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**EVALUATIONS OF CULTURAL PROPERTIES**

**— ADDENDUM —**

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

The IUCN and ICOMOS evaluations are made available to members of the Bureau and the  
World Heritage Committee. A small number of additional copies are also available from the secretariat.  
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**2002**

# ***WORLD HERITAGE LIST***

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## Paramaribo (Suriname)

### No 940rev

#### Identification

Nomination	The Historic Inner City of Paramaribo
Location	District of Paramaribo
State Party	Republic of Suriname
Date	First nomination received 1 July 1998, revised nomination received 18 May 2001

#### Justification by State Party

The nominated cultural property represents a former Dutch colonial town from the 17th and 18th centuries with an original street plan. It is composed of wooden buildings with a plain and symmetrical architectural style, the interaction of different European and North American influences, and the craftsmanship of the Creole people (descendants of African slaves). The historic urban structure is the setting for over 250 monuments, authentic in design, material, and craftsmanship. A recently developed integrated conservation and development scheme (*Plan for the Inner City of Paramaribo*) is part of the overall planning legislation of Paramaribo. This scheme creates favourable conditions for the development of the historic urban centre and the conservation and reuse of the protected monuments.

#### Criteria ii, iii, and iv

#### Category of property

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

#### History and Description

##### History

The first voyages of discovery to the so-called "Wild Coast" of South America were made in 1499 by the Spaniards Alonso and Juan de la Cosa, accompanied by Amerigo Vespucci. Rumours soon circulated about an Inca "City of Gold" (*El Dorado*) at Lake Parima in the interior of modern Guyana, and many adventurers were attracted to this coast, but Eldorado remained a legend.

From the beginning of the 17th century colonization of the Wild Coast was directed towards the cultivation of sugarcane and tobacco. European governments encouraged settlers to establish plantations in order to exploit the region to meet the

increasing demand for tropical products in Europe. English planters from Barbados arrived in the mid 17th century. The Dutch, who had a trading patent, also came to the coast around this time in search of tobacco and hardwoods; Dutch trading posts existed as early as 1614 on the Corantijn river and near the Indian village of *Parmarbo* or *Parmurbo* on the banks of the Suriname river. The English were driven out by a Dutch fleet commanded by Abraham Crijnssen during the Second Anglo-Dutch War (1665–67), and Suriname remained a Dutch possession for the next three centuries.

By the end of the 18th century there were some six hundred plantations in operation. In the second half of the century the owners, who had hitherto lived on their plantations, began to migrate to Paramaribo, leaving the running of the plantations to managers. As a result, the plantations began to decline, but the town grew, with many fine houses built along tree-lined streets.

The economic situation of Suriname worsened as the plantations declined, with beet being replaced as the source of sugar, and the situation deteriorated further when slavery was abolished in 1863. Fewer than a hundred plantations survived, and their owners and the freed slaves moved to Paramaribo, which expanded rapidly.

To replace the slaves, the government brought in labourers to work the remaining plantations, first from China and the West Indies and later from India and Java. Between 1873 and 1939 34,000 Indians and 33,000 Javanese immigrated to Suriname, increasing its cultural and ethnic diversity and this is reflected in the present-day appearance of Paramaribo, which developed from an administrative centre and port into a city with multifarious activities existing side by side.

Paramaribo began when Fort Zeelandia was built in 1667 on a promontory on the left bank of the Suriname river, but early civil development was low-quality and random. When Van Sommelsdijck, the first governor and joint owner of the colony, took over in 1683 he laid out a planned town. It began on the shell ridges to the west, which offered a naturally drained hard base for building. In the mid 18th century it expanded southwards to the sandy land along the river, and finally at the end of the century to the north, where Dutch civil engineers used their skills to drain the area.

In addition to Fort Zeelandia, Paramaribo was also protected by the Nieuw-Amsterdam Fortress at the confluence of the Suriname and Commewijne rivers, near the coast. Because of these strong defensive works, it was not necessary for the town to be fortified, which allowed it to be laid out in spacious lots along wide streets.

There were disastrous fires in 1821 and again in 1832, when much of the existing town was destroyed.

##### Description

The layout of the Inner City, which is nominated for inscription on the World Heritage List, consists of a main axis stretching north-west from the Onafhankelijkheids-plein behind Fort Zeelandia (the group of public buildings here is the central ensemble in the town plan), with streets crossing at right-angles. It is defined by the Sommelsdijkse Kreek to the north and the Viottekreek to the south. To the north of Fort Zeelandia is the large public park known as the Garden of Palms (*Palmentuin*). The nominated property covers an area of 60ha. The wide streets and the public open spaces are tree-lined, giving a serene and spacious townscape.

The larger public buildings in Paramaribo, such as Fort Zeelandia (1667), the Presidential Palace (1730), the Ministry of Finance (1841), the Reformed Church (1837), and the Roman Catholic Cathedral (1885), were built in stone and brick in traditional Dutch style but increasingly incorporating native elements. Thus, the ground floor of the Presidential Palace is built in stone but its upper storeys are in wood. The Ministry of Finance, by contrast, is a monumental brick structure with a classical portico and a clock tower which dominates the Onafhanke-lijkheidsplein, the main open space of the city, situated behind Fort Zeelandia. Interestingly, the Neo-Classical Reformed Church is built in brick but the Neo-Gothic Roman Catholic Cathedral is entirely of wood.

Most of the buildings in Paramaribo, both commercial and residential, are built entirely in wood, the majority of them following the 1821 and 1832 fires, in which some 450 houses were destroyed. The work was carried out by local craftsmen. They all conform with a general layout: they are rectangular and symmetrical in plan with steep roofs (mostly of corrugated iron sheets) and brick substructures. Both these and the public buildings are generally painted white, the brick elements being highlighted in red. Doors and window shutters are in dark green.

## Management and Protection

### Legal status

In 2001 the Council of Ministers gave its approval to a new Monuments Bill, which replaced an earlier law of 1963, and this has been approved by the National Assembly. This statute provides for the designation of protected historic quarters. There are controls over interventions that may affect the state of buildings and townscapes as recorded during the process of designation. There is also provision for low-interest loans to owners for essential conservation and restoration works. The state also has powers of compulsory purchase of monuments in certain circumstances and priority rights when such properties are offered for sale.

The 1973 Planning Act (*Planwet*) assigns the responsibility for a comprehensive and sustainable policy for spatial, ecological, and socio-economic in the whole country to the Ministry of Planning and Development Cooperation. Regional and local plans are covered by the Regional Bodies Act (*Wet Regionale Organen*), administered by the Ministry of Regional Development, whilst the Ministry of Public Works covers the Town Planning Act (*Stedebouwkundige Wet*). The two latter Acts and the responsible ministries operate in a collaborative fashion in the formulation of Structure and Land Use Plans.

Finally, the Building Act (*Bouwwet*) and the Building Resolution (*Bouwbesluit*) control the issue of licences for new constructions and residential areas.

### Management

About one-fifth of the buildings and open spaces within the nominated area are owned by the national government or government agencies and institutions. The remainder are in private ownership.

In 1997 the Suriname Urban Heritage Foundation (*Stichting Gebouwd Erfgoed Suriname*) was set up as an interim measure for one year, pending the establishment of the Surinam Heritage Management Corporation Limited (*NV Surinaamse Monumenten Beheermaatschappij*), which was created in 2001 by Government Decree. It is a commercially based non-governmental organization to control development in the city and function as an intermediary between the various planning bodies and other institutions listed above. It also has powers to acquire and manage sites and monuments in order to restore and renovate them and to oversee the maintenance and restoration of properties on a contractual basis. The Urban Heritage Foundation has designed an integrated urban conservation and development Plan for the Inner City of Paramaribo and a management plan.

This Plan consists of a development scheme and land-use plan for the historic inner city, together with a detailed conservation plan. It is based on an analysis of the historical development of the city and an up-to-date inventory of the architectural and technical condition of the existing building stock.

A sum of US\$ 500,000 has been allocated for the conservation of Paramaribo as part of the agreement between the Dutch and Surinamese Governments. In addition, a trust fund has been set up, financed by the Dutch Ministry of External Affairs and Development Coordination (for the so-called mutual heritage), the European Commission, the Getty Fund, and additional levies on commercially profitable projects within the city. This will be used primarily for making low-interest loans.

## Conservation and Authenticity

### Conservation history

Conservation has been largely unsystematic until recent years in Paramaribo, although the major public buildings have been maintained on a regular basis. However, appreciation of and support for their heritage is strong among the citizens and there is a long tradition of conservation of individual buildings using traditional techniques and materials. The foundations have now been laid for a systematic and comprehensive programme.

However, the ICOMOS expert mission observed a number of buildings in a ruinous condition or urgently in need of conservation. The new conservation plan is giving priority to these buildings.

### Authenticity

Over 250 listed buildings of historic interest are also still extant in the historic city, and many of these exhibit high authenticity because of the use of traditional techniques and materials in repair and rehabilitation works. There has been considerable restoration work on a number of other, non-listed, buildings; this has preserved the traditional style but has made use of contemporary materials, such as concrete simulating wood. Nevertheless, the overall urban fabric of Paramaribo, which dates from 1680–1800, still survives virtually intact and the authenticity of the townscape is exceptionally high.

## Evaluation

### Action by ICOMOS

An ICOMOS expert mission visited Paramaribo in February 1999. ICOMOS was also advised on the cultural significance of the city by its International Scientific Committee on Historic Towns and Villages.

### Qualities

Paramaribo is a unique example of a Dutch town planted on the coast of tropical South America. It has retained its original street plan untouched, and there is a range of buildings which demonstrate the gradual fusion of Dutch architectural design with traditional local techniques and materials.

### Comparative analysis

Although situated in South America, Paramaribo is historically and culturally more closely linked with the Caribbean. Comparison should therefore be made with European colonial towns in that region.

