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**UNITED NATIONS EDUCATIONAL, SCIENTIFIC
AND CULTURAL ORGANIZATION**

**CONVENTION CONCERNING THE PROTECTION OF
THE WORLD CULTURAL AND NATURAL HERITAGE**

WORLD HERITAGE COMMITTEE

Thirty-fourth session

Brasilia, Brazil
25 July – 3 August 2010

**Item 8 of the Provisional Agenda: Establishment of the World Heritage List
and of the List of World Heritage in Danger**

**8E.Add: Adoption of retrospective Statements of Outstanding Universal
Value**

SUMMARY

This Document presents the Draft Decision concerning the adoption of forty retrospective Statements of Outstanding Universal Value submitted by twelve States Parties for properties which had no Statement approved at the time of their inscription on the World Heritage List. This Document should be read in conjunction with Document *WHC-10-34.COM/8E*.

Annex I contains the full text of the retrospective Statements of Outstanding Universal Value concerned.

Draft Decision: 34 COM 8E.Add, see Point II

I. Background

As a follow-up to the first cycle of Periodic Reporting in Europe, and in the framework of the second cycle of Periodic Reporting in the Arab States and Africa Regions, several States Parties have drafted retrospective Statements of Outstanding Universal Value for World Heritage properties located within their territories. These draft Statements are presented to the World Heritage Committee for adoption.

II. Draft Decision

Draft Decision 34 COM 8E.Add

The World Heritage Committee,

1. *Having examined Document WHC-10/34.COM/8E.Add,*
2. *Adopts the retrospective Statements of Outstanding Universal Value, as presented in the Annex I of Document WHC-10/34.COM/8E.Add, for the following World Heritage properties:*
 - *Algeria: Tassili n'Ajjer; Timgad; Kasbah of Algiers;*
 - *Bulgaria: Boyana Church; Madara Rider; Thracian Tomb of Kazanlak; Rock-Hewn Churches of Ivanovo; Rila Monastery; Ancient City of Nessebar; Thracian Tomb of Sveshtari;*
 - *Israel: Masada; Old City of Acre; White City of Tel-Aviv – the Modern Movement; Incense Route – Desert Cities in the Negev; Biblical Tels – Megiddo, Hazor, Beer Sheba;*
 - *Jordan: Petra; Quseir Amra; Um er-Rasas (Kastrom Mefa'a);*
 - *Lebanon: Baalbek; Tyre; Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz-el-Rab);*
 - *Morocco: Medina of Fez; Medina of Marrakesh; Medina of Tétouan (formerly known as Titawin); Portuguese City of Mazagan (El Jadida);*
 - *Oman: Bahla Fort;*
 - *Spain: Cathedral, Alcázar and Archivo de Indias in Seville ;*
 - *Syrian Arab Republic: Ancient City of Bosra; Ancient City of Aleppo; Crac des Chevaliers and Qal'at Salah El-Din;*
 - *Tunisia: Medina of Tunis; Punic Town of Kerkuane and its Necropolis; Dougga / Thugga;*
 - *Uganda: Tombs of Buganda Kings at Kasubi;*
 - *United Kingdom of Great Britain and Northern Ireland: Saltaire; Dorset and East Devon Coast; Derwent Valley Mills; Royal Botanic Gardens, Kew; Liverpool – Maritime Mercantile City; Cornwall and West Devon Mining Landscape.*

ANNEX I: Retrospective Statements of Outstanding Universal Value

A. NATURAL PROPERTIES

A.1 EUROPE AND NORTH AMERICA

Property	Dorset and East Devon Coast
State Party	United Kingdom of Great Britain and Northern Ireland
Id. N°	1029
Date of inscription	2001

Brief synthesis

The Dorset and East Devon Coast has an outstanding combination of globally significant geological and geomorphological features. The property comprises eight sections along 155 km of largely undeveloped coast. The property's geology displays approximately 185 million years of the Earth's history, including a number of internationally important fossil localities. The property also contains a range of outstanding examples of coastal geomorphological features, landforms and processes, and is renowned for its contribution to earth science investigations for over 300 years, helping to foster major contributions to many aspects of geology, palaeontology and geomorphology. This coast is considered by geologists and geomorphologists to be one of the most significant teaching and research sites in the world.

Criterion (viii): *The coastal exposures along the Dorset and East Devon coast provide an almost continuous sequence of Triassic, Jurassic and Cretaceous rock formations spanning the Mesozoic Era and document approximately 185 million years of Earth's history. The property includes a range of globally significant fossil localities – both vertebrate and invertebrate, marine and terrestrial – which have produced well preserved and diverse evidence of life during Mesozoic times. It also contains textbook exemplars of coastal geomorphological features, landforms and processes. Renowned for its contribution to Earth science investigations for over 300 years, the Dorset and East Devon coast has helped foster major contributions to many aspects of geology, palaeontology and geomorphology and has continuing significance as a high quality teaching, training and research resource for the Earth sciences.*

Integrity

The property contains all the key, interdependent elements of geological succession exposed on the coastline. It includes a series of coastal landforms whose processes and evolutionary conditions are little impacted by human activity, and the high rate of erosion and mass movement in the area creates a very dynamic coastline which maintains both rock exposures and geomorphological features, and also the productivity of the coastline for fossil discoveries. The property comprises eight sections in a near-continuous 155 km of coastline with its boundaries defined by natural phenomena: on the seaward side the property extends to the mean low water mark and on the landward side to the cliff top or back of the beach. This is also in general consistent with the boundaries of the nationally and internationally designated areas that protect the property and much of its setting. Due to the high rate of erosion and mass movement, it is important to periodically monitor the boundaries of the properties to ensure that significant changes to the shoreline are registered.

Protection and management requirements

The property has strong legal protection, a clear management framework and the strong involvement of all stakeholders with responsibilities for the property and its setting. A single management plan has been prepared and is coordinated by the Dorset and Devon County Councils. There is no defined buffer zone as the wider setting of the property is well protected through the existing designations and national and local planning policies. In addition to its geological, paleontological and geomorphological significance, the property includes areas of European importance for their habitats and species which are an additional priority for protection and management. The main management issues with respect to the property include: coastal protection schemes and inappropriate management of visitors to an area that has a long history of tourism; and the management of ongoing fossil collection research, acquisition and conservation. The key requirement for the management of this property lies in continued strong and adequately resourced coordination and partnership arrangements focused on the World Heritage property.

B. MIXED PROPERTIES

B.1 ARAB STATES

Property	Tassili n'Ajjer
State Party	Algeria
Id. N°	179
Date of inscription	1982

Brief synthesis

Tassili n'Ajjer is a vast plateau in south-east Algeria at the borders of Libya, Niger and Mali, covering an area of 72,000 sq. km. The exceptional density of paintings and engravings, and the presence of many prehistoric vestiges, are remarkable testimonies to Prehistory. From 10,000 BC to the first centuries of our era, successive peoples left many archaeological remains, habitations, burial mounds and enclosures which have yielded abundant lithic and ceramic material. However, it is the rock art (engravings and paintings) that have made Tassili world famous as from 1933, the date of its discovery. 15,000 engravings have been identified to date.

The property is also of great geological and aesthetic interest: the panorama of geological formations with "rock forests" of eroded sandstone resembles a strange lunar landscape.

Criterion (i): *The impressive array of paintings and rock engravings of various periods gives world recognition to the property. The representations of the Round Heads Period evoke possible magic-religious practices some 10,000 years old, whereas the representations of the Cattle Period depicting daily and social life, and which are amongst the most famous prehistoric parietal art, have an aesthetic naturalistic realism. The last images represent the taming of horses and camels.*

Criterion (iii): *The rock art images cover a period of about 10,000 years. With the archaeological remains, they testify in a particularly lively manner to climate changes, changes in fauna and flora, and particularly to possibilities provided for farming and pastoral life linked to impregnable defensive sites during certain prehistoric periods.*

Criterion (vii): *With the eroded sandstone forming "rock forests", the property is of remarkable scenic interest. The sandstone has kept intact the traces and marks of the major geological and climatic events. The corrosive effects of water, and then wind, have contributed to the formation of a particular morphology, that of a plateau carved by water and softened by the wind.*

Criterion (viii): *The geological conformation of Tassili n'Ajjer includes Precambrian crystalline elements and sedimentary sandstone successions of great paleo-geographical and paleo-ecological interest. Humans lived in this area by developing cultural and physiological behaviour adapted to the harsh climate; their vestiges date back to several hundreds of thousands of years. The rock art of Tassili n'Ajjer, is the most eloquent expression of relationships between humans and the environment, with more than 15,000 drawings and engravings testifying to climate changes, wildlife migrations, and the evolution of humankind on the edge of the Sahara. This art depicts water-dependent species like the hippopotamus, and species which have been extinct in the region for thousands of years. This combination of geological, ecological and cultural elements is a highly representative example of a testimony to life.*

Integrity (2009)

The property contains all the key rock art sites and landscapes representing its natural beauty and all the sites of biological and ecological diversity that compose the attributes of Outstanding Universal Value. The boundaries and the size (72,000 sq. km) of the property ensure the maintenance of the geological process and the cultural heritage integrity of the site.

Authenticity (2009)

The richness of the cultural heritage of rock art and archaeological vestiges, together with the natural diversity of the ecosystem, fauna, flora and wetlands, fully reflect Outstanding Universal Value. It is vulnerable to deterioration caused by climatic phenomena, and to damage caused by visitors.

Protection and management requirements (2009)

Given the contemporary geostrategic challenges, and the new patterns of territorial development and rehabilitation of the bordering Saharan regions, and in the framework of the cultural heritage law (Law 98-04 on the Protection of Cultural Heritage), the Ministry of Culture introduced a new category of

protection of cultural and natural values: the cultural park – a concept of protection of geographical spaces in which the different cultural and natural values are interlinked and juxtaposed in an intelligible configuration.

Based on this identification, rules for organization and management have been defined, as well as the structures and mechanisms that govern these spaces, from the prehistoric cave to the existing urban fabric, in a general territorial development plan, a legal and technical instrument for policy and planning that associates the sectors of culture, the interior and local collectivities, the environment, forests.

Thus, sustainable management of the heritage of Tassili is included in the framework of the implementation of the Cultural Heritage Law and its texts of application concerning the creation and organization of the Tassili Park Office, a public establishment of an administrative nature (EPA), the missions of which are the protection, conservation and enhancement of the cultural and natural heritage. This establishment is run by a director appointed by decree, and managed by an Advisory Board which includes representatives of the various ministerial departments and local representatives. It has an annual operating budget for the implementation of the Action Plan, in the framework of a participatory management policy integrating the different partners, and a capital budget for the realization of major development projects and infrastructures.

The research programmes underway in the Park respond, firstly, to the major challenges in the conservation of the fragile and vulnerable cultural and natural heritage subjected to extreme weather conditions, then to the demands of socialization, education and the promotion of best practices for the sustainable use of the cultural and natural diversity amongst the park residents. The property management also reflects the strong regional value of Tassili n'Ajjer as one of the essential elements of an ecological belt, which includes plant and animal species typical of the Sahara, as well as tropical and Mediterranean species, adapted to the rigors of the climate. Tourism activity which generates income and jobs for local people is subject to conditions which ensure better use of natural and cultural resources. Tourism is strictly controlled; the groups of visitors are always accompanied by an official guide. One of the long-term imperatives in this immense property will remain tourism management.

C. CULTURAL PROPERTIES

C.1 AFRICA

Property	Tombs of Buganda Kings at Kasubi
State Party	Uganda
Id. N°	1022
Date of inscription	2001

Brief synthesis

The Tombs of Buganda Kings constitute a site embracing 26.8 hectares of Kasubi hillside within Kampala City.

The site is the major spiritual centre for the Baganda where traditional and cultural practices have been preserved. The Kasubi Tombs are the most active religious place in the kingdom, where rituals are frequently performed. Its place as the burial ground for the previous four kings (Kabakas) qualifies it as a religious centre for the royal family, a place where the Kabaka and his representatives carry out important rituals related to Buganda culture. The site represents a place where communication links with the spiritual world are maintained.

Its spatial organization, starting from the border of the site marked with the traditional bark cloth trees, leading through the gatehouse, the main courtyard, and culminating in the large thatched building, housing the tombs of the four Kabakas, represents the best existing example of a Baganda palace/burial site.

At its core on the hilltop is the main tomb building, locally referred to as the “Muzibu-Azaala-Mpanga” which is a masterpiece of this ensemble. A tomb building has been in existence since the 13th century. The latest building was the former palace of the Kabakas of Baganda, built in 1882 and converted into the royal burial ground in 1884. Four royal tombs now lie within the Muzibu-Azaala-Mpanga.

The main tomb building, which is circular and surmounted by a dome, is a major example of an architectural achievement that was raised with use of vegetal materials comprised of wooden poles,

Adoption of retrospective Statements
of Outstanding Universal Value

WHC-10/34.COM/8E.Add, p. 5

spear grass, reeds and wattle. Its unusual scale and outstanding details bear witness to the creative genius of the Baganda and as a masterpiece of form and craftsmanship, it is an exceptional surviving example of an architectural style developed by the powerful Buganda Kingdom since the 13th Century.

The built and natural elements of the Kasubi Tombs site are charged with historical, traditional, and spiritual values. The site is a major spiritual centre for the Baganda and is the most active religious place in the kingdom. The structures and the traditional practices that are associated with the site are one of the exceptional representations of the African culture that depict a continuity of a living tradition. The site's main significance lies in its intangible values of beliefs, spirituality, continuity and identity of the Baganda people. The site serves as an important historical and cultural symbol for Uganda and East Africa as a whole.

Criterion (i): The Kasubi Tombs site is a master piece of human creativity both in its conception and its execution.

Criterion (iii): The Kasubi Tombs site bears eloquent witness to the living cultural traditions of the Baganda.

Criterion (iv): The spatial organization of the Kasubi Tombs site represents the best extant example of a Baganda palace/architectural ensemble. Built in the finest traditions of Ganda architecture and palace design, it reflects technical achievements developed over many centuries.

Criterion (vi): The built and natural elements of the Kasubi Tombs site are charged with historical, traditional, and spiritual values. It is a major spiritual centre for the Baganda and is the most active religious place in the kingdom.

Integrity (2010)

The boundary of the land on which the tombs are located is clearly marked with the traditional bark cloth tree (*Ficus sp.*) and coincides with the 1882 traditional boundary. The live markers have been useful in keeping away land encroachers for housing construction and other developments, thus maintaining the original land size. The architectural palace design that comprise of the placement of the buildings, and tombs/ grave yards of members of the royal family around the Muzibu-Azaala- Mpanga reflecting the traditional palace structure is still being maintained in its original ensemble.

Although the recent fire tragedy, that destroyed the main tomb building, means that one key attribute is now missing, the cultural traditions associated with building in poles, spear grass, reeds and wattle are still vibrant and will allow the recreation of this tomb building.

The other traditional structures are still in place and the key attributes related to traditional ceremonial and religious practices and land tenure and land use practices are still being maintained.

Authenticity (2010)

The authenticity of the Tombs of the Kings of Buganda at Kasubi is reflected in the continuity of the traditional and cultural practices that are associated with the site. The original burial system of the Kabakas of Buganda is still being maintained. The placement of Muzibu-Azaala- Mpanga in the middle of other buildings around the large central courtyard (Olugya), with a forecourt containing the drum house and entry gate house, are a typical ensemble of the Buganda Kingdom palace. The practice of using grass thatched roof resting on structural rings of palm tree fronds is still being maintained as well as the internal elements and finishing materials such as the long wooden poles wrapped in bark cloth decoration. Although the authenticity of the site has been weakened by the loss to the fire of the main tomb structure, the building's traditional architectural craftsmanship and the required skills are still available to allow it to be recreated. This factor, coupled with the extensive documentation of the building, will allow an authentic renewal of this key attribute.

Protection and management requirements (2010)

Managed by the Buganda Kingdom, the property was gazetted a protected site under Statutory Instrument No. 163 of 1972 and under Historical Monument Act (Act 22 of 1967). This legal status was further strengthened by the National Constitution (1995). The Historical Monument Act protects the Kasubi Tombs from residential encroachment or any other purpose inconsistent with its character. The land that hosts the Tombs is titled under the Land Act (1998). The land title is registered in trust of the Kabaka (King) on behalf of the Kingdom.

The protection of the site is further strengthened by the various Tourism Policies of Uganda. The site has an approved General Management Plan (2009 - 2015). A Site Manager is in place.

The greatest threat to the site is fire. There is a need to develop a detailed Risk Management Plan to address this threat, in particular, and to ensure that site documented is as complete as possible and securely stored.

In order to ensure that the traditional building processes associated with the site are maintained over time, there is an on-going need to train young educated people.

There is a need to ensure that the principles guiding the recreation of the main tomb building are agreed by all the key stakeholders – the UNESCO World Heritage Committee, the Buganda Kingdom and the Government of the Republic of Uganda, and that the process of recreating the building is systematic, based on evidence and adequately recorded.

C.2 ARAB STATES

Property	Timgad
State Party	Algeria
Id. N°	194
Date of inscription	1982

Brief synthesis

Timgad, located to the north of the massif of the Aurès in a mountainous site of great beauty, 480 km south-east of Algiers and 110 km to the south of Constantine, is a consummate example of a Roman military colony created ex nihilo. The Colonia Marciana Traiana Thamugadi was founded in 100 A.D. by Trajan, probably as an encampment for the 3rd Augustan Legion which, thereafter, was quartered at Lambaesis. Its plan, laid out with great precision, illustrates Roman urban planning at its height. By the middle of the 2nd century, the rapid growth of the city had ruptured the narrow confines of its original foundation. Timgad spread beyond the perimeters of its ramparts and several major public buildings are built in the new quarters: Capitulum, temples, markets and baths. Most of these buildings date from the Severan period when the city enjoyed its Golden Age, also attested by immense private residences.

A strong and prosperous colony, Timgad must have served as a compelling image of the grandeur of Rome on Numidian soil. Buildings, constructed entirely of stone, were frequently restored during the course of the Empire: the Trajan Arch in the middle of the 2nd century, the Eastern gate in 146, and the Western gate under Marcus-Aurelius. The streets were paved with large rectangular limestone slabs and, as attested by the 14 baths which still may be seen today, particular attention was paid to the disposition of public conveniences. The houses, of varying sizes, dazzle by their sumptuous mosaics, which were intended to offset the absence of precious marbles. During the Christian period, Timgad was a renowned bishopric. After the Vandal invasion of 430, Timgad was destroyed at the end of the 5th century by montagnards of the Aurès. The Byzantine Reconquest revived some activities in the city, defended by a fortress built to the south, in 539, reusing blocks removed from Roman monuments. The Arab invasion brought about the final ruin of Thamugadi which ceased to be inhabited after the 8th century.

Criterion (ii): *The site of Timgad, with its Roman military camp, its model town-planning and its particular type of civil and military architecture reflects an important interchange of ideas, technologies and traditions exercised by the central power of Rome on the colonisation of the high plains of Antique Algeria.*

Criterion (iii): *Timgad adopts the guidelines of Roman town-planning governed by a remarkable grid system. Timgad thus constitutes a typical example of an urban model, the permanence of the original plan of the military encampment having governed the development of the site throughout all the ulterior periods and still continues to bear witness to the building inventiveness of the military engineers of the Roman civilization, today disappeared.*

Criterion (iv): *Timgad possesses a rich architectural inventory comprising numerous and diversified typologies, relating to the different historical stages of its construction: the defensive system, buildings for the public conveniences and spectacles, and a religious complex. Timgad illustrates a living image of Roman colonisation in North Africa over three centuries.*

Integrity (2009)

Clarification of the boundaries of the property has been submitted but still requires review. The entire vestiges of the city will be included within the boundary. Moreover, an adequate buffer zone is envisaged.

