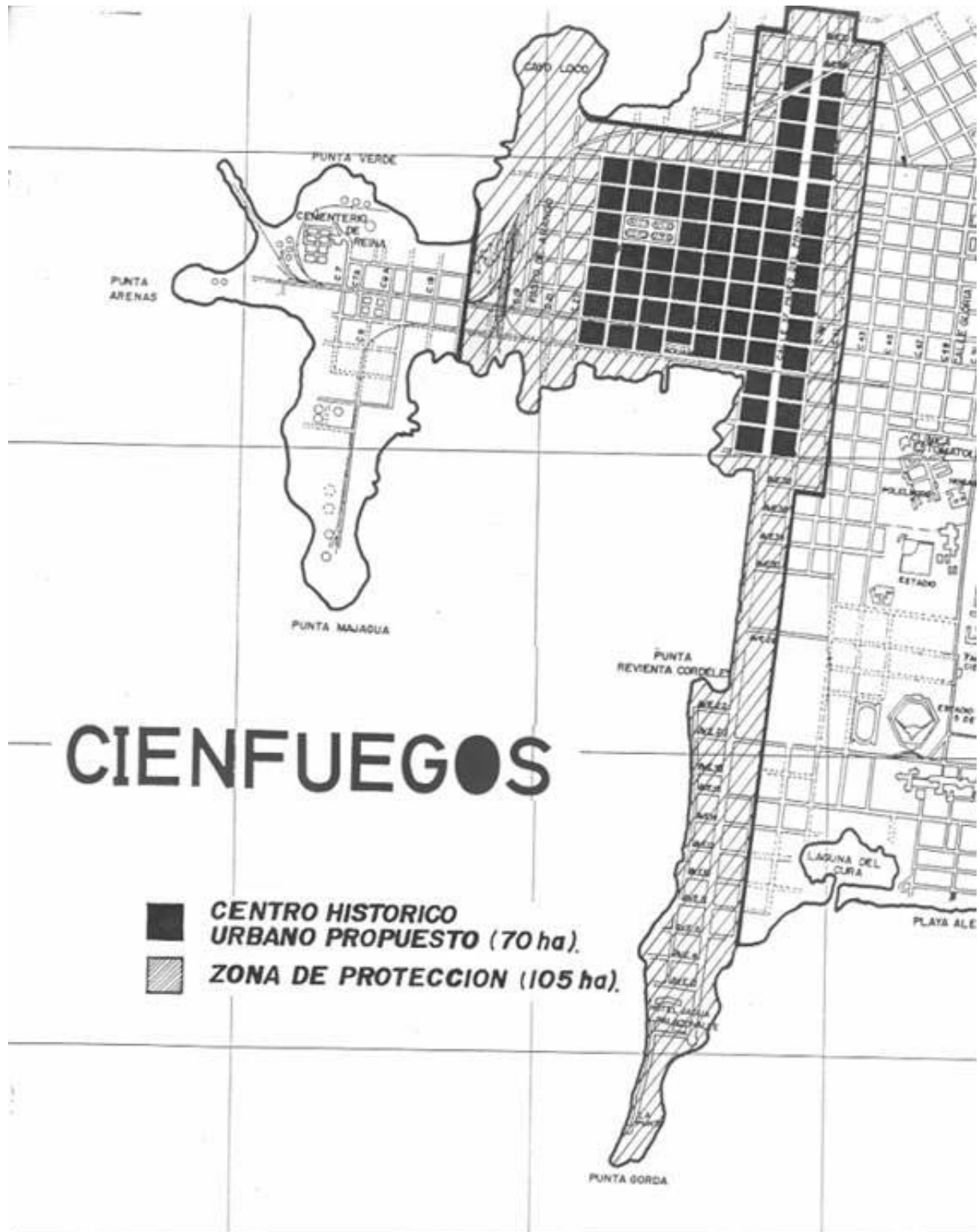
The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Inscribes the property on the World Heritage List on the basis of ***criteria ii and iv:***

Criterion ii: The historic town of Cienfuegos exhibits an important interchange of influences based on the Spanish Enlightenment, and it is an outstanding early example of their implementation in urban planning in Latin America in the 19th century.