All of those already on the World Heritage List, with the exception of Willemstad (Netherlands Antilles), are Spanish in origin, and they conform rigidly to the checkerboard town plan that was developed at Alcalá de Henares and imposed upon the New World by its Spanish rulers.

Willemstad was also a Dutch foundation. It differs significantly from Paramaribo, however, in two respects. First, its situation and subsequent growth are radically different from those of Paramaribo, and secondly in its architecture and townscape it shows marked Spanish influence.

### ICOMOS recommendations for future action

In 1999, whilst accepting the cultural value of Paramaribo, ICOMOS recommended the following action on the part of the State Party:

1. Creation of a central governmental body responsible for the protection and presentation of the historic heritage;
2. Extension of the legislation so as to include guidelines for interventions in town centres and on monuments;
3. Provide legislative protection for the entire centre of Paramaribo, as defined in the nomination dossier;
4. Define the area of 18th century expansion, plus the area to the north of Van Rosenveldkade, as the buffer zone for the proposed World Heritage site;
5. Organize, with the assistance of ICOMOS and the World Heritage Centre, an International Workshop on the Conservation and Protection of Historic Towns;
6. Encourage architects and engineers to specialize in architectural conservation and restoration.

At its 23rd Session in Paris in June 1999 the Bureau of the World Heritage Committee deferred further consideration of this nomination, requesting the State Party to take account of the recommendations of ICOMOS and resubmit the nomination.

Since that time, the State Party has acted on the most important of these recommendations (1–4): the current situation is presented in the relevant sections above. ICOMOS therefore believes that the requirements of the Committee with regard to protection and management have been met and accordingly is recommending inscription on the World Heritage List.

### Brief description

Paramaribo is a Dutch town planted on the coast of tropical South America which has retained its original street plan intact. Its buildings illustrate the gradual fusion of Dutch architectural design with traditional local techniques and materials.

### Statement of significance

The only wholly Dutch town planted in South America is Paramaribo. The historic centre retains its highly characteristic street layout intact. The considerable amount of buildings from earlier historical periods that survive graphically demonstrate the creation of an authentic local architectural style with elements of both European and indigenous forms, motifs, materials, and techniques.

### Recommendation

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

**Criterion ii** Paramaribo is an exceptional example of the gradual fusion of European architecture and construction techniques with indigenous South America materials and crafts to create a new architectural idiom.

**Criterion iv** Paramaribo is a unique example of the contact between the European culture of the Netherlands and the indigenous cultures and environment of South America in the years of intensive colonization of this region in the 16th and 17th centuries.

ICOMOS, April 2002

## Mahabodhi Temple (India)

No 1056 rev

### Identification

Nomination	The Mahabodhi Temple Complex at Bodh Gaya
Location	State of Bihar, Eastern India
State Party	India
Date	7 July 2000 – 13 March 2002

### Justification by State Party

The Mahabodhi Temple Complex in Bodha Gaya (Buddha-Gaya) has outstanding universal importance as it is one of the most revered and sanctified places in the world. This is the hallowed spot where the ascetic Prince Siddhartha attained Enlightenment to become the Buddha, and thereafter pledged his life to deliver mankind from the cycle of suffering and rebirth. "Thus, on account of its association with the signal event in the Buddha's life, that of his attaining enlightenment and supreme wisdom, Bodh Gaya may be said to be the cradle of Buddhism. To the devout Buddhist there is no place of greater importance and sanctity". This observation made by Xuanzang in the 7<sup>th</sup> century, when he visited the region, is valid even today.

The Buddha's understanding of the truth of human existence on earth and the path which he enunciated not only transformed the lives of thousands in his lifetime but that of millions in the world ever since. Buddhist population ranks fourth, constituting 6% of the world's population, after Christians (33%), Muslims (19.6%), and Hindus (12.8%). The Buddha is not only deeply revered by Buddhists the world over, but is universally respected by people of different religions for the fine message of compassion and peace which he enunciated. Every year millions of people throng to the Mahabodhi Temple at Bodh Gaya which commemorates the spot of his enlightenment.

The significant sites related to the life of the Buddha include Lumbini, which is already in the World Heritage List, Bodh Gaya, where he attained the supreme and perfect insight, Sarnath, where he made his first sermon after Enlightenment, and Kusinagar, where he passed away.

The Mahabodhi Temple is a living monument where people from all over the world even today throng to offer their reverential prayers to the Buddha. The tradition of worship here has continued over the centuries, as is recorded in the pillar edicts of Asoka and is seen depicted in the sculpture in Sanchi and Bharhut, as well as reflected in the accounts by

various travellers over the course of centuries, including the Chinese travellers of the 4th and 7th centuries. The site itself is a unique and exceptional testimony of the importance given to this place of pilgrimage by people from different countries through the passage of many centuries.

It also represents a singular example of the efforts of people of different countries to preserve and conserve an invaluable legacy through the course of many centuries. The history of this temple is an outstanding reflection of the devotion of rulers and lay persons of Myanmar, Sri Lanka, Thailand, and India, who have contributed over the centuries to repair and save it for posterity.

The Mahabodhi Temple is, above all, a unique property of cultural and archaeological significance. There is no other extant grand structural property of its kind in the Indian sub-continent belonging to this period of antiquity, ie the 5<sup>th</sup> and 6<sup>th</sup> century AD. Furthermore, the temple is remarkably well preserved and marks a high point of architectural achievement for its times. It is noteworthy to observe that the architecture and design of the Temple has remained essentially unaltered since the time when it was built.

In the context of philosophical and cultural history, the Mahabodhi Temple Complex is of great relevance as it marks the most important event in the life of Buddha, an event that was to change the shape of human thought and belief. Bodh Gaya is the very cradle of Buddhism and compares as such with Jerusalem and Mecca, which are themselves the cradles of two great religions of the world.

#### Criterion vi

The grand 50m high Mahabodhi Temple of the 5th–6th centuries is of immense importance, being one of the earliest temple constructions existing in the Indian sub-continent. It is one of the few representations of the architectural genius of the Indian people in constructing fully developed brick temples in that era.

#### Criterion i

The Mahabodhi Temple is also important as it exhibits an important phase in the development of architecture. It is one of the very few well represented temple structures, and also the grandest one from a period of history when numerous such brick structures would have been built all over India. As such, it bears an exceptional testimony to a cultural tradition and to the prevalent forms of architecture in the late Gupta period (the "Golden Age" of Indian culture).

#### Criteria ii and iii

The sculpted stone balustrades (partly seen on the site and partly preserved in the nearby Archaeological Museum) are an outstanding example of the art and architecture of the period of Emperor Asoka (3rd century BCE) and soon thereafter. These balustrades also present some of the oldest sculptural reliefs found in the country. As there are few remnants of such balustrades, which were a very important feature of early Buddhist monuments of that time, these are of great importance.

#### Criterion iv

### 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*.

## History and Description

### History

The Mahabodhi Temple in Bodh Gaya is the sacred place where Buddha (566–486 BCE), while seated under the Bodhi Tree, attained Enlightenment in 531 at the age of 35. Emperor Asoka made a pilgrimage to this spot around 260 BCE and built the first temple at the site of the Bodhi Tree, under which Buddha had meditated. This included a balustrade around the Tree and a small temple near it. He offered a *Vajrasana* (Diamond Throne), placed in the middle of the temple, at the place where Buddha was believed to have been sitting. The *Vajrasana* was unearthed during the excavations in 1863 and 1881. The clay plaque in Patna Museum has inscriptions of the 1st–2nd centuries CE showing that the Asoka temple had been replaced by a new temple. The Hindus built the stone balustrade with carvings of the image of the sun god around the new temple. It seems that many additions and renovations to the complex were made in the 2nd century CE.

The earliest historical account of the Mahabodhi Temple is by the Chinese traveller Faxian in 404–5 CE. The main temple at the site and the Bodhi Tree are briefly mentioned in his account. According to him, a great pagoda was built on all the four important sites in the life of Buddha. In 637 CE, when another Chinese traveller, Xuanzang, came to the city of Bodh Gaya, he found the Bodhi Tree surrounded by strong walls. Within the walls there was the grand Mahabodhi temple, 160ft (50m) tall, and a large fine sanctuary. He mentions the bluish bricks, plaster, niches containing gilded statues of the Buddha, and many other details. In this period, the porch, the corner tower, and the high plinth were added to the main temple. Various parts of the existing temple have been dated, such as the balustrades (3rd or 1st century BCE) and the temple itself, which is from 450 or the 6th century CE.

There is only limited information about the repairs that took place from the 7th to 11th centuries, but it appears that extensive works must have been made by the Burmese in the 11th century. Other repairs are recorded in the 12th century. In the centuries following the Muslim conquest in the 13th century, the Mahabodhi Temple was deserted and gradually started falling into ruins. In the 19th century the Burmese kings started making repairs. The works were continued by the British in 1880–84. In 1949 the temple was protected by the Bodh Gaya Temple Act and a restoration campaign was carried out in 1953–56, to be continued with further improvements in the following decades.

### Description

The Mahabodhi Temple Complex is located in the very heart of the city of Bodh Gaya. The site proposed for inscription covers an area of 12 acres (*c* 4.8ha), consisting of the main temple and six sacred places within an enclosed area, and a seventh one, the Lotus Pond, just outside the enclosure to the south. Both the temple area and the Lotus Pond are surrounded by circulating passages at two or three levels. Surrounding the temple area, to the east, there is a Shiva temple under the control of a *Mahant*. The land to the south of the Temple Complex is the lowest in level and the Niranjana river flows in this area. In the north are some shops built by the District Administration. A hotel is under construction in the south-west corner of the Temple Complex. To the west, beyond the road, there is a mosque

which, owing to the high ground and its height, competes with the main temple of the Temple Complex.