No intervention has taken place at the property since its inscription on the World Heritage List. Natural phenomena (earthquakes, weather...) have never affected the site, which displays a remarkable stability. The organization of an annual cultural festival has resulted in an influx of visitors, exercising pressure on the conservation of the site due to climbing over and trampling of the fragile structures, and repeated passages of engines and service vehicles on vulnerable structures, graffiti, and the management of uncontrolled rubbish. The Ministry of Culture relocated the activities related to the Annual Festival of Timgad outside the site. This will mitigate the negative impacts on the property. Restoration work executed along with the ongoing excavations has not altered the integrity of the monuments that are, in any case, rendered vulnerable due to the lack of conservation and management operations, and over exploitation.

Authenticity (2009)

The ensemble of the vestiges and artefacts excavated bear witness to the Outstanding Universal Value that enabled inscription of the property. The abandonment of the antique site, although at a later period, and the conduct of archaeological excavations almost continually since 1881 to 1960 has enabled the city of Thamugadi to avoid the construction of recent buildings, as the mechanical means required would have disturbed the ancient vestiges.

Protection and management requirements (2009)

The Archaeological site of Timgad is governed by a Protection and Presentation Plan (PPMVSA), a legal and technical instrument establishing the conservation and management actions at the property. The body managing the property is the Office of Cultural Properties Management and Exploitation (OGEBEC). It executes all activities concerning the protection, maintenance, documenting and development of programmes for presentation and promotion. The OGEBEC implements its protection and management programme for the site in cooperation with the Cultural Directorate of the Wilaya (province) that has a service responsible for cultural heritage. The legal and management framework comprises Laws 90-30 (regional law), 98-04 (relating to the protection of cultural heritage), 90-29 (relating to town-planning and development), and the Master Plan for Development and Town-Planning (PDAU) of the Timgad community, 1998. Nevertheless, the State Party considers that there is a need to revise the legal and administrative provisions concerning the property to better ensure its conservation and presentation. There is a need to examine the increasing impact of the insufficient regulation of visitor numbers and vehicles affecting the fragile structures and their surrounds.

Property	Kasbah of Algiers
State Party	Algeria
Id. N°	565
Date of inscription	1992

Brief synthesis

The Kasbah of Algiers is an outstanding example of a historic Maghreb city having had extensive influence on town-planning in the western part of the Mediterranean and sub-Saharan Africa.

Indeed, located on the Mediterranean coast, the site was inhabited at least from the 6th century BC when a Phoenician trading post was established there. The term Kasbah, that originally designated the highest point of the medina during the Zirid era, today applies to the ensemble of the old town of El Djazair, within the boundaries marked by the ramparts and built at the end of the 16th century, dating back to the Ottoman period.

In this living environment where nearly 50,000 people reside, very interesting traditional houses, palaces, hammams, mosques and various souks are still conserved, the urban form of which bears witness to an effect of stratification of several styles in a complex and original system that has adapted remarkably well to a very hilly and uneven site.

Criterion (ii): The Kasbah of Algiers has exercised considerable influence on architecture and town-planning in North Africa, Andalusia and in sub-Saharan Africa during the 16th and 17th centuries. These exchanges are illustrated in the specific character of its houses and the density of its urban stratification, a model of human settlement where the ancestral lifestyle and Muslim customs have blended with other types of traditions.

Criterion (v): *The Kasbah of Algiers is an outstanding example of a traditional human settlement representing a profoundly Mediterranean Muslim culture, synthesis of numerous traditions. The vestiges of the citadel, ancient mosques, Ottoman palaces, as well as a traditional urban structure associated with a strong sense of community testify to this culture and are the result of its interaction with the various layers of populations.*

Integrity (2009)

Despite the changes and the earthquake risks experienced by the site, the Kasbah of Algiers still retains its integrity. On the whole, the aesthetic character, material used and the architectural elements retain their original aspect that expresses the values for which the site was inscribed on the World Heritage List in 1992. The continuing residential function has strengthened the viability of the site as well as the integrity of its image. Restoration work of the built heritage of the Kasbah undertaken in the framework of the Safeguarding and Valorisation Plan is in conformity with the local and national standards and contributes towards maintaining the integrity of the site. Nevertheless, there are threats to the integrity linked to densification and uncontrolled interventions. Other risks originate from earthquakes and fire, as well as landslides and floods.

Authenticity (2009)

The attributes of the Outstanding Universal Value for which the site was inscribed are maintained. The Kasbah bears witness to a remarkable authenticity, as regards the form and conception (very dense urban planning), construction materials (earthen bricks, earthen and lime rendering, stone and wood) and also the use (residential, trading, cult) and popular customs. The survival of traditional architectural skills, notably in the building trades and architectural decoration, is a major advantage in support of the Outstanding Universal Value.

Protection and management requirements (2009)

The Kasbah of Algiers was listed as a national historic site in November 1991 and safeguarded sector in 2003. The legal framework that ensures its protection incorporates the Laws 98.04 (concerning the protection of cultural heritage), 90.25, 90.29, 91.10 and the Executive Decrees 90.78, 90.175, 91.176, 91.177 and 91.178. The State Party considers, however, that it is necessary to revise the legal and administrative provisions relating to the property to improve its protection and enhancement.

The management of the site is entrusted to the Cultural Directorate of the Wilaya (province) of Algiers. There is a continual need to conserve and rehabilitate the property to forestall deterioration of the urban fabric. Threats from the risk of earthquakes and fire exist, whereas the land slides and floods always constitute a possible threat. A permanent plan for the safeguarding and valorisation of the safeguarded sector (PPSMVSS), codified by Executive Decree N° 324-2003 is being prepared. The management plan will cover these issues and take account of a buffer zone and regular monitoring activities. The Cultural Directorate of the Wilaya, in consultation with the President(s) of the Popular Communal Assemblies concerned, is the agent for the implementation and management of the PPSMVSS. To reinforce this action, a regulatory text is being adopted, that of the Agencies for the Safeguarded Sectors. The Office for the Management of Cultural Properties and Exploitation (OGEBC) is responsible, in the name of the Ministry of Culture, for the management of the listed archaeological and historic monuments and sites, including those located inside a safeguarded sector.

Property	Petra
State Party	Jordan
Id. N°	326
Date of inscription	1985

Brief synthesis

Situated between the Red Sea and the Dead Sea and inhabited since prehistoric times, the rock-cut capital city of the Nabateans, became during Hellenistic and Roman times a major caravan centre for the incense of Arabia, the silks of China and the spices of India, a crossroads between Arabia, Egypt and Syria-Phoenicia. Petra is half-built, half-carved into the rock, and is surrounded by mountains riddled with passages and gorges. An ingenious water management system allowed extensive settlement of an essentially arid area during the Nabataean, Roman and Byzantine periods. It is one of the world's richest and largest archaeological sites set in a dominating red sandstone landscape.

The Outstanding Universal Value of Petra resides in the vast extent of elaborate tomb and temple architecture; religious high places; the remnant channels, tunnels and diversion dams that combined with a vast network of cisterns and reservoirs which controlled and conserved seasonal rains, and the

extensive archaeological remains including of copper mining, temples, churches and other public buildings. The fusion of Hellenistic architectural facades with traditional Nabataean rock-cut temple/tombs including the Khasneh, the Urn Tomb, the Palace Tomb, the Corinthian Tomb and the Deir ("monastery") represents a unique artistic achievement and an outstanding architectural ensemble of the first centuries BC to AD. The varied archaeological remains and architectural monuments from prehistoric times to the medieval periods bear exceptional testimony to the now lost civilisations which succeeded each other at the site.

Criterion (i): The dramatic Nabataean/Hellenistic rock-cut temple/tombs approached via a natural winding rocky cleft (the Siq), which is the main entrance from the east to a once extensive trading city, represent a unique artistic achievement. They are masterpieces of a lost city that has fascinated visitors since the early 19th century. The entrance approach and the settlement itself were made possible by the creative genius of the extensive water distribution and storage system.

Criterion (iii): The serried rows of numerous rock-cut tombs reflecting architectural influences from the Assyrians through to monumental Hellenistic; the sacrificial and other religious high places including on Jebels Madbah, M'eisrah, Khubtha, Habis and Al Madras; the remains of the extensive water engineering system, city walls and freestanding temples; garden terraces; funerary stelae and inscriptions together with the outlying caravan staging posts on the approaches from the north (Barid or Little Petra) and south (Sabra) also containing tombs, temples, water cisterns and reservoirs are an outstanding testament to the now lost Nabataean civilization of the fourth century BC to the first century AD.

Remains of the Neolithic settlement at Beidha, the Iron Age settlement on Umm al Biyara, the Chalcolithic mining sites at Umm al Amad, the remains of Graeco-Roman civic planning including the colonnaded street, triple-arched entrance gate, theatre, Nymphaeum and baths; Byzantine remains including the triple-apses basilica church and the church created in the Urn Tomb; the remnant Crusader fortresses of Habis and Wueira; and the foundation of the mosque on Jebel Haroun, traditionally the burial place of the Prophet Aaron, all bear exceptional testimony to past civilizations in the Petra area.

Criterion (iv): The architectural ensemble comprising the so-called "royal tombs" in Petra (including the Khasneh, the Urn Tomb, the Palace Tomb and the Corinthian Tomb), and the Deir ("monastery") demonstrate an outstanding fusion of Hellenistic architecture with Eastern tradition, marking a significant meeting of East and West at the turn of the first millennium of our era.

The Umm al Amad copper mines and underground galleries are an outstanding example of mining structures dating from the fourth millennium BC.

The remnants of the diversion dam, Muthlim tunnel, water channels, aqueducts, reservoirs and cisterns are an outstanding example of water engineering dating from the first centuries BC to AD.

Integrity (2010)

All the main freestanding and rock-cut monuments and extensive archaeological remains within the arid landscape of red sandstone cliffs and gorges lie within the boundaries of the property that coincide with the boundaries of the Petra National Park. The monuments are subject to ongoing erosion due to wind and rain, exacerbated in the past by windblown sand due to grazing animals reducing ground cover. The resettlement more than twenty years ago of the Bdul (Bedouin) tribe and their livestock away from their former seasonal dwellings in the Petra basin to a new village at Umm Sayhun was aimed in part at arresting this process.

They are also vulnerable to flash flooding along Wadi Musa through the winding gorge (Siq) if the Nabataean diversion system is not continually monitored, repaired and maintained.

The property is under pressure from tourism, which has increased greatly since the time of inscription, particularly congestion points such as the Siq which is the main entrance to the city from the east.

The property is also vulnerable to the infrastructure needs of local communities and tourists. A new sewerage treatment plant has been provided within the property to the north with the recycled water being used for an adjacent drip irrigation farming project. Further infrastructure development proposed inside the boundary includes electricity supply and substation, a community/visitor centre, an outdoor theatre for community events, picnic areas, camping ground and a new restaurant near the Qasr al Bint temple, all of which have the potential to impact on the integrity of the property.

Authenticity (2010)

The attributes of temple/tomb monuments, and their location and setting clearly express the Outstanding Universal Value. The natural decay of the sandstone architecture threatens the authenticity of the property in the long-term. Stabilization of freestanding monuments including the Qasr al Bint temple and the vaulted structure supporting the Byzantine forecourt to the Urn Tomb Church was carried out prior to inscription.

Protection and management requirements (2010)

Under Jordanian National law, responsibility for protection of Antiquities sites lies with the Department of Antiquities, a separate entity under the Ministry for Tourism and Antiquities.

The property is a protected area within the Petra Archaeological Park managed by the Ministry of Tourism and Antiquities. However responsibility for the overall planning and implementation of infrastructure projects at the site rests largely with the Petra Regional Authority (PRA) - originally the Petra Regional Planning Council (PRPC) - but now expanded to cover the social and economic wellbeing of the communities in the locality.

Increased staff numbers have enabled campaigns of inspection and control and strategies have been developed to manage tourist access and local community involvement, including the location and design of community-managed shop/kiosks.

Regulations and policies developed under the Petra Archaeological Park Operating Plan will cover infrastructure projects undertaken by the PRA including electrification of the Petra Archaeological Park and works associated with water recycling farming projects including tree-planting. They will also cover visitor facilities such as park lighting, tourist trails and interpretative signage, restaurants and shops, community recreation areas and businesses, as well as public events and activities within the park.

There is a long-term need for a framework for sustainable development and management practices aimed at protecting the property from damage resulting from the pressure of visitors, while enhancing revenues from tourism that will contribute to the economic and social viability of the region.

Property	Quseir Amra
State Party	Jordan
Id. N°	327
Date of inscription	1985

Brief synthesis

Built in the early 8th century beside the Wadi Butum, a seasonal watercourse, this desert establishment was both a fortress with a garrison and a residence/pleasure palace of the Umayyad caliphate. The exceptionally well-preserved, small pleasure palace comprises a reception hall and hammam (a bath complex with changing room, warm and hot rooms), all richly decorated with figurative murals that reflect the secular art of the time.

The extensive fresco paintings of the bath building and reception hall are unique for Islamic architecture of the Umayyad period. The wall paintings show influences from classical pagan themes, Byzantine style portraits and hunting scenes, depictions of animals and birds, and are accompanied by inscriptions in Greek and Arabic. The representation of the zodiac on the domed ceiling of the caldarium (hot room) is one of the earliest known, surviving portrayals of a map of the heavens on a dome.

The desert establishment, of which this pleasure palace forms part, was one of several created in the semi-arid area east of Amman for the purpose of interacting with the tribal region of the Wadi Butum. As such, Quseir Amra is an outstanding example of a particular type of architectural ensemble which relates specifically to the administrative strategy of the first Islamic caliphate.

Criterion (i): *The Quseir Amra paintings constitute a unique artistic achievement in the Umayyad Period. The extensive fresco paintings of the reception hall and bath building, in creating a place of relaxation for the Prince away from earthly cares, provides new insight to early Islamic art and its derivation from classical and Byzantine precedents. The zodiac dome, human portraits and depictions of animals and birds in the hunting scenes are found only in this early period of Islamic art.*

Criterion (iii): *Quseir Amra bears exceptional testimony to the Umayyad civilization which was imbued with a pre-Islamic secular culture and whose austere religious environment left little trace in the visual arts.*

Criterion (iv): Together with the remains of the fort/garrison buildings several hundred metres to the north and traces of agricultural water catchment works, the fresco-painted bath building with its reception hall and adjacent well, tank and water-lifting hydraulic system, drainage pipes and cesspool represent an outstanding example of an Umayyad desert establishment.

In view of the fact that the relief decorations of the monumental frontal façade of Qasr el Mushatta were sent to the Berlin Museum and that the ruins of Qasr al Khayr al-Sharqui and Qasr al-Khayr al-Gharbi contain few decorative elements, Qusair Amra remains, together with Qasr Hisham and its mosaics, the best preserved of the decorated Umayyad palaces and castles in Jordan and Syria.

Integrity (2010)

The most significant elements of the property comprising the bath building and reception hall with their frescos remain intact.

The monument is vulnerable to erosion due to desert sandstorms and seasonal flooding of the water course on which it is located. A tree-planting project to the east and north of the property was aimed at reducing the impact of the arid desert, and a flood mitigation project has involved the construction of a diversion dyke to the west of the property. A huge modern reservoir was constructed to collect the flood and use the water to irrigate the forested area. These measures have been successful.

The location and condition of the building renders it subject to moisture penetration, which in turn is affecting the integrity of the wall paintings, causing deposition of salts and detachment of plaster at the base of the wall. The wall paintings are vulnerable to seasonal humidity and condensation due to increased numbers of visitors.

The paintings are also vulnerable due to the ageing of some of the products used in a 1970s restoration project, the accumulation of new dirt, graffiti, and deposits produced by birds and insects.

The setting of the monument, once a peaceful haunt of gazelles and other wildlife that came to the seasonal pools in the wadi bed shaded by patches of Butut (terebinth) trees that gave the watercourse its name, is now subject to noise and pollution from the highway constructed about 150 metres to the east.

Authenticity (2010)

The Outstanding Universal Value of the property is conveyed by the bath building and reception hall and their wall paintings and remnant mosaic floors. It is also conveyed by the context of the building which includes the adjacent well, tank and water-lifting system, the fort/garrison to the north, the remnant agricultural water collection structures and the desert environment with its seasonal watercourses.

These attributes require ongoing conservation and careful management of the requirements of increased tourism. The paintings have been subject to restoration programs in the 1970s and 1990s and a further program is envisaged. The setting now includes a visitor centre on the northern edge of the buffer zone and a solar-powered water pumping station 400 metres to the north-east.

Protection and management requirements (2010)

The property is a protected area under the Antiquities Law of 1935 Article 8 and the provisional law of 1976.

There is currently no management plan but there is a management operation. The site is managed by the Ministry of Tourism and Antiquities through its local office at Zara. Staff from the Department of Antiquities in Amman including an archaeologist, an architect, a foreman and four unskilled workmen carries out regular monitoring services and minor repairs and maintenance. The property is totally fenced and security is maintained by four permanent guards.

The Department of Antiquities is currently in discussion with the authorized departments regarding land cadastre surveying for the establishment of an expanded protection zone around the property for up to approximately 2,000 dunums (two million square metres).

Regulations will be developed in cooperation with the local municipality and Ministry of Agriculture to control future development and tree-planting.

Property	Um er-Rasas (Kastrom Mefa'a)
State Party	Jordan
Id. N°	1093
Date of inscription	2004

Brief synthesis

Located south-east of Madaba on the edge of the semi-arid steppe, this archaeological site, which started as a Roman military camp and grew to become a town from the 5th century, is largely unexcavated. It comprises remains from the Roman, Byzantine and Early Muslim periods (end of 3rd to 9th centuries AD) including a fortified Roman military camp and sixteen churches, some with well-preserved mosaic floors. Particularly noteworthy is the mosaic floor of the Church of St Stephen with its representation of towns in the region. A tall square tower and associated buildings are probably the only remains of the practice, well known in this part of the world, of the stylites (ascetic monks who spent time in isolation atop a column or tower). Um er-Rasas is surrounded by, and dotted, with remains of ancient agricultural cultivation, including terracing, water channels and cisterns.

The Outstanding Universal Value of the site resides in the extensive settlement of the Byzantine/Umayyad period. These remains occupy the interior of the former Roman fort and also extend outside its walls to the north. They include the churches whose mosaic floors are of great artistic value. Further to the north, in a separate group of ruins associated with quarries and cisterns, is the uniquely complete tower accommodation of the stylite monks.

The picture maps in the mosaic floor of St Stephen's Church of several Palestinian and Egyptian towns in the former Byzantine Empire are identified by their place names in Greek script. These are of particular significance both artistically and as a geographical record. Other mosaic church floors including at the Church of the Lions, the Church of Bishop Sergius, the Church of the Rivers, the Church of the Palm Tree, the Church of Bishop Paul and the Church of the Priest Wa'il depict birds and animals, fishermen and hunters incorporated into extensive geometric mosaic carpets.

The lifestyle of the stylite monks is conveyed by a 14 meter high stone tower built in the centre of a courtyard adjoined by a small church (the Church of the Tower). A room at the top of the tower, accessible from a door on the south apparently reached by a removable ladder was the monk's living quarters.

The archaeology and inscriptions show evidence that monastic Christianity was tolerated and continued during the Islamic period of the 7th and 8th centuries and testify to the spread of monotheistic beliefs in the region.

Criterion (i): Um er-Rasas is a masterpiece of human creative genius given the artistic and technical qualities of the mosaic floor of St Stephen's church.

Criterion (iv): Um er-Rasas presents a unique and complete (therefore outstanding) example of stylite towers.

Criterion (vi): Um er-Rasas is strongly associated with monasticism and with the spread of monotheism in the whole region, including Islam.