Criterion iv: Cienfuegos is the first and an outstanding example of an architectural ensemble representing the new ideas of modernity, hygiene and order, in urban planning as these developed in the Latin America from the 19th century.

ICOMOS, April 2005



Map showing the boundaries of the nominated property and the buffer zone



García de la Noceda Palace



José Martí Square

Sugar Mills (Dominican Republic)

No 1132

1. BASIC DATA

<i>State Party:</i>	Dominican Republic
<i>Name of property:</i>	The Route of the First Colonial Sugar Mills of America
<i>Location:</i>	San Cristobal, Santo Domingo and Altagracia Counties
<i>Date received:</i>	15 January 2002
<i>Category of property:</i>	

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

Brief description:

The remains of six sugar mills, dating from the 16th and 17th centuries, bear testimony to the profound impacts of technology transfer from the Mediterranean to Central America, and to the fusion of that technology with local hydraulic systems and local and African manpower, which enabled the large scale production of sugar for international trade. The mills thus display a critical watershed in the economic development of the global sugar industry in the Americas, the first successful large-scale agricultural enterprise in the New World.

2. THE PROPERTY

Description

The built remains of six mills have been nominated: a cluster of five in the centre of the southern coast to the west of the capital, Santo Domingo, of which three (Engombe, Boca de Nigua and Diego Caballero Mills) are on the coast and two (Palave Mill and La Duquesa Mill) 10 km and 20 km respectively inland; and a sixth mill (Sanate Juan de Villora) in the south-east, 25km inland from La Romana.

In each of the six sites, the built remains fall within a comparatively small nominated area. These are surrounded by larger Buffer Zones. The areas are as follows:

- Boca de Nigua mill: 2.6 ha; buffer 23.53 ha
- Diego Caballero Mill: 10.45 ha; buffer 109.34 ha
- Engombe Mill: 5.91 ha; buffer 12.52 ha
- Palave Mill: 1.73 ha; buffer 616.36 ha
- La Duquesa Mill: 5.5 ha; buffer 25.5 ha
- Sanate Mill: 4.72 ha; buffer 31.45 ha

Although the nomination is called 'The Route', the six nominated sites are not linked by any defined route. They are put forward as a serial nomination, rather than a cultural route.

The six mills were built mainly in the 16th and 17th centuries to process sugar introduced from Spain by Spanish colonists. Sugar arrived with Christopher Columbus on his second voyage. Mediterranean technology combined with animal power and local hydraulic techniques, which harnessed the abundant water in the rivers of the Greater Antilles. Sugar arrived at an opportune moment when gold mining was found to be uneconomic on the island.

Because of a downturn in sugar production on the island of Hispaniola (now the Dominican Republic and Haiti) during the 18th and 19th centuries, most of the mills were only slightly modified before being abandoned and therefore reflect well early technologies and social systems.

The six mills are the best-preserved remains in the Dominican Republic of the 37 mills, which are recorded as being in operation across Hispaniola during the first 25 years of the 16th century.

The ruins therefore reflect some of the earliest developments in sugar processing in Central America and particularly the local technologies, which evolved in Hispaniola. They also reflect the impact of the early success of the sugar industry at the time the Spanish held this island, which prompted other European powers to invest in sugar and expand the industry throughout the Caribbean, and eventually to the southeast of the United States.

This enlarged sugar industry fuelled trade between Europe, Africa and the New World colonies, bringing in slaves from Africa to man the plantations and exporting processed sugar to Europe, and was thus at the centre of the resulting economic, political, and socio-cultural transformation of these regions. The six nominated surviving mills are part of the kernel, which grew into a global industry.

The term sugar mill is used in the nomination to refer to the combined industrial and domestic complexes, which were developed all over the Caribbean during the colonial era. All are built of stone or brick using local stone found near the mills, or bricks burnt on site. They consist of main house for the plantation owner or overseer and buildings for sugar processing.