The Temple is enclosed by a boundary wall with an average height of 11m. The area of the ensemble is 5m below the level of the surrounding land. From the east a flight of steps leads down through a long central path to the main temple and the surrounding area. Along this path there are significant places associated with events that immediately followed the Buddha's Enlightenment, together with votive stupas and shrines.

The most important of the sacred places is the giant Bodhi Tree (*Ficus religiosa*, known in India as the peepal tree). This tree is to the west of the main temple and is supposed to be a direct descendant of the original Bodhi Tree under which Buddha spent his FIRST WEEK and where he had his Enlightenment. To the north of the central path, on a raised area, is the *Animeshlochan Chaitya* (prayer hall) where Buddha is believed to have spent the SECOND WEEK. Buddha spent the THIRD WEEK walking eighteen paces back and forth in an area called *Ratnachakrama* (the Jewelled Ambulatory), which lies near the north wall of the main temple. Raised stone lotuses carved on a platform mark his steps. The spot where he spent the FOURTH WEEK is *Ratnaghara Chaitya*, located to the north-east near the enclosure wall. Immediately after the steps of the east entrance on the central path there is a pillar which marks the site of the *Ajapala Nigrodh* Tree, under which Buddha meditated during his FIFTH WEEK, answering the queries of Brahmins. He spent the SIXTH WEEK next to the Lotus Pond to the south of the enclosure, and the SEVENTH WEEK was spent under the *Rajyatana* Tree, to the south-east of the main temple, currently marked by a tree.

The MAIN TEMPLE, an ancient structure (5th–6th centuries CE), is 50m high and built in the classical style of Indian temple architecture. It has a low basement with mouldings decorated with honeysuckle and geese design. Above this is a series of recessed niches containing images of Buddha in seated or standing position with various gestures. Further above there are mouldings and *chaitya* niches, and then the curvilinear *shikhara* or tower of the temple surmounted by *amalaka* and *kalasha* (architectural features in the tradition of Indian temples). At the four corners of the parapet of the temple are four statues of Buddha in small shrine chambers. A small tower is built above each of these shrines.

The temple has entrances from the east and from the north. It seems that the east entrance was constructed later; at the present time it is the main one. Although the temple area is 5m below the surrounding land, photographs of 1863 show the main Temple on a high platform with an archway leading to it. The Temple faces east (the direction faced by Buddha while meditating) and consists of a small forecourt in the east with niches on either side containing statues of Buddha. A doorway leads into a small hall, beyond which lies the sanctum, which contains a gilded statue of the seated Buddha (over 5ft high) holding earth as witness to his achieved Enlightenment. Above the sanctum is the main hall with a shrine containing a statue of Buddha, where senior monks gather to meditate.

Next to the Bodhi Tree there is a place with a statue of Buddha that stands on a part of the polished sandstone *Vajrasana* (the Diamond Throne), originally installed by Emperor Asoka to mark the spot where Buddha sat and meditated. A sandstone balustrade once encircled this site

under the Bodhi Tree, but only a few of the original pillars of the balustrade are still *in situ*; they contain carvings of sculpted human faces, animals, and decorative details. More granite pillars were added to enlarge the area in the 5th–6th centuries CE.

Further up the central path towards the main temple to the south is a small shrine with a standing Buddha in the back and with the footprints (*Padas*) of Buddha carved on black stone, dating from the 3rd century BCE, when Emperor Asoka declared Buddhism to be the official religion of the state and installed thousands of such footprint stones all over his kingdom. The gateway to the Temple, which is on the central path, was also originally built by this Emperor, but was later rebuilt. Further on the path towards the main temple is a building which houses several statues of Buddha and Bodhisattvas. Opposite this building is a memorial to a Hindu *Mahant* who had lived on this site during the 15th and 16th centuries. To the south of the pathway is a cluster of votive *stupas* built by kings, princes, noblemen, and lay people. They vary in shape and size, from the simplest to the most sumptuous ones.

## Management and Protection

### Legal status

The Mahabodhi Temple is the property of the State Government of Bihar. On the basis of the Bodh Gaya Temple Act of 1949, the State Government is responsible for the protection, management, and monitoring of the Temple and its properties. The Act also makes provision for the Bodh Gaya Temple Management Committee (BTMC) and an Advisory Board by the Governor of Bihar, consisting of 20–25 members, half of them being from foreign Buddhist countries. There is a legal land act to protect the Temple's land from illegal constructions. All finds in the area are protected by the Treasure Trove Act of 1878. The Temple is also protected by the Gaya Regional Development Authority (GRDA), which is responsible for the planned development of Bodh Gaya town and is advised by BTMC in matters relating to the Temple and its environs.

### Management

The Bodh Gaya Temple Management Committee (BTMC), constituted in 1949, is the executive body for the management of the site; it works under the supervision, direction, and control of the State Government of Bihar. The Temple Complex is guarded by its own staff and the State Police collaborates in its protection. BTMC keeps a systematic and updated inventory of all the properties of the temple. There is no formal property management plan for the Temple complex, but the coordination of the required initiatives is taken care of by BTMC.

The sources of finance for the Temple come mainly from donations. The Committee raises funds by renting property and other means, which are sufficient for the management and maintenance of the site. For conservation work, expertise is given by various ministries.

The BTMC is expected to make provision for the better management of the Bodh Gaya Temple and properties appertaining to it. The nomination document indicates that there is no "property management plan" for the site, but there are plans and projects related to the redevelopment and the

presentation of the Temple Complex and its setting. Basic monitoring and documentation of the buildings in the temple complex are carried out periodically. It is noted that the parking area has recently been moved away from the Temple Complex and there are plans to decongest the temple area.

In 1987 the conservation status of the Temple was examined by the National Research Laboratory for Conservation. In 1997 the Temple Advisory Board and the BTMC carried out a detailed survey of the site and drew up a Master Plan for the development of the Temple Complex and the area around the Temple, proposing to make a Meditation Park, a Museum of Buddhism, and a Reception and Information Centre. The plan further proposes to recreate the landscape of the area as it would have appeared in ancient times, together with lawns, flower beds, deer park, and meditation areas.

In 1999, at the request of BTMC, the Patna Circle of the Archaeological Survey of India has prepared an evaluation for a conservation project for the Temple Complex for the next two years. The implementation of the project has initiated in February 2002 under the supervision of the Archaeological Survey of India. The State Archaeology Department of Bihar has also prepared a project for the excavation and presentation of the area, uncovering the ancient city, and the sanctuaries and monasteries built by foreign kings over the centuries. The project aims at recreating the area to match a depiction on a terracotta plaque found in the excavations of Pataliputra (the capital city of Bihar).

The population of Bodh Gaya town where the Temple Complex is located was 16,000 in 1991, but this figure is estimated to have doubled by 2001. Over the years foreign countries have acquired land to build temples, monasteries, and residential accommodation for their visiting pilgrims in the buffer zone of the Temple. There is pressure from construction activity in the vicinity of the Temple area at the present time. This is likely to grow owing to further development of the site and the increase in the number of visitors, although the heights of buildings are limited within 2km distance from the Temple area. All this will put particular pressure on development in the town and its suburbs in the near future.

The Government of India and the State Government of Bihar are promoting the site through their Departments of Tourism. An annual celebration of the Buddhist legacy is held by the Department of Tourism in Mahabodhi and in other important Buddhist sites. There are plans to illuminate the approach to the Mahabodhi Temple Complex. A sound and light show on the life of Buddha and the events at this historic site is also under preparation at the behest of the BTMC. There are currently some 400,000 visitors per year (30% foreign and 70% domestic). During November to February the average is 2000 visitors per day, but during special festivities there have been as many as 60,000 visitors in one day.

As part of the general scheme, the roads have been improved to connect the capital city of Bihar to Bodh Gaya and to other Buddhist sites in Bihar. The Central and State Governments propose to connect all Buddhist sites through tourist circuits developed to promote these sites. Construction of an airport near the site is foreseen by the Ministry of Civil Aviation. A scheme has also been proposed by an NGO for the construction of the tallest statue in the world, a Buddha 152.4 m high.

## **Conservation and Authenticity**

### *Conservation history*

After the long period of abandonment, the temple complex was in a poor state and was extensively restored in the 19th century, first by the Burmese and then by the British (1880–84). These works were based on existing evidence and no new features are reported to have been added. The front pavilion of the temple was in ruins and it was rebuilt on the basis of a stone model found at the Temple.

The next significant work on the site was undertaken after the approval of the Bodha Gaya Temple Act in 1949. The repair and development works were made under the supervision of BTMC (1953–56), including the inner and outer pathways around the Temple Complex and the excavation of the Lotus Pond, which was provided with balustrades. Other works have been carried out from the 1960s onwards, including the boundary wall, transforming the upper shrine area into a meditation hall, and adding other facilities.

At present the site is experiencing strong pressures from increasing tourism and pilgrimage. This has been accompanied by various improvement works, and there are plans for carrying out excavations, improving the presentation of the Temple, and the construction of more visitor facilities in the neighbourhood.

### *Authenticity and integrity*

The belief that Buddha has attained Enlightenment in this particular place has been confirmed by tradition. This has been documented since the time of Emperor Asoka, who erected a memorial column and built the first temple here in 260 BCE.

Parts of the present temple complex date from different periods. The main part of the temple is recorded from about the 6th century, but it has undergone various repairs and renovation works since then. Having suffered from long abandonment, it was extensively restored in the 19th century, and more works were carried out in the second half of the 20th century. Nevertheless, the temple is considered to be the oldest and best preserved example of brick architecture in India from this particular period. Even though the structure has suffered from neglect and repairs in various periods, it has retained its essential features intact.

