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EVALUATIONS OF CULTURAL PROPERTIES

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

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

Thank you

2008
ICOMOS EVALUATION OF STATEMENTS OF OUTSTANDING UNIVERSAL VALUE

Introduction

On 12 and 29 February 2008, thirty Statements of Outstanding Universal Value (SoOUVs) were submitted to ICOMOS for evaluation. ICOMOS carries out this activity in the framework of its overall work of evaluation. The SoOUVs were submitted in a considerable variety of different formats, lengths and detail. In evaluating these, ICOMOS has been constrained by the lack of an agreed methodology for developing SoOUVs for already inscribed properties. This introduction summarises some of the issues involved.

The concept of Outstanding Universal Value (OUV) underpins the Convention concerning the Protection of the World Cultural and Natural Heritage. In order that States Parties can manage the attributes of properties that reflect OUV, a statement defining OUV needs to be set out that has the support of stakeholders, has been evaluated by the Advisory Bodies (ABs) and has been approved by the World Heritage Committee, as has been set out in the Operation Guidelines (paragraph 155) since 2005. A Statement of Outstanding Universal Value (SoOUV) should be the touchstone for all processes associated with World Heritage properties. ICOMOS thus considers that SoOUV support strongly their overall objective of conservation of properties.

The last cycle of Periodic Reporting quantified the need to draft SoOUVs for all inscribed properties without such statements. For cultural properties, there has been a good response to this need from States Parties.

As set out in the Operational Guidelines, “The Statement of Outstanding Universal Value should include a summary of the Committee’s determination that the property has outstanding universal value, identifying the criteria under which the property was inscribed, including the assessments of the conditions of integrity or authenticity, and of the requirements for protection and management in force. The Statement of Outstanding Universal Value shall be the basis for the future protection and management of the property.”

For already inscribed properties with no SoOUV, it is necessary to set out a statement that reflects the values that were acknowledged at the time of inscription and thus prepare a “retrospective SoOUV”. As is set out in paragraph 166 of the Operational Guidelines, any new values discovered since inscription, which a State Party wishes to have acknowledged, should be submitted as a new nomination for approval by the World Heritage Committee and cannot therefore be included in a SoOUV.

ICOMOS considers that retrospective SoOUVs should be based on the material available at the time of inscription, which sets out the values acknowledged by inscription in the Justification by the State Party, in the ICOMOS evaluation and in the World Heritage Committee decision. In some instances this information includes justification for the criteria, in other cases not. In creating a retrospective SoOUV, ICOMOS does not consider that the justification for the criteria, if it exists, should be amended.

For most sites the material available can provide sufficient evidence to construct an overall statement and justification of the criteria. What are more problematic are the statements of authenticity, integrity, protection and management.

ICOMOS considers that before any statements of authenticity can be created, there first needs to be a decision on whether this means authenticity at the time of inscription, as a benchmark, or authenticity now. Before 2005, cultural properties only had to demonstrate authenticity and not integrity. At the time of inscription, the evaluation of the nomination would have considered whether the property had authenticity as part of the process of determining whether it had OUV: authenticity thus underpinned the OUV. ICOMOS considers that creating statements of authenticity and integrity would mean having available sufficient information on attributes to allow an assessment of the truthfulness of the way attributes carry OUV, and on whether the attributes are adequately represented by the boundary of the property. A State Party could set this out, but the process would be lengthy, and it would however be very difficult for ICOMOS to evaluate such statements without a site visit. Similar considerations are relevant for statements of protection and management.

If retrospective SoOUVs only contain general statements and justification of criteria and not statements of authenticity, integrity, protection and management, they have been referred to in the Periodic Reporting process as Statements of Significance. However State Parties were urged at the 31st session to prepare SoOUVs. As Statements of Significance are used more widely than for World Heritage properties, and as they usually set out national and local as well as international values, it is desirable for all World Heritage properties to have SoOUVs, specifically identifying the reasons for their inscription.

In evaluating SoOUVs, there are issues connected to whether a submitted SoOUV might be sent back to the State Party. For instance ICOMOS considers that where a SoOUV needs minor review, this should be carried out by
the Advisory Bodies, rather than send it back to the State Party; only for more extensive re-working should the SoOUV be sent back. The Operational Guidelines do not currently have guidance on this process or on the other issues raised.

Several of these issues were considered at the meeting of the Advisory Bodies and the World Heritage Centre held at ICCROM in Rome in 26-27 March 2008. ICOMOS regrets that the outcomes of that meeting have been delayed.

ICOMOS considers that Guidance is needed from the World Heritage Committee, both for States Parties and the Advisory Bodies, on the aspects outlined above and also on procedure and resources, as follows:

**Information:**

- What are the agreed sources of evidence for retrospective SoOUVs?

**Content:**

- Should retrospective SoOUVs include all elements indicated in the Operational Guidelines, and if so, how will statements of authenticity, integrity, protection and management be evaluated?

- If it is agreed that retrospective SoOUVs need only contain a general statement and the justification for the criteria, can they still be known as SoOUVs, in order that all inscribed properties have SoOUVs?

**Procedure:**

- Can SoOUVs be sent back to State Parties for further work?

- How can further guidance and support be provided to State Parties?

**Resources:**

- If Advisory Bodies are to evaluate SoOUVs, and where necessary re-draft, how can the process be resourced?
WORLD HERITAGE LIST

Nominations 2008

I NOMINATIONS OF MIXED PROPERTIES TO THE WORLD HERITAGE LIST

A Europe – North America

Minor Modifications to the boundaries

Macedonia, Former Yugoslav Republic of – [C/N 99]
- Natural and Cultural Heritage of the Ohrid Region

II NOMINATIONS OF CULTURAL PROPERTIES TO THE WORLD HERITAGE LIST

A Africa

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

Kenya – [C 1231 rev]
- Sacred Mijikenda Kaya Forests

B Asia – Pacific

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

Cambodia – [C 1224 rev]
- The Sacred Site of the Temple of Preah Vihear

India – [C 1206 rev]
- River Island of Majuli in midstream of Brahmaputra River in Assam

Kyrgyzstan – [C 1230 rev]
- Sulamain-Too Sacred Mountain

Minor Modifications to the boundaries

China – [C 811]
- Old Town of Lijiang
Revision of the Statement of Outstanding Universal Value

Philippines – [C 722]
- Rice Terraces of the Philippine Cordilleras

C Arab States

Minor Modifications to the boundaries

Bahrain – [C 1192]
- Qal’at al Bahrain – Ancient Harbour and Capital of Dilmun

Morocco – [C 836]
- Archaeological Site of Volubilis

D Europe – North America

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

Albania – [C 569 bis]
- Historic Centres of Berat and Gjirokastra

Israel – [C 1220 rev]
- Bahá’í Holy Places in Haifa and Western Galilee

Minor Modifications to the boundaries

Estonia – [C 822]
- Historic Centre (Old Town) of Tallinn

Germany – [C 187 rev]
- St Mary’s Cathedral and St Michael’s Church at Hildesheim

Germany – [C 292 rev]
- Cologne Cathedral

Germany – [C 623]
- Mines of Rammelsberg and Historic Town of Goslar

Lithuania – [C 541]
- Vilnius Historic Centre

Poland – [C 32]
- Wieliczka Salt Mine
Portugal – [C 361]
- Historic Centre of Evora

Portugal – [C 263]
- Monastery of the Hieronymites and
  Tower of Belém in Lisbon

Spain – [C 348 rev]
- Old Town of Avila with its Extra-Muros Churches

Spain – [C 804]
- Palau de la Musica Catalana and
  Hospital de Sant Pau, Barcelona

Ukraine – [C 527 bis]
- Kiev: Saint Sophia Cathedral and Related
  Monastic Buildings, Kiev-Pechersk Lavra

Ukraine – [C 865]
- L’viv – the Ensemble of the Historic Centre

United Kingdom – [C 370]
- Durham Castle and Cathedral

United Kingdom – [C 373]
- Stonehenge, Avebury and Associated Sites

United Kingdom – [C 426 rev]
- Westminster Palace, Westminster Abbey and St Margaret’s Church

Revision of the Statement of Outstanding Universal Value

Austria – [C 784]
- Historic Centre of the City of Salzburg

Austria – [C 786]
- Palace and Gardens of Schönbrunn

Austria - [C 806]
- Hallstatt-Dachstein / Salzkammergut Cultural Landscape

Bulgaria - [C 42]
- Boyana Church

Bulgaria - [C 43]
- Madara Rider

Bulgaria - [C 44]
- Thracian Tomb of Kazanlak
Bulgaria - [C 45]
- Rock-Hewn Churches of Ivanovo

Bulgaria - [C 216]
- Rila Monastery

Bulgaria - [C 217]
- Ancient City of Nessebar

Bulgaria - [C 359]
- Thracian Tomb of Sveshtari

Czech Republic – [C 616]
- Historic Centre of Prague

Poland - [C 29]
- Cracow's Historic Centre

Poland - [C 30]
- Historic Centre of Warsaw

Poland - [C 32]
- Wieliczka Salt Mine

Poland - [C 564]
- Old City of Zamość

Poland - [C 847]
- Castle of the Teutonic Order in Malbork

Serbia – [724 bis]
- Medieval Monuments in Kosovo

United Kingdom – [C 370]
- Durham Castle and Cathedral

United Kingdom – [C 371]
- Ironbridge Gorge

United Kingdom - [C 372 rev]
- Fountains Abbey & St Mary's Church, Studley Royal

United Kingdom - [C 373]
- Stonehenge, Avebury and Associated Sites

United Kingdom - [C 374]
- Castles and Town Walls of King Edward in Gwynedd

United Kingdom - [C 425]
- Blenheim Palace
United Kingdom - [C 426 rev]
- Westminster Palace, Westminster Abbey and Saint Margaret's Church

United Kingdom - [C 428]
- City of Bath

United Kingdom - [C 488]
- Tower of London

United Kingdom - [C 496]
- Canterbury Cathedral, St Augustine's Abbey, and St Martin's Church

United Kingdom - [C 728]
- Old and New Towns of Edinburgh

United Kingdom - [C 795]
- Maritime Greenwich
1. BASIC DATA

State Party: Former Yugoslav Republic of Macedonia
Name of property: Natural and Cultural Heritage of the Ohrid Region
Inscription: 1979-1980

Brief Description:
Situated on the shores of Lake Ohrid, the town of Ohrid is one of the oldest human settlements in Europe. Built mainly between the 7th and 19th centuries, it has the oldest Slav monastery (St Pantelejmon) and more than 800 Byzantine-style icons dating from the 11th to the end of the 14th century. After those of the Tretiakov Gallery in Moscow, this is considered to be the most important collection of icons in the world.

2. ISSUES RAISED

Background
In 2007 the State Party asked the Ministry of Environment to establish an inter-ministerial expert commission to define the boundaries of the property. The commission included representatives of the Department of Nature, Division of Natural Heritage, Ministry of Culture, Administration of Cultural Heritage, and the State Agency on Geodetic Affairs.

Through field work and analysis of cultural heritage and archaeological sites, a logical boundary for the property has been delineated.

Modification
The State Party is suggesting a new boundary for the property, based on the survey work carried by the expert Commission. This new boundary is overall slightly smaller than the inscribed boundary. To the north and west the boundary is slightly reduced; to the east the boundary is in part reduced and elsewhere slightly increased, particularly to the south where it joins the land border with Albania. The area within the new boundary is not given nor is the map that has been provided to scale.

The proposals put forward are a rationalisation of the original boundary so that it better reflects the attributes of the property.

The State Party indicates that the expert studies so far undertaken will form the basis for the development of a Management Plan for the property by the end of 2009 at the latest.

3. ICOMOS RECOMMENDATIONS

ICOMOS supports the rationale for defining the boundary on the basis of detailed mapping of the attributes of the property and accepts in principle the minor modifications to the boundary. The State Party should provide a scaled map of the new boundary and figures for the area it contains.

ICOMOS recommends that the revised boundary for the Natural and Cultural Heritage of the Ohrid Region (Former Yugoslav Republic of Macedonia) be approved and requests the State Party to submit a detailed scaled map and figures for the area of the property by 1st February 2009.
Map showing the revised boundaries of the property
The Mijikenda Kaya Forests (Kenya)
No 1231 rev

Official name as proposed by the State Party: The Sacred Mijikenda Kaya Forests

Location: Coast Province

Brief description:
Spread out along around 200km of the coast province are 11 separate densely forested sites, mostly on low hills, ranging in size from 30 to around 300 ha, in which are the remains of fortified villages, kayas, of the Mijikenda people. They represent more than fifty surviving kayas. Tradition tells how kayas were created from the 16th century as the Mijikenda migrated south in response to marauding attacks on agriculturalists by pastoralists. Archaeological investigation at some sites provides evidence of earlier occupation.

The kayas began to fall out of use in the early 20th century and all were abandoned by the 1940s after their occupants, in response to settled times, moved to lower ground. The kayas are now seen as the abode of ancestors, are of symbolic significance and revered as sacred sites. Although there are few remains of the kaya structures, the layout of the settlements within the forest and the forest itself has been protected by generations of elders. The forest sites are now almost the only well preserved remains of the once extensive, coastal, lowland forest of East Africa.

Category of property:
In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination of sites. In terms of the Operational Guidelines for the Implementation of the World Heritage Convention (2 February 2005) paragraph 47, it is also nominated as a cultural landscape.

1. BASIC DATA

Included in the Tentative List: 28 September 1999

International Assistance from the World Heritage Fund for preparing the Nomination: 3 June 2002

Date received by the World Heritage Centre: 1st February 2006
25 January 2008

Background: This is a referred back nomination (31 COM, Christchurch, 2007).

A first nomination dossier for The Sacred Mijikenda Kaya Forests was examined by the World Heritage Committee at its 31st session (Christchurch, 2007). At the time, ICOMOS recommended to defer the examination of the nomination in order to allow the State party to:

1. Carry out documentation and surveys of the cultural and natural aspects of the kayas, and historical research from oral, written and archaeological sources, in order to reconsider and justify the inclusion of the selected sites in the nomination and to justify the application of the criteria.

2. Designate all kayas as National Monuments.

3. Further develop the draft management plan to integrate the conservation of cultural and natural resources and traditional and non-traditional conservation and management practices, and to support sustainable development initiatives which allow full participation of, and benefit to, local communities.

4. In the short term, consider how further protective measures may be put in place to ensure no further erosion of the kayas in the face of threats from development, extraction and poaching.

5. Consider ways to identify and protect the settings of the kayas from major developmental threats, particularly mining.

The World Heritage Committee adopted the following decision (31 COM 8B.21):

The World Heritage Committee,

1. Having examined Documents WHC-07/31.COM/8B and WHC-07/31.COM/INF.8B.1,

2. Refers the nomination of the Sacred Mijikenda Kaya Forests, Kenya, to the World Heritage List back to the State Party to allow it to:

a) Carry out documentation and surveys of the cultural and natural aspects of the kayas, and historical research from oral, written and archaeological sources, in order to reconsider and justify the inclusion of the selected sites in the nomination and to justify the application of the criteria.

b) Designate all kayas as National Monuments.

c) Further develop the draft management plan to integrate the conservation of cultural and natural resources and traditional and non-traditional conservation and management practices, and to support sustainable development initiatives which allow full participation of, and benefit to, local communities.

d) In the short term, consider how further protective measures may be put in place to ensure no further erosion of the kayas in the face of threats from development, extraction and poaching.

e) Consider ways to identify and protect the settings of the kayas from major developmental threats, particularly mining.
3. Recommends the State Party to consider, in the future, a renomination of this property to add criterion (vi) to represent the sacred spaces and traditional knowledge and practices of the Mijikenda people.

A revised nomination was submitted by the State Party in January 2008. This has reduced the number of nominated kayas from 36 to 11 and has provided further information on individual sites and supplementary data for the comparative analysis. It is in effect a new nomination. As the nomination was referred back by the Committee in 2007, ICOMOS has not been able to send a new Mission to the property to verify the new evidence that has been put forward.

Consultations: ICOMOS has consulted its International Scientific Committees on Historic Gardens – Cultural Landscapes and on Intangible Cultural Heritage. In December 2006, IUCN provided an evaluation of the natural attributes of the site.

Comments on the assessment and management of the natural heritage values of the revised nomination were received from IUCN on 7 March 2008 and are related to the following issues:

- Comparative analysis;
- Legal status;
- Boundaries;
- Management;
- Threats.

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

Literature consulted (selection):


Technical Evaluation Mission: A joint ICOMOS-IUCN mission visited the site from 1 to 7 October 2006 to consider the original nomination. As this is a referred back nomination, no further mission has been undertaken.

Additional information requested and received from the State Party: None

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The revised serial nomination consists of 11 forested sites, once fortified villages and now protected by the Mijikenda community as the sacred abode of their ancestors. (The original nomination was for 36 sites.) All the sites are botanically diverse residual patches of once-extensive Zanzibar-Inhambane lowland forests of East Africa, on knolls rising to not more than six hundred metres and all within around 35 kilometres of the Indian Ocean.

The sites lie in the coastal province of Kenya, set back a short distance from the coast.

The sites all contain remains of kayas (or makaya), fortified villages inhabited by the Mijikenda people from around the 16th to the 19th century until their gradual abandonment between the early to mid 20th century as people dispersed to the plains during more settled times. Tradition records that the forested sites were settled by Mijikenda agriculturalists migrating south in the face of pressure from pastoralists such as the Akwavi Maasai, Orma or Galla, from their homelands, north of Tana in present day Somalia.

A typical kaya consisted of a circular stockade in a clearing in the forest, with gates of dry stone walling and a wooden door-frame, approached by well defined paths through the dense surrounding forest, with a succession of gates on each path, part of the defensive system of the village. Houses were arranged around the edge of the stockade and within the centre of the village there would be either a grove of trees or a large thatched structure called a moro, places for meetings of the council of elders. Certain protective objects, fingo, brought from the original homeland in Singwaya were buried in the centre of the villages (and are still believed to have survived in one or two sites).

A small number of elders continued to live in the makaya for many decades after the bulk of the population moved out. And the kaya forests came to be used as communal ceremonial areas, burial grounds and as places of prayer and for the collection of fruits, medicinal herbs, lianas etc.

Although there are almost no remains of houses or stockades, the layout of the key areas of all the villages is still discernible and maintained. Paths lead through gates into the central open space where the location of the moro is known. Shrines and grave sites in the surrounding forest, and in one kaya the sites of drum huts, are carefully tended. Some of the graves are still actively used as the resting places of the fathers of the Mijikenda society. Carved memorial posts called vigango, or stone markers, were placed at the head of the graves of elders.

The remains of the villages, and their surrounding forests have now assumed a symbolic significance and are revered as sacred sites. The sacredness attributed to them is a means of protection – controlling access and conduct through strength of spiritual beliefs and taboos rather than policing of the sites. The penalty for infringement would vary according to the magnitude of the transgression, but usually fines of livestock or fowl, would be sacrificed to appease offended spirits.
All the community including women, are entitled to visit the site if they so wish, as well as using the site under the elders’ guidance for ritual and ceremonial purposes.

The rituals that take place at some of the kayas reflect a religion which is rooted in the reverence of ancestral spirits and a monolithic deity (Mulungu), a pre-Islamic and pre-Christian belief system found in eastern and southern Africa. Kayas are mannually maintained and meeting points with the graves being

The nominated distances away.

away from the earlier villages, sometimes considerable

Five of the nominated sites are primary kayas in Mozambique.

identified in Kenya. Some are also known in Tanzania to

Kaya Kinondo, Kaya Giriama, Kaya Jibana, Kaya Kambe, Kaya Ribe and Kaya Kinondo, and six secondary kayas: Kaya Kauma, the three Rabai Kayas and the two Duruma Kayas.

The nominated sites extend to 1,538ha.

The nominated property consists of:

Primary kayas:

- Kaya Giriama (Fungo)
- Kaya Jibana

Secondary kayas:

- Kaya Kauma
- Three Rabai Kayas - Mudzimutwa, Bomu and Fimboni
- Two Duruma Kayas – Mtswakara and Gandini

These are considered separately:

Kaya Fungo: a primary kaya of the second group to leave Singwaya; this apparently was the third location of the kaya. Named after a leader, Fungo, who repelled raiding Maasai in the mid 19th century. On the semi-arid Nyika Plateau. The remaining lowland dry forest is surrounded by pasture for livestock form three villages.

Within the central open space, two thatched ritual huts are maintained, to house secret objects and for oaths. Both are made of highly specific materials. Access to these huts is restricted to certain elders.

Within the forest there are places of prayer, such as tall trees, by a river or spring, or the grave of the founders.

The kaya is controlled by a group of Kayas Elders who meet regularly to enforce a code of rules for entry and use.

Kaya Jibana

Kaya Jibana lies approximately 30km inland from Mombasa. Its moist rich, lush, deciduous forest extending 2km along a prominent ridge, forming a notable local landmark. It is surrounded by five villages where coconuts and, cashews are grown as cash crops.

Archaeological investigations carried out in 2000 revealed evidence of settlement from between 100 BC and 1000 AD, initially by stone-working communities. At the turn of the 20th century, a significant settlement was described within the gates of the kaya; by 1913 the site had been largely abandoned as a village, with people moving to the surrounding areas.

The kaya contains all the various common elements such as gates, paths, central open area, shrines and graves, but its layout differs from other kayas, with the graves being far from the centre. They include that of Me-Kirombo, a famous healer and diviner.

Each year the kaya is used for important ceremonies such as the rain ceremony between January to March.

Elders control the clearing of paths and the enforcement of rules of access.

The forest in the southern part of the site is in good condition; in other parts there is secondary forest and old cultivation areas.
• **Kaya Kambe**

This *kaya* lies on the seaward side of the ridge some 2km from Kaya Jibana. It too sits in a landscape of villages interspersed by coconut and cashew plantations on three sides, but on the forth is a lead mine opened in the 1970s.

Kaya Kambe was documented as a large village in 1844 and in 1913-4 it was reported as still flourishing. Surface finds from the site range from Late Stone Age material to mediaeval ceramics.

Rules have been established to control the sanctity and secrecy of the site and to prevent such activities as tree cutting.

The forest is in good condition with negligible encroachment from surrounding farms.

There is a threat to the setting from lead mining.

• **Kaya Ribe**

Unlike other *kayas*, Ribe is sited in a valley at the fork of a river and has only one entrance path.

In 1848 it is recorded as a village of some 600 people; by 1914 it had been abandoned.

The solitary grave of the reputed founder Mwazombo Chitoro is within the site as is the grave of a famous female diviner, Mengange. A Rain prayer ceremony is held annually, with the participation of the community members, as are planting and harvesting ceremonies.

A regular meeting of elders enforces rules to protect the site.

The forest is in good condition.

• **Kaya Kinondo**

Kinondo is an outlier from the other nominated *kayas*, sited a few hundred metres from the beach, around 35 km south of Mombasa. The forest is a remnant of previously much more extensive coral rag forest vegetation, which has been cleared for extensive hotel and holiday home development. On the seaward side of the *kaya* is a main road and beach houses; on the inland side are three villages amidst coconut palms.

The paths through the somewhat open canopy are indistinct but well known. The *kaya* continues to be used for community ceremonies and rituals as well as for healing and divination.

The coral rag forest found at Kinondo is highly diverse and rich in species of moths and butterflies but under severe threat due to population expansion and tourism development. The site is also threatened by extraction of coral blocks.

*Secondary kayas:*

• **Kaya Kauma**

Situated in a semi-arid zone, the dry deciduous forest is surrounded by scrubby vegetation with scattered farm plots and small houses.

In 1845 a village was recorded on the site and people were still living there in 1913. By 1986 a solitary elder was in residence. Surface finds suggest intermittent settlement from the late Stone Age and more significant evidence post 1500 AD related to significant exploitation of the fertile river valleys.

The three gates into the village are still recognised and pieces of timber remain. The burial sites are still in use by some members of the community. Hidden in the forest are the locations of the huts for ritual friction drums.

The *Kaya* Elders meet weekly to coordinate the care of the site and adherence to traditional rules.

The forest is relatively undisturbed. The main threat is agricultural encroachment and low key manual iron quarrying has affected the outskirts of the *kaya*. The boundary is said to be stable.

• **Three Rabai Kayas - Mudzimuvya, Bomu and Fimboni**

The *Mudzimuvya, Bomu and Fimboni kayas* together form a single block of deciduous forest on a ridge, a dominant feature in the landscape, overlooking Mombasa some 30 km distant. The tops of the ridge are less densely afforested than the slopes. On the western, inland side which catches the rain, there are dense settlements and coconut plantations; on the eastern drier side, arable fields.

Although settled it seems at different times, the three *kayas* are now linked as a single unit, with specific roles being assigned to each *kaya* in Rabai rituals.

The forest in the three *kayas* is regarded as some of the most important in terms of conservation value. Encroachment has been a problem but is said to have stopped since the area was gazetted in 2002.

*Kaya Mudzimuvia:*

Mudzimuvia has only one access path. A place known as *Mji wa Garoni* is where the Elders meet to administer oaths, while immediately inside the gate is a space where the elders rest their forked sticks of office for the period they are inside the *kaya*.

Excavations have revealed 10th century local pottery as well as 14th century pottery imported from the Swahili towns along the coast.

*Kaya Bomu:*

Bomu is the best preserved of the three *kayas*. Along the western path leading to the central clearing there are ritual rest-points where visitors must pause.

*Kaya Fimboni:*

Kaya Fimboni is the smallest of the *kayas* and is largely seen as an adjunct of Bomu.
The Rabai Kaya elders are responsible for all three kayas. They are amongst the most active in the area, meeting once a week to keep ceremonies alive and also work with the local administration to combat infringement of rules and give assistance on family and land disputes.

- **Two Duruma Kays – Mtswakara and Gandini**

Located some 23km west of Mombasa in a semi-arid area with low population density, the two kayas meet along side a short stretch of the Mambique river, which flows into the Mwache Creek. The forest is moist near the river and drier on higher ground. Around the two kayas there is cattle rearing and patchy agriculture.

**Kaya Mtswakara:**

Various communal ceremonies such as prayers for rain, harvest and general community well-being are still performed in the kaya, and it is also visited by individuals praying for personal needs or problems, who are accompanied by a spiritual leader and undertake sacrifices of animals or other types of food.

**Kaya Gandini:**

The periphery of the large central clearing in this kaya is kept cleared for animals to parade seven times before their ritual slaughter. Near the moro site in the forest is a place known as chizani, the most sacred site of the kaya which must be kept wet at all times, and is only accessible to members of the supreme Council of Elders, the Ngambi.

**History and development**

Oral tradition relates that the Mijikenda migrated south from a homeland known as Singwaya, said to be north of Tana in present day Somalia, sometime in the 16th century. Their migration was prompted by the expansion of pastoralists particularly the Akwavi Maasai, Galla or Orma. Tradition further relates that the original settlers founded six individual fortified villages known as makaya on the ridge running parallel to the Kenyan Coast. Three more kayas were added at some time later.

The A-Digo clan are said to be the first group to leave the Singwaya ancestral homelands, followed by the A-Ribe, A-Giriama, A-Jibana, A-Chony, and A-Kambe. There are several oral traditions related to their migration, but all report that they settled in places on the way and in time split into two groups, founding Kaya Kinondo and Kaya Kwale. At the beginning of the 17th century further dispersal took place from the two main centres and secondary kayas were established. From Singwaya, each of the groups brought their own ritual talisman known as fingo, which were buried in the new settlements. The Rabai, Kauma and Digo people formed later along the coast of what is now Kenya, assimilated Mijikenda identity and built their own kayas. From details in the legends, the date of establishment of the first kayas is suggested to be around 1560 and the last 1870. For centuries the legends purport, the early kayas thrived with their inhabitants developing distinctive languages and customs. Eventually dispersal away from the fortified villages began due to population pressure and internal conflicts.

The legends are said to be corroborated by 19th century written histories of the Swahili coastal trading towns which flourished from the 12th to the 14th centuries with the traders from the coast intermixing with people inland. These suggest an influx of Mijikenda people around the 17th century. Support is also found in Portuguese 17th century documentation which implies the Mijikenda were settled along the coast by the early 17th century.

It has also been suggested that studies of coastal languages can also offer support for the legends. The nine separate dialects in which the nine clans of Mijikenda speak are closely related and linked to other languages along the coast of Kenya and Tanzania. Studies of these languages suggest that a proto ‘Sabaki’ language in Somalia split into Mijikenda, Pokomo and Swahili during the 16th and 17th centuries.

In recent years the idea of the legends as historical narratives has been challenged by those who see them as an Arab-Swahili political construct to reinforce the unity of the Mijikenda and at the same time their separateness from the Arabs and Swahili along the coast. Recent archaeological survey and excavation of some of the kayas has further stimulated a review of the legends. What is now emerging is the idea that the legends are a view of how societies see themselves, emphasising the separateness and isolation of the individual kaya and simplifying and condensing into a short time frame complex movements of people over many centuries.

It is now becoming clear that the kayas were well established by the early 17th century and were not centralised monolithic settlements but related to the agricultural hinterland and centres for widely dispersed villages. The Mijikenda were mainly subsistence farmers who worked iron and copper and imported cloth, fish and pottery from the coastal towns. Their system of worship recognised a creator Mulungu who was omnipresent and lesser spirits in closer proximity to daily life. Their system of governance involved age-sets that cut across clan groupings. The most senior age-set formed the tribal council which governed by consensus and organised annual ceremonies.

Throughout the 19th century the use of the fortified villages began to decline as people started to move away to the surrounding farms or to the coastal towns. The exodus culminated in the early years of the 20th century. By the 1940s, almost all the kayas were uninhabited. The trigger for the exodus is still debated, but the potential for involvement in the developing trade between the coastal towns, Zanzibar island, Arabia and India seems to be been a primary stimulus. Other factors were probably famine and disease.

The immediate impact of the dispersal of people from the kayas to their hinterland was the start of gradual deforestation of the landscape around the kayas. This combined with the deliberate preservation of the forest immediately around the kayas, heightened the distinction between kayas and their setting.
In recent times, an increasing disregard for traditional values and a rising demand for land, fuel wood, iron ore, and construction and carving wood materials have put severe pressure on many of the kaya forests. Over the last 50 years, many of the kayas have been drastically reduced in size, and land that was communal property has been registered under individual title and sold to nationals or foreign speculators. The nominated kayas, part from Kaya Kinondo, appear to be the ones that have been least affected.

In the last ten years efforts to protect the kayas have stemmed largely from initiatives to protect the biodiversity of the forest remains through the use of traditional practices.

The Sacred Mijikenda Kaya Forests values

The values of the nominated sites are linked to the evidence of their former use as fortified villages, to their sacred status today and to the natural forest, protected by communal practices.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The dossier acknowledges that the kaya forests have come under threat over the past few decades in the face of a decline in knowledge about, and respect for, traditional values, due to economic, social, cultural, and other changes in society. There has also been a rising demand for forest products and land for agriculture, mining, and other activities due to increasing population. These factors have resulted in the destruction and loss of the small kaya forests and groves. By the time an active conservation programme began to be implemented for the kayas in the early 1990s, the sacred forests had suffered considerably. As an extreme example, local agricultural encroachment has reduced forest cover in Kaya Chonyi, (not one of the nominated kayas) to a fifth of its original area and Kaya Kinondo has been reduced by hotel development.

In the dossier it is mentioned that several of the kayas are threatened by encroachment of agricultural land. What is not clear is how the boundaries as nominated compare with the boundaries of the forested areas of say half a century ago. A case can only be made for their integrity in terms of what now remains – that the areas are still reasonably intact in terms of forest cover as is their setting within agricultural land or plantations. However in the case of Kaya Kinondo, it is clear that the forest cover has been curtailed on its seaward side by clearing and the development of tourist accommodation.

Authenticity

The remains of the kayas and their forest surroundings have authenticity in terms of their relationship to the relict settlements and in terms of the traditional practices and knowledge systems still in place. However, the continuation of the intangible practices is vulnerable, and the authenticity of the archaeological remains is also vulnerable to thefts and illegal removal of remains.

During the ICOMOS mission in 2006, a proposal was mooted by the elders of Kaya Giriami (Fungo) for a partial reconstruction of the kaya to recreate the timber palisade, gates and 17 houses with grass thatch representing the 17 clans that evolved from the kaya. ICOMOS considers that such a project would require wider consultation as it could impact on authenticity.

From the documentation provided ICOMOS considers that for all the kayas except Kaya Kinondo the integrity of the forest within the nominated boundaries is reasonably intact, or could be regenerated. ICOMOS considers that the integrity of Kaya Kinondo has been compromised by the tourist development on its seaward side, as the forest has been reduced and in its place tourist accommodation has been developed which now forms the setting of the site to the east. ICOMOS considers that the nominated sites demonstrate authenticity but that aspects associated with traditional practices are highly vulnerable.

Comparative analysis

The comparative analysis in the dossier states that the kayas are unique when compared to sacred sites around the world. Mention is made of sacred sites in India, China, Nepal, and Madagascar, and within Africa in East Africa, Cote d’Ivoire, Nigeria and Ghana. The case is made that the kayas in evolving from living fortified settlements to sacred spaces are unique and this facet is not recorded in other sites. ICOMOS does not accept that this is completely the case, as the Osogbo Grove in Nigeria started as the original location for the first settlement, although it was not fortified in quite the same way as the Mijikenda settlements.

In its 2007 evaluation ICOMOS considered that further comparison could have been made with other landscape sites in Africa, for instance the Dogon, communities in Northern Togo and many settlements in the north of Tanzania (e.g. Handeni), where communities moved down from the hills in the early years of the 20th century and where graves, or former habitation sites are considered as sacred and where sacredness had had the effect of preserving biodiversity. ICOMOS also considered that if the former habitation use of the kayas is considered crucial to establishing the uniqueness of the kayas, more historical evidence was needed to support the association of the Mijikenda with the sites.

Further information has now been provided in the revised dossier on the history of the kayas and for the Tanzanian sites associated with Rungwe, Babati, Pare and Handeni, many of which are said to have disappeared as their ritual use has atrophied. However no links have been made between sacred sites and sustaining biodiversity.

Research by Leach and Fairhead (1996, and references therein) on the historical ecology of forests and sacred groves in Guinea, as well as providing another example of the kind of human-landscape-nature relationships that prevail in Mijikenda society, provides a fuller account of
how such landscapes emerge than what is currently available for the Kenya kayas. ICOMOS considers that the exceptional value of the kayas is linked not to their uniqueness as sacred spaces, or necessarily to the fact that they were formerly habitations sites, but for the profound impact their sacrality has had on protecting pockets of ‘natural’ coastal forests, through their association with cultural identity. There are in Africa and elsewhere many sacred groves associated with societies, some of which are more numerous than the kayas and many of which have much longer sacred associations. What is exceptional about the kayas is the link between their communities’ reverence for the sacred nature of the sites, which has reinforced the links between the Mijikenda and the forested ridges of the coastal belt, and the profound impact this has had on protecting the coastal forests which otherwise would have all but vanished. The impact of the sacred spaces and the benefits they deliver is now far wider than within the local communities.

IUCN considers that: “It was wise to reduce the number of kayas included in the nomination by excluding those kayas which experience the biggest threats and/or have the biggest management problems such as Kayas Chitsanzé, Diani and Waa). However, the exclusion of a large number of kayas from the nomination has also resulted in the exclusion of some natural values of the nominated property (e.g. Kaya Waa, including one of only two stands worldwide of Cynommetra greenwayi, a globally threatened endemic tree).”

The revised dossier does not justify how the reduced number of sites has been chosen.

IUCN states that: “The comparative analysis of the revised nomination has not been changed compared to the original nomination. Therefore, IUCN’s previous conclusion in relation to the outstanding universal value of this property and IUCN’s suggestion to prepare an enhanced global comparative analysis remains valid.”

ICOMOS considers that although the comparative analysis has been amplified, the case made has still concentrated on comparing sacred sites rather than the link between sacred sites and sustaining biodiversity. ICOMOS considers that the kayas should be considered as outstanding for their abrupt change from domestic to sacred space and the impact this has had on protecting the coastal forests. ICOMOS considers that a more detailed comparative analysis is needed of all the kaya sites in Kenya in order to justify which sites are nominated now and which might be added in the future.

**Justification of the Outstanding Universal Value**

The State Party has justified the outstanding universal value of the property based on the following points:

The kayas:

- reflect the way the collective attitudes and beliefs of a rural society have shaped the landscape in response to prevailing needs;
- are an aesthetic symbol of the interaction of man and nature; and,
- are forests transformed by spiritual and psychic associations.

**Criteria under which inscription is proposed**

The serial nomination of 11 sites was initially nominated on the basis of criteria iii, iv and v (although the numbers of these were not specifically mentioned in the dossier). The revised dossier justifies criteria (iii), (v) and (vi).

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

The State Party justifies this criterion on the grounds that the kayas have been inhabited since the 16th century and thus have been shaped by the history of the Mijikenda people. They provide focal points for Mijikenda beliefs, practices and identity and of their place in the cultural landscape of contemporary Kenya.

In the 2007 evaluation, ICOMOS considered that kayas provide focal points for Mijikenda religious beliefs and practices, are regarded as the ancestral homes of the different Mijikenda peoples, and are held to be sacred places. As such they have metonymic significance to Mijikenda and are a fundamental source of Mijikenda’s sense of ‘being-in-the-world’ and of place within the cultural landscape of contemporary Kenya. They are seen as a defining characteristic of Mijikenda identity.

In order to justify fully this criterion, ICOMOS considered that more definite attribution needed to be produced to underpin the specific association between the Mijikenda and each of the nominated kayas. ICOMOS now considers that this evidence has been produced. However the choice of sites has still to be justified.

ICOMOS considers that this criterion might be justified with further justification on the choice of sites.

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

The State Party justifies this criterion on the grounds that the kayas illustrate a settlement which was a response to the social, political and economic forces of a particular period.

ICOMOS considers that since their abandonment as preferred places of settlement, kayas have been transferred from the domestic aspect of the Mijikenda landscape to its spiritual sphere. As part of this process, certain restrictions were placed on access and the utilisation of natural forest resources. As a direct consequence of this, whether intended or unintended, the biodiversity of the kayas and forests surrounding them has been sustained. The kayas are under threat both externally and from within Mijikenda society through the decline of traditional knowledge and respect for practices.
In its 2007 evaluation, ICOMOS considered that what had not been established sufficiently was the link between each of the nominated sites and the traditional knowledge and practices of the Mijikenda that sustain the places. More has been submitted to substantiate this, although ICOMOS considers that the specificity of the kayas still should be better documented to demonstrate how the sacrality of the sites has impacted on the natural resources. Again further information is needed on the choice of sites.

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

ICOMOS considers this criterion might be justified with further justification on the choice of sites.

ICOMOS suggested this approach in the 2007 evaluation. Since then the number and range of sites has been reduced to a much smaller number. ICOMOS considers that the wider than local and national significance of the kayas have been and remain under a wide variety of threats. These are detailed in the original and revised dossiers. There is substantial pressure on acquisition of coastal lands and kaya forests, being trust lands, are at risk from both national and international developers. Stronger systems of protection, based on a combination of the formal legal framework and traditional systems of protection and community empowerment, are needed to withstand the identified risks to the kayas forests and their associated traditions and culture, and particularly to their settings.

4. FACTORS AFFECTING THE PROPERTY

Overall the kayas have been and remain under a wide variety of threats. These are detailed in the original and revised dossiers. There is substantial pressure on acquisition of coastal lands and kaya forests, being trust lands, are at risk from both national and international developers. Stronger systems of protection, based on a combination of the formal legal framework and traditional systems of protection and community empowerment, are needed to withstand the identified risks to the kayas forests and their associated traditions and culture, and particularly to their settings.

Impact of climate change

The dossier does not address this issue, but because of the important natural values of the sites, ICOMOS considers these issues to be an added aspect of risk to the conservation of the sites.

Risk preparedness

Response to disasters, particularly fire, is not addressed in the dossier.

Decline of traditional knowledge and practices

Traditional systems of protection of sacred sites rely heavily on the presence of a homogenous ethnic or cultural community sharing similar values and experiences, on a strong shared belief in the spirit world and its pervasive influence in people’s lives, and on a common acceptance of religious and cultural authority figures associated with the sites. For the Mijikenda, this system is not as strong as it was a generation ago. For the nominated kayas, all are said to have an active tradition of elders’ participation. There is a need for formal acknowledgment of the key role of the elders in protecting the kayas to strengthen traditional practices and give respect to traditional knowledge.

Encroachment

Property development and the building of individual houses have had a marked impact on Kaya Kinondo which has had its forest cover reduced over the last two decades. In six other kayas there is said to be a low threat from agricultural encroachment.

Damage to forest resources

In the absence of guards and the relative decline in a homogenous local community caring for the kayas, theft of forest produce for building poles, carving wood, planks, charcoal burning and firewood, is a major issue for certain kayas such as Kaya Kauma, Kaya Ribe and Kaya Bombo.

Elsewhere there is evidence of damage to the forest from grazing livestock and dumping of waste.

Theft of cultural property

Grave markers have been stolen from some kayas such as Kaya Kauma. More details could have been provided of the continuing theft of viganga, carved wooden memorial posts erected at or in the vicinity of kayas. The apparent complicity of some Western museums in this process is of serious concern.

Quarrying and mining

Low key manual iron quarrying has affected the outskirts of Kaya Kauma, and lead mining the setting of Kaya Kambe. The quarrying of coral blocks is reported to impact on Kaya Kinondo.

The dossier reports the issuing of mining licences for recently discovered titanium. A licence has apparently already been granted to a Canadian company in central Kwale District and this could impact on the kayas in that area. None of the currently nominated sites are in Kwale district.

Considerable progress had been made in the last decade to protect the kayas and to raise awareness of their significance. Nevertheless countering the threats remains a significant task. Strengthened community involvement and raised public awareness of the value of the forests and local traditions will help. This needs to be supplemented by a national commitment and legal protection.
ICOMOS considers that there are substantial threats to certain kayas from quarrying, mining, and development, and to all from the decline of traditional practices.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The kayas stand out in the landscape as distinct patches of well preserved forests with the forest edges clearly visible. The nominated boundaries follow the forest limits. As a prerequisite for national monument proclamation, and with the involvement and concurrence of respective local kaya elders the boundaries of most forests have been marked by concrete beacons. As such the gazetted boundaries are not only recognised in the relevant legislations, but they are also respected by local communities. Prohibition signs have been erected at the sites.

Although there are no nominated Buffer Zones, the communal lands immediately outside the forests are regulated by customary laws/taboo practices shaped by longstanding association between the local communities and the kayas forests. It was pointed out to the mission by the elders of the kayas at Rabai that there is a ‘buffer’ zone surrounding each kaya called chanze in the local Mijikenda language. This strip of relatively depleted forest 800 to 1000m wide runs round a kaya. The ‘buffer’ zone is defined in terms of taboos prohibiting cultivation, while the practice has been to allow villagers in small numbers to site their homesteads there. This rule appears to be generally observed at the kayas north of Mombasa, as in the case of the Rabai Kayas and Kaya Kauma for instance.

However the settings of the kayas are not protected from large scale interventions such as mining and infrastructural development. As set out above, the settings of three kayas are affected by quarrying mining, extraction and development and these have not been stopped by the sanctions of community lands. Protection is needed for these settings from buffer zones and other appropriate protective measures.

IUCN notes that: “the revised nomination includes maps clearly showing all kayas at a 1:50,000 scale. Maps at a finer scale, ideally 1:10,000, would be a better basis for the management of the kayas.” IUCN recommends: “mapping and demarcating the boundaries of all the kayas in a participatory manner (ideally through community-based GIS mapping with Nature Kenya).”

These maps need to incorporate information from the sketch maps on layout and uses. It is recommended that more detailed maps should be produced.

Ownership

The nominated kayas are mainly either owned by the Government, as Forest Land or Wildlife Reserves (3) or by Local Authorities whose land is held in trust for local people. Parts of kayas are privately owned as they have been ‘appropriated as part of settlement schemes or urban plot allocation inadvertently or otherwise’. The extent of this latter category is unclear.

Protection

Legal Protection

Since lodging of the initial nomination, the National Museums Act (1984) and the Antiquities and Monuments Act (1996) have been revised and conflated into the National Museums and Heritage Act (2006). This Act is at the core of legislation concerning the protection of cultural aspects of the Mijikenda Kayas Forests.

Section 2(d) of the National Museums and Heritage Act (2006) brings heritage practice in line with current international thinking in redefining “cultural heritage” to include cultural landscapes as “works of humanity or the combined works of nature and humanity, and areas including archaeological sites which are of outstanding value from the historical, aesthetic, ethnological or anthropological point of view”.

Under the new Act the responsible government Minister may “make or authorise the National Museums to make bylaws for controlling access thereto, ... and the conduct therein of visitors thereto” (Section 34(d)).

With respect to the involvement of local communities Section 40(1) of the new Act provides that “The National Museums may enter into a written agreement with the owner of a monument [by implication local communities] and any other person or persons for the protection or preservation of the monument”. Section 43(3) provides for the performance of religious functions at National Monuments.

In principle this legislation is adequate, and in the past implementation has been generally effective as in respect of the subdivision and purchase of land adjacent to and on Kaya Diani (not nominated) for private property development in the 1990s. The purchases were rescinded with the proclamation of the forest as a National Monument in 1996, and to date the developers have not challenged the gazetting.

All the nominated kayas are designated either as national monuments (Kayas Giriami, Kauma, Rabai, Duruma and Kinondo) or Forest Reserves (Kambe and Ribe).

The regulatory framework for the protection of kaya forests is generally adequate but its teeth are in the implementation. In its 2007 evaluation, ICOMOS considered that all the kayas should be are designated as National Monuments to give the sites the strongest protection against major threats and this was reinforced by the Committee. Two kayas remain undesignated as national monuments.
ICOMOS also considered that there was a need to define the significance of the settings of the kayas in order to address threats from mining and development activities. ICOMOS still considers that all sites should be designated as National Monuments to acknowledge their cultural rather than natural value.

The revised dossier acknowledges that the traditional protection is effective at deflecting minor infringements but cannot counter threats for determined outsiders such as developers who do not respect traditional taboos. In this instance effective protection relies on designation backed up by involvement of the NMK, and other government agencies such as the Forest Service and the Kenya Wildlife Service. This works for the sites designated as National Monuments.

However, currently the setting of the kayas is not protected by any designation and relies on the power of community lands. ICOMOS considers that this is not adequate and that the setting of the kayas needs to be defined as a buffer zone and given more than traditional protection, to deflect major threats such as mining and quarrying and other types of development.

Conservation

Inventories, recording, research

Apart from traditional practices, no details are provided of active conservation of the cultural aspects of the kayas nor active intervention in forestry management.

Present state of conservation

The dossier provides evidence that the various councils of elders maintain the paths and sacred areas of the kayas. No overall picture emerges of the health of the forest cover in the kayas and precisely what work is being done to encourage regeneration of those areas where there has been previous encroachment. It is therefore difficult to assess the present state of conservation of the kayas.

Active Conservation measures

At present resources are mainly directed to preventative conservation measures to prevent further damage to the sites. In a few kaya the WWF has been active in encouraging regeneration of trees.

There have been no formal cultural or archaeological surveys of the kayas and therefore there is no inventory of cultural remains, such as gates, paths, grave sites, grave markers and the location of moro apart from the sketch plans of some of the sites given in the dossier. ICOMOS understands the sensitivity of the sites and the difficulty of undertaking surveys. However some formal documentation of all the sites would be desirable.

Furthermore is would be desirable to document the traditional knowledge associated with the sites, in order to understand whether this was being sustained.

ICOMOS considers that the preventative conservation of the kayas needs underpinning by more knowledge of the natural and cultural attributes of each site

Management

NMK is the statutory body charged with the management of immovable cultural heritage including the Kaya Forests. NMK administers the Kaya Forests through the Coastal Conservation Unit (CFCU) with the main office in Kilifi on the coast north of Mombasa and a second office in Ukunda on the south coast. The Unit is not only responsible for the conservation programme, it also coordinates multi-disciplinary research on various aspects of the kayas in collaboration with other departments within NMK and external parties such as WWF and Nature Kenya. Each office has a fieldwork vehicle donated by WWF.

NMK works in collaboration with a number of NGOs including WWF Eastern Africa Programme Office and Nature Kenya. The WWF Regional Office which is based in Nairobi launched an East African Coastal Forest Programme focusing on the sustainable management of Kaya Forests. It has an office at Ukunda.

The dossier states that there is currently no integrated strategic framework for the kayas within the heritage sector or the forestry sector.

A Management Plan, 2008-12 has been submitted with the revised nomination. This is a similar document to the one submitted in draft with the initial nomination and refers to all the 36 kayas originally nominated. It is not stated if and how this Plan has been approved.

The Plan sets out the need for a conservation plan to provide a strategy for both the cultural and natural aspects of the 36 kayas, and support for traditional management. It also points to the need for a better management of resources to allow local communities to benefit from the kayas and to minimise human/environmental conflicts. The Management Plan indicates intentions to designate all the kayas as national monuments, to update the inventory and documentation of cultural monuments, and to develop an integrated marketing strategy to promote eco-tourism of the sites.

While the plan does not provide details of how all of this will be achieved, all of these initiatives are considered worthwhile by ICOMOS. ICOMOS therefore considers that the preparation of the proposed conservation plan for all the kayas is urgently needed, with genuine participatory community conservation, coupled with schemes aimed at widening sustainable economic activities for the local population, thereby reducing poverty and pressure on local forest resources. However ICOMOS considers that the Management Plan should be adapted to concentrate on the more manageable and immediate needs of the 11 nominated kayas.

Management structures and processes, including traditional management processes

Each kaya has its own Committee of Elders and this committee is wholly and exclusively comprised of male elders. Kaya elders are responsible for selecting kaya forest guards for each village. The forest guards are responsible for warning the Kaya Elders Committee and CFCU if any trees are cut. Efforts exerted by the elders are recognised by conservationists, and the elders are
required to encourage the youth, middle aged and women of all age groups of their community to participate in the decision making processes of kayas. Through CFCU’s education and extension programme, some success has been already noted in involving younger members of the community in protecting the kayas.

NMK has adopted a collaborative approach with the kaya elders. The elders are an integral part of kaya institutions since they are custodians of rituals, the esoteric practices and burials, and continuing efforts by NMK to strengthen partnership with kaya elders is commendable. A high level of involvement by the elders was noticed at Kayas Kauma, Fungo, and Kinondo.

ICOMOS considers that within the framework of an overall strategic management system, it would be desirable for formal arrangement to be made for each kaya to establish working arrangements with the elders and to further empower local communities to take control of the forests.

Indigenous knowledge systems

Several studies initiated by NMK in collaboration with the Kenya Centre for Indigenous Knowledge (KENRIK) have documented knowledge held by the elders on the utilisation of plant species in the Kaya Forests as herbicides, medicines and edible plants, fruits and mushrooms. This includes knowledge about exploitation of the forest resources and the regulation of uses for sustainability.

Tourism

A pilot eco-tourism programme has been launched at Kaya Kinondo with funding and technical assistance by WWF. The aim is to partially open the kaya forest to visitors, while making sure that the site retains its spiritual integrity. The targeted beneficiaries are local communities, through employment, and the sale of crafts and souvenirs. The profits would be invested into community projects such as the establishment of clinics.

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

There is a small static permanent exhibition of the Mijikenda Kaya Forests in the Museum at Fort Jesus. At Kaya Kinondo a site manager gives an orientation lecture in a reception room before he takes visitors into the kaya. There are no interpretive materials such as guidebooks or leaflets. Interpretive facilities need to be developed within the framework of the Management Plan.

Resources, including staffing levels, expertise and training

The dossier highlights the problems of under-funding of government departments. The NMK, through its coastal Conservation Unit, spends $75,000 per annum on staffing and this is supplemented by funds from donors of around $10,000. These funds are however directed much more widely than work on the nominated kayas.

ICOMOS considers that the management framework is adequate for the purposes of monitoring and provides a physical presence in the area and a link between NMK and the kaya elders. However, it will be necessary to ensure adequate resources to employ more field staff to address the key conservation issues and to fully implement and the Management Plan.