Canes harvested from the plantations were brought to the mill complex first to be cut up and then taken to the purge houses to be crushed. The resulting juice was taken to the boiler house to be heated, boiled and reduced, in a succession of iron pots, to a crystallised powder that was then cured.

All the mills were surrounded by housing for the worker, vegetable gardens, extensive plantations and animals pens for animals used to transport sugar and, in places, power the mills. None of these are included in the nominated areas – except in so far as there could be evidence for workers' housing below ground.

One of the nominated sites (Engombe), has remains of both the main house and processing building, four have remains of processing plants and one (Palave) only the main house.

The boundaries of the nominated sites appear, in the current state of knowledge, to encompass the key elements

of each site. In the light of future research and investigation, there may be a case for expansion for certain sites into what has been nominated as buffer zones.

The nomination consists of the following six sites:

- *Boca de Nigua Mill*
- *Diego Caballero Mill*
- *Engombe Mill*
- *Palave Mill*
- *La Duquesa Mill*
- *Sanate Mill*

These sites are considered in turn:

➤ *Boca de Nigua Mill:*

This complex consists of a Boiler House, oven and mill together with a single nave chapel with Polygonal apse, typical of family churches tied to the sugar industry, and still in use as a rural church.

The mill was horse-powered. First recorded in 1546, it was apparently built by Francisco de Tostado who arrived in 1502. By 1530, 300 Africans, 200 Indians and 20 Spaniards were employed in the mill. They lived in houses of cane and thatch, surrounded by vegetables plots for local corn, potatoes and yucca, of which nothing survives.

In the 18th century it became the property of the Marquis de Aranda who largely reconstructed it. The boiler house dates from that time.

The mill was the site of the second revolt of slaves in 1796. It was abandoned in 1822.

➤ *Diego Caballero Mill:*

The hydraulic mill, powered by water diverted from the Nigua River, consists of a reservoir, purging house, warehouse and two ovens, one for bricks and the second for a foundry.

Built in the 16th century by Diego Caballero de la Rosa, Secretary of Hispaniola's Royal Audience, it is one of five mills that processed sugar from the Nigua River plantations – the largest on the island.

There were originally 70 houses for workers – of which nothing remains – constructed of stone with thatched straw roofs.

The mill was abandoned around 1822.

➤ *Engombe Mill:*

This first horse and then later hydraulic-powered mill was owned by the Genoese Pedro Vazquez de Mella and Esteban Justinin in 1546. The complex includes a house, mill, chapel, boiler house with brick vaulted oven, purge house and warehouse.

The now roofless house is a handsome two-storey stone-built structure, with a double arcade and remains of balconies at first floor level. It testifies to the wealth and prestige of the landlord. The chapel reflects the new Renaissance art: it is the only 16th century chapel in Hispaniola with no Gothic decoration.

The mill was abandoned in the 19th century.

➤ *Palave Mill:*

Sited along side the fertile Haina river this mill was owned in the mid 16th century by Rodrigo de Pimental, Hearer of the Royal audience.

Only the main house is visible. The large two-storey structure is built of stone and brick, and, like the Engombe house, projects the wealth of its owner with a three-arched doorway in the centre of a symmetrical façade and an elaborate cornice decorated with merlons and a reed-mace. Inside, the house had a storey story hall with twin stairs – but these do not survive –, and two storey wings. This building came to epitomise plantation houses and was much copied across the Caribbean. It was damaged by an earthquake in 1979 but restored in 1981.

The complex also includes mill, purge house and warehouse. It was abandoned in the 18th century.

➤ *La Duquesa Mill:*

This hydraulic (and later horse-powered) mill belonged in the 16th century to Christopher Columbus's son, Don Diego Colon. What remains are a circular mill of stone and brick, water channels in the form of a small arched aqueduct that fed the mill, and a dam to control the flow of water in the river.

The mill was the site of the first uprising of African slaves in 1522. It was abandoned around 1794.