## **Evaluation**

### *Action by ICOMOS*

The nomination was first presented for evaluation in 2001. An ICOMOS expert mission visited the property in January 2001. While recognizing the outstanding universal significance of the Mahabodhi Temple, ICOMOS recommended that further consideration of this nomination be *deferred*. The State Party was requested to provide precise maps of the temple site and the surrounding built environment, with a clear indication of the proposed perimeters of the core area and the buffer zone. Furthermore, the State Party was requested to provide more details of the suggested plans for development and presentation, indicating the expected impact on the spiritual and historical values of the site. These requirements have now been satisfied.

## *Qualities*

The outstanding universal value of the Mahabodhi Temple Complex in Bodh Gaya lies in its direct association with the life of the Lord Buddha, as one of four sites: Lumbini, the Birthplace of the Lord Buddha, in Nepal (inscribed 1997: criteria iii, vi); Bodh Gaya, where he attained the supreme and perfect insight; Sarnath, where Buddha preached his first sermon after Enlightenment; and Kusinagar, where he died (criterion vi).

The area of the Mahabodhi Temple is an ancient site which has great archaeological significance in respect of the events associated with the time Buddha spent there, as well as documenting the evolving worship, particularly since the 3rd century BCE, when Emperor Asoka built the first temple, the balustrades, and the memorial column (criterion iii). The site has had significant influence in the development of brick architecture over the centuries (criterion ii).

The present Temple is dated to the 5th or 6th century CE and, although it has been subject to various repairs and partial reconstruction, it remains an exceptional event of the history of architecture. It is considered to be one of the earliest temple constructions in India still standing and one of the few built entirely in brick that remain from the late Gupta period. The sculpted stone balustrades are an outstanding example from the period of Emperor Asoka and his successors, exhibiting some of the oldest sculptural reliefs found in the country (criteria iv).

### *Comparative analysis*

The religious significance of the Mahabodhi Temple for Buddhism is outstanding, and comparable particularly with Lumbini, the Birth Place of the Lord Buddha. The site has also been compared with equivalent sites related to other religions, such as Jerusalem and Mecca. As a place of worship the site represents a continuous tradition of philosophical thought and human values since the time of Buddha.

The Mahabodhi Temple is significant as an exceptional example of an early Buddhist structural temple still standing today. There are a few structural temples of the 5th–6th centuries CE in India, but the Mahabodhi Temple is considered to be the best preserved, the largest, and the most imposing.

### *ICOMOS recommendations for future action*

Taking note of the ambitious initiatives for the presentation of the site, providing facilities for visitors, and the development of the area as a whole, the town, and even the entire region, ICOMOS wishes to draw the attention of the responsible authorities on the need to continuously monitor the impact that such challenges may have on the religious and spiritual significance of the place.

### **Brief description**

The Mahabodhi Temple Complex is one of the four holy sites related to the life of the Lord Buddha, and particularly to the attainment of Enlightenment. The first temple was built by Emperor Asoka in the 3rd century BCE, and the present temple dates from the 5th or 6th centuries CE. It is one of the earliest Buddhist structural temples still standing

in India, and one of the few built entirely in brick from the late Gupta period.

### **Statement of Significance**

The outstanding universal significance of the Mahabodhi Temple complex in Bodha Gaya is in its direct association with one of the most important moments in the life of the Lord Buddha, the moment when Prince Siddhartha attained Enlightenment and became Buddha. The site provides exceptional records for the life of the Buddha, and the subsequent worship from the time of Emperor Asoka who built the first temple in the 3<sup>rd</sup> century BCE. The current building represents an exceptional example of early brick architecture in India.

### **ICOMOS Recommendation**

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

***Criterion ii*** The Mahabodhi Temple, one of the few surviving examples of early brick structures in India, has had significant influence in the development of architecture over the centuries.

***Criterion iii*** The site of the Mahabodhi Temple provides exceptional records for the events associated with the life of Buddha and subsequent worship, particularly since Emperor Asoka built the first temple, the balustrades, and the memorial column.

***Criterion iv*** The present Temple is one of the earliest and most imposing structures built entirely in brick from the late Gupta period. The sculpted stone balustrades are an outstanding early example of sculptural reliefs in stone.

***Criterion vi*** The Mahabodhi Temple Complex in Bodh Gaya has direct association with the life of the Lord Buddha, being the place where He attained the supreme and perfect insight.

ICOMOS, March 2002

## Rhine Valley (Germany)

No 1066

### Identification

Nomination	Upper Middle Rhine Valley (The Middle Rhine Valley from Bingen/Rüdesheim to Koblenz)
Location	Federal State ( <i>Land</i> ) of Rhineland-Palatinate:  Parts of the Autonomous ( <i>kreisfreie</i> ) city of Koblenz and the counties of Mainz-Bingen, Mayen-Koblenz, Rhine-Hunsrück, and Rhine-Lahn  Federal State ( <i>Land</i> ) of Hesse:  Parts of the county of Rheingau-Taunus
State Party	Federal Republic of Germany
Date	28 December 2000

### Justification by State Party

Since prehistoric times the Middle Rhine Valley has been one of the most important transport routes in Europe, serving to promote the migration and exchange of ideas, products, and culture between the Mediterranean region and the northern part of the continent. The valley, which lies in the heart of the continent and has served on occasion both as a divide and as a bridge between East and West, boasts a strategic importance that has irrevocably linked it to the chequered history of the west.

#### Criterion ii

The Middle Rhine Valley is a cultural landscape that has organically developed for over 2000 years but whose character is still today determined by the inherited structural elements of the landscape such as settlements, transport infrastructure, and land-use. In a patchwork of small natural places legacies from all periods of its history and exceptional monuments have been preserved in numbers and a concentration that no other European cultural landscape can rival.

#### Criterion iv

The Middle Rhine Valley is an exceptional example of an evolving traditional way of life and means of communication in a narrow river valley. What is more, human transformation of the profile of its steep slopes into terracing constitutes an outstanding example of human land use handed down through the ages: the crops grown there and the designated land usage have influenced and shaped the landscape in many ways down through history. However, now this form of land-use and the preservation of the scarce habitats and rare populations associated with it are under threat from the pressure of unstoppable change. In individual cases the development of transport and socio-economic change could also pose a threat to the continued existence of received values.

#### Criterion v

The Middle Rhine Valley is closely linked with important historical events, ideas, traditions, works of literature and the fine arts, especially from the Romantic period. These have helped (and are continuing) to shape the image of the landscape and impact on notions of European history and culture.

#### Criterion vi

### Category of property

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

### History and Description

#### History

There has been human settlement on the terraces of the Middle Rhine Valley since the last Ice Age. It came under Roman rule in the 1st century BCE, as a frontier province, and a military road was constructed on the left bank, linking military fortress and camps. The Rhine was also a major shipping route during this period, linking northern Europe with the Alpine massif and the Mediterranean lands, a role that exerted a major influence on the subsequent history of the Middle Rhine Valley.

There was continuity of settlement following the departure of the Romans in the 5th century. The Roman settlements were taken over by the Frankish kings and most of the area from Bingen downstream to Koblenz was crown property until well into the Carolingian era. However, the process of divesting the state of this property began in the 8th century and was not to be completed until the beginning of the 14th century. Much of it was donated to the church and the monastic orders. As bailiffs of the abbey of Prüm the Counts of Katzenelnbogen established control in the area around St Goar and Rheinfels, and this was to pass to the Landgraves of Hesse in 1479.

With the partition of Charlemagne's empire in 842 the left bank of the Rhine was assigned to the Middle Kingdom. Lorraine was not to be united with the East Frankish Kingdom until 925. It remained a heartland of royal power until the election of the Hohenstaufen King Konrad III in 1138. This saw the fragmentation of power in the Middle Rhine area, with parcels of land being distributed among the bishop-electors of Cologne, Mainz, and Trier and the counts palatine. Some forty castles were constructed between Bingen and Koblenz, as symbols of power and also as customs stations on this flourishing trade route. Towns such as Boppard and Oberwesel struggled to maintain their independent status as free towns, as testified by the remains of their defensive walls.

The Middle Rhine Valley was a core region of the Holy Roman Empire. Four of the seven Electors, the highest ranking rulers within the Empire, held portions of the area and it was here that they would meet to determine the succession.

Bacharach was the centre of the Rhine wine trade in the later Middle Ages. Vines had been cultivated on the lower slopes since Roman times, and this expanded greatly from the 10th century onwards. Some 3000ha of vineyards were under cultivation by 1600, five times as much as at the present

time. The Thirty Years' War (1618–48) witnessed a substantial decline in viticulture, the land being converted partly into orchards and partly into coppice forest.

The 14th–16th centuries were the golden age of art in the Middle Rhine, which saw the convergence of artistic influences from the Upper Rhine (Strasbourg) and the Lower Rhine (Cologne). Gothic masterpieces such as the Werner Chapel above Bacharach, the Church of Our Lady in Oberwesel, and the former collegiate church of St Goar date from this period.

Since the 17th century the Middle Rhine has been the scene of conflict between Germany and France. During the War of the Palatine Succession (1688–92) there was extensive destruction of fortresses and town fortifications, and much of Koblenz was destroyed. In the late 18th century the left bank of the Rhine became part of, first, the French Republic, and then the French Empire. This came to end in 1814, when the region came under Prussian rule. Extensive fortifications were constructed, including the fortress at Koblenz, and trade was fostered by the construction of the Rhine highway from Bingen to Koblenz, the widening of the shipping channel, the abolition of tolls over long stretches of the river, and the introduction of steam navigation. Railways were constructed on both the left and the right bank in the 1850s and 1860s.

A deliberate policy of promoting the Rhine as a "German" landscape was adopted by the Prussian state. This led to the renovation of fortress ruins in the Romantic style and the reconstruction of historic monuments, and also to the beginnings of the modern monument conservation movement.

The 20th century has seen major structural changes, notably the decline of the traditional winemaking sector and of mining and quarrying. Freight traffic has become concentrated on a small number of large harbours. The most important economic sector is now tourism. Ordinances of 1953 and 1978 have focused on the preservation of the cultural landscape, which is the main economic asset of the Middle Rhine.