ICOMOS considers that there is a need to ensure adequate resources to implement and augment the management plan. The plan also needs amending to concentrate on the 11 nominated kayas. ICOMOS also considers that revision and further development of the Management Plan is needed, integrating the conservation and management of both cultural and natural resources, and traditional and non-traditional management practices, working towards a thriving cultural landscape underpinned by traditional practices.

ICOMOS further considers that there is a need to formalise arrangements with kaya elders in order to further empower local communities.

6. MONITORING

As mentioned above, there are no formal surveys of the nominated areas nor detailed descriptions of traditional knowledge or the natural forest. Such documentation needs to be put in place as a baseline for further conservation and management. This need is acknowledged in the Management Plan.

The dossier includes monitoring indicators related to the area of forest, number of species, meetings of elders, traditional ceremonies, and community projects – all of which are useful and very relevant.

ICOMOS considers that enhanced basic documentation and mapping are needed for all the sites in order to provide a baseline for monitoring both cultural and natural attributes of the site.

7. CONCLUSIONS

ICOMOS does not consider that all the requests the Committee made when referring this nomination have been met – in particular:

- Designating all kayas as National Monuments,
- Protecting the settings of the kayas,
- Integrating cultural and natural management.

ICOMOS supports the smaller selection of 11 kayas rather than the 36 in the original nomination. However the rationale for the selection of this smaller number has not been provided and indeed at least one site with high natural values has been excluded.

The majority of the nominated sites come into the category of least threatened by development and encroachment. However there are threats of concern. First Kaya Kinondo is in an area where there has been rapid expansion of tourist development including between the kaya and the coast which has had the effect of encroaching on the forest cover in the east and damaging the setting of the kaya. This has also been
damaged by the extraction of coral blocks for building work. Low key manual iron quarrying has affected the outskirts of Kaya Kauma, and lead mining the setting of Kaya Kambe.

ICOMOS considers that these threats reflect the lack of definition and protection for the settings of the sites. ICOMOS considers that the kayas need formal buffer zones with appropriate protection and other appropriate measures to ensure the settings are protected.

ICOMOS considers that the impact on Kaya Kinondo of tourist development has impacted adversely on its integrity and values. ICOMOS considers that this kaya should be withdrawn from the nominated property.

As the kayas are nominated as cultural sites where the cultural processes are impacting beneficially on the natural values of the site, ICOMOS considers that all the sites need protecting as National Monuments for their cultural values. Currently two are protected as Forest Reserves.

Although the property is not nominated for its natural attributes, and though the forests may not be considered as outstanding for their biodiversity, the forests are a significant part of the cultural value of the sites and ICOMOS considers that a strategic conservation and management approach to the sites is needed to draw together initiatives for both natural and cultural values.

The Management Plan submitted covers the 36 kayas of the original nomination. As funds are limited to implement this plan, ICOMOS considers that this plan should be amended to reflect the needs of the nominated sites.

**Recommendations with respect to inscription**

ICOMOS recommends that the nomination of The Sacred Mijikenda Kaya Forests be referred back to the State party of Kenya in order to allow it to:

- Undertake a more thorough comparative analysis to appraise all the kayas, in order to justify the smaller number of nominated kayas and to identify which might be added to the serial nomination in due course;
- Withdraw Kaya Kinondo from the nomination;
- Designate Kayas Kambe and Kaya Ribe as National Monuments;
- Enter into formal agreements with kaya Elders to establish them as the responsible guardians of the kayas;
- Modify the Management Plan to reflect the needs of the nominated kayas, in particular integrating the conservation of cultural and natural resources and traditional and non-traditional conservation and management practices;
- Secure resources for the implementation of the management strategy and plan;
- Identify the settings of the kayas and put in place Buffer Zones with protection from major developmental threats, particularly mining extraction and building construction, and other appropriate measures to protect the wider settings;
- Produce more detailed mapping of the kayas.
River Island of Majuli (India)

Official name as proposed by the State Party: River island of Majuli in midstream Brahmaputra River in Assam

Location: Assam State

Brief description:

Majuli, an island in the upper reaches of the Brahmaputra River, has been the cultural centre of Assam for the past five hundred years and is seen as the cradle of Assamese civilization.

In the 16th century Majuli became the heart of a school of Vaishnava worship, founded by the Saint Shankardeva. He established Satras or monasteries around the island in which local art forms such as dance, drama, painting and poetry were used as the medium to propagate religion. Shri Shankardeva and his apostles wrote many songs, dramas and devotional scriptures and this helped the development and formalisation of the Assamese language. Majuli became a spiritual-cultural landscape where the scriptures were writ large on the ground and the Satras fused religious and political systems across the whole of society.

Category of property:

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

1. BASIC DATA

Included in the Tentative List: 2 March 2004

International Assistance from the World Heritage Fund for preparing the nomination: 14 October 2001

Date received by the World Heritage Centre: 19 February 2004

31 January 2008

Background: This is a referred back nomination (30 COM, Vilnius, 2006).

A first nomination dossier for River island of Majuli in midstream Brahmaputra River in Assam was examined by the World Heritage Committee at its 30th session (Vilnius, 2006). At the time, ICOMOS recommended to defer the examination of the nomination in order to allow the State Party to:

- Assemble more information on the Sattras remaining on the island and on the way they have influenced and continue to influence landscape patterns and the overall interaction between people and nature in Majuli and further a field;
- Create an inventory of architecture and spatial patterns in the landscape associated with the Sattras and their movable heritage;
- Put in place legal protection;
- Amplify the Management Plan to take account of the specific nature of Sattra landscapes and buildings, the interrelationship between people and nature, the potential for traditional farming practices to sustain biodiversity, the need to codify traditional knowledge, the conservation and development of traditional architecture, a cultural tourism strategy and approaches to sustainable development;
- Undertake an appraisal of the overall river basin in which Majuli lies, and the potential impact of climate change, in order to ascertain the chances of the island surviving in the medium term;
- Develop and implement a Risk Preparedness Strategy;
- Carefully consider the impact of the proposed bridges on the special characteristics of the Majuli cultural landscape.

The World Heritage Committee adopted the following decision (30 COM 8B.40):

The World Heritage Committee,

1. Having examined Documents WHC-06/30.COM/8B and WHC-06/30.COM/INF.8B.1,

2. Refers the nomination of the River island of Majuli in midstream Brahmaputra River in Assam, India, back to the State Party in order to:

   a) Assemble more information on the Sattras remaining on the island and on the way they have influenced and continue to influence landscape patterns and the overall interaction between people and nature in Majuli and further a field;

   b) Create an inventory of architecture and spatial patterns in the landscape associated with the Sattras and their movable heritage;

   c) Put in place legal protection;

   d) Amplify the Management Plan to take account of the specific nature of Sattra landscapes and buildings, the interrelationship between people and nature, the potential for traditional farming practices to sustain biodiversity, the need to codify traditional knowledge, the conservation and development of traditional architecture, a cultural tourism strategy and approaches to sustainable development;
e) Undertake an appraisal of the overall river basin in which Majuli lies, and the potential impact of climate change, in order to ascertain the chances of the island surviving in the medium term;

f) Develop and implement a Risk Preparedness Strategy;

g) Carefully consider the impact of the proposed bridges on the special characteristics of the Majuli cultural landscape;

3. Encourages the State Party to produce an inventory of flora and fauna of the site with particular emphasis on threatened and endangered species that may be protected as result of local management practices.

On 31st January 2008 the State Party submitted a substantial supplementary dossier of 500 pages of additional information as follows:

- Additional information on the remaining Sattras and their influences;
- Inventory of architecture and spatial patterns associated with Sattras;
- Legal framework;
- Amplification of the Management Plan;
- Appraisal of Majuli river Basin, including Risk Preparedness;
- Inventory of Flora & Fauna.

Consultations: ICOMOS has consulted its International Scientific Committee on Historic Gardens – Cultural Landscapes. In January 2006, IUCN provided an evaluation of the natural attributes of the site.

Comments on the assessment and management of the natural heritage values of the revised nomination were received from IUCN on 7 March 2008 and are related to the following issues:

- Legal protection;
- Management;
- Risk preparedness;
- Impacts of climate change.

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

Literature consulted (selection):

- A few published guides on individual Sattras in Majuli, and on the history and folk culture of Assam.

Technical Evaluation Mission: 23-26 November 2005. As this is a referred back nomination, no further mission has been undertaken.

Additional information requested and received from the State Party: None

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

Majuli, an island in the upper reaches of the Brahmaputra River in the Jorhat district of Assam, in the eastern most part of India, is possibly the largest riverine island in the world.

The island is extremely vulnerable to erosion from the waters of the river. Over 1,250 sq.km in extent in the 1950, the island has been reduced to 850 sq.km due to annual flooding and continuous erosion of its banks by the river.

The island is part of a complex delta system formed through the meeting of tributaries with the main Brahmaputra River, which at 2,706km is one of the largest in the world.

Around 80 km long and 10-15 km wide, the island lies roughly north-east – south-west in the river. The nominated area of 142,535 ha is the island together with twenty-two islets, known as chaporis, lying near its southern flank, and the water of the Brahmaputra River to the south and the Lohit River to the north. A buffer zone of 380,062 ha includes land on both the northern and southern banks of the surrounding rivers.

Majuli has been the cultural centre of Assam for the past 500 years and is seen as the cradle of Assam civilisation.

Although the early history of the island is unclear, written documents record the visit of Shankardeva, a Hindu social reformer, during the 16th century. He promulgated a form of Hinduism that came to be called vaishnavism and established monasteries or hermitages called Sattras all over Assam. These Sattras became cultural, educational, artistic and religious centres. They were part of the wider Diaspora of Vaishnavite spiritual movements which spread across India.

More have survived in Majuli than elsewhere; of some 60 established by Shankardeva on the island, thirty-one remain and have a wide following in the local community.

These Sattras are living embodiments of Vaishnavism, with its rejection of idol worship and sacrifice, and its emphasis on culture - preserved in dance dramas known as bhaona and ankiya-nat, theatrical depictions of the triumph of good over evil. Vaishnavism brought together all sections of society irrespective of caste, creed, social status or region to live in harmony with nature.

Over the past five centuries, the island has been settled by people of various different origins – as has the wider region. Today the largest community on the island is the Mishings; others are Koch, Kachari, Chutias, Deori, Ahom, Kaivartta, Mattaks, Nath, Keot, Kalitas and Brahmins. Sattras are seen as having been instrumental in uniting this otherwise ethnically very diverse region, particularly through artistic activities such as dance and drama.
The island houses 243 large and small villages – a number that has it is said to have been reduced by around thirty in the past twenty years through flooding. Many of the villages still have houses constructed of bamboo and mud with thatched roofs. Majuli is predominately an agrarian society with around two-thirds of the population being engaged in traditional agricultural practices based on a wide variety of local crops. The island is also famous for its hand woven silk cloth and pottery.

The communities on the island are a repository of a wealth of local knowledge of the eco-system of the island and this has influenced the way agriculture, fishing and building traditions are carried out according to annual cycles, based on very localised knowledge and in harmony with nature. Spiritual and cultural practices also follow this annual pattern being integrated into economic working activities.

In details the nominated property consists of:

- **Sattras** – buildings, dance, drama & music, and social organisation
- Landscape
- Villages
- Farmland
- Traditional crafts
- Traditional knowledge

These are considered in turn:

- **Sattras** – buildings, dance, drama & music, and social organisation

**Sattras** are monastic communities with disciples set in land donated to them by the Ahom kings and with a certain populations designated to work for the **Sattra**. Income generated from the land is used for cultural, educational and social purposes. They are the community institution for society, and centres of learning, as well as being the centre of religious practices. Each **Sattra** houses monks, **Bhaktas**, many of whom lead a life of celibacy and listen to readings of the holy book of **Bhagwat Ouran** read by a group of sages.

The **Sattras** have shaped the socio-cultural life of the whole island through a symbiotic relationship between the residents of the **Sattras** and the villagers. The daily religious cycle of prayers that is undertaken in the **Sattras** is mirrored albeit in a simpler form in the villages.

The villagers farm the land, some of which is allocated to them by the **Sattras**, fish, make pots and weave, while the **Bhaktas** and **Vaishnavs** in the **Sattras** are not allowed to use the plough and farm only a little, do not weave but use the simple cloth woven by the villagers, use their pots, and above all encourage the development of crafts and cultural activities such as songs, drama and dance, particularly the classical dance forms collectively known as the **Sattriya**, for which the dancers are dressed in cloth woven and appliquéd in the villages.

Overall the calendar of activities for the year is guided by the **Sattras** to ensure that people live in harmony with nature and their activities reflect the changes in climate and the rising and falling of the river levels, The **Sattras** also take the lead in ceremonies, both religious to reinforce **Vaishnavite** beliefs, and agricultural, to mark the passing of the seasons and stages in the farming processes.

The **Sattras** as institutions continue to impart spiritual knowledge and to propagate art and culture: they exercise spiritual control over communities which has over several centuries helped to maintain social order, peace and harmony.

Of the thirty-one remaining **Sattras** on the island (listed in Annex to the law protecting the island – see below), twenty-five are shown on the map, eight are identified as being of historical importance, from which the other smaller **Sattras** have originated. Two of these twenty-five are on smaller islands to the south-west of the main Majuli Island.

The **Sattras** are inhabited by followers of different **SangHattis**, and their planning and layout varies according to their principles. The **Sattra** buildings vary in size and complexity and many have been rebuilt or relocated over the centuries. The main large hall, **Namghar**, with a roof supported on two rows of cylindrical column, sometimes carved and painted, was built in the centre of an open space surrounded on all four sides by one story buildings, **hati**, forming a quadrangle and used as dormitories for disciples. Between the **namghar** and the **hatis** are usually large ponds, sometimes fringed with trees of religious significance and small ghats.

Beyond these buildings is the entrance gate, known as Batcora, and farm land. Distinguished guests are received at the Batcora which is usually rectangular in form with posts at the four corners and surface decoration related to mythical beliefs.

The **Namghar**, where periodically people gather to sing, dance and pray is more than a temple - it is a meeting place or village parliament as well where decisions are made on matters concerning the village – such as fishing rights or what to do with the money that the **Sattra** has raised.

**Non Sattra** villages also have **Namghar** and thus the spiritual control over society was diffused throughout the island.

The **Sattra** buildings are also storehouses for valuable painted manuscripts, and other types of artefacts in bronze, silver, gold, and ivory. They house the costumes and musical instruments used in dance dramas and collections of traditional old utensils, jewellery, and weapons. The buildings were traditionally constructed of bamboo with thatched roof, now largely replaced by tin sheets. In some of the largest **Namghar**, the roof posts are of timber, and some of these frames could be several hundred years old.

Each of the **Sattras** had an area of influence which includes its neighbouring villages, in extent the land given by the Ahom kings. The social structure of the **Sattras** is complex and hierarchical. At the apex is the advisory council. Assisting the council are numerous helpers each with a defined responsibility for prayers.
music, food, offerings, official business and the work of villages.

The Sattra culture permeates life from birth to death. Its religious practices are recorded on bark manuscripts, known as Saachi manuscripts and a programme for cataloguing these has been started by the National Mission for Manuscripts. Copies of sample inventory cards are provide in the supplementary material.

One of the most well-known aspects of the Sattras is dance drama known as bhaona and ankiya-nat, theatrical depictions of the triumph of good over evil. The sattriya dance has recently been recognised as a national classical dance. The distinctive masks and costumes are all made locally – the fabric woven on traditional looms.

Each year the main festivals associate with the Sattras attract large numbers of people from across Assam.

In the original nomination very little information was provided for individual Sattras, although eight were identified as being of historic interest.

In the supplementary information, inventories and descriptions are provided for six of these historical Sattras. Most of the buildings are single storey structures, and the majority appear to have been reconstructed or partially reconstructed within the last 50-100 years, although no dates are given.

- Dakhinpat, 1662
- Auniati, 1653
- Bengenati, 1626
- Garamur, 1650
- Natun kamalabari, 1903
- Uttar kamalabari, 1673

These are considered in turn:

- Dakhinpat, 1662

In the southern part of the island, along the Brahmaputra River, this sattra has moved its position three times in response to erosion.

One of the gateways is decorated with reliefs depicting Vaishnavism beliefs. The namghar is divided into two parts: the manikut and the prayer hall. The former is double storied. The wooden trussed roof is covered with corrugated iron sheets and supporting on massive wooden pillars, with decorative capitals and bases.

The Sattra has a particularly rich collection of manuscripts, related to historical events, scriptures and songs.

The whole Sattra covers 346.5 ha of land, of which 33 acres are cultivated and the rest is grazing land available to the surrounding villages, and also forest and marsh. Around 100 people live in the Sattra.

- Auniati, 1653

Located in the south-west of Majuli Island, this Sattra has moved its location five times due to floods and erosion.

The large namghar is double storey in height with a roof of steel trusses covered with corrugated iron sheets, supported either on steel of brick posts. On the north, south and west sides are narrow verandas, enclosed with mild steel railings.

The Sattra covers 665 ha of land, of which a small part is arable and much of the remainder grazing for the sattra, wet lands, dense bamboo groves and forest. Around 400 people live in the Sattra.

- Bengenati, 1626

The location of this Sattras has moved six times to its present position along the Brahmaputra River in the south-west of the Island.

The namghar has a roof of both steel and wooden trusses covered in corrugated iron sheets. Its hipped roof is crowned with a small sthikharu, or bell-shaped turret.

The house of the sattradhikar is a two storey brick structure with corrugated iron roof.

The Sattra covers 90 ha of land and has around 350 occupants.

- Garamur, 1650

This Sattra is sited along the Brahmaputra River on the north side of the island.

One of the gateways has murals of Lord Vishnu. The namghar has a roof of steel trusses covered with corrugated iron sheets and walls of brick masonry. The residence of the sattradhikar is of two stories and built of cement rendered brick. Two traditional structures are the library and museum, both built with wooden roof trusses and walls of mud plastered bamboo matting, treated with limewash.

The Sattra covers 14 acres of land and has ten residents.

- Natun kamalabari, 1903

The Sattra is sited in the south-west of the island along the Brahmaputra River.

The namghar has a roof of wooden trusses, wooden or masonry pillars and a corrugated iron roof. On the western side the wall has four masonry pillars linked by arches, and these and the walls above are decorated with painted floral and geometric patterns.

The sattradhikar’s residence is of traditional construction, with walls of mud-plastered, bamboo matting. It has a wide veranda used as an audience hall.

The Sattra covers 57 acres of land and has 200 occupants.
In the 19th century, what is called a monolithic culture increase in the number of followers. Mishing and Koivattra people to the island, and an by the Royal Ahoms, supported by the immigration of traditional materials. This suggests that although the Vaishnava movement was established in the 15th-16th century, very little substantiation. The supplementary material gives more detail on the way the island's settlements have evolved. The original nomination stated how the Sattras had influenced the landscape of the island but without substantiation. The supplementary material gives more detail on the way the island's settlements have evolved. This suggests that although the Vaishnava movement was established in the 15th-16th century, very little construction took place in these centuries. It was in the 16th-17th centuries that the main Sattras were established by the Royal Ahoms, supported by the immigration of Mishing and Koivattra people to the island, and an increase in the number of followers.

In the 19th century, what is called a monolithic culture prevailed in Majuli. There was a huge expansion in the number of Sattras and their influence was felt all over Assam. Namghars were also being constructed in most villages.

What is clear is that although the Sattras had and still have a powerful religious and social influence over the lives of villagers, the main physical influence of the Sattras, beyond the perimeter of their own lands, is the village namghars.

Outside the 31 Sattras, the 243 villages and their farmland have developed separately, reflecting the particular house-styles of the people who live in them. There is no evidence put forward to suggest that the spatial patterns of the whole Majuli landscape reflect Vaishnavic principles, nor can it be considered as a 'sacred' landscape with the villages relating in any particular way to the Sattras on which they are focused for religious reasons. There is nothing put forward in the dossier to suggest a link between the village lands and the sattras, beyond shared religious principles and practice.

- Villages

Many of the villages still contain traditional buildings. Each homestead is made up of a collection of buildings for both people and animals arranged as a group. The layout and style of the buildings varies amongst the different peoples of the island. Mishing houses are built on stilts with a verandah and have an open space within for the whole family. Other peoples (collectively known as Mipak) build houses supported on a low mud plinth. For all types, the walls are of bamboo poles and the roofs of grass thatch.

- Farmland

Though the island's arable land is small in size it is fertile. Paddy fields for rice dominate the landscape. Lentils, sugarcane, wheat and juts are also grown in a patchwork of small fields. The agriculture is wholly organic, the fields being fertilised by both manure and by alluvial deposits form the regular floods. The wetland edges of the island are shared lands, used for growing tubers, reeds for mats, for fishing and for gathering medicinal plants. The property is subject to cycles of flooding (mainly during the Monsoon season) and dry periods in winter. These cycles not only dominate the natural processes occurring in the area but also condition the way the area is used as to make the best use of land and water resources of the island within each season. The nomination dossier describes in detail the different traditional practices and how they have been tailored to the ecological conditions of the island within each season.

- Traditional crafts

Most families still have one member engaged in weaving cloth from silk fibres produced on the island. In two villages near the river banks, the main occupation is the production of pottery, hand coiled without a wheel. The pots are ferried up and down the river and traded widely across Assam.

- Traditional knowledge

People in Majuli have a strong symbiotic relationship with nature and their work, religion and festivals are guided by an annual cycle related to the seasons and a detailed knowledge of the ecology of the island. As yet this knowledge has not been fully recorded.

Natural areas

The island hosts many rare varieties of flora and fauna. Large areas of wetlands and grasslands are left open to attract a variety of birds, including migratory birds, such as Siberian cranes, adjutant storks and pelicans. Enforcement of traditional fishing regulations, combined with the use of traditional aquaculture practices, has contributed to maintain sustainable fisheries.
History and development

It is not known when people first settled in Majuli. By the 3rd and 4th centuries the Brahmaputra River was already a major trade route linking India with China and Burma (Myanmar) and it is possible that Majuli was part of this trade route. It is assumed that between the 7th and 13th century there was an agrarian population in Majuli as in the rest of Assam. The fertile alluvial lands must have been attractive for agriculture. Under the Ahoms who invaded Assam from the east in the 13th century, and gradually came to control the whole of the Brahmaputra valley by the 16th century, Majuli became a place of residence for royal officials.

In the 16th century Majuli was visited by Srimanta Sankardeva (1449-1568) the Vaishnavite saint and Hindu social reformer. He lived in Majuli for 12-14 years and brought about a radical transformation of Assamese society through establishing Sattras to promote vaishnavite beliefs which guided religious, social and economic practices through distinctive dance dramas scripted by the saint. This monotheistic faith cut across castes, creeds and existing religions and brought about a rejuvenation of all aspects of society. His work was continued by disciples and is still a strong force in society today.

In 1663 the Mughals attempted to overthrow the Ahom and a peace deal was eventually struck, but the Ahom quickly regained control four years later. By the end of the 18th century Ahom power had declined and in 1818 the Burmese successfully invaded Assam. In 1826 the British intervened and drove out the Burmese. Assam came under British domination after the treaty of Yandaboo between the Burmese and the British company in 1826. In 1947 it became part of independent India.

Natural changes and disasters have had a profound impact on the island. Majuli has been formed as an island through the southward migration of the Brahmaputra River. Before 1735 it was a small island at the confluence of the Brahmaputra River and six tributaries. As a consequence of earthquakes in 1691 and 1696, and then a catastrophic flood in 1735, several tributaries abandoned their original courses and the main river moved from the north of the island to the south creating in between a larger landform.

The island is regularly flooded – a fact that contributes to its fertility. However in the last 70 years the pattern of flooding seems to have increased and 14 heavy floods have been recorded.

In addition to flooding, the island is facing heavy erosion of its landmass. In 1950 the island covered 1,246.00 sq km; this has now been reduced to 924.60 sq km. Between 1969 and 1994 more than 50sq km were lost and the rate of loss seems to be increasing. Development upstream from Majuli on flood plains, which reduces the amount of land to absorb floodwater, is seen as having a major contribution to the instability of the island, as river water moves much more quickly downstream.

River island of Majuli in midstream Brahmaputra River in Assam values

The values put forward in the nomination and supplementary information relate to the Sattras and their cultural associations and also to the rural landscape between the Sattras communities.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

Authenticity

The authenticity of the complex Majuli cultural landscape is related to the processes which shaped the landscape as much as to the physical manifestation of people’s interaction with their environment. To sustain the authenticity of the landscape would mean sustaining social and religious systems, communal use of resources, traditional building techniques, traditional farming techniques, the Sattras and their architectural features, intangible heritage such as dance drama, traditional knowledge and spatial organisation – in fact all the qualities that when combined make up the cultural distinctiveness of the island and the way people live in harmony with nature.

The island has developed the Sattras movement over the past three centuries: the need is to allow that development to continue, through managing change so that the distinctive aspects of the Satra system and its spatial arrangements can be sustained while people are able to benefit from new amenities they need.

It is clear that many of the Sattras have been moved several times and may need to move again in response to further erosion by the river. How these Sattras are rebuilt then becomes a crucial issue. Authenticity is related to their form, layout and materials. In recent years it appears some Sattras buildings have been rebuilt in concrete.

This is also true for the villages which have also had to move around the island. In some places their flexible and adaptable houses are now being rebuilt in concrete, thus dramatically changing the link between communities and their surroundings. Clearly people will need in the future improvements to their houses, and facilities in the Sattras will need to adapt to modern requirements. The challenge will be how to achieve these changes within the framework of traditional materials and practice.

Integrity

The integrity of Majuli relates to the intactness of the social, religious and economic and cultural systems that prevail. It also relates to the intactness of sufficient of the island to allow the key Sattras to continue. Currently the island as a whole reflects a system that can be said to still possess integrity. It is by no means clear that in the medium term the island will be large enough to sustain this landscape pattern.
Comparative analysis

The dossier provides evidence of a large number of sacred islands in India. Mention is made of Omkareshwar in Madhya Pradesh, Rameshwaram in the Bay of Bengal, Ganga Sagar Teerth also in the Bay of Bengal, the Elephant Caves in the Arabian Sea and Chorao at Tiswadi.

Of these Omkareshwar and Rameshwaram are connected with Lord Shiva and various Hindu sects. The very strong link between the Vaishnava Revival of Hinduism in the 15th and 16th centuries, when India was dominated by Muslims, and landscapes, particularly sacred landscape, is well made. Sacred landscapes were scriptures were writ large on the ground and they helped to bring in the total participation of whole communities into religious practice and ritual. Landscape as a sort of supra intellectual creation permeated the whole sub-continent.

Majuli is one of the Diaspora of religious landscapes associated with the Lord Krishna which emerged in the Vaishnava revival. Majuli became the heart of a school of Vaishnava worship founded by the Saint Shankardeva in the 16th century. In Assam, however, the dimensions grew beyond the religious movement. Local art forms such as dance, drama, painting and poetry were used as the medium to propagate religion. Shri Shankardeva and his apostles wrote many songs, dramas and devotional scriptures and this helped the development and formalisation of the Assamese language. The Sattras or monasteries they established acted like cultural centres.

The spiritual-cultural landscape that blossomed all over India in the 15th and 16th centuries transformed the interaction of people with their landscapes on a major scale. There were formerly many spiritual-cultural landscapes in India: the original nomination suggested that Majuli might be the most pristine example of a process which transformed a whole continent.

When responding to the first dossier, ICOMOS considered that much more information was needed to substantiate this claim through identifying the particular landscape characteristic that reflect the socio-religious practices that underpin society in Majuli, and to show how these on the one hand reflect the ideas of sacred landscapes that spread across the sub-continent, and on the other hand are specific to the cultural ethos of Majuli.

The State Party has now provided more information on the specific layout of the individual Sattras and their overall characteristics. What is still unclear, however, is how these are specific to Majuli rather than being similar to Sattras that development in other parts of Assam, or other regions of India.

Although the Sattras are clearly still cultural centres that preach Satriya culture and are important repositories of dance and drama, what has been clarified is how the overall landscape of Majuli, of which the 31 Sattras are a very small part in terms of land area, has been influenced very little in physical terms by the Sattras. Although the many villages in the island have a close religious association with the Sattras, their houses and fields and overall layout have developed independently of the Sattras. Thus it is difficult to say that the rural landscape of Majuli taken as a whole is a sacred landscape reflecting the Vaishnavite principles.

Justification of the Outstanding Universal Value

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

Majuli is a unique spiritual and cultural landscape and part of the Diaspora of Pan-Vaishnavite spiritual movements.

This spiritual movement gave rise in the mid 16th century to the institution of Sattras, monastic communities which bought together all section of society, irrespective of caste or creed, religion and social status, to develop a new way of life in conformity with the natural resources of the island. The Sattras have more than a religious bearing on society, being also cultural and administrative centres of communities.

The tangible and intangible heritage of Majuli together with a distinctive traditional knowledge system is an outstanding example of a unique living tradition that has been sustained despite the vagaries of floods and erosion.

Criteria under which inscription is proposed

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

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

The State Party considers that the Island manifests the effect of the Vaishnava movement which in the 15th and early 16th centuries brought whole societies together through the development of Sattras monasteries that diffused cultural and political forces through out society.

The additional information provided suggests that the Sattras infused the rural society of the island with the thinking and practices of the Vaishnava movement but that it did not impact on the physical layout of the island outside the Sattras. ICOMOS does not consider that the Majuli landscape can be said to exhibit an important interchange of human values, over a span of time on developments in landscape design.
ICOMOS considers that this criterion has not been justified.

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

The State Party considers that the Vaishnava tradition spread widely over India. In Majuli it developed into a more intense form through the very specific dance-dramas that are still practiced on the Island. This cultural tradition was firmly anchored in the Sattras.

ICOMOS considers that Majuli represents the heartland of the Vaishnava movement, from which it spread across Assam and further afield. Moreover it has survived in Majuli within the Sattras. The Sattras of Majuli can be seen as exceptional testimony to the Vaishnava cultural tradition that brought disparate peoples together through cultural practices. However as their influence does not manifest itself across the cultural landscape of Majuli, ICOMOS does not consider that this criterion can be applied to the whole island, but might apply to the Sattras as a group or to a selection of the Sattras.

ICOMOS considers that this criterion has not been demonstrated at this stage.

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

The State Party considers that the whole way that nature is managed on the island, and the spatial planning of the settlements and fields, appears to be shaped by religious practices.

The supplementary information supplied by the State Party suggests that although religious practices were the forces that drew communities together across the island, these are not manifest in the way the landscape as a whole has developed. The Sattras themselves demonstrate the Vaishnava traditions within their buildings and layout.

ICOMOS considers that this criterion has not been justified.

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

The State Party considers that the entire religious, cultural and spatial landscape of Majuli reflects the systems and beliefs introduced by Shankardeva in the 16th century. Such beliefs strengthened the Assamese identity.

ICOMOS considers that the Vaishnava movement influenced the religious landscape of Majuli, but not the entire cultural and spatial landscape of Majuli. ICOMOS considers that this criterion might apply to the Sattras as a group, or to a selection of the Sattras which might represent the whole ensemble.

ICOMOS considers that this criterion has not been demonstrated at this stage.

ICOMOS does not consider that the criteria have been justified at this stage nor does it consider that the Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

One of the benefits of World Heritage status is seen as the possible development potential of the island through increasing tourism and the market for goods. The original dossier mentions upgrading roads and the construction of two bridges to link the island to the mainland.

The supplementary material has addressed the potential impact of new bridges and suggests that the new Majuli Cultural Landscape Authority might consider a technical committee to consider how transport can be upgraded in line with identified values.

Impact of climate change

Flooding and the concomitant erosion of the island are the major threats to its ways of life and continued existence. Although the island has been prone to flooding for several centuries, the rate of floods do seem to be increasing. More than 30 villages are reported to have been washed away in the last decade.

Climate change could be one factor influencing changes to the flow of water in the river. Another is increasing population which has developed villages on the flood plain.

The flow of water is also said to have been affected by upstream disturbances. Development of towns along the Brahmaputra River together with their flood defences appears to have had an effect in reducing the flood valves for the river. Increasing deforestation and encroachments in Arunachal Pradesh and eastern Assam could also have had an effect. And there are also indications that five dams constructed on the Brahmaputra in Tibet might have affected the periodicity of the water flow.

Although it is reported that funds have been set aside for flood protection measures such as embankments along the bank of the river, such interventions on the island are unlikely to provide sufficient long term protection unless the flooding can be set into the context of the wider Brahmaputra basin.

Since the first nomination was submitted, a series of press reports have drawn attention to the link between the rapid urban development of the Brahmaputra River basin upstream from Majuli and the erosion of the island, as flood plains are lost.
Furthermore press reports have suggested that the nomination of Majuli is seen as the catalyst that is needed to prompt action to address this apparently destructive process. ICOMOS is concerned that putting in place approaches to major threats is seen to be contingent on World Heritage inscription.

**Traditional materials**

Both the Sattra buildings and village houses traditionally used local materials – timber, bamboo, mud and thatch. As can be seen from the descriptions of Sattra buildings above, particularly in the namghar and sattradhikars’ houses, modern materials such as steel, brick, corrugated iron and cement render are being used. This threat to the distinctiveness of the buildings is acknowledged in the Management Plan.

In the villages changes are also apparent with bamboo stilts being replaced by concrete piers – often poorly constructed.

**Earthquakes**

The island is in an earthquake zone and so the possibility of another major earthquake cannot be ruled out. There is little that can be done in preparation other than to consider the benefits of lightweight traditional houses.

**Visitors/tourism pressures**

According to the nomination there are high expectations from local people and district governments to enhance tourism development and increase the level of visitation to the site. However the nomination also notes the potential negative impacts associated with tourism development. This is a management challenge that requires careful consideration by the State Party as to avoid any impact that could affect the fragile balance existing between people and nature in Majuli.

**Risk preparedness**

The additional information provided by the State Party has a section on Risk Preparedness. This sets out initiatives undertaken. These include the Act to protect the property, and a master plan prepared in 2000 (of which no details are provided). It is also indicated that the Assam State Disaster Management authority has been consulted and will be setting up Hazard Safety Cells to train engineers and formulate disaster management guidelines.

The need for more flood data is highlighted and at local level and for more flood fighting material to repair embankments. It is also stressed that there is a need for awareness raising amongst officials and the public.

Specific physical measures undertaken so far include the construction of an embankment along the river. Up until 2000, this amounted to some 150 sq km of embankment. These are constructed between 0.5 and 1.5km away from the river and when erosion reaches them, further banks are created behind. Thus in effect the embankments are a type of managed retreat of the shoreline.

Nearer the shoreline ‘porcupine’ screens have been installed to encourage situation. When these last for a full flood season, they are beneficial. Generally they do not.

Boulder and bamboo revetments have been constructed around Kamalabari and Jengrai towns. The former have worked well and the latter only to a limited extent.

Even with all these measures in place, 50 sq km of land was lost between 1967 and 1994.

In 2003, The Brahmaputra board prepared a detailed project report based on the Master Plan of 2000. This has three phases. These include bank revetment, permeable screens, and improvement of embankments as well as survey and data collection for a physical model and the creation of the model. Funding has so far been approved for phase 1 only. And work on this has been in progress since 2005 and is likely to be completed in February 2008. Phases II and III are likely to be completed by 2009.

The State Party acknowledges that increasing population is putting a strain on the landscape, leading to encroachment of the flood plains and that this is exacerbated by the incremental reduction in the size of the island due to flooding and erosion.

Although physical interventions to try and keep the floodwaters at bay have been planned, and some implemented, ICOMOS considers that the overall protection of the island cannot be ensured, even for the medium term, unless factors affecting the island upstream are brought into consideration and the water management of the island is extended to a more holistic water management approach of the wider river valley. Physical barriers to the water are hugely expensive and may not work. An understanding is needed as to whether mitigation measures upstream might allow the island to survive in the medium term.

ICOMOS considers that the main threat to the property is flooding and erosion, and that although interventions are planned to try and stop the floodwaters eroding the island, this ultimately will not be successful unless changes to the wider river system upstream are brought into consideration.

**5. PROTECTION, CONSERVATION AND MANAGEMENT**

**Boundaries of the nominated property and buffer zone**

The proposed core area and buffer zone encompass the key areas associated with the property to ensure the protection of its immediate surrounding landscape as a way to maintain its visual quality and identity. However the site is very vulnerable to any changes that may occur in the upper watershed of the river thus it would be helpful to extend the buffer zone up to the north of the property so as to promote adequate management of a greater part of the watershed.
ICOMOS considers that the boundaries of the core and buffer zone of the nominated property are adequate.

**Protection**

**Legal Protection**

Since the first nomination was submitted a bill has been approved by the Assam State Legislative Assembly that would provide for legislative protection of the island and its buffer zones and the implementation of a coordinated approach to its management.

Details of this bill were provided in the supplementary information. This established a Majuli Cultural Landscape Management authority, on 22nd November 2007, consisting of government and non-government agencies. It will be the focal point for National, State, Landscape Management authority, information. This resulted in a Majuli Cultural Landscape Management Plan and carrying out works contemplated in the plan.

The Law includes a schedule of 31 Sattras within the core area.

**Traditional Protection**

Traditional protection is a key part of the system of protection for the island, both of the Sattras and of the villages. The construction, repair and maintenance of the buildings, as well as overall management of the landscape, are part of the traditional system of management.

This system is vulnerable to the introduction of new materials and to new cash crops. However the Management Plan and the overall legal protection now introduced reflect the need to strengthen traditional practices.

**Effectiveness of protection measures**

Article 4 of the convention recognizes that it is the duty of each State Party to ensure the conservation, presentation and transmission (emphasis added) to future generations of the cultural and natural heritage inscribed on the World Heritage List. This implies that the properties inscribed should be maintained in the long-term through active conservation, management and, if required, restoration. It also implies that the heritage included in the World Heritage List would survive over time as to be transmitted to future generations. However in the case of Majuli Island it’s survival depends on ecological processes which cannot be totally controlled by management activities.

The survival of the island depends on the river cycles of sedimentation and erosion. These cycles are also dependent on climatic conditions and changes that may occur in the watershed linked to this area. The nomination notes that the magnitude of flood damages have increased over recent years, to an average rate of 7.4 km² per year, and this is causing severe bank erosion. Furthermore it is noted that flooding and the frequency of occurrences have been changing and increasing over the years and that it is estimated that, if present trends on flooding and erosion continue, the River Island of Majuli will be submerged in the next 15-20 years.

Both ICOMOS and IUCN are concerned that, in the light of predicted climate change impacts, this situation might be worsening, jeopardizing the whole existence of Majuli Island and motivating people to leave and resettle in other areas – a process that is already occurring – thus affecting the survival of the island and its values. It appears that the long-term protection and existence of the site might not be guaranteed.

ICOMOS considers that the legal protection in place is adequate. ICOMOS also considers that the traditional protective measures for buildings and landscape are admirable but will need considerable support if they are to be sustained in the medium term.

However ICOMOS is concerned that, the overall long-term protection of Majuli Island as an entity is far from ensured, given the great threats of erosion from floodwater.

**Conservation**

**Inventories, recording, research**

The need to undertake considerable research on the buildings and landscape and also traditional knowledge and processes has been acknowledged in the Management plan and indeed a considerable amount of work has already been started, particularly in recording the movable cultural heritage stored in the Sattras, and the dance and dramas associated with them.

Form the information that has been provided it is not clear if all the 31 surviving Sattras have yet been inventoried. Such an inventory is essential to underpin conservation and management practices.

**Present state of conservation**

The dossier acknowledges that the physical condition of the Sattras requires urgent restoration and in some places reconstruction, although no details are given. From the information available it is clear that the traditional techniques and materials associated with the Sattra buildings are highly vulnerable, but no details are given as to how a more proactive approach to sustaining these will be achieved – although it is a management objective – see below.

Little details are given on programmes to sustain the vernacular building traditions more generally across the villages on the island, although again this is an objective.

**Active Conservation measures**

There has been little formalised conservation of buildings or the landscape. Conservation of culturally, religiously, and socially important aspects of the Majuli Island are not yet incorporated within any management
system. Rather conservation has been part of on-going maintenance, largely carried out by traditional stakeholders – the Sattra communities and farmers.

The Sattras are store houses for valuable painted manuscripts, and other types of artefacts in bronze, silver, gold, and ivory. In addition to these the various musical instruments used in dances and dramas, anthropologically valuable equipment and utensils are also part of the movable heritage repertoire.

The general awareness of preservation of artefacts is not yet very high among the concerned parties. However, there already exists a program to catalogue the painted manuscripts under a project titled National Mission for Manuscripts.

Natural attributes – IUCN’s evaluation:

In the initial nomination IUCN noted that whilst there were general references on the use of native flora and fauna for economic, social and religious reasons, and on wetlands, on the endangered river dolphin and on local and migratory birds, the nomination was lacking a description or an assessment of them, or how the property might contribute towards their protection.

The additional information provided by the State Party includes inventories of flora and fauna. These inventories include information on medicinal plants and endangered plant and animal species. They are also supported by comprehensive data sheets for key species living in the area; such data sheets are a valuable tool to guide conservation and management practices as well as for environmental education.

Further information is also provided on:

- Research on the conservation and use of wetlands and marshy areas. Outcomes from this research will be used in developing environmental interpretation and educational programmes for local people.
- Developing of a zoning system for forest plantations including the establishment of special buffer zones to enhance the protection of endangered or unique plant species.
- Development and implementation of an awareness programme on landscape protection and the conservation of endangered species.

ICOMOS considers that further work is needed to achieve an inventory of the Sattras and the traditional building technique associated with them as a basis for setting out a conservation programme.

On the natural heritage, more progress seems to have been made with establishing inventories and preparing guides to conservation and management.

Management

Management structures and processes, including traditional management processes

Although ICOMOS strongly supports the creation of the Majuli management authority, (see above), given the size of the island and the complexities of its management, it is suggested that consideration should be given to the appointment of an overall cultural heritage coordinator to service the consortium and develop a resource management appraisal for the whole landscape.

The supplementary information provided by the State Party sets out existing and proposed administrative frameworks. Both of these are complex and contain acronyms that are not explained. No overall explanation is provided nor a timetable for moving from one to the other. Resources are not addressed.

In the supplementary information provided by the State Party it is recognised that, whilst there is an informal community management system in place, this system should be formalized and strengthened.

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

A Management Plan was submitted with the first nomination. This sets out overall management objectives and provides an adequate basic general framework for coordinated management. In its evaluation ICOMOS considered that it failed to provide detailed guidance on its effective implementation. The Plan did not consider the level of staffing and funding required for ensuring the effective management of Majuli. Although the nomination identifies sources of finance available for management, it omits to inform whether or not the funding available is sufficient to cover the protection and management requirements of Majuli.

ICOMOS considered that the Plan could do with strengthening in respect of the specific qualities of Majuli. In particular, it suggested that there was a need to address the following aspects in more detail:

1. An analysis of the Sattra landscapes to define their spatial characteristics;
2. Inventory of Sattras and their immovable heritage, as a preliminary to the development of conservation plans;
3. An approach to the preservation of crafts and the craft production system;
4. An analysis of the interrelationship between traditional land management practices and biodiversity conservation;
5. Ways of monitoring land use patterns and practices;
6. Ways of recording traditional knowledge;
7. Interpretation and presentation of the islands significances;
8. Cultural tourism strategy to ensure tourists do not disturb fragile balance between people and nature;
9. Procedures for the conservation of traditional architecture of Mishing and Deori villages and for promoting best practice for the use of new materials;
10. Approaches to sustainable development – particularly for buildings, roads, tourist facilities, waste disposal.

The additional information provided by the State Party in January 2008 sets out aims such as the continuity of building practices, the need to conserve the material resources, and the need to raise awareness of traditional practices, as well as listing areas of further work such as encouraging innovation on traditional building
techniques rather than using modern materials, identifying traditional occupations that depend on natural resources, and the possibility of repairs to Sattras being partially financed by the state government. The most detail is given for actions related to protecting manuscripts, encouraging the continuation of weaving, pottery, mask making and dance.

The information also touches on potential activities supporting sustainable development, such as composting certain wetland species, producing paper, bio-mass, bio-fuels, and agro-forestry.

The need to create a cultural tourism strategy is set out.

Overall the extra information is helpful and reinforces the approach of the Management Plan. Further details on how the various activities will be delivered, how they will be resourced or what the timescale might be have however still not been provided. Nor have details been given on staffing levels or expertise.

ICOMOS commends the Management Plan as an aspirational document but considers that it needs to be supported by details of staffing, expertise, resources and timeframes.

6. RECOMMENDATIONS

Majuli was nominated for its cultural distinctiveness which was seen to be related not only to the Sattra system and its manifestations in terms of buildings, dance, music and social systems, but also to the agricultural management of the landscape, the symbiotic relationship between people and nature and the disposition, style and arrangement of villages, their houses and farmland— which make up the integrated whole.

What has also now become clear from the supplementary information provided is that the Sattras have not influenced the disposition of settlements and fields, or the whole spatial arrangement of the landscape and farming practices. Many of the Sattras have been moved several times in response to erosion of the river. Thus the religious cultural landscape is seated in the physical arrangements of the Sattras while the villages and the farming landscape are linked to them through religious and cultural practices, but not through spatial arrangements.

Further details have now been provided on six Sattras. A full inventory is needed of all the 31 remaining Sattras, as they are the key ensembles on the island. If they have to move in response to flooding, information is needed on what exists at the present time and on how their characteristics— layout, building techniques and materials— might be sustained.

ICOMOS considers that the Sattras, either as a group, or a selection of them to represent the whole ensemble, (depending on the information gathered from an inventory) should be considered as the core zone with the wider agricultural landscape of the whole island being considered as a buffer zone.

The threat of flooding on an ever more hazardous level appears to threaten the very existence of the island. Although details have now been provided of mitigation measures and an approach to flood alleviation, the bigger issues of how Majuli relates to the wider Brahmaputra river basin and the impact of upstream development, deforestation and dams on Majuli has not been addressed.

ICOMOS considers that a holistic appraisal is needed of the Brahmaputra river basin in order that it is possible to understand whether Majuli can survive with flood defences or whether a policy of managed retreat is the only way forward.

Recommendations with respect to inscription

ICOMOS recommends that the examination of the River island of Majuli in midstream Brahmaputra River in Assam, India, be deferred in order to allow the State Party to:

- Assemble a complete inventory of the 31 surviving Sattras on the island as a preliminary to considering which Sattras might have the potential to demonstrate outstanding universal value and be nominated as the core zone;
- Allow an ICOMOS evaluation mission to visit the property to consider the extent and scope of the Sattras;
- Undertake an appraisal of the overall river basin in which Majuli lies, and the potential impact of upstream development, deforestation and the building of dams, in order to ascertain whether managed retreat is the only realistic approach to the flooding and erosion processes.
Official name as proposed by the State Party: The Sulaiman-Too Sacred Mountain

Location: The Osh Oblast

Brief description:

Sulaiman-Too mountain dominates the surrounding landscape of the Fergana Valley and forms the backdrop to the city of Osh. In mediaeval times Osh was one of the largest cities of the fertile Fergana valley at the crossroads of important routes on the Central Asian Silk Roads system.

For more than a millennia and a half Sulaiman-Too was a beacon for travellers along the Silk Roads and has been revered as a sacred mountain. Its five peaks and slopes contain a large assembly of ancient cult places and caves with petroglyphs, all interconnected with a network of ancient paths, as well as later mosques. Its veneration now blends pre-Islamic and Islamic beliefs.

Most of the nominated property is a relict landscape little used, although the first peak with some caves, and the lower parts of the southern slopes of the second and third peaks, are ritual sites frequented by pilgrims and tourists.

Category of property:

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

1. BASIC DATA

Included in the Tentative List: 29 January 2001

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

Date received by the World Heritage Centre: 30 January 2006
1st February 2008

Background: This is a referred back nomination (31 COM, Christchurch, 2007).

A first nomination dossier for Sulaiman-Too Cultural Landscape (Sacred Mountain) was examined by the World Heritage Committee at its 31st session (Christchurch, 2007). At the time, ICOMOS recommended to refer the nomination back to the State Party in order to allow it to:

a) Complete the Management Plan;
b) Complete the protection of the nominated property by incorporating the zone of planning control and zone of protected natural setting into the city plan to give it effect, and in order to preclude new interventions on the mountain, including tree planting;
c) Extend the Buffer Zone to incorporate part of the adjoining unbuilt plain as a means of protecting the setting of Sulaiman-Too;
d) Consider how sites on the neighbouring peaks might be incorporated in a revised buffer zone;
e) Complete the survey of the network of paths around the mountain;
f) Put in place a Tourism Strategy which addresses the issues of visitor access.

ICOMOS also recommended that the name of the property be changed to ‘Sulaiman-Too Sacred Mountain’.

The World Heritage Committee adopted the following decision (31 COM 8B.27):

The World Heritage Committee,

1. Having examined Documents WHC-07/31.COM/8B and WHC-07/31.COM/INF.8B.1,

2. Refers the nomination of Sulaiman-Too Cultural Landscape (Sacred Mountain), Kyrgyzstan, back to the State Party to allow it to:

a) Complete the Management Plan.
b) Complete the protection of the nominated property by incorporating the zone of planning control and zone of protected natural setting into the city plan to give it effect, and in order to preclude new interventions on the mountain, including tree planting.
c) Extend the Buffer Zone to incorporate part of the adjoining unbuilt plain as a means of protecting the setting of Sulaiman-Too.
d) Consider how sites on the neighbouring peaks might be incorporated in a revised buffer zone.
e) Complete the survey of the network of paths around the mountain.
f) Put in place a Tourism Strategy which addresses the issues of visitor access.

3. Recommends that the name of the property be changed to ‘Sulaiman-Too Sacred Mountain’.

On 1st February 2008 the State Party submitted a Management Plan and supplementary information on development pressures and protection. This information is incorporated into this report.
Lijiang (China)
No 811

1. BASIC DATA

State Party: People’s Republic of China
Name of property: Old Town of Lijiang
Location: Yunnan Province
Inscription: 1997

Brief Description:

The Old Town of Lijiang, which is perfectly adapted to the uneven topography of this key commercial and strategic site, has retained a historic townscape of high quality and authenticity. Its architecture is noteworthy for the blending of elements from several cultures that have come together over many centuries. Lijiang also possesses an ancient water-supply system of great complexity and ingenuity that still functions effectively today.

2. ISSUES RAISED

Background

The World Heritage site consists of three main elements: Dayan Old Town & Heilongtan Pool (Black Dragon Pool), and Shuhe and Baisha villages approximately 4 and 8 kilometres to the north respectively. At the time of inscription, the core and buffer zones for the latter two parts were not formally designated, while the boundaries of the core zone for Dayan & Heilongtan Pool were insufficiently defined.

At its 31st Session, the World Heritage Committee requested the State Party to ‘Prepare a proposal for the boundaries of the core and buffer zones of the areas of Baisha and Shuhe, and submit it to the Committee for its examination according to paragraphs 163-165 of the Operational Guidelines’.

In January 2008, at the request of the State Party, a joint reactive UNESCO World Heritage Centre/ICOMOS reactive monitoring mission visited Lijiang to consider the state of conservation of the property and the boundary issues. Following this visit, the State Party submitted maps and descriptions of the boundaries of the core and buffer zones for all three areas.

Modification

The boundary proposals are for buffer zones for Shuhe and Baisha villages as follows:

Shuhe Village: core zone of 0.09 sq km core zone and buffer zone of 0.14 sq km

Baisha Village: core zone of 0.067 sq km and buffer zone of 0.393 sq km.

The maps and descriptions provide adequate justification and details of the delineation of these boundaries. The adequacy of the boundaries needs to be seen in the context of the almost extreme pressures from uncontrolled tourist development of the property since inscription, resulting in considerable commercial and residential development around the Old Town and Shuhe.

The proposed boundary of the buffer zone for Shuhe is comparatively tightly drawn and exclude areas already developed as well as areas to the south-west where development could spread. Although Baisha has not been subject yet to development pressures, it was the mission’s view that both villages could be engulfed by development unless adequate protective zones were put in place. It was further the mission’s view that the proposed boundaries were too tight and should encompass a wider setting for both villages.