➤ *Sanate Mill:*

Near the Sanate River, this mill belonged in the 16th century to Juan de Villoria. The house of stone and brick has three large Mudejar Gothic arches on its façade. There are remains of the circular hydraulic mill, purge house, chapel, water channels and a river dam.

History

The sugar cane plant seems to have originated in South Pacific islands around New Guinea and been first cultivated there around 6,000 BP. It spread west to Indonesia, the Philippines and then North India some 2,000 years later. By 800 BC it had reached China from India, and was known in Persia around 500 AD. The Arabs carried it along the coast of North Africa and into Spain by 755 AD. Two hundred years later it had reached Sicily.

In the 14th century the Venetians established Cyprus as a major producer of sugar processed from plantations manned by slave labour, brought in from Syria and neighbouring countries. This plantation system was quickly copied by the Spanish in Sicily, and then in the 15th century further west in Madeira and the Canary Islands, then under Portuguese and Spanish control, as well as in the Algarve on the Spanish mainland. In all these areas the plantations were also manned by slaves, which, after the conquest of Ceuta by the Portuguese in 1415, came entirely from North Africa.

Sugar cane was taken to the New World by Christopher Columbus on his second voyage in 1493. As a young man he had been trained in the prosperous Madeira sugar trade at a time when that industry was expanding rapidly through the introduction of slave labour.

Sugar was first manufactured in 1504 in Hispaniola and by 1515 was being exported to Spain. Hispaniola's production was in the 16th century mainly directed at the American trade.

Within a hundred years of its introduction into Central America, a combination of local water power, local and slave labour from Africa, investment from Spain, meant that sugar plantations and their processing mills had burgeoned into a major trans Atlantic industry.

Most wealthy Spanish immigrants in Hispaniola invested in sugar mills in the 16th century when there were a total of 33 on the island. The success of the industry was due to a favourable combination of circumstances:

1. First the plantation system could be introduced ready made from Spain together with slaves from the Atlantic islands who had technical experience as purgers, blacksmiths, kettle men etc.
2. Secondly the fertility and climate of the Caribbean were ideally suited to the growing of sugar.
3. There were sources of power: water and animals in Hispaniola and wind in other islands to power the crushing and milling machinery and wood to fuel the boilers for heating the sugar juice.
4. The exhaustion of the gold mines released a ready supply of local labour in Hispaniola, which was supplemented as the industry grew by slaves transported across the Atlantic from West Africa.
5. This in turn was facilitated by the internal dynamic of Africa political and social structures at the time that produced the slaves.
6. There was a ready market for the processed sugar in Europe, which in the 16th century was enjoying a degree of prosperity that had prompted the exploration to the New World in the first place. By 1530 Hispaniola planters were shipping 2 million pounds of sugar annually to Spain.
7. Finally there was money from Spain to be invested in the plantation process and in the Atlantic trade that produced the labour and sold the products.

Sugar plantations were not only developed in Hispaniola. In the early 16th century the Spanish established them in Cuba and Puerto Rico, and mainland Mexico, Venezuela and Columbia; while the Portuguese were active in building mills in Brazil, where the first plantations were developed in 1526. All used slave labour from Africa. And all these early mills reflected Hispanic adaptations of Mediterranean technologies and so can be seen as part of a coherent unified process and economic symbols of technology transfer. 80% of the Caribbean's production in the 16th century was concentrated in Hispaniola. However, the largest plantations by the end of the 16th century were on the South American mainland in Brazil.

In the 17th century the plantation system was greatly expanded in Jamaica, Barbados and St Kitts by the British. But here the mills were powered by wind. This explosion of windmills led to the enormously profitable expansion of the sugar trade right across all the Caribbean islands and into the north coast of South America and the south-eastern United States. But it also contributed to the decline

of sugar production in the Spanish colonies. Hispaniola moved to cattle raising and then tobacco and cocoa.