#### Description

The appearance of the Middle Rhine Valley is characterized by the interaction between its physical natural features (a steep-sided narrow river valley), the human interventions (vineyards, fortresses, historic towns and villages), and its "tourist" image (Romanticism in the Loreley valley and the Rheingau). In the 65km stretch nominated for the World Heritage List the river breaks through the Rhenish Slate Mountains, connecting the broad floodplain of the Oberrheingraben with the lowland basin of the Lower Rhine.

At the 5km long Bingen Gate (*Bingen Pforte*), which was widened in the 19th and 20th centuries, the Rhine enters the upper canyon stretch of the river. Just before the Gate itself there are two small towns. **Bingen** on the left bank is noteworthy for "political" symbols such as the Niederwald Monument, erected in 1883 to commemorate the unification of the German states in 1871. **Rüdesheim** on the right bank is dominated by the 12th century Brömserberg fortress. The vineyards of the Rüdesheimer Berg, known from as early as 1200, are among the best in the Rheingau.

The entrance to the canyon is marked by a small castle, the **Mäuseturm** on a rock in the middle of the river. Originally a medieval customs house, it was restored and enlarged in the

neo-Gothic style in 1855 as a signal tower for Rhine navigation. The sides of the canyon are overlooked by the romantic castles of **Rheinstein** and **Reichenstein**.

After the Bingen Gate comes the 15km long Bacharach valley, which extends down to Oberwesel. It is indented with smaller V-shaped side valleys, notably the picturesque Morgenbachtal, much favoured by 19th century Romantic painters.

At **Lorch** on the right bank the river Wisper flows into the Rhine. The small town extends at right-angles to the Rhine up its valley, lined with terraced vineyards. It is notable for its fine Gothic parish church of St Martin and the Renaissance facade of the mid-16th century Hilchenhaus aristocratic residence.

The site of **Bacharach**, at the entrance of the Steeger valley, is also very picturesque. It lies at the centre of the "Four Valley Region" (*Vier-Täler-Gebiet*), which includes the small towns of Steeg, Oberdiebach, and Manubach and the fortresses of Stahleck, Stahlberg, and Fürstenberg. Bacharach contains many timber-framed houses and retains its medieval appearance, despite having suffered much destruction in the 17th and 19th centuries. Of especial interest are the High Gothic Werner Chapel and the Late Romanesque parish church of St Peter.

**Kaub** and its immediate environs contain a number of monuments, among them the elegant Baroque building used as his headquarters by the Prussian general Blücher when he crossed the Rhine in 1814, the Pfalzgrafenstein castle (a fortified customs house of the Elector Palatine), the town wall of Kaub itself, and the terraced vineyards, created in the Middle Ages.

In spite of having been badly damaged in the Thirty Years' War and again in the War of the Palatine Succession, and cut through by road and railway construction in the 19th century, **Oberwesel** has preserved a number of rows of fine early houses, as well as two Gothic churches, the medieval Schönburg castle, and its medieval town wall almost in its entirety.

The valley landscape begins to change at Oberwesel with the transition from soft clay-slates to hard sandstone. The result is a series of narrows, the most famous of which is the **Loreley**, no more than 130m wide (and at 20m the deepest section of the Middle Rhine). This stretch of river was once hazardous for shipping, whence the legend, and is reputed to be the place where the fabulous treasure of the Nibelungs lies hidden.

The oldest part of the parish church of **St Goar**, the seat of the Counts of Katzenelnbogen (later Margraves of Hesse), is a vast 11th century three-aisled crypt. The nave was rebuilt in the mid 15th century and is a high point in the architectural history of the Middle Rhine Valley. Nearby is the magnificent ruin of Burg Rheinfels, one of the finest on the Rhine; the earliest part of this castle dates from the 14th century, and it was reconstructed in the 15th and 16th centuries.

Across the river on the right bank is **St Goarshausen**, with its castle of Neu-Katzenelnbogen (familiarly known as Burg Katz). The third Katzenelnbogen fortress is Burg Reichenberg, still immensely impressive despite its ruined condition. Its design suggests that it may have been inspired by Crusader fortresses in Syria and Palestine.

A short distance downstream on the right bank is the fortress of Peterseck built by the Elector of Trier to protect his lands against the Counts of Katzenelnbogen. Later renamed Deuerberg, it is now known as Burg Maus. It was one of the most advanced fortresses of its day.

**Bad Salzig** on the left bank marks the beginning of the section known as the Boppard Loops (*Bopparder Schlingen*). On the right bank is the twin town of **Kamp-Bornhofen**. There is a number of fine houses of the nobility in Kamp, and Bornhofen contains a pilgrimage church and a Baroque Franciscan abbey; it is overlooked by a rocky ridge with two castles on it, Burg Liebenstein and Burg Sterrenberg, known as the *Feindliche Brüder* (The Feuding Brothers).

Located at the start of a horseshoe loop in the river, **Boppard** originated as a Roman way-station (*mansio*), and was replaced in the 4th century by a military fort. The square plan of the *Bodoubriga* Roman fortress forms the historic centre of the present-day town. The Collegiate Church of St Severus is located on the site of the Roman bath-house; the structure visible today is a late Romanesque galleried, three-aisled basilica with two towers. The late Gothic Carmelite abbey is richly furnished and decorated.

Beyond Boppard is **Osterspai** with its timber-framed houses from the 16th–18th centuries and a ruined moated castle. **Oberspay** and **Niederspay** have fused into a single town and contain more timber-framed houses than anywhere else on the Middle Rhine: there is a particularly fine group on the waterfront (known as *Auf der Schottel*).

On the left bank, **Rhens** is where the German Emperors were enthroned after being elected in Frankfurt and crowned in Aachen Cathedral. The ceremony took place in the *Königsthul*, the meeting house of the Electors, which was restored in 1842 and moved to its present site in 1929. There is still a number of historic buildings in the town, despite heavy bombing in World War II, among them the old City Hall, one of the finest early buildings on the Middle Rhine.

The fortress of Marksburg, along with Pfalzgrafenstein the only surviving medieval fortifications on the Middle Rhine, towers above **Braubach**. Dating from the 14th and 15th centuries, it is based on French and Italian models. It was succeeded as the residence of the Landgraves of Hessen-Rheinfels by the Philippsburg, built in 1568 in the valley below.

Although much altered after the coming of the railway in 1860, **Lahnstein** preserves its imposing parish church of St John the Baptist, the west tower of which is visible for long distances around. Other important monuments are the Romanesque Salhof, one of the earliest unfortified 12th century buildings on the Rhine, and the late medieval fortress of the Martinsburg with its Baroque additions.

Above the Lahnstein Gate (*Lahnsteinerpforte*) the Rhine valley takes the form of a funnel leading into the Neuwied Basin. The slopes of the left bank near Koblenz-Stolzenfels are quite steep whilst those on the right bank, on either side of the mouth of the Lahn, fall gently to the river. The castle of **Stolzenfels**, which belonged to the Elector of Trier, was restored in 1835 by the Prussians, using plans prepared by Karl Friedrich Schinkel that carefully integrated the original structures into what became one of the most significant secular buildings of German Romanticism.

Severe aerial bombardment during World War II resulted in the loss of much of the historic built heritage of **Koblenz**. Of the buildings that survive mention should be made of the Romanesque basilicas of St Kastor, Our Lady, and St Florin, the modified 14th century Balduin bridge over the Mosel, the former castle of the Elector, and the *Neues Schloss* (New Castle), the first and most important early Classicist building in the Rhineland.

Prussian rule saw the construction of the Rhine parks along the riverfront from Oberweck to Deutsche Eck at the confluence of the Rhine and the Mosel. The Kaiser Wilhelm monument at this point is best seen from the Prussian Ehrenbreitstein fortress on the other side of the river. This impressive structure, built on the site of a 17th–18th century princely residence, is considered to be one of the finest examples of German architecture of the early 19th century.

## Management and Protection

### Legal status

The nominated cultural landscape, which covers c 272.5km<sup>2</sup>, comprises over sixty towns, communities, etc. The delimitation of the nominated areas takes account primarily of the geographical and geomorphological features of this clearly defined landscape, into which are closely integrated the historical and other cultural elements (coherence of settlements, landscape characterized by castles, terraced vineyards, coppice woodland, etc). There is a substantial number of protected monuments within this area. There is a buffer zone of c 346.8km<sup>2</sup>, the external boundary of which is on the catchment divide, so as to prevent encroachment on the protected cultural landscape by highly visible and inharmonious structures of any kind. This division also has historical and cultural relevance.

In Rhineland-Pfalz the monuments are covered by the 1978 Cultural Monuments Protection and Conservation Law (*Landesgesetz zum Schutz und zur Pflege der Kulturdenkmäler*) and the 1998 Building Ordinance (*Landesbauordnung Rheinland-Pfalz*). The landscape values are protected by the 1977 Forest Law (*Landesforstgesetz*), 1979 Landscape Conservation Law (*Landespfliegegesetz*), 1977 Planning Law (*Landesplanungsgesetz*), 1990 Water Law (*Landeswassergesetz*), and the 1978 Middle Rhine Landscape Protection Ordinance (*Landschaftsschutzverordnung Mittelrhein*).

Monuments in Hesse are covered by the 1976 Hesse Monuments Protection Law (*Gesetz zum Schutz der Kulturdenkmäler*) as amended in 1986. The 1993 Hesse Building Ordinance (*Bauordnung*) also has a significant role to play in monument protection. The landscape values are protected by a series of statutes, such as the 1978 Hesse Forest Law (*Forstgesetz*), the 1996 (amended 2000) Nature Protection and Landscape Conservation Law (*Gesetz über Naturschutz und Landschaftspflege*), the 1994 Planning Law (*Landesplanungs Gesetz*), and the 1990 Water Law (*Wassergesetz*).