Although in the State Party report it is said that within the buffer zones demolition will be forbidden, newly built properties constructed according to traditional design and buildings subjected to height restrictions, no details are provided of the formal protective designations which will over-arch these constraints in the buffer zones nor how these will be managed.

ICOMOS considers that details need to be provided of protective designations applied to the buffer zones and how they fit in to the overall management system for the property. Further ICOMOS suggests that these details could be provided when the Master and Management Plans are submitted for approval.

The three main elements of the property, which in effect form a serial nomination, are linked culturally and within the framework of the surrounding hills and mountains. In the light of the severe development pressures affecting the whole property, ICOMOS considers that ways of protecting the corridor between the three elements, perhaps through planning measures, need to be considered.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that consideration of the boundaries and buffer zones for Shuhe and Baisha villages should be deferred to allow the State Party to consider enlarging the buffer zones and to provide full details of their protective arrangements as part of the overall Master and Management Plans for the property.

ICOMOS further recommends that the State Party should consider ways to provide protection to the area between the three main elements of the property, perhaps through planning procedures, to ensure that key elements of the rural landscape that supported the settlements are sustained as well as key views of mountains.
1. BASIC DATA

State Party: Bahrain

Name of property: Qal’at al-Bahrain: Ancient Harbour and Capital of Dilmun

Location: Northern Region

Inscription: 2005

Brief Description:

Qal’at al-Bahrain is a typical tell – an artificial mound created by many successive layers of human occupation. The strata of the 300 × 600 m tell testify to continuous human presence from about 2300 BC to the 16th century AD. About 25% of the site has been excavated, revealing structures of different types: residential, public, commercial, religious and military. They testify to the importance of the site, a trading port, over the centuries. On the top of the 12 m mound there is the impressive Portuguese fort, which gave the whole site its name, qal’a (fort). The site was the capital of the Dilmun, one of the most important ancient civilizations of the region. It contains the richest remains inventoried of this civilization, which was hitherto only known from written Sumerian references.

2. ISSUES RAISED

Background

At the time of inscription the World Heritage Committee, in recognition of the incompleteness of the management system especially with regard to the protection of setting and sea access, requested the State Party “to submit by 1st February 2006 complete management and conservation plans for the property; Also requests the State Party to refrain from approving any land reclamation or construction in the sea anywhere in front of the site and that the new construction on existing reclaimed land should be checked as to protect the visual integrity of the site and to maintain the principal sight lines of the area nominated;” (WHC-29-COM 8B.26).

The concerns of the Committee became relevant a few months later when proposals emerged to reclaim an artificial island of 600 hectares at 500m distance offshore of the property. The project, known as North Star, was accompanied by two further planned projects of a fishing harbour and a reclaimed highway. It was considered by an UNESCO World Heritage Centre mission (February 2006) and an UNESCO and ICOMOS mission (June 2006).

An extended protection zone consisting of a visual corridor of 7 kilometre distance and 1.8 kilometre width in front of Qal’at al-Bahrain was presented to the World Heritage Committee at its 30th Session in Vilnius, Lithuania. The Committee requested the State Party to formalize the status of the visual corridor by designating it as an extended buffer zone for the property.

During the same session, the Committee approved a name change for the property from Qal’at al-Bahrain Archaeological Site to Qal’at al-Bahrain – the ancient harbour and capital of Dilmun to better reflect its relation to the sea and its role as a port.

The Committee also requested that the sea elements of the site, that is an ancient light tower and a sea channel transgressing a coral reef should, as a reflection of their crucial importance, be included in the core zone of the property. (WHC-30-COM 7B.49)

Modification

The proposed modification is to enlarge to enlarge the buffer zone to include the visual corridor front of Qal’at al-Bahrain and to include in the core zone a sea channel, partly natural and partly man-made, which was cut through the fossilized coral reef to allow ships to access the port, and a tower structure built on the western edge of the coral reef structure adjacent to the channel.

Since further under-water archaeological research is required to identify precisely the ancient harbour structures, the State Party proposes a separate core zone focused on the identified northern part of the channel. The channel, which was first revealed by aerial photographs of the 1980s, is between 15 and 90m wide and cuts through the rocky coral plate which parallels the Northern Coast up to 1.8 km off shore. The sea tower is built on the western edge of the coral reef, adjacent to the sea channel. The rectangular tower is constructed of two courses of large ashlar stones set directly on the uneven surface of the coral reef. It is assumed by most archaeologists that this structure had an indicative function for the sea channel that can be compared to the function of a light house. So far archaeological evidence has not provided firm dates for either the channel or the tower.

The sea channel and sea tower mark the access route from the sea towards the ancient harbour and capital of Dilmun. They provide essential elements for an understanding of the location and activities in the capital, which was predominantly based on economic gains from sea-trading activities, for which safe access was essential. The channel determined not only the location of the city but also the arrangement of its port and city wall as well as later defence structures.

The core zone of the initial nomination comprised 0.163 square kilometres or 16.3 hectares. The proposed second core zone covers an area of 0.157 square kilometres or 15.7 hectares. The proposed extended buffer zone, enclosing both core zones, extends to an area of 12.38 square kilometres or 1238 hectares.
Volubilis (Morocco)
No 836

1. BASIC DATA

State Party: Morocco
Name of property: Archaeological site of Volubilis
Location: Wilaya de Meknès - Province Meknès El Menzeh Meulay-Idriss Zerhoun
Inscription: 1997

Brief Description:
The Mauritanian capital, founded in the 3rd century B.C., became an important outpost of the Roman Empire and was graced with many fine buildings. Extensive remains of these survive in the archaeological site, located in a fertile agricultural area. Volubilis was later briefly to become the capital of Idris I, founder of the Idrisid dynasty, who is buried at nearby Moulay Idriss.

2. ISSUES RAISED

Background
At its 30th session, (Decision 30 COM 7B.55) the Committee urged the State Party, ‘as requested in Decision 29 COM 7B.100, paragraph 5, to define a buffer zone to ensure the protection of the archaeological site limits, taking into consideration the surrounding landscape in its entirety, in particular the agricultural plain to the west of the property, which is inseparable from its historical origins’.

At its 31st session (Christchurch 31 COM 8B.57) the Committee considered a proposal for a buffer zone and referred back the proposed buffer zone for the Archaeological Site of Volubilis (Morocco) to the State Party to allow it to provide more details on the area of the zone and the protective policies in place.

Modification
The State Party has submitted proposals for a buffer zone of approximately 50 sq m around the property and enclosing the neighbouring town of Moulay Idriss. The proposed area contains around 250 ancient and Islamic archaeological sites and protects the plain to the west and the mountain to the east of Volubilis both of which are seen as having indissoluble bonds with the property.

The zone of protection was designated under a Law of 1920 which prohibits construction or modification to the aspect of the places included in this zone without the authorization of the Service of Antiquities, Beaux-Arts and Historic buildings. A contour map of 1:50,000 for the buffer zone has been provided.

Recommendation
The information that was lacking in 2007 has now been provided. ICOMOS considers that the proposed buffer zone offers protection to the immediate setting of Volubilis. Considering the open nature of the landscape surrounding the site and the long views, the wider setting will also need protection from planning mechanisms.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the proposed buffer zone of the archaeological site of Volubilis (Morocco) be approved.
Historic centres of Berat and Gjirokastra (Albania)

No 569 bis

Official name as proposed by the State Party: The Historic Centres of Berat and Gjirokastra (well-preserved southern Albanian towns bearing outstanding testimony to the Ottoman period in the Balkans)

Location: District of Berat in the County of Berat (Central Albania)

Brief description: The Historic Centre of Berat is located in the Osum river valley in Central Albania. The site has evidence of early occupation from the Neolithic period. A permanent fortified settlement developed here from the 4th century BC. The town then underwent continuous development embodying the Illyrian, Roman, Byzantine, Bulgarian, European medieval, Ottoman and Albanian cultures. It bears witness to the coexistence of various religious and cultural communities down the centuries.

The vernacular housing dates from the 18th and 19th centuries, representing an innovative and open version of the Balkan housing typology, adjusted to the needs of artisans and merchants.

The wall paintings of the medieval churches of Berat have won great renown, especially for the 16th century painting school established by Onufri.

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a serial nomination of two groups of buildings. In terms of the Operational Guidelines for the implementation of the World Heritage Convention (2 February 2005) Annex 3 (14, ii), the property is two inhabited historic towns.

1. BASIC DATA

Included in the Tentative List: 11 October 1996

International Assistance from the World Heritage Fund for preparing the Nomination: 19 October 2007

Date received by the World Heritage Centre: 16 January 2006

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The small historic town of Berat is located in southern Central Albania, some 50 km from the Adriatic Sea. The
area has a typical Mediterranean climate. The town has a population of around 64,000 people. Berat is located on the Osum River, between the mountain of Tomorri in the east and the valley of Myzeqe in the west. The Osum River has cut a deep gorge through the limestone rock in the valley to form a natural promontory, around which the town was built on several river terraces on the slopes and on the other side of the valley.

The nominated core zone (58.9 ha) consists of three parts. The Castle of Berat (locally called Kala), built on a hill on the north bank of the river, is the oldest part of the town. The Mangalem quarter is located at the foot of the castle hill, and the houses are built on terraces that rise from the river. The fortress of Gorica and its quarter are located on the south bank of the river.

The hill on which the Castle of Berat stands has been continuously inhabited from the Neolithic era, in the 2nd or 3rd millennium B.C. The Castle has a triangular plan (ca. 200m x 100m) and is located on the top of the hill in a strategic position. Its origins go back to 4th century B.C., though it has been renovated or rebuilt several times during the Illyrian, Byzantine, feudal Albanian, Ottoman and Great Albanian Paschalik periods. The present structures, partly in ruins, date mainly from the 13th century. Most of Berat’s inhabitants lived inside the surrounding fortification, that measured ca. 600m north-south, and 300m east-west. The current housing stock dates mainly from the 18th and 19th centuries.

This citadel area used to have 20 Byzantine churches, many dating from the 13th century. In architectural form the churches are fairly simple, often based on a nearly square plan. Several of them contain valuable wall paintings and icons, such as those in: St. Todri, Shën Triadha (St. Trinity), St. Mary Vlaherna, Shën Kolli (St. Nicholas), Shën Konstandini dhe Helena (St. Constantine and Helena) and the Cathedral of St. Mary, in the Castle quarter. A particularly significant artist was Onufri, who founded a school of painting in the 16th century. The treasures of Berat also include the Codex Beratinus, ancient manuscripts of the Gospels, dating from the 6th and 9th centuries. They are included in UNESCO’s register of Memory of the World (inscribed in 2005).

After the Turkish occupation, in 1417, a majority of the population was converted to Islam, and several mosques were built in the town. Among the first mosques is Xhamia e Kuqe (The Red Mosque), built in the 15th century by Sultan Bayazit, today in ruins. The Leaden Mosque (Xhamia e Plumbit) was built in the 16th century by local feudal lords, the Skurajs. It is distinguished by its decorative cloisonné technique, representing a significant example in Berat. Berat also has houses for religious communities, used especially by Sufi brotherhoods, such as Teqeja Helvetive, which was built at the end of the 18th century and is one of the most important Islamic monuments of the town. It is built in finely carved stone and has rich interior decoration.

The existing housing of Berat dates mainly from the 18th and 19th centuries. Many of the houses suffered from a serious earthquake in 1851, and their upper stories were destroyed. Before the earthquake the buildings were all built in stone. In the reconstruction, however, the upper floors were built in timber, while maintaining the surviving stone structures of the ground floor. The houses are classified depending on their type: houses with çardak (with front gallery), closed houses, and buildings with special architectural solutions. The çardak houses belong to the period from the 17th to early 19th centuries.

On either side of the river, housing has developed in two separate quarters, Mangalem and Gorica, whose urban morphologies have been preserved over the centuries. The housing is of great architectural homogeneity, using numerous large and regularly spaced windows, which led to Berat being known as the "town of a thousand windows".

The monuments in Berat which the State Party considers have the most outstanding value are:

- the Castle of Berat (4th century B.C., 12th and 13th centuries),
- the Church of St. Mary Vlaherna (13th cent.),
- the Church of the Holy Trinity (13th-14th cent.),
- the Cathedral of St. Mary of the Annunciation (13th cent., restored in 1747),
- the Leaden Mosque (16th cent.)
- the Bachelors’ Mosque (Mangalem, 1827)
- the Teqeja Helvetive Mosque (late 18th cent.)
- the ethnographic museum (18th cent.)
- the private houses, used for residential and commercial purposes, of the following families: Simsia, Haxhistasa, Kolovani, Vrohoriti, Xhymyrteka, Aguridhi (18th-19th cent.).

ICOMOS considers that the Gorica Bridge over the river Osum, which dates back to the late Ottoman period (18th century) should be inscribed on the town’s list of remarkable properties.

**History and development**

The town of Berat is one of the oldest in Albania, with the earliest traces of settlement dating from 2600-1800 BC. There are also ceramics from the 7th or 6th century BC. The Berat people were first called Illyrians, then Arbër, and finally Albanians.

The castle area had stone fortifications by the middle of the 4th century. An Illyrian town developed under its protection.

In antiquity, Berat was known as Antipatreia, a fortified centre which succeeded in resisting the Roman legions for a time. The town is mentioned by Polybius and Livy, and in the list of fortifications of Emperor Justinian. During the Byzantine period, in 533, Berat is called Pulcheriopolis, after the 5th century Byzantine Empress Pulcheria. It developed at the summit of the hill. The castle and its fortifications were rebuilt.

In the middle ages, the town was under Bulgarian occupation (860-1018), and grew in importance. The name Berat is first mentioned in 1018. From the Crusader period onward (13th century), Berat had various
During the 13th and 14th centuries three important churches were built: St. Mary Vlaherna, Holy Trinity, and St. Michael. At this time the town had a remarkable cistern system.

At the start of the 15th century Berat was occupied by the Ottomans. Substantial alterations were made at this time; the fortifications were repaired and new towers were built to strengthen them. The town remained part of the Ottoman Empire for a long period, characterised by peace and prosperity. Situated as it was on a major communication route between the capital and the Adriatic, it spread beyond its fortifications. Its quarters took on their present-day form: Kala (the castle), and Mangalem and Gorica on the opposite bank. The communities of inhabitants built many mosques, several of which have outstanding architectural qualities (Leaden Mosque, Teqeja Helvetive mosque).

This period was notable for its remarkable religious tolerance, and the conservation of the Orthodox Christian heritage within a sizeable Muslim population. Christian arts such as illumination and iconography developed (School of Onufri, 16th century) and the Orthodox Cathedral was restored (18th century).

After the uprising against the Turks in 1834, the Castle of Berat was damaged, and lost its defensive function. Nevertheless, it has retained much of the historic fabric. Until 1961, the condition of Berat remained practically the same. The historic town was then recognised as an important heritage property by the Albanian government.

The first protective order by the Albanian government dates from 16 October 1948 (Academy of Sciences, decree no. 93), and consisted of a list of monuments of national value. For Berat, it included: the castle, the bridge over the river Osum, four churches and a mosque. In 1961, the order of 2 June (no. 172) declared that Berat was a national historic centre and museum-town. The list of category 1 monuments in the town was increased to 50 properties, including many private residential properties. Monuments and houses were later added to this list: two in 1963, and one each in 1973, 1977 and 1983.

In 1965, the creation of the Albanian Institute of Cultural Monuments led to the setting up of an annual programme for the maintenance and restoration of category 1 monuments. It is supervised by architects and based on compliance with the Venice Charter directives. Under this scheme, any monuments at Berat have been consolidated and restored, including the castle and the religious monuments, and frescoes have been conserved.

The preservation and conservation of the monuments in Berat was however greatly neglected during the 1990s, as a result of the political transition. A true heritage project for the town was not resumed until two or three years ago. A five-year plan has been set up for 2007-2011 by the Institute of Cultural Monuments.

Historic Centre of Berat values

The nominated property complements the outstanding universal value of the historic fortified town of Gjirokastra, in the Drinos valley, in southern Albania, already inscribed on the list (2005).

Berat is a complementary example of a historic fortified town in the Balkans, in a nearby region. It has been occupied over 25 centuries by many communities with different cultures and religions. It bears testimony to their cohabitation, and in particular to pacific cultural and religious coexistence between Christians and Muslims over a long historical period. The town in particular has Christian and Muslim monuments close to each other, which were constructed or restored between the 13th and 18th centuries.

The town of Berat also bears testimony to housing stock (from the 18th and 19th centuries) of great homogeneity, which embodies important innovations to traditional Balkan housing stock, complementing the outstanding urban housing ensemble of Gjirokastra.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and Authenticity

Integrity

The settlement represents 24 centuries of history. Since 1834, when the fortification lost its defence function, practically no changes have been made to the site. The most notable modification was the reconstruction in timber of the upper floors of the houses after the 1851 earthquake. However, the spatial qualities of the buildings were retained.

Generally, the integrity of the nominated property has been well preserved both as an urban ensemble, and in its different structural units: Kala, Mangalem and Gorica.

ICOMOS considers however that there are buildings which detract from the overall integrity of the urban architecture of the nominated property. They consist of a school, a theatre and some recent unauthorised private buildings.

The buffer zone has a significant number of unauthorised structures which are not in keeping with the nature of the historic ensemble.

ICOMOS considers that constructions which are not in keeping with the nominated property and its buffer zone detract from the expression of the value of the nominated property. However, this does not seem to be irreversible, and it seems that appropriate measures can be taken (see Management Plan).

Authenticity

All the conservation measures affecting the property since its protection in 1961 have respected the historic
material and form according to accepted international principles.

A very great majority of authentic built structures, and the morphology of the quarters and the citadel, have been preserved, portraying the various heritage features of the town:

- the fortification system,
- the architecture of the different religions, particularly the 16th century Orthodox churches and their wall paintings,
- the vernacular architecture of the 18th and 19th centuries,
- the homogeneous urban landscape of the two residential quarters.

The general planning concept of Berat has been well preserved, including green zones between the built areas.

ICOMOS considers that minor changes in construction materials have taken place in the historic buildings. Their authenticity may however be considered to be acceptable in the context of the living functions of the town.

ICOMOS considers that the urban fabric of the town of Berat is authentic as it has not undergone any major alterations down the centuries. However the vernacular housing dates essentially from the 18th and 19th centuries.

Comparative analysis

According to the State Party, the fact that Berat represents a continuous use over 24 centuries is considered unique in the Balkans. Several castles have residential quarters within them, but no others have developed into an urban ensemble like Berat and Gjirokastra.

Berat is comparable primarily with the museum-town of Gjirokastra, located in the same State Party of Albania, and already inscribed on the World Heritage List (2005). The historical and architectural character of Gjirokastra is however different. Gjirokastra is an imposing fortress in whose perimeter original fortified urban housing has developed, built by the main landowners of the surrounding area. It is made up of fortified houses constructed on the principle of tall buildings, or towers, which defy the classical rules of architecture and town planning. It is the image of a powerful military and administrative centre, at the apogee of the classical Ottoman period; Gjirokastra bears very certain and exceptionally well preserved testimony to the Balkan fortress-town of the 15th and 16th centuries.

Berat on the contrary is a centre which has been continually inhabited over a very long historical period, whose functions are primarily related to handicraft and commerce. Berat is above all a town given over to functional private housing. Its defensive constructions are for the town and its inhabitants; it is not a military centre dependent on a central authority. The urban space remains open, and is interspersed with green zones. The houses are predominantly horizontal in layout; they make use of abundant daylight entering through large and regularly spaced windows. The ensemble has great architectural unity, and is perfectly adapted to the site's position on a hill, which lends the urban landscape its specific and elegant quality.

Berat illustrates, to a greater extent than Gjirokastra, the diversity of urban life, its different periods, and different cultures. Berat bears precious testimony to the coexistence of Christians and Muslims, that allowed the creation of specific and flourishing cultural elements, which are particular to each group, and are situated close to each other.

The two historic towns of Gjirokastra and Berat provide complementary illustrations of the diversity of urban development in the Balkans. The two towns reflect the full range of military and civil functions, the various types of housing adapted to the physical and social environment, and cultural and religious coexistence over a lengthy period, particularly during Ottoman times.

Several comparative studies with other historic urban centres in the region have been undertaken in relation to World Heritage List nominations, such as Budva, Kotor and Tivar (Montenegro), Ohrid (Macedonia), Dubrovnik (Croatia), Plovdiv (Bulgaria) and Ionina (Greece). Berat is presented as a significant example illustrating the urban history of the Balkans. In this region, specific cultural phenomena have existed over the long course of history, such as Roman provincial architecture, Orthodox monasteries, Muslim culture and vernacular architecture.

In different parts of the region, specific conditions have produced great diversity. The vernacular architecture of Berat is a remarkable example of this. It is linked both to geological and geographical conditions, and to the development of a kind of town planning which is dominated by the local handicraft and merchant elites. Similarly, the wall paintings and the icons that have been preserved in Berat make a major contribution to the understanding of Balkan artistic heritage. Compared to other important centres in the region, such as Ohrid, Kotor and Plovdiv, Berat is considered by the State party as an original example for its vernacular architecture and as a historic example contributing to interethnic dialogue.

In Berat there is no specific feature of vernacular architecture which is characteristically Christian or Muslim. The housing is extremely homogeneous, which results in a very coherent urban landscape. The general morphology of the quarters has been preserved with great integrity. Berat is a remarkable example of housing in the inner Balkan countries.

ICOMOS considers that the town of Berat is an example of the specific architectural and urban values of the Balkans region, in a context of great historical continuity. It also has its own specific architectural value and overall aesthetic quality.
ICOMOS considers that the comparative study points to the outstanding universal value of the town of Berat, complementing that already established for Gjirokastra, to bear witness to the architectural diversity and values of town planning in the Balkans.

Justification of the Outstanding Universal Value

The State Party considers that the property is of Outstanding Universal Value for the following reasons:

- Berat belongs to the same group of typical urban values of the Balkans region as Gjirokastra. The two towns are in Albania and close to each other. Their architectural and urban testimonies are different but complementary.

- The historic settlement of Berat has survived from the 4th century BC until today, while many other urban centres in the region have vanished. Since the 13th century Berat has developed into an open city, controlled by handicraft and merchant elites. It is closely linked to its geographical environment, and has a functional road system.

- The historic town of Berat today bears witness to all the constituent urban elements - military, religious and civil. This is particularly reflected in the system of fortifications, the Christian and Muslim religious architecture, the mural paintings and the Christian iconography, and the vernacular architecture of the handicraft and merchant elites.

- The churches and mosques are integrated into the urban fabric. They have been well preserved, particularly the Christian churches and their frescoes, and they bear witness to the peaceful coexistence over a long period of different religious communities inside the same town.

- While of relatively recent date (18th to 19th centuries), the vernacular buildings in terraced areas grouped together in clearly separate quarters bring a new and significant contribution to the understanding of Balkan urban vernacular architecture. It illustrates the Ottoman house, which is unusual in Berat because of its openness to light and its creativity of adaptation to the demands of the rocky terrain. The architectural and morphological unity of the town suggests there is no distinction between the housing of the Christians and of the Muslims.

- The Historic Centre of Berat bears an exceptional testimony to cultural traditions that have fundamentally formed the Albanian culture, from the Illyrian and Roman periods to the Byzantine, Medieval and Ottoman eras. These traditions have left their marks in the historical layers, still witnessed by the fortifications and historic buildings of the settlement.

Criteria under which inscription is proposed

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

Criterion iii: Bear a unique testimony to a cultural tradition or to a civilisation which is living or which has disappeared.

Berat and Gjirokastra are fortified urban centres which have been continuously inhabited from ancient times to the present day. The two towns represent an outstanding and complementary architectural heritage, which reflects a lifestyle which has been influenced over a longer period by Islamic traditions during the Ottoman period.

Berat has furthermore absorbed a considerable diversity of influences over 24 centuries, particularly Illyrian, Roman, Byzantine, Orthodox Christian and Ottoman. It bears the imprint of specific cultural traditions which are reflected in the coexistence of the different communities and of architectural values which are linked to the population, primarily made up of handicraft workers and merchants. The urban housing bears witness to this lifestyle and to a strong stylistic unity.

ICOMOS considers that Berat is complementary to Gjirokastra in that it bears outstanding testimony to a longstanding urban society and lifestyle which have otherwise almost disappeared in the Balkans. Berat has been particularly marked by the peaceful coexistence of Ottoman Islam with a large Christian minority. The town bears witness to an autonomous urban development, and a specific lifestyle fulfilling handicraft and merchant functions.

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

The two nearby towns Gjirokastra and Berat present two complementary and comprehensive aspects of urban architecture in the inner Balkans. They bear testimony more specifically to the development of various forms of military and religious monuments in the late Middle Ages and the Ottoman period. They constitute rare and well preserved examples of Ottoman town planning, and feature many houses with remarkable styles which are specifically associated with the two respective towns.

ICOMOS considers that the two associated towns of Gjirokastra and Berat bear outstanding testimony to the various types of monuments and urban housing during the classical Ottoman period, while expressing continuity with the various Medieval and Christian cultures which preceded them. The subsoil still bears previous traces of the various Albanian civilisations yet to be uncovered by archaeologists.

ICOMOS considers that this criterion has been justified.
ICOMOS considers the nominated property meets criteria (iii) and (iv) and that Outstanding Universal Value has been demonstrated.

4. FACTORS AFFECTING THE PROPERTY

Number of inhabitants within property

There are 4,070 persons living in the core zone and 9,850 in the buffer zone. The population of the town reached 64,000 in 2005, and is growing relatively fast, but outside the core zone and buffer zone.

Development pressures

The area of the fortifications is well controlled, and is not subject to any development pressure, but there is development pressure on the residential quarters, in certain parts of the core zone of the nominated property and the surrounding buffer zone. This is reflected in applications for extensions to existing buildings and for the reconstruction of ruined structures. Some illegal works were undertaken by private individuals in the late 1990s. However, the historic heritage values of the town have been increasingly appreciated and respected over recent years, and this type of risk is now under control.

ICOMOS considers that the pressure of illegal constructions is a factor affecting the property. An inventory should be carried out of the illegal constructions carried out since 1997, and an impact study of the urban landscape should be carried out, so that modifications to the historic urban fabric can be strictly controlled.

Natural disasters and risk preparedness

Berat is included in a seismic hazard zone (potentially 7-8 on the Richter scale). There are records of the river flooding, though only rarely.

ICOMOS considers that special attention needs to be given to the building monitoring and consolidation measures, depending on the degree of seismic risk.

Fire

Fire is the most important basic risk for the urban housing. Fire protection measures have been taken by both legal and regulatory means.

ICOMOS considers that the fire protection measures must be effectively implemented. The measures and the intervention equipment must be adapted to suit the specific urban characteristics of Berat. More effective preparation for firefighters who may be called on to intervene in a historic built environment should be considered.

Pollution and climate change

The State Party considers that at present there is problem of pollution, nor any perceptible climate change which could pose a threat to the property.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

Compared to the 1991 nomination, the boundaries of the nominated property and the buffer zone have been extended.

The core zone (58.9 ha) includes the three historic quarters of Kala, Mangalem and Gorica (See 2 - Description) as well as the green areas in between and the bridge over the Osum River.

The buffer zone has been enlarged from the first nomination (1991), and consists of four sub-zones with a combined total surface area of 136.2 ha. It surrounds the core zone on all sides by circa 100m, except in the urban area to the east, where it extends to ca. 800m.

ICOMOS considers that the boundaries of the core and buffer zones are adequate.

Protection

Legal Protection

The historic areas of Berat are legally protected under the following laws:

- decree by the Council of Ministers, no. 172 of 2 June 1961;
- the law on cultural heritage, No. 9048 of 7 April 2003;
- Regulations for the management of the Museum-Town of Berat: decree of the Council of Ministers of 30 December 2005. This decree sums up and extends the previous legal protection measures.

According to the 2005 decree, Berat today includes 64 category 1 monuments and 38 category 2 monuments (the figures for Gjirokastra are 56 and 560 respectively). The protection of the historic urban ensemble is also ensured.

The laws concerning town planning and building permits are:

Tourism

Tourism is at present essentially national and relatively limited. Tourism is not creating any pressure at the moment. The development of tourism may be considered. It should be possible to develop access to the interior of religious sites through guided visits.

ICOMOS considers that particular attention should be paid to illegal constructions in the core zone and in the buffer zone. ICOMOS also recommends improving the fire protection measures.

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Cooperation has led to a recent Gjirokastra, and their surrounding areas. This authorities, for the historic urban ensembles of Berat and tourism, culture, youth and sport, and the local requires closer collaboration between the Ministry of application in the museum-town context (decree of 2005) the local authorities are responsible. However, its proximity of some historic sites and monuments of the post-Communist period (late 1990s), in the immediate Illegal and unauthorised constructions took place in the town plan. Generally speaking, the consideration and comprehension of the historic value of the two towns by their inhabitants have significantly increased over recent years.

ICOMOS considers that the development of cooperation between the ministerial bodies in charge of heritage and the local authorities must be continued and encouraged, particularly for the management of real estate pressure on the property and its buffer zone.

Buffer zone: Protection is provided by the legal regulations governing housing and land use, for which the local authorities are responsible. However, its application in the museum-town context (decree of 2005) requires closer collaboration between the Ministry of tourism, culture, youth and sport, and the local authorities, for the historic urban ensembles of Berat and Gjirokastra, and their surrounding areas. This cooperation has led to a recent Guide to Urban Control, which forms part of the management plan. Generally speaking, the consideration and comprehension of the historic value of the two towns by their inhabitants have significantly increased over recent years.

ICOMOS considers that the legal framework is adequate for the needs of the historic town of Berat.

Effectiveness of protection measures

Illegal and unauthorised constructions took place in the post-Communist period (late 1990s), in the immediate proximity of some historic sites and monuments of the nominated property. Today, this damaging phenomenon has been practically stopped and is under control. It is important for the State Party that these unauthorised constructions should be identified, and penalties imposed, and that a return to this type of practice is made impossible. A map identifying the constructions concerned has been announced, and tighter monitoring ensuring that future actions of this type are prevented.

ICOMOS considers that it is indeed essential to precisely identify the illegal constructions through an inventory and plans, and to absolutely prevent the return to such practices, which took place at a particular period of Albanian history.

Conservation

Inventories, recording, research

The General Directorate of State Archives, the National Centre for the Inventory of Cultural Properties, and the Academy of Sciences are the main depositories of archives about Berat, its history and its heritage.

There is substantial documentation about the state of the monuments, their surveying and all the works carried out since the late 1960s on the monuments of Berat. The documentation has been kept up continuously by the Institute of Cultural Monuments of Albania.

The documentation contains many plans, photographic documents, and reports by archaeologists, architects and historians. Photographic surveys were carried out during the works, enabled detailed monitoring of the initial state, the works performed and the results of the works.

A document providing an overview of this documentation is provided as an annex to the dossier, to illustrate the stages of maintenance and restoration for each of the important monuments of the town of Berat (Works of conservation and restoration, 1966-2006, 96 p.)

There are also the icon collections of the Onufri Museum in St. Mary’s cathedral, and the collections of the Ethnographic Museum.

A scientific study plan was launched in June 2005, linked to the creation of a Centre for Icon and Fresco Conservation and Restoration with the support of international collaboration agreements.

Present state of conservation

Conservation work on the historic urban centre and its main monuments began in 1966, and has continued on an irregular basis up to the present time. The work has been carried out in a spirit of authentic conservation, by limited interventions of cleaning, reinforcement and restoration with traditional materials. Some rather hypothetical reconstruction work did however take place in the 1970s.

The property has survived fairly well since the 19th century, maintaining its architectural qualities, and the main properties (Category 1) are in a relatively good condition. However, the monuments in Category 2 are sometimes in poor state of conservation. By law, this category is less strictly controlled.

ICOMOS considers that the state of conservation of the nominated site is acceptable overall, but substantial maintenance and restoration works will need to be envisaged in the near future, particularly for Category 2 monuments and for the historic urban ensemble, in order to better express the outstanding values of Berat.
**Active conservation measures**

Generally speaking, conservation has been the sole responsibility of the Institute of Cultural Monuments. However, there have not been enough qualified conservators to undertake all the works. Moreover, due to scarce resources, the rhythm of the works is not always sufficient to meet the requirements caused by weathering and decay processes.

The Institute of Cultural Monuments has just set up a Five-year plan (2007-2011) for the conservation of the monuments and historic urban centre of Berat. The plan should in particular step up human resources, which are still insufficient, and financial resources. It includes aid and recommendations for the renovation of private buildings.

ICOMOS approves of the 5-year conservation plan and considers that the stepping up of human and material resources which has just begun is important, and that it needs to be continued.

**Management**

Management structures and processes, including traditional management processes

The Ministry of Culture, Youth and Sports is in charge of the management system, and the implementation is in the hands of the Institute of Cultural Monuments. In addition, other organisations are involved: Institute of Archaeology, the General Direction of State Archives, The National Centre of Inventory of Cultural Property, the Academy of Sciences.

The 2005 decree improves the management system through the establishment of a Consultative Committee for the Historic Centre at the Municipality of Berat. This committee is closely involved in the management of the historic centre through its various plans and programmes.

The Onufri icon museum and the ethnographic museum are participating in the process of enhancing the values of Berat. In June 2005 a Centre of Icon and Fresco Conservation and Restoration was created, with the support of UNESCO and international cooperation (Italy, France), proposing in particular courses in an art college.

The creation of an Agency for the Historic Zone of Berat in charge of supervising the protection and development of the historic centre and the buffer zone has also been announced.

ICOMOS considers that the management system, which was initially extremely centralised, has benefited since the application of the 2005 Decree of permanent local presence, through the Berat regional unit of the Institute of Cultural Monuments and the growing involvement of the Berat municipality.

ICOMOS considers that the entity announced to be in charge of coordination of the management plan for the two towns, in accordance with §114 of the Operational Guidelines for the Implementation of the World Heritage Convention, must be stipulated, and particularly the respective roles of the new institutions, if they are separate from the Agency for the Historic Zone of Berat and the Consultative Committee for the Historic Centre.

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

The recently proposed management plan (2008) contains the legacy of earlier plans and studies about the overall heritage management of the town.

The first one was the general control plan of Berat (1983), which defined the principles of restoration and management of Berat as a museum-town.

For the nomination of the property, a management was prepared by an external consultant in 2005, and was based on a study of the urban centre and several detailed studies of the site and monuments.

ICOMOS considered at the time that this management plan had made a substantial contribution to the definition of the nominated property, and its buffer zone, and to the establishment of the strategic objectives of management, but without really establishing the practical instruments needed for this purpose or the coordination.

Compared with what was proposed in 2006, the current management plan provides the following new elements:

- A 5-year plan for the management of the restoration and enhancement of the main monuments and of the urban ensemble of Berat, under the responsibility of the Institute of Cultural Monuments;
- The creation of the Agency for the Historic Zone of Berat, responsible for supervising protection and development.
- A Municipal Plan for the Regulation of Constructions, together with a guide to good practices in building restoration.
- A traffic plan for the historic centre involving pedestrian areas.
- An artistic development plan in keeping with the property and its values.
- A hotel development and tourist facility plan.
- A project for the construction of a new bridge at the edge of the historic zone to reduce traffic on the single existing historic bridge and to prevent congestion in the urban centre.

ICOMOS considers that the announcement management measures form a credible whole, constituting a true management plan for the historic town of Berat. In particular it involves the Institute of Cultural Monuments, which is in charge of building restoration, and the municipality. However, the announced coordination strategy must be confirmed, and its implementation timetable stipulated.

ICOMOS considers that Albania is opening up to international tourism, which will mean setting up initiatives to develop new tourist facility and service structures, which will involve the inhabitants of the historic urban sites. The town of Berat seems to have a
large potential to facilitate this process and provide hotel accommodation possibilities. However, the proposed improvements in services and visitor facilities should be strictly assessed within the framework of the management plan.

Involvement of local communities

The 2005 decree provides for establishment of a Consultative Committee for the Municipality of Berat, which will guarantee the participation of representatives of the local inhabitants in the bodies which manage the property.

The municipal development programme is divided into three parts.

Part 2 comprises tourism development based on the historic heritage of the museum-town.

Part 3 comprises control of urban development and the environment by:

- The construction regulation plan
- The traffic plan for the historic centre
- The green spaces plan.

Resources, including staffing levels, expertise and training

In the past all expenses were covered by the State. At the moment Albania is in a transition period into democracy, where the participation of the building owners is expected to grow. Public aid for private buildings should be set at 30% of restoration costs, subject to compliance with a guide to good practices. In fact, the public financial resources are limited (82,000 euros in 2006). However, there was an increase in the participation of the private sector, although it remains very modest (9,000 euros in 2006).

The Architecture College at Tirana University has started a university-level course focusing on the development process. In 2005, the Ministry of Culture and UNESCO also signed an agreement for the creation of a Centre of Fresco and Icon Restoration in Albania. This will offer two-year courses for restorers, especially in painting and icon restoration, which are important for Berat.

The regional division of the Institute of Cultural Monuments has 34 employees at Berat, including 8 professional staff (architects, archaeologists, historians and managers), 9 technicians and 17 other staff.

The three museums in Berat (Onufri, Ethnographic and Historic) have 13 permanent employees, of whom 4 are professional staff.

ICOMOS considers that Berat has made much progress in the establishment of an appropriate management structure, involving national and local bodies, and has produced a management plan which is conducive to the expression of the outstanding universal value of the historic town of Berat, which is complementary to that, already recognised, of Gjirokastra.

| ICOMOS considers however that it is necessary to stipulate the coordination structure and the timetable for implementation. ICOMOS considers that a plan for the removal of the illegal constructions carried out in the late 1990s is necessary. |

6. MONITORING

The Institute of Cultural Monuments at Berat is responsible for monitoring the restoration and maintenance of the historic monuments.

- 16 Category 1 monuments are considered to be currently in danger and require rapid intervention
- 33 require restoration, but this is not urgent.
- 52 Category 2 monuments require urgent intervention.

The monitoring of the buildings in the historic town is carried out through the Constructions Regulation Plan of the municipality of Berat. A detailed plan, quarter by quarter, including the description of the illegal constructions, is then drawn up.

The monitoring and regulation of traffic in the historic town is the responsibility of the municipality of Berat.

The implementation of the various plans is carried out over 1 year, 2 years or 3 years at most.

| ICOMOS considers that the definition of precise monitoring indicators, including the intervals at which they must be revised, has not yet been carried out. |

7. CONCLUSIONS

The two historic towns of Gjirokastra and Berat are complementary in their illustration of the diversity of urban development in the Balkans. Berat reinforces the outstanding universal value of Gjirokastra, which is already inscribed on the List (2005).

These two towns bear witness to fortified urban forms in different historic and social contexts. Berat has been continuously occupied over 25 centuries by numerous communities with different cultures and religions. Berat bears witness in particular to peaceful cultural and religious coexistence between Christians and Muslims during the Ottoman period.

The town of Berat also contains a homogeneous set of vernacular constructions, linked to handicraft and commerce, which bear witness to significant innovations made to traditional Balkan housing.


**Recommendations with respect to inscription**

ICOMOS recommends that the nomination of the Historic Centres of Berat and Gjirokastra (well-preserved southern Albanian towns bearing outstanding testimony to the Ottoman period in the Balkans) should be referred back to the State Party of Albania, to allow it to:

- Provide details of the structure for the coordination of the management plan for the two towns, in accordance with §114 of the *Operational Guidelines for the Implementation of the World Heritage Convention*, and provide guarantees about its setting up and its competencies.

ICOMOS also recommends that:

- An inventory should be provided of the illegal constructions dating from the late 1990s, together with a plan for the removal of these illegal constructions in a medium-term perspective.

- Specific monitoring indicators should be defined, together with the intervals of their updating.

- A programme of archaeological excavations should be proposed, in accordance with the international standards in force.

- The firefighting arrangements in the historic urban zone should be improved.

- The medium-term plan for the development of tourist facility capacities should be set out in detail.
Map showing the boundaries of the buffer zone
Criteria

The State Party requested slight changes in the wording of the criteria at the time of inscription; ICOMOS considers that the agreed wording should be maintained.

Threats

The State Party acknowledges that the property ‘will most certainly’ be affected by land reclamation adjacent to the extended buffer zone which it is said ‘will – in the long-term – be unavoidable’. Such future reclamations will in addition be connected via an outer ring road bridged or tunnelled through the visual corridor at minimum 3 km distance from the shore, i.e. 1 km distance from the Northern end of the sea channel and the sea tower.

At the 30th session of the Committee, the State Party was asked to consult the World Heritage Centre and ICOMOS on the design of this future project. (WHC-30-COM 7B.49)

Ownership

The sea property covering an initial 600m off shore is under ownership of the Ministry of Information. Beyond this and up to about 4km off shore is currently in the process of being transferred to the status of public property under the authority of the Ministry of Information. The sea outside the 4 km zone is not yet attributed to owners, but a Royal decree on protection of the visual corridor blocks prohibits future sale or distribution.

Protection

The sea tower has been designated a national heritage site. The second core zone has been declared a no construction zone. The proposed extended buffer zone is protected by Royal Decree 26 of 2006. This prohibits any land reclamation and restricts the building heights above 3 storeys on adjacent lands. In addition, all future development measures which may have negative affects on the property are to be coordinated with the authorities for culture and national heritage.

Management Plan

At its 31st Session Committee requested the management and conservation plan to be examined at the 33rd Session of the Committee in 2009.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the core zone, and the enlarged buffer zone, of Qal’at al-Bahrain: Ancient Harbour and Capital of Dilmun, Bahrain, be approved.

ICOMOS further recommends that if subsequently surveys by underwater archaeological teams reveal evidence to link the two core zones, the State Party should consider a further enlargement of the core zone.
Map showing the revised boundaries of the property
Map showing the boundaries of Shuhe Village

Map showing the boundaries of Baisha Village
Map showing the boundaries of Dayan Old Town and Heilongtan Pool
The Sulaiman-Too Mountain is located in the eastern part of the fertile Ferghana Valley, on the banks of the Ak-Buura River, at the foot of the Kichi-Alai ridge.

The mountain overshadows the city of Osh, for centuries the largest city in the Ferghana valley and at the crossroads of important routes along the Central Asian Silk roads. Sulaiman-Too possesses a large concentration of cult objects – shrines and petroglyphs – as well as later mosques, and is respected as a sacred mountain blending pre-Islamic and Islamic beliefs, a veneration which could date back to the Bronze Age.

The Osh oasis is identified with ancient Davan, where it was recorded in the 2nd – 1st century BC that the Chinese mounted campaigns to obtain ‘heavenly’ horses for military use. The petroglyphs of Sulaiman-Too, and in particular those of Surottuu-Tash display a collection of images, dating from the Iron Age and later, which are said to bear resemblance to the heavenly horses of Davan.

Sulaiman-Too rises to around 200 metres and dominates the surrounding plain. On three sides it is now surrounded by the city of Osh. The nominated property extends to a maximum of 1,663 metres by 820 metres and on its north-east, east and southern sides, it is surrounded by a buffer zone encompassing some of the city, the plain to the north and west extending to Orto-Too, and the peaks of Surottuu-Tash. The nominated area is 112 ha and the buffer zone is 4,788 ha.

Sulaiman-Too has five peaks. Its current name first appeared in the 18th century and relates to a Muslim legend of the stay on the mountain by the Prophet Sulaiman, the biblical Solomon. Prior to that the mountain had been known by a variety of different names (see History below).

The mountain was formed during the Pleistocene-Holocene period when pressure from the Indian plate on the Asian continent squeezed and lifted up the Paleozoic basement rocks over the younger rocks. This lifting is still in process with an average annual raise of 6 mm. Some of the peaks are highly fractured slates and schist with long smooth inclines, while others are weathered karst limestone with niches and caves of various forms and sizes which have been used since the Stone Age.

The five peaks and the mountain slopes contain remains of ancient cult places and several caves with petroglyphs dating from the Neolithic to the late Middle Ages, all interconnected with a network of still legible traces of ancient paths. The first peak with caves, and the lower parts of the southern slopes of the second and third peaks, are frequented by pilgrims and tourists, as are three Islamic monuments.

In the Middle Ages irrigation channels from the Ak-Buura River were created along the lower slopes, and one of them is still functioning on the northern side. In Soviet times further active irrigation measures were undertaken with the installation of iron water pipes to support a plantation of non-indigenous karagach-trees (a type of elm) on the lower parts of its southern and western slopes.

At the north-east, north and north-west foot of the mountain are modernised vernacular houses, providing accommodation and ritual services for pilgrims. At the eastern end of the nominated property is a public garden and modern buildings related to the site museum complex, TV centre, and tourist services. There are several new structures related to the ritual services for pilgrims near one of the mosques, the Ravat-Abdullakhan, and a large museum in the main cave. At the western extremity of the nominated property, near the foot of the mountain, there is an active frontier post of barracks and houses established in Soviet times. Also dating from the same period are the modern visitor path (partly overlapping the earlier pilgrim path), an observation platform on the top of the first peak, a TV antenna on the top of the second peak, and still active military barracks and apartment houses near the western foot of the mountain.

The key aspects of the nominated property are:

- Stone & Bronze Age settlements
- Rock engravings - petroglyphs
- Ritual sites
- Network of paths
- Islamic buildings
- Museum

These are considered in turn:

**Stone & Bronze Age settlements**

The Stone Age remains in the Rusha-Unkur cave on the mountain’s third peak, were discovered in the 1940s and 1950s and date to Neolithic times. Further explorations in 2000 and 2004 did not reveal any new early sites, thereby confirming the conclusions of former researchers that habitation by ancient people in the Stone Age was only occasional.
A Bronze Age settlement was located on the steep southern slope of the third peak, a site apparently chosen for its defensive properties. The remains are related to the Chust culture, which extended over large parts of the Fergana valley, and for which over 50 river side sites are known. The Sulaiman-Too settlement of over 2 ha in extent had a terrace lay-out, with fifteen terraces overlaying one another. The remains of thirteen buildings have been found, half dug-out in form with framed walls and a wooden roof. Analysis of the material remains, also confirmed by radiocarbon dates, shows the site belonged to the 15th-7th century BC. The Osh settlement is set apart from other lowland sites by its mountain top location and by the wealth of painted ceramic finds. It has been suggested that this settlement might have had ritual associations.

Rock engravings – petroglyphs

Petroglyphs are found on and around all the five peaks and also in caves, shelters and karstic tunnels, on horizontal, vertical and inclined planes. During 2005, the images were documented and 101 sites indexed.

The petroglyphs were engraved using both stone and metal tools. They can be conditionally divided into three groups: anthropomorphic, zoomorphic and geometrical signs. The most numerous group includes images of solar signs and webs. The animal images are in the minority but include a realistic group of three horses lassoed by a man standing at a distance, snakes with open mouths, predatory birds and goats with bent horns, some of them with their legs tied. The images of horses bear close similarity to petroglyphs on nearby peaks of Aravan, and Surottuu-Tash (8 km to the north-west from Sulaiman-Too), dated to the Iron Age and later and demonstrating a remarkable collection of some 80 images of beautiful horses possibly bearing a resemblance to the “heavenly horses” of ancient Davan, mentioned by Chinese writers in the 2nd and 1st centuries BC as a source for military horses.

Many of the Sulaiman-Too Rock drawings have not been dated; those that have, by stylistic association with other sites, appear to date from around the 15th century BC to the 7th century AD. The majority of images belong to the Bronze Age (circa 1500 BC to circa 500 AD) such as the labyrinths, solar signs, geometrical figures, birds, anthropomorphic and larve-like images. The Davan horses and some goat images date back to between the end of 1st millennium BC and the beginning of the 1st millennium AD. A considerable numbers of figures were added in the 20th century and include dates and names.

Ritual sites

These seem to have been laid out in three bands (or zones) around the mountain peaks and are strongly associated with the petroglyphs. The lower belt displays engravings on vertical surfaces. Above this are inclined plates with gullies, accompanied by more petroglyphs, and towards the top a third belt that includes religious places with cut footprints, and places for sacrifice. All these sites are linked by paths weaving round the mountain.

The cult places which are still in use are mainly concentrated around the first peak and part of the second and third peaks. The nomination identifies seventeen sites still mostly in use, including gullies, grotoes, seats and caves, many ‘labelled’ with petroglyphs, whose signs cannot be read. On nearly all the sites are found traces of fire, probably for burning aromatic herbs, and some sites are polished smooth by many centuries of pilgrims sliding along or touching the rock surfaces. The cult sites are associated with beliefs in cures of barrenness, headaches, back pain and the blessing of longevity. The most dramatic is a cave with polished sloping floor, down which women would slide to cure barrenness, through simulating a birth delivered from the mountain.

Network of paths

Linking the cult sites is a network of paths. On the main peaks these paths have been partly overlaid by a modern tourist path.

Besides the still well-used paths to the active shrines, there are many relict paths, almost invisible, but still traceable due to polished patches on the natural steps or rock surfaces. There are also some carved ‘footprints’ found here and there, ‘showing the way’ to cult places. These traces of ancient paths, covering all the peaks, have recently been mapped.

Islamic buildings

There are three standing Islamic monuments within the nominated property, two of them situated near the foot of the mountain. The main Islamic sacred place, the little Mosque of Takht-i-Sulaiman, is on the top of the first peak. A small domed structure with large portal of burnt brick, it was built originally in the 16th century, but destroyed in 1963. In 1988 the Mosque was re-built using available documentation, on its original foundations, enclosing in its interior an ancient ritual stone with cup-marks and petroglyphs, as a manifestation of the adoption by Islam of the ancient sacrality of the Mountain.

The Ravat-Abdollakhan Mosque was also constructed in the 16th century. Only the main part of the original complex of building survives. Used as a museum in Soviet times, it was returned to religious use in 1990. The Asaf-ibn-Burkhiya Mausoleum of portal dome construction was apparently constructed in the 16th century on the basis of an earlier, possibly 13th century building.

The Islamic monuments are actively used for religious practices and maintained by the local religious community.

Museum

The museum was constructed in Soviet times, as a restaurant, inside the Rusha-Unkur, or Eagles cave, the largest two storey cave on the mountain. Its sacred function has been lost by the interventions. In 2000 it was turned into a museum, and is now one of the main attractions for tourists. The ‘Cave Museum’ with its enormous round ‘window’ and concrete front staircase is well visible from the southern borders of the property.
History and development

The location of the city seems to have moved towards the mountain in mediaeval times. Previously it was further south at Ak-Bura, a site that has been shown by excavation to date back to the 5th century BC.

The earliest written mention of the mountain is in a Chinese source of the 13th century which refers to ‘a town at a highly respected mountain’ and one of the Davan towns (i.e. presumably a supplier of Davan horses). The name Barak was recorded in the end of the 13th century and by the 15th century the mountain was known by the Farsi name Bara-Kukh meaning ‘separately standing’ or ‘a beautiful mountain’. The modern name relates to an Arabic legend of a stay on the mountain of the Prophet Sulaiman, or the Biblical Solomon, and was first recorded in the early 18th century.

Written references to the religious significance of the mountain do not appear until 19th and early 20th century. In 1812 Mir Izet Ulla, a Pakistani employee of the East Indian Company wrote in his memoirs that ‘Every spring crowds of pilgrims of different nationalities come here from all neighbouring countries.’ A Russian officer, Nazarov, visited Osh around the same time and mentioned ‘two ancient buildings, and there is a big cave below...[the] buildings are called ‘Takhi-Suleiman’, and that every year the Asians travel to this place to worship it, and they believe spirits worshipped Solomon in this place.’

In the middle of the 19th century Valikhanov, relying on the accounts of others wrote: “...Muhammad knew of the existence of this town and precepted every true believer to visit the Osh sanctuaries at least once in their life. ... To worship those places, pilgrims with their families come there every year from Kokand, Margilan, Andijan and other towns of Fergana valley.”

And in 1887 Simonov wrote: “…almost on the top of its eastern peak, there is a mausluha (a kind of chapel or mausoleum)... [which] serves as an object of worship for lots of pilgrims gathering here from all even remote areas of Turkestan’.

What is clear from all these accounts is the link between the religious significance of the mountain and Islam. Simonov was however the first writer to mention the belief in the curative powers of other shrines on the mountain: ‘natives suffering from various illnesses go there because all the area around the mahulshka is full of memorials (...), which can heal all possible ailments’.