In the 19th century on many islands the sugar mills were converted to steam power. In the Dominican Republic, the sugar mills had largely fallen out of use by the 19th and few were altered to make way for this new technology. Thus the basic spatial layout of the early mills remains.

Management regime

Legal provision:

The land on which the nominated sites fall all belong to the Dominican Republic State apart from Sanate which is in private hands. The buildings belong to several different owners but all are managed by the State. Boca de Nigua, Engombe and Palave Mills were declared National Monuments in 1967. Diego Caballero, La Duquesa and Sanate are in the process of being declared as National Monuments – although the timetable for this process is not set out.

Management structure:

The management of the mills is the responsibility of the State Secretary of Culture and exercised through the National Direction of Monuments and its regional bodies. The National office of Monumental Heritage already has responsibility for the World Heritage site of the Historic Centre of Santo Domingo.

Each sugar mill has a local administrator. It is proposed that for each mill a local group should be set up to represent both public and private institutions involved in the management and promotion of the mills, in order to harness community support for the management and development of the sites. This has not yet been put in place.

Also an overall coordinating Committee is proposed to oversee the management of all the sites. This will include representatives of both public and private bodies and the managers and architects of all the individual mills. Representatives of private bodies include two large sugarcane groups, the Central Romana Corporation and the Vicini Group. It is envisaged that this Committee will meet once a month and will be responsible for raising funds not provided by the State. The Committee has not yet met.

Resources:

'Handling Plans' are provided for each of the six sites. These set out projects to improve the visitor experience at each of the mills. The intention is to link all six mills as one visitor experience and to present different aspects of the sugar mills at different sites. However the plans do call for separate and quite large audio-visual facilities (up to 160 people) to be provided at each of the six mills together with dining facilities with dance floors, conference facilities, etc. This seems excessive and coordination between the six mills rather than duplication would seem more appropriate.

Any such development would also need to be within an overall archaeological strategy.

These plans for the sites are incorporated into a ten-year development plan, 2002-2012, prepared by the Culture

Secretary. Funds to implement this are however not yet in place and it is stated that 'permanent financial resources will be obtained through self-management of [the sites] and later on by developing an administration programmes with the participation of the private sector.' The development programme includes many of the items listed in the Handling Plans such as the provision of visitor facilities and the improvement of access roads.

It would be desirable to broaden the Handling Plans to encompass conservation activities. And so develop them into more conventional Management Plans.

Currently the basic management and maintenance of the six sites is provided by a staff of 40 maintenance employees and technicians who are guided by conservation architects, engineers, archaeologists and a museographer in the National Office of Monumental Heritage.

Justification by the State Party (summary)

The six nominated sites are jointly submitted as being of outstanding universal value for the following qualities:

- What is now the Dominican Republic was the starting point for the development of the sugar industry in America; sugar was first manufactured on the island in 1506.
- The 16th century sugar mills of the Dominican Republic reflect this early advanced industry based on technological exchanges between Spain and Central America.
- The remaining structures reflect a significance economic and social period in history when sugar re-wrote the landscape through the introduction of the plantation system manned by slaves from Africa.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS evaluation mission visited the six sites in November 2004.

TICCIH and scholars have also been consulted by ICOMOS on the topic.

Further information was sought from the State Party in December 2004 on the ownership of sites, legal protection and the setting up of the Coordinating and Local Committees.

Conservation

State of conservation:

Limited conservation/restoration work has been carried out at most of the six mills on the substantial above ground remains. This work has been done to allow understanding of the reconstructed /restored portions. La Duquesa mill still needs structural consolidation.

Only limited archaeological investigations have been carried out and where this has happened the remains have been consolidated.

Overall the sites are in a good state of conservation.

Management:

A comprehensive management structure is outlined in the nomination dossier (see above) but so far this does not appear to have implemented. There is a need to put in place mechanisms to involve the local community before development plans are taken forward. The mills clearly have the potential for greater tourist activity but visitor facilities do need to respect the character of the sites – both their tangible and intangible qualities.