Signatories of the Rhine Valley Charter (*Die Rheintal Charta*) of November 1997, which include the great majority of communities in the Middle Rhine Valley, undertake to conserve, manage, and exercise care in developing the natural and cultural heritage and the unique cultural landscape of the Rhine Valley.

## *Management*

Ownership and management of the properties included in the nominated area are very diverse – *Land* governments, local authorities, non-profit foundations and associations such as the German Castle Association (*Deutsche Burgenvereinigung*), the Roman Catholic Church, the Protestant State Churches, institutions, companies, and private individuals. The river itself is a federal waterway owned by the Federal Republic of Germany.

At the highest level of management are the Rhineland-Palatinate Regional Development Programme (LEP III) and the Hesse Regional Development Plan 2000, both of which specify the framework for sustained overall development of the space available in the two *Länder*. The valley between Bingen and Koblenz is identified as a “space requiring special planning”; the agencies responsible for regional planning are given the task of drawing up a concept for the best use of this space. The vineyards are given special protection as preferred agricultural land.

The regional plans drawn up for Middle Rhine-Westerwald and Rheinhessen-Nahe in Rhineland-Palatinate and the South Hesse Regional Plan take this process one stage further, setting out objectives and principles for developing built-up areas and open spaces in the Middle Rhine Valley with a view to the sustained future development of its cultural landscape.

There is a series of other plans in force at county and commune level, which interlock with the overall objectives enunciated by the higher-level plans.

There is a number of authorities and agencies with management authority over properties within the nominated area. At the highest level these are in Hesse the Ministries of Economic Affairs, Transport and Regional development, of the Environment, Agriculture and Forestry, and of Arts and Sciences, and in Rhineland-Palatinate the Ministries of the Environment and Forestry, of Culture, Youth, Family and Women’s Affairs, of Economic Affairs, Transport, Agriculture and Viticulture, and Interior and Sport.

At the middle level in the federal state hierarchy come the Darmstadt Regional Commission (*Regierungspräsidium*), which is the highest nature conservation authority, the Structural and Approval Directorates (North in Koblenz, South in Neustadt) which are, respectively, the higher planning authority and the higher authority responsible for the preservation of natural resources, and the Supervisory and Services Directorate in Trier, the higher authority responsible for monument conservation.

At the third level come the Rheingau-Taunus County Council, the Hesse administration’s lower nature conservation authority, and in Rhineland-Palatinate the county councils and the town council of Koblenz.

Each of the *Länder* has specialized agencies for conservation and protection. These are for Hesse the Monument Conservation Authority (Wiesbaden), and in Rhineland-Palatinate the Monument Conservation Authority (Mainz), the Regional Authority for Environmental Protection and Trading Standards (Oppenheim), and the Regional Geological Office (Mainz).

No management plan as such exists for over the entire area covered by the nomination, and it is unrealistic to expect that there should be one, given the diversity of properties, communities, and agencies involved. The federal structure of

the German state also militates against the production and approval of a single management plan. Nonetheless, it is important that there should be some form of coordinating body that can ensure the harmonization of the plans and policies in the two *Länder* and the local authorities covered by the nomination.

The model for this appears to exist in the form of the Middle Rhine Valley Forum (*Forum Mittelrheintal e.V.*). This association acts as a platform for exchanging ideas and providing information. It is committed to formulating collective objectives and projects, transcending local interests. The local authorities in the nominated area are all members of this body, along with private individuals and associations. Significantly, it occupies a key position in the organizational chart of the planning and management system in force for the nominated area provided by the State Party to the ICOMOS expert mission.

However, the two *Länder* and all the planning and local government authorities involved have collaborated in the production in 2001 of a spatial analysis of the Middle Rhine Valley – *Raumanalyse Mittelrheintal von Bingen/Rüdesheim a. Rh. bis Koblenz (Managementplan zum Antrag für die Aufnahme des Mittelrheintales in die Welterbeliste der UNESCO)*

## **Conservation and Authenticity**

### *Conservation history*

The Middle Rhine Valley is an organic cultural landscape, the present appearance of which is the result of reacting over many centuries to economic, political, social, climatic, and other pressures and imperatives.

Most of its native forest cover was cut down and replaced by agriculture, in which vine-growing on laboriously terraced hillsides played a major role. A decline in viticulture saw the vines replaced by fruit trees or by coppice woodland.

Small towns sprang up along the busy trade route that was the Rhine: some grew and prospered, others stagnated. Roman autocratic rule was replaced by centralized imperial government in the Middle Ages and then fragmentation: unified government did not reappear until the early nineteenth century.

The strategic location of the Middle Rhine Valley and its use as a transport artery led to repeated invasions and battles, as a result of which many buildings, both military and lay, were destroyed. In the early 19th century the Prussians initiated a programme of restoration and reconstruction, principally for ideological reasons; nonetheless, it laid the foundations for the whole modern conservation movement. Over the past half-century much outstanding work has been done on the restoration and conservation of the many historic buildings that survive in the Valley.

The later 18th century saw the growth of sensibility towards the beauties of nature, and the often dramatic physical scenery of the Middle Rhine Valley, coupled with the many ruined castles on prominent hilltops, made it appeal strongly to the Romantic movement, which in turn influenced the form of much 19th century restoration and reconstruction.

In recent years there have been strenuous efforts by government bodies and private associations and individuals alike to conserve what is recognized to be a cultural landscape of very high quality and one that is vulnerable to threats of many kinds. Special attention is being paid to the impact on the landscape of the abandonment of considerable areas of terraced vineyards.

#### *Authenticity and integrity*

In the case of a cultural landscape of this type the quality of integrity is as relevant as that of authenticity, and it can confidently be asserted that the level of integrity of the Middle Rhine Valley is very high. To a considerable extent as a result of its geomorphology and its geology, the Valley has undergone few major disturbances to its socio-economic structure or its overall appearance over a millennium. Policies currently in force in the region will ensure that this integrity will be preserved for the foreseeable future.

#### **Evaluation**

##### *Action by ICOMOS*

An ICOMOS expert mission visited the Middle Rhine Valley in September 2001. The ICOMOS/IFLA Scientific Committee on Historic Gardens and Cultural Landscapes was consulted on the cultural values of the nominated property.

##### *Qualities*

The Rhine is one of the world's great rivers and has witnessed many crucial events in human history. The stretch of the Middle Rhine Valley between Bingen and Koblenz is in many ways an exceptional expression of this long history. It is a cultural landscape that has been fashioned by humankind over many centuries and its present form and structure derive from human interventions conditioned by the cultural and political evolution of western Europe. The geomorphology of the Middle Rhine Valley, moreover, is such that the river has over the centuries created a natural landscape of great beauty which has strongly influenced artists of all kinds – poets, painters, and composers – over the past two centuries.

##### *Comparative analysis*

Rivers have played a very significant role in human social, economic, and cultural development; they form the arteries along which both goods and ideas were transmitted. This process of transmission and renewal has left its imprint on many river valleys in the form of distinctive cultural landscapes.

The Rhine was, and continues to be, one of the most important rivers in Europe, alongside a handful of others – the Danube, the Loire, the Po, the Rhône, the Volga. Three of these are already represented on the World Heritage List: the Danube, the Wachau stretch of which was inscribed in 2000; the central stretch of the Loire between Sully and Chalonnes (2000); and the Po delta, as an extension to the city of Ferrara (1999).

In none of these cases is there a landscape with such stark relief and contrasts as the Middle Rhine Valley. The Wachau is essentially a rolling vineyard landscape, the Loire flows placidly through a wide plain, and the importance of the Po lies in its delta. The cultural monuments of the Wachau are fewer and later than those in the Middle Rhine Valley, the most important of which date from the Middle Ages. Those of the Loire, whilst more numerous and, in the case of the castles, more impressive than those on the Rhine, are, once again later. The Po delta monuments are confined essentially to a single period in the Renaissance.

In cultural, historical, and landscape terms the Middle Rhine may be considered to be distinct from those European riverine landscapes that are already on the World Heritage List.

##### *ICOMOS comments and recommendations for future action*

Despite the extensive documentation provided in the nomination dossier, and subsequently to the expert mission, ICOMOS was still uncertain about the coordination of the numerous plans and policies at different government levels. This point is made in the *Raumanalyse* (see above), which insists upon there being a "conclusive layout plan." It suggested therefore that the State Party should be requested to provide a single, concise, and unambiguous statement of how the conservation and management plans for the different components will be coordinated. This information was supplied by the State Party and found by ICOMOS to conform with the requirements of the Committee.

ICOMOS is concerned about the noise pollution in the Valley from the very busy train services on both banks of the river. It commands the financial support being provided by the Federal Government to mitigate this problem.

During the expert mission the delimitation of the nominated area in Bingen was discussed and it was agreed that this should be slightly modified. The State Party has relocated the boundary at the Drusus Bridge, one of the oldest medieval stone bridges in Germany (on the site of a Roman bridge) which spans the Nahe tributary, so as to include the church of St Martin.

#### **Brief description**

The 65km stretch of the Middle Rhine Valley, with its castles, historic towns, and vineyards, graphically illustrates the long history of human involvement with a dramatic and varied natural landscape. It is intimately associated with history and legend and for centuries has exercised a powerful influence on writers, artists, and composers.

#### **Statement of Significance**

The Middle Rhine Valley is a cultural landscape of great diversity and beauty which has shaped both by nature and by human intervention. It is rich in cultural associations, both historical and artistic, which are imprinted upon the present-day landscape.

## **ICOMOS Recommendation**

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

**Criterion ii** As one of the most important transport routes in Europe, the Middle Rhine Valley has for two millennia facilitated the exchange of culture between the Mediterranean region and the north.