In the early 20th century Masalskiy, and then Castaniye, both mentioned the curative properties of cult places as did several Soviet era authors.

Work on collecting and analysing legends associated with the mountain was begun in the 19th century by Russian scientists and students. Studies on folklore continued in the Soviet period, and in 1987-1989 a special expedition was organised by the Ministry of Culture to collect information on the Mountain and on the micro-toponymy of its peaks, caves, minor cult places and other features, but also on the worshipping and sacrifice rites practiced there.

Although there is no early documentary evidence for the pre-Islamic ritual practices on the mountain, scholars now consider that the earliest period when it was regarded as a sacred place could be the Bronze Age. There is material to suggest that the earliest cult of Sulaiman-Too could be Mithraism. Mithra, one of the most ancient Indo-Arian gods, was later included in the Zoroastrian pantheon. He was regarded as a God of Light, Union and Agreement. According to myths, he was born from a rock in a cave. The Mithraist rites included libation of haoma, the sacred beverage. The cult places of Sulaiman-Too – stones with polished gutters for libations, caves and grottoes (especially those with inclined polished floors, imitating Mithra’s birth from the cave) might be related to those cults.

Efforts to eradicate religious practices at Sulaiman-Too in Soviet times led not only to the demolition of several Islamic buildings, but also to the non-authentic use of the mountain, which was turned into a kind of public park. Non-indigenous karagach-trees (a type of elm) were planted on the lower slopes with water supplied through iron pipes. In the same period a number of new buildings and structures were introduced including: the modern visitor path (partly overlapping the earlier pilgrim path) the observation platform on the top of the first peak, the TV antenna on the top of the second peak, the frontier post with military barracks and apartment houses near the western foot of the Mountain, the TV-centre, some administrative buildings, including those related to the museum complex, cafes and restaurants, and the memorial stele in front near the eastern foot of the mountain. The most irreversible intervention was the creation of a restaurant in the two-storey natural cave of Rusha-Unkur. This is now a museum and one of the main attractions for tourists.

During the same period, considerable changes occurred to the surrounding townscape with the demolition of the major part of the traditional housing areas and the construction of modern buildings in the historic centre of Osh, added to during preparatory work for the celebration of the 3,000-year jubilee of the city of Osh in 2001.

3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

Integrity and authenticity

Integrity

The visual integrity of the mountain relates to its intactness in terms of its relationship to the plain and the town at its foot. The three aspects, mountain, town and surrounding landscape need to co-exist in a harmonious relationship.

ICOMOS considers that the interface between these three currently creates some cause for concern and impacts on visual integrity. The mountain is first and foremost a visual symbol of power, separate from the plain, hosting in its curious geology well-used cult sites and offering spectacular views from its peaks.
ICOMOS considers that the visual integrity of the mountain has been partly compromised by modern interventions and will be compromised further unless there is a clearer differentiation between town and mountain and between town and plain with sufficient unbuilt plain to allow the mountain to be seen to rise from it, at least from some directions. This unbuilt plain needs protection as part of the Buffer Zone.

The cult sites on the mountain and particularly the rock engravings are linked strongly to the sites on neighbouring peaks of Aravan, and Surottu-Tash. In terms of the integrity of the cultural sites, ICOMOS considers that the cult sites on Sulaiman-Too are part of a wider complex of sites and that in terms of visual images, particularly of Davan horses, some of the more significant images, in number and quality, are to be found on neighbouring peaks. These peaks need protection through the Buffer Zone.

Authenticity

The sacred associations of the mountain appear to be linked to its dramatic form rising out of the almost flat plain, to the contrast between the smooth rocks and its gullies and caves, and between the bare peaks and the town huddled at its base. In the past fifty years many interventions on the mountain and in the town at its foot have undermined this sense of otherworldliness and of the visual setting of the mountain in the landscape.

The viewing platforms, antennae, cave restaurant/museum and barracks have already been mentioned. The cave museum in particular is a major scar on the face of the mountain. The new main museum building at the foot closes the view towards the first peak from its eastern foot. From the upper parts of the mountain the modern structures around its foot are all visible. During the last 10-12 years, modern dwellings have been constructed on fields around the northern side of the mountain foot, and these have reduced the visual qualities of the mountain and its relationship with the open landscape of the plain framed by the mountain ranges of Ayrymach-Too and Kerme-Too. Currently, the one-storey houses, constituting a major part of this new built environment of the Mountain, do not close the important distant views towards Sulaiman-Too from the valley. ICOMOS considers that protection needs to be put in place for the unbuilt plains which are the remaining authentic setting of the mountain.

Some petroglyphs have been mistreated by inappropriate conservation or graffiti (see below). Nevertheless most of the cult sites retain their authenticity in physical terms and many retain their active cult practices.

ICOMOS has concerns over the visual integrity of the Sulaiman-Too Mountain unless protection can be afforded to the unbuilt plain at the foot of the mountain. ICOMOS considers that the authenticity of the mountain, its cult places, uses and functions are without doubt, even given the numerous interventions over the past 50 years. However since the sacred associations of the mountain are linked to its dramatic form rising from the surrounding plain, it is highly vulnerable to continuing new development on it and around its base. In order to protect its majesty, spirituality, visual coherence and setting and thus the full authenticity and values of the property, ICOMOS considers that further protection needs to be put in place.

Comparative analysis

The comparative analysis in the nomination for the property in relation to its region and from the perspective of similar properties inscribed on the World Heritage List is weak in parts.

The functioning duration of the Sacred Mountain of Sulaiman-Too as a sacred site is said to be comparable with the Tien Shan in China, which for two thousand years had been “the Heavenly Empire’s” official symbol, visited by millions of pilgrims. Also mentioned are the Khan Khentii, the Ogon Tenger, and the Bogd Kahn Mountain three worshiped mountains in Mongolia, which since the 13th century have been places of annual worship. The longevity of their ancient sacrificial traditions, rituals and sacrifice practices is said to make them comparable with those of Sulaiman-Too.

The significations of sacred mountains and shrines in China, India, Iran, Mongolia, Korea, Japan, Indonesia and Afghanistan could have been discussed with more specific examples of sites and ideological systems and evidence for their spiritual values.

The material in the dossier would have benefited from more exploration of the conclusions of the UNESCO expert meeting held in Wakayama, Japan, in 2001, on Asia-Pacific Sacred Mountains where there was a comprehensive analysis of Central Asian sacred mountains, and their classification and beliefs and rituals.

It would also have been valuable to have had more material on other active sacred mountains in Central Asia, where pilgrim paths lead up the mountains to caves and smooth rocks revered for their healing qualities, and where herbs are burnt for their special fragrances by visiting pilgrims.

Although other sites in Central Asia (Kyrgyzstan, Tajikistan, Kazakhstan, Uzbekistan) are not mentioned in the dossier, Sulaiman-Too can be said, on one hand, to be typical of Central Asian sacred mountains, for the way its shrines are laid out and used and have been used over many millennia.
However on the other hand Sulaiman-Too is also unusual in Central Asia for its size, shape and concentration of cult material. Sulaiman-Too mountain can be said to present a vivid evidence for existing, strong and continuous traditions of mountain worship, which has spanned several millennia and been absorbed successfully by Islam. Moreover its traditions survived in spite of severe restrictions in the recent Soviet era.

Sulaiman-Too is also one of those very rare mountains, which corresponds closely to iconic images in the Universe of Avesta and Vedic traditions: a single mountain with a peak dominating four others, standing in the virtual centre of a vast river valley, and surrounded by and related to other mountains in the landscape system.

The rich concentration of material evidence for cult practices preserved on the mountain from pre and post-Islamic times, together with its ‘ideal’ form, present the most complete picture of a sacred mountain anywhere in Central Asia.

ICOMOS considers that Sulaiman-Too is both typical of Central Asian sacred mountains and also an exceptional example of an ‘ideal’ mountain with a rich concentration of cult sites that provides evidence of mountain worship. ICOMOS considers that the comparative analysis justifies consideration of this property for inscription on the World Heritage List.

**Justification of the Outstanding Universal Value**

The State Party considers that the property is of Outstanding Universal Value for the following reasons:

- The Sulaiman-Too is the only sacred mountain in this part of Central Asia.
- Its location on a crossing of the migratory and trading roads from ancient times until today has led to a symbiosis of various cultures and traditions for more than three millennia, reflected in rock engravings and still active cult places, beliefs and rites.
- The mountain has a dominating position over the surrounding Fergana valley. The clear-cut contours of its five peaks give it a special picturesqueness and attractiveness.
- The mountain’s geology and morphology have been skillfully utilised for three millennia. Visible and accessible vertical surfaces and cult grottoes and crevices have been ornamented with petroglyphs in a triple zoning system matching the ancient idea of the “World Mountain” and the “World Tree”.
- The Sulaiman-Too rock paintings have similar images to other parts of Eurasia, and display types of universal images such as solar signs, hands, and footsteps.
- Today, rituals and prayers connected with domestic animal sacrifice, shamanism ideas of fertility, ancestors’ cults or magic treatments are still practiced at the cult sites.
- The mountain’s sacred and cultural qualities appear in early Chinese and mediaeval Arabic and Persian written sources. Western and Russian researchers in the 19th and 20th centuries noted the mountain’s sacredness, which attracted the attention of many pilgrims and visitors.

The mountain has been nominated as a sacred cultural landscape. The sacred landscape apparently goes beyond the physical limits of the Sulaiman-Too Mountain, encompassing the neighbouring ranges of Orto-Too (eastern spur of Ajyrmach-Too) and Kerme-Too (eastern spur of Chil-Mayram), the open plain they encircle, and also the separate Aravan Rock. The sites found there are partly described in paragraph 3c of the nomination dossier. All of them possess cult places and petroglyphs similar to those of Sulaiman-Too. The information available allows them to be regarded as parts of a single whole, a cultural landscape with the Sulaiman-Too Mountain standing at its virtual centre.

ICOMOS considers that the location of Sulaiman-Too on one of the cross roads of the Central Asian Silk Roads gives it prominence and influenced the cosmopolitan development of the town of Osh at its foot. On their own the petroglyphs are not outstanding as a collection: their value is related to their specific siting in or near cult places that are still actively used.

ICOMOS considers that the value of the mountain as a single monument is linked to its dramatic siting rising out of the plain and its large spiritual landscape with formal paths, apparent zoning system, and many cult sites, still in use and reflecting both Islamic and pre-Islamic beliefs and particularly the cult of the horse.

Sulaiman-Too is not unique as a mountain with cult sites linked by paths and still actively used; it is however the largest and most prominent mountain in this part of central Asia and its size, scale and location on one of the major arteries of the Silk Roads and the economic importance of the city of Osh, means that it is and for many centuries has been a significant spiritual landmark.

Furthermore Sulaiman-Too corresponds closely to iconic images in the Universe of Avesta and Vedic traditions: a single mountain with a peak dominating four others, standing in the virtual centre of a vast river valley, and surrounded by and related to other mountains in the landscape system.

**Criteria under which inscription is proposed**

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

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

In justifying this criterion, the nomination draws attention to the cult sites on the mountain and their longevity.
ICOMOS considers that the rich concentration of material evidence for cult practices preserved on the mountain from pre- and post-Islamic times, together with its ‘ideal’ form present the most complete picture of a sacred mountain anywhere in Central Asia.

ICOMOS considers that this criterion has been justified.

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

In the nomination, the justification for this criterion is based on the Bronze Age settlement site.

ICOMOS does not consider that this property, on the basis of present knowledge, can be said to have outstanding value as an individual site or even as part of the wider Chust culture of the Fergana valley.

ICOMOS considers that this criterion has not been justified.

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

This criterion is justified in the nomination dossier on the basis that the mountain is reflected in Kyrgyz, Uzbek, and Tajik historiography and that the mountain’s image is used by authors and artists.

ICOMOS considers that this criterion can be justified on the basis that Sulaiman-Too presents the most vivid evidence for existing strong and continuous traditions of mountain worship which has spanned several millennia and been absorbed successfully by Islam, and has had a profound effect over a wide part of Central Asia.

ICOMOS considers that this criterion has been justified.

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

4. FACTORS AFFECTING THE PROPERTY

Threats

The robust mountain with its fragile cult sites is vulnerable to erosion of its spiritual character and to the impact of intrusive new buildings. Some intrusive elements have been constructed (as detailed above); in the medium term, responses are needed to mitigate their impact on the values of the property as far as possible. There are also threats from new constructions such as an aerial rope-way and a large new mosque.

Of existing buildings, particularly damaging is the main museum which is a visual scar on the mountain and visible from the plain. It would appear to be impossible to remove this fully without damaging the cave. Moreover, the eventual removal of this structure would not turn the cave back to its original state, as the ground floor has been considerably reconstructed, further spaces excavated and interior surfaces plastered with cement. Measures to reduce the visual impact would be desirable, although these will require careful consideration to ensure that the authenticity of the property is not further affected.

Three proposed new developments are acknowledged in the additional information provided by the State Party as having the potential to severely affect the site.

One is the aerial ropeway or funicular project. This was said to have been halted at the time the nomination was presented to the Committee in 2007. It has now been revived. The aerial ropeway would extend from a base behind the Takht-i-Sulaiman mosque to upper stations on both the 1st and 2nd peaks, and with intermediate stations. It is noted in the supplementary information provided by the State Party that this is ‘in discordance to national legislation’ and would impact on the physical mountain and on its ‘unique functions and meaning’.

Permission appears to have been given for the ropeway by the Mayor of Osh even though the ‘Academy of Sciences, scientific, cultural and arts communities, NGO, oblast administration and local community’ as well as the community of mahalla voted against the scheme. It is stated by the State Party that the Oblast Governor plans to approach the President requesting a special decree to stop this project.

The second major proposed project is the construction of a large new mosque, some 34 metres square and 35 metres high inside the core zone to the south of the 1st and 2nd peaks, and which it is stated could become a ‘serious visual disturbance to the Mountain’. The initiator of the project is the Oblast Government and the project is said to have been given permission by an order of the Prime Minister. The need to revise this project and reduce the height and impact of the building is acknowledged in the Management Plan (see below).

The third development project is more generic and concerns the increase in the size of villages on the plain in the Buffer Zone and the replacement of one-storey houses with high-rise apartments. One solution proposed in the supplementary information is to relocate the apartments to the eastern boundaries of the buffer zone or further to the outside of the zone.

More generally there are said to be plans for the expansion of urban areas to the north and west of the city. To control this expansion it is suggested that zoning is needed for the Buffer Zone but this has yet to be put in place, and the buffer zone does not yet have formal approval.

A list of Emergency protection measures are listed in the Management Plan (see below) and this includes ways of countering the threats listed above. However the only possible way of achieving these appears to be through Presidential Decrees, which it is said are seen as ‘an effective solution for protecting the mountain and its setting against adverse development’.
Lack of conservation

The preparation of the 3000th anniversary of Osh led apparently to an increase in funding for new buildings and a diminution in conservation funding, as well as some inappropriate conservation work (see below).

Uncontrolled visitor access

Uncontrolled visitor access for many years resulted in a damage to petroglyphs found in the lower parts of the first and second peaks: a number of modern graffiti, mainly painted, but also those engraved and/or pecked, cover many rock surfaces. Most of those graffiti were made before the creation of NIAMK (the Sulaiman-Too National Historical and Archaeological Museum Complex), mainly in Soviet times. However, also during the last six years, after the establishment of a permanent on-site guardianship, quite a few new painted graffiti have appeared on some easily accessible surfaces. As mentioned below, there is currently no local expertise to deal with the conservation of damaged sites.

Many visitors come to the mountain both from within Kyrgyzstan and from other countries. The local municipality is interested in encouraging tourism as a way of gaining income. The current paths and visitor facilities and guarding arrangements are inadequate for a major increase in numbers. These issues are acknowledged in the Management Plan. The development of a tourism strategy which gives careful consideration to the practical issues and conservation implications of visitor access is urgently needed.

ICOMOS considers that the main risks to the property are first from major development projects such as the aerial ropeway and large individual buildings, secondly from new buildings in the buffer zone that could adversely affect the setting and views to and from the mountain; and thirdly from insufficiently controlled visitor access. To address these threats, ICOMOS considers that there is an urgent need to incorporate the protected area into the Town Plan (see below). ICOMOS also considers that there is an urgent need to give to find ways of taking forward the development of a tourism strategy that addresses visitor access issues and protection of the sacred sites and petroglyphs from visitor impacts.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

The nominated property includes not only the open mountain, with shrines, rock art and access paths, but also at lower levels, built up areas in the town, plantations, military barracks, TV station and tourist facilities.

ICOMOS understands that some intrusive buildings have already been demolished during the last 5 years, and there are plans to remove other modern structures, replacing them with movable traditional structures (yurta) for seasonal visitor services. For the present however the Kyrgyz authorities consider the problem of transferring the military unit elsewhere and the removal of its buildings from the foot of Sulaiman-Too insolvable, because of its importance as a post in the vicinity of the Uzbek frontier.

On its north-east, east and southern sides, the nominated property is surrounded by a buffer zone encompassing some of the city. To the north and west the buffer zone includes within its boundaries the Kerme-Too and Orto-Too mountain ranges, with their archaeological sites and petroglyphs, situated west and north-west of the city, along with the rural landscape of the valley that they and Sulaiman-Too encircle. This buffer zone has been much enlarged since the nomination was first submitted and now has adequate boundaries.

The proposed buffer zone encompasses several sub-zones. The entire buffer zone and its sub-zones need to be given legal approval by incorporating them into the Protection Zoning Project document which then needs approval at local and national levels.

ICOMOS considers that the boundaries of the core zone of Sulaiman-Too, and that the enlarged buffer zone adequately encompasses the extent of the mountains unspoiled setting to the north and west and the related peaks of Kerme-Too and Orto-Too.

Ownership

The nominated property is a national property of the Kyrgyz Republic.

Protection

Legal Protection

The nominated property is inscribed within a larger Protection Zone formally established by the Decision of the Kyrgyz Government No 638 of the 8 September 2006. Sulaiman-Too is one of two exceptional cultural reserves in Kyrgyzstan having not only the status of National Cultural Heritage Reserve, but also clearly defined and legally approved boundaries. This Zone comes under the responsibility of the Sulaiman-Too National Historical and Archaeological Museum Complex, and any new constructions within its extended boundaries are prohibited, unless a special agreement is obtained from the relevant national authorities responsible for the protection of cultural heritage and natural environment.

The nominated property is also inscribed on the National List of Properties and given a formal status of National Historical and Archaeological Museum Complex. It is also covered by the provisions of:

i. Use of the Historical and Cultural Heritage, No 91 (with Amendments of 2005)


iii. 1999 Law On the Protection of Nature
According to (i) and (ii), in order to provide proper protection and use of the cultural properties, zones of legal protection (Protection Zone, Zone of Planning Control and Zone of Protected Natural Setting) need to be established and incorporated in regional and urban development plans and projects. The Protection Zone for Sulaiman-Too has already been established but the boundaries and regulations for the Zone of Planning Control and for the Zone of Protected Natural Setting to provide extra physical and visual protection around the property are still at the stage of preparation work. The enlarged buffer zone will be inscribed within the boundaries of these two zones, in order to provide its protection according to the international standards, while using existing national legislation.

The Protection Zone, and within it the nominated area, has not yet been incorporated in the regional development plans of Osh oblast, nor in the urban development master plan of the city of Osh. This urban master plan was approved in the Soviet times, but it still serves as formal guidelines for developers. According to this plan, the traditional housing in the area surrounding the Sulaiman-Too Mountain is to be demolished and replaced with new public and apartment buildings up to 5 storeys in height. This master plan is no longer valid, and a need for its revision has been recognised. The preparation of a new master plan for the city of Osh is in progress and will respect the Protection Zone, providing adequate regulatory tools. No completion date for this plan has been provided.

ICOMOS considers that although the nominated area has legal protection, this needs to be incorporated into the city plan to give it effect as does the buffer zone as part of the overall zoning plan for the city. There is an urgent need to finalise the Protection Zoning Project document as part of the Urban Master Plan.

Conservation

Inventories, recording, research

During Soviet times although the mountain was de-spiritualised, it was protected. After independence and before alternative systems were put in place some damage was done in the form of new petroglyphs and burials.

Between 1997-2000 a protection programme was begun. Defensive enclosures were put up on the northern-eastern, eastern and partially on the southern mountain sides, conservation of the petroglyphs started, and partial restoration works on the Rafat-Abdullakhana mosque and the Asaf-ibn-Burkhiya Mausoleum were conducted. Work was also undertaken on the main visitors’ routes. Since national protective status was gained in 2004, visitor protection and conservation have been funded as on-going activities.

Present state of conservation

In spite of the many negative interventions on the mountain, a large part of it remains unspoiled and still retains its spiritual qualities respected by visitors.

Active Conservation measures

The property is now actively protected and the Management Plan sets out a strategic approach for on-going preventive conservation measures as well as for remedial measures to tackle damage to the petroglyphs at certain sites, and on-going maintenance of the paths. Implementing this approach will need improved decision-making (see below).

ICOMOS considers that conservation of the property is stable but needs to be supported by delivery of the conservation approaches set out in the Management Plan.

Management

Management structures and processes, including traditional management processes

The management of the nominated property is the responsibility of the Sulaiman-Too National Historical and Archaeological Museum Complex (NIAMK), which comes under the aegis of the Ministry of Culture, and is financed from the national budget. The Management plan sets out the intention to further upgrade the status of NIAMK, through subordinating it directly to the Government which would apparently improve its funding. The office of NIAMK is situated on the property.

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

A Management Plan was submitted as supplementary material in January 2008. This was approved by the Ministry of Culture on 24th January 2008. The Plan was prepared by a multidisciplinary Project Team headed by the archaeologist from the National Academy of Sciences and composed of NIAMK staff members, specialists from universities and representatives of national and local organisations. Advice was provided by two external experts from Kazakhstan and Japan. The Plan was financed by the World Heritage Fund.

The Plan is an aspirational document that sets out strategic direction for the nominated property and its buffer zone. These respond to key management issues. What is not set out however is the outstanding universal value of the property and thus what is being protected. A Section on this needs to be added. The need to protect not only the mountain’s physical heritage but also its intangible heritage is however stressed.

The Plan sets out a detailed list of Emergency Protection measures such as cancelling the aerial ropeway project, revising the proposed mosque, finalising legal protection, approving the buffer zone and prohibiting further new construction within he nominated area. What is not set out though is any means to achieve these apart from lobbying for Presidential Decrees.

The need for capacity building within NIAMK and improved decision making is highlighted. The creation of a Site Management Public Council is foreseen involving representatives of all parties concerned as the main coordination and decision making body on the
management of the site and its Buffer Zone. No timescale is given for setting up this Council.

In order to raise awareness of the value of the nominated area, including its visual aspects and relationship to its setting, and to encourage visitors to respect its fragility, an outline of a project is set out which would re-organise the cave museum and turn it into an exhibition on the history of the mountain and its sacred organisation. Delivering such a plan is not currently the responsibility of any of the partner organisations, whose roles are identified in the plan.

ICOMOS commends the plan as a strategic document and considers that the proposed Site Management Council should be set up as a matter of urgency together with a clearer decision making structure. It further considers that the Plan needs to be augmented with a five year Action Plan against which progress can be made.

**Resources, including staffing levels, expertise and training**

NIAMK is headed by a Director-General recently appointed by the Governmental Commission for Cultural Heritage with the agreement of the Governor of Osh Oblast. The permanent staff of NIAMK includes two Assistant Directors, clerical staff, several specialists of different professions (including historians and biologists), and also site personnel. Currently there is no expertise available on the conservation of petroglyph sites.

The municipal police have been involved in patrolling the property since July 2006, as a necessary measure against visitors (mainly local teenagers) leaving graffiti on the rocks with petroglyphs.

The annual budget allocations for NIAMK are limited. It is anticipated that the proposed upgrading of the NIAMK’s status will bring benefit in respect of funding, staffing and increased possibilities for capacity building.

ICOMOS considers that the strategic approach set out in the Management Plan is to be commended but this needs to be supported by the creation of a Site Management Council and clearer decision making structures as well as adequate legal protection. Furthermore the Plan needs to be augmented with a five-year Action Plan.

**6. MONITORING**

All archaeological reports from the 1940s to the present are kept in the Institute of History of the National Academy of Sciences. A solid package of documentation of the petroglyphs has been produced during last three years, within the framework of a UNESCO Project on the creation of the Central Asian Rock Art Database. The documentation of petroglyphs and ancient cult places continues at the adjacent sites of Surottuu-Tash (Orto-Too) and Kerme-Too, with the aim of providing the necessary documentation and justification for the establishment of enlarged zones of legal protection.

Detailed mapping of the paths on the property and their relationship to the cult sites has begun. There are no other approved plans for further research work, due to a lack of funding.

A few monitoring indicators have been put in place, including temperature, vegetation, visitor numbers and sedimentation. The most valuable is an annual photographic record of the main archaeological and architectural monuments.

**7. CONCLUSIONS**

Sulaiman-Too is a spectacular site and one that deserves protection and full understanding.

ICOMOS considers that the property has Outstanding Universal Value as a spiritual landscape with formal paths, apparent zoning system, and collection of cult sites reflecting both Islamic and pre-Islamic beliefs (particularly the cult of the horse), many of which are still in use, as well as for its associations with cult practices that had a profound effect over a wide area of Central Asia.

ICOMOS commends the State Party for its strategic approach set out in locally developed Management Plan and for enlarging the Buffer Zone to incorporate the wider setting in the plain and its neighbouring peaks, both as requested by the Committee when the nomination was referred at its 31st Session, but is concerned that not all the requests of the Committee have been met.

The formal protection of the nominated site has not been incorporated into the city plan to give it effect, nor has the Buffer Zone as part of the overall zoning plan for the city. There is an urgent need to achieve this protection through finalising the Protection Zoning Project document as part of the Urban Master Plan.

Although a Management Plan has been produced, this needs to be supported by the formation of a Site Management Council and augmented by a five-year Action Plan to make it an effective document.

When the nomination was debated by the Committee at its 31st Session, ICOMOS informed the Committee that plans for an aerial ropeway had been stopped by the Government. As the supplementary information makes clear, this project has not yet been stopped. ICOMOS agrees with the State Party’s assessment that the project if implemented would be ‘in discordance to national legislation’ and would impact on the physical mountain and on its ‘unique functions and meaning’.

ICOMOS is also concerned by further threats identified in the additional information submitted. A major new mosque in the core area would according to the State Party be a ‘serious visual disturbance to the Mountain’, while high rise village houses in the enlarged buffer zone would affect the ‘visual qualities of the landscape’ and be a ‘major concern’.

ICOMOS consider that these threats must be averted, and adequate protection put in place to address any similar threats in the future, before the property is recommended for inscription.


**Recommendations with respect to inscription**

ICOMOS recommends that the nomination of Sulaiman-Too Sacred Mountain, be referred back to the State Party of Kyrgyzstan to allow it to:

- Stop the construction of an aerial ropeway, suspend and then revise the project for a new mosque to reduce its height and impact, and find alternative solutions to the need for more houses in the buffer zone to avoid high-rise buildings;

- Create a Site Management Council to implement the Management Plan, and augment the Plan with an Action Plan;

- Put in place the formal protection of the nominated site through incorporating it and the Buffer Zone into the city plan to give both of them effect as part of the overall zoning plan for the city, through finalising the Protection Zoning Project document as part of the Urban Master Plan.
Official name as proposed by the State Party: Bahá’í Holy Places in Haifa and the Western Galilee

Location: Haifa and Northern Districts

Brief description:

The Bahá’í faith originated in 1844 with the declaration of its Prophet-Herald, the Báb, in the city of Shíráz, Iran. The rapid spread of the new creed was met by savage persecution, and the execution of the Báb in 1850. His follower Bahá’u’lláh, a Persian nobleman, became the focus for the new faith. After persecution and banishment to various parts of the Ottoman Empire, he arrived in Acre in 1868. Bahá’u’lláh spent the remaining 24 years of his life in Western Galilee compiling the scriptures that are the foundation of the Bahá’í faith and establishing a spiritual and administrative centre for the religion. He became known as the Prophet-Founder. After his death he was succeeded as spiritual leader first by his son, Abdu’l-Bahá, and then his grandson, Shoghi Effendi.

The Bahá’í faith has now spread around the world and has five million followers.

The serial nomination covers 26 buildings, monuments and sites at eleven locations in Acre and Haifa associated with the two founders of the Bahá’í faith, with their successors and with key events in the history of the faith. They include the two most sacred shrines associated with the religion: the Shrine of Bahá’u’lláh in Acre, to which all Bahá’í believers direct their thoughts while praying, and the Mausoleum of the Báb in Haifa, as well as houses, gardens, a cemetery and a large group of Neo- Classical administration, research and archive buildings. The eleven sites are grouped into seven protective units, each defined by a common buffer zone.

Category of property:

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

1. BASIC DATA

Included in the Tentative List: 30 June 2000

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

Date received by the World Heritage Centre: 26 January 2006

Background: This is a referred back nomination (31 COM, Christchurch, 2007).

A first nomination dossier for Bahá’í Holy Places in Haifa and the Western Galilee was examined by the World Heritage Committee at its 31st session (Christchurch, 2007). At the time, ICOMOS recommended to refer the nomination back to the State Party in order to allow it to:

- Put in place stronger protection, particularly for the buffer zones and settings of the sites which comprise the nominated property.

The World Heritage Committee adopted the following decision (31 COM 8B.41):

1. Having examined the documents WHC-07/31.COM/8B and WHC-07/31.COM/INF.8B.1,

2. Considers, bearing in mind the nature of the nomination, its eligibility for recognition of its Outstanding Universal Value on the basis of criterion (vi).

3. Refers the nomination of Bahá’í Holy Places in Haifa and the Western Galilee, Israel, back to the State Party in order to allow it to:

a) Re-consider the scope of the nomination; and

b) Put in place stronger protection, particularly for the buffer zones and settings of the sites which comprise the nominated property.

The State Party re-submitted the nomination in January 2008. Includes in the core zone are the same 26 buildings, monuments and sites as in the first nomination, but with these grouped into seven protective units each surrounded by a common buffer zone. The overall area protected as buffer zone has been slightly increased.

The State Party also submitted details of:

1. Increased protection for the buffer zone;

2. Analysis, in relation to the justification of outstanding universal value, of associations and material evidence linked with events and literary works, how the elements of the site testify to cultural traditions, and how the physical evidence reflect these traditions;

3. Essay on Bahá’í pilgrimage;

4. Opinion of Professor Moshe Sharon, Professor of Bahá’í Studies, Hebrew University of Jerusalem, on the significance of the Bahá’í faith as an independent religion;

5. Memorandum which provides a rationale for not reducing the number of buildings.
Consultations: ICOMOS has consulted its International Scientific Committees on Historic Gardens – Cultural Landscapes, and on Intangible Cultural Heritage.

Technical Evaluation Mission: 22-25 October 2006. As this is a referred nomination, no further mission has been undertaken.

Additional information requested and received from the State Party: None

Date of ICOMOS approval of this report: 11 March 2008

2. THE PROPERTY

Description

The serial nomination consists of 26 buildings, monuments and sites at eleven distinct locations in Acre and Haifa, associated with the two founders of the Bahá’í faith, their two successors and key events in the history of the faith. These are grouped into seven protective units.

The roots of the Bahá’í faith can be traced to the Shi’ah branch of Islam in the mid 19th century. It spread rapidly among young Muslim theologians, merchants and the general public in the 1840s and 1850s. At a relatively early stage it also gained significant numbers of adherents among Jewish and Zoroastrian minorities in Iran, and later attracted a smaller number of Levantine Christians. Toward the end of the 19th century, a connection was also made with Protestant Christianity and this link facilitated its acceptance in North America, which became the principal base for its spread to the rest of the world in the 20th century.

Although it was treated initially as an Islamic heresy, the teachings of the Bahá’í religion soon placed it outside the framework of its mother religion. Today, the Bahá’í religion is independent of Islam. It now has a following of about five million people, unrestricted to any particular ethnic, regional or cultural identity.

The serial nomination includes the two shrines, houses and gardens associated with the Bahá’u’lláh, Abdu’l-Bahá and Shoghi Effendi (son and grandson, and his two successors), the locations where the “Most Holy Book” and the “Tablet of Carmel” were revealed, together with the resting places of the family of Bahá’u’lláh, the rooms where he and his family were incarcerated for two years, the mansion of Mazra’ih, the Ridván Gardens, two places where the Bahá’u’lláh conversed with the British orientalist Edward Granville, the places where ‘Abdu’l-Bahá met with the first European and North American pilgrims, the hall where the international governing body was first elected, a cemetery, and a group of large modern Neo-Classical administration, research and archives buildings for the Bahá’í faith.

The additional material supplied by the State Party details an assessment of the design and physical attributes of the nominated properties, in relation to how they reflect and testify to the values, beliefs and practices of the Bahá’í community, including the specific cultural tradition of Bahá’i pilgrimage. The conclusions of this study do, in the view of the State Party, justify support for the nomination of all the 26 buildings included in the first nomination on the grounds that the group represent a complete narrative of the development of the religion during its most formative period, from the beginning of the Bahá’í religion as a current of Islam, through its detachment from its roots, to its opening to the world and becoming an independent religion.

The Eleven sites, covering 26 buildings, monuments or gardens are described within the seven protective units into which they are grouped. The nominated area extends to 62.58 ha and the buffer zone 254.70 ha.

Carmel North:
- North Slope of Mount Carmel
- Persian Quarter

Carmel West:
- Place of Revelation
- Haifa Bahá’í cemetery

Acre North:
- Bahji: Mansion and Tomb of Bahá’u’lláh

Old Acre:
- House of Abdu’lláh Páshá
- Prison
- House of Abbúd

Acre South:
- Ridván Gardens

Mateh Asher-Mazra:
- Mansion of Mazra’ih

Naheriya:
- Junayn Garden

These are considered separately:

Carmel North:
- North Slope of Mount Carmel

Shrine of the Báb: The Mausoleum of the Báb in Haifa, where the remains of the Báb were enshrined, after having been brought back from Iran, constitutes the religion’s second most sacred shrine. The casket containing the remains of the Báb was initially interred in a simple one-storey stone structure of six rooms, built between 1899 and 1909, its construction overseen by Abdu’l-Bahá. In 1921, Abdu’l-Bahá was also buried in the building in the centre room on the northern façade. The building, high up on the slopes of Mount Carmel, was subsequently added to on the south side. A major enlargement was carried out under the guidance of Shoghi Effendi, between 1948 and 1953, designed by the architect William Sutherland Maxwell. He surrounded the original stone building with a circular colonnade, of
Rose Baveno granite columns topped by marble Corinthian capitals, and surmounted it with a clerestory, drum and gilded dome.

Terraced Gardens: A kilometre-long series of nineteen rising semi-circular terraces, planted with grass and Cyprus trees and with a central stone stairway was created to frame the ceremonial approach to the Shrine of the Báb. Designed by architect Fariborz Sahba, the terraced gardens were constructed between 1990 and 2001. The idea for the gardens came from Abdu’l-Bahá as early as 1910; then began the long process of acquiring the necessary land. An initial stairway to the shrine was constructed by Shoghi Effendi in the 1930s on the basis of plans by Patrick Geddes.

Nearby is the Arc Path and Monument Gardens laid out by Shoghi Effendi, with four marble monuments erected between 1932 and 1939 to mark the resting places of the wife, son and daughter of Baha’u’llah and the wife of Abdu’l-Bahá. The Arc Path formed the axis for the development of the administrative buildings.

International Archives Building: This Greek neo-classical building, designed to the proportions of the Parthenon, stands at the western end of the Arc Path. Constructed between 1954 and 1957, its design and construction were supervised by Shoghi Effendi who stipulated that its design should set a pattern for the other buildings to follow. It houses sacred writings, portraits of the Báb and Bahá’u’lláh, personal objects associated with the central figures of the faith, and historical artefacts from the early years of the Bahá’í.

Seat of the Universal House of Justice: The Seat of the Universal House of Justice is the dominant structure of the administrative complex, reflecting its role as the permanent seat of the supreme governing body of the Bahá’í. Of Greek neo-classical style, it was designed by architect Husayn Amanat and constructed from 1975 to 1983. The five and a half storey building is surrounded by an arcade of 58 marble columns topped with Corinthian capitals and crowned with a white marble cupola rising above the green tile roof. It occupies the dominant position at the apex of the arc-shaped path.

Centre for the Study of the Texts: This centre of scholarly research and library primarily focuses on the sacred writings and subsidiary texts to meet the needs of the Universal House of Justice. The façade features a portico with a circular entablature resting on a colonnade of marble columns with Ionic capitals. In the centre of the colonnade a marble fountain is set in a sunken garden, separated by glass walls from the interior. It was designed by Husayn Amanat.

International Teaching Centre: The Centre was established by the Universal House of Justice in 1973. Its principal function is to coordinate a worldwide network of counsellors, who act as advisers to the elected institutions at the local and national levels. This nine-storey building, designed by Husayn Amanat, is the largest within the administrative complex. It has two curved classical porticos and an arched roof in-filled with glass at both ends.

Pilgrim House: Abdu’l-Bahá authorised one of the believers to erect this modest oriental style stone building in 1909 as a hostel for pilgrims from the Orient. Since 1969 it has been used as a place for believers to prepare themselves for their visit to the Shrine of the Báb.

Tent Land and Garden: This is a small garden surrounded by cypress trees, where Bahá’u’lláh pitched his tent during a visit to Haifa in 1890.

Place of Revelation

Residence, of Abdu’l-Bahá: Abdu’l-Bahá commissioned this house which was completed in 1908. He lived there from 1913 until his death in 1921. Shoghi Effendi also occupied the house, and it remained the official residence of the head of the community until his death in 1957. His widow remained there until she died in 2000. The funeral of Abdu’l-Bahá, and many other historic gatherings took place in its central hall.

Garden: This was the resting place of Amatu’l-Bahá Rúhíyyih Khánum, Abdu’l-Bahá’s widow; a marble obelisk commissioned by Shoghi Effendi but not erected until 1971.

Old Western Pilgrim House, Haifa: This house was constructed in 1910 for pilgrims and was restored in 1920.

Carmel West:

Place of Revelation

This is a small open space, where in 1891 Bahá’u’lláh composed the “Tablet of Carmel”, the charter of the Bahá’í world administrative centre. It is marked by an obelisk commissioned by Shoghi Effendi but not erected until 1971.

Haifa Bahá’í cemetery

A change in the orientation of graves in the cemetery reflects a break with Islamic rites and practices; the first burial was in 1911.

Acre North:

Bahji: Mansion and Tomb of Bahá’u’lláh

Bahá’u’lláh moved to this mansion in 1879 and stayed there until his death in 1892. A number of his best known works were composed during his twelve year stay. This Ottoman style mansion was erected in 1821 and a second storey was added by 1868. Two of the outbuildings are used as a pilgrim house and a teahouse.

In 1892, the remains of Bahá’u’lláh were interred in one room in an outbuilding and the group of small buildings around a small court became a mausoleum. The large gardens surrounding the mansion and tomb were landscaped later by his grandson Shoghi Effendi, to form an approach to the tomb. They are laid out with radiating
crushed red tile paths between lawns decorated with star shaped flower beds, urns on pedestals and clipped bushes. The Shrine of Bahá’u’lláh is the point to which all Bahá’í believers direct their thoughts while praying.

**Old Acre:**
- **House of Abdu’lláh Páshá**
  Abdu’l-Bahá rented the south wing of this complex. It is where his son Shoghi Effendi was born, where the first western pilgrims met with Abdu’l-Bahá in 1898-99, and where the casket of the Báb was kept for ten years before being interred in the Mausoleum in Haifa.
- **Prison**
  Bahá’u’lláh was incarcerated here for two years from 1868-70 after his arrival in Acre in part of the Ottoman Acre Citadel.
- **House of Abbúd**
  Bahá’u’lláh lived here from 1871 to 1877, and in 1873 revealed the *Kitáb-i-Aqdas*, the “Most Holy Book of Laws”.

**Acre South:**
- **Ridván Gardens**
  This is a small Persian style garden, prepared by Abdu’l-Bahá for his father, Bahá’u’lláh in 1875, on what had once been a small island in the Na’mayn River.
- **Mansion of Mazra’ih**
  This early 19th century house was used as Bahá’u’lláh’s residence from 1877 to 1879, after his nine-year confinement within the walls of Old Acre.

**Mateh Asher-Mazra:**
- **Mansion of Mazra’ih**
  This early 19th century house was used as Bahá’u’lláh’s residence from 1877 to 1879, after his nine-year confinement within the walls of Old Acre.

**Naheriya:**
- **Junayn Garden**
  This 19th century farmhouse was owned by believers who followed Bahá’u’lláh into exile.

**Bahá’í Holy Places in Haifa and the Western Galilee values**

The values identified in the nominated properties relate to the significance of the buildings and gardens to the followers of the Bahá’í faith.

**History and development**

As summarised above, the Bahá’í faith originated in 1844 with the declaration of its Prophet-Herald, the Báb, in the city of Shiráz, Iran. The rapid spread of the new creed was met by savage persecution, and the execution of the Báb in 1850. The focal point of the Bahá’í faith moved to Western Galilee in 1868 when, after 15 years of wandering in Iraq, Turkey and Egypt, the Prophet-Founder, Bahá’u’lláh, who had been expelled from Iran in 1853, was banished to Acre, then a remote part of the Turkish Empire, by the Ottoman Sultan, Abdúl Aźiz. Bahá’u’lláh spent the remaining 24 years of his life in Acre compiling the scriptures that are the foundation of the Bahá’í faith and establishing a spiritual and administrative centre for the religion.

Bahá’u’lláh and his family were confined for two years in the Ottoman citadel of Acre during which time he maintained contact with believers and wrote some of his best known texts, such as the “Tablet of the Carmel”. In 1870 his youngest son died, falling through a skylight in an incident that Bahá’u’lláh likened to Abraham’s intended sacrifice of his son.

When he was finally released from the Citadel, Bahá’u’lláh lived for nine years under house arrest in a succession of houses in the Christian and Muslim neighbourhoods of Old Acre. These included the Mansion of Bahá’u’lláh, where he died and his mausoleum is housed, and the House of ‘Abdu’lláh Páshá where Abdu’l-Bahá lived until 1911 and where his son Shoghi Effendi was born, and where the remains of the Báb were stored for ten years until moved to the Mausoleum in Haifa.

In 1909 the remains of the Báb, brought from Iran, were buried in a very simple mausoleum in Haifa. This was greatly enlarged in 1953 and adorned with a golden dome. The building is now approached through a kilometre-long garden laid out between 1990 and 2001.

The spiritual and administrative centre established by Bahá’u’lláh has continued to develop until the present day, while the religion has spread first to Western Europe and North America and then to the rest of the world.

The Bahá’í religious community now numbers about five million around the world. It proclaims that the founders of the world’s main religions - Abraham, Moses, Jesus, Buddha, Mahommed and Krishna - have been sent by God to educate humanity.

### 3. OUTSTANDING UNIVERSAL VALUE, INTEGRITY AND AUTHENTICITY

**Integrity and Authenticity**

**Integrity**

The primary basis for the significance of this property is its link to the Bahá’í faith, and the singularly important position these places hold within that religion worldwide.

The nomination puts forward all the important buildings and gardens in Acre and Haifa associated with those who shaped the Bahá’í faith and their successors, and with key events in the history of the faith.

In terms of completeness of the evidence for the manifestation of the faith in Israel, the nominated sites display integrity. ICOMOS examined the selection of sites put forward by the State Party, and in particular considered whether the information provided by the State
The buildings and sites nominated are tangible expressions of the body of doctrine and system of values and beliefs that form the content of the Bahá’í faith. Given the link between authenticity and the faith, and the standards of conservation established by the Bahá’í faith and documented in detail by the State Party in the nomination dossier, ICOMOS considers that the nominated property as a whole demonstrates authenticity.

In particular, ICOMOS considers that the buildings associated with the Báb and Bahá’u’lláh, and the gardens and buildings remodelled or designed by Shoghi Effendi display a high degree of authenticity as they largely survive as they existed at the time these people were living, although some have been restored.

ICOMOS considers that the more recently constructed buildings and gardens have a more tenuous association with the people who shaped the faith but are undoubtedly authentic in terms of their associations with the doctrines and beliefs of the Bahá’í faith.

**Authenticity**

ICOMOS considers that the nominated property demonstrates integrity linked to the history, belief systems and present day spiritual home of the Bahá’í faith.

The dossier suggests that the nominated property is authentic due to the important historical and continuing spiritual associations with the Bahá’í faith.

The nomination dossier also cites letters written by ‘Abdul’l-Bahá about the restoration and maintenance of their holy places, in which he states: “The house must, however, preserve its original design. Nor should the slightest change or modification be permitted... The aim is not to embellish, but to preserve the precise state and condition prevailing in that blessed abode at the time...”

The nomination dossier stresses that the process of minimal intervention is practiced on the selected sites and monuments associated with the founders of the Bahá’í faith. The dossier also details how the form of several buildings has been restored to the condition at the time of their association with the founders, such as the prison at Acre where post-1920s alterations have been removed and some features recreated; and the Junayn Garden which has been restored to what it would have looked like at the time of Bahá’u’lláh’s visits, involving some demolition and replacement of joinery.

Other buildings have been significantly altered and enlarged since the time of the founders, such as the Shrine of the Báb, at which a major enlargement was carried out under the guidance of Shoghi Effendi between 1948 and 1953, designed by the architect William Sutherland Maxwell.

On other parts of the property there has been progressive enlargement of designed gardens, such as those around the Tomb of Bahá’u’lláh, laid out by Shoghi Effendi, and the kilometre-long terraces created between 1990 and 2001 to frame the ceremonial approach up to the Shrine of the Báb. Elsewhere there has been construction of administrative buildings on a large scale such as the Seat of the Universal House of Justice 1975-83, the Centre for the Study of the Texts 1999, and the International Teaching Centre, 2000.

The nominated property and other buildings and gardens have a more tenuous association with the Bahá’í faith but are undoubtedly authentic in terms of their associations with the doctrines and beliefs of the Bahá’í faith.

**Comparative analysis**

The nomination dossier compares the nominated elements of the property with those buildings connected to the founders of the Bahá’í faith in other countries. These include structures in Iran, Iraq and Turkey. It is stated that most of these other sites are not in the hands of Bahá’ís, have not been adequately preserved, and/or are not accessible to visitation by believers from other countries. A notable exception is the house in Edirne, Turkey occupied by Bahá’u’lláh from 1864 to 1868, which has been acquired by the Bahá’í community and meticulously restored.

A number of buildings and sites in Europe and North America associated with the travels of ‘Abdu’l-Bahá in 1911-1913 are owned and preserved by the national Bahá’í communities. Effendi’s grave is in London and Bahá’í houses of worship are found in the United States of America, Australia, Germany, Uganda, Panama, India and Samoa, while another is planned for Santiago, Chile.

ICOMOS considers that the primary significance of the property is its link to the Bahá’í faith, and the singularly important position these places hold within that religion worldwide. The nominated property, consisting of a group of 26 buildings and sites, cannot be compared to any other group of buildings within the same faith and is therefore unique.

ICOMOS does not consider that it can assess faiths, nor comment on the importance or otherwise of the Bahá’í faith in relative terms or whether this association is stronger than, or as strong as, other associations between other buildings and other faiths.
Justification of the Outstanding Universal Value

The State Party states that the 26 buildings and sites are of Outstanding Universal Value for the way they:

- Represent and reflect the birth, consolidation and spread of an independent monotheistic religion supported by an unprecedented abundance of authentic scripture and other contemporary documentation including accounts, commentaries and even polemics from a variety of sources and contrasting points of view.
- Testify to the existence of a coherent body of doctrine completed by a system of values and beliefs, which forms the distinctive content of the Bahá’í religion.
- Reflect the investment of scarce resources in the preservation and beautification of the properties, and particularly in gardening, as well as the extensive use of colour and light in architectural and landscape designs, which are expressive not only of the love and devotion of Bahá’ís for their religion, but also of their optimistic and forward-looking worldview.

The State Party makes the case that the 26 buildings and sites in areas of Acre and Haifa reflect a pivotal period in the development of the faith, and that several sites are unique, such as the tombs of Bahá’u’lláh, the Báb and ‘Abdu’l-Bahá, the three most important figures in the religion; the rooms where Bahá’u’lláh and ‘Abdu’l-Bahá passed away; and the locations where the “Most Holy Book”, the “Tablet of Carmel” and other major scriptural works were revealed.

Criteria under which inscription is proposed

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

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

In the additional material submitted in January 2008, the State Party has provided further justification for this criterion.

The State Party justifies this criterion on the basis that the selected sites “constitute a unique testimony to the religious beliefs and cultural values of the Founders of the Bahá’í faith, their early disciples and its contemporary worldwide following, in terms of the completeness of the physical representation and its power to communicate the contents of the tradition of the Bahá’í faith. As such they represent a priceless resource for the study of one of the world’s monotheistic religions and the physical, historical and cultural context in which it developed”.

The State Party further emphasises the way the design and physical attributes of the nominated properties reflect and testify, in a powerful way, to the cultural values, beliefs and practices of the Bahá’í community, as well as the process by which it evolved and detached itself from its historical roots.

It further suggests that pilgrimage should be considered as a cultural tradition and that all the nominated properties are visited by pilgrims.

ICOMOS recalls that “cultural heritage” for the purpose of the World Heritage Convention is defined in article 1 of the Convention.

ICOMOS considers that the property does constitute a unique testimony, which includes all the important holy places related to the origins and development of the Bahá’í faith in Israel. This is possible because the development of this faith was initially restricted territorially and has developed over a relatively short space of time.

ICOMOS notes that not all spiritually and historically significant buildings and sites associated with any particular faith can be said to be outstanding for those associations alone. For many religious sites inscribed on the World Heritage List, their architectural and material qualities are a deciding factor and many such properties are inscribed according to criteria (i) and/or (iv) as well as (vi). Other religious sites are inscribed for the way they demonstrate and encapsulate in a significant and material way, a cultural tradition, and these are inscribed on the basis of criterion (iii).

In the case of the nominated Bahá’í buildings and sites in Haifa and Acre in Israel, none are nominated for their architectural or material attributes. The original nomination was based on the idea that the various ways a religion or belief system is given outward expression constitutes a “cultural tradition” and thus the buildings as a group reflected the cultural traditions of the Bahá’í faith.

The State Party in its supplementary documentation suggests that within the context of the Bahá’í faith, pilgrimage is a practice that has been observed for well over a century, has acquired a traditional character, and relates to each of the sites included in the serial nomination. The State Party suggests that pilgrimage as part of the practice of the Bahá’í faith is also a cultural tradition and that the physical attributes of the nominated buildings are powerful communicators of this cultural tradition.

The concentration of holy places in this small area makes it the principal focus of pilgrimage for the followers of the Bahá’í faith, who aspire to pray at the Shrines of Bahá’u’lláh and the Báb, and to visit the other buildings and sites included in this nomination in order to strengthen the bonds that connect them with the founding figures of their religion and to deepen their religious understanding and identity.

ICOMOS considers that the focus of this pilgrimage (as set out in the supplementary material) are the two holy
shrines, the Shrine of Bahá’u’lláh and the Shrine of the Báb, rather than all the buildings.

Furthermore ICOMOS considers that although all the nominated buildings are part of the Bahá’í faith, some are sacred while others reflect the way the faith has developed - as suggested by the State Party these latter group provide a narrative of this process. ICOMOS does not consider that the history of the Bahá’í faith can be seen as a cultural tradition, but does consider that the two shrines on their own, as the most holy places of the Bahá’í faith and as the focus of pilgrimage, do reflect the central core of the faith and the influence it has had.

ICOMOS considers that the outstanding universal value of the whole collection of buildings cannot be justified in terms of their intrinsic historical, artistic or scientific merits, nor in terms of the way they collectively represent a cultural tradition. However it does consider that a case could be made for justifying the use of criterion (iii) for the two most holy shrines of the Bahá’í faith in terms of the way these buildings are the focus of a powerful tradition of pilgrimage.