Integrity (2010)

The identified remains of the Byzantine/Umayyad settlement are included within two separate core areas encompassed and linked by the buffer zone. The integrity of these is retained. The standing remains and excavated buildings remain intact as part of an archaeological site containing many ruined structures. Parts of the site are dangerous due to structural collapse in past earthquakes and open trenches. The ruins have been subject in the past to unauthorised investigation and excavation.

The limestone structures, some bearing remnants of painted plaster, and the excavated mosaic floors are vulnerable to general weathering processes and poor drainage. Remedies for this have involved consolidation/reconstruction of standing structures, backfilling of some excavations and the construction of protective shelters over St Stephen's Church and part of the Church of the Lions.

The property is vulnerable to increased and unregulated tourism. Its setting has potential vulnerability from possible future development of the surrounding area, which is at present pastoral and sparsely settled.

Authenticity (2010)

The form, design and materials, location and setting of the ruined and excavated structures continue to express the Outstanding Universal Value of the property. Their authenticity has, to a degree, been impaired by the use of incorrect repair and maintenance techniques in consolidation work and in the protection of mosaic floors.

The setting is vulnerable to tourism and local community requirements. Access routes within the site, parking areas, visitors' facilities and pathways all require careful design and management, as do any further excavation and stabilization projects that require shelters.

Protection and management requirements (2010)

The property is protected by the Antiquities Law administered by the Department of Antiquities (DOA) under the Ministry of Tourism and Antiquities. The site manager and his assistants, an architect and archaeologist from the DOA are permanently present at the site. Five security guards from the local community deal with security issues and the safety of workers and visitors.

A Management Plan (including a comprehensive conservation plan) has been developed by a working group involving representatives from both the DOA and the Ministry. Expert committees involving staff from the DOA, other government agencies and the universities have studied particular issues and contributed to the process, which has been reviewed following recommendations by joint World Heritage Centre/ICOMOS missions in 2005 and 2006. It will incorporate guidelines and practice standards for maintenance and repair, conservation and archaeological research, together with a monitoring and maintenance programme. Once adopted, it will be implemented by the site manager and trained staff at the site.

Funding has been provided by the European Commission for a site conservation and presentation strategy for Um er-Rasas as part of a wider programme 'Protection and Promotion of Cultural Heritage in the Hashemite Kingdom of Jordan', aimed at raising the quality of research, restoration and site management, visitor facilities and information. The works will be completed in accordance with revisions agreed with the World Heritage Centre including the visitors' centre, security fencing around the whole site, visitors' pathways and a new shelter over St Stephen's Church.

More land has been acquired by the DOA around the southern part of the property containing St. Stephen's and other churches and also between that and the northern part containing the styliite tower and associated structures, enabling greater protection of the site. The DOA has negotiated with the municipality of Um er-Rasas to apply specific regulations to lands adjacent to the DOA-owned land so as to anticipate and mitigate any negative impacts of future land use change. A revision to the boundaries of the World Heritage Property could be considered in the light of the greater extent of land now owned by the DOA.

The partnership established between the DOA and the local community will continue to involve the community in the protection of the property and enable them to benefit from tourism.

Property	Baalbek
State Party	Lebanon
Id. N°	294
Date of inscription	1984

Brief synthesis

The complex of temples at Baalbek is located at the foot of the south-west slope of Anti-Lebanon, bordering the fertile plain of the Bekaa at an altitude of 1150 m. The city of Baalbek reached its apogee during Roman times. Its colossal constructions built over a period of more than two centuries, make it one of the most famous sanctuaries of the Roman world and a model of Imperial Roman architecture. Pilgrims thronged to the sanctuary to venerate the three deities, known under the name of the Romanized Triad of Heliopolis, an essentially Phoenician cult (Jupiter, Venus and Mercury).

The importance of this amalgam of ruins of the Greco-Roman period with even more ancient vestiges of Phoenician tradition, are based on its outstanding artistic and architectural value. The acropolis of Baalbek comprises several temples. The Roman construction was built on top of earlier ruins which were formed into a raised plaza, formed of twenty-four monoliths, the largest weighing over 800 tons.

The Temple of Jupiter, principal temple of the Baalbek triad, was remarkable for its 20 m high columns that surrounded the cella, and the gigantic stones of its terrace. The adjacent temple dedicated to

Bacchus is exceptional; it is richly and abundantly decorated and of impressive dimensions with its monumental gate sculpted with Bacchic figures. The Round Temple or Temple of Venus differs in its originality of layout as well as its refinement and harmonious forms, in a city where other sanctuaries are marked by monumental structures. The only remaining vestige of the Temple of Mercury located on Cheikh Abdallah Hill, is a stairway carved from the rock. The Odeon, located south of the acropolis in a place known as Boustan el Khan, is also part of the Baalbek site, and considered among the most spectacular archaeological sites of the Near East.

Baalbek became one of the most celebrated sanctuaries of the ancient world, progressively overlaid with colossal constructions which were built during more than two centuries. Its monumental ensemble is one of the most impressive testimonies of the Roman architecture of the imperial period.

Criterion (i): The archaeological site of Baalbek represents a religious complex of outstanding artistic value and its majestic monumental ensemble, with its exquisitely detailed stonework, is a unique artistic creation which reflects the amalgamation of Phoenician beliefs with the gods of the Greco-Roman pantheon through an amazing stylistic metamorphosis.

Criterion (iv): The monumental complex of Baalbek is an outstanding example of a Roman sanctuary and one of the most impressive testimonies to the Roman period at its apogee that displays to the full the power and wealth of the Roman Empire. It contains some of the largest Roman temples ever built, and they are among the best preserved. They reflect an extraordinary amalgamation of Roman architecture with local traditions of planning and layout.

Integrity (2009)

The serial nomination consists of the Temples of Jupiter, Bacchus, Venus and Mercury, and the Odeon – all the key attributes of the sanctuary. The entire town within the Arab walls, as well as the south-western quarter extra-muros between Boustan el Khan, the Roman works and the Mameluk mosque of Ras-al-Ain, provides the essential context for the key attributes.

For 15 years the city suffered as a result of armed conflict and the resultant lack of adequate planning controls and is still affected by urban pressures that make the setting of the sanctuary and the overall integrity of the property highly vulnerable.

Authenticity (2009)

In spite of extensive restoration in the 1960s and the 1980s, and the impact of armed conflict which brought unplanned development, the overall authenticity of the site has remained intact thanks to the efforts of national and international bodies. To safeguard the vestiges, the Directorate General of Antiquities (DGA) has carried out consolidation and restoration work on the various monuments, especially on the inside of the Qal'a site that comprises the Temples of Jupiter and Bacchus, as well as at the Boustan el Khan site. Nevertheless the authenticity of the property is highly vulnerable to changes that affect the detail of its structures and the overall majesty of its setting.

Protection and management requirements (2009)

Conservation and management of the property are ensured by the DGA which controls all construction and restoration permits. The Law on Antiquities No 166/1933 provides for several important protection measures for the ruins located within the protected area. Cooperation between the Directorate General for Urban Planning and the DGA facilitates expropriation concerning the land surrounding the archaeological area.

A protection and enhancement plan which is under preparation, aims at ensuring an improved presentation of these unique vestiges and the development of a new protection system for the site that respects international charts. Cooperation with specialists for the restoration of historical monuments is essential. The plan must also treat the question of improved coordination methods between the different bodies involved in the property.

Another master plan for the city, under consideration, is aimed at protecting the surrounds of the site and controlling urban development that threatens the archaeological site, the urban zone located within the Arab walls, as well as the south-west quarter (extra-muros) located between Boustan el Khan and the Roman quarry (Hajjar el Hubla).

Property	Tyre
State Party	Lebanon
Id. N°	299
Date of inscription	1984

Adoption of retrospective Statements of Outstanding Universal Value

WHC-10/34.COM/8E.Add, p. 15

Brief synthesis

Located on the southern coast of Lebanon, 83 km south of Beirut, the antique town of Tyre was the great Phoenician city that reigned over the seas and founded prosperous colonies such as Cadiz and Carthage and according to legend, was the place of the discovery of purple pigment.

From the 5th century B.C., when Herodotus of Halicarnassus visited Tyre, it was built for the most part on an island reportedly impregnable, considered one of the oldest metropolises of the world, and according to tradition founded in 2750 B.C. Tyre succumbed to the attack of Alexander of Macedonia who had blocked the straits by a dike. First a Greek city, and then a Roman city were constructed on this site, which is now a promontory.

Tyre was directly associated with several stages in the history of humanity, including the production of purple pigment reserved for royalty and nobility, the construction in Jerusalem of the Temple of Solomon, thanks to the material and architect sent by the King Hiram of Tyre; and the exploration of the seas by hardy navigators who founded prosperous trading centres as far away as the western Mediterranean, that ultimately assured a quasi-monopoly of the important maritime commerce for the Phoenician city. The historic role of Tyre declined at the end of the period of the Crusades.

In the modern town of Sôûr, the property consists of two distinct sites: the one of the town, on the headland, and the one of the Necropolis of El Bass, on the continent. The site of the town comprises important archaeological vestiges, a great part of which is submerged. The most noteworthy structures are the vestiges of the Roman baths, the two palaestrae, the arena, the Roman colonnaded road, the residential quarter, as well as the remains of the cathedral built in 1127 by the Venetians and some of the walls of the ancient Crusader castle. The sector of Tyre El Bass, constituting the principal entrance of the town in antique times, comprises the remains of the necropolis, on either side of a wide monumental causeway dominated by a Roman triumphal arch dating from the 2nd century AD. Among the other vestiges are an aqueduct and the hippodrome of the 2nd century, one of the largest of the Roman world.

Criterion (iii): *Metropolis of Phoenicia in past times, sung about for its great beauty, Tyre rapidly became the most important centre for maritime and land commerce in the eastern Mediterranean. The Phoenician remains reflect the power, influence and wealth of the merchants of Tyre who navigated the Mediterranean waters and filled their warehouses with goods from their extensive colonies all around the Mediterranean coasts.*

Criterion (vi): *Tyre is associated with the important stages of humanity. Astute navigators and merchants, the Phoenicians were reputed to have given birth to the great figures of mythology including Cadmos, credited for the introduction of the alphabet to Greece and his sister, Europe, who gave her name to the European continent.*

Integrity (2009)

As the exact boundaries of the site have not yet been formally approved, it must be assumed that the zones protected by the national legislation, as documented by the town plan, are assimilated into the inscribed property and include the essential attributes of the Outstanding Universal Value of the property. However, the physical vestiges of the aqueduct and some areas of the ancient necropolis, not cleared and still buried, located outside the protected area, are also attributes of the Outstanding Universal Value. As the overall archaeological prospection is incomplete, the full extent of the potential elements is not definite.

During the period of civil war (1975-1991), the urban development of Tyre progressed uncontrolled by the authorities and consequently numerous tower constructions were built in the immediate vicinity of the property. The integrity of the property is still threatened by urban sprawl and building speculation.

Authenticity (2009)

The key attributes of the property – the imposing ruins from the Roman city and the mediaeval construction of the Crusades on the former island, and on the mainland the necropolis, monumental way, aqueduct and hippodrome - reflect the former glory of Tyre. They are however highly vulnerable to lack of conservation and to development pressures that could weaken their ability to convey fully the significance of Tyre as powerful port city.

Protection and management requirements (2009)

The property is protected by the Antiquities Law No. 166/1933, and the Law on Protection of Cultural Property, No 37/2008. The conservation and management of the property is assured by the Directorate General of Antiquities (DGA). A Protection and Enhancement Plan is being prepared. The goal of this project is to ensure an improved presentation of the unique vestiges and to develop a new system for

protection of the property that respects the international charters. A master plan for the town is already approved. It aims to provide maximum protection to the area surrounding the property and counter the phenomenon of urban sprawl that seriously affects the listed archaeological zone. The DGA controls all the construction and restoration permits. The Cultural Heritage and Urban Development project (CHUD) financed by the World Bank covers a large part of the measures necessary for the protection and management of the property.

Conditions for the safeguarding of the property are the definition of the non aedificandi zones of land belonging to the State and the ban on the construction of buildings of more than three storeys in the immediate vicinity of the protected monumental vestiges.

Property	Ouadi Qadisha (the Holy Valley) and the Forest of the Cedars of God (Horsh Arz-el-Rab)
State Party	Lebanon
Id. N°	850
Date of inscription	1998

Brief synthesis

Ouadi Qadisha is one of the most important settlement sites of the first Christian monasteries in the world, and its monasteries, many of which of great age, are set in an extraordinarily rugged landscape. Nearby are the vestiges of the great cedar forest of Lebanon, highly prized in ancient times for the construction of great religious buildings.

The Qadisha Valley site and the Forest of the Cedars of God (Horsh Arz el-Rab) are located in northern Lebanon. The Qadisha Valley is located North of Mount-Lebanon chain, at the foot of Mount al-Makmel and West of the Forest of the Cedars of God. The Holy River Qadisha, celebrated in the Scriptures, runs through the Valley. The Forest of the Cedars of God is located on Mount Makmel, between 1900 and 2050 m altitude and to the East of the village of Bcharré.

The rocky cliffs of the Qadisha Valley have served over centuries as a place for meditation and refuge. The Valley comprises the largest number of monasteries and hermitages dating back to the very first spread of Christianity. The main monasteries are those of St Anthony of Quzhayya, Our Lady of Hauqqa, Qannubin and Mar Lichaa. This Valley bears unique witness to the very centre of Maronite eremitism. Its natural caves, carved into the hillsides – almost inaccessible – and decorated with frescoes testifying to an architecture specifically conceived for the spiritual and vital needs of an austere life. There exist numerous terraces for growing grain by the monks, hermits and peasants who lived in the region; several of these terraces are still under cultivation today.

Linked to the Qadisha Valley through historic reference and contiguity, the Forest of the Cedars of God is the last vestige of antique forests and one of the rare sites where the Cedrus libani still grows, one of the most valued construction materials in the antique world and cited 103 times in the Bible.

Criterion (iii): *Since the beginnings of Christianity, the Qadisha Valley has given shelter to monastic communities. The trees of the cedar forest are the survivors of a sacred forest and one of the most prized building materials in ancient times.*

Criterion (iv): *The rugged Valley has long been a place of meditation and refuge. It comprises an exceptional number of coenobite and eremitic monastic foundations, some of which date back to a very ancient period of the expansion of Christianity. The monasteries of the Qadisha Valley are among the most significant surviving examples of the strength of the Christian faith.*

Integrity (2009)

The Qadisha Valley comprises all the caves, monasteries and cultivated terraces that are associated with the activities from a very early phase of Christianity. The cultural elements of the site are for the most part existent, but their state of conservation varies: some religious buildings are dilapidated, their stability is precarious and with a few exceptions, the frescoes have almost all disappeared. The visual integrity of the Valley is disturbed by the increase in human settlements in the vicinity, especially on the ridges surrounding the Valley as well as by the uncontrolled visitor flow. The Reserve of the Forest of the Cedars of God is located within the boundaries of the property and is well preserved. However, its visual integrity is affected by souvenir shops on one side and by an illegal construction on the eastern side. The entrance to the Forest should be monitored and the illegal building should be demolished, in particular as it is located in an area subject to reforestation.

Authenticity (2009)

The original character of the ancient monastic troglodyte habitats is still visible. The monastic architecture and the agricultural habitats of the Valley have not yet been modified or altered by substitution interventions. In addition, they have not been hampered by activities incompatible with the spirit of the place. Over time, some sites have lost certain of their characteristic elements such as frescoes or structures. The global authenticity of the Christian vestiges is consequently vulnerable. The Forest of the Cedars of God has maintained its authenticity as related to the survival of its trees.

Protection and management requirements (2009)

The Qadisha Holy Valley is protected by Ministerial Orders 13/1995 and 60/1997 enacted by the Ministry of Culture, by Order 151/95 enacted by the Ministry of the Environment, and by the Antiquities Law 166/1933. A new town and building plan has been approved. Currently, the Directorate General of Antiquities (DGA) and the Ministry of the Environment are the official responsible organisms of the property. The COSAQ, the body comprising the land owners (Maronite Patriarchate, religious orders etc.), the regional municipalities and private associations, take care of the management of the property. Two coordination commissions, administrative and scientific, should be created to assist in the management of the property and this included in the framework of the management plan submitted to the World Heritage Centre at the time of inscription. This management plan was updated in 2007-2008. The creation of a Regional Park and the development of a detailed management plan to ensure the integrity and authenticity of the property is recommended by the World Heritage Committee. A programme of interventions will enable, among others, the implementation of work on the built heritage, improvement of the road network and that concerned with excursions, strengthen security and control in the Valley, support ecological tourism and biological agriculture, written studies and creation of databases.

The area of the Cedars is considered a national natural site and is subject to the following protection texts: Law 8/7/1939 concerning landscapes and natural sites in Lebanon; Decree NI434 of 28/3/1942 that indicates the geographical boundaries and standards of the Cedar Region; Decree K/836 of 9/1/1950 concerning the organization and development of the Cedar Region; Decree 52 of 7/11/2005 concerning the organization and development of the Cedar Region; Decree Law 558 of 24/7/1996 concerning the protection of the forest of Lebanon under the aegis of the Ministry of Agriculture. The protection of this site is ensured by the joint action of the Maronite Patriarchate, the Municipality of Bcharré, the Lebanese army and the Committee of the Friends of the Cedar Forest. The Ministry of Agriculture and the DGA are the official managers responsible of the property. The Committee of the Friends of the Cedar Forest manages the Forest in accordance with an Action Plan. Some protection measures must be envisaged, notably to clear the areas around the Forest and the removal to a more appropriate area of the souvenir kiosks. A continuous ecological recording is indispensable to ensure monitoring and control.

Property	Medina of Fez
State Party	Morocco
Id. N°	170
Date of inscription	1981

Brief synthesis

The Medina of Fez preserves, in an ancient part comprising numerous monumental buildings, the memory of the capital founded by the Idrisid dynasty between 789 and 808 A.D. The original town was comprised of two large fortified quarters separated by the Fez wadi: the banks of the Andalous and those of the Kaïrouanais. In the 11th century, the Almoravids reunited the town within a sole rampart and, under the dynasty of the Almohads (12th and 13th centuries), the original town (Fez el-bali) already grew to its present-day size. Under the Merinids (13th to 15th centuries), a new town (Fez Jedid) was founded (in 1276) to the west of the ancient one (Fez El-Bali). It contains the royal palace, the army headquarters, fortifications and residential areas. At that time, the two entities of the Medina of Fez evolve in symbiosis forming one of the largest Islamic metropolis's representing a great variety of architectural forms and urban landscapes. They include a considerable number of religious, civil and military monuments that brought about a multi-cultural society. This architecture is characterised by construction techniques and decoration developed over a period of more than ten centuries, and where local knowledge and skills are interwoven with diverse outside inspiration (Andalousian, Oriental and African). The Medina of Fez is considered as one of the most extensive and best conserved historic towns of the Arab-Muslim world. The unpaved urban space conserves the majority of its original functions and attribute. It not only represents an outstanding architectural, archaeological and urban heritage, but also transmits a life style, skills and a culture that persist and are renewed despite the diverse effects of the evolving modern societies.

Criterion (ii): *The Medina of Fez bears a living witness to a flourishing city of the eastern Mediterranean having exercised considerable influence mainly from the 12th to the 15th centuries, on the development of architecture, monumental arts and town-planning, notably in North Africa, Andalousia and in Sub-Saharan Africa. Fez Jedid (the new town), was inspired from the earlier town-planning model of Marrakesh.*

Criterion (v): *The Medina of Fez constitutes an outstanding example of a medieval town created during the very first centuries of Islamisation of Morocco and presenting an original type of human settlement and traditional occupation of the land representative of Moroccan urban culture over a long historical period (from the 9th to the beginning of the 20th centuries). The ancient fragmented district of the medina with its high density of monuments of religious, civil and military character, are outstanding examples of this culture and the resulting interaction with the diverse stratas of the population that have influenced the wide variety of architectural forms and urban landscapes.*

Integrity (2009)

The boundaries of the property inscribed on the World Heritage List are clear and appropriate and include the urban fabric and the walls. The buffer zone defined by the Decrees of 23 August 1923 and 29 October 1954 adequately protects the visual integrity. The Medina of Fez comprises an urban fabric that has remained remarkably homogenous and intact over the centuries. The main problems noted are the deterioration of the buildings and the over-populated area. The surrounds of the medina are an indispensable element of the visual aspect of its environment and must be maintained as a non-constructible zone. This area is vulnerable due to pressure from uncontrolled urban development.