**Criterion iv** The Middle Rhine Valley is an outstanding organic cultural landscape, the present-day character of which is determined both by its geomorphological and geological setting and by the human interventions, such as settlements, transport infrastructure, and land-use, that it has undergone over two thousand years.

**Criterion v** The Middle Rhine Valley is an outstanding example of an evolving traditional way of life and means of communication in a narrow river valley. The terracing of its steep slopes in particular has shaped the landscape in many ways for more than two millennia. However, this form of land-use is under threat from the socio-economic pressures of the present day.

ICOMOS, April 2002

## Tokaji Wine Region (Hungary)

No 1063

### Identification

Nomination	The Tokaji Wine Region Cultural Landscape
Location	Borsod-Abaúj-Zemplén County
State Party	Republic of Hungary
Date	27 December 2000

### Justification by State Party

The present state of the Tokaji Wine Region reflects a unique land-use civilization that has existed for centuries, with its related cultural traditions. Centuries of experience in viticulture are based on the unique geographical, geological, geomorphological, hydrographic, and climatic conditions of the region.

The way of life and culture that this has produced are still managed in accordance with an ancient legal system at the present time. This exceptional cultural tradition has ensured that immigrants from many nations – Saxons, Swabians, Russians, Poles, Serbs, Romanians, Armenians, and Jews – have been able to live together in this region for centuries.

#### Criterion iii

The cultural landscape of the Tokaji Wine Region is an outstanding example of a traditional human settlement and land-use which is representative of a culture. The present character of the diverse and very attractive cultural landscape is the result of millennia-old land-use forms based on viticulture.

The region has been inhabited since the Middle Ages and the land-use patterns have remained unchanged. The land-use and the way of life of the multi-national inhabitants have always adapted to the varying natural conditions. The economic basis has always been viticulture and wine production.

From the cultural, historical, topographical, environmental, and ecological points of view the Tokaji Wine Region cultural landscape bears witness to a land-use tradition that has remained unchanged for centuries. This unchanged tradition of viticulture is demonstrated not only by the existing vineyards but also by the dwellings of the nominated area and its buffer zone. These display the special constructional forms and techniques of a civilization and culture in which the life styles of aristocracy and peasantry, wanderers and permanent residents, Hungarians and immigrant peoples have formed a unity which survives to the present day.

#### Criterion v

### 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 paragraph 39 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, this is a *cultural landscape*.

### History and Description

#### History

There is evidence of continuous human settlement in the Tokaj region from as early as the Neolithic period. However, it was the Magyar tribes who entered the area at the end of the 9th century who assigned special significance to the region, since they believed (with some justification) that it was the centre of the empire of Attila the Hun, with whom they closely identified themselves. It became a protected refuge for Hungarians in the centuries that followed in the face of pressure from invading Mongols and others.

It was an important commercial crossroads for Polish merchants travelling to the Balkans and elsewhere. Settlers were welcomed from as early as the 12th century, when Walloon and Italian immigrants were invited in by the Hungarian kings, joining the Germans who had been there since the beginning of the Hungarian kingdom.

In the 16th century the region came under Bohemian Hussite domination for a short period, but was reunited with the Hungarian kingdom by the last great Hungarian king, Hunyadi Matyas (Matthias Corvinus). During the Ottoman occupation of much of Hungary Tokaj remained unoccupied, but it was a dangerous frontier zone, exposed to frequent raids.

Vineyards had been established in Tokaj from at least as early as the 12th century: it is surmised that viticulture was introduced from further east, possibly by the Kabar tribe, who settled in the Carpathian region alongside the Hungarians in the 9th or 10th century. It was, however, during the Ottoman period that the Tokaji Aszu for which the region became world-famous was first produced. Legend has it that fears of Turkish raiders delayed the harvest in Lorantffy Mihaly's domain until the grapes had shrivelled and *Botrytis* infection had set in, creating the “noble rot” (*pourriture noble*). Nonetheless, the pastor Szepsi Laczko Mate made wine from them, presenting the result to the daughter of the overlord.

The wine of Tokaj was a major source of income for the Transylvanian Rakoczi dynasty, which assumed power in the early 17th century. It was a powerful element in the battle for Hungarian independence led by Rakoczi Ferenc II, who presented other European rulers such as Louis XIV of France with the wine and ensured its wider appreciation. When Rakoczi Ferenc II was finally defeated and driven into exile in 1717 his estates were taken over by the Habsburg emperors.

During the period of the Austro-Hungarian Empire Tokaj enjoyed prosperity, thanks to the growing renown of its wine. By 1780 the population of the foothills of the Tokaji wine region was the most dense in the country, and greater than that of France or the more developed German states. People came into Tokaj from surrounding regions – from Slovakia, Ruthenia, and Macedonian Greeks. The last-named were largely wine merchants, and were for the most

part slowly replaced from the late 18th century onwards by Polish Jews, who assumed a decisive role in the Tokaj wine trade.

However, the 19th century saw a slow decline as the markets for Tokaj wine dwindled. This situation deteriorated further when the Tokaj vineyards were virtually wiped out by *Phylloxera* in the closing years of the 19th century. At the end of World War II the fortunes of the Tokaj wine region reached their lowest ebb: the Jewish community had been eliminated during the Holocaust and the Communist regime abolished private ownership by aristocratic and bourgeois families. The driving forces behind the success of the region disappeared at a stroke, and it was not until the political changes in Hungary in 1990 that the slow but steady rehabilitation of Tokaj viticulture and wine production began.

#### Description

The nominated area lies in the north-eastern corner of Hungary, in the area of Borsod-Abaúj-Zemplén County, the chief town of which is Miskolc.

The eastern part of this area is situated on the Szerencsi hills, which consist of ridges orientated roughly north-south and averaging 250m above MSL. More than 80% of the surface is Sarmatian rhyolite tuff, containing zeolite, kaolin, hydroquartzite, and bentonite. At the foot of the hills, lying to the south-south-east of the Tokaj mountain, there is 150m deposit of gravel, sand, alluvial sediment (warp), and freshwater burden. The upper layers consist of brown soil developed on clay and the lower are characterized by fertile chernozem with patches of lime.

The core of the Tokaj hill, which constitutes the southern peak of the Zemplén mountains, is made up of andesite, rhyolite, and rhyolitic tuff, its slopes covered with loess up to 250m in depth. The average height of the slope ranges exposed to the south-east, north, and west-north-west directions is 514m above MSL. More than 80% of the surface is exposed to soil erosion, which attains 1–3cm annually.

Bodrogköz is located between the wave band of the Bodrog and Tisza rivers, below the slope ranges; it is a flat area 95–128 above MSL. Its soil is largely chernozem, with some marsh soil.

The higher areas lie in a moderately wet zone and the lower in a moderately hot and dry zone. Sunshine averages 1900–2000 hours annually (summer 750–790 hours, winter 200 hours). During the vegetation season the average temperature is 16.3–16.9°C; the temperature does not fall below freezing between 14 April and 14 October. The average annual rainfall is 600–620mm, 370–390mm of which falls during the growing season. This climate makes it possible to grow cultivated plants that require a warmer climate and this, coupled with the soil quality and aspects of the slopes, make Tokaj perfect for cultivating grapes.

The settlement system and forms of the Tokaji Wine Region are dictated by the morphological and hydrographic features of the area. There are two main axes of settlement, one the river Bodrog and the other the Szerencs stream and the river Hernád at the western edge.

There is a chain of settlements along the right bank of the Bodrog as it meanders at the foot of the Zemplén mountain range. Other settlements are to be found in the valleys of the streams that feed into the Bodrog, which in its turn joins the

Tisza at Tokaj, an ancient crossing point of the main river. The Szerencs opens wide into the Takta and has settlements on both banks.

The very name “Tokaj” is derived from a Armenian word meaning “grape,” which came into the Hungarian language as early as the 10th century, thus giving a date for the creation of the settlement. It is also evidence that viticulture was already being practised here at that time.

The built heritage of the region is symbolic of its history and its socio-economic structure. There are to be found medieval Roman Catholic churches (one in each settlement), 18th–19th century Orthodox churches, and Jewish synagogues, princely and aristocratic castles and mansions, and more humble houses, wine stores, and workshops. Evidence of early settlement is the 12th century Romanesque church at Bodrogalszi (in the buffer zone). There are ruined 14th century castles at Tokaj and Tallya in the nominated area and Monok, Sarospatak, and Szerencs in the buffer zone. Noble mansions from the 18th and 19th centuries are to be found at Tarcal and in the buffer zone.

The most characteristic structures in Tokaj are the wine cellars: that of King Kalman in Tarcal is known to have been in existence as early as 1110. There are two basic types of cellar in Tokaj: the vaulted and the excavated. The former was essentially an open space below a residential building, excavated before the house was built and accessed from the porch. The grapes were processed in a room at the rear of the house, immediately above the cellar.

The excavated cellars were not connected directly with the residential buildings. All that is visible on the surface is a stone entrance structure with a latticed wooden or steel gate. Cellars carved into the volcanic tuff did not require reinforcement by vaulting. Some 80–85% of the cellars in Tokaj were made in this way.

Of especial interest are the multi-level labyrinthine cellars with unsystematic floors plans in which wine was stored and matured in casks made from sessile oak (*Quercus petraea*), the dominant oak species in this region. These were created over long periods, often centuries, by linking neighbouring cellars horizontally and vertically. They are to be found in the commercial centres of the foothills of the region, in Erdobenye, Mad, Tallya, and the town of Tokaj.

The most famous example is the cellar network in the Ungvari district of Satoraljaujhely, the result of interconnecting no fewer than 27 cellars at different levels. It can receive 13,000 casks of the 20,000 hectolitre Gönc and Szerednye type in its 50,000m<sup>2</sup> floor space. The excellent microclimate of the cellars (9–11°C, 85–95% relative humidity, supplemented by the velvety grey-black mould *Gladosporium cellare*) is ensured by fifteen deep ventilation shafts and a series of smaller shafts connecting the individual cellars. Records suggest that its origins go back as far as the 13th century. Its importance grew during the 16th century Ottoman invasion, when the value of the Tokaj wines increased when the South Hungarian wine-producing region of Szeremseg underwent a major decline.