ICOMOS considers that criterion (iii) could be justified for the Shrine of Bahá’u’lláh with mansion and gardens, and the Shrine of the Báb and terraced gardens.

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

The State Party considers that this criterion is justified as the Shrine of Bahá’u’lláh is the point to which all Bahá’í believers, wherever they reside, turn their faces and direct their thoughts while praying. Thus for Bahá’ís, it holds a position comparable to that of the Temple remains in Jerusalem for Jews, or the Kaaba in Mecca for Muslims. The Mausoleum of the Báb constitutes the faith’s second most sacred shrine.

The nominated property is seen by the followers of the Bahá’í faith as tangible expressions of the body of doctrine and system of values and beliefs that form the content of the Bahá’í religion, and the nomination dossier provides a very comprehensive description of each element and its religious meaning.

ICOMOS acknowledges that the collection of buildings is of exceptional value to the followers of the Bahá’í faith because of their associations with the founders, as the fount of their religion, and the influence the faith has had around the world.

The Committee at its 31st Session acknowledged that the property could justify criterion (vi) as a reflection of the way the two holy shrines have a meaning and value for members of the Bahá’í faith all over the world. The focus for this justification is the two holy shrines.

ICOMOS considers that part of the nominated property, that is the Shrine of Bahá’u’lláh with mansion and gardens, and the Shrine of the Báb and terraced gardens, satisfy criterion (iii) and (vi) and have outstanding universal value.

4. FACTORS AFFECTING THE PROPERTY

Development pressures

The nomination underlines the fact that the coastal area of northern Israel from Haifa to Nahariya is undergoing a process of urbanisation, generating pressures to build highways, industrial zones, shopping centres and high-rise housing.

Unfavourable developments within the buffer zones could jeopardise the setting of the nominated sites within this property and might impact negatively on its values. Currently these are opposed by patient and insistent negotiations by the representatives of the Bahá’í faith to prevent exemptions from the requirements of legally valid, but obsolete planning schemes, and through the rights of objection provided by the Planning and Building Law.

ICOMOS considers that current practices cannot in the long term guarantee the protection of the settings of the nominated sites (see below).

Environmental Pressures

The nomination dossier acknowledges the concentration of heavy industry in the area between Haifa and Acre, most of it dating from the early to middle decades of the 20th century. This poses serious problems of air pollution which can have a devastating impact on sandstone and marble. No ameliorating measures are suggested to counter the problem, although various reverse osmosis systems are being tried on the stone.

Natural Disasters

The risk of destructive earthquakes is considered relatively high due to the close proximity to a major geological fault line. Buildings are monitored regularly for structural weaknesses and earthquake risk is considered, among other factors, in all restoration plans. Reinforcement of foundations has been undertaken in a few cases, but only when it was indispensable to remedy a clearly established and potentially dangerous weakness in the structure.

Risk Preparedness

Fire and safety regulations are adhered to in all the buildings, and fire alarms have been installed.

ICOMOS considers that the main risks to the property are from urban development and that currently there are not sufficient measures in place to mitigate these effects adequately.

5. PROTECTION, CONSERVATION AND MANAGEMENT

Boundaries of the nominated property and buffer zone

For most of the sites which comprise the nominated property, the boundaries are defined by ownership. Almost all of them are owned by the Bahá’í World Centre (the exception is the prison in the fortress of Acre,
which is owned by the State of Israel). The great majority of the properties lie in urban areas, and in practical terms, there is little space to enlarge the boundaries.

The boundaries of the nominated sites do not always correspond to the boundaries of the areas protected by town planning schemes. These schemes sometimes take into account the ownership situation, but are sometimes much broader.

In the initial nomination the buffer zones were divided into “A” and “B” zones, the former representing an area where a reasonably satisfactory levels of protection was provided by ownership, contract, or town planning schemes, and the latter denoting territory where unfavourable developments may be expected. In zone B there was little protection, and because of the degree of threat, extra vigilance by the Bahá’í was needed to try and counter adverse development.

In the additional information provided in January 2008, the State Party acknowledged the buffer zone of the site known as the North Slope of Mount Carmel was noticeably more tightly drawn than the others, and that the Haifa sites known as the Persian Quarter and the Bahá’í Cemetery appeared to be unprotected by TAMA 35 (see below).

To address this lack of protection, and in order to obtain the full benefit of the protection provided by TAMA 35, the nominated properties have been grouped into seven “protective units”, aligned on the concept of “complexes for preservation” used to designate areas deemed worthy of protection. These protective units encompass both the core and buffer zone and are seen to create a more efficient tool for managing the nominated properties.

For the sites in Haifa (Carmel north and Carmel west) this protection will be put in place as part of the new outline scheme for Haifa (TAMAM 6) which is in preparation. No final date for this has been provided although confirmation that it will happen has been made by the Director of National Planning and Administration, Municipality of Haifa. The documentation provided also states that this plan will ensure due weight is given to the protection of the buffer zones and the ‘larger settings’ of the Bahá’í sites.

For the Acre sites, no changes have been made to the protection of the buffer zone as it is stated that, the new master plan for Acre recognizes all five Bahá’í sites located within the city boundaries, Bahjí and Ridván Garden being mentioned by name and the other three sites being included in the recognition of Old Acre. It is not clear whether this refers to the core or buffer zones.

ICOMOS considers that the amendments made to the scope of the buffer zones and the additional protection proposed for the Haifa properties will deliver greater and more appropriate protection for the immediate setting of the sites, but that the wider setting will still need protecting thorough other planning mechanism and the vigilance of the Bahá’í community.

Ownership

All the properties are owned by the Bahá’í World Centre through one of the not-for-profit associations that serve as holding companies, apart from the Acre prison, which is owned by the State of Israel.

Protection

Legal Protection

Legal protection of the nominated sites is provided by legislation applicable to heritage sites in general, and through regulations protecting their character as holy places: the Antiquities Law (1978), the Palestine Order in Council (1922 and 1924), the Law for the Protection of Holy Places (1967), the International Agreement between the Bahá’í International Community and the Government of Israel (1987), and the Planning and Building Law (1965).

At the national level, the Combined National Scheme for Building, Development and Conservation (“TAMA 35”), designates most of the Bahá’í sites as “urban complexes for preservation” and the Mansion of Mazra’ih as a “rural complex for preservation”. This designation recognises sites of historic or architectural value where integrity needs be protected. Bahjí, the North Slope of Mount Carmel, Ridván Gardens, the Place of Revelation of the “Tablet of Carmel”, Junayn Garden and the entire Old City of Acre are “urban complexes for preservation”. This means that not all the nominated sites are protected as properties of national importance through this legislation.

The supplementary information provided by the State Party in January 2008 sets out how the Haifa properties will come under TAMA 35 once the new regional, the comprehensive district plan (“TAMAM 6”) is finalised. For Acre, the new master plan has recently been approved, and recognizes all five Bahá’í sites located within the city boundaries, Bahjí and Ridván Garden being mentioned by name and the other three sites being included in the recognition of Old Acre.

In Israel, the task of compiling lists of cultural heritage properties is divided between the Israel Antiquities Authority, which has an inventory of all archaeological sites, and the Council for the Preservation of Buildings and Historic Sites, which holds a list of buildings considered to be of national and local significance. The control exercised by the Antiquities Authority is fairly strict, but it covers only the properties dated to older than the year 1700. Later buildings and sites are protected by particular town planning schemes approved in conformity with the Planning and Building Law. The primary tool for the protection of heritage sites available

ICOMOS considers that the boundaries of the core zone adequately represent the most important places of the Bahá’í faith worldwide. ICOMOS considers that the re-drawing of the buffer zones around groups of sites and the extra protection proposed for Haifa will deliver more effective protection for the immediate setting of the nominated property.
to interested parties is to propose schemes and to object
to those proposed by others. Because all of the Bahá’í
properties date from the period following 1700, their
protection is based on the provisions of the Planning and
Building Law, although because some are linked to older
structures or sites, they are sometimes subject to the
Antiquities Law.

The main threats to the properties come from outside the
named areas, within part of the buffer zones and
beyond. In some cases, the existing town-planning
schemes are out of date, and others are prone to “spot
schemes” which allow for waivers to enable specific
developments that can in some cases be detrimental to the
values of nearby sites. The usual way to oppose such
unfavourable developments is to make demands to the
local planning authorities to issue policy statements not
to grant exemptions from the requirements of legally
valid, but obsolete, schemes, which could have adverse
effects on the Bahá’í properties. The Bahá’í World
Centre asks to be involved in consultations on the
planning or re-planning of the areas with obsolete
schemes or without any schemes. Finally, the resistance
to unfavourable developments can be exerted through the
rights of objection provided by the Planning and Building
Law.

The proposed extension of the scope of TAMA 35 to
include all nominated sites and their buffer zones is to be
welcomed as greatly strengthening the core and
immediate settings of the property. The wider setting will
still need to be protected from development that could
impact in its integrity through rigorous enforcement of
the tools that exist.

ICOMOS considers that the legal protection of the
named areas and their buffer zones will be improved
once the TAMA 35 provisions come into force for Haifa.
ICOMOS considers that the wider settings of the
named areas remain vulnerable. ICOMOS
acknowledges that, in practical terms, this is mitigated to
a large extent by the proactive approach of the Bahá’í
International Community in monitoring development
around their sites.

Conservation

Inventories, recording, research

The history of interventions in the buildings is detailed
above.

Present State of Conservation

The present state of conservation of the nominated areas
is good.

Active Conservation Measures

The basic conservation principles were set out by the
founders of the Bahá’í faith and these dictate that historic
structures should be preserved through minimising the
loss to the original building fabric; that regular
maintenance is the most effective and economical form
of conservation over the long term; that repair is always
preferred over restoration; that materials used for repair
should be compatible with the existing; and any
restoration work should be reversible.

The overall approach to the conservation of the Bahá’í
Holy Places generally gives priority to maintenance over
restoration. In a few instances major structural
strengthening has been undertaken, using modern
materials and techniques. Presently large portions of
load-bearing walls of the 1957 International Archives
Building, originally constructed using blocks of light
concrete, are being replaced with reinforced concrete to
provide for extra seismic resistance.

ICOMOS considers that conservation approaches are
appropriate.

Management

Management structures and processes, including
traditional management processes

All the nominated sites, except for the Acre Prison
located in the northwest tower of the citadel in the Old
City of Acre, are owned by the Bahá’í World Centre and
managed by the Universal House of Justice, the central
authority of the worldwide Bahá’í community. It is a
collegial body of nine members who reside in Haifa on a
full-time basis during their five-year term of office.

The staff of the Bahá’í World Centre number
approximately 700 Bahá’í volunteers and about 200 local
employees, divided into Departments of Holy Places,
Works, Gardens, Facility, Cleaning and Maintenance,
Security, and the Office of Public Information. The
permanent staff includes one architect trained in building
conservation, three other architects and engineers, an
objects conservator, 40 craftsmen, 150 gardeners and
134 guards and caretakers. Additional professional skills
are provided through the extensive use of expert
consultants from Israel and other countries, as well as
through the expertise of the Israel Antiquities Authority.

The fundamental management philosophy derives from
the sacred writings of the Bahá’í faith, which emphasise
the historical and religious importance of the properties
for future generations. Management of the properties is
seen as a long-term process, and priority is given to
maintenance and good housekeeping. A Management
Plan has been prepared which sets out the management,
maintenance and conservation approaches. The overall
management is well structured, and its success will
further be secured by regular monitoring and reporting,
through condition assessments (so far performed for four
properties), conservation surveys (prepared for one major
structure) and maintenance manuals (presently being
drawn up).

Equally high standards apply to visitor management. The
Holy Places attract large numbers of visitors (550,000 to
860,000 visitors per year in Bahjí, the Shrine of the Báb
and the terraced gardens only). The two main attractions
are open to the public without entrance fee. However, all
the Bahá’í properties are primarily open to the pilgrims
(an organised nine-day program), to other Bahá’í visitors
from overseas and to the staff of the Bahá’í World
Centre.
Resources, including staffing levels, expertise and training

Qualified professionals occupy the key staff positions, and the volunteers and local workers are supervised by experienced senior members who give them on-the-job training, so the know-how is passed from one generation to the next.

The maintenance and operating costs, and the capital expenditures are funded by voluntary donations from the worldwide Bahá’í community. The funds allocated are sufficient for high quality work. As an indication, during the twelve-month period from May 2002 to April 2003, approximately $4.5 million (US) was spent on the maintenance of buildings and grounds, security and crowd management, restoration works and property insurance.

ICOMOS considers that the management system for the property provides high quality management.

6. MONITORING

A suite of indicators has been used for monitoring since 2005. These include structures with stability concerns, the number of visitors and the price of water for irrigation. Further conservation assessments of properties are needed as a baseline for future more detailed monitoring exercises.

ICOMOS recommends that further condition assessments are carried out as a baseline for future monitoring.

7. CONCLUSIONS

ICOMOS considers that not all buildings associated with a particular religion with a worldwide following can be said to be outstanding for that reason alone.

ICOMOS considers that the buildings of the nominated property do not demonstrate outstanding universal value from an historical, artistic or scientific point of view.

However, in the light of the new material put forward by the State Party on the significance of the pilgrimage traditions associated with the Bahá’í faith, ICOMOS considers that the primary significance of the property is the value the two Holy shrines of Bahá’u’lláh in Acre and the Báb in Haifa for believers all round the world and for those who visit as part of the Bahá’í pilgrimages that have now become a major cultural tradition.

Accordingly ICOMOS considers that the Holy shrine of Bahá’u’lláh with its mansion and gardens, and the Holy shrine of the Báb and its terraced gardens can be considered to have outstanding universal value.

Recommendations with respect to inscription

ICOMOS recommends that the Holy shrine of Bahá’u’lláh with its mansion and gardens, and the Holy shrine of the Báb and its terraced gardens as part of the Bahá’í Holy Places in Haifa and the Western Galilee, Israel, be inscribed on the World Heritage List on the basis of criteria (iii) and (vi).

Recommended Statement of Outstanding Universal Value

Bahá’í Holy Places demonstrates outstanding universal value for:

The Holy shrine of Bahá’u’lláh and the Holy shrine of the Báb, as the most holy places of the Bahá’í faith:

- Provide an exceptional testimony to the strong traditions of Bahá’í pilgrimage which have grown up over the last century and draw large numbers of followers from around the world.
- Have a profound meaning and value for followers of the Bahá’í faith as sacred sites linked to the faith’s two founders.

Criterion (iii): The Holy shrine of Bahá’u’lláh and the Holy shrine of the Báb, as the most holy places of the Bahá’í faith, and visited by thousands of pilgrims each year from around the world, provide an exceptional testimony to, and are powerful communicators of, the strong cultural tradition of Bahá’í pilgrimage.

Criterion (vi): The two holy Bahá’í shrines have a meaning and value for members of the Bahá’í faith all over the world.

The property demonstrates integrity linked to the history and spiritual home of the Bahá’í faith and it demonstrates authenticity as tangible expression of the body of doctrine and system of values and beliefs that form the Bahá’í faith.

The legal protection of the nominated areas and their buffer zones will be improved once the TAMA 35 provisions come into force for Haifa. Conservation approaches are appropriate and the management system for the property provides high quality management.

ICOMOS further recommends that the name of the property be change to: “Bahá’í Holy Places”.

In order to reinforce the protection of the properties, ICOMOS further recommends that measures should be put in place to mitigate adequately the effects of urban development.
Historic Centre of Tallinn (Estonia)

No 822

1. BASIC DATA

State Party: Republic of Estonia
Name of property: Historic Centre (Old Town) of Tallinn
Location: City of Tallinn
Inscription: 1997

Brief Description:
The origins of Tallinn date back to the 13th century, when a castle was built there by the crusading knights of the Teutonic Order. It developed as a major centre of the Hanseatic League, and its wealth is demonstrated by the opulence of the public buildings (the churches in particular) and the domestic architecture of the merchants' houses, which have survived to a remarkable degree despite the ravages of fire and war in the intervening centuries.

Tallinn is on the Baltic Sea Coast.

2. ISSUES RAISED

Background

The inscribed area covers mainly the Old Town within the medieval walls, and some of the bastions and entrenchments from the 16th century. The rest of the bastions, 19th century re-building of the fortifications and 19th century historic urban structures are in the buffer zone.

At the time of inscription, the ICOMOS evaluation noted that: 'The regulation zone around the Conservation Area, which is nominated for inscription on the World Heritage List, includes some of the quarters around the Old Town, and in particular some of the wooden buildings of Kalamaja and the harbour district. ICOMOS recommends that consideration be given to the inclusion of the most significant part of this area in the nominated area.'

The inscribed area of 60 ha lay within the boundary of the Old Town Conservation area which covers 113 ha. The buffer zone of 370 ha extended beyond the Conservation Area.

A joint UNESCO/ICOMOS expert mission in December 2005 noted that: 'However, it must be taken into account that the so called “buffer zone” is actually consisting of many elements built or organised in different times and with different purposes. Therefore every answer on if and how it is possible to make any change must consider the resulting output in that area and not only what effect, it will have on the preserved old town area.

The “buffer zone” itself is not at all deprived of historic value, if we correctly enlarge our idea of history beyond the middle age that marks the Old Town. These considerations should be taken into account by those in charge of designing new proposals and evaluated by the city responsible authorities when issuing the permits.

Considering all the issues involved, an integrated Management Plan extended to the “buffer” zone could be developed as an instrument of protection as well as of social and cultural development for the whole urban community.'

Modification

The State Party proposal is to extend the inscribed area to 113 ha and extend the buffer zone to 2,253 ha.

The proposed extension to the core area would encompass the total area of historic fortifications which form a green area around the medieval city, and some key 19th century buildings such as a church and two theatres. Its boundaries would coincide with those of the Old City Conservation Area.

The proposed extension into the buffer zone would encompass a much larger area of the bay on which Tallinn lies, together with key views to and from the Old Town, including from ships in the bay. The enlarged buffer zone would include part of the wooden suburbs of Kadrior, Kassisaba, Kalamaja, and Süda-Tatari. The Buffer Zone would coincide with the Buffer Zone for the Old City Conservation Area.

Protection

In 1999 the Buffer Zone for the Old City was enlarged to 2,253 ha. This Buffer Zone is protected by the same legislation as the Conservation Area.

The enlarged areas of both core and buffer zone would thus be protected to the same degrees as the existing core area, as a national monument of Estonia regulated by Conservation Act and Statutes of the Tallinn Old City Conservation Area.

ICOMOS considers that while the enlarged buffer zone would provide enhanced protection to the core zone, developments in the wider setting outside the buffer zone would still need to be considered for their impact on the values of the core zone.

Management

ICOMOS notes in the State of Conservation Report that no progress has been made with a Comprehensive Management Plan for the property and its buffer zone, as requested by the Committee at its 30th and 31st Session, 30 COM 7B.84 and 31 COM 7B.95. This plan would need to encompass the enlarged area and its enlarged buffer zone.

This Management Plan should set the context for these other plans, such as Thematic Plan for high buildings, or a Strategic Plan for the City, through relating outstanding universal value to the spatial patterns of the city and thus to what needs protection.
**Integrity**

The inclusion of the total area of the historic fortifications would support the integrity of the property.

**Authenticity**

ICOMOS is satisfied with the authenticity of the extended area.

**Outstanding Universal Value**

The extended area supports the values of the property recognised at the time of inscription as set out in the justification for criteria (ii) and (iv).

### 3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of the core and buffer zones of the Historic Centre (Old Town) of Tallinn, Estonia, should be **approved**.

Furthermore, ICOMOS:

- Urges the State Party to progress a comprehensive Management Plan for the enlarged area and its buffer zone as a framework for other strategic plans for the city
- Stresses the need for development in the wider setting beyond the buffer zone to be interrogated for its impact on the values of the core zone.
Map showing the revised boundaries of the core zone and the buffer zone.
1. BASIC DATA

State Party: Germany
Name of property: St Mary's Cathedral and St Michael's Church at Hildesheim
Location: State of Lower Saxony
Inscription: 1985
Brief description: St Michael's Church was built between 1010 and 1020 on a symmetrical plan with two apses that was characteristic of Ottonian Romanesque art in Old Saxony. Its interior, in particular the wooden ceiling and painted stucco-work, its famous bronze doors and the Bernward bronze column, are – together with the treasures of St Mary's Cathedral – of exceptional interest as examples of the Romanesque churches of the Holy Roman Empire.

2. ISSUES RAISED

Background

At the time of inscription on the World Heritage List (1985), reference was primarily made to the outstanding universal value of the Ottonian Romanesque architecture and the interior artistic elements and furnishings of the two churches (bronze doors and column, painted ceiling). Similar but separate, they were considered together because of the proximity of their periods of construction, their artistic complementarity, and the fact that some features of great value are common to them, such as the famous bronze doors of St. Mary's Cathedral, which were originally hung at St. Michael's Church.

The boundaries were strictly defined as the buildings of the church and cathedral. No buffer zone had yet been proposed.

A substantial part of the old town was demolished by bombardments, and has been rebuilt with rectangular buildings of up to five storeys. However, these buildings are not overpowering, and do not greatly disturb the view of the churches in the urban landscape, the churches themselves being built in raised zones. Furthermore, the medieval plan of the town is quite well conserved, and corresponds to the period of construction of the property (11th and 12th centuries).

Modification

The State Party has identified a buffer zone which aims to achieve several complementary objectives:

- The first is to control the development of the urban centre for new or reconstructed buildings. Architectural choices must be in keeping firstly with the expression of the outstanding universal value of the property inscribed on the List, and secondly with the immediate urban environment.

- The second objective of the buffer zone is to ensure the visual integrity of the two churches viewed from the main districts of the town, and from the slopes of the Moritzberg.

- The third objective of the buffer zone is to strengthen the expression of the outstanding universal value of St. Mary's Cathedral and St. Michael's Church by the complementary contribution of the plan of the medieval town and the identification of buildings contemporaneous with the property.

For the northern, eastern and southern districts, the buffer zone corresponds to the medieval town. The boundary is placed at the level of the remains of the fortifications of the old town when they have been identified, or if not at the limits of its modern extension. It includes important medieval buildings which are in some cases contemporaneous with the listed property, such as St. Gotthard's Church and the Church of the Holy Cross.

To the west, the buffer zone is extended to ensure a panoramic view of the property and the historic town as a whole, from the park on the slopes of the Moritzberg.

The surface area of the buffer zone is 157.68 ha.

ICOMOS expresses its satisfaction with, and approval of, the boundaries of the proposed buffer zone, based on a historic approach to the town and the desire to preserve the property's visual integrity. However, the protection space defined to the west primarily favours conservation of the view of St. Mary's Cathedral, and conserves the view of St. Michael's Church to a slightly lesser extent. An extended angle of vision to the south could also be considered at a later stage.

ICOMOS notes that the detailed administrative and legal aspects of the protection are currently being prepared.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of establishment of St. Mary's Cathedral and St. Michael's Church in Hildesheim, Germany, be approved.

ICOMOS recommends that the State Party should be asked to specify all the administrative and legal measures which will apply to the buffer zone, as a complementary item to the management plan, and that as soon as they have been completed, they should be sent to the World Heritage Centre.
Map showing the revised boundaries of the property
1. BASIC DATA

State Party: Germany
Name of property: Cologne Cathedral
Location: State of North Rhine – Westphalia
Inscription: 1996

Brief description: Begun in 1248, the construction of this Gothic masterpiece took place in several stages and was not completed until 1880. Over seven centuries, successive builders were inspired by the same faith and a spirit of absolute fidelity to the original plans. Apart from its exceptional intrinsic value and the artistic masterpieces it contains, Cologne Cathedral testifies to the enduring strength of European Christianity.

2. ISSUES RAISED

Background

The buffer zone boundaries were defined in 1996, as a complementary measure for which a request was made to the State Party by the World Heritage Committee, to enable inscription on the List. The initial buffer zone was limited to the area immediately adjoining the cathedral, on the right bank of the Rhine, covering a surface area of 16.8 ha.

A major problem arose in 2002 when the new master plan for the City of Cologne included a project for five buildings more than 100 metres tall in the Deutz district on the right bank of the river, and in the main visual axis of the cathedral.

The World Heritage Committee then decided to conduct an initial study mission (27 COM 7B.63). In the following year, it inscribed Cologne Cathedral on the List of World Heritage in Danger (28 COM 15B.70), and then it repeated its requests that the State Party should take into consideration the visual impact of the projected buildings in the Deutz district, and define a buffer zone on the right bank which would involve control of property development and architectural projects to ensure respect for the outstanding universal value of the property (29 COM 7A.29).

The issue is that of considering Cologne Cathedral in its cultural landscape, and of ensuring its visual integrity. The universal value of the property includes protecting the skyline formed by the cathedral in its urban setting, in accordance with the Vienna Memorandum (2005) concerning the relationship between world heritage sites and efforts to find appropriate contemporary architectural solutions.

In December 2005, the municipal authority decided to stop the construction programme for the Deutz district in order to respect the visual integrity of the cultural landscape, and the skyline, in the main axis towards the east.

The World Heritage Committee took note of this new situation, and removed Cologne Cathedral from the List of World Heritage in Danger (30 COM 7A.30). This decision, and the decision taken in the following year (31 COM 7B.110), requested the constitution of an appropriate buffer zone for the preservation of the values of the cultural landscape of the cathedral in its historic urban environment, and the taking of appropriate protection measures. The new buffer zone must include a significant part of the right bank of the Rhine, in the area of the Deutz district.

Modification

The minor modification proposal concerns the definition of a new buffer zone which meets concerns relating to the visual integrity and urban cultural landscape of the cathedral. It covers an urban surface area of 258 hectares.

It consists of a basically rectangular main strip along the left bank of the Rhine, which corresponds to the location of the old town close to the river.

The two bridges over the Rhine, one in line with the cathedral and the other a little way downstream, are in the new buffer zone, as is part of the Deutz district on the right bank. The zone is basically triangular, with the summit of the triangle in the visual axis of the cathedral and the base of the triangle running along the Rhine. The visual angles thus protected on either side of the main axis to the east of the cathedral are around 30° to the north and 40° to the south.

ICOMOS notes with satisfaction that the criteria of visual integrity of the cultural landscape defined by Cologne Cathedral have been taken into consideration. ICOMOS considers that the definition of the new buffer zone meets the criteria relating to visual integrity and the cultural landscape of the cathedral in its urban setting, in accordance with the previous recommendations of the World Heritage Committee and the Vienna Memorandum (2005). The new zone is appropriate to ensure the expression of the property's outstanding universal value. The protection measures which apply to the new buffer zone must however be specified in more detail.

ICOMOS notes that the definition of the new buffer zone is purely geographical. It could also be supported by historical criteria, particularly on the western limit of the western part of the buffer zone on the left bank. It could follow the medieval boundary of the historic town, which would enable the inclusion of five historic churches in Cologne, including that of the archbishop-elector of the Holy Roman Empire of the German nation.
3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of Cologne Cathedral, Germany, be approved.

ICOMOS requests that the protection measures which apply to the new buffer zone should be specified in more detail, thereby supplementing the management plan.

ICOMOS recommends that reflection should continue concerning the limits of an extended buffer zone based on historic criteria.
Map showing the revised boundaries of the property
Rammelsberg Mines (Germany)
No 623

1. BASIC DATA

State Party: Germany
Name of property: Rammelsberg mines and the historic town of Goslar
Location: Lower Saxony
Inscription: 1992

Brief description:
The copper, lead and tin mines of Rammelsberg, in the Harz mountains, were worked continuously from the 11th century until the 1980s. They bear an exceptional testimony to mine workings and practices in Europe, in terms of remains both on the surface and underground, particularly during the Middle Ages and the Renaissance period.

Situated near the Rammelsberg mines, Goslar held an important place in the Hanseatic League because of the rich Rammelsberg metallic ore deposits. From the 10th to the 12th century it was one of the seats of the Holy Roman Empire of the German Nation. Its well-preserved medieval historic centre has some 1,500 half-timbered houses dating from the 15th to the 19th century.

2. ISSUES RAISED

Background

The nominated property was initially defined as two entities considered to be complementary in their values and their significance. They are geographically very close, but are separate: the mine of the Rammelsberg mountain to the south, and the town of Goslar to the north. A narrow strip comprising a residential district separates them, and part of their boundaries are common.

Furthermore, the initial boundaries of the nominated property were imprecise, and should have more strictly followed the cadastral land division. Moreover, the definition of a specific buffer zone for the site was not considered necessary as Rammelsberg and its immediate surrounding area were protected as natural forest sites by the state of Lower Saxony.

Finally, the cultural landscape concept has strengthened the need for wider protection requiring the definition of an appropriate buffer zone.

Modification

The nominated property:

It is proposed that the two sites be made into one, and that precise boundaries be defined which are adapted to the cadastral land division. The part added to the property corresponds to a portion of Road 241, between the mountain and the town, and a residential district.

The surface area added to the nominated property is not specified, but by comparison of maps it may be estimated at around 3% of the total surface area of the property. The total area has thus been increased to 363.3 ha.

In terms of the value and significance of the added part, the research carried out by archaeologists since the property was inscribed has demonstrated its historic interest. This was the site of the medieval mining village which predated the creation of the imperial town of Goslar.

ICOMOS considers that the proposed unification of the property, and the slight extension of the property to include the space between the Rammelsberg mines and the historic town of Goslar, are both justified and judicious. This does not in any way impair the property's outstanding universal value, but instead strengthens its expression, as the history of the town and that of the mines are closely intertwined. The archaeological discoveries made in the space added to the property would in themselves justify the extension.

The buffer zone:

A buffer zone around the whole property is proposed, essentially based on landscape considerations, with a surface area of 376.1 ha.

The aim is firstly to protect the panoramic view of the Rammelsberg and the historic town seen from the surrounding hills and slopes, and secondly to preserve the landscape environment seen from the historic town and the mining site.

To the west of the property, the buffer zone extends over the Steinberg and some of the slopes of the Rabenkopf, protecting the panoramic view over the historic town and the mining site.

To the south-west, the zone includes the part of the Herzberg which overlooks the mining site and which is opposite the Rammelsberg.

To the south and to the east, the buffer zone extends over the forested zone of the Rammelsberg, up to the outskirts of the town.

All these parts of the buffer zone consist of sites which are mainly forested or used for farming. They are protected by regional laws concerning natural forest land and rural areas.

Around Goslar, the north-eastern and northern part of the buffer zone corresponds to a narrower strip, in an urban setting, protected by the Lower Saxony state historic monument protection law.
ICOMOS considers that the proposition to create the buffer zone is justified and judicious.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of Rammelsberg mines and the historic town of Goslar, Germany, be approved.
Map showing the revised boundaries of the property
1. BASIC DATA

State Party: Lithuania
Name of property: Vilnius Historic Centre
Location: City of Vilnius
Inscription: 1994

Brief Description:
Political centre of the Grand Duchy of Lithuania from the 13th to the end of the 18th century, Vilnius has had a profound influence on the cultural and architectural development of much of eastern Europe. Despite invasions and partial destruction, it has preserved an impressive complex of Gothic, Renaissance, Baroque and classical buildings as well as its medieval layout and natural setting.

2. ISSUES RAISED

Background
The Committee noted at its 29th and 30th sessions that the visual integrity of the setting of the Old Town of Vilnius was being compromised by new high-rise constructions and the demolition of wooden buildings.

The State Party reported in 2007 that it had initiated a plan of action for the revision of the buffer zone and its protection. The Committee requested at its 30th Session that the State Party provide details on the redefinition of the buffer zone around the historic core by 1st February 2008 for consideration by the Committee at its 32nd Session.

At the time of nomination the buffer zone was not mentioned in the nomination file or in the ICOMOS evaluation although it did appear on the maps submitted as protective zones surrounding the three core zones described in the dossier.

Modification
In January 2008, the State Party reported that the Ministry of Culture has started correction of the boundaries, but that due to on-going changes in the legislation for the protection of cultural property the process could not be undertaken any faster.

In cooperation with the Vilnius City Municipality, a Concept Plan for the protection of the buffer zone for the Old Town of Vilnius World Heritage site has been drafted and this was approved by Vilnius City Council in July 2006. Under the Law on Protection on Immovable Heritage, the Department of Cultural Heritage Protection, within the Ministry of Culture, will develop during 2008 a Special Protection Plan for the buffer zone and this will then be submitted to the Government of Lithuania for approval. The buffer zone will therefore come into force once this Plan has been approved by the government.

The State Party states that it will submit the necessary documents as soon as their legal status is fully established.

The State Party also stated that protection for the property and its buffer zone is also achieved through planning mechanisms. The new Master Plan for Vilnius, which was approved in 2007 and runs until 2015, recognises the boundaries set out in the Concept Plan.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the Committee note the progress made towards defining and providing protection for a buffer zone for the Vilnius Historic Centre and requests the State Party of Lithuania to submit the buffer zone as a minor modification, once the Special Protection Plan has been approved which gives it legal protection.
Map showing the revised boundaries of the buffer zone
1. BASIC DATA

State Party: Poland

Name of property: Wieliczka Salt Mine

Location: City and County of Wieliczka, Lesser Poland (Malopolska) Voivodship

Inscription: 1978

Brief Description: This deposit of rock salt in Wieliczka-Bochnia has been mined since the 13th century. Spread over nine levels, it has 300 km of galleries with works of art, altars, and statues sculpted in the salt, making a fascinating pilgrimage into the past of a major industrial undertaking.

2. ISSUES RAISED

Background

At the time of inscription, although a map was submitted this did not contain any coordinates, nor was the area of the inscribed property given in hectares.

In March 2005 as part of the Retrospective inventory, the State Party was asked to provide an adequate map, the area in hectares and details of any buffer zone which might exist.

In November 2005 the Periodic Reporting questionnaire from the State Party indicated that a buffer zone had been established in 1994. This buffer zone was said to extend from levels VI to IX and to protect the most valuable part of the mine – presumably levels I to V.

The total area of the site was given as 318,372 ha and the protected area 259,844 ha.

The State Party were encouraged to submit this buffer zone as a minor modification.

In March 2006 a further map was submitted which did not reflect the boundary at the time of inscription. Nor did it have coordinates, areas, or legend in English or French.

The State Party was asked to submit an adequate map to show the inscribed area, and if they wished, a proposal for a minor boundary modification for a buffer zone.

Modification

On 17th December 2007 the State Party submitted a minor modification. This includes a map showing the buffer zone and inscribed area. This stated that there were 240km of chambers and galleries and that the buffer zone extended to 244 ha. Furthermore it was stated that the inscribed area was the underground passages and chambers, not the land on the surface. The State Party submitted a map showing the projections of the mine levels onto the ground and suggested that this are should be considered as the buffer zone. The area delineated as the buffer zone corresponds with the boundary defines at the time of inscription, although the map suggests that the area on the ground corresponding the projections of the underground levels is slightly smaller than the buffer zone.

A further proposal was submitted on 1st March 2008. The text stated that the inscribed area was 968.6 ha and the buffer zone 244 ha.

The maps supplied showed the seven levels of the mine which were inscribed and it is stated that the State Party proposes to include the shafts that connect the various levels in the inscribed property. The State Party says that it does not have a 3D model to show the inscribed area.

ICOMOS in its evaluation said that the site extended 5km to the east and west and 1km to the north and south and extends to 327 metres. There is no suggestion either in the evaluation or in the map provided that the site at ground level and everything underneath was not put forward for inscription.

However the State Party are now suggesting that only some of the underground levels were put forward for inscription, without the connecting shafts. At the time of inscription 9 levels were mentioned; in November 2005 5 levels are mentioned and in December 2007 7 levels are said to be part of the core zone.

ICOMOS considers that there is a precedent for inscribing only underground levels (the Roman Limes in Germany where modern buildings above ground became a sort of vertical buffer zone to protect the underground Roman remains). However it becomes excessively complex where the buffer zone is suggested both for the ground and for the lower levels of the mine.

ICOMOS suggests that all the underground working with their connecting passages should be part of the core zone and that the buffer zone should coincide with the area at ground level reflecting a projection of the mine workings.

3. ICOMOS RECOMMENDATIONS

ICOMOS considers that clarification is needed of the extent of the underground working – whether 7 or 9 levels and that all of the levels and their connecting shafts should be part of the core zone. There was no indication to the contrary at the time of inscription. An adequate map needs to be provided showing the extent and area of the underground levels.

ICOMOS suggests that the minor modification to the buffer zone of Wieliczka Salt Mine, Poland, which extends to cover the area of the projection of the mine workings, should be **approved**.
Map showing the boundaries of the property
1. BASIC DATA

State Party: Portugal
Name of property: Historic Centre of Évora
Location: Province: Alentejo, District: Évora
Inscription: 1986

Brief Description:
This museum-city, whose roots go back to Roman times, reached its golden age in the 15th century, when it became the residence of the Portuguese kings. Its unique quality stems from the whitewashed houses decorated with azulejos and wrought-iron balconies dating from the 16th to the 18th century. Its monuments had a profound influence on Portuguese architecture in Brazil.

2. ISSUES RAISED

Background
When Évora was inscribed it did not have a Buffer Zone.

As part of the Retrospective Inventory, the State Party was requested to submit a large scale topographic or cadastral map which clearly showed the boundary of the inscribed property and its buffer zone (if any).

Modification
Maps were submitted which clearly defined the boundary and a narrow protective area or buffer zone largely following the boundary of the city. The State Party requests approval of this buffer zone.

The area of the proposed buffer zone is 23.48ha (protecting an inscribed area of 100.30ha).

Law 107/2001 puts in place protection for cultural property designated by international conventions recognised by the State, and thus protects World Heritage sites. This same law also provides protection to a 50 metre buffer zone where no special protective designation has been made. Thus what is being put forward for Évora is a linear buffer zone unrelated to local topography which arises from this national law. Protection in the buffer zone means that changes to building and new development must be referred to appropriate heritage authorities.

Given the narrow depth of the proposed buffer zone, it can only protect the very immediate setting of the inscribed area.

ICOMOS considers that a buffer zone to protect the setting of Évora would need to be delineated in response to topography and take account of views in and out of the property. ICOMOS considers that to adequately protect the immediate setting of Évora, a delineated buffer zone should be put in place which is related to topography and the built environment that surrounds the city.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the proposed buffer zone for the Historic Centre of Évora (Portugal) should be referred back to the State Party to allow it to provide a defined buffer zone that responds to the setting of the city.
Map showing the boundaries of the buffer zone
1. BASIC DATA

State Party: Portugal

Name of property: Monastery of the Hieronymites and Tower of Belém in Lisbon

Location: City of Lisbon

Inscription: 1983

Brief Description:

Standing at the entrance to Lisbon harbour, the Monastery of the Hieronymites – construction of which began in 1502 – exemplifies Portuguese art at its best. The nearby Tower of Belém, built to commemorate Vasco da Gama's expedition, is a reminder of the great maritime discoveries that laid the foundations of the modern world.

2. ISSUES RAISED

Background

At the time of inscription, the Monastery of the Hieronymites and the Tower of Belém each had separate protection zones, established in 1960. Both sites lie within an area of historical and monumental significance associated with Portugal’s maritime past and contain notable buildings such as the governor’s house for the tower of Belém, the governor’s house of the fort of Bom Sucesso, and the Convent of Bom Sucesso.

Modification

The current proposal is to enlarge the protection zone around the Tower of Belém to 44.62ha so it forms a continuous area with the existing protection zone of 58.70ha around the Monastery of the Hieronymites. This enlarged zone was given statutory protection in February 2007. The combined protection zone or buffer zone will be managed and protected as a single unit.

3. ICOMOS RECOMMENDATIONS

ICOMOS considers that the proposed enlarged buffer zone greatly increases protection of the settings of the two components of the World Heritage site. It cannot however be said to protect their entire setting – particularly when the two monuments are viewed from the sea – and this wider setting will still need to be protected by planning powers.

ICOMOS recommends that the enlarged buffer zone for the Tower of Belém and thus the enlarged buffer zone for the Monastery of the Hieronymites and Tower of Belém in Lisbon (Portugal) should be approved.
Map showing the boundaries of the buffer zone
1. BASIC DATA

State Party: Spain
Name of property: Old Town of Ávila with its Extra-Muros Churches
Location: Province of Ávila, Autonomous Community of Castile-Leon
Inscription: 1985

Brief Description:
Founded in the 11th century to protect the Spanish territories from the Moors, this 'City of Saints and Stones', the birthplace of St Teresa and the burial place of the Grand Inquisitor Torquemada, has kept its medieval austerity. This purity of form can still be seen in the Gothic cathedral and the fortifications which, with their 82 semicircular towers and nine gates, are the most complete in Spain.

2. ISSUES RAISED

Background

At its 30th Session (Decision 30 COM 7B.79) the Committee noted that the State Party had reported that it had designated a buffer zone, and requested the State Party to submit detailed maps presenting the boundaries of the property and its buffer zones, and ICOMOS to review the boundaries of the property once the boundary modifications have been presented. The Committee further requested the State Party to provide the World Heritage Centre with a progress report on the legal status and the implementation of the protection zones by 1st February 2007 for examination by the World Heritage Committee at its 31st session (2007).

At the 31st session, the Committee considered a proposal put forward by the State Party for an extension of the core zone to encompass six churches and for a buffer zone that encompassed the three extra mural churches which were part of the original inscription and six further churches.

The Committee approved the extensions to the boundary, and requested that an adequate buffer zone be established and submitted for approval to the Committee, and that further explanations for the choice of the boundaries to protect the setting of the town and its extra muros churches and views to and from it should be provided.

Modification

The State Party has submitted an approval for a buffer zone.

At the time of inscription a buffer zone was not established. The vulnerability of one of the extra mural churches was demonstrated by developments in the Plaza of Santa Teresa between the town walls and the extra mural church of San Pedro. This was discussed by the Committee at its 27th, 28th, 29th and 30th sessions. As a result of concerns for the setting of the extra mural churches, at its 29th session, the Committee requested an updated report on the designation of buffer zones, in the context of the Periodic Reporting exercise.

The State Party is now proposing a buffer zone that encompasses the old town, the three extra mural churches which were part of the original inscription, and the six further churches approved at the 31st Session.

Although the Committee asked at its last session for a justification for the way a buffer zone would offer protection to the property and views to and from it, no such justification has been provided. What has been submitted are maps of the proposed buffer zone but no text to explain how it has been delineated, not the way it is protected.

ICOMOS considers that the State Party should explain the rationale behind the proposed boundary of the buffer zone and give details of the protective policies that are in place.

3. ICOMOS RECOMMENDATIONS

ICOMOS considers that further justification for the delineation of the buffer zone as protection for the setting of the town and its extra-muros churches and views to and from it should be provided, together with details of the protection in force in the buffer zone.

ICOMOS recommends that the decision on the proposed buffer zone for the Old Town of Ávila with its Extra-Muros Churches, Spain, should be referred back to the State Party to allow it to provide more details on the justification for the boundaries and the protective policies in place.
Map showing the boundaries of the buffer zone
1. BASIC DATA

**State Party:** Spain

**Name of property:** Palau de la Música Catalana and Hospital de Sant Pau, Barcelona

**Location:** Province of Barcelona, Autonomous Community of Catalonia

**Inscription:** 1997

**Brief Description:**
These are two of the finest contributions to Barcelona's architecture by the Catalan art nouveau architect Lluís Domènech i Montaner. The Palau de la Música Catalana is an exuberant steel-framed structure full of light and space, and decorated by many of the leading designers of the day. The Hospital de Sant Pau is equally bold in its design and decoration, while at the same time perfectly adapted to the needs of the sick.

2. ISSUES RAISED

**Background**

At the time of inscription the buffer zone for the Hospital de Sant Pau included part of the setting of the Sagrada Familia. In 2005 the Nativity Façade and Crypt of the Sagrada Familia were inscribed as extensions to the Works of Antoni Gaudí. The two buffer zones for the Hospital de Sant Pau and the Sagrada Familia were found to overlap.

**Modification**

The State Party has proposed a minor reduction to the buffer zone of the Hospital de Sant Pau so that it is now separated from the buffer zone of the Sagrada Familia.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the buffer zone of the Palau de la Música Catalana and Hospital de Sant Pau, Barcelona (Spain) be approved.
Map showing the revised boundaries of the buffer zone
Kiev (Ukraine)  
No 525 bis

1. BASIC DATA

State Party: Ukraine
Name of property: Kiev: Saint-Sophia Cathedral and Related Monastic Buildings, Kiev-Pechersk Lavra
Location: Kiev
Inscription: 1990, 2005
Brief Description:

Designed to rival Hagia Sophia in Constantinople, Kiev's Saint-Sophia Cathedral symbolizes the 'new Constantinople', capital of the Christian principality of Kiev, which was created in the 11th century in a region evangelized after the baptism of St Vladimir in 988. The spiritual and intellectual influence of Kiev-Pechersk Lavra contributed to the spread of Orthodox thought and the Orthodox faith in the Russian world from the 17th to the 19th century.

2. ISSUES RAISED

Background

At the time of the first nomination in 1990, concern was expressed about the rationale for the boundaries and protection of the surrounding urban area. A buffer zone was agreed by the Committee at its 29th Session in 2005 but at the same meeting the decision 29 COM 8B.56 welcomed 'the proposal by the State Party to organize a mission to the property that would as well examine the choice of the eastern boundary of the buffer zone and the existing quality and condition of the urban fabric of the central Kiev both inside and outside the buffer zone'.

This mission has not yet taken place.

In December 2006, ICOMOS appraised a decision to demolish 20/21 Sofiyivska Street, in part of the setting of Saint Sophia, and on the basis of information available was not convinced of the rationale provided and why conservation constraints had not been followed.

In January 2007, in a letter to the Ukrainian Permanent Delegation to UNESCO, the UNESCO World Heritage Director acknowledged expressed concerns by many individuals about the state of conservation of the Church of St. Cyril - located near Saint-Sophia Cathedral, and in particular about planned reconstruction works in its interior, and invited the relevant authorities to provide further information on this reconstruction project.

Modification

The State Party proposes an extension to the nominated area to include 12th century St Cyril’s church and 18th century St Andrew’s church, (in the buffer zone of Saint Sophia) and to change the name of the property to reflect these additions to Kyiv: Saint Sophia Cathedral with Related Monastic and Religious Buildings, Kyiv-Pechersk Lavra.

Neither of the two proposed additions is contiguous with the boundaries of the original inscription and thus what is proposed is a serial nomination.

St Andrew’s Church is situated on top of a steep hill overlooking the Podil neighbourhood. Currently, fears have been expressed in some quarters that the tall foundations of the church might subside causing it to slide down the slope. The State Party has indicated that work will begin in 2008 for strengthening the foundations, carrying out waterproofing of the porch and stairs and also cosmetic repairs to the facades and interior of the church.

At St Cyril’s church, the State Party states that during 2006–2007, considerable restoration works, including waterproofing, drainage, and restoration of the 12th and 19th centuries mural painting were carried out.

The State Party draws attention to the difficulties arising from the use of the churches with paintings, icons, décor being covered by soot from candles and improper reconstruction carried out by priests.

Both monuments belong administratively to the National Conservation Area of St. Sophia of Kyiv and are under single management.

ICOMOS considers that this request for an extension of the property cannot be considered a minor modification as the justification for the criteria for the first nomination would not be entirely applicable to the extra churches, particularly criterion i and ii, applicable to Saint Sophia as a unique artistic achievement which served as a model throughout Kievan Russia.

Furthermore in view of concern already expressed about a demolition decision in the setting of Saint Sophia, reconstruction work at St Cyril, the possible structural weakness of St Andrew, threats to the conservation of interior decoration, and the necessity to examine the condition of the urban fabric of central Kiev, as acknowledged by the Committee, ICOMOS considers that a full nomination would be needed for these proposed extensions which would allow an ICOMOS mission to consider the conservation and protection of the property.

3. ICOMOS RECOMMENDATIONS

ICOMOS does not consider that the current proposals are a minor modification and thus recommends that the State Party be invited to submit a full nomination for the proposed extensions of St Cyril’s church and St Andrew’s church to Kiev: Saint-Sophia Cathedral and Related Monastic Buildings, Kiev-Pechersk Lavra, (Ukraine).
Map showing the boundaries of the core zone and buffer zone of the monuments nominated for extension
1. BASIC DATA

State Party: Ukraine

Name of property: L'viv – the Ensemble of the Historic Centre

Location: Halychyna, L'viv Oblast

Inscription: 1998

Brief Description:

The city of L'viv, founded in the late Middle Ages, was a flourishing administrative, religious and commercial centre for several centuries. The medieval urban topography has been preserved virtually intact (in particular, there is evidence of the different ethnic communities who lived there), along with many fine Baroque and later buildings.

2. ISSUES RAISED

Background

When the property was inscribed, the buffer zone followed the boundaries of the L'viv Historical-Cultural Preserve.

Subsequently the Ukrzakhidproektrezauratsiya Institute delineated the boundaries of the Historic Area of L'viv, which were approved by the City Council in 2005. As a result the L'viv Historical-Cultural Preserve became obsolete.

Modification

The State Party is requesting that the buffer zone be adjusted to follow the boundary of the L'viv Historic Area.

The overall area of the Historical Area is slightly smaller than that of the Historical-Cultural preserve, although in two places the boundary extends beyond the line of the Historical-Cultural Preserve. No figures for the area of the proposed buffer zone are provided.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundary of the buffer zone of L'viv – the Ensemble of the Historic Centre, Ukraine, be approved and requests the State Party to provide, as soon as possible, details of the overall area of the adjusted buffer zone.
Map showing the revised boundaries of the property
1. BASIC DATA

State Party: United Kingdom
Name of property: Durham Cathedral and Castle
Location: County Durham
Inscription: 1986

Brief description:
Durham Cathedral was built in the late 11th and early 12th centuries to house the relics of St Cuthbert (evangelizer of Northumbria) and the Venerable Bede. It attests to the importance of the early Benedictine monastic community and is the largest and finest example of Norman architecture in England. The innovative audacity of its vaulting foreshadowed Gothic architecture. Behind the cathedral stands the castle, an ancient Norman fortress which was the residence of the prince-bishops of Durham.

2. ISSUES RAISED

Background
The boundaries of the property inscribed on the World Heritage List were initially defined in 1985, in two parts which are geographically close to each other, but separate. The most extensive part of the property consists of the cathedral and its immediate surrounds, and the annex of the south-west access path including the bridge over the River Wear. A complementary part, to the north, consists of the castle which stands alone.

The State Party considers that these boundaries, which corresponded to an essentially monument-related approach to outstanding universal value, are today insufficient to fully bear testimony to the property. It considers that their definition should be strengthened by the concept of the territorial continuity of the defensive mound constituted by the Wear peninsula. This would more fully represent the historical significance of the property, and enable a better understanding of its urban landscape.

Modification
Boundaries:

The extension of the property primarily concerns the central intermediate space between the cathedral and the castle, and a small area in the north-east located at the Owengate.

It links together the two parts which have already been identified, in alignment with the morphological elements of the site.

The modified property forms a homogeneous and easily recognisable whole, consisting of the whole of the defensive mound and the monuments and dwellings of which it consists.

The new boundaries are:

- To the west, the north-south line of the remains of the fortification wall, which continues the existing boundaries of the cathedral and castle.
- To the east, from the Owengate, the new boundary follows the north-south built alignment of Saddler Street and North Bailey. It joins and continues the eastern boundary of the cathedral quarter, that is South Bailey.

The inscribed property covers a surface area of 6.91 ha.

The proposed extension covers a surface area of 1.88 ha.

The whole of the new property including the modifications will have a surface area of 8.79 ha.

No modification is made to the buffer zone.

Composition:

The most substantial part of the extension, between the cathedral and the castle, consists of the Palace Green. It is occupied by the university and consists of various buildings for the most part built between the 17th and 18th centuries. The most remarkable and oldest is the 15th century Exchequer House.

The extension also includes several houses built between the 15th and 19th centuries in Owengate, Saddler Street, North Bailey and Dun Cow Lane.

Significance:

The extension primarily expresses the continuity of the territory and urban landscape corresponding to the historic occupation of the peninsula, from the 11th to 13th centuries for the conserved part of the property, and from earlier periods for some areas and for archaeological remains in the subsurface.

It also expresses ancient secular functions, particularly of an administrative and educational nature, which strengthen the already recognised outstanding universal value of the religious and military ensemble of Durham.