Authenticity (2009)

All the key elements that comprise the property reflect in a clear and integral manner the Outstanding Universal Value. The survival of traditional architectural know-how, notably as regards architectural building and decoration trades, is a major advantage for the maintenance of the values of the property. The Ministry for Culture endeavours, not without difficulty, to ensure that the different actors respect the authenticity of the property.

Protection and management requirements (2009)

The Medina of Fez is protected by the local and national legal texts for its preservation and reinforcement, at the local level, of its inscription of the World Heritage List, and notably Decree N°2-81-25 of 22 October 1981 for the enforcement of Law N°22-80 concerning the conservation of historic monuments and sites, inscriptions and art objects and antiquity.

Given the vulnerability of the property, the State adopted a Development Plan of the Medina in 2001. This plan is re-evaluated every ten years. It incorporates specific provisions for the ancient district, and it should rationalise and organize the required urban interventions. In the framework of the programme for the promotion of regional tourism, the local authorities have undertaken safeguarding actions concerning houses threatened with collapse and the rehabilitation of the remarkable monuments of the Medina. The implementation of this programme has been entrusted to the Agency for De-densification and Rehabilitation of the Medina of Fez. The Inspection of the Historic Monuments is the responsibility of the Ministry for Culture and thus ensures the monitoring and the supervision of these projects in conformity with national and international standards for the conservation of historic monuments.

Property	Medina of Marrakesh
State Party	Morocco
Id. N°	331
Date of inscription	1985

Brief synthesis

Founded in 1070-1072 by the Almoravids (1056-1147), capital of the Almohads (1147-1269), Marrakesh was, for a long time, a major political, economic and cultural centre of the western Muslim world, reigning in North Africa and Andalusia. Vast monuments dating back to that period: Koutoubia Mosque, with the matchless minaret of 77 metres, an essential monument of Muslim architecture, is one of the important landmarks of the urban landscape and the symbol of the City, the Kasbah, ramparts, monumental gates and gardens. Later, the town welcomed other marvels, such as the Badiâ Palace, the Ben Youssef merdersa, les Saâdians tombs, Bahia Palace and large residences. Jamaâ El Fna Square, inscribed on the Representative List of the Intangible Cultural Heritage, is a true open-air theatre that always amazes visitors. Due to its still protected, original and well conserved conception, its construction materials and decoration in constant use, and its natural environment (notably the Gardens

of Aguedal, Ménara and the Palm Grove (Palmeraie) the plantation of which is attributed to the Almoravids), the Medina of Marrakesh possesses all its initial components both cultural and natural that illustrate its Outstanding Universal Value.

Criterion (i): Marrakesh contains an impressive number of masterpieces of architecture and art (ramparts and monumental gates, Koutoubia Mosque, Saâdians tombs, ruins of the Badiâ Palace, Bahia Palace, Ménara water feature and pavilion) each one of which could justify, alone, a recognition of Outstanding Universal Value.

Criterion (ii): The capital of the Almoravids and the Almohads has played a decisive role in medieval urban development. Capital of the Merinids, Fès Jedid (the New town), integral part of the Medina of Fez, inscribed in 1981 on the World Heritage List, is an adaptation of the earlier urban model of Marrakesh.

Criterion (iv): Marrakesh, which gave its name to the Moroccan empire, is a completed example of a major Islamic capital of the western Mediterranean.

Criterion (v): In the 700 hectares of the Medina, the ancient habitat, rendered vulnerable due to demographic change, represents an outstanding example of a living historic town with its tangle of lanes, its houses, souks, fondouks, artisanal activities and traditional trades.

Integrity (2009)

The boundary of the property inscribed on the World Heritage List is correctly defined by the original ramparts that enclose all the requisite architectural and urban attributes for recognition of its Outstanding Universal Value. A revision of these boundaries is envisaged for increased protection of the surroundings of the property.

Nevertheless, the integrity of the property is vulnerable due to pressure from urban development, uncontrolled alterations to upper floors and construction materials of the houses, the abandonment of the Khettaras (underground drainage galleries) and exploitation of the palm groves.

Authenticity (2009)

The ramparts, the Koutoubia Mosque, the kasbah, the Saâdians tombs, the ruins of Badiâ Palace, Menara water feature and pavilion, are examples of many monuments that clearly reflect the Outstanding Universal Value of the property. The authenticity of the inner urban structure and of the monuments remains intact. It is ensured by qualified workmanship carrying out restorations in accordance with standards in force. Reconstruction and redevelopment work carried out in the heart of the historic centre generally respects the original volume and style. The use of traditional materials in these restoration operations has tremendously revived the artisanal trades linked to construction (Zellige, lime plaster (tadallakt), painted and sculpted wood, plastering, wrought ironwork, cabinetmaking, etc.) in addition to trades linked to furnishing and decoration.

Protection and management requirements (2009)

Protection measures are essentially related to different laws for the listing of historic monuments and sites, in particular Law 22-80 concerning heritage. In addition to this legislation, each of the more important monuments of the Medina of Marrakesh is protected by specific regulatory texts. Over and above the local services that are involved with the protection of the Medina, the Regional Inspection for Historic Monuments and Sites (attached to the Ministry for Culture) is specifically responsible for the management, restoration, maintenance and conservation of the historic monuments on the one hand, and on the other, the examination of requests for building and development permits and the control of building sites in the Medina, thus constituting a guarantee for a sustainable protection of the site.

The Architectural Charter of the Medina of Marrakesh, developed by the Urban Agency of Marrakesh in cooperation with the Regional Inspection for Historic Monuments and Sites, comprises a management tool for the safeguarding of the architectural, urban and landscape heritage of the Medina. It will be applied through the establishment of a specific advisory structure. A convention for the implementation of this Charter was signed on 11 November 2008 between the concerned partners.

Property	Medina of Tétouan (formerly known as Titawin)
State Party	Morocco
Id. N°	837
Date of inscription	1997

Brief synthesis

The Medina of Tétouan developed on the steep slopes of the Jebel Dersa. In the Islamic period it had particular importance from the 8th century onwards since it served as the point of connection between Morocco and Andalusia. After the Reconquest, the town was rebuilt by refugees in this region who had been expelled by the Spanish. This is well illustrated by its art and architecture which reveal clear Andalusian influence. It is one of the smallest of the Moroccan medinas but indisputably the most complete and the majority of its buildings have remained untouched by subsequent outside influences.

The Medina of Tétouan is surrounded by a historic wall of approximately 5 km in length and accessed by means of seven gates. The urban layout is characterised by main streets linking the gates to one another and giving access to open spaces (squares and smaller squares) and public buildings such as funduqs, mosques, zawayas and to the artisan and commercial districts, and on the other hand to smaller lanes leading to passages and semi-private residential areas. A true synthesis of Moroccan and Andalusian cultures, the historic town of Tétouan presents urban and architectural features that have influenced the architectural and artistic development during the period of the Spanish Protectorate. The town of Tétouan is famous for its school of arts and crafts (Dar Sanaa) and its National Institute of Fine Arts which testify to an ancestral tradition and an opening onto the world today.

Criterion (ii): *The Medina of Tétouan bears witness to the considerable influences of Andalusian civilization towards the end of the medieval period of Muslim Occident. This influence is illustrated in developments in architecture, monumental arts and town-planning.*

Criterion (iv): *The Medina of Tétouan constitutes an outstanding example of a fortified Mediterranean coastal town, built against a North Moroccan mountain landscape. It testifies to the antiquity of the settlement, and during the Islamic period it gained considerable importance as the only connection between the Iberian Peninsula and the interior of Morocco. Its expansion from the beginning of the 17th century continued until the end of the 18th century and is reflected in its fortifications, architecture, synthesis of Moroccan and Andalusian cultures and its urban fabric.*

Criterion (v): *The strategic position of the Medina of Tétouan opposite the Straits of Gibraltar played an important role as the point of contact and of transition between two civilizations (Spanish and Arab) and two continents (Europe and North Africa).*

Integrity (2009)

The boundaries of the property include all the attributes that are necessary to express its Outstanding Universal Value. Some of the attributes require conservation measures and priority as concerns conservation work is given to the ramparts, gates and to the borjs (fortified watch towers). The municipality cooperates with the Government of Andalusia (Spain) in carrying out rehabilitation work in the centre of the Medina.

Authenticity (2009)

The authenticity of the Medina is illustrated by its original urban layout practically intact and its initial design with surrounding wall, gates, and fortified constructions. Their construction dates back to the 18th century and still conserves their configuration and original materials. The Medina possesses an original urban fabric characterised by the hierarchy of streets and division of residential, commercial and artisan areas following a clearly defined plan. In general, the built heritage such as the zawayas, fountains, hammams, ovens, and historic silos, have retained their authenticity, be it in their shape, their construction materials or their decoration or even for some, their function. The majority of houses have remained intact, even although some floors have been illegally added and interior separations have been installed.

Protection and management requirements (2009)

Protection measures are essentially regulated by the different laws for the listing of historic monuments and sites, in particular Law 22-80 (1981) concerning the conservation of Moroccan heritage. The services concerned and the local authorities and associations demonstrate a strong will and conviction in favour of preserving and conserving the property. The municipality, the town-planning services, local authorities and the Ministry for Culture are all responsible for the management and conservation of the property. Being legally responsible for the conservation of cultural heritage in general, the Ministry for Culture orients and assists the different services in their actions for the preservation and conservation of the Medina. The methods and priorities for this conservation are determined by the recommendations and directives taken in the framework of the study of the master plan of the town of Tétouan. The regional and local development plans concerning the Medina are summarised in the Master Plan for Tétouan, developed by the Ministry of Housing and Planning in 1982, giving high priority to the conservation and rehabilitation of the Medina. The Development Plan for the North-West Region prepared by the Regional Directorate for Town-Planning, Architecture and Planning in February 1996,

has as its objectives, the obligation to conserve and rehabilitate the medinas. The creation, since the end of 2006, of Regional Directorates for Culture, reinforces the incorporation of a conservation policy into local development. The Development Plan for the Medina of Tétouan includes provisions for conservation and management and takes into account the universal value of the site.

Property	Portuguese City of Mazagan (El Jadida)
State Party	Morocco
Id. N°	1058 rev
Date of inscription	2004

Brief synthesis

The Portuguese City of Mazagan (El Jadida), one of the first settlements created in Africa by Portuguese explorers on the route to India, bears outstanding witness to the exchange of influences between European and Moroccan cultures from the 16th to the 18th centuries, which are evident in the architecture, technology and town planning. Mazagan was built as a fortified colony on the Atlantic coast at the beginning of the 16th century. Located 90 km south of Casablanca, it dominates a natural bay of great beauty. The brothers Francisco and Diogo de Arruda built the first citadel in 1514. In 1541– 1548, in accordance with the plans of the Italian architect Benedetto da Ravenna, Joao Ribeiro and Juan Castillo enlarged the citadel transforming it into a star-shaped fortification.

The Mazagan fortress with its ditch and inclined ramparts is one of the first testimonies in the Lusitanian period of the application by Portuguese technology of new architectural concepts of Renaissance adapted to the advent of the firearm. Complete and unique witness in Morocco to the advent of this new style, Mazagan is better preserved than other Portuguese fortifications in Morocco; most of the other Portuguese trading posts in the world having suffered many changes.

Following the departure of the Portuguese in 1769 and the resulting abandon of the city, the fortress was rehabilitated in the middle of the 19th century and named El Jadida (The New), and became a commercial centre and a multicultural society, embracing Muslims, Jews and Christians.

The shape and the layout of the fortress have been well preserved and represent an outstanding example of this category of construction. The historic fabric inside the fortress reflects the different changes and influences over the centuries. The existent monuments of the Portuguese period are: the ramparts and their bastions, the cistern, an outstanding example of this type of structure, and the Catholic Church of the Assumption, of late Gothic style, the Manoeline style at the beginning of the 16th century.

Criterion (ii): *The Portuguese City of Mazagan is an outstanding example of the exchange of influences between the European and Moroccan cultures from the 16th to 18th centuries, and one of the very first settlements of Portuguese explorers in West Africa on the route to India. These influences are clearly reflected in the architecture, technology and urban planning of the city.*

Criterion (iv): *The fortified Portuguese city of Mazagan is an outstanding example and one of the first, representing the new design concepts of the Renaissance period integrated with Portuguese construction techniques. Among the most remarkable constructions of the Portuguese period are the cistern and the Church of the Assumption, built in the Manoeline style at the beginning of the 16th century.*

Integrity (2009)

The boundaries of the buffer zone and the protection zone of the Portuguese City of Mazagan as described in the documents submitted to the World Heritage Committee provide all the necessary elements for its integrity. The Portuguese fortifications of Mazagan, built in two phases (1510-1514 and 1541-1548), are impressive by their monumentality and their styles. They have conserved their original structure and architectural harmony to this day. The emblematic monuments (ramparts, bastions, cistern, and churches) are well preserved.

The outline of the city dominating the views above the port area is an essential characteristic that needs to be conserved. The urban zone surrounding the old city of Mazagan must be closely monitored in order to check any change or new construction.

Authenticity (2009)

Always inhabited, the city presents all the conditions of authenticity that have justified its inscription on the World Heritage List. Many monuments have been rehabilitated giving them a new compatible

function in the spirit of the integrated safeguarding programme carried out by the Ministry of Culture, the Province and the Urban Agency. The population of the city is fully involved and concerned with the conservation and presentation of this important Morocco-Portuguese historical place, aware that this heritage belongs to all humanity.

Protection and management requirements (2009)

The protection measures essentially concern the different laws for the listing of historic monuments and sites, in particular Law 22-80 (1981) for the conservation of Moroccan heritage. The area of the ancient ditch of the fortifications, today filled in, has been declared a 50m-wide non aedificandi zone. Since its inscription in 2004, the Specifications for architectural regulations were adopted to strengthen legislation already in force. The city has enjoyed a regular programme of restoration work. Development work began in October 2008 for the presentation of the port and to improve the visibility of the fortress, free the east side of the fortifications and uncover the ditches. The Morocco-Lusitanian Heritage Centre for Study and Research (CERPML), the principal institution responsible for the management of the property, has already begun the development of a management plan and the establishment of a management committee in coordination with its partners.

Maintenance of the visual integrity as regards the urban zone of El Jadida and the harmonious relation between the Portuguese city and the modern town that surrounds it are a constant concern that requires control of the height of constructions both inside and outside the buffer zone.

Property	Bahla Fort
State Party	Oman
Id. N°	433
Date of inscription	1987

Brief synthesis

The immense, ruined Bahla Fort, with its walls and towers of mud brick on stone foundations and the adjacent Friday Mosque with its decoratively sculpted prayer niche (mihrab) dominate the surrounding mud brick settlement and palm grove. The fort and settlement, a mud-walled oasis in the Omani desert, owed its prosperity to the Banu Nebhan tribe (Nabahina), who dominated the central Omani region and made Bahla their capital from the 12th to the end of the 15th century. From there they established relationships with other tribal groups of the interior. Bahla was the centre of Ibadism (a branch of Islam), on which the ancient Omani Imamates were based and whose influence can be traced across Arabia, Africa and beyond.

The extensive wall (sur) with sentry walk and watchtowers enclosing the labyrinth of mud brick dwellings and cultivatable land has several gateways. The oasis is watered by the falaj system of wells and underground channels bringing groundwater from distant springs, and by management of the seasonal flow of water.

Bahla is an outstanding example of a fortified oasis settlement of the medieval Islamic period, exhibiting the water engineering skill of the early inhabitants for agricultural and domestic purposes. The pre-gunpowder style fort with rounded towers and castellated parapets, together with the perimeter sur of stone and mud brick technology demonstrates the status and influence of the ruling elite.

The remaining mud brick family compounds of traditional vernacular houses (harats) including al-Aqr, al-Ghuzeli, al-Hawulya and the associated mosques, audience halls (sablas), bath houses, together with the dwellings of the fort guards (askari) demonstrate a distinctive settlement pattern related to the location of the falaj. The importance of the settlement is enhanced by the Friday mosque with its highly ornate mihrab and the remains of the old, semi-covered market (souq), comprising a complex of single-storey shops fronting onto narrow lanes, the whole enclosed by an outer wall. The location of the souq placed it within easy surveillance from the fort on its rocky outcrop nearby. Remains of carved and decoratively incised timber doors, shelves and window screens testify to a rich, thriving craft tradition.

Criterion (iv): The Bahla Fort and oasis settlement with its perimeter fortification are an outstanding example of a type of defensive architectural ensemble that enabled dominant tribes to achieve prosperity in Oman and the Arabian Peninsula during the late medieval period.

Integrity (2010)

At the time of inscription, it was noted that the Bahla Fort and adjacent Friday Mosque were inseparable from the small oasis town surrounding it and the boundary therefore follows the line of the wall (sur) enclosing the whole oasis settlement. A road cuts across the property.

The principal constituents of Bahla's architectural ensemble have survived and together they form an integral and largely complete historic walled oasis settlement and major defensive complex. Comprising mostly earthen structures however, they are vulnerable to decay and inadequate site drainage and, in the case of the souq, are vulnerable to reconstruction in modern materials.

The falaj system and water course on which the settlement depends, together with the historic routes linking the settlement to other towns in the interior, extend far beyond its boundary. Despite some urban development in the late 20th century and early 21st century, Bahla remains prominent in the desert landscape. Its continued prominence within the landscape and the visual approaches are vulnerable to community development and tourism requirements. Maintaining the surveillance role of the fort in relation to the souq, the surrounding settlement and the gateways will similarly depend on careful management of development within the property.

Authenticity (2010)

At the time of inscription, the fort was dilapidated and decaying rapidly after each rainy season. It was put on the List of World Heritage in Danger in 1988. Consolidation works to some sections of the fort including Bayt al-Jabal, the entrance hall (sabab), and north-west and south-west walls using inappropriate materials were carried out in the early 1990s, and an audience hall (sabla) in the courtyard was demolished in 1992. From 1995, following training and advice on earthen structures, conservation using only earthen-based materials has included courtyard drainage, new roofs and consolidation of collapsing walls and towers including to the citadel (qasaba), courtyard mosque, Bayt al-Jabal, Bayt al-Hadith and horse stalls, and capping of tops of ruined walls to impede further collapse. The sabla was reconstructed in 1999 in the courtyard of the fort. Accurate records have been kept of the work and full documentation of the fort has since been carried out including a photogrammetric survey.

The form, design and materials that convey the Outstanding Universal Value can be said to have largely retained their authenticity. The property was taken off the List of World Heritage in Danger in 2004.

Bahla remains a thriving settlement. However the authenticity is vulnerable to the abandonment of traditional vernacular houses within the harats. The souq is also vulnerable to lack of conservation and maintenance and changes in materials and methods of construction.

Protection and management requirements (2010)

The property of Bahla Fort and Oasis is protected administratively and legally by the Omani Law for National Heritage Protection (1980). The Fort and its environs are controlled by the Ministry of Heritage and Culture in Muscat, which has a regional office in the Dakhliyah region and a site office at Bahla.

The site has a Management Plan dating from March 2005, focused on the long-term care, conservation and use of the site's historic buildings, structures and spatial form. The plan also recognises the importance of maintaining the site as an integral whole and the need to manage modern uses and development in order to preserve the integrity of the architectural assemblage and its prominence within its setting.