Risk analysis:

- Visitor pressure

The increase in visitor numbers would seem to present the greatest threats to the site – both from the wear and tear of feet on the sites and from the creation of visitor facilities. Whereas it is desirable to optimise visitors to these interesting sites, it would also seem desirable that the visitor experience was in tune with the qualities of the site. Large-scale audio-visual and banqueting facilities would seem to sit rather uncomfortably with the character of these working places.

- Development pressures

These are said to be slight although it is acknowledged that there is some speculation in land surrounding the sites.

Authenticity and integrity

Authenticity:

The six mills retain a high degree of authenticity relating to the years of their construction. The economic history of the mills, which led to a decline in the 18th century, has left them comparatively unaltered, unlike mills on other islands that were converted to steam power in the 19th century. Limited archaeological investigation on the sites points to important below ground 16th century archaeological deposits.

Integrity:

Based on current knowledge, the spatial configuration of the mills, with their surrounding domestic buildings, appears to be encapsulated within the nominated boundaries. However, in the event of archaeological investigations uncovering wider deposits, the boundaries may need re-assessing to ensure that the nominated site reflects the entirety of the built remains relating to each of the mills.

It would be desirable to undertake non-interventionist ground surveys in order to determine the likely extent of below ground remains. These would need to be undertaken within the framework of an archaeological strategy.

Comparative evaluation

The comparative evaluation in the dossier compares the mills in Hispaniola with mills in neighbouring Cuba at a similar date, and then goes on to consider later mills in

other islands of the Caribbean such as Barbados, Jamaica and Haiti.

The Spanish took sugar mill technology from Europe to Hispaniola, Columbia, Venezuela and Peru and it proliferated during the 1540s. The Portuguese took it at about the same time to Brazil and spread it round the northeast of the colony. At this time the use of animals or water to power the mills was the norm.

The Caribbean and mainland mills of the 16th and early 17th centuries can be considered as a unified process, representing a distinct historical moment that has coherence. They were part of the Hispanic adaptation of technologies used in the Mediterranean sugar industry at an earlier time.

In the 1640s many wind-powered mills were constructed in the English, French and Dutch colonies of the eastern Caribbean. These wind-powered mills constituted a break with tradition and a colonial innovation that enabled the profitable expansion of the sugar industry throughout the Caribbean. These wind-powered mills can be seen as the second phase.

In the 19th century came the third phase, with the introduction of steam power in the larger Antilles colonies. Some of the earlier mills were adapted to later technologies. In the Dominican Republic the mills were not converted (for reasons explained in the *History* section) and they thus represent the first early phase of technology transfer. Their comparators are the early mills in Cuba, Puerto Rico, Columbia, Venezuela, Peru and Brazil. The Cuba mills were developed at the end of the 16th century and are said to be small scale and with a different social system. The 16th century mills in Puerto Rico and other mainland countries are not considered.

The key question is whether the surviving examples of early mills in the Dominican Republic can be considered to represent early technology transfer related to sugar processing from the Mediterranean to Central and South America. Without a more extensive comparative study, this cannot be ascertained with certainty.

However, what distinguishes the Dominican mills from others is their early date: they were established some twenty years before many others on the mainland, and by the mid 16th century had become the primary centre of the Caribbean sugar trade.

They therefore can be said to display some of the earliest examples of technology transfer to the Caribbean and to reflect the primary centre of 16th century sugar production in the Caribbean.

Outstanding universal value

General statement:

The six sugar mills, dating from the 16th century, have outstanding universal value for a combination of the following cultural qualities:

- They bear testimony to the profound impact of technology transfer from Europe to Central America, and to the fusion of that technology with local hydraulic systems and local and African manpower that enabled the large scale

production of sugar for international trade which re-wrote much of the Caribbean landscape.

- They reflect the key role Hispaniola played as the major producer of sugar in the Caribbean in the 16th century.
- They display a critical watershed in the economic development of the global sugar industry in the Americas, the first successful large-scale agricultural enterprise in the New World.