In its monitoring reports in 1994 and 1995, ICOMOS had suggested a revision of the property's boundaries, to strengthen its significance and make management simpler and more coherent.

ICOMOS therefore fully approves the modification request made by the State Party in order to make the whole property continuous, because of its morphological, historic and landscape unity.
The elements of the extension of the property have specific architectural and historic values which strengthen the expression of outstanding universal value.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of Durham Cathedral and Castle, United-Kingdom, be approved.
Map showing the revised boundaries of the property
1. BASIC DATA

State Party: United Kingdom

Name of property: Stonehenge, Avebury and associated sites

Location: County of Wiltshire

Inscription: 1986

Brief description:
Stonehenge and Avebury, in Wiltshire, are among the most famous groups of megaliths in the world. The two sanctuaries consist of circles of menhirs arranged in a pattern whose astronomical significance is still being explored. These holy places and the nearby Neolithic sites are an incomparable testimony to prehistoric times.

2. ISSUES RAISED

Background

The property consists of the two megalithic sites of Stonehenge and Avebury, which are some 30 km apart. The first has a surface area of 2608.2 ha and the second of 2270.2 ha.

There is no buffer zone.

When the property was inscribed (1986), the two zones forming the property were considered highly satisfactory for their future protection. The questions then faced related to the roads close to the central site of Stonehenge and the reception of the public in satisfactory conditions from the viewpoint of interpreting the sites. The various decisions of the World Heritage Centre have up to now mainly concerned the management of the site and the related problems, those already mentioned in 1986 and others which followed on from them (26 COM 21B.70, 27 COM 7B.82, 28 COM 15B.102, 29 COM 7B.88, 31COM 7B.104). The issues relate in particular to the road (A 303), the visitor centre, measures linked to the large number of visitors to the sites, the consolidation of the Avebury mound, and the major environmental efforts to ensure that the land around the sites is used as grassland.

Since the inscription and following several major scientific projects, it has become clear however that the boundaries of the Avebury site were not appropriate in view of the existing prehistoric remains and their significance. There have also been important advances in the understanding of the Avebury site as a cultural landscape, leading to a somewhat different understanding of the definition of the site, related to the expression of its outstanding universal value.

These elements of the Avebury site boundaries which had become inappropriate were reflected in the updated version of the management plan (2005), then in the periodical report of the World Heritage Centre (November 2006), and finally in the proposal of a statement of significance by the United Kingdom (11 February 2008).

Modification

In all, the territorial modifications proposed for the Avebury site concern a total of 107 ha, representing an extension of about 5% of the surface area already inscribed for this site.

The modification request proposes including the whole of the Fyfield Down site, situated at the current eastern limit of the main site. Scientific work (2000) has led to the conclusion that the importance of Fyfield Down is far greater than initially thought, particularly its remains of earth construction, associated with the late prehistoric period, linked with the Avebury mound.

The modification request also proposes a series of minor rectifications whose objective is to include all the archaeological complexes linked to the tumuli, whose most visible elements were used to define the initial limits of the site.

To the south: The aim is to include the whole of the West Kennet Palisaded Enclosure complex and the East Kennet Long Barrow (a Neolithic funereal chamber) in the site. The proposal is to extend the boundary down to the south of the River Kennet.

To the south-west: The proposal is to include the whole of the complex formed by two tumuli (group SM21755) by two slight changes to the property boundary.

To the west: The proposal is to include the whole of the Fox Covert tumulus (SM21752) and to follow the existing land divisions more appropriately.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of Stonehenge, Avebury and associated sites, United-Kingdom, be approved.
Map showing the revised boundaries of Avebury site
1. BASIC DATA

State Party: United Kingdom

Name of property: Palace of Westminster, Westminster Abbey and St. Margaret's Church

Location: London

Inscription: 1987

Brief description:
Westminster Palace, rebuilt from the year 1840 on the site of important medieval remains, is a fine example of neo-Gothic architecture. The site – which also comprises the small medieval Church of Saint Margaret, built in Perpendicular Gothic style, and Westminster Abbey, where all the sovereigns since the 11th century have been crowned – is of great historic and symbolic significance.

2. ISSUES RAISED

Background

Boundaries of the property:
At the time of inscription, the property was proposed in two separate monumental parts, on either side of the avenue which crosses the Westminster site from north to south. On the east are the Houses of Parliament and its annexes, and on the west are Westminster Abbey, Saint Margaret's Church and the Jewel Tower. At the time the ICOMOS evaluation indicated that the proposed definition of the property was a little too restrictive.

The question of the boundaries of the property was raised again in the 2006 periodical report, which was linked to the setting up of a management plan, itself published in 2007. The periodical report concluded that the boundaries of the property were inappropriate, and the State Party agreed that it would propose a modification, which is the object of this request.

Buffer zone and visual integrity of the property:

The question of the visual integrity of the property, in view of several projects for large buildings in the south of London was dealt with in two decisions by the World Heritage Committee (30 COM 7B.74 and 31 COM 7B.91). They led to studies and decisions which are currently being taken by the State Party, particularly concerning the development plan for the South Bank of the Thames in London, but for the moment they have not led to a buffer zone for the Westminster site.

Modification

The proposal is to combine the two existing parts of the property into a single ensemble, by including the portion of the avenue which separates them, that is part of St. Margaret's Street to the north and the start of Abingdon Street to the south.

The initial surface area of the property is 9.41 ha. The proposed increase is 0.85 ha.

The ensemble will be more coherent, and its boundaries more easily identifiable. The unification of the property will clearly reinforce the expression of the property's outstanding universal value.

ICOMOS approves the proposed modification of the property, which is intended to give it territorial unity and greater coherence.

3. ICOMOS RECOMMENDATIONS

ICOMOS recommends that the minor modification to the boundaries of the Palace of Westminster, Westminster Abbey and St. Margaret's Church, United-Kingdom, be approved.

ICOMOS points out that up to now there has been no buffer zone with a view to protecting the visual integrity of the inscribed property in its environment. ICOMOS recommends that one should be created, on completion of the impact studies and the coordination projects for building developments south of the Thames in London, in keeping with the expression of the outstanding universal value of the Westminster site.
World Heritage Site: The Palace of Westminster, Westminster Abbey and St. Margaret’s Church

Map showing the revised boundaries of the core zone
Historic Centre of the City of Salzburg (Austria)

No 784

1. BASIC DATA

State Party: Austria
Name of property: Historic Centre of the City of Salzburg
Location: Province of Salzburg
Inscription: 1995
Brief Description:
Salzburg has managed to preserve an extraordinarily rich urban fabric, developed over the period from the Middle Ages to the 19th century when it was a city-state ruled by a prince-archbishop. Its Flamboyant Gothic art attracted many craftsmen and artists before the city became even better known through the work of the Italian architects Vincenzo Scamozzi and Santini Solari, to whom the centre of Salzburg owes much of its Baroque appearance. This meeting-point of northern and southern Europe perhaps sparked the genius of Salzburg’s most famous son, Wolfgang Amadeus Mozart, whose name has been associated with the city ever since.

2. ISSUES RAISED

Background
At the time of inscription, no Statement of Significance was proposed. No Statement of Significance was proposed in the 2005 Periodic Report for Austria.

The property was inscribed on the basis of criteria (ii), (iv) and (vi). The Committee considered that the site is of outstanding universal value being an important example of a European ecclesiastical city-state which preserves to a remarkable degree its dramatic townscape, its historically significant urban fabric and a large number of outstanding ecclesiastical and secular buildings from several centuries. It is also noteworthy for its associations with the arts, and in particular with music in the person of its famous son, Wolfgang Amadeus Mozart.

Modification
- Statement of Significance

The State Party proposes the following Statement of Significance:

The city of Salzburg originated as a Roman settlement known as Iuvavum. Situated in the heart of Europe, Salzburg is proudly looking back on a rich history of ecclesiastical leadership since medieval times. As residence of elected prince-archbishops, the city played an important role in western culture and civilisation.

The historic centre of the city grew around a number of significant and still existing buildings and institutions, such as the Cathedral, the archbishops Residence and – as the last monastic establishments dating back to pre-Carolingian times - the Abbey of St.Peter and the Nunnery on the Nonnberg, both maintaining their living tradition to this day. As sovereign rulers through the ages, the archbishops appointed contemporary artists of great reputation, many of them Italians, like Vincenzo Scamozzi, a pupil of Palladios, and Santino Solari, providing Salzburg with an Italian touch.

Medieval and Baroque monuments of impressive diversity are forming a unique urban ensemble with an outstanding skyline of the spires and domes of churches, closefronted rows of burghers residences lining the squares, and crooked lanes, running up and down the right and left-handed banks of the river Salzach.

Criterion (ii): Salzburg is an exceptionally important example of a European ecclesiastical city-state, with a stunning number of buildings of high quality, both secular and ecclesiastical, from periods ranging from the late Middle Ages to the 20th century. Its dramatic townscape imbedded in wooded hills and mountains has been pointed out.

Criterion (iv): It contains a variety of buildings with an outstanding quality. In addition, the centre of Salzburg has been an area where Italian and German cultures met, resulting in a thorough stimulation of, and a longlasting exchange between the two cultures.

Criterion (vi): A rich tradition of the performing arts and renown annual festivals, closely linked to its “genius loci” Wolfgang Amadeus Mozart, have established Salzburg as the city of music of this world. This tradition is an important part of the special flair, that makes Salzburg unique.

- Statement of Authenticity

The centre of Salzburg has maintained its historic townscape and street pattern to a high degree. Its architectural monuments, such as the Cathedral or the Nonnberg Convent, have retained their dominating roles within the skyline, set against the background of its surrounding hills. The town has managed to generally preserve its historic substance and fabric. Particularly noteworthy is an enchanting contrast of narrow medieval streets and wide open spaces of later origin, adding to the versatility and exuberance of the urban silhouette.

- Statement of integrity

The historic centre of Salzburg has been formed by centuries of European culture and civilisation, however it received its dominating touch during the Baroque period. It demonstrates material testimony of a great and well preserved past, provides an exciting stage for the present and an encouraging promise for the future.
3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Historic Centre of the City of Salzburg, Austria, be approved:

The city of Salzburg originated as a Roman settlement known as *Iuvavum*. Situated in the heart of Europe, Salzburg has a rich history of ecclesiastical leadership since medieval times. As the residence of elected Prince-Archbishops, Salzburg played an important role in western culture and civilisation.

The city grew around a number of significant buildings and institutions that still survive, such as the Cathedral, the Archbishop’s Residence, the Abbey of St Peter, and the Nunnery on the Nonnberg, two monastic establishments dating back to pre-Carolingian times which preserve their living tradition to the present day. As sovereign rulers through the ages, the Archbishops employed highly regarded contemporary artists, many of them Italians, such as Vincenzo Scamozzi, a pupil of Palladio, and Santino Solari, who provided Salzburg with an Italian air.

Medieval and Baroque monuments that are impressive in their diversity form a unique urban ensemble with an outstanding skyline of the spires and domes of churches, closely spaced rows of burghers’ residences lining the squares, and crooked lanes, running along both banks of the river Salzach.

**Criterion (ii):** Salzburg is an exceptionally important example of a European ecclesiastical city-state, with a remarkable number of high-quality buildings, both secular and ecclesiastical, from periods ranging from the late Middle Ages to the 20th century. It forms a dramatic townscape, set in wooded hills and mountains.

**Criterion (iv):** It contains a variety of buildings of outstanding quality. The centre of the city is an area where Italian and German cultures have met, resulting in a flowering of the two cultures and a long-lasting exchange between them.

**Criterion (vi):** A rich tradition of the performing arts and renowned annual festivals, closely linked with its resident genius Wolfgang Amadeus Mozart, have established Salzburg as the supreme city of music in the world. This tradition is an important part of the special quality that makes Salzburg unique.
Palace and Gardens of Schönbrunn (Austria)
No 786

1. BASIC DATA

State Party: Austria
Name of property: Palace and Gardens of Schönbrunn
Location: City of Vienna
Inscription: 1996
Brief Description:
From the 18th century to 1918, Schönbrunn was the residence of the Habsburg emperors. It was designed by the architects Johann Bernhard Fischer von Erlach and Nicolaus Pacassi and is full of outstanding examples of decorative art. Together with its gardens, the site of the world’s first zoo in 1752, it is a remarkable Baroque ensemble and a perfect example of Gesamtkunstwerk.

2. ISSUES RAISED

Background
At the time of inscription, no Statement of Significance was proposed, and no draft Statement was proposed in the 2005 Periodic Report for Austria.

The property was inscribed on the basis of criteria (i) and (iv). The Committee considered that the property was of outstanding universal value, being an especially well preserved example of the Baroque princely residential ensemble, which constitutes an outstanding example of Gesamtkunstwerk. The Palace and Gardens are exceptional by virtue of the evidence that they preserve of modifications over several centuries that vividly illustrate the tastes, interests, and aspirations of successive Habsburg monarchs.

Modification

• Statement of Significance

The State Party proposes the following Statement of Significance:

A previous small hunting lodge and later summer residence of the Habsburg family was rebuilt after total destruction during the last Turkish attack in 1683. During construction work the project was expanded into an Imperial summer residence of the court. As such it represents the ascent and the splendour of the Habsburg Empire. At the peak of Habsburg power at the beginning of the 18th century, when imperial Vienna following the Turkish siege of 1683 reflected its regained significance in spectacular examples of newly developing Baroque art, Schönbrunn was one of the most important building projects of the capital and residency.

The ample Baroque gardens with their buildings (Gloriette, Roman Ruins etc.) and statuary testify to the palace’s Imperial enjoys free access of the gardens. The Schönbrunn Zoo is incorporated in the garden grounds; founded by Maria Theresia’s husband Franz Stephan of Lorraine in 1752, it is the oldest zoo in the world.

In 1918 Schloß Schönbrunn passed into the possession of the Republic of Austria. By legal mandate, the federally owned Schloß Schönbrunn Kultur- und Betriebsgesellschaft mbH (i.e. an operative company ltd) has been assigned responsibility for the curatorial care and conservation of all edifices as well the Bundesgärten for gardens and parks. Since then the palace and park have developed into the nation’s foremost cultural sight.

Criterion (i): The property represents a central work of the outstanding Baroque architect Johann Bernhard Fischer von Erlach.

Criterion (iv): The cultural property comprising the Palace of Schönbrunn and its gardens is outstanding as one of the most impressive Baroque ensembles of its kind in Europe. Additionally, it is a potent material symbol of the power and the influence of the House of Habsburg over a long period of European history, from the end of the 17th to the early 19th century.

• Statement of Authenticity:

The Palace and Gardens of Schönbrunn are an especially well preserved example of the Baroque princely residential ensemble, which constitute an outstanding example of Gesamtkunstwerk, and are exceptional by virtue of the evidence that they preserve of modifications over several centuries that vividly illustrate the tastes, interests, and aspirations of successive Habsburg monarchs.

• Statement of Integrity:

The property includes all the original elements, with the exception of some minor alterations in the 19th century. The state of preservation of the Schönbrunn Palace and Gardens conforms to the state in which had been commissioned by Maria Theresia and in which it was completed in the year of her death in 1790. No significant change has been made since Emperor Franz I undertook little measures to the structures in the early 19th century. The property is of adequate size to ensure the complete representation of the features of the Imperial palace.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the
ICOMOS recommends that the following Statement of Significance for the Palace and Gardens of Schönbrunn, Austria, be approved:

A previous small hunting lodge and later summer residence of the Habsburg family was rebuilt after total destruction during the last Turkish attack in 1683. During construction work the project was expanded into an Imperial summer residence of the court. As such it represents the ascent and the splendour of the Habsburg Empire. At the peak of Habsburg power at the beginning of the 18th century, when imperial Vienna following the Turkish reflected its regained significance in spectacular examples of newly developing Baroque art, Schönbrunn was one of the most important building projects of the capital and residency.

The ample Baroque gardens with their buildings (Gloriette, Roman Ruins etc.) and statuary testify to the palace’s Imperial dimensions and functions. Since Emperor Joseph II (1741/80–90) opened the gates to the public, the people have enjoyed free access of the gardens. The Schönbrunn Zoo is incorporated in the garden grounds: founded by Maria Theresia’s husband Franz Stephan of Lorraine in 1752, it is the oldest zoo in the world.

In 1918 Schloß Schönbrunn passed into the possession of the Republic of Austria. By legal mandate, the federally owned Schloß Schönbrunn Kultur - und Betriebsgesellschaft mbH (a limited liability operating company) has been assigned responsibility for the curatorial care and conservation of all buildings as well the Bundesgärten for gardens and parks. Since then the palace and park have developed into the nation’s foremost cultural site.

**Criterion (i):** The Palace and Gardens of Schönbrunn represent a central work of the outstanding Baroque architect Johann Bernhard Fischer von Erlach.

**Criterion (iv):** The Palace and Gardens of Schönbrunn are outstanding as one of the most impressive Baroque ensembles of its kind in Europe. Additionally, it is a potent material symbol of the power and the influence of the House of Habsburg over a long period of European history, from the end of the 17th to the early 19th century.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
1. BASIC DATA

State Party: Austria

Name of property: Hallstatt-Dachstein/Salzkammergut Cultural Landscape

Location: States of Upper Austria, Styria, and Salzburg

Inscription: 1997

Brief Description:

Human activity in the magnificent natural landscape of the Salzkammergut began in prehistoric times, with the salt deposits being exploited as early as the 2nd millennium BC. This resource formed the basis of the area’s prosperity up to the middle of the 20th century, a prosperity that is reflected in the fine architecture of the town of Hallstatt.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed. There was a “Justification” section over 2,400 words long, and this was reproduced in the 2005 Periodic Report for Austria.

The property was inscribed on the basis of criteria (iii) and (iv), considering that the Hallstatt-Dachstein/Salzkammergut alpine region is an outstanding example of a natural landscape of great beauty and scientific interest which also contains evidence of a fundamental human economic activity, the whole integrated in a harmonious and mutually beneficial manner.

Modification

The State Party proposes the following Statements of Significance, Authenticity, and Integrity:

- Statement of Significance

The Hallstatt-Dachstein cultural landscape is part of the Salzkammergut and thus of the Eastern Alps. Owing to its varied mountain ranges, numerous lakes, beautiful features and art historic treasures, as well as the economic outline conditions in both the past and the present, it forms a generic cultural geographic unit.

The Dachstein mountain range is characterised by its massif shape, extensive and highly karsted plateaus, high and often wall-like precipices, and finally the exceptionally wide glaciation. The landscape is coined be the U-shaped valley of the Traun river and the fjord-like Hallstättersee with the market town Hallstatt wedged between mountain and south-western lake shore.

Favoured by its natural location, the core of the town Hallstatt is a unique example of a Gothic miners’ settlement with its still discernible basic structures and Late Baroque additions made after the great fire of 1750. Due to its high density of historic monuments and expressive material evidence Hallstatt represents a town monument of the first order. The magnificent scenery grants but little space to the architectural evolution of human settlement. The attempted optimum space use can be clearly seen within the basically Gothic settlement core and its Baroque additions whose salient silhouette and almost original ensemble have been preserved to date.

There is also an archaeological heritage from the time of the prehistoric Hallstatt culture which shaped Europe 2,500 years ago. Two places in particular have yielded major finds: the cemetery that gave the Hallstatt culture its name and the salt mine.

The greatly differing and rich flora and fauna of the Hallstein-Dachstein region draws its support from a changing mountain landscape that reaches up to the nival belt, thereby offering numerous small and large ecological niches. It is remarkable for such a mountain region to have so many rare and endangered plant species of the “red lists”. The fact that many large stretches of wood in inaccessible locations are almost untouched by man deserves special mention.

Criterion (iii): Humankind has inhabited the valleys between huge mountains for over three millennia. It is the presence of salt, a natural resource essential to human and animal life, which has made this place different with a profound association between intensive human activity in the midst of a largely untamed landscape.

Criterion (iv): The Hallstein-Dachstein/Salzkammergut alpine region is an outstanding example of a natural landscape of great beauty and scientific interest which also contains evidence of a fundamental human economic activity. The cultural landscape of the Hallstatt-Dachstein region boasts a continuing evolution covering 2,500 years. Its history from the very beginning is primarily linked with the economic history of salt extraction. Salt mining has always determined all aspects of life as well as the architectural and artistic material evidence. Salt production on a major scale can be traced back in Hallstatt to the middle period of the Bronze Age.

- Statement of Authenticity:

Because of its special historical evolution, this cultural landscape has retained a degree of authenticity in nature and culture that is outstanding not only for the Alpine region. It has preserved its spatial and material structure, resulting from the interaction of man and nature, to an exceptional degree. Its authenticity is proofed by a big number of artists having bequeathed their testimony in form of “portrait-like” works of art.
- Statement of Integrity:

The property includes all elements necessary to express its outstanding universal value and is of adequate size to ensure the complete representation of the features and processes which convey the property’s significance. Due to the low degree of development and enclosed character of the region the said conservation zones are also of major importance to those animal species that are very sensitive to human interference. In karst and cave terms, the significance of the almost three thousand meter high glaciated Dachstein mountains lies in the great density of caves of different speleological types out of which some are represented by three caves largely accessible to the general public.

The Hallstatt-Dachstein/Salzkammergut represents a wholly integrated landscape of great beauty and scientific interest in a harmonious and mutually beneficial manner. It does not suffer from adverse effects of development.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Hallstatt-Dachstein/Salzkammergut Cultural Landscape, Austria, be approved:

The Hallstatt-Dachstein cultural landscape is part of the Salzkammergut, and thus of the Eastern Alps. Owing to its varied mountain ranges, numerous lakes, beautiful features, and art historic treasures, as well as the economic outline conditions in both the past and the present, it forms a generic cultural geographical unit.

The Dachstein mountain range is characterised by its massif shape, extensive and highly karsted plateaux, high and often wall-like precipices, and finally the exceptionally wide glaciation. The landscape is joined by the U-shaped valley of the Traun river and the fjord-like Hallstättersee with the market town of Hallstatt wedged between mountain and south-western lake shore.

Favoured by its natural location, the core of the town is a unique example of a Gothic miners’ settlement with its still discernible basic structures and Late Baroque additions made after the great fire of 1750. Owing to its high density of historic monuments and expressive material evidence Hallstatt is an urban monument of the first order. The magnificent scenery grants but little space to the architectural evolution of human settlement. The attempted optimum use of space can be clearly seen within the basically Gothic settlement core and its Baroque additions, the striking silhouette and almost original ensemble of which have been preserved to the present day.

The property also possesses an important archaeological heritage from the time of the prehistoric Hallstatt Culture played a significant role in the shaping of Europe 2500 years ago. Two sites in particular have yielded major finds: the cemetery that gave the Hallstatt Culture its name and the salt mine.

The greatly diversified, rich flora and fauna of the Hallstatt-Dachstein region is attributable to a changing mountain landscape that reaches up to the snow line, thereby providing numerous small and large ecological niches. It is remarkable for such a mountain region to have so many rare and endangered plant species on the Red Lists. The fact that many large stretches of woodland in inaccessible locations are almost untouched by man is worthy of special mention.

Criterion (iii): Humankind has inhabited the valleys between huge mountains for over three millennia. It is the presence of salt, a natural resource essential to human and animal life, which has given this area its individuality as a result of a profound association between intensive human activity in the midst of a largely untamed landscape.

Criterion (iv): The Hallstein-Dachstein/Salzkammergut alpine region is an outstanding example of a natural landscape of great beauty and scientific interest which also contains evidence of a fundamental human economic activity. The cultural landscape of the region boasts a continuing evolution covering 2500 years. Its history from the very beginning is linked primarily with the economic history of salt extraction. Salt mining has always determined all aspects of life as well as the architectural and artistic material evidence. Salt production on a major scale can be traced back in Hallstatt to the Middle Bronze Age.

ICOMOS further recommends that assessment for statements of authenticity and integrity/statement of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
Boyana Church (Bulgaria)

No 94

1. BASIC DATA

State Party: Bulgaria

Name of property: Boyana Church

Location: Boyana District, Sofia

Inscription: 1979

Brief Description:

Located on the outskirts of Sofia, Boyana Church consists of three buildings. The eastern church was built in the 10th century, then enlarged at the beginning of the 13th century by Sebastocrator Kaloyan, who ordered a second two-storey building to be erected next to it. The frescoes in this second church, painted in 1259, make it one of the most important collections of medieval paintings. The ensemble is completed by a third church, built at the beginning of the 19th century. This site is one of the most complete and perfectly preserved monuments of east European medieval art.

2. ISSUES RAISED

Background

The following justification was included in the nomination dossier, and repeated in the 2006 Periodic Report for Bulgaria:

A striking example of the Tarnovo School of painting, the Boyana Church is a composite of three parts:

• The eastern part, the oldest, built during the 10th century;
• The central part, which was added during the 13th century;
• The western part, built in the 19th century.

From an architectural point of view, this monument is the only one of its kind in western Bulgaria. It is a pure example of a church with a Greek cross ground-plan with dome and richly decorated facades. The Boyana Church is one of the most remarkable Bulgarian monuments of the Middle Ages: its wall paintings have brought it world-wide fame.

The most recent research done on the facades suggests that they had been decorated with ceramic elements. The Boyana Church frescoes include four layers of wall paintings from the 11th, 13th, 14th–15th, and 19th centuries, reflecting Bulgarian art from those different periods. The frescoes present a realistic interpretation of the Christian canon: those of the central part of the building complex, dating from the 13th century, are the prototype of medieval Bulgarian painting, the precursor of early Renaissance art in Italy.

The property was inscribed on the basis of criteria (ii) and (iii). However, no citation for these criteria was included in the ICOMOS evaluation or in the report of the Committee session.

Modification

• Statement of Significance

The State Party proposes the following statement:

The World Heritage Committee proposes the inscription of the Boyana Church in the List under the criteria (ii) and (iii).

Criteria (ii): From an architectural point of view, Boyana Church is a pure example of a church with a Greek cross ground-plan with dome, and richly decorated facades and decoration of ceramic elements and represents one of the most remarkable medieval monuments with exclusively precious wall paintings.

Criteria (iii): The Boyana Church is composite of three parts, built during three different periods – 10th century, 13th century and 19th century which constitute a homogenic entity.

Several layers of wall paintings are discovered in the interior - dated by 11th, 13th, 15-17th and 19th centuries which represent a testimony of the high level of wall painting during the different periods. The wall paintings with outstanding artistic value are those from 13th century. Although being an interpretation of the Byzantine canon, the images are given particular spiritual expressiveness, vitality and are painted in harmony of proportions.

• Statements of authenticity, integrity, preservation and management

The State Party also proposes the following statements:

Due to the reliable property protection, both physical and technological, it would not be possible changes in the authenticity and the integrity of the monument to occur.

The management is conducted pursuant to the provisions of the Law on Cultural Monuments and Museums /SG #29 dated 1969, subsequently amended and supplemented / and in compliance with the secondary legislation.

Under the existing legislative rules and procedures Instructions on Protection and Preservation of the World Monument of Culture “Boyana Church” and its Protective Zone was adopted /by Official Cover Letter No.RD-91-00-17 dated 10.08.1989, signed by the Chairman of the Culture Committee. The Instructions are mandatory and set out the responsibilities of the interested state and local institutions and the owners.
3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Boyana Church, Bulgaria, be approved:

There are several layers of wall paintings in the interior, from the 11th, 13th, 15th–17th, and 19th centuries, which testify to the high level of wall painting during the different periods. The paintings with the most outstanding artistic value are those from the 13th century. Whilst they interpret the Byzantine canon, the images have a special spiritual expressiveness and vitality and are painted in harmonious proportion.

Criterion (ii): From an architectural point of view, Boyana Church is a pure example of a church with a Greek cross ground-plan with dome, richly decorated facades, and decoration of ceramic elements. It is one of the most remarkable medieval monuments with especially fine wall paintings.

Criterion (iii): The Boyana Church is composed of three parts, each built during a different period – 10th century, 13th century, and 19th century which constitute a homogeneous whole.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
1. BASIC DATA

State Party: Bulgaria
Name of property: Madara Rider
Location: Village of Madara, Province of Shumen
Inscription: 1979

Brief Description:
The Madara Rider, representing the figure of a knight triumphing over a lion, is carved into a 100-m-high cliff near the village of Madara in north-east Bulgaria. Madara was the principal sacred place of the First Bulgarian Empire before Bulgaria’s conversion to Christianity in the 9th century. The inscriptions beside the sculpture tell of events that occurred between AD 705 and 801.

2. ISSUES RAISED

Background

At the time of inscription in 1979, no Statement of Significance was proposed. However, the State Party supplied the following justification on the occasion of the 2006 Periodic Reporting:

The Madara Rider is a unique relief, an exceptional work of art, created during the first years of the formation of the Bulgarian State, at the beginning of the 8th century. It is the only relief of its kind, having no parallel in Europe. It has survived in its authentic state, with no alteration in the past or the present.

It is outstanding not only as a work of Bulgarian sculpture, with its characteristically realist tendencies, but also as a piece of historical source material dating from the earliest years of the establishment of the Bulgarian state. The inscriptions around the relief are, in fact, a chronicle of important events concerning the reigns of very famous Khans: Tervel, Kormisos and Omurtag.

The property was inscribed on the basis of criteria (i) and (iii). No justification for the use of either criterion was given in the ICOMOS evaluation or in the report of the Committee session.

Modification

• Statement of Significance

The State Party is proposing the following criteria (which repeat the justification quoted above):

Criterion (i): The Madara Rider is a unique relief, an exceptional work of art, created during the first years of

Criterion (iii): The Madara Rider is outstanding not only as a work of Bulgarian sculpture, with its characteristically realist tendencies, but also as a piece of historical source material dating from the earliest years of the establishment of the Bulgarian state. The inscriptions around the relief are, in fact, a chronicle of important events concerning the reigns of very famous Khans: Tervel, Kormisos and Omurtag.

The State Party also reports the following:

There are no substantial changes in the authenticity and integrity of the inscribed value.

However, the rock massif on which the relief is carved has serious stability problems. Until execution of the required stabilization measures, which is a complicated and expensive process, destruction caused by an earthquake is possible.


3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Madara Rider, Bulgaria, be approved:

The Madara Rider is a unique relief, an exceptional work of art, created during the first years of the formation of the Bulgarian State, at the beginning of the 8th century. It is the only relief of its kind, having no parallel in Europe. It has survived in its authentic state, with no alteration in the past or the present.

ICOMOS recommends that the following Statement of Significance for the Madara Rider, Bulgaria, be approved:

The Madara Rider is a unique relief, an exceptional work of art, created during the first years of the formation of the Bulgarian State, at the beginning of the 8th century. It is the only relief of its kind, having no parallel in Europe. It has survived in its authentic state, with no alteration in the past or the present.

It is outstanding not only as a work of Bulgarian sculpture, with its characteristically realist tendencies, but also as a piece of historical source material dating from the earliest years of the establishment of the Bulgarian state. The inscriptions around the relief are, in fact, a chronicle of important events concerning the reigns of very famous Bulgarian Khans: Tervel, Kormisos and Omurtag.
**Criterion (i):** The Madara Rider is an exceptional work of art dating from the beginning of the 8th century. It is the only relief of its kind, having no parallel in Europe.

**Criterion (iii):** The Madara Rider is outstanding not only as a work of realist Bulgarian sculpture but also as a piece of historical source material from the earliest years of the Bulgarian state, since the inscriptions around the relief chronicle events in the reigns of famous Khans.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
1. BASIC DATA

State Party: Bulgaria

Name of property: Thracian Tomb of Kazanlak

Location: Kazanlak, Province of Stara Zagora

Inscription: 1979

Brief Description:
Discovered in 1944, this tomb dates from the Hellenistic period, around the end of the 4th century BC. It is located near Seutopolis, the capital city of the Thracian king Seutes III, and is part of a large Thracian necropolis. The tholos has a narrow corridor and a round burial chamber, both decorated with murals representing Thracian burial rituals and culture. These paintings are Bulgaria’s best preserved artistic masterpieces from the Hellenistic period.

2. ISSUES RAISED

Background

The following Justification was included in the nomination dossier, and repeated in the 2006 Periodic report for Bulgaria:

The Thracian Tomb of Kazanlak is a unique aesthetic and artistic work, a masterpiece of the Thracian creative spirit. This monument, emerging from the remote past, is the only one of its kind in Europe, or anywhere else in the world. The frescoes are wonderful, revealing the exceptional evolution and high level of culture and pictorial art in Thrace. The frescoes are very well preserved. The construction and the walls are in their original state, without any alterations.

The property was inscribed on the basis of criteria (i), (iii) and (iv). However, no citation for these criteria was included in the ICOMOS evaluation or in the report of the World Heritage Committee session.

Modification

- Statement of Significance

The State Party proposes the following statement:

Criteria (i): The Thracian tomb of Kazanlak is a unique aesthetic and artistic work, a masterpiece of the Thracian creative spirit. This monument, emerging from the remote past, is the only one of its kind in Europe - or anywhere else in the world.

Criteria (iii): The wonderful frescoes reveal the exceptional evolution and high level of culture and pictorial art in Thrace.

Criteria (iv): The frescoes are very well preserved. The construction and the walls are preserved in their original state, without any alteration.

- Statements of authenticity, integrity, preservation and management

The State Party also proposes the following statements:

Due to the fact that the site is well protected both in physical and technological terms, there have been no changes in the authenticity and the integrity of the inscribed value. No such changes could be expected in future.

The reliable protection of the site, both physical and technological, does not allow for any changes in the monument’s uniqueness or integrity.

The site management is implemented according to the national legislation and the determined regime for protection and access (visits) of the tomb.

The management is performed under the national legislation and according to the Tomb’s preservation and visiting regime prescribed by the National Institute for Monuments of Culture.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Thracian Tomb of Kazanlak, Bulgaria, be approved:

The Thracian Tomb of Kazanlak is a unique aesthetic and artistic work, a masterpiece of the Thracian creative spirit. This monument is the only one of its kind anywhere in the world. The exceptionally well preserved frescoes and the original condition of the structure reveal the remarkable evolution and high level of culture and pictorial art in Hellenistic Thrace.

Criterion (i): The Thracian tomb of Kazanlak is a masterpiece of the Thracian creative spirit.

Criterion (iii): The Kazanlak frescoes testify to the high level of culture and pictorial art in Thrace.
Criterion (iv): The Kazanlak frescoes represent a significant stage in the development of Hellenistic funerary art.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
Rock-hewn Churches of Ivanovo (Bulgaria)

No 45

1. BASIC DATA

State Party: Bulgaria

Name of property: Rock-hewn Churches of Ivanovo

Location: Village of Ivanovo, Province of Ruse

Inscription: 1979

Brief Description:

In the valley of the Roussenski Lom River, in north-east Bulgaria, a complex of rock-hewn churches, chapels, monasteries, and cells developed in the vicinity of the village of Ivanovo. This is where the first hermits had dug out their cells and churches during the 12th century. The 14th-century murals testify to the exceptional skill of the artists belonging to the Tarnovo School of painting.

2. ISSUES RAISED

Background

The following justification was included in the nomination dossier, and repeated in the 2006 Periodic review:

The “Church” frescoes reveal an exceptional artistry and a remarkable artistic sensitivity, for 14th century painting and Bulgarian medieval art; they are an important achievement in the Christian art of South-Eastern Europe. Posterior to the Khora manastir mosaics (Karia Djami) of 1303–10, these frescoes, by their very expressiveness, surpass any other historical monuments discovered, characteristic of the Palaeologues style. Neo-classical in spirit and in elements of their subjects, the frescoes represent a departure from the canons of Byzantine iconography. They show close ties with expressive Hellenistic art and a clear preference for the nude, the landscape, an architectural background in a composition, drama, an emotional atmosphere – qualities which combine to make an exceptional masterpiece.

The five historical monuments in this group, dating from the 13th and 14th centuries, the richness, the variety of the cells, chapels, churches, monastery complexes, the original architectural solutions – all of that set in a magnificent natural environment, confirms the value of this extraordinary historical grouping.

There are no substantial changes in the authenticity and the integrity of the cultural value.

However the rock massif in which the churches are hewn has serious stability problems. Until execution of the required stabilisation measures, which is a long, complicated and expensive process, destruction caused by an earthquake – similar to the one that occurred a hundred years ago – is possible.

Management under protective legislation:

The area of the site has been subject to protection, according to the procedure established by national legislation, as a 'reserve' since 1965 (Official Gazette No. 84 of 1965).

Management is implemented by virtue of:

- The Cultural Monuments and Museums Act (promulgated in the Official Gazette No 29 of 1969, as amended and supplemented); The Law on Monuments of Culture and Museums regulates the research, studying, protection and promotion of the cultural monuments at the territory of Bulgaria. According to this Law towns and settlements with particular historic, archaeological and museum significance are declared reserves. The Ministry of Culture performs supreme supervision on them through its bodies; local self-government and other
public and state bodies – e.g. the municipal councils and mayors – also supervise at local level (Annex 06.02);

- Ordinance No 17 of the President of the Committee for Culture on Definition of Boundaries and Regimes of Use and Protection of Immoveable Cultural Monuments Outside Populated Areas (Official Gazette No 35 of 1979);

- The Protected Areas Act (Official Gazette No 133 of 11 November 1998, as amended and supplemented).

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Rock-hewn Churches of Ivanovo, Bulgaria, be approved:

The frescoes of the Ivanovo churches reveal an exceptional artistry and a remarkable artistic sensitivity, for 14th century painting and Bulgarian medieval art; they are an important achievement in the Christian art of South-Eastern Europe. Neo-classical in spirit and in the elements of their subjects, the frescoes represent a departure from the canons of Byzantine iconography. They show close ties with expressive Hellenistic art and a clear preference for the nude, the landscape, an architectural background in a composition, drama, an emotional atmosphere – qualities which combine to make an exceptional masterpiece.

Criterion (ii): Many churches, chapels, monasteries, and cells were cut into the natural rock along the Rusenski Lom river during the 13th-14th centuries. The “Church” frescoes reveal an exceptional artistry and a remarkable artistic sensitivity for 14th century painting and Bulgarian medieval art; they are an important achievement in the Christian art of South-Eastern Europe. Neo-classical in spirit and in the elements of their subjects, the frescoes represent a departure from the canons of Byzantine iconography. They show close ties with expressive Hellenistic art and a clear preference for the nude, the landscape, an architectural background in a composition, drama, an emotional atmosphere – qualities which combine to make an exceptional masterpiece.

Criterion (iii): The extensive complexes of monasteries were built between the time of the Second Bulgarian State (1187–1396) and the conquest of Bulgaria by the Ottoman Empire. The five historical monuments in this group, dating from the 13th and 14th centuries, the richness, the variety of the cells, chapels, churches, monastery complexes, the original architectural solutions – all of that set in a magnificent natural environment – confirm the value of this extraordinary historical grouping.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
Rila Monastery (Bulgaria)
No 216

1. BASIC DATA

State Party: Bulgaria
Name of property: Rila Monastery
Location: Rila, Kyustendil Province
Inscription: 1983

Brief Description:

Rila Monastery was founded in the 10th century by St John of Rila, a hermit canonized by the Orthodox Church. His ascetic dwelling and tomb became a holy site and were transformed into a monastic complex which played an important role in the spiritual and social life of medieval Bulgaria. Destroyed by fire at the beginning of the 19th century, the complex was rebuilt between 1834 and 1862. A characteristic example of the Bulgarian Renaissance (18th–19th centuries), the monument symbolizes the awareness of a Slavic cultural identity following centuries of occupation.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed. The following justification was included in the 2005 Periodic Report for Bulgaria:

1. In its complicated ten-century history it has been the hub of a strong spiritual and artistic influence over the Eastern Orthodox world during medieval times (11th-14th c.). Under Ottoman rule (1400-1878) the monastery influenced the development of culture and arts of all Christian nations within the Ottoman Empire. With its architecture, frescoes etc. it represents a masterpiece of the creative genius of the Bulgarian people.

2. Architectural styles have been preserved on the property as historical monuments of considerable time span (11th-19th c.). The basic architectural appearance is now one of the peak examples of building craftsmanship of the Balkan peoples from the early 19th c. As such it has exerted considerable influence on subsequent developments of architecture and aesthetics within the Balkan area.

3. The defence tower, wholly preserved in appearance, is the only one of its size and artistic value in the whole Balkan Peninsula dating as far back as the 14th c. The Orlitsa Convent is a highly valuable example of how a productive complex for a large monastic community looked like in the 18th c. and the 19th c. The cemetery church with the charnel is another complex, which as a function and a combination of architecture and art, is also unique (well preserved edifices from the 18th-19th c., where the medieval bone-preserving rite has been performed; it was unknown elsewhere at that time).

4. The two hermitages, St Luke and St John Rilsky, are small architectural and artistic gems, preserved only here by the strength of the Eastern Orthodox traditions. There are no hermitages in other monasteries. The one at the grave of St John Rilsky qualifies as an example of man's interaction with his natural environment. The original coexistence of the cave-dwelling and the grave church is an example of the synthesis between natural phenomena and man's cultural activity. In its character this is also a unique site for the whole Orthodox East. The monastery kitchen within the northern wing, with its construction, tectonics, and architectural unity, is unique too not only for the Balkan Peninsula but also for the whole of Central and Eastern Europe. The great amount of monumental paintings (14th, 15th, 16th and 19th c.) and wood carvings represent an exclusive ensemble of high artistic value. The traces of Baroque influence in the frescoes and carvings of the 19th c. mark one of the ways of modern development of Eastern Orthodox art in this part of the world.

The property was inscribed on the World Heritage List on the basis of criterion (vi), as a symbol of the 19th century Bulgarian Renaissance which imparted Slavic cultural values upon Rila in trying to re-establish an uninterrupted historical continuity.

Modification

- Statement of Significance

The State Party is proposing the following Statement of Significance for the property:

This property is considered a symbol of the 19th Century Bulgarian Renaissance which imparted Slavic cultural values upon Rila in trying to re-establish an uninterrupted historic continuity. The reconstruction of Rila monastery illustrates cultural criterion (vi).

- Statements of Authenticity and Integrity

There have been no substantial changes in the authenticity and integrity of the property since inscription on the List. The authenticity of the original medieval structure is preserved in the Defence Tower with its frescoes (14th–17th century) and the Orlitsa Convent (15th century), also decorated with frescoes.

- Statement on Protection and Management

The management is based on:

- the Law on Religious Affairs;
- the Law on Property;
- the Law on Monuments of Culture and Museums (SN, n°.29 from 1969 with amendments and complements) and the by-law normative act.

According to the legislation, with a written statement from 7.05.1992, of a Commission appointed by Order No. RD-19-132/24.03.1992 of the MC, there are accepted
regimes for the preservation of the site and its buffer zone. These regulate the prohibition regimes and permitted activities in the area of the site and its buffer zone, and the responsibilities of the interested state and local institutions and owners.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Rila Monastery, Bulgaria, be approved:

In its complicated ten-century history the Rila monastery has been the hub of a strong spiritual and artistic influence over the Eastern Orthodox world during medieval times (11th-14th c.). Under Ottoman rule (1400-1878) the monastery influenced the development of culture and arts of all Christian nations within the Ottoman Empire. With its architecture, frescoes etc. it represents a masterpiece of the creative genius of the Bulgarian people.

Architectural styles have been preserved on the property as historical monuments of considerable time span (11th-19th c.). The basic architectural appearance is now one of the peak examples of building craftsmanship of the Balkan peoples from the early 19th c. As such it has exerted considerable influence on subsequent developments of architecture and aesthetics within the Balkan area.

Criterion (vi): Rila Monastery is considered a symbol of the 19th Century Bulgarian Renaissance which imparted Slavic cultural values upon Rila in trying to reestablish an uninterrupted historic continuity.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
Ancient City of Nessebar (Bulgaria)

No 217

1. BASIC DATA

State Party: Bulgaria

Name of property: Ancient City of Nessebar

Location: Burgas Province

Inscription: 1983

Brief Description:
Situated on a rocky peninsula on the Black Sea, the more than 3000-year-old site of Nessebar was originally a Thracian settlement (Menebria). At the beginning of the 6th century BC, the city became a Greek colony. The city’s remains, which date mostly from the Hellenistic period, include the acropolis, a temple of Apollo, an agora, and a wall from the Thracian fortifications. Among other monuments, the Stara Mitropolia Basilica and the fortress date from the Middle Ages, when this was one of the most important Byzantine towns on the west coast of the Black Sea. Wooden houses built in the 19th century are typical of the Black Sea architecture of the period.

2. ISSUES RAISED

Background

The following Justification was included in the nomination dossier, and repeated in the 2006 Periodic report for Bulgaria:

The Ancient City of Nessebar is a unique example of a synthesis of a century-long human activity in the field of culture where many a civilisation have left their tangible traces, brilliantly unified in a homogenous ensemble, in itself and in respect to Nature.

Nessebar’s importance is unusually great: different moments in the development of its wooden houses just outgrow the local meaning to become stages in the architectural style on the Balkans and in the entire East Mediterranean region;

The urban structure contains elements from the second millennium BC, from Ancient Times and the Medieval period;

- The Medieval religious architecture, changed with the imposition of the traditional Byzantine shapes gives evidence of the ornamental ceramics art, the characteristic painted decoration for this age;

- The town has served for over thousand of years as remarkable spiritual hearth of Christian culture.

The World Heritage Committee inscribed the Ancient City of Nessebar in the World Heritage List under the criteria (iii) and (iv):

Criteria (iii): The Ancient City of Nessebar is an outstanding testimony of multilayered cultural and historical heritage and a place where many civilizations left their tangible traces: archaeological structures from the Second millennium B.C.; a Black Sea Greek colony with preserved remains of fortifications, a Hellenistic villa and religious buildings from the Antiquity; 7 preserved churches from the Middle Ages. Nessebar had performed many times its historical importance as a border city. Being for thousand years a remarkable spiritual centre of Christianity, today it is a developing and vivid urban organism.

Criteria (iv): The Ancient City of Nessebar is a unique example of an architectural ensemble with preserved Bulgarian Renaissance structure, bound in a harmonious homogenous entity with the outstanding natural configuration of the rocky peninsular, tied to the continent by a long narrow neck. Its nature and existence is a result of synthesis of long-term human activity, witnessing significant historic periods: urban structure with elements from Second millennium B.C.; the Antiquity and Middle Ages; the development of medieval religious architecture with a rich plastic and polychrome façade decoration – example of the typical for the period.
cultural value increased control is necessary for the implementation of the protection, promotion and sustainable development of the reserve as cultural and historic centre.

The Vernacular architecture of the urban ensemble, dominated by medieval churches and archaeology, together with the unique coastal relief, combine in a high quality urban tissue.

The continuously developing tourist public and residential functions of the town and the increasing investment interests, combined with infringement of the legal provisions on behalf of the owners of immovable (real-estate-type) cultural monuments and of new buildings, may result in infringement of the traditional architectural form and of the authentic scale and traditional street and neighbourhood structure. For the preservation of the cultural value increased control is necessary for the management of the urban development at all levels, in one system. It consists of the directions and requirements for large projects and carrying out of conservation and restoration works and new building. It also determines the borders and contact zones of the reserve; the main principles in the studying, protection and development, urbanization, conservation, restoration and the rules for carrying out of protection and implementation.

3) The Directive Plan – Concept paper on preservation and development of the cultural-historic heritage of the town of Nessebar (developed by the National Institute on Monuments of Culture – NICM); The Directive Plan-concept makes a professional analysis and prognosis of the urban development at all levels, in one system. It consists of the directions and requirements for large scope of activities that contribute to the unanimous purpose of the protection, promotion and sustainable development of the reserve as cultural and historic centre with outstanding value. Unfortunately this document do not fully correspond to the contemporary conditions and needs up-dating, namely in the chapter concerning the protection regimes for different zones.

The Ancient City of Nessebar bears outstanding testimony to its multilayered cultural and historical heritage. It is a place where many civilizations have left tangible traces in a single homogeneous whole, which harmoniously fit in with nature.

The different stages of development of its wooden houses reflect the stages of development of the architectural style in the Balkans and in the entire East Mediterranean region;

The urban structure contains elements from the 2nd millennium BC, from classical antiquity, and from the medieval period;

The medieval religious architecture, modified by the imposition of traditional Byzantine forms, illustrates ornamental ceramics art, the characteristic painted decoration for this age;

The town has served for over a thousand of years as a remarkable spiritual hearth of Christian culture.

Criterion (iii): The Ancient City of Nessebar bears outstanding testimony to its multilayered cultural and historical heritage. It is a place where many civilizations
have left their tangible traces: archaeological structures from the 2nd millennium BC, a Greek Black Sea colony with surviving remains of its fortifications, a Hellenistic villa and religious buildings, seven preserved churches from the Middle Ages. Nessebar many times demonstrated its historical importance as a frontier city. Having been a remarkable spiritual centre of Christianity for a thousand years, today it is a developing and vibrant urban organism.

**Criterion (iv):** The Ancient City of Nessebar is a unique example of an architectural ensemble which preserves its Bulgarian Renaissance structure, and forms a harmonious homogenous entity with the outstanding natural configuration of the rocky peninsula, linked with the continent by a long narrow neck of land. Its nature and existence is a result of the synthesis of long-term human activity, which has witnessed significant historic periods – an urban structure with elements from the 2nd millennium BC, classical antiquity, and the Middle Ages; the development of medieval religious architecture with rich plastic and polychrome decoration on its facades in the form of ceramic ornamentation typical for the period; the different stages in the development of the characteristic wooden houses, which testify to the supreme mastery of the architecture of the Balkans as well as the entire East Mediterranean region. The vernacular architecture of the urban ensemble, dominated by medieval churches and archaeology, together with the unique coastal relief, combine to produce an urban fabric of high quality.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
1. BASIC DATA

State Party: Bulgaria

Name of property: Thracian Tomb of Sveshtari

Location: Razgrad Province

Inscription: 1985

Brief Description:
Discovered in 1982 near the village of Sveshtari, this 3rd century BC Thracian tomb reflects the fundamental structural principles of Thracian cult buildings. The tomb has a unique architectural decor, with polychrome half-human, half-plant caryatids and painted murals. The ten female figures carved in high relief on the walls of the central chamber and the decoration of the lunette in its vault are the only examples of this type found so far in the Thracian lands. It is a remarkable reminder of the culture of the Getes, Thracian peoples who were in contact with the Hellenistic and Hyperborean worlds, according to ancient geographers.

2. ISSUES RAISED

Background

At the time of inscription in 1985, no Statement of Significance was proposed. The following justification for inscription was submitted:

The Thracian Tomb is an extremely rare and very well preserved monument of sepulchral architecture containing remarkable in quality and style sculpture and painting. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process which possesses specific characteristics.

This justification was repeated on the occasion of the 2005 Periodic Reporting for Bulgaria.

The property was inscribed on the basis of criteria (i) and (iii), drafted by ICOMOS:

Criterion (i): The Thracian Tomb near Sveshtari is a unique artistic achievement with its half human, half vegetable caryatids enclosed in a chiton in the shape of an upside down palmette. The fact the original polychromy has been preserved with its ochre, brown, blue, red, and lilac shades adds to the bewitching charm of an expressive composition where the anthropomorphic supports conjure up the image of a choir of mourners frozen in the abstract positions of a ritual dance.

Criterion (iii): The tomb is exceptional testimony to the culture of the Getes, Thracian peoples living in the north of Hemus contemporary Stara Planina), in contact with the Greek and Hyperborean worlds according to the ancient geographers. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process, which possesses specific characteristics. This monument is unique in its architectural decor and in the specific character of the funeral rites revealed by the excavation.

Modification

- Statement of Significance

The State Party is proposing a Statement of Significance for the property which duplicates the criteria above. It is suggested that this should be supplemented with the text of the 1985 justification:

The Thracian Tomb of Sveshtari is an extremely rare and very well preserved monument of sepulchral architecture containing remarkable in quality and style sculpture and painting. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process which possesses specific characteristics.

Criterion (i): The Thracian Tomb of Sveshtari is a unique artistic achievement with its half human, half vegetable caryatids enclosed in a chiton in the shape of an upside down palmette. The fact the original polychromy has been preserved with its ochre, brown, blue, red, and lilac shades adds to the bewitching charm of an expressive composition where the anthropomorphic supports conjure up the image of a choir of mourners frozen in the abstract positions of a ritual dance.