Several of the actions set out in the Management Plan have been taken forward and implemented, including conservation of the Friday mosque, the qasaba, the sur and gateways, development of guidelines for rehabilitation of the harats, diversion of through traffic, electrification of the fort and installation of a site museum in Bayt al-Hadith within the fort.

The Management Plan is currently undergoing review and will be updated in 2009/2010 in order to be officially adopted. The reviewed and updated Management Plan will form the basis for the long-term management of the property.

Property	Ancient City of Bosra
State Party	Syrian Arab Republic
Id. N°	22
Date of inscription	1980

Brief synthesis

The name of Bosra occurs in the precious Tell el-Amarna tablets in Egypt, which date from the 14th century B.C. and represent royal correspondence between the Pharaohs and the Phoenician and Amorite kings. It became the northern capital of the Nabataean kingdom. In the year of 106 A.D, a new era began for Bosra when it was incorporated into the Roman Empire.

Alexander Severus gave it the title *Colonia Bostra* and Philip the Arab minted currency especially for it. During Byzantine times, Bosra was a major frontier market where Arab caravans came to stock up and its bishops took part in the Council of Antioch. Bosra was the first Byzantine city which the Arabs entered in 634 in the phase of Islamic expansion.

Today, Bosra is a major archaeological site, containing ruins from Roman, Byzantine, and Muslim times. Further, Nabataean and Roman monuments, Christian churches, mosques and Madrasas are present within the city.

Its main feature is the second century Roman Theatre, constructed probably under Trajan, which has been integrally preserved. It was fortified between 481 and 1251 AD. Al-Omari Mosque is one of the oldest surviving mosques in Islamic history, and the Madrasah Mabrak al-Naqua is one of the oldest and most celebrated of Islam. The Cathedral of Bosra is also a building of considerable importance in the annals of early Christian architecture.

Bosra survived about 2500 years inhabited and almost intact. The Nabataeans, Romans, Byzantines and Umayyad, all left traces in the city, which is an open museum associated with significant episodes in the history of ideas and beliefs.

Criterion (i): The incorporation of the exceptionally intact 2nd century Roman theatre, complete with its upper gallery, into later fortifications to create a strong citadel guarding the road to Damascus represents a unique architectural achievement. The remains of the 6th century basilica of the martyrs Sergios, Bacchos and Leontios, the cathedral of Bosra, represent an extremely significant example of the centrally planned churches in terms of the evolution of early church architectural forms. The Mosque of Omar, restored in 1950, is one of the rare constructions of the 1st century of the Hegira preserved in Syria. The Madrasa Jâmi' Mabrak an-Nâqua is one of the oldest and most celebrated of Islam.

Criterion (iii): Of the city which once counted 80,000 inhabitants there remain today extensive ruins of Nabataean, Roman, Byzantine and Umayyad buildings. These ruins, including the major monuments mentioned under Criterion (i) above bear exceptional testimony to the past civilizations that created them.

Criterion (vi): In Islam, Bosra is associated with a significant episode in the life of the Prophet Mohammed, who is believed to have visited Bosra twice. At the end of his first visit, it is said that Monk Baheira indicated that Muhammad was to become a prophet.

Integrity (2009)

The Ancient city of Bosra is an inhabited archaeological site whose ruins had suffered greatly in the late 19th century. However, the large amount of surviving original fabric, including monuments of the Nabataean, Roman, Byzantine and Umayyad periods gives the site a high degree of integrity. The inhabitants of the village that has grown up amongst the ruins are being resettled outside the property. There is a need to define and manage a buffer zone to protect the setting.

Authenticity (2009)

The key surviving monuments of Bosra reflect the Outstanding Universal Value of the site. However, their setting is problematic in that a modern village had grown up among the ruins. A resettlement policy of the Directorate of Antiquities and Museums (DGAM) is allowing most families to move to new houses outside the precincts of the old town. Ultimately the old town will be abandoned again, to be turned into a dead city revitalized as an open air museum.

Protection and management requirements (2009)

The property is protected under the Antiquities Law 222 as amended in 1999. There is no management plan for the site and there are problems with conservation due to community issues, lack of funds and technical resources, and a lack of skilled labour. The Directorate of Antiquities and Museums is attempting to overcome these problems with the help of national and international institutions and foreign experts.

Recently the Syrian Government instigated a Master Plan project to recognize the importance of the site and to guide future use of Bosra city. A Protection Committee was established in 2007 to guide the project.

The DGAM is preparing terms of reference for implementing GIS system in the site; this project will start during 2009 and will continue for 1 year. There is a need to protect the setting of the property through an agreed and approved buffer zone.

Property	Ancient City of Aleppo
State Party	Syrian Arab Republic
Id. N°	21 rev
Date of inscription	1986

Brief synthesis

Located at the crossroads of several trade routes since the 2nd millennium B.C., Aleppo was ruled successively by the Hittites, Assyrians, Akkadians, Greeks, Romans, Umayyads, Ayyubids, Mameluks and Ottomans who left their stamp on the city. The Citadel, the 12th-century Great Mosque and various 16th and 17th-centuries madrasas, residences, khans and public baths, all form part of the city's cohesive, unique urban fabric.

The monumental Citadel of Aleppo, rising above the suqs, mosques and madrasas of the old walled city, is testament to Arab military might from the 12th to the 14th centuries. With evidence of past occupation by civilizations dating back to the 10th century B.C., the citadel contains the remains of mosques, palace and bath buildings. The walled city that grew up around the citadel bears evidence of the early Graeco-Roman street layout and contains remnants of 6th century Christian buildings, medieval walls and gates, mosques and madrasas relating to the Ayyubid and Mameluke development of the city, and later mosques and palaces of the Ottoman period. Outside the walls, the Bab al-Faraj quarter to the North-West, the Jdeide area to the north and other areas to the south and west, contemporary with these periods of occupation of the walled city contain important religious buildings and residences. Fundamental changes to parts of the city took place in the 30 years before inscription, including the destruction of buildings, and the development of tall new buildings and widened roads. Nonetheless the surviving ensemble of major buildings as well as the coherence of the urban character of the suqs and residential streets and lanes all contribute to the Outstanding Universal Value.

Criterion (iii): *The old city of Aleppo reflects the rich and diverse cultures of its successive occupants. Many periods of history have left their influence in the architectural fabric of the city. Remains of Hittite, Hellenistic, Roman, Byzantine and Ayyubid structures and elements are incorporated in the massive surviving Citadel. The diverse mixture of buildings including the Great Mosque founded under the Umayyads and rebuilt in the 12th century; the 12th century Madrasa Halawiye, which incorporates remains of Aleppo's Christian cathedral, together with other mosques and madrasas, suqs and khans represents an exceptional reflection of the social, cultural and economic aspects of what was once one of the richest cities of all humanity.*

Criterion (iv): *Aleppo is an outstanding example of an Ayyubid 12th century city with its military fortifications constructed as its focal point following the success of Salah El-Din against the Crusaders. The encircling ditch and defensive wall above a massive, sloping, stone-faced glacis, and the great gateway with its machicolations comprise a major ensemble of military architecture at the height of Arab dominance. Works of the 13th-14th centuries including the great towers and the stone entry bridge reinforce the architectural quality of this ensemble. Surrounding the citadel within the city are numerous mosques from the same period including the Madrasah al Firdows, constructed by Daifa Khatoun in 1235.*

Integrity (2009)

The boundary of the property follows the line of the walls of the old city and three extra-muros areas: North, Northeast and East suburbs. Some attributes exist beyond the boundary and need protection by a buffer zone.

Although the Citadel still dominates the city, the eight storey hotel development in the Bab al-Faraj area has had a detrimental impact on its visual integrity, as have other interventions before inscription. The remaining coherence of the urban fabric needs to be respected and the vulnerabilities of fabric and archaeological remains, though lack of conservation, need to be addressed on an on-going basis.

Authenticity (2009)

Since inscription, the layout of the old city in relation to the dominant Citadel has remained basically unchanged. Conservation efforts within the old city have largely preserved the attributes of the Outstanding Universal Value. However the setting is distinctly vulnerable due to the lack of control mechanisms in the planning administration, including the absence of a buffer zone. The historic and traditional handicraft and commercial activities continue as a vital component of the city sustaining its traditional urban life.

Protection and management requirements (2009)

The property is protected by the Antiquities Law administered by the Directorate of Antiquities and Museums (DGAM).

In 1992, the Project for the Rehabilitation of Old Aleppo was set up under the Municipality of Aleppo in cooperation with international agencies. In 1999, the Directorate of the Old City was established under the Municipality of Aleppo to guide the rehabilitation of the old city with three departments covering studies and planning; permits and monitoring, and implementation and maintenance. A comprehensive plan for the evolution of the city is being prepared by the Old City Directorate office. The city's development is being considered under the 'Programme for Sustainable Urban Development in Syria' (UDP), a joint undertaking between international agencies, the Syrian Ministry for Local Administration and Environment, and several other Syrian partner institutions. The programme promotes capacities for sustainable urban management and development at the national and municipal level, and includes further support to the rehabilitation of the Old City.

There is an on-going need to foster traditional approaches to conservation, restoration, repair and maintenance of building fabric. There is also a need for an overall conservation management plan to include planning rules for heights and density of new developments in specific neighbourhoods, and for policies for the protection of archaeological remains uncovered during infrastructure and development works. There is also a need for an approved buffer zone with appropriate planning constraints.

Property	Crac des Chevaliers and Qal-at Salah El-Din
State Party	Syrian Arab Republic
Id. N°	1229
Date of inscription	2006

Brief synthesis

These two castles represent the most significant examples illustrating the exchange of influences and documenting the evolution of fortified architecture in the Near East during the Byzantine, Crusader and Islamic periods. The Crac des Chevaliers was built by the Hospitaller Order of Saint John of Jerusalem from 1142 to 1271. With further construction by the Mamluks in the late 13th century, it ranks among the best-preserved examples of the Crusader castles. The Qal'at Salah El-Din, even though partly in ruins, retains features from its Byzantine beginnings in the 10th century, the Frankish transformations in the late 12th century and fortifications added by the Ayyubid dynasty (late 12th to mid-13th century). Both castles are located on high ridges that were key defensive positions.

Dominating their surrounding landscapes, the two castles of Crac des Chevaliers and Qal'at Salah El-Din are outstanding examples of fortified architecture relating to the Crusader period. Their quality of construction and the survival of historical stratigraphy demonstrate the interchange of defensive technology through features of each phase of military occupation.

Criterion (ii): The castles represent a significant development in the fortification systems, which substantially differed from the European rather more passive defence systems, and which also contributed to the development of the castles in the Levant. Within the castles that have survived in the Near East, the property represents one of the most significant examples illustrating the exchange of influences and documenting the evolution in this field, which had an impact both in the East and in the West.

Criterion (iv): In the history of architecture, the Crac des Chevaliers is taken as the best preserved example of the castles of the Crusader period, and it is also seen as an archetype of a medieval castle particularly in the context of the military orders. Similarly, the Qal'at Salah El-Din, even though partly in ruins, still represents an outstanding example of this type of fortification, both in terms of its quality of construction and the survival of its historical stratigraphy.

Integrity (2009)

Both castles are located on hill tops dominating visually the surrounding landscape. Apart from some undesirable interventions in the buffer zones, the integrity of the surroundings is well preserved. The illegal constructions (some houses, restaurants and hotels) that have been built near the castles will be demolished. There are also plans for cable cars and an open-air theatre, which would not be in harmony with the integrity of the landscape.

Authenticity (2009)

The Crac des Chevaliers was subject to some limited restoration during the French mandate, while the

relatively recent additions by local villagers were removed. The medieval structures were liberated of accumulated soil. As a whole it has well retained its authenticity.

The Qal'at Salah El-Din is located in an isolated region and was not subject to any changes in recent centuries. It has partly fallen in ruins, and is now an archaeological site. It has been subject some restoration. For example, the main gate of the Ayyubid palace was restored in 1936, imitating the original structure. This type of restoration has now been abandoned, and the main emphasis is on consolidation and conservation. As a whole, the fortress has retained its historic condition and authenticity.

Protection and management requirements (2009)

The property is protected by the Syrian Antiquities Law (no. 222, revised in 1999) and by the Law of the Ministry of Local Administration (15/1971). The Ministry of Local Administration contributes to its protection in coordination with the Directorate of Antiquities and Museums (DGAM) and the local authorities.

The DGAM is the agency responsible for the protection of heritage sites and the funds for the maintenance and care of the castles are guaranteed from its annual budget. Each castle has a separate management system, organized jointly by the DGAM in collaboration with the local authorities. In the case of Crac des Chevaliers, the management system involves the village of al-Hosn, and in the case of the Qal'at Salah El-Din, the DGAM collaborates with the department located in the regional capital of Latakiah.

At the time of inscription, the DGAM was in the process of adopting a new administrative structure with new regulations that would be integrated so as to allow for a unified management system for the Castles of Syria. There is an on-going need to protect the eastern slopes of the Crac de Chevaliers from the development of the nearby modern city. The necessary administrative procedures have started to ensure the removal of irregular buildings near the castles.

Property	Medina of Tunis
State Party	Tunisia
Id. N°	36
Date of inscription	1979

Brief synthesis

Located in a fertile plain region of north-eastern Tunisia, and a few kilometres from the sea, the Medina of Tunis is one of the first Arabo-Muslim towns of the Maghreb (698 A.D.). Capital of several universally influential dynasties, it represents a human settlement that bears witness to the interaction between architecture, urbanism and the effects of socio-cultural and economic changes of earlier cultures. Under the Almohads and the Hafsids, from the 12th to the 16th century, Tunis was considered one of the greatest and wealthiest cities in the Arab world. Numerous testimonies from this and earlier periods exist today. Between the 16th and 19th centuries, new powers endowed the city with numerous palaces and residences, great mosques, zaouias and madrasas.

The inscribed property covers an area of approximately 280 ha and comprises all the features of an Arabo-Muslim city. It is composed of the central medina (8th century) and suburbs to the North and South (13th century). There are some 700 historic monuments, distributed in 7 areas, among which the most remarkable are the Zitouna Mosque, the Kasbah Mosque, the Youssef Dey Mosque, Bab Jedid Gate, Bab Bhar Gate, the Souq el-Attarine, the Dar el-Bey, Souqs ech-Chaouachia, the Tourbet (family cemetery) el Bey, noble houses such as Dar Hussein, Dar Ben Abdallah, Dar Lasram, the Medrasa Es-Slimanya and El-Mouradia, the El Attarine military barracks and the Zaouia of Sidi Mehrez.

With its souqs, its urban fabric, its residential quarters, monuments and gates, this ensemble constitutes a prototype among the best conserved in the Islamic world.

Criterion (ii): The relay role played by the Medina of Tunis between the Maghreb, Southern Europe and the East encouraged exchanges of influences in the field of the arts and architecture over many centuries.

Criterion (iii): As an important city and the capital of different dynasties (from the Banu Khurassan, to the Husseinits), the Medina of Tunis bears outstanding witness to the civilizations of Ifriqiya (essentially from the 10th century).

Criterion (v): *The Medina of Tunis is an example of a human settlement that has conserved the integrity of its urban fabric with all its typo-morphological components. The impact of socio-economic change has rendered this traditional settlement vulnerable and it should be fully protected.*

Integrity (2009)

The attributes that express the Outstanding Universal Value include not only the buildings but also the coherent urban fabric of the town. The exact boundaries of the property need to be clarified.

At the time of inscription, 50% of the built heritage of Tunis was considered to be in a bad state of conservation or almost in ruins. Individual monuments and the cohesion of the ensemble of the urban fabric have remained partially vulnerable to the effects of socio-economic change. A buffer zone is proposed in order to better protect the surroundings of the property.

Authenticity (2009)

The Medina of Tunis (with its central part and two suburbs, North and South) has conserved, without significant alteration, its urban fabric and morphology, as well as its architectural and architectonic features. The impact of adaptation to new life styles and its demands is relatively slight and the different restoration and/or rehabilitation interventions have not affected the intrinsic value of its functional and structural authenticity, even if the buildings remain vulnerable to the accumulated change of materials and building techniques.

Protection and management requirements (2009)

The Medina of Tunis benefits from the national listing for 88 historic monuments. It also enjoys national protection for 5 monuments, 14 streets (including 3 souqs) and a square. Its protection is also assured by Law 35-1994 concerning the protection of archaeological and historic heritage and traditional arts, and by the development plan of the Medina of Tunis. The Medina of Tunis has a safeguarding and management structure attached to the National Heritage Institute and a Safeguarding Association for the Medina attached to the Municipality of Tunis. The proposed buffer zone needs to be revised to ensure the efficacious protection of the property taking into account its values and its integration into the environmental context. The regulatory measures to ensure the management of the site and its buffer zone as well as the implementation mechanisms should be specified.

Property	Punic Town of Kerkuane and its Necropolis
State Party	Tunisia
Id. N°	332 bis
Dates of inscription	1985-1986

Brief synthesis

The Punic Town of Kerkuane, located at the tip of Cape Bon on a cliff that dominates the sea, bears exceptional witness to Phoenician-Punic town planning. Contrary to what took place in Carthage, Tyre or Byblos, no Roman city was built on this Phoenician city, and its port, ramparts, residential districts, shops, workshops, streets, squares, temples and necropolis clearly remain as they were in the 3rd century BC. The site of the Punic Town of Kerkuane was discovered in 1952. Excavations were carried out by the National Institute of Archaeology and Art. The earliest known testimonies at the site would date back to the 6th century BC ; whereas the ruins, today visible at the site, date back to the end of the 4th, first half of the 3rd century BC and bear witness to sophisticated town planning.

The Necropolis of Arg el Ghazouani, located on a rocky hill less than one kilometer from the town, bears invaluable witness to Punic funerary architecture of this period; it concerns the most well preserved portion of the great necropolis of Kerkuane, the tombs of which are scattered throughout the coastal hills at the tip of Cap Bon.

Criterion (iii): *The Punic Town of Kerkuane, never reinhabited since it was abandoned towards the middle of the 3rd century BC, bears exceptional witness to Phoenician-Punic town planning. This is the unique known Punic city in the Mediterranean harbouring a mine of information on town planning (development of space respecting a pre-established general plan: wide and fairly straight streets form a checkerboard network, the squares of which are filled with the insulae) and architecture (defence, domestic, religious, artisanal structures, construction techniques and materials). Based on the data discovered, the archaeologist is able to trace the profile of a Punic city as it was between the 6th and the middle of the 3rd century BC. The discovery of Kerkuane contributes considerably towards improved knowledge of Phoenician-Punic sites in the Mediterranean.*

Integrity (2009)

The Punic Town of Kerkuane has preserved all its architectural and town planning components, which are located at the boundary of the property. Following its destruction by Regulus around 255 BC, the town was abandoned and, contrary to other Punic cities which after the fall of the Carthaginian metropolis, were Romanised and lost their Punic features, Kerkuane was never reinhabited. The integrity is threatened by sea erosion. The presence of a modern supporting wall on the cliff side aims at slowing down erosion of the site and preserving its integrity. As concerns the Necropolis of Arg el Ghazouani, the boundaries of this sector contain the most well preserved part of the great necropolis of Kerkuane.

Authenticity (2009)

The « punicity » of Kerkuane is perfectly reflected in the architecture, town planning, life style (it appears to have been largely city-dwellers), the socio-economic life (diversity and wealth of economic activity), as well as some religious and funerary practices. The functional relationship of the two portions of the property, the city and its necropolis, must also be perceived in visual terms.