There is another important cellar complex of this type in the historic district of Sarospatak, 14m beneath the park of the Rakoczi castle. It is c 2000m in length and includes two chambers for wine tasting, the larger accommodating eighty people, the smaller fourteen. It is known to have been in existence from the time the castle was built in 1534–41 by Péter Perényi; the last major extensions date from 1776–91.

## **Management and Protection**

### *Legal status*

The cultural landscape of the Tokaj Wine Region is protected under the provisions of Law No LIII of 1996 on Nature Protection. It defines the concept of a National Park (with provision for buffer zones) and regulates activities that are permissible within their boundaries. It also takes account of the man-made heritage (built heritage) with National Parks. Under the terms of Law No XCIII of 1995 all National Park land formerly owned by cooperatives has been nationalized.

So far as the built environment is concerned, this is also regulated by Law No XXI of 1996 on Regional Planning and Zoning, Law No LIV of 1997 on Historic Monument Protection, Law No CXL of 1997 on the Protection of Cultural Assets and Museum-type Institutions, Public Library Services, and Public Education, and Law No LXXVIII of 1997 on the Formation and Protection of the Built Environment.

Law No CXXI of 1997 on Grape Cultivation and Wine Management regulates the planting, cultivation, and grubbing of grape-vines, production, storage and the release to the market of grape must, wine, and wine distillates. The Tokaji Wine Region is designated, and hence given legal protection, as a “close wine region.” This designation is accorded to those areas the products of which are worthy of special protection and for which special rules for the cultivation of grapes and the production, treatment, and distribution of the wine are laid down.

### *Management*

Ownership of the properties that make up the 132.555km<sup>2</sup> of the nominated area is varied: private individuals, local authorities, the Roman Catholic and Orthodox Churches, and the state (forests, the vineyards of Tokaj Kereskedohaz, and monuments in Mad and Sarospatak).

The total area of the nominated area and the buffer zone is identical with that of the Tokaji Wine Region, as defined in Law No CXXI of 1997. The nominated area covers properties within the administrative areas of the following nine settlements: Tokaj, Bodrogkeresztur, Bodrogkisfalud, Mad, Mezozombor, Ratka, Szegi, Tarcal, and Tallya, plus the wine cellars in Satoralaujhely and Sarospatak. The buffer zone, which covers 748.797km<sup>2</sup>, includes 27 municipalities. It should be noted that 22 of these were covered by the 1737 designation of the Tokaj wine region; the others were either added after the *Phylloxera* crisis or formed by the creation of new local authorities.

There is a management plan that has been recently put into operation for the Tokaj vineyard landscape. This may be judged to be in conformity with the requirements of the *Operational Guidelines*. In effect, it coordinates the implementation of the comprehensive set of laws listed in the previous section. In order to ensure the effective preservation of the historic environment and heritage, they impose strict controls over the management of all the properties, and the plans at different levels of administration.

Wine production is monitored and controlled by the Ministry of Agriculture as part of the Certificate of Origin procedure; nature conservation areas are regulated by the Authority for Nature Conservation, part of the National Ministry of Environmental Protection, through the Bukki National Park Directorate; and historic monuments are the responsibility of

the Historic Monument Protection Directorate of the National Historic Monuments Protection Authority. For historic monuments financial support is available to owners through local authorities, with professional support provided by the Historic Monument Restoration Centre of the National Historic Monuments Protection Authority.

There is a National Land Use Plan which defines the spatial structure within the entire country. There are Regional Structural Plans for individual regions: that for Borsod-Abauj-Zemplen County has recently been completed and is in the process of being implemented. At the third-tier level local administrations are obliged by Law No CXV of 1999 to update their town plans and implement appropriate bye-laws in conformity with the provisions of regional plans: the current round will be completed by the end of 2003.

Funding for projects arising from these measures is available from the central state budget, the central state environmental budget, and foreign sources (eg the European Union). The state-owned historic monuments are funded directly by the state. Local governments are required under the terms of Law No LIV of 1997 on Historic Monument Protection to ensure the protection, maintenance, and appropriate use of designated monuments that they own, and finance is available from central government for approved projects.

## **Conservation and Authenticity**

### *Conservation history*

The political history of the Tokaj region has been somewhat turbulent in recent decades. However, the land-use has remained substantially the same for many centuries. The area has not suffered any damage from intensive cultivation of crops other than of grapes or from industry. Since the rehabilitation of the Tokaj wine-producing economy since 1990 the status and future of the entire landscape has been assured by the provisions of Law No LIII of 1996 on Nature Protection, the objectives of which are to protect the values of the landscape and its natural systems. Law No CXXI of 1997 on Grape Cultivation and Wine Management has ensured the protection and maintenance of traditional methods of viticulture and wine production.

Minerals extraction has been a traditional activity in this region since prehistoric times. No mining or quarrying sites are included in the nominated area, but this is carried out in parts of the buffer zone. Law No XLVIII of 1993 on Mining regulates extraction and emissions: its implementation is monitored by the Mining and the Environmental Protection Inspectorates. Further control is exercised through the National Park and Water Management Directorates.

### *Authenticity*

More important than authenticity in the case of cultural landscapes such as the Tokaj region is integrity. The area covered by the nomination is of considerable antiquity, and there is evidence that many of the nominated vineyards have been cultivated for more than a millennium. The establishment of the settlements connected with them also dates from that period, and as a result there have been few, if any, fundamental changes to the landscape of the region.

So far as authenticity is concerned, frequent military incursions have resulted over the centuries in the destruction and rebuilding or reconstruction of a substantial proportion of the historic buildings. However, scrupulous respect for

international standards in conservation and restoration, in conformity with the Venice Charter, over the past half-century have ensured that the level of authenticity in the surviving historic buildings fully conforms with the requirements of the *Operational Guidelines*. The historic settlements have also conserved their basic urban layouts.

## Evaluation

### Action by ICOMOS

An ICOMOS expert mission visited the property in October 2001. There was also a visit to the region during the Expert Meeting on Vineyard Landscapes in July 2001.

### Qualities

Wine has been produced in the Tokaji region and vineyards have been worked here on the same locations for more than 1100 years. The resulting landscape, with its towns and villages serving the production of the famous Tokaji Aszu wines, has not changed in its overall appearance throughout that period.

### Comparative analysis

Tokaji Aszu is in many ways unique as a sweet wine produced from grapes that are not harvested until they have become shrivelled and attacked by the *Botrytis* mould, resulting in the so-called “noble rot” (*pourriture noble*). It is, however, as a cultural landscape that the region is proposed for inscription on the World Heritage List, not for the quality of its products. Until a worldwide thematic study of vineyard landscapes has been carried out, therefore, it is impossible to evaluate this nomination in World Heritage terms. However, the following observations may be taken into account.

It is asserted in the nomination dossier that Tokaji was “the first closed wine region in the world (1737).” According to F Bianchi de Aguiar, former President of the International Vine and Wine Organization, the earliest designation was that of Chianti (Italy) in 1716; that of Alto Douro (Portugal) took place in 1756, though this was the first case when standards were laid down.

The nomination dossier refers to the fact that Tokaj is the site where the Miocene fossil vine (*Vitis tokajensis*) has been identified; it is also described as the “habitat of the primary vine (*Vitis sylvestris*).” Whilst these statements are not disputed, they have not been put forward as indicating that this region was a birthplace of wine production; indeed, the central Asian connections of the Hungarian and Kabar peoples would appear to argue against this hypothesis.

The use of cellars for maturing wines in barrels is common in central Europe. However, those of Tokaj are exceptional in terms of their size and antiquity.

The multi-ethnic nature of the population of the Tokaji wine region is somewhat unusual so far as major wine-producing regions in Europe is concerned. These are for the most part jealously operated and developed by well established indigenous groups. The role of the Greek and Jewish merchants is perhaps paralleled by the role of English merchants and shippers in the Bordelais (France) and the Alto Douro (Portugal).

It should not be overlooked that two designated Tokaj areas were designated before 1918 in what is now Slovakia. These should be taken into account in any further nominations as forming part of what is a coherent region now divided by more recent national boundaries.

### ICOMOS comments and recommendations for future action

On a point of detail, the ICOMOS expert mission suggested that the number of historic wine cellars might be enlarged by the addition of the Wine Museum in Tolcsva, which contains bottles dating back to the 17th century, and the two privately owned small cellars in Hercegkut, which are very typical of the region. The latter should only be included if their immediate environments are improved by the removal of unsightly cables and dumps of construction debris.

ICOMOS also wishes to draw the attention of the State Party to a potential problem relating to the main road (No 37) which runs through the nominated area. It is well designed and does not obtrude upon the landscape. However, if there will be pressure to upgrade this road in the coming years, as seen likely, the State Party will have to exercise extreme care so as to avoid on the one hand damaging the scenic values of the nominated area and on the other severely impacting other vineyards in the buffer zone.

With regard to the buffer zone, ICOMOS is concerned to note that the boundary of the nominated area and that of the buffer zone coincide along a short stretch of the Tisza river between near Zalkod and Tokaj. It is suggested that the boundary of the buffer zone should be extended by 1–2km along this stretch, so as to preserve the visual protection of the nominated area.

### ICOMOS Recommendation

That this property be inscribed on the World Heritage List on the basis of *criteria iii and v*:

**Criterion iii** The Tokaji wine region represents a distinct viticultural tradition that has existed for at least a thousand years and which has survived intact up to the present.

**Criterion v** The entire landscape of the Tokaji wine region, including both vineyards and long-established settlements, vividly illustrates the specialized form of traditional land-use that it represents.

ICOMOS, April 2002