Criterion (iii): The tomb is exceptional testimony to the culture of the Getes, Thracian peoples living in the north of Hemus contemporary Stara Planina), in contact with the Greek and Hyperborean worlds according to the ancient geographers. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process, which possesses specific characteristics. This monument is unique in its architectural decor and in the specific character of the funeral rites revealed by the excavation.

In addition, information is provided which constitutes statements of authenticity, integrity, and management, as required by Article 155 of the Operational Guidelines for the implementation of the World Heritage Convention, as follows:

- Statement of Authenticity and Integrity

Because of the reliable protection of the site, no physical and technological changes are allowed in the monument’s authenticity and integrity.

- Statement of Management and Protection

The management is carried out under the following provisions:
ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Thracian Tomb of Sveshtari, Bulgaria, be approved:

The Thracian Tomb of Sveshtari is an extremely rare and very well preserved monument of sepulchral architecture containing remarkable in quality and style sculpture and painting. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process which possesses specific characteristics.

Criterion (i): The Thracian Tomb of Sveshtari is a unique artistic achievement with its half human, half vegetable caryatids enclosed in a chiton in the shape of an upside down palmette. The fact the original polychromy has been preserved with its ochre, brown, blue, red, and lilac shades adds to the bewitching charm of an expressive composition where the anthropomorphic supports conjure up the image of a choir of mourners frozen in the abstract positions of a ritual dance.

Criterion (iii): The tomb is exceptional testimony to the culture of the Getes, Thracian peoples living in the north of Hemus contemporary Stara Planina), in contact with the Greek and Hyperborean worlds according to the ancient geographers. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process, which possesses specific characteristics. This monument is unique in its architectural décor and in the specific character of the funeral rites revealed by the excavation.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
Prague (Czech Republic)
No 616

1. BASIC DATA

State Party: Czech Republic
Name of property: Historic Centre of Prague
Location: Central Bohemia
Inscription: 1992

Brief Description:
Built between the 11th and 18th centuries, the Old Town, the Lesser Town and the New Town speak of the great architectural and cultural influence enjoyed by this city since the Middle Ages. The many magnificent monuments, such as Hradcany Castle, St Vitus Cathedral, Charles Bridge and numerous churches and palaces, built mostly in the 14th century under the Holy Roman Emperor, Charles IV.

2. ISSUES RAISED

Background

At the time of inscription, ICOMOS set out in its evaluation justification for the three criteria. These were not noted in the decision as this was not then common practice.

Criterion (ii): The historic centre of Prague admirably illustrates the process of continuous urban growth from the Middle Ages to the present day. Its important role in the political, economic, social, and cultural evolution of central Europe from the 14th century onwards and the richness of its architectural and artistic traditions meant that it served as a major model for urban development for much of central and eastern Europe.

Criterion (iv): Prague is an urban architectural ensemble of outstanding quality, in terms of both its individual monuments and its townscape, and one that is deservedly world-famous.

Criterion (vi): The role of Prague in the medieval development of Christianity in central Europe was an outstanding one, as was its formative influence in the evolution of towns. By virtue of its political significance in the later Middle Ages and after, it attracted architects and artists from all over Europe, who contributed to its wealth of architectural and artistic treasures. The 15th century foundation of Charles University made Prague a renowned seat of learning, a reputation that it has preserved up to the present day. Since the reign of Charles IV, Prague has also been the intellectual and cultural centre of its region, and is indelibly associated with such world-famous names as Wolfgang Amadeus Mozart and Franz Kafka.

Within the evaluation report the following were stated on the values of Prague:

‘Prague is one of the most beautiful cities in Europe in terms of both its setting and its individual buildings. As an urban ensemble that demonstrates its long history: through its plan and structures it has few parallels anywhere in the world’.

‘The city is rich in monuments from all periods of its history. Of particular importance are Prague Castle, the Cathedral of St Vitus, Hradcany Square in front of the Castle, and the Valdgtjrn Palace on the left bank of the river, the Gothic Charles Bridge, the Romanesque Rotunda of the Holy Rood, the Gothic arcaded houses round the Old Town Square, and the High Gothic Minorite Church of St James in the Stark Mesto, and the late 19th century buildings and town plan of the Nave Mesto’.

Modification

The State Party has submitted the following Statement of Outstanding Universal Value:

Prague belongs to the group of historic cities which have preserved the structure of their development until the present times. The core of Prague has got the character of an urban settlement whose development has been preserved in its configuration, in its pattern and spatial composition of the successive stages of growth and changes. The appearance of Prague’s historic centre clearly distinguishable on both banks of the Vltava River is strikingly superior to the surrounding development from the 20th century. Prague is one of the most prominent European examples of urbanistic and architectural development in the course of 1100 years of its existence.

Historic Centre of Prague is an exceptional and unparalleled ensemble on global scale, whose configuration is in harmony with inner urbanistic and architectural character of the city. Its value is determined by exceptionally impressive nature components (terrain, green areas, the Vltava River), by the number of outstanding monuments and their excellent quality. The 1100 years of Prague’s development are documented in the unique architectural expression of all historical periods and their styles.

Yet throughout centuries the urbanistic structure development of the Historic Centre of Prague has respected the original grand-scale medieval foundations which only developed the early medieval structure. Historic Centre of Prague has been saved from any large-scale urban renewal or massive demolitions.

Criterion (ii): Historic Centre of Prague, especially the outline of its communications, open spaces as well as the quality of its development represents a supreme manifestation of Medieval urbanism (the New Town of Emperor Charles IV built as the New Jerusalem). The Prague architectural works of the Gothic Period (14th and 15th centuries), of the High Baroque of the 1st half of the
18th century and of the rising modernism after the year 1900, influenced the development of Central European, perhaps even all-European architecture. Prague represents one of the most prominent world centres of creative life in the field of urbanism and architecture across generations, human mentality and beliefs.

Criterion (iv): Historic Centre of Prague is an urban and architectural ensemble of outstanding quality, both concerning individual monuments and historic townscape responding to the geographic shape of the territory and until now almost exclusively based upon the historic architectural dominants. It is quite unique that the image of the city centre developing throughout centuries still remains based upon the urban structure of the Early Middle Ages. This structure was essentially and greatly enlarged with urban activities in the period of High Gothic with more additions during High Baroque and in the 19th century.

Criterion (vi): As early as the Middle Ages, Prague became one of the leading cultural centres of Christian Europe. The Prague University, founded in 1348, ranks among the oldest in the world. The milieu of the Prague University of the last quarter of the 14th century and the first years of the 15th century contributed among other things to the formation of ideas of the Hussite Movement which represented in fact the first steps of the European Reformation.

The atmosphere in Prague of the 16th and early 17th centuries is characterized by a very humanistic religious tolerance, rare in those times, and accompanied by a mature cultural and artistic production as well as the development of science at the Court of Rudolf II, a period ended by the Thirty Years War which began and ended in Prague. Prague is also indirectly connected with Counter-Reformation which brought about enrichment in the form of superb works of art, mainly in architecture and sculpture. Last but not least Prague is connected with the development of modern architecture and art (Cubism, Rondo-Cubism and the so-called “National Style”, Functionalism). As a metropolis of culture Prague is connected with prominent names in art, science and politics, such as Charles IV, Petr Parléř, Jan Hus, Johannes Kepler, Wolfgang Amadeus Mozart, Franz Kafka, Antonín Dvořák, Albert Einstein, Edvard Beneš (co-founder of the League of Nations) and Václav Havel.

Integrity of Historic Centre of Prague is based upon two dominant historic complexes – the Prague Castle with the St. Vitus’ Cathedral and Vyšehrad with St. Peter and Paul’s Basilica – both situated high above the Vltava River, each on one of its banks, the both historic dominants has been for centuries the axis of Prague’s historic urbanism. The character of the Historic Centre of Prague is also significantly marked by the landscaping dominants of Petřín and Vítkov Hills as well as the broad curve of the Vltava River and its green islands.

Management and Protection of the Site

The State Party has provided details of the legal and planning protection applying to the property.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that the justification for the three criteria as set out at the time of inscription should remain. Some of the justification suggested for the criteria by the State Party is applicable to the overall statement.

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends the following Statement of Significance for the Historic Centre of Prague, Czech Republic, be approved.

Prague is one of the most beautiful cities in Europe in terms of its setting on both banks of the Vltava River, its townscape of burger houses and palaces punctuated by towers, and its individual buildings.

The Historic Centre represents a supreme manifestation of Medieval urbanism (the New Town of Emperor Charles IV built as the New Jerusalem). The Prague architectural works of the Gothic Period (14th and 15th centuries), of the High Baroque of the 1st half of the 18th century and of the rising modernism after the year 1900, influenced the development of Central Europe, perhaps even all-European architecture. Prague represents one of the most prominent world centres of creative life in the field of urbanism and architecture across generations, human mentality and beliefs.

Prague belongs to the group of historic cities which have preserved the structure of their development until the present times. Within the core of Prague, successive stages of growth and changes have respected the original grand-scale urban structure of the Early Middle Ages. This structure was essentially and greatly enlarged with urban activities in the period of High Gothic with more additions during High Baroque and in the 19th century. It has been saved from any large-scale urban renewal or massive demolitions and thus preserves its overall configuration, pattern and spatial composition.

In the course of 1100 years of its existence, Prague’s development can be documented in the architectural expression of many historical periods and their styles. The city is rich in outstanding monuments from all periods of its history. Of particular importance are Prague Castle, the Cathedral of St Vitus, Hradčany Square in front of the Castle, the Valdštejn Palace on the left bank of the river, the Gothic Charles Bridge, the Romanesque Rotunda of the Holy Rood, the Gothic arcaded houses around the Old Town Square, the High Gothic Minorite Church of St James in the Stark Město, the late 19th century buildings and town plan of the Nave Město.
As early as the Middle Ages, Prague became one of the leading cultural centres of Christian Europe. The Prague University, founded in 1348, is one of the earliest in Europe. The milieu of the University in the last quarter of the 14th century and the first years of the 15th century contributed among other things to the formation of ideas of the Hussite Movement which represented in fact the first steps of the European Reformation. As a metropolis of culture, Prague is connected with prominent names in art, science and politics, such as Charles IV, Petr Parléř, Jan Hus, Johannes Kepler, Wolfgang Amadeus Mozart, Franz Kafka, Antonín Dvořák, Albert Einstein, Edvard Beneš (co-founder of the League of Nations) and Václav Havel.

**Criterion (ii):** The historic centre of Prague admirably illustrates the process of continuous urban growth from the Middle Ages to the present day. Its important role in the political, economic, social, and cultural evolution of central Europe from the 14th century onwards and the richness of its architectural and artistic traditions meant that it served as a major model for urban development for much of central and eastern Europe.

**Criterion (iv):** Prague is an urban architectural ensemble of outstanding quality, in terms of both its individual monuments and its townscape, and one that is deservedly world-famous.

**Criterion (vi):** The role of Prague in the medieval development of Christianity in central Europe was an outstanding one, as was its formative influence in the evolution of towns. By virtue of its political significance in the later Middle Ages and after, it attracted architects and artists from all over Europe, who contributed to its wealth of architectural and artistic treasures. The 15th century foundation of Charles University made Prague a renowned seat of learning, a reputation that it has preserved up to the present day. Since the reign of Charles IV, Prague has also been the intellectual and cultural centre of its region, and is indelibly associated with such world-famous names as Wolfgang Amadeus Mozart and Franz Kafka.

ICOMOS further recommends that assessment for statements of authenticity and integrity / statements of protection and management should be postponed to the 33rd session of the World Heritage Committee (2009) awaiting adoption of a methodology and an agreed format for Statements of Outstanding Universal Value for inscribed properties.
Cracow’s Historic Centre (Poland)

No 294

1. BASIC DATA

State Party: Poland

Name of property: Cracow’s Historic Centre

Location: City and County of Cracow, Lesser Poland (Malopolska) Voivodship

Inscription: 1978

Brief Description: The historic centre of Cracow, the former capital of Poland, is situated at the foot of the Royal Wawel Castle. The 13th-century merchants' town has Europe's largest market square and numerous historical houses, palaces, and churches with their magnificent interiors. Further evidence of the town's fascinating history is provided by the remnants of the 14th-century fortifications and the medieval site of Kazimierz with its ancient synagogues in the southern part of town, the Jagiellonian University, and the Gothic cathedral where the kings of Poland were buried.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed, and no draft Statement of Significance was proposed in the 2006 Periodic Report for Poland.

The property was inscribed on the basis of criterion (iv), but no written justification was given in the ICOMOS evaluation or in the report of the World Heritage Committee session.

Modification

The State Party proposes the following statement of significance:

The historic layout of Cracow, with Wawel and Kazimierz, is one of the most outstanding examples of European urban planning, characterised by the harmonious development and accumulation of elements representing all architectural styles from the early Romanesque phase up to modernism. The importance of the city is evidenced by the urban layout, numerous temples and monasteries, monumental public service buildings, remains of mediaeval city walls, as well as urban palaces and town houses, designed and built by high-class architects and craftsmen. The value of the ensemble is determined by the extraordinary accumulation of monuments from various periods, preserved in their original form, with authentic fittings, which combine to create a uniform urban ensemble, in which the tangible and intangible heritage is preserved and nurtured to this day.

The dominant point of the urban ensemble, Wawel Hill, is the symbol of the crown, a necropolis documenting the dynastic and political links of mediaeval and modern Europe. Cracow, one of the largest administration and commercial centres in Central Europe, was a centre of arts and crafts, a place where Eastern and Western culture and art met. The importance of Cracow, as a cultural centre of European significance, is reinforced by the existence of one of the oldest universities of international renown - the Jagiellonian University. The picture of the city’s cultural richness is supplemented by Judaic monuments of Cracow’s Kazimierz.

Criterion (iv): Cracow is an urban architectural ensemble of outstanding quality, in terms of both its townscape and its individual monuments. The historic centre of the town admirably illustrates the process of continuous urban growth from the Middle Ages to the present day.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

The name of the property in the proposal submitted by the State Party is different from that in the World Heritage List: the Polish name of the city (Kraków) is added in parentheses after “Cracow’s”.

Recommendations

ICOMOS recommends that the following Statement of Significance for Cracow’s Historic Centre, Poland, be approved:

The historic layout of Cracow, with Wawel and Kazimierz, is one of the most outstanding examples of European urban planning, characterised by the harmonious development and accumulation of elements representing all architectural styles from the early Romanesque phase up to Modernism. The importance of the city is evidenced by the urban layout, numerous churches and monasteries, monumental secular public buildings, the remains of mediaeval city walls, as well as urban palaces and town houses designed and built by high-class architects and craftsmen. The value of the ensemble is determined by the extraordinary accumulation of monuments from various periods, preserved in their original form, with authentic fittings, which combine to create a uniform urban ensemble in which the tangible and intangible heritage is preserved and nurtured to the present day.
The dominant point of the urban ensemble, Wawel Hill, is the symbol of the crown, a necropolis documenting the dynastic and political links of medieval and modern Europe. Cracow, one of the largest administrative and commercial centres in Central Europe, was a centre of arts and crafts, a place where Eastern and Western culture and art met. The importance of Cracow as a cultural centre of European significance is reinforced by the existence of one of the oldest universities of international renown, the Jagiellonian University. The picture of the city’s cultural richness is supplemented by Jewish monuments of Cracow’s Kazimierz.

**Criterion (iv):** Cracow is an urban architectural ensemble of outstanding quality, in terms of both its townscape and its individual monuments. The historic centre of the town admirably illustrates the process of continuous urban growth from the Middle Ages to the present day.
1. BASIC DATA

State Party: Poland
Name of property: Historic Centre of Warsaw
Location: City and County of Warsaw, Masovian Voivodship
Inscription: 1980

Brief Description:
During the Warsaw Uprising in August 1944, more than 85% of Warsaw's historic centre was destroyed by Nazi troops. After the war, a five-year reconstruction campaign by its citizens resulted in today's meticulous restoration of the Old Town, with its churches, palaces and market-place. It is an outstanding example of a near-total reconstruction of a span of history covering the 13th to the 20th century.

2. ISSUES RAISED

Background
At the time of inscription, no Statement of Significance was proposed, and no draft Statement of Significance was proposed in the 2006 Periodic Report for Poland.

The property was inscribed on the basis of criteria (ii) and (vi), but no justification was given in the ICOMOS evaluation or the report of the World Heritage Committee session.

Modification
The State Party proposes the following statement of significance:

Warsaw was deliberately annihilated in 1944 as the repression for the Polish resistance to the German occupants. Turning the capital into ruins had the intention of obliterating the centuries-old tradition of Polish statehood. The historic city, 85% of which was destroyed, was rebuilt as a result of the determination of the inhabitants and the support of the whole nation. The reconstruction of the Old Town in its historic urban and architectural shape was the manifestation of the care and attention to assure the survival of one of the most important testimonials of Polish culture. The city - the symbol of elective authority and tolerance, the place of the adoption of the first democratic European constitution known as the Constitution of 3 May 1791 - was rebuilt. The reconstruction included the holistic recreation of the urban plan, together with the Old Town Market, the town houses and the ring of the city walls, as well as the Royal Castle and important sacral buildings. The reconstruction of Warsaw’s historical centre was an experience, which contributed to the changes in the doctrines related to dealing with issues of urbanisation and conservation of urban development in the majority of European countries after the destruction of World War II. Simultaneously, this example illustrates the effectiveness of conservation activities in the 2nd half of the 20th Century, which enabled the integral reconstruction of the complex urban ensemble.

Criterion (ii): The initiation of comprehensive conservation activities on the scale of the whole of the historic city was a unique European experience and contributed to the verification of conservation doctrines and practices.

Criterion (vi): The historic centre of Warsaw is an exceptional example of the comprehensive reconstruction of a deliberately and totally destroyed city. The foundation of the material reconstruction was the inner strength and determination of the nation, which brought about the reconstruction of the heritage on a unique scale in the history of the world.

3. ICOMOS RECOMMENDATIONS

General comments
ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

The name of the property in the proposal submitted by the State Party is different from that in the World Heritage List: the Polish name of the city (Warszawa) is added in parentheses after “Warsaw”.

Recommendations
ICOMOS recommends that the following Statement of Significance for the Historic Centre of Warsaw, Poland, be approved:

Warsaw was deliberately annihilated in 1944 as the repression for the Polish resistance to the German occupants. The capital city was reduced to ruins with the intention of obliterating the centuries-old tradition of Polish statehood. The rebuilding of the historic city, 85% of which was destroyed, was the result of the determination of the inhabitants and the support of the whole nation. The reconstruction of the Old Town in its historic urban and architectural form was the manifestation of the care and attention taken to assure the survival of one of the most important testimonials of Polish culture. The city – the symbol of elective authority and tolerance, where the first democratic European constitution, the Constitution of 3 May 1791, was...
adopted – was rebuilt. The reconstruction included the holistic recreation of the urban plan, together with the Old Town Market, the town houses, the circuit of the city walls, as well as the Royal Castle and important religious buildings. The reconstruction of Warsaw’s historical centre was a major contributor to the changes in the doctrines related to urbanisation and conservation of urban development in most of the European countries after the destruction of World War II. Simultaneously, this example illustrates the effectiveness of conservation activities in the second half of the 20th Century, which permitted the integral reconstruction of the complex urban ensemble.

Criterion (ii): The initiation of comprehensive conservation activities on the scale of the entire historic city was a unique European experience and contributed to the verification of conservation doctrines and practices.

Criterion (vi): The historic centre of Warsaw is an exceptional example of the comprehensive reconstruction of a city that had been deliberately and totally destroyed. The foundation of the material reconstruction was the inner strength and determination of the nation, which brought about the reconstruction of the heritage on a unique scale in the history of the world.
1. BASIC DATA

State Party: Poland

Name of property: Wieliczka Salt Mine

Location: City and County of Wieliczka, Lesser Poland (Malopolska) Voivodship

Inscription: 1978

Brief Description:

This deposit of rock salt in Wieliczka-Bochnia has been mined since the 13th century. Spread over nine levels, it has 300km of galleries with works of art, altars, and statues sculpted in the salt, making a fascinating pilgrimage into the past of a major industrial undertaking.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed, and no draft Statement of Significance was proposed in the 2006 Periodic Report for Poland.

The property was inscribed on the basis of criterion (iv), as proposed by ICOMOS:

The salt mines of Krakow furnish the example of a large industrial establishment, administratively and technically well organized, the existence of which has been assured by the process of adaptation since the Middle Ages. The evolution of the mining processes throughout the centuries is perfectly illustrated there, in all their stages, due to the consolidation and conservation of the old galleries with the installations peculiar to each. A complete collection of tools, exhibited inside the mine, constitutes, as such, a valuable and complete material witness to the evolution of mining technology covering a long period of European history.

Modification

The State Party proposes the following Statement of Significance:

The salt mine in Wieliczka is a unique development in the history of mining, because the rock salt deposits were mined in it uninterruptedly from the 13th to the end of the 20th Centuries. This is a mine of a large scale of excavations containing corridors, galleries and chambers, as well as underground lakes, of a total length of more than 200km, on 7 levels located at depths of between 57 and 198 metres. The largest collection of original tools and mining equipment illustrating the development of mining technology from the Middle Ages to modern times has been preserved here.

The salt mine in Wieliczka was not only the place where a valuable raw material was mined but it also inspired the creation of exceptional works of art, such as chapels with altars and figures made of this atypical material.

Wieliczka attracted visitors by its uniqueness and beauty from almost the beginning of its existence. The first tourist route was opened in the middle of the 19th Century.

Criterion (iv): The mine reflects all the historic stages of development in mining techniques from the 13th to the 20th Centuries, while the preserved devices and tools document the old systems of working the deposits, drainage, lighting and ventilation of the mine in a unique manner by world standards.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Wieliczka Salt Mine, Poland, be approved:

The salt mine in Wieliczka is a unique development in the history of mining, because the rock salt deposits were mined in it uninterruptedly from the 13th to the end of the 20th centuries. The scale of excavation in this mine is very large, with corridors, galleries, and chambers, as well as underground lakes, totalling more than 200km in length on seven levels between 57m and 198m below ground. The largest collection of original tools and mining equipment illustrating the development of mining technology from the Middle Ages to modern times has been preserved here.

Not only was the Wieliczka salt mine a valuable economic raw material was mined, it also inspired the creation of exceptional works of art, such as chapels with altars and figures made of this atypical material.

Wieliczka attracted visitors because of its uniqueness and beauty almost from the beginning of its existence. The first tourist route was opened in the middle of the 19th century.
**Criterion (iv):** The Wieliczka salt mine reflects all the historic stages of development in mining techniques from the 13th to the 20th centuries, while the devices and tools preserved there document the old systems of working the deposits, drainage, lighting, and ventilation of the mine in a unique manner by world standards.
Old City of Zamość (Poland)
No 564

1. BASIC DATA

State Party: Poland
Name of property: Old City of Zamość
Location: City and County of Zamość, Lublin Voivodship (formerly Zamość Voivodship)
Inscription: 1992

Brief Description:

Zamość was founded in the 16th century by the chancellor Jan Zamoysky on the trade route linking western and northern Europe with the Black Sea. Modelled on Italian theories of the ‘ideal city’ and built by the architect Bernardo Morando, a native of Padua, Zamość is a perfect example of a late 16th-century Renaissance town. It has retained its original layout and fortifications and a large number of buildings that combine Italian and central European architectural traditions.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification:

In central Europe the city of Zamość is a unique representative of a Renaissance town that has undergone no changes since it was built. It is also the only example of the realization of Renaissance ideas in the form of a civilian town.

As a unique human work in the field of town planning, it inspired the development of architecture and spatial planning both in Poland and in the whole of central Europe.

The artistic, planning, and architectural values of the Old City of Zamość may be compared with those of certain Italian Renaissance cities, such as Padua; however, none of these was created with such passion.

No Statement of Significance was included in the 2006 Periodic Report for Poland.

The property was inscribed on the basis of criterion (iv):

Zamość is an outstanding example of a Renaissance planned town of the late 16th century, which retains its original layout and fortifications and a large number of buildings of particular interest, blending Italian and Central European architectural traditions.

Modification

The State Party proposes the following Statement of Significance:

Zamość is a unique example of a Renaissance town in Central Europe, consistently designed and built in accordance with the Italian theories on the “ideal town”, on the basis of a plan which was the result of perfect cooperation between the open-minded founder, Jan Zamoyski, and the outstanding architect, Bernardo Morando. Zamość is an outstanding example of an innovative approach to town planning, combining the functions of an urban ensemble, residence and a fortress in accordance with a consistently implemented Renaissance concept. The result of this is the creation of a stylistically homogeneous urban composition of a high level of architectural and landscape values. A real asset of this great construction was its creative enhancement with local artistic architectural achievements.

Located on the trade route linking western and northern Europe with the Black Sea, the town was conceived from the beginning as an economic centre based on trade.

The community of this town, which from the outset was planned to be multinational, had a high level of religious tolerance.

Zamość is the tangible reflection of the social and cultural ideas of the Renaissance, which were strongly accepted in Poland. This can be exemplified by the establishment of a university - Zamość Academy, by the founder and owner of the town.

Criterion iv: Zamość is an outstanding example of a Renaissance planned town of the late 16th century, which retains its original layout and fortifications and a large number of buildings of particular interest, blending Italian and Central European architectural traditions.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Old City of Zamość, Poland, be approved:
Zamość is a unique example of a Renaissance town in Central Europe, consistently designed and built in accordance with the Italian theories of the “ideal town,” on the basis of a plan which was the result of perfect cooperation between the open-minded founder, Jan Zamoyski, and the outstanding architect, Bernardo Morando. Zamość is an outstanding example of an innovative approach to town planning, combining the functions of an urban ensemble, a residence, and a fortress in accordance with a consistently implemented Renaissance concept. The result of this is a stylistically homogeneous urban composition with a high level of architectural and landscape values. A real asset of this great construction was its creative enhancement with local artistic architectural achievements.

Located on the trade route linking western and northern Europe with the Black Sea, the town was conceived from the beginning as an economic centre based on trade.

The community of this town, which from the outset was planned to be multinational, had a high level of religious tolerance.

Zamość is the tangible reflection of the social and cultural ideas of the Renaissance, which were strongly accepted in Poland. This can be exemplified by the establishment of a university (Zamość Academy) by the founder and owner of the town.

Criterion (iv): Zamość is an outstanding example of a Renaissance planned town of the late 16th century, which retains its original layout and fortifications and a large number of buildings of particular interest, blending Italian and Central European architectural traditions.
Castle of the Teutonic Order in Malbork (Poland)

No 847

1. BASIC DATA

State Party: Poland

Name of property: Castle of the Teutonic Order in Malbork

Location: City and County of Malbork, Pomeranian Voivodship (formerly Elblag Voivodship)

Inscription: 1997

Brief Description:

This 13th-century fortified monastery belonging to the Teutonic Order was substantially enlarged and embellished after 1309, when the seat of the Grand Master moved here from Venice. A particularly fine example of a medieval brick castle, it later fell into decay, but was meticulously restored in the 19th and early 20th centuries. Many of the conservation techniques now accepted as standard were evolved here. Following severe damage in the Second World War it was once again restored, using the detailed documentation prepared by earlier conservators.

2. ISSUES RAISED

Background

At the time of inscription, no Statement of Significance was proposed. There is a lengthy justification in the nomination dossier, but this for the most duplicates the other information in the nomination without concentrating on the outstanding universal value or significance of the Castle.

No draft Statement of Significance was proposed in the 2006 Periodic Report for Poland.

The Castle of the Teutonic Knights in Malbork was inscribed on the basis of criteria (ii), (iii), and (iv), considering that Malbork Castle is the supreme example of the medieval brick castle that characterizes the unique architecture of the Crusading Teutonic Order in eastern Europe. It is also of considerable historical significance for the evidence that it provides of the evolution of the modern philosophy and practice of restoration and conservation.

Modification

The State Party proposes the following statement of significance:

Malbork Castle is the most complete and elaborate example of Gothic brick castle complex in the characteristic and unique style of the Teutonic Order, which evolved independently from the contemporary castles of western Europe and Near East. The spectacular fortress represents the phenomenon of the monastic state in Prussia, founded in the 13th Century and developed in the 14th Century by the German congregation of militant monks that conducted crusades against the pagan Prussians on the south Baltic coast. The fortified monastery on the River Nogat represents the drama of Christianity in the late Middle Ages, stretched between extremes of sanctity and violence.

Over a span of two hundred years, since the 19th Century, Malbork Castle has remained one of the major objects of the European fascination with medieval history and its material remains. It also became a sign of tendency to treat history and its monuments as instruments in the service of political ideologies. From 19th Century onwards – Malbork Castle has been the subject of restoration which contributed in an exceptional way to the development of research and conservation theory and practice. Simultaneously many forgotten Medieval art and craft techniques were rediscovered. Extensive conservation works were carried out in 19th and beginning of 20th Centuries. Following the severe damage made in the final stage of the World War II, the castle was restored once again.

Criterion (ii): Malbork Castle is an architectural work of unique character. Many of the methods used by its builders in handling technical and artistic problems greatly influenced not only subsequent castles of the Teutonic Order but also other Gothic buildings in a wide region of north-eastern Europe. The castle gives also a perfect evidence of the evolution of modern philosophy and practice in the field of restoration and conservation. It is a historic monument to conservation itself, both in its social aspect and as a scientific and artistic discipline.

Criterion (iii): Malbork Castle, a symbol of power and cultural tradition, is the most important monument to the monastic state of the Teutonic Knights – the unique phenomenon in the history of western civilization. At the same time the Castle is the major material manifestation of the Crusades in Eastern Europe, the forced baptism of the Baltic peoples and the colonization of their tribal territories, which played a vital role in the history of Europe.

Criterion (iv): Malbork Castle is the outstanding example of Teutonic Order’s castles, which evolved in the outskirts of medieval Western Europe. It is a unique, perfectly planned architectural creation, with no equivalent in Gothic architecture. It was built with the use of the rich repertoire of medieval constructional methods. They were applied on an exceptionally large scale and resulted in a magnificent seat of the Grand Master of Teutonic Knights.
3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Castle of the Teutonic Order in Malbork, Poland, be approved:

Malbork Castle is the most complete and elaborate example of the Gothic brick castle complex in the characteristic and unique style of the Teutonic Order, which evolved independently from the contemporary castles of western Europe and Near East. The spectacular fortress represents the phenomenon of the monastic state in Prussia, founded in the 13th century and developed in the 14th century by the German communities of military monks who carried out crusades against the pagan Prussians on the south Baltic coast. The fortified monastery on the River Nogat represents the drama of Christianity in the late Middle Ages, stretched between extremes of sanctity and violence.

Over a span of two hundred years, since the 18th Century, Malbork Castle has remained one of the major objects of the European fascination with medieval history and its material remains. It also became a sign of the tendency to treat history and its monuments as instruments in the service of political ideologies.

From the 19th century onwards Malbork Castle has been the subject of restoration that contributed in an exceptional way to the development of research and conservation theory and practice. At the same time many forgotten medieval art and craft techniques were rediscovered. Extensive conservation works were carried out in the 19th and early 20th centuries. Following the severe damage that it incurred in the final stage of World War II, the castle was restored once again.

Criterion (ii): Malbork Castle is an architectural work of unique character. Many of the methods used by its builders in handling technical and artistic problems greatly influenced not only subsequent castles of the Teutonic Order but also other Gothic buildings in a wide region of north-eastern Europe. The castle also provides perfect evidence of the evolution of modern philosophy and practice in the field of restoration and conservation. It is a historic monument to conservation itself, both in its social aspect and as a scientific and artistic discipline.

Criterion (iii): Malbork Castle, a symbol of power and cultural tradition, is the most important monument to the monastic state of the Teutonic Knights, a unique phenomenon in the history of western civilization. The Castle is at the same time the major material manifestation of the Crusades in eastern Europe, the forced baptism of the Baltic peoples, and the colonization of their tribal territories, which played a vital role in the history of Europe.

Criterion (iv): Malbork Castle is the outstanding example of the castles of the Teutonic Order, which evolved in the frontiers of medieval western Europe. It is a unique, perfectly planned architectural creation, with no equivalent in Gothic architecture. It was built with the use of the rich repertoire of medieval constructional methods; these were applied on an exceptionally large scale and resulted in the magnificent seat of the Grand Master of the Teutonic Knights.
1. BASIC DATA

State Party: United Kingdom

Name of property: Durham Castle and Cathedral

Location: County of Durham, England

Inscription: 1986

Brief Description:

Durham Cathedral was built in the late 11th and early 12th centuries to house the relics of St Cuthbert (evangelizer of Northumbria) and the Venerable Bede. It attests to the importance of the early Benedictine monastic community and is the largest and finest example of Norman architecture in England. The innovative audacity of its vaulting foreshadowed Gothic architecture. Behind the cathedral stands the castle, an ancient Norman fortress which was the residence of the prince-bishops of Durham.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

The Durham Cathedral and Castle World Heritage Site is spectacularly sited on a defended rocky peninsula set overlooking a wooded gorge in a bend in the River Wear. This unique combination of iconic buildings and geographical location has created a visual dramatic internationally recognisable skyline, and one of the finest urban panoramas; an unparalleled experience of architecture and natural form.

The Durham Cathedral and Castle WHS comprises the architecturally innovative and outstanding Cathedral and Castle separated but united by Palace Green. This ensemble is not only an important early example of landscape architecture but also comprises a significant example of medieval town planning within a defended complex.

The Site is the physical expression of the secular and religious powers of the medieval Bishops Palatine, or Prince Bishops, whose power had its roots in the Norman Conquest. Indeed, the Site stands as a political statement of Norman power imposed upon a subjugate nation, and is one of the country's most powerful symbols of the Norman Conquest of Britain.

Since before the Norman Conquest, the Site has developed over a millennia of continual use as a place of religious worship, residence and learning. It is the final resting place of two of the country's most important Saxon saints, St Cuthbert and the Venerable Bede, along with the head of the evangelising warrior king, St Oswald, and houses the relics and material culture associated with these historic religious figures. Cultural and religious traditions associated with these saints are still followed at the Site, and their historical memory continues to be celebrated. The wealth of archaeological remains and collections of books and material culture that are conserved at the Site, and which relate to the Site's continual use over the past 1000 years, are an important aspect of the integrity and authenticity of the Durham Cathedral and Castle WHS.

Durham Cathedral is the finest example of Early Norman Architecture in England. However, although Romanesque in origin, the introduction of rib vaults, the use of the structural pointed arch and of lateral abutments all dating to the years 1093-1133, represent the first stage in developments which revolutionised the architecture of Europe.

St Cuthbert, who is buried in the Cathedral, was a key figure in the conversion of England to Christianity and played much the same role in the north of the country that St Augustine played in the south. His relics include some of the oldest surviving embroidery in Europe. The Cathedral also contains the tomb of the Venerable Bede (673-735), another influential figure, whose historical writings are of crucial importance to knowledge of Dark Age Britain.

In architectural terms the Castle is less important, but visually it dramatically illustrates the concept of the motte and bailey castle, it includes features of notable architectural interest such as the Norman chapel (the oldest building in Durham), the Norman gallery and the richly decorated entrance to the original Great Hall and it demonstrates in structural terms the change of function from castle to palace to university. However it is in relationship to the Cathedral that its justification lies, since, towering over the town in truly awesome fashion, they symbolise together the spiritual and secular powers of the Bishops Palatine in a manner which, once seen, will never be forgotten.

The Site's outstanding universal value can be summarised as:

• The Site's exceptional architecture demonstrating architectural innovation;

• The visual drama of the Cathedral and Castle on the peninsula and the associations of the Site with notions of romantic beauty;

• The physical expression of the spiritual and secular powers of the medieval Bishops Palatine that the defended complex provides;

• The relics and material culture of the three saints buried at the Site.
• The continuity of use and ownership of the Site over the past 1000 years as a place of religious worship, learning and residence;

• The Site's role as a political statement of Norman power imposed upon a subjugate nation, as one of the country's most powerful symbols of the Norman Conquest of Britain;

• The importance of the site's archaeological remains, which are directly related to the Site's history and continuity of use over the past 1000 years;

• The cultural and religious traditions and historical memories associated with the relics of St Cuthbert and the Venerable Bede, and with the continuity of use and ownership of the Site over the past millennium.

The property was inscribed on the basis of criteria (ii), (iv), and (vi):

Criterion (ii): Durham Cathedral is the largest and most perfect monument of ‘Norman’ style architecture in England. The small castral chapel for its part marks a turning point in the evolution of 11th century Romanesque sculpture.

Criterion (iv): Though some wrongly considered Durham Cathedral to be the first ‘Gothic’ monument (the relationship between it and the churches built in the Île-de-France region in the 12th century is not obvious), this building, owing to the innovative audacity of its vaulting, constitutes, as do Spire [Speyer] and Cluny, a type of experimental model which was far ahead of its time.

Criterion (vi): Around the relics of Cuthbert and Bede, Durham crystallized the memory of the evangelising of Northumbria and of primitive Benedictine monastic life.

Modification

• Statement of Significance

The State Party proposes the same justification as the one included in the nomination dossier and thus in the Periodic Report.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party for Durham Cathedral and Castle, United-Kingdom, be approved.
1. BASIC DATA

State Party: United Kingdom
Name of property: Ironbridge Gorge
Location: Shropshire, England
Inscription: 1986

Brief Description:

Ironbridge is known throughout the world as the symbol of the Industrial Revolution. It contains all the elements of progress that contributed to the rapid development of this industrial region in the 18th century, from the mines themselves to the railway lines. Nearby, the blast furnace of Coalbrookdale, built in 1708, is a reminder of the discovery of coke. The bridge at Ironbridge, the world's first bridge constructed of iron, had a considerable influence on developments in the fields of technology and architecture.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

The Ironbridge Gorge in general, and the five areas to which specific attention has been drawn in this report in particular, form a cultural property which has a unique place in the history of the world.

The centre of the Gorge, the Ironbridge itself, is a unique achievement, the first successful large-scale structural use of cast-iron. It is a monument to the creative genius of Thomas Farnolls Pritchard, who conceived it, and of Abraham Darby III who built it.

It provided inspiration for a whole generation of artists and writers from many parts of the world who came to admire it in the late eighteenth century. It is the direct ancestor of every large metal-framed structure, of the Brooklyn Bridge, the Sydney Harbour Bridge and of the bridge which crosses the Bosphorus, as well as of every skyscraper.

The Old Furnace in Coalbrookdale is testimony to one of the most influential innovations in metallurgical science, the first successful use of mineral fuel in the smelting of iron ore, a feat of imagination which made possible the great increase in the world-wide production of iron and steel, which has helped to transform the economies of so many countries during the last two centuries.

The Hay Inclined Plane may similarly be seen as a feat of daring and imagination, which demonstrated that engineering science could effectively be used to solve the problems encountered in the construction of transport systems. It was the forerunner of such remarkable twentieth century structures as the inclined plane at Ronquière in Belgium, and that at Krasnoyarsk on the Yenesi Navigation in the Soviet Union.

Many achievements of those who have worked in the Ironbridge Gorge have influenced the development of other countries. Steam engines, bridges and such machines as sugar rolling equipment have been supplied from the ironworks of the Gorge to many overseas countries. Iron pots cast at Coalbrookdale have been located in Hawaii, New Zealand and other parts of the Pacific. Tiles from the factories in Jackfield were used in the construction of many public buildings in the former British Dominions.

Yet the Ironbridge Gorge comprised more than a select number of monuments which are of importance in the history of technology. The whole area, its roads, its railways, its shops, its inns, its intricate networks of footpaths and flights of steps, its squatter cottages, its terraces of workers' houses, its ironmasters' mansions, its church and chapels, schools and institutes, is evidence that successful industrial innovations are not the isolated feats of outstanding individuals, but the achievements of whole communities. It is an area which as a total experience has much to teach future generations about the origins of industrial progress, and of the consequences of such progress for future development.

The monuments of the Ironbridge Gorge are located in a setting of extraordinary natural beauty, where it is possible to observe the close relationships between human settlement and achievement and the geological resources of the area, and the resources of its woodland. The Gorge is an area which people would wish to visit, even if it were not rich in industrial monuments. It is a place which has remarkable potential for educational developments.

The survival of so many monuments of the Industrial Revolution in the Ironbridge Gorge is to large extent fortuitous. Many would have been destroyed in an area which enjoyed greater prosperity in the early twentieth century. But the current interest in the monuments of the Gorge, and their current state of preservation are not matters of chance. Since 1967 the Ironbridge Gorge Museum Trust has concerned itself with the conservation for posterity of these monuments, and with their interpretation to a wide public. The Gorge is not simply a repository of sites of great historical interests of education. The attractiveness of the area to scholars from all parts of the world who wants to study industrial history, and to people from many countries who are concerned with the establishment of industrial museums, shows that its significance is internationally recognised.

The events of the eighteenth century in the Ironbridge Gorge were part of that Industrial Revolution, that wholesale reorganisation of the ways in which men and women earn their livings, which has been Britain's unique contribution to world history, the Old Furnace at Coalbrookdale, and the whole complex landscape of...
which they form part, are not just fragments of Britain's past, along with castles, cathedrals and stately homes, but a vital part of the history of mankind.

The property was inscribed on the basis of criteria (i), (ii), (iv), and (vi):

**Criterion (i):** The Coalbrookdale blast furnace perpetuates in situ the creative effort of Abraham Darby I who discovered coke iron in 1709. It is a masterpiece of man's creative genius in the same way as Ironbridge, which is the first known metal bridge. It was built in 1779 by Abraham Darby III from the drawings of the architect Thomas Farnolls Pritchard.

**Criterion (ii):** The Coalbrookdale blast furnace and Ironbridge exerted great influence on the development of techniques and architecture.

**Criterion (iv):** Ironbridge Gorge provides a fascinating summary of the development of an industrial region in modern times. Mining centres, transformation industries, manufacturing plants, workers' quarters, and transport networks are sufficiently well preserved to make up a coherent ensemble whose educational potential is considerable.

**Criterion (vi):** Ironbridge Gorge, which opens its doors to 300,000 visitors yearly, is a world renowned symbol of the 18th-century Industrial Revolution.

**Modification**

The State Party proposes the following Statement of Significance:

The Ironbridge Gorge World Heritage Site covers an area of 5.5 km² (550ha) and is located in Telford, Shropshire, approximately 50km north-west of Birmingham. The Industrial Revolution had its 18th century roots in the Ironbridge Gorge before spreading across the world, bringing with it some of the most far-reaching changes in human history.

The Site incorporates a 5km length of the steep-sided, mineral-rich Severn Valley from a point immediately west of Ironbridge downstream to Coalport, together with two smaller river valleys extending northwards to Coalbrookdale and Madeley.

The Ironbridge Gorge offers a powerful insight into the origins of the Industrial Revolution and also contains extensive evidence and remains of that period when the area was the focus of international attention from artists, engineers, and writers. The Site contains substantial remains of mines, foundries, factories, workshops, warehouses, ironmasters' and workers' housing, public buildings, infrastructure, and transport systems, together with traditional landscape and forests of the Severn Gorge. In addition, there also remain extensive collections of artefacts and archives relating to the individuals, processes and products that made the area so important.

Today, the Site is a living, working community with a population of approximately 4000 people. It is also a historic landscape that is interpreted and made accessible through the work of a number of organisations, in particular, the Ironbridge Gorge Museum Trust (established in 1967 to preserve and interpret the remains of the Industrial Revolution within the Ironbridge Gorge) and the Severn Gorge Countryside Trust (established in 1991 to manage the woodland and grassland in the Gorge).

Within the Site, five features are highlighted as of particular interest:

1. **Coalbrookdale:** It was here in 1709 that the Quaker Abraham Darby I developed the coke iron production technique which began the great 18th century iron revolution. There still remains a high concentration of 18th and 19th century dwellings, warehouses and public buildings in Coalbrookdale.

2. **Ironbridge:** The community draws its name from the famous Iron Bridge erected in 1779 by Abraham Darby III. At the eastern end of Ironbridge stand the remains of two 18th century blast furnaces, the Bedlam Furnaces, built in 1757.

3. **Hay Brook Valley:** South of Madeley lies a large open-air museum which incorporates the remains of the former Blists Hill blast furnaces and Blists Hill brick and tile works. Also of importance is the spectacular Hay Inclined Plane which connected the Shropshire Canal to the Coalport Canal, which in turn linked with the River Severn.

4. **Jackfield:** This small community on the south bank of the River Severn was important for navigation, coal mining, clay production, and the manufacture of decorative tiles.

5. **Coalport:** Located at the eastern end of the Site and on the north bank of the River Severn, industrialisation came to Coalport in the late 18th century and the area is remembered principally for the Coalport China Works.

**Criterion (i):** The Coalbrookdale blast furnace perpetuates in situ the creative effort of Abraham Darby I who discovered coke iron in 1709. It is a masterpiece of man's creative genius in the same way as the Iron Bridge, which is the first known metal bridge. It was built in 1779 by Abraham Darby III from the drawings of the architect Thomas Farnolls Pritchard.

**Criterion (ii):** The Coalbrookdale blast furnace and the Iron Bridge exerted great influence on the development of techniques and architecture.

**Criterion (iv):** Ironbridge Gorge provides a fascinating summary of the development of an industrial region in modern times. Mining centres, transformation industries, manufacturing plants, workers' quarters, and transport networks are sufficiently well preserved to make up a coherent ensemble whose educational potential is considerable.

**Criterion (vi):** Ironbridge Gorge, which opens its doors to in excess of 600,000 visitors yearly, is a world renowned symbol of the 18th century Industrial Revolution.
3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for Ironbridge Gorge, United Kingdom, be approved.
1. BASIC DATA

State Party: United Kingdom

Name of property: Studley Royal Park including the Ruins of Fountains Abbey

Location: North Yorkshire, England

Inscription: 1986

Brief Description:
A striking landscape was created around the ruins of the Cistercian Fountains Abbey and Fountains Hall Castle, in Yorkshire. The 18th-century landscaping, gardens and canal, the 19th-century plantations and vistas, and the neo-Gothic castle of Studley Royal Park make this an outstanding site.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

Studley Royal is one of the few great 18th Century ‘green gardens’ to survive substantially in its original form and is arguably the most spectacular water garden in England.

The abbey ruins were not added to the estate until some 50 years after the gardens were first planned, but formed a key element in the scheme from the first, providing the spectacular culmination to the principal vista. However, although part of the garden layout, the abbey ruins are of outstanding importance in their own right, representing one of the few Cistercian houses surviving from the 12th century and providing an unrivalled picture of a great religious house in all its parts.

The Tudor Studley Royal mansion has been demolished, but Jacobean Fountains Hall, acquired at the same time as the abbey ruins, survives intact and is itself an outstanding example of a building of its period. St Mary’s Church likewise formed no part of the original garden scheme since it dates from the 19th century, but it also has been successfully integrated into the scheme and is a building of importance in its own right as an outstanding example of High Victorian architecture by one of its leading exponents.

Garden landscape, water gardens, abbey ruins, Jacobean mansion and Victorian church are all of exceptional merit and together justify the inclusion of Studley Royal in the World Heritage List.

The property was inscribed on the basis of criteria (i) and (iv). However, there are no citations for these criteria in either the ICOMOS evaluation or the World Heritage Committee report.

Modification

The State Party proposes the following Statement of Significance:

Studley Royal Park, including the ruins of Fountains Abbey, combines into one harmonious whole buildings, gardens and landscapes constructed over a period of 800 years. All, important in their own right, have been integrated into a continuous landscape of exceptional merit and beauty. Its principal components are:

- Studley Royal: one of the few great 18th Century ‘green gardens’ to survive substantially in its original form: arguably the most spectacular water garden in England. The landscape garden is an outstanding example of the development of the ‘English’ garden style throughout the 18th century, which influenced the rest of Europe. The garden contains canals and ponds, cascades, lawns and hedges, with elegant temples and statues used as eye-catchers. The layout of the gardens is determined by the form of the natural landscape, rather than a design that is imposed upon it. The Aislabies’ design survives substantially in its original form.

- Fountains Abbey ruins: a key element in the garden scheme, providing the spectacular culmination to the principal vista, but also of outstanding importance in its own right. It is one of the few Cistercian houses surviving from the 12th Century and provides an unrivalled picture of a great religious house in all its parts. Fountains Abbey, founded in 1132, soon became one of the largest and richest Cistercian abbeys in Britain, before being closed by Henry VIII in 1539 during the Dissolution of the Monasteries. It was partially demolished soon after.

- Jacobean Fountains Hall: an outstanding example of a building of its period and partially built with stone from the Abbey. It has a distinctive Elizabethan facade and is enhanced by a formal garden with shaped hedges. The interior of the Hall has been adapted for successive uses, including a courthouse.

- St. Mary’s Church: an outstanding example of High Victorian Gothic architecture by one of its leading exponents, William Burges, in 1871, and considered to be one of his finest works. A building of importance in its own right, it has also been successfully integrated into the landscape of the Park. The church is one of a pair: its twin is Christ the Consoler at Skelton-on-Ure. They were both designed by Burges and built using the same craftsmen.

Criterion (i): Studley Royal Park including the ruins of Fountains Abbey owes its originality and striking beauty to the fact that a humanised landscape was created around the largest medieval ruins in the United Kingdom. The use of these features, combined with the planning of the water garden itself, is a true masterpiece of human creative genius.
Criterion (iv): Combining the remains of the richest abbey in England, the Jacobean Fountains Hall, and Burgess’s miniature neo-Gothic masterpiece of St Mary’s, with the water gardens and deer park into one harmonious whole, Studley Royal Park including the ruins of Fountains Abbey illustrates the power of medieval monasticism, and the taste and wealth of the European upper classes in the 18th century.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for Studley Royal Park including the Ruins of Fountains Abbey, United Kingdom, be approved.
1. BASIC DATA

State Party: United Kingdom
Name of property: Stonehenge, Avebury, and Associated Sites
Location: Wiltshire, England
Inscription: 1986
Brief Description:

Stonehenge and Avebury, in Wiltshire, are among the most famous groups of megaliths in the world. The two sanctuaries consist of circles of menhirs arranged in a pattern whose astronomical significance is still being explored. These holy places and the nearby Neolithic sites are an incomparable testimony to prehistoric times.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

Stonehenge and Avebury are the two most important and characteristic prehistoric monuments in Britain. They represent the henge monument par excellence, as the largest, most evolved, and best preserved prehistoric temples of a type unique to Britain. Together with the associated sites and monuments they provide a landscape without parallel in Britain or elsewhere and provide an unrivalled demonstration of human achievement in prehistoric times.

The property was inscribed on the basis of criteria (i), (ii), and (iii), but there are no citations for these criteria in either the ICOMOS evaluation or the World Heritage Committee report.

Modification

The State Party proposes the following Statement of Significance:

The Stonehenge, Avebury, and Associated Sites World Heritage Site is internationally important for its complexes of outstanding prehistoric monuments.

It comprises two areas of chalkland in Southern Britain within which complexes of Neolithic and Bronze Age ceremonial and funerary monuments and associated sites were built. Each area contains a focal stone circle and henge and many other major monuments. At Stonehenge these include the Avenue, the Cursuses, Durrington Walls, Woodhenge, and the densest concentration of burial mounds in Britain. At Avebury, they include Windmill Hill, the West Kennet Long Barrow, the Sanctuary, Silbury Hill, the West Kennet and Beckhampton Avenues, the West Kennet Palisaded Enclosures, and important barrows.

The World Heritage Site is of Outstanding Universal Value for the following qualities:

- Stonehenge is one of the most impressive prehistoric megalithic monuments in the world on account of the sheer size of its megaliths, the sophistication of its concentric plan and architectural design, the shaping of the stones, uniquely using both Wiltshire Sarsen sandstone and Pembroke Bluestone, and the precision with which it was built.

- At Avebury, the massive Henge, containing the largest prehistoric stone circle in the world, and Silbury Hill, the largest prehistoric mound in Europe, demonstrate the outstanding engineering skills which were used to create masterpieces of earthen and megalithic architecture.