Protection and management requirements (2009)

The property is protected by the Law 35-1994 concerning the protection of the archaeological and historical heritage as well as the traditional arts. The property, State-owned, is managed by the National Heritage Institute (INP) which is responsible for the application of the Heritage Code. The enhancement of the site is the responsibility of the Agency for Heritage Presentation. A team attached to the INP is responsible for its safeguard and daily management. A supporting wall has been built against the cliff to counter the negative effect of undertow on the vestiges. The necropolis is enclosed and a permanent guard is maintained. Archaeological excavations as well as safeguarding (restoration) of the monuments are planned. A buffer zone which shall be submitted for control by the INP is being studied. Its boundary should enable the integration of the two elements of the inscribed property and the administrative and regulatory measures for its management should be defined.

Property	Dougga / Thugga
State Party	Tunisia
Id. N°	794
Date of inscription	1997

Brief synthesis

The archaeological site of Thugga/Dougga is located in the North-west region of Tunisia, perched on the summit of a hill at an altitude of 571 m, dominating the fertile valley of Oued Khalled. Before the Roman annexation of Numidia, Thugga had existed for more than six centuries and was, probably, the first capital of the Numidian kingdom. It flourished under Roman rule but declined during the Byzantine and Islamic periods. The impressive ruins which are visible today give an idea of the resources of a Romanised Numidian town.

The archaeological site covers an area of approximately 75 ha. These ruins of a complete city with all its components are a testimony to more than 17 centuries of history. They are an outstanding example illustrating the synthesis between different cultures: Numidian, Punic, Hellenistic, and Roman. The Roman monuments were integrated within the urban fabric, essentially Numidian. Despite its relative unimportance in the administrative structure of the Roman province of Africa, Dougga possesses a remarkable group of public buildings, dating for the most part from the 2nd and 3rd centuries A.D. Dougga is considered the best preserved example of an Africo-Roman town in North Africa. As such, it is an exceptional illustration of what daily life was like in Antiquity.

Criterion (ii): *The site of Dougga is an outstanding example of the birth, development and history of an indigenous city since the second millennium BC. The site of Dougga conserves the complete ruins of an antique city with all its components and provides the best known example of town layout of an indigenous foundation, adapted to town planning on the Roman model.*

Criterion (iii): *The important epigraphic collection (over 2000 Libyan, Punic, bilingual, Greek and above all Latin inscriptions) has made a decisive contribution to the decipherment of the Libyan language and knowledge of the social and municipal life of the Numidians, testifying to the level of development attained by the city during the 3rd and 2nd centuries BC.*

Over approximately two and a half centuries, two legally distinct communities, one comprising an indigenous population and the other a community of settlers who were Roman citizens, coexisted in the

same town and on the same territory. They both equally participated in the development and flourishing of the city.

Whilst retaining its largely Numidian urban fabric, Thugga therefore took on the aspect of a Roman monumental city. In this respect, it constitutes a representative example of a Maghreb city under the Numidian kings and during the first centuries of the Roman Empire.

In comparison to similar sites in North Africa, the ruins of the Roman and pre-Roman city of Thugga are surprisingly complete and well preserved. Consequently, they illustrate in an exceptional manner what daily life was like in a small provincial town during the Roman period.

Integrity (2009)

Within its boundaries, the archaeological site of Dougga conserves, in its entirety, the vestiges of the different periods of the Antique city with all its components: the monumental centre (capitol, forum, market, Rose of the winds square, etc.), entertainment buildings (theatre, circus) and public baths, clearly reflecting the way an indigenous foundation evolved during the Roman period

Authenticity (2009)

The state of conservation of these monuments is also exceptional. The level of authenticity of the archaeological remains is very high and has not been affected by restoration activities and conservation interventions over the past century because they have been minimal and were carried out in conformity with the principles of the 1964 Venice Charter. However, there are some exceptions. The authenticity of the Libyco-Punic mausoleum reconstructed between 1908 and 1910 has long remained subject of debate (although it might be argued that this monument has retained its own historicity).

Protection and management requirements (2009)

In addition to the many monuments benefiting from a specific listing as historic monuments, the archaeological site of Dougga is protected by Law 35-1994 of 24 February 1994 concerning the protection of archaeological and historical heritage and traditional arts (Heritage Code), as well as by Law 83-87 of 11 November 1983 concerning the protection of agricultural land, modified and completed by Law 90-45 of 23 April 1990 and by Law 96-104 of 25 November 1996.

A proposal for the boundary of the site of Dougga was submitted to the National Heritage Commission for the creation of the Cultural site of Dougga and its landscape. The study for the development of the Protection and Enhancement Plan (PPMV) for the site, as defined by the Heritage Code, was completed. This legal tool shall enable the control of all interventions undertaken at the site and in the surrounding buffer zone of 200 m. In addition to prohibited activities or those only authorised under certain conditions, it defines the different implementation mechanisms. The PPMV is the management tool that guarantees the preservation of the archaeological site of Dougga and enables the control of all eventual modifications in its immediate environment.

C.3 EUROPE AND NORTH AMERICA

Property	Boyana Church
State Party	Bulgaria
Id. N°	42
Date of inscription	1979

Brief synthesis

There are several layers of wall paintings in the interior from the 11th, 13th, 15-17th 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 13th century. Whilst they interpret the Byzantine canon, the images have a special spiritual expressiveness and vitality and are painted in harmonious proportions.

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 at a different period - 10 century, 13th century and 19th century which constitute a homogenous whole.

Integrity (2010)

The integrity of Boyana church is fully assured. In 1917 a park was created around the church, thereby securing its immediate surroundings through being separated from the impact of modern traffic. The property has also remained intact from historic invasions, and other destructive threats. Three separate zones are defined in the property boundaries and buffer zone, through which appropriate control measures are applied.

Authenticity (2010)

The concept, form and development of the three constructional phases of the property, from the 10th–11th; 13th; and 19th centuries, are clearly evident. Necessary conservation and restoration works have been completed. Where sufficient evidence existed, later façade renders have been removed to reveal the original appearance of walls.

To safeguard and present the internal 11th and 12th centuries fresco fragments, those from the 13th century, and the later 1882 additions in the antechamber, they were cleaned, refilled and conserved. This work was completed in 2008. The property is now air-conditioned, and under constant surveillance.

Protection and management requirements (2010)

The management is implemented by virtue of:

- Cultural Heritage Law (Official Gazette No 19 of 2009) and subdelegated legislation. This law regulates the research, studying, protection and promotion of the immovable cultural heritage in Bulgaria, and the development of Conservation and Management plans for its inscribed World Heritage List of immovable cultural properties.
- Instructions on the Protection and Preservation of the World Monument “Boyana Church” and its Protective Zone were adopted by Official Cover Letter No.RD-91-00-17, signed by the Chairman of the Culture Committee, and dated 10.08.1989. These Instructions are mandatory and set out the responsibilities of the interested parties, including the state, local institutions and owners.

Property	Madara Rider
State Party	Bulgaria
Id. N°	43
Date of inscription	1979

Brief synthesis

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 alternation 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.

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 the 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.

Integrity (2010)

The rock relief of the Madara Horseman encompass within its boundaries sufficient elements for its presentation. It lies within an archaeological reserve that includes other archaeological monuments, up to 2000 years old. The defined boundaries, and the protection zone, ensure the conservation of the property’s surrounding.

Due to the uncertain stability of the supporting rock, the relief has a serious and enduring conservation problem, although changes in the integrity of the property are not significant. A combination of wind erosion, and surface water run-off from heavy rain and melting snow, together with biological coatings, is causing the rock to erode. The property has been subject to numerous archaeological, geodesic, geological, hydrological, static, seismograph, physical chemistry and, lately, microbiological research investigations. These exceptional research efforts have been incorporated into a database, the results of which have defined the parameters for immediate conservation interventions. In 2007 an international project, seeking solutions for the conservation of the relief, was concluded and an evaluation of proposed interventions is pending.

Authenticity (2010)

The form and design, location and setting, materials and substance, and spirit and feeling of the Madara Horseman relief have retained their authenticity.

Protection and management requirements (2010)

Management is implemented by virtue of:

- Cultural Heritage Law (Official Gazette No.19 of 2009) and subdelegated legislation. This law regulates the research, studying, protection and promotion of the immovable cultural heritage in Bulgaria, and the development of Conservation and Management plans for its inscribed World Heritage List of immovable cultural properties.

In addition, secondary legislation, issued by the Government in 1981 (Ordinance No. 22 on Protection of the Historical and Archaeological Reserves of Pliska, Preslav and Madara, promulgated in the Official Gazette No. 14 of 1981) also applies.

In order to ensure the conservation of the relief, there is a need to implement the proposed interventions drawn by the 2007 International project.

Property	Thracian Tomb of Kazanlak
State Party	Bulgaria
Id. N°	44
Date of inscription	1979

Brief synthesis

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 frescos 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 the masterpiece of the Thracian creative spirit.*

Criterion (iii): *The Kazanlak frescoes testify to high level of culture and pictorial art in Thracia.*

Criterion (iv): *The Kazanlak frescoes represent a significant stage in the development of Hellenistic funerary art.*

Integrity (2010)

The integrity of the site is intact. The defined boundaries and buffer zone, and the location of the Tomb in a park area, provides a secure environment for the property. The property encompasses within its boundaries all the components that convey the outstanding universal value. The Tomb is protected from the negative effects of visitors, through offering access to the nearby museum that contains a copy of the tomb architecture and its fresco decoration.

Authenticity (2010)

The Tomb meets the requirements for authenticity as the construction and walls remain in their original condition, without modification or addition, and its frescoes are very well preserved. At the time of inscription, the Tomb was secured under a permanent protective building, and its principle cultural value – the exclusive mural decoration - was fully preserved. In this process, the murals were cleaned and strengthened. Using techniques that did not violate their authenticity, they were not retouched or additionally filled. Air conditioning was installed to ensure a constant temperature.

Protection and management requirements (2010)

The management is implemented by virtue of:

- Cultural Heritage Law (Official Gazette No.19 of 2009) and subdelegated legislation. This law regulates the research, studying, protection and promotion of the immovable cultural heritage in Bulgaria, and the development of Conservation and Management plans for its inscribed World Heritage List of immovable cultural properties;

- the Tomb's preservation and visiting regime prescribed by the National Institute for preservation of the immovable cultural properties.

Property	Rock-Hewn Churches of Ivanovo
State Party	Bulgaria
Id. N°	45
Date of inscription	1979

Brief synthesis

The frescos 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. Posterior to the Khora monastery mosaics (Karia Djami) of 1303 – 10, these frescoes, by their very expressiveness surpass any other historical monuments discovered, characteristic of the Palaeologues style. Neo-classical in spirit and in elements of their subjects, the frescoes represent a departure from the canons of Byzantine iconography. They show close ties with expressive Hellenistic art and a clear preference for the nude, the landscape, an architectural background in a composition, drama, an emotional atmosphere – qualities which combine to make an exceptional masterpiece of the Tarnovo school of painting and monumental art.

The five historical monuments in this group (chapels, churches, etc.), dating from the 13th and 14th centuries, serve as examples that pave the way for the distinctive character development, and mastery in the art of the Second Bulgarian State /1187-1396/. The richness, the variety of the cells, chapels, churches, monastery complexes, the original architectural solutions – all set in a magnificent natural environment - confirm the value of this extraordinary historical grouping.

Criterion (ii): *Many churches, chapels, monasteries and cells were cut into the natural rock along the Rusenski Lom river, during the 13-14th centuries. The “Church” frescoes reveal an exceptional artistry and a remarkable artistic sensitivity for 14th century painting and Bulgarian medieval art; they are an important achievement in the Christian art of South-Eastern Europe. Neo-classical in spirit and in elements of their subjects, the frescoes represent a departure from the canons of Byzantine iconography. They show close ties with expressive Hellenistic art and a clear preference for the nude, the landscape, an architectural background in a composition, drama, an emotional atmosphere – qualities which combine to make an exceptional masterpiece.*

Criterion (iii): *The extensive complexes of monasteries were built between the time of the Second Bulgarian State /1187-1396/ and the conquest of Bulgaria by the Ottoman Empire. The five historical monuments in this group, dating from the 13th and 14th centuries, the richness, the variety of the cells, chapels, churches, monastery complexes, the original architectural solutions – all of that set in a magnificent natural environment - confirm the value of this extraordinary historical grouping.*

Integrity (2010)

The property encompasses within its boundaries all the components necessary to convey its outstanding universal value but the rock massif, where the churches are situated, has serious stability problems. Over the years a continuous programme of research, and scientific, technical and design projects, have focussed on strengthening and stabilising the rock formation. A programme was carried out for the “Investigation, identification, stabilization and waterproofing of the rock massif” for The Church of the Holy Virgin. All of the statistical analyses are based on processing meteorological and instrument data, and studies.

Authenticity (2010)

Created in the natural cavities of a karst massif, the authenticity of shape, material and substance of the Rock-hewn Churches of Ivanovo has been preserved. Urgent conservation work has been completed on the valuable 13th and 14th century murals, whilst cleaning, stabilization and presentation of The Church of the Holy Virgin murals has also been carried out. This involved minimal retouching work, and the maximum retention of the original.

In consequence of a rock collapse in the early 20th century, the 13th century ceiling murals from the buried church of St. Archangels, have been rescued and moved to a new substrate. The first stage of work on the 14th century murals of the collapsed St. Todor Church has also been completed.

Protection and management requirements (2010)

Through National Legislation the property has been protected, as a ‘Reserve’ since 1965 (Official Gazette No. 84 of 1965). Management is implemented through the Cultural Heritage Law (Official Gazette No.19 of 2009) and subdelegated legislation. This law regulates the research, studying, protection and promotion of the immovable cultural heritage in Bulgaria, and the development of Conservation and Management plans for its inscribed World Heritage List of immovable cultural properties.

Protection is also afforded by Ordinance No. 17 of the President of the Committee for Culture on Definition of Boundaries and Regimes of Use and Protection of Immovable Cultural Monuments outside Populated Areas (Official Gazette No. 35 of 1979); and The Protected Areas Act (Official Gazette No. 133 of 11 November 1998, as amended and supplemented).

In order to strengthen and stabilize the rock formation, there is a need to pursue the implementation of the conservation measures.

Property	Rila Monastery
State Party	Bulgaria
Id. N°	216
Date of inscription	1983

Brief synthesis

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 the culture and the arts of all Christian nations within the Ottoman Empire. With its architecture, frescos 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 architecture and aesthetics within the Balkan area.

Criterion (vi): *Rila Monastery is considered a symbol of the 19th Century Bulgarian Renaissance which imparted Slavic values upon Rila in trying to reestablish an uninterrupted historic continuity.*

Integrity (2010)

There have been no substantial changes to the integrity of the property since its inscription on the World Heritage List. Planned conservation works, that also involve the medieval and renaissance wood-carving and mural paintings existing in associated churches and chapels of the monastery complex, are being pursued to ensure their proper preservation. Protecting the Monastery from 'force effects' is also of major significance. A series of permanent geological engineering observations are being pursued, with associated report recommendations for "ground-structure" strengthening. Based on these results, other preservation and restoration works will be determined. A development plan is being prepared, and this will propose improvements for the communication and technical infrastructure to assist in preserving the property.

Authenticity (2010)

Rila Monastery is the most important spiritual and literary center of the Bulgarian national revival, with an uninterrupted history from the Middle Ages until present times. Reconstruction work was required following a fire, and sections of the monastery, a new church and other structures date to the 18th century. The property fully endorses authenticity requirements regarding location, context, concept, usage, function and tradition, where the spirit and feeling of the site are also properly preserved.

Protection and management requirements (2010)

The management is carried out on the basis of:

- Religious Affairs Law - Property Law
- Cultural Heritage Law (Official Gazette No 19 of 2009), and the by-law normative act, regulates the research, studying, protection and promotion of the immovable cultural heritage in Bulgaria, and the development of Conservation and Management plans for its inscribed World Heritage List of immovable cultural properties.
- Legislative regimes for the preservation of the site and its buffer zone are in accordance, with a written statement from the 7.05.1992, of a Commission, appointed with an Order № RD-19-132/24.03.1992 of the Ministry of Culture. In addition to regulating the prohibitions, this also identifies allowed activities in the property and its buffer zone, and sets out the responsibilities of the interested parties, including the state, local institutions and owners.
- The Protected areas Law (Official Gazette No133 of 1998 with amendments) - National Park Rila; Natural Park "Rila Monastery"; Rila Monastery Forest, was proclaimed for natural reserve in 1986;
- Forest law (Official Gazette No125 of 1997 with amendments);
- Management plan of Nature Park "Rila Monastery" has been operational since 2003.

In order to maintain the proper conservation of the monastery, there is a need to implement the development plan of the property.

Adoption of retrospective Statements
of Outstanding Universal Value

WHC-10/34.COM/8E.Add, p. 35

Property	Ancient City of Nessebar
State Party	Bulgaria
Id. N°	217
Date of inscription	1983

Brief synthesis

The Ancient city of Nessebar is a unique example of a synthesis of the centuries-old human activities in the sphere of culture; it is a location where numerous civilizations have left tangible traces in 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 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, modified by the imposition of the traditional Byzantine forms, illustrates ornamental ceramics art, the characteristic painted decoration for this age. The town has served for over thousands of years as remarkable spiritual hearth of Christian culture.

Criterion (iii): *The Ancient City of Nessebar is an outstanding testimony of multilayered cultural and historical heritage. It is a place where many civilizations left their tangible traces: archaeological structures from the Second millennium BC, a Greek Black Sea colony with surviving remains of fortifications, a Hellenistic villa and religious buildings from the Antiquity, seven preserved churches from the Middle Ages. Nessebar has demonstrated its historical importance as a frontier city on numerous occasions. 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 with preserved Bulgarian Renaissance structure, and forms a harmonious homogenous entity with the outstanding natural configuration of the rocky peninsular, linked with the continent by a long narrow stretch of land. Its nature and existence is a result of synthesis of long-term human activity, which has witnessed significant historic periods – an urban structure with elements from 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 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 the high quality.*

Integrity (2010)

Within the boundaries that encompass the small rocky peninsula, are all the evidence of the numerous cultural layers – from the 3rd millennium BC until the present time.

Although the main elements have generally remained unchanged, since 1986 some exceptions have occurred with a number of illegal interventions on 19th century structures, and some new buildings executed in violation of the Cultural Heritage Law.

In addition, and in violation of the Law on Monuments and Museums, negative influences have also emerged with the emergency stabilization of the peninsula shoreline. All of these changes have the potential to threaten the extraordinary coherence of the urban fabric and the overall visual integrity of the property.

Authenticity (2010)

Only conservation and stabilization work is carried out on the Medieval Churches, and all the investigated archaeological sites are exposed and preserved. Some Medieval Churches now require repair. The unauthorized changes to some of the wooden vernacular buildings, and persistent and increasing pressures from tourism, public and residential functions, and investment interests, combined with the introduction of mobile retail units, are beginning to threaten the traditional urban structure of the city, its architectural appearance, and its atmosphere.

Protection and management requirements (2010)

Management is implemented by virtue of:

1) Cultural Heritage Law (Official Gazette No.19 of 2009) and subdelegated legislation. This law regulates the research, studying, protection and promotion of the immovable cultural heritage in Bulgaria, and the development of Conservation and Management plans for its inscribed World Heritage List of immovable cultural properties.

2) Ordinance No.8 of the Culture Committee and the Committee on Architecture and Public Works of the architectural historical reserves Sozopol and Nessebar /SG 9/1981; covers the issues of general and detailed spatial planning; projects; carrying out conservation and restoration works; and new building. It also determines the borders and contact zones of the site, the main principles involved, and sets out the rules for protection and implementation.

3) Developed by the National Institute for Monuments of Culture, the Directive Plan is a Concept paper on the preservation and development of the cultural-historic heritage of the town of Nessebar. The Plan offers an integrated professional analysis and prognosis of urban development over a wide range of activities. Ostensibly contributing to the protection, promotion and sustainable development of the property, the document, unfortunately, does not fully reflect current conditions, and requires up-dating.