Evaluation of criteria:

The mills are nominated on the basis of criteria ii and iv:

Criterion ii: The mills are a clear and discrete example of the way sugar technology transferred from Europe to Central America, and fused with local hydraulic systems and local and African manpower, led in the Caribbean to the larger-scale production of sugar for international trade and re-wrote much of the island's landscape.

Criterion iv: The remaining structures from the six mills testify to the social structures and mechanical processes, particularly hydraulic power, that underpinned this early stages of sugar production in the Caribbean.

4. ICOMOS RECOMMENDATIONS

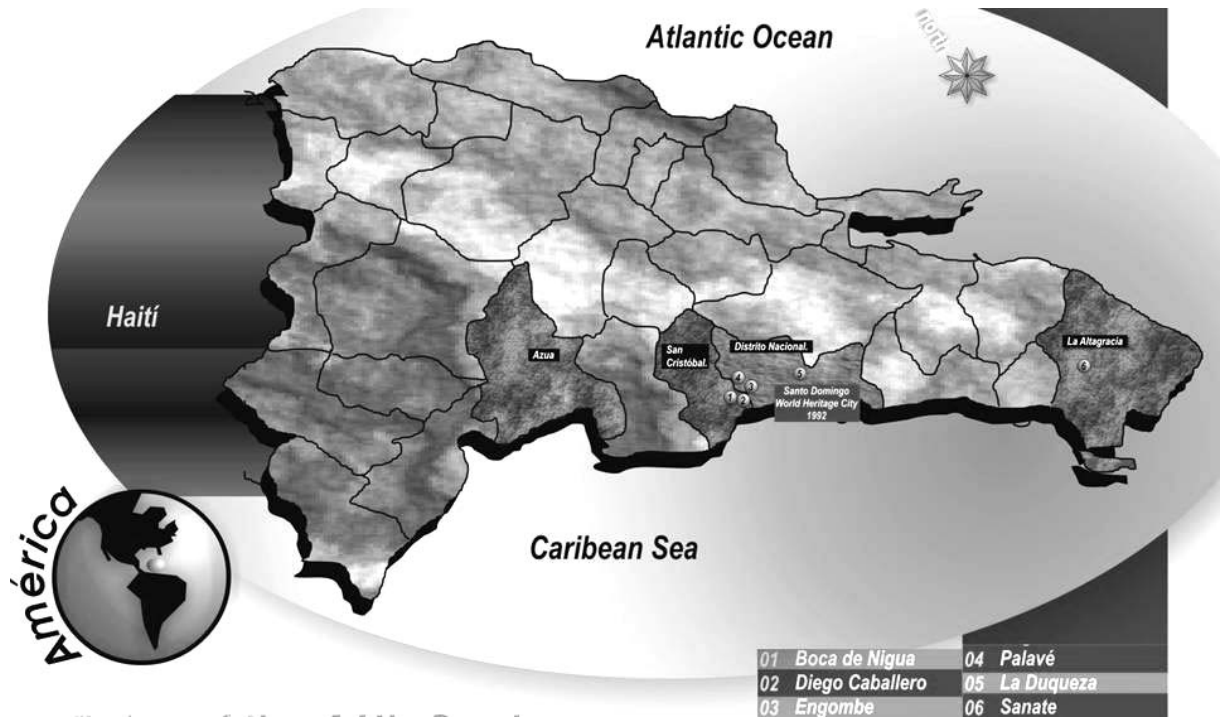
Recommendation with respect to inscription

ICOMOS recommends that the World Heritage Committee adopt the following draft decision:

The World Heritage Committee,

1. Having examined Document WHC-05/29.COM/8B,
2. Defers examination of the nomination to the World Heritage List to allow the State Party to re-submit the nomination once the following are in place:
 - a) Legal protection for all the sites;
 - b) Management plans that cover conservation;
 - c) Management systems that involve local communities;
 - d) An archaeological strategy that covers the approach to survey and excavation at all the sites.

ICOMOS, April 2005



Map showing the location of the six Sugar Mills



Aerial view of the Engombe Mill



Diego Caballero Mill