- There is an exceptional survival of prehistoric monuments and sites within the World Heritage site including settlements, burial grounds, and large constructions of earth and stone. Today, together with their settings, they form landscapes without parallel. These complexes would have been of major significance to those who created them, as it apparent by the huge investment of time and effort they represent. They provide an insight into the mortuary and ceremonial practices of the period, and are evidence of prehistoric technology, architecture, and astronomy. The careful siting of monuments in relation to the landscape helps us to further understand the Neolithic and Bronze Age.

Criterion (i): The monuments of the Stonehenge, Avebury, and Associated Sites World Heritage Site demonstrate outstanding creative and technological achievements in prehistoric times.

Stonehenge is the most architecturally sophisticated prehistoric stone circle in the world. It is unrivalled in its design and unique engineering, featuring huge horizontal stone lintels capping the outer circle and the trilithons, locked together by carefully shaped joints. It is distinguished by the unique use of two different kinds of stones (Bluestones and Sarsens), their size (the largest weighing over 40t), and the distance they were transported (up to 240km). The sheer scale of some of the surrounding monuments is also remarkable: the Stonehenge Cursus and the Avenue are both about 3km long, while Durrington Walls is the largest known henge in Britain, around 500m in diameter, demonstrating the ability of prehistoric peoples to conceive, design and construct features of great size and complexity.

Avebury prehistoric stone circle is the largest in the world. The encircling henge consists of a huge bank and ditch 1.3km in circumference, within which 180 local, unshaped standing stones formed the large outer and two smaller inner circles. Leading from two of its four entrances, the West Kennet and Beckhampton Avenues
of parallel standing stones still connect it with other monuments in the landscape. Another outstanding monument, Silbury Hill, is the largest prehistoric mound in Europe. Built around 2400 BC, it stands 39.5m high and comprises half a million tonnes of chalk. The purpose of this imposing, skillfully engineered monument remains obscure.

**Criterion (ii):** The World Heritage Site provides an outstanding illustration of the evolution of monument construction and of the continual use and shaping of the landscape over more than 2000 years, from the early Neolithic to the Bronze Age. The monuments and landscape have had an unavailing influence on architects, artists, historians, and archaeologists, and still retain a huge potential for future research.

The megalithic and earthen monuments of the World Heritage Site demonstrate the shaping of the landscape through monument building for around 2000 years from c 3700 BC, reflecting the importance and wide influence of both areas.

Since the 12th century when Stonehenge was considered one of the wonders of the world by the chroniclers Henry de Huntington and Geoffrey de Monmouth, the Stonehenge and Avebury sites have excited curiosity and been the subject of study and speculation. Since early investigations by John Aubrey, Inigo Jones, and William Stukeley, they have had an unavailing influence on architects, archaeologists, artists, and historians. The two parts of the World Heritage Site provide an excellent opportunity for further research.

Today, the Site has spiritual associations for some.

**Criterion (iii):** The complexes of monuments at Stonehenge and Avebury provide an exceptional insight into the funerary and ceremonial practices in Britain in the Neolithic and Bronze Age. Together with their settings and associated sites, they form landscapes without parallel.

The design, position, and inter-relationship of the monuments and sites are evidence of a wealthy and highly organised prehistoric society able to impose its concepts on the environment. An outstanding example is the alignment of the Stonehenge Avenue (probably a processional route) and Stonehenge stone circle on the axis of the midsummer sunrise and midwinter sunset, indicating their ceremonial and astronomical character. At Avebury the length and size of some of the features such as the West Kennet Avenue, which connects the Henge to the Sanctuary over 2km away, are further evidence of this.

A profound insight into the changing mortuary culture of the periods is provided by the use of Stonehenge as a cremation cemetery, by the West Kennet Long Barrow, the largest known Neolithic stone-chambered collective tomb in southern England, and by the hundreds of other burial sites illustrating evolving funerary rites.

The State Party also proposes the revision of the brief description as follows:

The Stonehenge, Avebury, and Associated Sites World Heritage Site is internationally important for its complexes of outstanding prehistoric monuments. Stonehenge is the most architecturally sophisticated prehistoric stone circle in the world, while Avebury is the largest in the world. Together with inter-related monuments and their associated landscapes, they help us to understand Neolithic and Bronze Age ceremonial and mortuary practices. They demonstrate around 2000 years of continuous use and monument building between c. 3700 and 1600 BC. As such they represent a unique embodiment of our collective heritage.

3. **ICOMOS RECOMMENDATIONS**

**General comments**

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

**Recommendations**

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for Stonehenge, Avebury, and Associated Sites, United Kingdom, be approved.

It further recommends that the Brief Description proposed by the State Party be adopted.
1. BASIC DATA

State Party: United Kingdom

Name of property: Castles and Town Walls of King Edward in Gwynedd

Location: Gwynedd, North Wales

Inscription: 1986

Brief Description: The castles of Beaumaris and Harlech (largely the work of the greatest military engineer of the time, James of St George) and the fortified complexes of Caernarfon and Conwy are located in the former principality of Gwynedd, in north Wales. These extremely well-preserved monuments are examples of the colonization and defence works carried out throughout the reign of Edward I (1272–1307) and the military architecture of the time.

2. ISSUES RAISED

Background

The nomination dossier included the following justification (which is repeated in the 2006 Periodic Report for the United Kingdom):

The outstanding universal value of the four great castles derives from the following:

1. They form part of a programme of royal castle-building of the first magnitude, which includes not only repairs or additions to existing castles, but the construction of ten new castles, the majority of them major works, such as the four nominated here, and some, such as Caernarfon and Conwy, associated with substantial town fortifications.

2. They were built for Edward I, King of England, one of the great military leaders of his day.

3. Design and direction were in the hands of James of St George, the greatest military architect of the age.

4. The castles were built to a single plan, with features common to all, which was adapted by the designer to conform with different site conditions, varying from the level ground at Beaumaris to the rocky promontory at Harlech. In every case the result was a building combining a marvellous sense of power with great beauty of line and form, perfectly attuned both to its purpose and to its natural surroundings.

5. They are supreme examples of craftsmanship in stone, and since as royal works the contemporary documentation has been carefully preserved, the archaeological evidence is supported by historical records demonstrating, often in meticulous detail, the processes of planning and construction, and expressing the buildings concerned not only in architectural but also in human terms.

6. All are in State care and have been scrupulously maintained with minimal restoration, so that although many of the more ephemeral structures within the courtyards have disappeared, the main fabrics have survived substantially intact.

As such the Edwardian castles in Gwynedd are undoubtedly the finest examples of late 13th century military architecture in Europe, and represent the final culmination of medieval military construction. They also provide the visible evidence, supported by much detailed documentation, for the Edwardian conquest of Wales, and hence provide an example of the framework within which, in the medieval period, a country was subjugated and absorbed.

The property was inscribed on the basis of criteria (i), (iii), and (iv):

Criterion (i): Beaumaris and Harlech represent a unique achievement in that they combine the double-wall structure which is characteristic of late 13th century military architecture with a highly concerted central plan and in terms of the beauty of their proportions and masonry. These are the masterpieces of James de St George who, in addition to being the king’s chief architect, was constable of Harlech from 1290 to 1293.

Criterion (iii): The royal castles of the ancient principality of Gwynedd bear a unique testimony to construction in the Middle Ages in so far as this royal commission is fully documented. The accounts by Taylor in Colvin (ed.) The History of the King’s Works, London (1963), specify the origin of the workmen, who were brought in from all regions of England, and describe the use of quarried stone on the site. They outline financing of the construction works and provide an understanding of the daily life of the workmen and population and thus constitute one of the major references of medieval history.

Criterion (iv): The castles and fortifications of Gwynedd are the finest examples of late 13th century and early 14th century military architecture in Europe. Their construction, begun in 1283 and at times hindered by the Welsh uprisings of Madog ap Llywelyn in 1294, continued until 1330 in Caernarfon and 1331 in Beaumaris. They have only undergone minimal restoration and provide, in their pristine state, a veritable repertory of medieval architectural form: barbicans, drawbridges, fortified gates, chicanes, redoubts, dungeons, towers, and curtain walls.
Modification

The State Party proposes the following Statement of Significance:

The four castles of Beaumaris, Conwy, Caernarfon, Harlech and the attendant fortified towns at Conwy and Caernarfon are the finest examples of late 13th century and early 14th century military architecture in Europe, as demonstrated through their completeness, pristine state, evidence for organized domestic space, and extraordinary repertory of their medieval architectural form.

The Castles as a stylistically coherent groups are a supreme example of medieval military architecture designed and directed by James of St George, King Edward I of England’s chief architect, and the greatest military architect of the age.

The extensive and detailed contemporary technical, social, and economic documentation of the castles, and the survival of adjacent fortified towns at Caernarfon and Conwy, makes them one of the major references of medieval history

The castles of Beaumaris and Harlech are unique artistic achievements for the way they combine characteristic 13th century double-wall structures with a central plan, and for the beauty of their proportions and masonry.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Castles and Town Walls of King Edward in Gwynedd, United Kingdom, be approved:

The four castles of Beaumaris, Conwy, Caernarfon, Harlech and the attendant fortified towns at Conwy and Caernarfon are the finest examples of late 13th century and early 14th century military architecture in Europe, as demonstrated through their completeness, pristine state, evidence for organized domestic space, and extraordinary repertory of their medieval architectural form.

The castles as a stylistically coherent groups are a supreme example of medieval military architecture designed and directed by James of St George, King Edward I of England’s chief architect, and the greatest military architect of the age.

The extensive and detailed contemporary technical, social, and economic documentation of the castles, and the survival of adjacent fortified towns at Caernarfon and Conwy, makes them one of the major references of medieval history

The castles of Beaumaris and Harlech are unique artistic achievements for the way they combine characteristic 13th century double-wall structures with a central plan, and for the beauty of their proportions and masonry.

Criterion (i): Beaumaris and Harlech represent a unique achievement in that they combine the double-wall structure which is characteristic of late 13th century military architecture with a highly concerted central plan and in terms of the beauty of their proportions and masonry. These are the masterpieces of James de St George who, in addition to being the king’s chief architect, was constable of Harlech from 1290 to 1293.

Criterion (iii): The royal castles of the ancient principality of Gwynedd bear a unique testimony to construction in the Middle Ages in so far as this royal commission is fully documented. The accounts by Taylor in Colvin (ed.) The History of the King’s Works, London (1963), specify the origin of the workmen, who were brought in from all regions of England, and describe the use of quarried stone on the site. They outline financing of the construction works and provide an understanding of the daily life of the workmen and population and thus constitute one of the major references of medieval history.

Criterion (iv): The castles and fortifications of Gwynedd are the finest examples of late 13th century and early 14th century military architecture in Europe. Their construction, begun in 1283 and at times hindered by the Welsh uprisings of Madog ap Llywelyn in 1294, continued until 1330 in Caernarfon and 1331 in Beaumaris. They have only undergone minimal restoration and provide, in their pristine state, a veritable repertory of medieval architectural form: barbicans, drawbridges, fortified gates, chicanes, redoubts, dungeons, towers, and curtain walls.
1. BASIC DATA

**State Party:** United Kingdom

**Name of property:** Blenheim Palace

**Location:** Oxfordshire, England

**Inscription:** 1987

**Brief Description:**

Blenheim Palace, near Oxford, stands in a romantic park created by the famous landscape gardener 'Capability' Brown. It was presented by the English nation to John Churchill, first Duke of Marlborough, in recognition of his victory in 1704 over French and Bavarian troops. Built between 1705 and 1722 and characterized by an eclectic style and a return to national roots, it is a perfect example of an 18th-century princely dwelling.

2. ISSUES RAISED

**Background**

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

Blenheim Palace as it stands today represents a unique architectural achievement;

Is an outstanding example of the work of two of England's most notable architects;

Is a building which, with its associated landscape, has exerted considerable influence on subsequent developments in architecture and landscape design;

Is associated with two of England's great national heroes, the 1st Duke of Marlborough and Sir Winston Churchill.

The property was inscribed on the basis of criteria (ii) and (iv):

**Criterion (ii):** By their refusal of the French models of classicism, the Palace and Park illustrate the beginnings of the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature. The influence of Blenheim on the architecture and organisation of space in the 18th and 19th centuries was greatly felt in both England and abroad.

**Criterion (iv):** Built by the nation to honour one of its heroes, Blenheim is, above all, the home of an English aristocrat, the 1st Duke of Marlborough, who was also Prince of the Germanic Holy Roman Empire, as we are reminded in the decoration of the Great Drawing Room by Louis Laguerre (1719–20).

In virtue of this criterion, just like the Residence of Wurzburg (included in 1981) and the Castles of Augustusburg and Falkenlust in Brühl (included in 1984), Blenheim is typical of 18th century European princely residences, a category which is still under-represented on the World Heritage List.

**Modification**

The State Party proposes the following Statement of Significance:

Blenheim Palace near Oxford was inscribed as World Heritage Site in 1987 for its architectural importance as the design and building of the Palace between 1705 and 1722 represented the beginning of a new style of architecture and for its landscaped Park designed by Lancelot “Capability” Brown which is considered as “a naturalistic Versailles”. In tangible form:

- Blenheim is an outstanding example of the work of John Vanburgh and Nicholas Hawksmoor, two of England’s most notable architects;

- Blenheim represents a unique architectural achievement celebrating the triumph of the English armies over the French;

- Blenheim and its associated Park has exerted great influence on the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature;

- The original landscape set out by John Vanburgh who regulated the course of the River Glyme was later modified by Lancelot ‘Capability’ Brown who created two lakes seen as one of the greatest examples of naturalistic landscape design;

- Blenheim Palace was built by the nation to honour one of its heroes the first Duke of Marlborough and is also closely associated with Sir Winston Churchill.

**Criterion (ii):** By their refusal of the French models of classicism, the Palace and Park illustrate the beginnings of the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature. The influence of Blenheim on the architecture and organisation of space in the 18th and 19th centuries was greatly felt in both England and abroad.

**Criterion (iv):** Built by the nation to honour one of its heroes, Blenheim is, above all, the home of an English aristocrat, the 1st Duke of Marlborough, who was also Prince of the Germanic Holy Roman Empire, as we are reminded in the decoration of the Great Drawing Room by Louis Laguerre (1719–20).

In virtue of this criterion, just like the Residence of Wurzburg (included in 1981) and the Castles of...
Augustusburg and Falkenlust in Brühl (included in 1984), Blenheim is typical of 18th century European princely residences, a category which is still under-represented on the World Heritage List.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Blenheim Palace, United Kingdom, be approved:

Blenheim Palace near Oxford was inscribed as World Heritage Site in 1987 for its architectural importance as the design and building of the Palace between 1705 and 1722 represented the beginning of a new style of architecture and for its landscaped Park designed by Lancelot “Capability” Brown which is considered as “a naturalistic Versailles”. In tangible form

- Blenheim is an outstanding example of the work of John Vanburgh and Nicholas Hawksmoor, two of England’s most notable architects;
- Blenheim represents a unique architectural achievement celebrating the triumph of the English armies over the French;
- Blenheim and its associated Park has exerted great influence on the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature;
- The original landscape set out by John Vanburgh who regulated the course of the River Glyme was later modified by Lancelot “Capability” Brown who created two lakes seen as one of the greatest examples of naturalistic landscape design;
- Blenheim Palace was built by the nation to honour one of its heroes the first Duke of Marlborough and is also closely associated with Sir Winston Churchill.

Criterion (ii): By their refusal of the French models of classicism, the Palace and Park illustrate the beginnings of the English Romantic movement which was characterised by the eclecticism of its inspiration, its return to national sources and its love of nature. The influence of Blenheim on the architecture and organisation of space in the 18th and 19th centuries was greatly felt in both England and abroad.

Criterion (iv): Built by the nation to honour one of its heroes, Blenheim is, above all, the home of an English aristocrat, the 1st Duke of Marlborough, who was also Prince of the Germanic Holy Roman Empire, as we are reminded in the decoration of the Great Drawing Room by Louis Laguerre (1719–20).

In virtue of this criterion, just like the Residence of Wurzburg (included in 1981) and the Castles of Augustusburg and Falkenlust in Brühl (included in 1984), Blenheim is typical of 18th century European princely residences, a category which is still under-represented on the World Heritage List.
Westminster (United Kingdom)

No 426

1. BASIC DATA

State Party: United Kingdom

Name of property: Palace of Westminster, Westminster Abbey and Saint Margaret’s Church

Location: City of Westminster, London, England

Inscription: 1987

Brief Description:
The Palace of Westminster, rebuilt from the year 1840 on the site of important medieval remains, is a fine example of neo-Gothic architecture. The site – which also comprises the small medieval Church of Saint Margaret, built in Perpendicular Gothic style, and Westminster Abbey, where all the sovereigns since the 11th century have been crowned – is of great historic and symbolic significance.

2. ISSUES RAISED

Background

The nomination dossier included the following justification (which is repeated in the 2006 Periodic Report for the United Kingdom):

The Palace of Westminster as it stands today is the masterpiece of two of the most eminent English architects of their day, Charles Barry and Augustus Welby Pugin. The buildings reflect the contradictory yet complementary contributions of these two great men, the logic and symmetry of their planning contrasting with the elaboration of their adornment, extending not only to external and internal decoration, but also to furnishings and even minor fittings. As a result the Palace constitutes the supreme example of Victorian Gothic.

The architectural impact of the Palace complex is difficult to assess. Direct imitations were few, but no architect of the period could have been unaware of its importance and its indirect influence may well have been greater than appears at first sight.

Of the medieval place, Westminster Hall is an outstanding survival, assessed by the Royal Commission on Historical Monuments for England as “probably the finest timber-roofed building in Europe.” The Jewel Tower also survives intact, a reminder that as the one-time repository of the King’s personal treasure it once formed part of what was in origin a genuine royal palace.

In terms of ideas and beliefs the Palace has been the site of parliamentary institutions from the 13th century and can be said to have become a symbol of democratic institutions as such.

Lastly it can be claimed that a picture of the Palace would almost certainly be recognized and identified by more people at home and abroad than any other building in Britain.

The property was inscribed on the basis of criteria (i), (ii), and (iv):

Criterion (i): Westminster Abbey is a unique artistic construction representing a striking sequence of the successive phases of English Gothic art.

Criterion (ii): Other than its influence on English architecture during the Middle Ages, the Abbey has played another leading role by influencing the work of Charles Barry and Augustus Welby Pugin in Westminster Palace, in the “Gothic Revival” of the 19th century.

Criterion (iv): The Abbey, the Palace, and St Margaret’s illustrate in a concrete way the specificities of parliamentary monarchy over as long a period of time as nine centuries. Whether one looks at the royal tombs of the Chapterhouse, the remarkable vastness of Westminster Hall, of the House of Lords, or of the House of Commons, art is everywhere present and harmonious, making a veritable museum of the history of the United Kingdom.

Modification

The State Party proposes the following Statement of Significance:

Westminster Palace, Westminster Abbey, and St Margaret’s Church together encapsulate the history of one of the most ancient of parliamentary monarchies of present times and the growth of parliamentary and constitutional institutions. In tangible form:

- Westminster Abbey is a striking succession of the successive phases of English Gothic art and the inspiration of the work of Barry and Pugin on the Palace of Westminster
- The Palace of Westminster illustrates in colossal form the grandeur of constitutional monarchy and the principle of the bicameral parliamentary system, as envisaged in the 19th century, constructed by English architectural reference to show the national character of the monument
- The Palace is one of the most significant monuments of neo-Gothic architecture, as an outstanding, coherent and complete example of neo-Gothic style
- Westminster Hall is a key monument of the Perpendicular style and its admirable oak roof is one of the greatest achievements of medieval construction in wood
• Westminster is a place in which great historical events have taken place which have shaped the English and British nation

• The church of St Margaret, a charming perpendicular style construction, continues to be the parish church of the House of Commons and is an integral part of the complex.

The State Party does not propose any changes to the criteria citations above.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of OUV for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for the Palace of Westminster, Westminster Abbey, and St Margaret’s Church, United Kingdom, be approved:

Westminster Palace, Westminster Abbey, and St Margaret’s Church together encapsulate the history of one of the most ancient of parliamentary monarchies of present times and the growth of parliamentary and constitutional institutions. In tangible form:

• Westminster Abbey is a striking succession of the successive phases of English Gothic art and the inspiration of the work of Barry and Pugin on the Palace of Westminster

• The Palace of Westminster illustrates in colossal form the grandeur of constitutional monarchy and the principle of the bicameral parliamentary system, as envisaged in the 19th century, constructed by English architectural reference to show the national character of the monument

• The Palace is one of the most significant monuments of neo-Gothic architecture, as an outstanding, coherent and complete example of neo-Gothic style

• Westminster Hall is a key monument of the Perpendicular style and its admirable oak roof is one of the greatest achievements of medieval construction in wood

• Westminster is a place in which great historical events have taken place which have shaped the English and British nation

• The church of St Margaret, a charming perpendicular style construction, continues to be the parish church of the House of Commons and is an integral part of the complex.

Criterion (i): Westminster Abbey is a unique artistic construction representing a striking sequence of the successive phases of English Gothic art.

Criterion (ii): Other than its influence on English architecture during the Middle Ages, the Abbey has played another leading role by influencing the work of Charles Barry and Augustus Welby Pugin in Westminster Palace, in the “Gothic Revival” of the 19th century.

Criterion (iv): The Abbey, the Palace, and St Margaret’s illustrate in a concrete way the specificities of parliamentary monarchy over as long a period of time as nine centuries. Whether one looks at the royal tombs of the Chapterhouse, the remarkable vastness of Westminster Hall, of the House of Lords, or of the House of Commons, art is everywhere present and harmonious, making a veritable museum of the history of the United Kingdom.
City of Bath (United Kingdom)

1. BASIC DATA

State Party: United Kingdom
Name of property: City of Bath
Location: Avon, England
Inscription: 1987

Brief Description:
Founded by the Romans as a thermal spa, Bath became an important centre of the wool industry in the Middle Ages. In the 18th century, under George III, it developed into an elegant town with neoclassical Palladian buildings, which blend harmoniously with the Roman baths.

2. ISSUES RAISED

Background
The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

Bath is a city of international importance for its contribution to the art of urban design, for its architectural quality, its Roman remains, its Georgian town centre and its historic associations.

Thanks to the genius of John Wood Senior, Georgian Bath can be described by Nikolaus Pevsner as ‘a piece of town planning unique in England and indeed in Europe’. Thanks to John his son and their contemporaries, the buildings that filled out the plan were collectively and individually worthy of its conception - on the one hand the Circus and the Royal Crescent, on the other the Assembly Rooms, the Pump Room and the Pulteney Bridge. But the architectural quality of Bath lies above all in the excellence of the facades and the urban and landscape spaces that they enclose.

At the heart of the City are the Roman baths marking the site of the healing springs which have attracted visitors for some 2,000 years. These have been the object of intermittent excavation for the last two centuries and are, with the exception of Hadrian’s Wall, the best-preserved, most famous and most impressive architectural monuments of the Roman era to be found in Britain, and indeed among the most remarkable remains of this kind to be found north of the Alps. Yet, paradoxically, it is the adjacent Tudor abbey church which is the fitting centrepiece for the city as a whole.

Historically Georgian Bath is important, not for events of momentous importance, but as a setting for social history. The residents and visitors to this national health resort form a roll-call of the aristocracy, the gentry and their attendants on the one hand and of the artists, authors and dramatists they patronised on the other. Last but not least, in spite of all the changes imposed upon it by the 20th century, Bath remains a beautiful city, set in a hollow amongst the hills and as architecturally exciting as it was in its Georgian heyday.

The property was inscribed on the basis of criteria (i), (ii), and (iv). However, there are no citations for these criteria in either the ICOMOS evaluation or the World Heritage Committee report.

Modification
The State Party proposes the following Statement of Significance:

The City of Bath is of outstanding universal value for the following cultural attributes:

- The Roman remains, especially the Temple of Sulis Minerva and the baths complex (based around the hot springs at the heart of the Roman city of Aquae Sulis, which have remained at the heart of the City’s development ever since) are amongst the most famous and important Roman remains north of the Alps, and marked the beginning of Bath’s history as a spa town.

- The Georgian city reflects the ambitions of John Wood Senior, Ralph Allen and Richard ‘Beau’ Nash to make Bath into one of the most beautiful cities in Europe, with architecture and landscape combined harmoniously for the enjoyment of the spa town’s cure takers.

- The Neo-classical style of the public buildings (such as the Assembly Rooms and the Pump Room) harmonises with the grandiose proportions of the monumental ensembles (such as Queen Square, Circus, and Royal Crescent) and collectively reflects the ambitions, particularly social, of the spa city in the 18th century.

- The individual Georgian buildings reflect the profound influence of Palladio, and their collective scale, style, and the organisation of the spaces between buildings epitomises the success of architects such as the John Woods, Robert Adam, Thomas Baldwin, and John Palmer in transposing Palladio’s ideas to the scale of a complete city, situated in a hollow in the hills and built to a Picturesque landscape aestheticism creating a strong garden city feel, more akin to the 19th century garden cities than the 17th century Renaissance cities.

Criterion (i): Bath’s grandiose Neo-classical Palladian crescents, terraces, and squares spread out over the surrounding hills and set in its green valley are a demonstration par excellence of the integration of architecture, urban design, and landscape setting, and the deliberate creation of a beautiful city. Not only are individual buildings such as the Assembly Rooms and Pump Room of great distinction, they are part of the larger overall city landscape that evolved over a century in a harmonious and logical way, drawing together public
and private buildings and spaces in a way that reflects the precepts of Palladio tempered with picturesque aestheticism. Bath’s quality of architecture and urban design, its visual homogeneity and its beauty is largely testament to the skill and creativity of the architects and visionaries of the 18th and 19th centuries who applied and developed Palladianism in response to the specific opportunities offered by the spa town and its physical environment and natural resources (in particular the hot springs and the local Bath Oolitic limestone). Three men – architect John Wood Senior, entrepreneur and quarry owner Ralph Allen, and celebrated social shaper and Master of Ceremonies Richard “Beau” Nash – together provided the impetus to start this social, economic, and physical rebirth, resulting in a city that played host to the social, political, and cultural leaders of the day. That the architects who followed were working over the course of a century, with no master plan or single patron, did not prevent them from contriving to relate each individual development to those around it and to the wider landscape, creating a city that is harmonious and logical, in concord with its natural environment and extremely beautiful.

**Criterion (ii):** Bath exemplifies the 18th century move away from the inward-looking uniform street layouts of Renaissance cities that dominated through the 15th–17th centuries, towards the idea of planting buildings and cities in the landscape to achieve picturesque views and forms, which could be seen echoed around Europe, particularly in the 19th century. This unifying of nature and city, seen throughout Bath, is perhaps best demonstrated in the Royal Crescent (John Wood Younger) and Lansdown Crescent (John Palmer). Bath’s urban and landscape spaces are created by the buildings that enclose them, providing a series of interlinked spaces that flow organically, and that visually (and at times physically) draw in the green surrounding countryside to create a distinctive garden city feel, looking forward to the principles of garden cities developed by the 19th century town planners.

**Criterion (iv):** Bath reflects two great eras in human history: Roman and Georgian. The Roman Baths and temple complex, together with the remains of the city of Aquae Sulis that grew up around them, make a significant contribution to the understanding and appreciation of Roman social and religious society. The 18th century redevelopment is a unique combination of outstanding urban architecture, spatial arrangement, and social history. Bath exemplifies the main themes of the 18th century neoclassical city; the monumentalisation of ordinary houses, the integration of landscape and town, and the creation and interlinking of urban spaces, designed and developed as a response to the growing popularity of Bath as a society and spa destination and to provide an appropriate picturesque setting and facilities for the cure takers and social visitors. Although Bath gained greatest importance in Roman and Georgian times, the city nevertheless reflects continuous development over two millennia with the spectacular medieval Abbey Church sat beside the Roman temple and baths, in the heart of the 18th century and modern city.

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**3. ICOMOS RECOMMENDATIONS**

**General comments**

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

**Recommendations**

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for the City of Bath, United Kingdom, be approved.
1. BASIC DATA

State Party: United Kingdom
Name of property: Tower of London
Location: London Borough of Tower Hamlets, England
Inscription: 1988

Brief Description:
The massive White Tower is a typical example of Norman military architecture, whose influence was felt throughout the kingdom. It was built on the Thames by William the Conqueror to protect London and assert his power. The Tower of London – an imposing fortress with many layers of history, which has become one of the symbols of royalty – was built around the White Tower.

2. ISSUES RAISED

Background
The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

The Tower of London was first built by William the Conqueror for the purpose of protecting and controlling the city. Of the present buildings the White Tower survives largely intact from the Norman period, and architecture of almost all the styles which have flourished in England since may be found within the walls.

The Tower in the past has been a fortress, a palace, and a prison, and has housed the Royal Mint, the Public Records Office, and for a short time) the Royal Observatory. It was for centuries the arsenal for small arms, the predecessor of the existing Royal Armouries, and, as one of the strongest fortresses in the land, has from early times guarded the Crown Jewels.

The Tower today is the key to British history for many of the thousands of visitors who come every year from all over the world to see the buildings, the Royal Armouries, and the Crown Jewels and the museum collections, to relive the past, and to enjoy the pageantry of the present. But at the same time it is still a fortress, a royal palace, and the home of a community of some 150 hardworking people. As such it epitomizes all that is best in World Heritage.

The property was inscribed on the basis of criteria (ii) and (iv). There are no citations for these criteria in the World Heritage Committee report, but the following were proposed in the ICOMOS evaluation:

Criterion (ii): A monument symbolic of royal power since the time of William the Conqueror, the Tower of London served as an outstanding model throughout the kingdom from the end of the 11th century. Like it, many keeps were built in stone: e.g. Colchester, Rochester, Hedingham, Norwich, or Carisbrooke Castle on the Isle of Wight.

Criterion (iv): The White Tower is the example par excellence of the royal Norman castle in the late 11th century. The ensemble of the Tower of London is a major reference for the history of medieval military architecture.

Modification
The State Party proposes the following Statement of Significance:

The Tower of London, founded by William the Conqueror in 1066 has outstanding universal value for the following cultural qualities:

• Its landmark siting, for both protection and control of the City of London: As the gateway to the capital, the Tower was in effect the gateway to the new Norman kingdom. Sited strategically at a bend in the River Thames, it has been a crucial demarcation point between the power of the developing City of London, and the power of the monarchy. It had the dual role of providing protection for the City through its defensive structure and the provision of a garrison, and of also controlling the citizens by the same means. The Tower literally ‘towered’ over its surroundings until the 19th century.

• As a symbol of Norman power: The Tower of London was built as a demonstration of Norman power. The Tower represents more than any other structure the far-reaching significance of the mid 11th-century Norman Conquest of England, for the impact it had on fostering closer ties with Europe, on English language and culture and in creating one of the most powerful monarchies in Europe. The Tower has an iconic role as reflecting the last military conquest of England.

• As an outstanding example of late 11th-century innovative Norman military architecture: As the most complete survival of an 11th-century fortress palace remaining in Europe, the White Tower, and its later 13th and 14th century additions, belong to a series of edifices which were at the cutting edge of military building technology internationally. They represent the apogee of a type of sophisticated castle design, which originated in Normandy and spread through Norman lands to England and Wales.

• As a model example of a Medieval fortress palace which evolved from the 11th to 16th centuries: The additions of Henry III and Edward I, and particularly the highly innovative development of the palace within the fortress, made the Tower into one of the most innovative and influential castle sites in Europe in the 13th and early 14th centuries, and much of their work survives. Palace buildings were added to the royal complex right up until
the 16th century, although few now stand above ground. The survival of palace buildings at the Tower allows a rare glimpse into the life of a medieval monarch within their fortress walls. The Tower of London is a rare survival of a continuously developing ensemble of royal buildings, evolving from the 11th to the 16th centuries, and as such has great significance nationally and internationally.

- For its association with State institutions: The continuous use of the Tower by successive monarchs fostered the development of several major State Institutions. These incorporated such fundamental roles as the nation’s defence, its records, and its coinage. From the late 13th century, the Tower was a major repository for official documents, and precious goods owned by the Crown. The presence of the Crown Jewels, kept at the Tower since the 17th century, are a reminder of the fortress’s role as a repository for the Royal Wardrobe.

- As the setting for key historical events in European history: The Tower has been the setting for some of the most momentous events in European and British History. Its role as a stage upon which history is enacted is one of the key elements which have contributed towards the Tower’s status as an iconic structure. Arguably the most important building of the Norman Conquest, the White Tower symbolised the might and longevity of the new order. The imprisonments in the Tower, of Edward V and his younger brother in the 15th century, and then in the 16th century of four English queens, three of them executed on Tower Green – Anne Boleyn, Catherine Howard and Jane Grey – with only Elizabeth I escaping, shaped English history. The Tower also helped shape the Reformation in England, as both Catholic and Protestant prisoners (those that survived) recorded their experiences and helped define the Tower as a place of torture and execution.

The State Party does not propose any changes to the criteria citations above.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendation with respect to inscription

ICOMOS recommends that the following Statement of Significance for the Tower of London, United Kingdom, be approved:

The Tower of London, founded by William the Conqueror in 1066 has outstanding universal value for the following cultural qualities:

- Its landmark siting, for both protection and control of the City of London: As the gateway to the capital, the Tower was in effect the gateway to the new Norman kingdom. Sited strategically at a bend in the River Thames, it has been a crucial demarcation point between the power of the developing City of London, and the power of the monarchy. It had the dual role of providing protection for the City through its defensive structure and the provision of a garrison, and of also controlling the citizens by the same means. The Tower literally ‘towered’ over its surroundings until the 19th century.

- As a symbol of Norman power: The Tower of London was built as a demonstration of Norman power. The Tower represents more than any other structure the far-reaching significance of the mid 11th-century Norman Conquest of England, for the impact it had on fostering closer ties with Europe, on English language and culture and in creating one of the most powerful monarchies in Europe. The Tower has an iconic role as reflecting the last military conquest of England.

- As an outstanding example of late 11th-century innovative Norman military architecture: As the most complete survival of an 11th-century fortress palace remaining in Europe, the White Tower, and its later 13th and 14th century additions, belong to a series of edifices which were at the cutting edge of military building technology internationally. They represent the apogee of a type of sophisticated castle design, which originated in Normandy and spread through Norman lands to England and Wales.

- As a model example of a Medieval fortress palace which evolved from the 11th to 16th centuries: The additions of Henry III and Edward I, and particularly the highly innovative development of the palace within the fortress, made the Tower into one of the most innovative and influential castle sites in Europe in the 13th and early 14th centuries, and much of their work survives. Palace buildings were added to the royal complex right up until the 16th century, although few now stand above ground. The survival of palace buildings at the Tower allows a rare glimpse into the life of a medieval monarch within their fortress walls. The Tower of London is a rare survival of a continuously developing ensemble of royal buildings, evolving from the 11th to the 16th centuries, and as such has great significance nationally and internationally.

- For its association with State institutions: The continuous use of the Tower by successive monarchs fostered the development of several major State Institutions. These incorporated such fundamental roles as the nation’s defence, its records, and its coinage. From the late 13th century, the Tower was a major repository for official documents, and precious goods owned by the Crown. The presence of the Crown Jewels, kept at the Tower since the 17th century, are a reminder of the fortress’s role as a repository for the Royal Wardrobe.

- As the setting for key historical events in European history: The Tower has been the setting for some of the most momentous events in European and British History. Its role as a stage upon which history is enacted is one of the key elements which have contributed towards the Tower’s status as an iconic structure. Arguably the most
important building of the Norman Conquest, the White Tower symbolised the might and longevity of the new order. The imprisonments in the Tower, of Edward V and his younger brother in the 15th century, and then in the 16th century of four English queens, three of them executed on Tower Green – Anne Boleyn, Catherine Howard and Jane Grey – with only Elizabeth I escaping, shaped English history. The Tower also helped shape the Reformation in England, as both Catholic and Protestant prisoners (those that survived) recorded their experiences and helped define the Tower as a place of torture and execution.

**Criterion (ii):** A monument symbolic of royal power since the time of William the Conqueror, the Tower of London served as an outstanding model throughout the kingdom from the end of the 11th century. Like it, many keeps were built in stone: e.g. Colchester, Rochester, Hedingham, Norwich, or Carisbrooke Castle on the Isle of Wight.

**Criterion (iv):** The White Tower is the example *par excellence* of the royal Norman castle in the late 11th century. The ensemble of the Tower of London is a major reference for the history of medieval military architecture.
Canterbury Cathedral
(United Kingdom)

No 496

1. BASIC DATA

State Party: United Kingdom

Name of property: Canterbury Cathedral, St Augustine’s Abbey, and St Martin’s Church

Location: County of Kent, England

Inscription: 1988

Brief Description: Canterbury, in Kent, has been the seat of the spiritual head of the Church of England for nearly five centuries. Canterbury’s other important monuments are the modest Church of St Martin, the oldest church in England; the ruins of the Abbey of St Augustine, a reminder of the saint's evangelizing role in the Heptarchy from 597; and Christ Church Cathedral, a breathtaking mixture of Romanesque and Perpendicular Gothic, where Archbishop Thomas Becket was murdered in 1170.

2. ISSUES RAISED

Background

The nomination dossier contained the following justification (which was repeated in the 2006 Periodic Report for the United Kingdom):

The Cathedral, St Augustine’s Abbey, and St Martin’s Church provide the visual record of the introduction of Christianity to Britain. St Martin’s preserves, in whole or in part, the building in which Bertha and subsequently Augustine first worshipped, the Cathedral stands on the site where Augustine first established his Cathedra, and the ruins of the Abbey include the remains of the monastery where his monks lived and worshipped and where the Kentish kings and first archbishops were buried.

Architecturally St Martin’s preserves evidence of Roman and Saxon construction, with later additions. The excavated remains of the abbey conserve some of the most important Saxon remains in the country and the cathedral outstanding examples, of Romanesque, Early Gothic, and Late Gothic craftsmanship, notably the great crypt with its carved capitals, one of the earliest (if not the first) Gothic choirs in England, the lofty Perpendicular nave, and the finest surviving collection of 12th and early 13th century stained glass in Britain.

Historically Canterbury is the cradle of English Christianity, and has been associated with the development of the Christian church in Britain from the 6th century onwards. Since the 11th century it has been the seat of the primate of all England. In medieval times, following the martyrdom of St Thomas, it become one of the three most popular places of Christian pilgrimage. Today it is to Canterbury that all Anglican churches throughout the world look as their spiritual home, and to Canterbury that some 2.5 million visitors come every year to re-live the past and to enjoy the beauty of the present.

The property was inscribed on the basis of criteria (i), (ii), and (vi):

Criterion (i): Christ Church Cathedral, especially the east sections, is a unique artistic creation. The beauty of its architecture is enhanced by a set of exceptional early stained glass windows which constitute the richest collection in the United Kingdom.

Criterion (ii): The influence of the Benedictine abbey of St Augustine was decisive throughout the High Middle Ages in England. The influence of this monastic centre and its scriptorium extended far beyond the boundaries of Kent and Northumbria.

Criterion (vi): St Martin’s Church, St Augustine’s Abbey, and the Cathedral are directly and tangibly associated with the history of the introduction of Christianity to the Anglo-Saxon kingdoms.

Modification

The State Party proposes the following statement:

St Martin’s Church, the ruins of St Augustine’s Abbey, and Christ Church Cathedral together reflect milestones in the history of Christianity in Britain. They reflect in tangible form:

- The reintroduction of Christianity to southern Britain by St Augustine, commencing at St Martin’s Church where Queen Bertha already worshipped, and leading to the conversion of King Ethelbert.

- The successive architectural responses to Canterbury’s developing role as focus of the Church in England – adaptation of Roman buildings, the development of Anglo-Saxon building in mortared brick and stone, and the flowering of Romanesque and Gothic.

- The development, under St Augustine and the monks from Rome, of early Benedictine monasticism, which spread from its cradle in Canterbury throughout Britain and had a profound impact on English society.

- The development, under St Augustine and the monks from Rome, of early Benedictine monasticism, which spread from its cradle in Canterbury throughout Britain and had a profound impact on English society.

- The Abbey scriptorium, which was one of the great centres of insular book production, and whose influence extended far beyond the boundaries of Kent and Northumbria. The development of literacy, education, and scholarship at the Abbey meant that Canterbury became the most important medieval centre of learning in the country.

- Canterbury’s importance as a pilgrimage centre based on Augustine and its other early saints was transformed by the murder and canonization of
Archbishop Thomas Becket, whose Cathedral shrine attracted pilgrims from all over Europe.

- The wealth and power of the Cathedral in the 12th century, when the offerings of large numbers of pilgrims helped the building of the magnificent enlargement of the east end, with its exceptional stained glass windows and the rebuilding of the choir and transepts following the fire of 1174. These features form one of the finest examples of Early Gothic art.
- The Cathedral’s rich panorama of Romanesque, early Gothic, and late Gothic art and architecture.
- The establishment of Canterbury as the seat of the spiritual leader of the Church of England.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the following Statement of Significance for Canterbury Cathedral, St Augustine’s Abbey, and St Martin’s Church, United-Kingdom, be approved:

St Martin’s Church, the ruins of St Augustine’s Abbey, and Christ Church Cathedral together reflect milestones in the history of Christianity in Britain. They reflect in tangible form:

- The reintroduction of Christianity to southern Britain by St Augustine, commencing at St Martin’s Church where Queen Bertha already worshipped, and leading to the conversion of King Ethelbert.
- The successive architectural responses to Canterbury’s developing role as focus of the Church in England — adaptation of Roman buildings, the development of Anglo-Saxon building in mortared brick and stone, and the flowering of Romanesque and Gothic.
- The development, under St Augustine and the monks from Rome, of early Benedictine monasticism, which spread from its cradle in Canterbury throughout Britain and had a profound impact on English society.
- The Abbey scriptorium, which was one of the great centres of insular book production, and whose influence extended far beyond the boundaries of Kent and Northumbria. The development of literacy, education, and scholarship at the Abbey meant that Canterbury became the most important medieval centre of learning in the country.
- Canterbury’s importance as a pilgrimage centre based on Augustine and its other early saints was transformed by the murder and canonization of Archbishop Thomas Becket, whose Cathedral shrine attracted pilgrims from all over Europe.
- The wealth and power of the Cathedral in the 12th century, when the offerings of large numbers of pilgrims helped the building of the magnificent enlargement of the east end, with its exceptional stained glass windows and the rebuilding of the choir and transepts following the fire of 1174. These features form one of the finest examples of Early Gothic art.
- The Cathedral’s rich panorama of Romanesque, early Gothic, and late Gothic art and architecture.
- The establishment of Canterbury as the seat of the spiritual leader of the Church of England.

Criterion (i): Christ Church Cathedral, especially the east sections, is a unique artistic creation. The beauty of its architecture is enhanced by a set of exceptional early stained glass windows which constitute the richest collection in the United Kingdom.

Criterion (ii): The influence of the Benedictine abbey of St Augustine was decisive throughout the High Middle Ages in England. The influence of this monastic centre and its scriptorium extended far beyond the boundaries of Kent and Northumbria.

Criterion (vi): St Martin’s Church, St Augustine’s Abbey, and the Cathedral are directly and tangibly associated with the history of the introduction of Christianity to the Anglo-Saxon kingdoms.
Old and New Towns of Edinburgh
(United Kingdom)
No 728

1. BASIC DATA

State Party: United Kingdom
Name of property: Old and New Towns of Edinburgh
Location: Lothian Region, Scotland
Inscription: 1995

Brief Description:
Edinburgh has been the Scottish capital since the 15th century. It has two distinct areas: the Old Town, dominated by a medieval fortress; and the neoclassical New Town, whose development from the 18th century onwards had a far-reaching influence on European urban planning. The harmonious juxtaposition of these two contrasting historic areas, each with many important buildings, is what gives the city its unique character.

2. ISSUES RAISED

Background
There is no Statement of Significance in the nomination dossier or in the 2006 Periodic Report for the United Kingdom. Both include the same very long justification, running to nearly 2000 words, which is not reproduced here.

The property was inscribed on the basis of criteria (ii) and (iv), “as it represents a remarkable blend of the urban phenomena of organic medieval growth and 18th and 19th century town planning.”

Modification
The State Party proposes the following Statement of Significance:

The remarkable juxtaposition of two clearly articulated urban planning phenomena. The contrast between the organic medieval Old Town and the planned Georgian New Town provides a clarity of urban structure unrivalled in Europe. The juxtaposition of these two distinctive townscape, each of exceptional historic and architectural interest, which are linked across the landscape divide, the “great area” of Sir Walter Scott’s Waverley Valley, by the urban viaduct, North Bridge, and by the Mound, creates the outstanding urban landscape.

The Old Town stretches along a high ridge from the Castle on its dramatically situated rock down to the Palace of Holyrood. Its form reflects the burgage plots of the Canongate, founded as an “abbatial burgh” dependent on the Abbey of Holyrood, and the national tradition of building tall on the narrow “tofts” or plots separated by lanes or “closes” which created some of the world’s tallest buildings of their age, the dramatic, robust, and distinctive tenement buildings. It contains many 16th and 17th century merchants’ and nobles’ houses such as the early 17th century restored mansion house of Gladstone’s Land which rises to six storeys, and important early public buildings such as the Canongate Tolbooth and St Giles Cathedral.

The Old Town is characterized by the survival of the little-altered medieval “fishbone” street pattern of narrow closes, wynds, and courts leading off the spine formed by the High Street, the broadest, longest street in the Old Town, with a sense of enclosed space derived from its width, the height of the buildings lining it, and the small scale of any breaks between them.

The New Town, constructed between 1767 and 1890 as a collection of seven new towns on the glacial plain to the north of the Old Town, is framed and articulated by an uncommonly high concentration of planned ensembles of ashlar-faced, world-class, neo-classical buildings, associated with renowned architects, including John and Robert Adam, Sir William Chambers, and William Playfair. Contained and integrated with the townscape are gardens, designed to take full advantage of the topography, while forming an extensive system of private and public open spaces. The New Town is integrated with large green spaces. It covers a very large area, is consistent to an unrivalled degree, and survives virtually intact.

Some of the finest public and commercial monuments of the New-classical revival in Europe survive in the city, reflecting its continuing status as the capital of Scotland since 1437, and a major centre of thought and learning in the 18th century Age of Enlightenment, with its close cultural and political links with mainland Europe.

The successive planned extensions from the first New Town, and the high quality of the architecture, set standards for Scotland and beyond, and exerted a major influence on the development of urban architecture and town planning throughout Europe.

The dramatic topography of the Old Town combined with the planned alignments of key buildings in both the Old and the New Town, results in spectacular views and panoramas and an iconic skyline.

The renewal and revival of the Old Town in the late 19th century, and the adaptation of the distinctive Baronial style of building for use in an urban environment, influenced the development of conservation policies for urban environments.

Edinburgh retains most of its significant buildings and spaces in better condition than most other historic cities of comparable value.

Criterion (ii): The successive planned expansions of the New Town, and the high quality of its architecture, set standards for Scotland and beyond, and exerted a major influence on the development of urban architecture and
town planning throughout Europe in the 18th and 19th centuries.

Criterion (iv): The Old and New Towns together form a dramatic reflection of significant changes in European urban planning, from the inward-looking, defensive, wall medieval city of royal palaces, abbeys, and organically developed small burgage plots in the Old Town, through the expansive format Enlightenment planning of the 18th and 19th centuries in the New Town, to the 19th century rediscovery and revival of the Old Town with its adaptation of a distinctive Baronial style of architecture in an urban setting.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party for the Old and New Towns of Edinburgh, United-Kingdom, be approved.
1. BASIC DATA

State Party: United Kingdom
Name of property: Maritime Greenwich
Location: London Borough of Greenwich, England
Inscription: 1997

Brief Description:

The ensemble of buildings at Greenwich, an outlying district of London, and the park in which they are set, symbolise English artistic and scientific endeavour in the 17th and 18th centuries. The Queen's House (by Inigo Jones) was the first Palladian building in England, while the complex that was until recently the Royal Naval College was designed by Christopher Wren. The park, laid out on the basis of an original design by André Le Nôtre, contains the Old Royal Observatory, the work of Wren and the scientist Robert Hooke.

2. ISSUES RAISED

Background

The nomination dossier included the following justification (which is repeated in the 2006 Periodic Report for the United Kingdom):

Maritime Greenwich is put forward for inclusion in the World Heritage List because it is considered that it meets several of the criteria for ‘outstanding universal value.’ It is argued that the Renaissance and Baroque compositions of the Queen's House and the Royal Naval College represent masterpieces of human creative genius, that these buildings and their park setting had a seminal impact on development in architecture and landscape design in Britain, and that the cultural, architectural, maritime, and scientific developments embodied in these buildings together form an ensemble of outstanding universal significance. The whole site is in a good state of preservation, having suffered little from demolition, rebuilding, or reconstruction. Its authenticity in design, material, workmanship, and setting is well documented. There are firm legislative and policy controls in place to ensure that its fabric and character and setting will be preserved in the future.

The Committee inscribed the property on the basis of cultural criteria (i), (ii), (iv), and (vi), "considering that the public and private buildings and the Royal Park at Greenwich form an exceptional ensemble that bears witness to human artistic and scientific endeavour of the highest quality, to European architecture at an important stage of its evolution, and to the creation of a landscape that integrates nature and culture in a harmonious whole.”

Modification

The State Party proposes the following Statement of Significance:

Symmetrically arranged alongside the River Thames, the ensemble of the 17th century Queen’s House, part of the last Royal Palace at Greenwich, the palatial Baroque complex of the Royal Hospital for seamen, and the Royal Observatory founded in 1675 and surrounded by the Royal Park laid out in the 1600s by André Le Nôtre, reflects two centuries of Royal patronage and represents a high point of the work of the architects Inigo Jones and Christopher Wren, and more widely European architecture at an important stage in its evolution. It also symbolises English artistic and scientific endeavour in the 17th and 18th centuries.

Greenwich town, which grew up at the gates of the Royal Palace, provides, with its villas and formal stuccoed terraces set around Nicholas Hawksmoor’s St Alphege’s church, a setting and approach for the main ensemble.

Inigo Jones’ Queen’s House as the first Palladian building in Britain was also the direct inspiration for classical houses and villas all over the country in the two centuries after it was built.

The Royal Hospital, laid out to a master plan developed by Christopher Wren and built over many decades by him and other leading architects, including Nicholas Hawksmoor, is among the most outstanding group of Baroque buildings in England.

The Royal Park is a masterpiece of the application by André Le Nôtre of symmetrical landscape design to irregular terrain.

The Royal Observatory’s astronomical work, particularly of the scientist Robert Hooke, and John Flamsteed, the first Astronomer Royal, permitted the accurate measurement of the earth’s movement and also contributed to the development of global navigation. The Observatory is now the baseline for the world’s time zone system and for the measurement of longitude around the globe.

Criterion (i): The public and private buildings and the Royal Park at Greenwich form an exceptional ensemble that bears witness to human artistic and creative endeavour of the highest quality.

Criterion (ii): Maritime Greenwich bears witness to European architecture at an important stage of its evolution, exemplified by the work of great architects such as Inigo Jones and Christopher Wren who, inspired by developments on the continent of Europe, each shaped
the architectural development of subsequent generations, while the Park exemplifies the interaction of man and nature over two centuries.

Criterion (iv): The Palace, Royal Naval College, and Royal Park demonstrate the power, patronage, and influence of the Crown in the 17th and 18th centuries and its illustration through the ability to plan and integrate culture and nature into an harmonious whole.

Criterion (vi): Greenwich is associated with outstanding architectural and artistic achievements as well as with scientific endeavour of the highest quality through the development of navigation and astronomy at the Royal Observatory, leading to the establishment of the Greenwich Meridian and Greenwich Mean Time as world standards.

3. ICOMOS RECOMMENDATIONS

General comments

ICOMOS considers that, as no methodology has been adopted for Statements of Outstanding Universal Value for inscribed properties, or for whether they should have statements of authenticity, integrity, or protection and management, as required by Article 155 of the Operational Guidelines for the Implementation of the World Heritage Convention, for properties at the time of inscription, this text should at this time be considered as a Statement of Significance.

Recommendations

ICOMOS recommends that the Statement of Significance proposed by the State Party and shown above for Maritime Greenwich, United Kingdom, be approved.