4) The current Construction and regulatory plan of the Ancient city of Nessebar, adopted in 1981, and the preliminary construction and regulatory plan (adopted on 30.07.1991 by the Ministry of construction and urban planning) regulates land use, types of building, parks and gardens etc.

5) The Spatial Planning Act – (Official Gazette, No. 1 of 2001 with amendments) and subdelegated legislation relates to spatial and urban planning, investment projects and buildings in Bulgaria. It also determines particular territorial and spatial protection, and the territories of cultural heritage.

In order to provide adequate response to the threats from unauthorized development, pressure from tourism and new uses, there is a need to put in place an overall Management Plan for the property that provides a collaborative framework for all stakeholders.

Property	Thracian Tomb of Sveshtari
State Party	Bulgaria
Id. N°	359
Date of inscription	1985

Brief synthesis

The Thracian Tomb near Sveshtari is an extremely rare and very well preserved monument of the sepulchral architecture containing remarkable elements in terms of their 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 near Sveshtari is a unique artistic achievement with its half human, half vegetable caryatids enclosed in a chiton in the shape of an upside down palmette. The fact the original polychromy has been preserved with its ochre, brown, blue, red and lilac shades adds to the bewitching charm of an expressive composition where the anthropomorphic supports conjure up the image of a choir of mourners frozen in the abstract positions of a ritual dance.

Criterion (iii): The tomb is exceptional testimony to the culture of the Getes, Thracian peoples living in the north of Hemus (contemporary Stara Planina), in contact with the Greek and Hyperborean worlds according to the ancient geographers. The Tomb is also remarkable for the fact that it represents local art inspired by Hellenism, a rare case of an interrupted creative process, which possesses specific characteristics. This monument is unique in its architectural décor and in the specific character of the funeral rites revealed by the excavation.

Integrity (2010)

The integrity of the site is consistent with its unchanged character, and the surrounding area. The monument is located within the archaeological reserve “Sborianovo”, where more than 40 Thracian sepulchral mounds, various sanctuaries, ancient and medieval villages, buildings, a fortress, mausoleum and a minaret from the ottoman period, exist. The property encompasses within its boundaries all the components necessary to convey its Outstanding Universal Value.

Authenticity (2010)

The Property retains its authenticity, being preserved in its original location by a moisture-isolating protective shell when the external sepulchral mound was reinstated. The enclosing embankment also emerges as a unique element in the surrounding landscape. The general condition of the original stone figures and pictorial elements of the construction is good, and the spatial organization of the Tomb is retained unaltered. The conservation work has been completed with minimal and discrete interference. The Tomb is open for visitors whilst meeting technical conservation requirements.

Protection and management requirements (2010)

The management is implemented under:

- *Cultural Heritage Law (Official Gazette No.19 of 2009) and subdelegated legislation. This law regulates the research, studying, protection and promotion of the immovable cultural heritage in Bulgaria, and the development of Conservation and Management plans for its inscribed World Heritage List of immovable cultural properties.*
- *The Instructions of the Ministry of Culture and the Ministry of Construction, Architecture, and Public Works on preservation of culture monuments and territory usage of the Historical-Archaeological Reserve "Sboryanovo" and its protection area (Letter No.RD-91-00 10/25.04.1990 of the Ministry of Culture);*
- *The Spatial Planning Act – (Official Gazette, No.1 of 2001 with amendments) and subdelegated legislation relates to spatial and urban planning, investment projects and buildings in Bulgaria. It also determines particular territorial and spatial protection, and the territories of cultural heritage.*

Property	Masada
State Party	Israel
Id. N°	1040
Date of inscription	2001

Brief synthesis

Masada is a dramatically located site of great natural beauty overlooking the Dead Sea, a rugged natural fortress on which the Judaeen king Herod the Great constructed a sumptuous palace complex in classical Roman style. After Judaea became a province of the Roman Empire, it was the refuge of the last survivors of the Jewish revolt, who chose death rather than slavery when the Roman besiegers broke through their defences. As such it has an emblematic value for the Jewish people.

It is also an archaeological site of great significance. The remains of Herod's palaces are outstanding and very intact examples of this type of architecture, whilst the untouched siegeworks are the finest and most complete anywhere in the Roman world.

The Masada complex, built by Herod the Great, King of Judaea, who reigned between 37 BCE and 4 CE, and particularly the "hanging" palace with its three terraces, is an outstanding example of opulent architectural design, elaborately engineered and constructed in extreme conditions. The palace on the northern face of the dramatic mountain site consists of an exceptional group of classical Roman Imperial buildings. The water system was particularly sophisticated, collecting run-off water from a single day's rain to sustain life for a thousand people over a period of two to three years. This achievement allowed the transformation of a barren, isolated, arid hilltop into a lavish royal retreat.

When this natural defensive site, further strengthened by massive walls, was occupied by survivors of the Jewish Revolt against Roman rule, it was successfully besieged by a massive Roman army. The military camps, siegeworks and an attack ramp that encircle the site, and a network of legionary fortresses of quadrilateral plan, are the most complete anywhere in the Roman world. Masada is a poignant symbol of the continuing human struggle between oppression and liberty.

Criterion (iii): *Masada is a symbol of the ancient Jewish Kingdom of Israel, of its violent destruction in the later 1st century CE, and of the subsequent Diaspora.*

Criterion (iv): *The Palace of Herod the Great at Masada is an outstanding example of a luxurious villa of the Early Roman Empire, whilst the camps and other fortifications that encircle the monument constitute the finest and most complete Roman siege works to have survived to the present day.*

Criterion (vi): *The tragic events during the last days of the Jewish refugees who occupied the fortress and palace of Masada make it a symbol both of Jewish cultural identity and, more universally, of the continuing human struggle between oppression and liberty.*

Integrity (2010)

Due to its remoteness, and the harsh climate of the southern end of the Judean Desert, following the dissolution of the Byzantine monastic settlement in the 6th century the Masada site remained untouched for more than thirteen centuries until its rediscovery in 1828. The property encompasses the remains of the site on its natural fortress and the surrounding siegeworks.

Of equal importance is the fact that the setting of Masada, the magnificent wild scenery of this region, has not changed over many millennia. The only intrusions are the lower visitor and cable car facilities, which in their new form have been designed and relocated sympathetically, to minimize visual impact, though the siting of the summit station, is still controversial.

Authenticity (2010)

This is a site that remained untouched for more than thirteen centuries. The buildings and other evidence of human settlement gradually collapsed and were covered over until they were revealed in the 1960s. There have been no additions or reconstruction, beyond an acceptable level of anastylosis, and inappropriate materials used in early conservation projects are being replaced. Limited restoration works have been carried out to aid visitor interpretation with original archaeological levels being clearly defined by a prominent black line set in the new mortar joints. Certain significant archaeological elements, such as the Roman camps and siegeworks, remain virtually untouched. The authenticity is therefore of a very high level.

Protection and management requirements (2010)

The Judean desert remains a sparsely settled area, with the harshness of the environment serving as a natural barrier against modern urban and rural development pressures.

The property and buffer zone are owned by the State of Israel, and the archaeological sites are protected by the 1978 Antiquities Law. Since 1966 the entire Masada site, and its surroundings, have been designated a National Park, updated by the 1998 National Parks, Nature Reserves, National Sites and Memorial Sites Law. The National Park is further protected through being entirely surrounded by the Judean Desert Nature Reserve, also established under the 1998 Act.

The property is managed by the Israel Nature and Parks Authority, in cooperation with the Israel Antiquities Authority. An important aspect of the current management plan is the decision to carry out no further research excavation on the main site "in the present generation", although limited excavation will be permitted when required by conservation, maintenance or restoration projects.

Almost entirely invisible from the summit, a new visitor centre was opened on the plain beneath the eastern side of Masada in 2000. Providing all the anticipated facilities, the centre was designed to accommodate the 1.25 million visitors per annum. The cable car, originally installed in the 1970's, was replaced by a new, less intrusive, and heavily used system to connect the visitor centre with the summit. It is also still possible to undertake the arduous climb to the summit by the two historic pedestrian access routes.

The policy of prohibiting commercial activities of any kind, and picnicking on the summit, is rigorously maintained.

Property	Old City of Acre
State Party	Israel
Id. N°	1042
Date of inscription	2001

Brief synthesis

Acre, continuously settled from Phoenician times, was of major significance during the Crusader period in the Holy Land. Because of its position, located on a peninsula encompassing a natural bay, the city gained international significance from 1104 to 1291 as the capital of the Crusader kingdom of Jerusalem following its development as the Crusaders main port in the Holy Land. Whilst this strategically located port enabled it to become a centre for international trade, its physical boundaries, delineated by surrounding walls and sea, created a characteristic densely built mediaeval city.

Following a long period of decline, during which it was still the main entry port for Christian pilgrims visiting Jerusalem, it flourished again in the 18th century as the capital of this part of the Ottoman Empire. Its unique character is in the substantial remains of the Crusader city that are preserved virtually intact beneath the typical Ottoman city preserved till the present day, and have in recent years been revealed by scientific excavation.

The present townscape of the walled port-town is characteristic of Moslem perceptions of urban design, with narrow winding streets and fine public buildings and houses. Demonstrating the interchange of mediaeval European and Middle-Eastern architecture, the city has some exceptional edifices, including a citadel, mosques, khans and baths.

Criterion (ii): *Acre is an exceptional historic port-town in that it preserves the substantial remains of its medieval Crusader buildings beneath the existing Moslem fortified town dating from the 18th and 19th centuries.*

Criterion (iii): *The remains of the Crusader town of Acre, both above and below the present-day street level, provide an exceptional picture of the layout and structures of the capital of the medieval Crusader Kingdom of Jerusalem.*

Criterion (v): *Present-day Acre is an important example of an Ottoman walled town, with typical urban components such as the citadel, mosques, khans, and baths well preserved, partly built on top of the underlying Crusader structures.*

Integrity (2010)

The boundaries of the property include the key elements of Crusader Acre which having been completely buried as a result of the Mamluk occupation at the end of the 13th century, is today mostly subterranean and has only recently begun to be uncovered. These well preserved remains include large portions of the fabric of urban life and buildings with all parts intact – walls, quarters, streets, alleys, fortresses, public buildings, religious buildings, dwellings, and shops, together with the subterranean infrastructure, architectural details, original plasterwork, and masonry. Building plans are clearly identifiable and building technology and materials can be accurately determined.

The property also encompasses the remains of the Ottoman city that was built on the Crusader city and took the form of an urban system of alleyways, courtyards, and squares, reflecting the values of Moslem society. The geographical conditions that determined its development, together with its socio-economic structure, have maintained the integrity of Acre as essentially an Ottoman port-city of the 18th century without significant changes until the present time.

The overall coherence of the city is vulnerable especially where maintenance and conservation activities are yet to be undertaken

Authenticity (2010)

Two major periods in history have contributed to the appearance of contemporary Acre: the Crusader period and the late Ottoman period. The special nature of the city's evolution has allowed Acre to retain its character as a port city, with a blend of public buildings, caravanserais (khans), and religious buildings alongside markets, small shops, and large residential quarters, together with an active port which is still a source of income and access to the city. The major proportion of Acre's individual buildings have remained largely in the same form as when they were built, with few major alterations over the last 150–300 years. However, individual buildings remain vulnerable to changes away from traditional materials and methods of maintenance and repair.

Protection and management requirements (2010)

The Old City of Acre is a designated a site of antiquity under the 1978 Antiquity Law.

Between 1993 and 2000 a heritage-focused Master Plan was drawn up by a steering committee for urban planning. This integrated the old city and port areas whilst also establishing a surrounding buffer zone.

The property is managed jointly by Acre's Municipality, the Old Acre Development Company, a Government Agency, and the Israeli Antiquities Authority. Advising local residents in all matters of development, building permits and conservation measures the Israeli Antiquities Authority also operates a field office in the city. This office also supervises public and private work undertaken in the property.

Much effort is being invested to ensure that the city of Acre remains a living city. In 2001, together with the local population, a residential quarter was selected as a Pilot Rehabilitation Project area. This project is ongoing and expanding, and aimed at developing measures to ensure the preservation of the physical fabric, whilst allowing adaptations required by modern life. Another goal is directed towards improving the social and economic conditions of local residents, and enhancing their sense of pride in the city's rich heritage. There is a need to strengthen the engagement of the local community in the maintenance of the built fabric of the city.

Property	White City of Tel-Aviv – the Modern Movement
State Party	Israel
Id. N°	1096
Date of inscription	2003

Brief synthesis

The city of Tel Aviv was founded in 1909 to the immediate north of the walled port city of Jaffa, on the hills along the eastern coast of the Mediterranean Sea. During the era of British rule in Palestine (1917-1948) it developed into a thriving urban centre, becoming Israel's foremost economic and metropolitan nucleus.

The serial property consists of three separate zones, the central White City, Lev Hair and Rothschild Avenue, and the Bialik Area, surrounded by a common buffer zone.

The White City of Tel Aviv can be seen as an outstanding example in a large scale of the innovative town-planning ideas of the first part of the 20th century. The architecture is a synthetic representation of some of the most significant trends of Modern Movement in architecture, as it developed in Europe. The White City is also an outstanding example of the implementation of these trends taking into account local cultural traditions and climatic conditions.

Tel Aviv was founded in 1909 and developed rapidly under the British Mandate in Palestine. The area of the White City forms its central part, and is based on the urban master plan by Sir Patrick Geddes (1925-27), one of the foremost theorists in the early modern period. Tel Aviv is his only large-scale urban realization, not a 'garden city', but an urban entity of physical, economic, social and human needs based on an environmental approach. He developed such innovative notions as 'conurbation' and 'environment', and was pioneer in his insight into the nature of city as an organism constantly changing in time and space, as a homogeneous urban and rural evolving landscape. His scientific principles in town planning, based on a new vision of a 'site' and 'region', influenced urban planning in the 20th century internationally. These are issues that are reflected in his master plan of Tel Aviv.

The buildings were designed by a large number of architects, who had been trained and had practised in various European countries. In their work in Tel Aviv, they represented the plurality of the creative trends of modernism, but they also took into account the local, cultural quality of the site. None of the European or North-Africa realizations exhibit such a synthesis of the modernistic picture nor are they at the same scale. The buildings of Tel Aviv are further enriched by local traditions; the design was adapted to the specific climatic conditions of the site, giving a particular character to the buildings and to the ensemble as a whole.

Criterion (ii): *The White City of Tel Aviv is a synthesis of outstanding significance of the various trends of the Modern Movement in architecture and town planning in the early part of the 20th century. Such influences were adapted to the cultural and climatic conditions of the place, as well as being integrated with local traditions.*

Criterion (iv): *The White City of Tel Aviv is an outstanding example of new town planning and architecture in the early 20th century, adapted to the requirements of a particular cultural and geographic context.*

Integrity (2010)

The spirit of the Geddes plan has been well preserved in the various aspects of urban design (morphology, parcelling, hierarchy and profiles of streets, proportions of open and closed spaces, green areas). The urban infrastructure is intact, with the exception of Dizengoff Circle, where traffic and pedestrian schemes have been changed, although efforts are being made to reinstate the original plan. Incremental changes could affect the integrity of the urban ensemble in the future. There are some visible changes in the buffer zone due to new construction and commercial development in the 1960s-1990s including some office and residential structures that are out of scale. The White City is encapsulated inside a ring of high-rise structures, which has obviously altered the initial relationship with its context. Any further development could impact on its visual integrity.

Authenticity (2010)

The authenticity of architectural design has been fairly well preserved, proven by homogeneous visual perception of urban fabric, the integrity of style, typology, character of streets, relationship of green areas and urban elements, including, fountains, pergolas and gardens. The details of entrance lobbies, staircases, railings, wooden mailboxes, front and apartment doors, window frames have generally not been changed, though there are some losses – as in most historic towns.

The design of some individual buildings has been modified through rooftop additions even in registered buildings. Although within certain limits, such additions could be perceived as part of traditional continuity, to keep Tel Aviv as a vibrant, living city, attention will need to be given to ensure, the quantity of remodelled buildings is not enough to alter the urban profile, the original scale or parameters of the site.

Protection and management requirements (2010)

Management is covered and incorporated in urban and territorial plans. These include the National Master Plan TaMA 35, with the relevant section 58 on the 'Urban Conservation Ensemble in Central Tel Aviv – Jaffa', and the Regional Master Plan TMM 5 providing the main planning instrument for the Tel Aviv conservation area. Management policies include programmes to encourage tourist activities, provide information, and placing an emphasis on conservation. It would be desirable to consider the possibility to provide legal protection at the national level to recent heritage.

Deposited in 2002, Conservation Plan (2650B) was approved in 2008. As the majority of the approximately 1,000 historic buildings identified in this document, and other focused local plans, are privately owned, a strategy allowing the transfer of building rights has been implemented to compensate for the loss of those rights. This specifically includes the stringent conditions applying to 180 buildings to which no changes are allowed. Within defined limitations, the application of permitted additional floors to the other remaining protected buildings has been allowed.

A special process has been established for the evaluation, approval and supervision of building permits and construction within the inscribed area. This is managed and controlled by the Municipality's Conservation Unit that currently employs eight trained architects. With the intention of providing measures to improve the control of changes in existing fabric, in view of existing real estate pressures, development trends are continually monitored by the Municipality.

With reference to the Operational Guidelines Annex 3 (concerning New Towns of the 20th century) it is essential for the city of Tel Aviv to ensure moderated and controlled growth in the historic core area. Accordingly, height limits are to be proposed for the property and its buffer zone.

Property	Incense Route – Desert Cities in the Negev
State Party	Israel
Id. N°	1107 rev
Date of inscription	2005

Brief synthesis

The Incense Route was a network of trade routes extending over two thousand kilometres to facilitate the transport of frankincense and myrrh from the Yemen and Oman in the Arabian Peninsula to the Mediterranean.

The four Nabatean towns of Haluza, Mamshit, Avdat and Shivta, with their associated fortresses and agricultural landscapes linking them to the Mediterranean are situated on a segment of this route, in the Negev Desert, in southern Israel. They stretch across a hundred-kilometre section of the desert, from Moa on the Jordanian border in the east to Haluza in the northwest. Together they reflect the hugely profitable trade in Frankincense from south Arabia to the Mediterranean, which flourished from the third century BCE until the second century CE, and the way the harsh desert was colonised for agriculture through the use of highly sophisticated irrigation systems.

Ten of the sites (four towns - Haluza, Mamshit, Avdat and Shivta; four fortresses - Kazra, Nekarot, Makhmal, and Grafon; and the two caravanserais of Moa and Saharonim) lie along, or near to, the main trade route from Petra, capital of the Nabatean Empire in Jordan, to the Mediterranean ports. The town of Mamshit straddles the northern parallel route. Combined, the route, and the desert cities along it, reflect the prosperity of the Nabatean incense trade over a seven hundred year period, from the 3rd century BCE to the 4th century CE.

The towns were supported by extremely sophisticated systems of water collection and irrigation that allowed large-scale agriculture. These included dams, channelling, cisterns and reservoirs. Evidence of all these features is widespread around Avdat and central Negev, as are the remains of ancient field systems strung along riverbeds and hill slopes.

The property displays an all-embracing picture of Nabatean town planning and building technology over five centuries. The combination of towns, and their associated agricultural and pastoral landscapes, present a complete fossilized cultural environment.

The remains of the Nabatean desert settlements and agricultural landscapes presents a testimony to the economic power of frankincense in fostering a long desert supply- route from Arabia to the Mediterranean in Hellenistic-Roman times, which promoted the development of towns, forts and caravanserais to control and manage that route. They also display an extensive picture of Nabatean

technology over five centuries in town planning and building and bear witness to the innovation and labour necessary to create an extensive and sustainable agricultural system in harsh desert conditions, reflected particularly in the sophisticated water conservation constructions.

Criterion (iii): The Nabatean towns and their trade routes bear eloquent testimony to the economic, social and cultural importance of frankincense to the Hellenistic-Roman world. The routes also provided a means of passage not only for frankincense and other trade goods but also for people and ideas.

Criterion (v): The almost fossilized remains of towns, forts, caravanserais and sophisticated agricultural systems strung out along the Incense Route in the Negev desert, display an outstanding response to a hostile desert environment and one that flourished for five centuries.

Integrity (2010)

The towns and forts combined with their trade routes and their agricultural hinterland, in all they provide a very complete picture of the Nabatean desert civilisation strung along a trade route. Remains of all the elements that comprised the settlements – towns, forts, caravanserais, and agricultural landscapes are within the boundaries. The limited development of the region has given the sites considerable protection from development. None of the attributes are under threat.

Authenticity (2010)

The remains of the towns, fortresses and caravanserais and landscapes mostly express well the outstanding universal value of the property as reflecting and exemplifying the prosperity of the Nabatean incense trade.

It is acknowledged that the cities of Mamshit and Haluza have previously been subjected to earlier interventions that threatened their authenticity. As part of the current management action, the inappropriate reconstructions in Mamshit, which were based on a scenographic intention rather than a scientific approach, were removed in 2005. And, excavations at Haluza, partly left without sufficient post-excavation consolidation, were backfilled during 2005 - 2006.

Protection and management requirements (2010)

All of the nominated property is State owned. It is protected by national legislation, with all the component parts either being within designated national parks or nature reserves.

The Israel Nature and Parks Authority manage the property on a daily basis, and the Israel Antiquities Authority manages the conservation and excavation activities on the designated structures.

All finance comes from the Israel Nature and Parks Authority budget, supported by site income, sales and government subsidy. The four towns each have specifically designated allocations. In low-income years, funds are spent only on maintenance and protection, with conservation subsequently taking place as external funding becomes available.

There is a need for a continuing comprehensive archaeological strategy for the whole property and also for each of the major towns to cover archaeological research, non-destructive recording and approaches to stabilization and repair.

Property	Biblical Tels – Megiddo, Hazor, Beer Sheba
State Party	Israel
Id. N°	1108
Date of inscription	2005

Brief synthesis

Historic settlement mounds, known as tels, are characteristic of the flatter lands of the eastern Mediterranean, particularly in Lebanon, Syria, Israel and eastern Turkey. Of more than 200 such mounds in Israel, the three sites of Megiddo, Hazor and Beer Sheba are representative of those that contain substantial remains of cities with biblical connections, and are strongly associated with events portrayed in the bible.

The three tels extend across the State of Israel; Tel Hazor in the north, near the Sea of Galilee; Tel Megiddo 50 kilometres to the south west; and Tel Beer Sheba near the Negev Desert in the south.

The three sites reflect the wealth and power of Bronze and Iron Age cities in the fertile biblical lands. This was based on, and achieved through, a centralized authority that had control of trade routes to the north east and south; connecting Egypt to Syria and Anatolia to Mesopotamia, and the creation and management of sophisticated and technologically advanced water collection systems. Together, these tels reflect the key stages of urban development in the region.

They are also representative of the large, multi-layered occupation of single sites that persisted for several millennia until the 6th century BCE, and particularly reflect in their final flowering the formative stages of biblical history from the 12th to 6th century BCE. With their impressive remains of palaces, fortifications and urban planning, they offer key material manifestations of the biblical epoch.

The early Bronze Age temple compound at Megiddo is unparalleled for its number of temples, the continuity of cult activity and the record of ritual activity. At Hazor, the ramparts are said to be the best example in the area from southern Turkey to the north of the Negev in Israel. The late Bronze Age palace is the most elaborate in Israel, and one of the best in the Levant. For the Iron Age remains, the elaborate town plan of Beer Sheba and the orthogonal plan of Megiddo have few parallels in the Levant.

All three tels have impressive remains of their underground water catchments systems, which demonstrate sophisticated and geographically responsive engineering solutions to water storage.

Criterion (ii): The three tels represent an interchange of human values throughout the ancient near-east, forged through extensive trade routes and alliances with other states and manifest in building styles which merged Egyptian, Syrian and Aegean influences to create a distinctive local style.

Criterion (iii): The three tels are a testimony to a civilization that has disappeared – that of the Cananean cities of the Bronze Age and the biblical cities of the Iron Age – manifests in their expressions of creativity: town planning, fortifications, palaces, and water collection technologies.

Criterion (iv): The Biblical cities reflect the key stages of urban development in the Levant, which exerted a powerful influence on later history of the region.

Criterion (vi): The three tels, through their mentions in the Bible, constitute a religious and spiritual testimony of Outstanding Universal Value.

Integrity (2010)

All components of the tels are included in the property. The three tels have preserved substantial remains of cities from the Bronze and Iron Age with biblical connection. Each tel relates to the overall property through its temples, fortifications and gate system, palaces, water systems, town planning and prominence in the Bible. None of the attributes are under threat.

Authenticity (2010)

All three tels have been generally left untouched and intact since their decline, and subsequent abandonment, between the 10th and 4th centuries BCE. Over time they have retained their authenticity, and acquired the characteristic appearance of a conical shape, with a flattish top, protruding above the surrounding countryside. From the beginning of the 20th century Tel Hazor and Tel Megiddo have been the subject of archaeological investigation, with Tel Beer Sheba being first excavated during the 1960's.

In the interests of safety and interpretation, some interventions have been made to the water systems at all three sites, but these do not seriously affect the authenticity of the overall system.

At Tel Hazor an unconventional approach was taken to dismantle and rebuild a storehouse and residential building elsewhere on site. These two Iron Age buildings had been excavated in the 1950's and had remained exposed to deterioration on an "island" as excavation work proceeded into earlier archaeological levels. This action was considered justified as it also permitted the completion of the site excavation, and the consolidation of earlier evidence around and beneath the two structures.

Protection and management requirements (2010)

The State of Israel owns the three tels. They are designated National Parks administered by the Israel Nature and Parks Authority (INPA), and protected under the 1998 National Parks, Nature Reserves, National Sites and Memorial Sites Law. Tel Megiddo and Tel Hazor are located in the Northern District, and Tel Beer Sheba in the Southern District, of the INPA.

The Planning and Development Forum of the Director General of INPA approves all significant plans regarding activities in the National Parks. In addition, there is an internal World Heritage Site Forum under the chairmanship of the Authority's Director of Archaeology and Heritage. This body coordinates and monitors activities at all the inscribed sites. It is also concerned with their management, and that of those on the Israel Tentative List.

In order to achieve a comparable conservation standard across the three sites that comprise the property a comprehensive conservation plan and monitoring programme is desirable.

Property	Cathedral, Alcázar and Archivo de Indias in Seville
State Party	Spain
Id. N°	383 rev
Date of inscription	1987

Brief synthesis

Together the Cathedral, Alcázar and Archivo de Indias as a series, form a remarkable monumental complex in the heart of Seville. They perfectly epitomize the Spanish “Golden Age”, incorporating vestiges of Islamic culture, centuries of ecclesiastical power, royal sovereignty and the trading power that Spain acquired through its colonies in the New World.

Founded in 1403 on the site of a former mosque, the Cathedral, built in Gothic and Renaissance style, covers seven centuries of history. With its five naves it is the largest Gothic building in Europe. Its bell tower, the Giralda, was the former minaret of the mosque, a masterpiece of Almohad architecture and now is important example of the cultural syncretism thanks to the top section of the tower, designed in the Renaissance period by Hernán Ruiz. Its “chapter house” is the first known example of the use of the elliptical floor plan in the western world. Ever since its creation, the Cathedral has continued to be used for religious purposes.

The original nucleus of the Alcázar was constructed in the 10th century as the palace of the Moslem governor, and is used even today as the Spanish royal family’s residence in this city, thereby retaining the same purpose for which it was originally intended: as a residence of monarchs and heads of state. Built and rebuilt from the early Middle Ages right up to our times, it consists of a group of palatial buildings and extensive gardens. The Alcázar embraces a rare compendium of cultures where areas of the original Almohad palace – such as the “Patio del Yeso” or the “Jardines del Crucero” – coexist with the Palacio de Pedro I representing Spanish Mudejar art, together with other constructions displaying every cultural style from the Renaissance to the Neoclassical.

The Archivo de Indias building was constructed in 1585 to house the Casa Lonja or Consulado de Mercaderes de Sevilla (Consulate of the merchants of Seville). It became the Archivo General de Indias in 1785, and since then it has become home to the greatest collection of documentation concerning the discovery of and relations with the New World. The Archivo de Indias, designed by the architect responsible for completing El Escorial, Juan de Herrera, is one of the clearest examples of Spanish Renaissance architecture. An enormous influence on Baroque Andalusian architecture and on Spanish neoclassicism, it symbolizes the link between the Old and the New World.

Seville owes its importance during the 16th and 17th centuries to its designation as the capital of the Carrera de Indias (the Indies route: the Spanish trading monopoly with Latin America). It was the “Gateway to the Indies” and the only trading port with the Indies from 1503 until 1718.

The Conjunto Monumental, or group of historic buildings encompassing the Cathedral/Giralda, the Alcázar and the Archivo de Indias, constitutes a remarkable testimony to the major stages of the city’s urban history (Islamic, Christian, and that of Seville with its associations with the New World), as well as symbolizing a city that became the trading capital with the Indies for two centuries – a time during which Seville was the hub of the Spanish monarchy and played a major role in the colonization of Latin America following its discovery by Columbus.

Each one of these monuments is associated with the colonization process. The tomb of Columbus is preserved in the Cathedral. The Sala de los Almirantes (Admirals’ hall) in the Alcázar was the headquarters of the Casa de Contratación (House of Trade), from which the monopoly with the Indies operated, and where, as a seat of learning, it spawned some of the most important expeditions of exploration and discovery of that period. And the Archivo de Indias has, since the 18th century, housed the most valuable and important documents which provide an insight into this historical event.

Criterion (i): *The Giralda constitutes a unique artistic achievement, a masterpiece of Almohad architecture. The immense Cathedral with five naves which replaced the mosque is the largest Gothic edifice in Europe. The elliptical space of the Cabildo, created by Hernán Ruiz, is one of the most beautiful architectural works of the Renaissance.*

Criterion (ii): *The Giralda influenced the construction of numerous towers in Spain, and, after the conquest, in the Americas.*

Criterion (iii): *The Cathedral – the largest Gothic temple in Europe – and the Alcázar of Seville bear exceptional testimony to the civilization of the Alhomads and to that of Christian Andalusia dating from the re-conquest of 1248 to the 16th century, which was thoroughly imbued with Moorish influences.*

Criterion (vi): *The Cathedral, the Alcázar and the Lonja are directly and tangibly associated with a universally important event: the discovery of the New World by Christopher Columbus in 1492/1493 and the colonization of Latin America. The tomb of Christopher Columbus is in the Cathedral. Plans were made in the Admirals' Hall (Sala de los Almirantes) for a number of history's greatest explorations, notably the circumnavigation of the globe by Magellan and Sebastián Elcano (1519-1522). In the Lonja are conserved the most precious documents from the archives of the colonies in the Americas.*

Integrity (2010)

The Conjunto Monumental retains in its configuration the physical integrity of the original buildings and the juxtaposition of the various major historical stages.

The Cathedral constitutes a fully-used and complete monument. A Gothic temple whose construction was begun at the beginning of the 15th century above Seville's former Mezquita Mayor – an Almohad building whose Patio de los Naranjos has been preserved and converted into the access courtyard to the Cathedral – and the Giralda – the minaret that has been reused as a bell tower. It clearly displays the original Gothic masonry construction. Similarly, the later Renaissance buildings such as the Sala Capitular (Chapter House) retain their original fabric.

The Alcázar is another monument that retains the integrity of the phases of the various periods in which it was built. The rooms, patios and gardens of the original Almohad palace are preserved in their original state, as are the Mudejar constructions that make up the Palacio de Pedro I and the remaining later constructions and gardens that comprise the present-day Conjunto Monumental.

The Archivo de Indias building is preserved in its entirety, along with the valuable documents that it contains.

Authenticity (2010)

Each of the three buildings reflects clearly its architectural histories and convey their roles in the Spanish "Golden Age" in terms of ecclesiastical power royal sovereignty and the trading power that Spain acquired through its colonies in the New World.

In the restricted perimeter covered by the property, the three buildings are the most important manifestations of the power and influence of Spanish trade in the Americas. They are however not the only manifestations in the city and to reinforce their ability to convey the outstanding universal value of the property, there is a need to allow them to be associated with other remaining buildings.

The authenticity of the series of three buildings is to a degree vulnerable to changes in their setting which could leave them isolated from other associated buildings.

Protection and management requirements (2010)

Maintaining the Outstanding Universal Value remains guaranteed as long as individual protective mechanisms are in place for each one of the inscribed properties. The three buildings enjoy the highest degree of protection that exists in heritage legislation, at both regional and national levels, since they have been declared to be Properties of Cultural Interest in the Monuments category.

Similarly guaranteed are the conservation of individual buildings also associated with the Spanish trade in the Americas in the historical heart of the city that serves as the urban setting for the three monuments and the general characteristics of that urban environment. Fulfilling the legal requirement for the existence of specific urban plans and catalogues for its protection, this area, as a whole has been declared a Property of Cultural Interest. Given the enormous extent of this Conjunto Histórico, the protection plans have been drawn up according to homogeneous sectors. These Special Plans and Catalogues, together with the General Plan that came into force in 2006 (for those sectors whose Catalogue has yet to be completed), establish adequate measures for protection of the immediate setting of the property.

There are currently no action plans for the three buildings. However, there are provisions for improving the area included within a buffer zone whose boundary is under consideration.

In the medium term, provisions made by the City Council include the completion of the Catalogues of buildings to be protected in both of the Conjunto Histórico sectors that have not yet been drawn up (sector 7, "Cathedral Sector" and sector 8, "Encarnación-Magdalen Sector") to replace the current precatalogues.

In the medium term, there are plans to restore two buildings in the proposed buffer zone that relate to the colonization of Latin America, the Atarazanas (shipyard) and the San Telmo palace.

Property	Saltaire
State Party	United Kingdom of Great Britain and Northern Ireland
Id. N°	1028
Date of inscription	2001

Brief synthesis

Saltaire is an exceptionally complete and well preserved industrial village of the second half of the 19th century, located on the river Aire. Its textile mills, public buildings, and workers' housing are built in a harmonious style of high architectural quality and the urban plan survives intact, giving a vivid impression of the philanthropic approach to industrial management.

The industrial village of Saltaire is an outstanding example of mid 19th century philanthropic paternalism, which had a profound influence on developments in industrial social welfare and urban planning in the United Kingdom and beyond. The architectural and engineering quality of the complete ensemble, comprising the exceptionally large and unified Salt's Mill buildings and the New Mill; the hierarchical employees' housing, the Dining Room, Congregational Church, Almshouses, Hospital, School, Institute, and Roberts Park, make it outstanding by comparison with other complexes of this type. Saltaire provided the model for similar developments, both in the United Kingdom and elsewhere including in the USA and at Crespi d'Adda in Italy. The town planning and social welfare ideas manifested in Saltaire were influential in the 19th century garden city movement in the United Kingdom and ultimately internationally. Saltaire testifies to the pride and power of basic industries such as textiles for the economy of Great Britain and the world in the 19th and early 20th centuries.

Criterion (ii): *Saltaire is an outstanding and well preserved example of a mid 19th century industrial town, the concept of which was to exert a major influence on the development of the "garden city" movement.*

Criterion (iv): *The layout and architecture of Saltaire admirably reflect mid 19th century philanthropic paternalism, as well as the important role played by the textile industry in economic and social development.*

Integrity (2009)

The integrity of Saltaire as a model industrial village is almost total. The boundary of the property coincides with the extent of Titus Salt's original development: the model village and its associated buildings, the majority of the mill complex and the Park. Some buildings (representing only 1% of the original buildings) were demolished in the past but those existing at the time of inscription and the layout of the complex are still intact. Mill machinery was removed after industrial activities ceased in the mid-1980s. There are limited opportunities for new development within the site. Beyond the site's boundaries, development has surrounded the property to the east, south and west for the last century, with the remnant Aire river landscape to the north.

Authenticity (2009)

An intensive programme of sensitive rehabilitation and conservation of the entire complex has meant that its attributes - form and design, materials and substance, and function (in terms of a living community) - continue to thrive and express its Outstanding Universal Value. The original rural river valley setting has gradually disappeared over the last one hundred years but significant views remain. Given that part of Salt's original intention was to locate Saltaire in a healthy environment, the buffer zone is important in this respect.

Protection and management requirements (2009)

The entire property is protected by the UK planning system with World Heritage status being a key material consideration that planning authorities must take into account when considering applications. In addition planning authorities are encouraged to include policies for the protection of World Heritage in their statutory plans and frameworks. The City of Bradford Metropolitan District Council's Revised Unitary Development Plan includes specific policies to protect the property and its buffer zone. The whole property is a Conservation Area under the provisions of the Planning (Listed Buildings and Conservation Areas) Act 1990. Nearly every building and structure within the area is listed under the provisions of the Planning (Listed Buildings and Conservation Areas) Act (1900), and Roberts Park is designated Grade II in the Register of Parks and Gardens of Special Historic Interest. All these complementary forms of statutory protection require authorisation by the local planning authority for any form of development. There is an appeal procedure against refusal of consent operating at central government level.

The City of Bradford Metropolitan District Council leads the management of the property, which has a detailed management plan currently under review. Since inscription a Designed and Open Spaces Management Plan has been developed. This has informed the restoration of Roberts Park.

There is a need to ensure that development in the buffer zone respects the surviving landscape setting of the property.

Property	Derwent Valley Mills
State Party	United Kingdom of Great Britain and Northern Ireland
Id. N°	1030
Date of inscription	2001

Brief synthesis

The Derwent valley, upstream from Derby on the southern edge of the Pennines, contains a series of 18th and 19th century cotton mills and an industrial landscape of high historical and technological significance. It began with the construction of the Silk Mill in Derby in 1721 for the brothers John and Thomas Lombe, which housed machinery for throwing silk, based on an Italian design. The scale, output, and numbers of workers employed were without precedent. However, it was not until Richard Arkwright constructed a water-powered spinning mill at Cromford in 1771, and a second, larger mill in 1776-77 that the "Arkwright System" was truly established. The workers' housing associated with this and the other mills are intact and span 24km of the Derwent valley from the edge of Matlock Bath in the north nearly to the centre of Derby in the south. The four principal industrial settlements of Cromford, Belper, Milford, and Darley Abbey are articulated by the river Derwent, the waters of which provided the power to drive the cotton mills. Much of the landscape setting of the mills and the industrial communities, which was much admired in the 18th and early 19th centuries, has survived.

In terms of industrial buildings the Derwent valley mills may be considered to be *sui generis* in the sense that they were the first of what was to become the model for factories throughout the world in subsequent centuries.

The cultural landscape of the Derwent valley was where the modern factory system was developed and established, to accommodate the new technology for spinning cotton developed by Richard Arkwright and new processes for efficient production.

The insertion of industrial establishments into a rural landscape necessitated the construction of housing for the workers in the mills, and the resulting settlements created an exceptional industrial landscape. The change from water to steam power in the 19th century moved the focus of the industry elsewhere and thus the main attributes of this remarkable cultural landscape were arrested in time.

Criterion (ii): The Derwent Valley saw the birth of the factory system, when new types of building were erected to house the new technology for spinning cotton developed by Richard Arkwright in the late 18th century.

Criterion (iv): In the Derwent Valley for the first time there was large-scale industrial production in a hitherto rural landscape. The need to provide housing and other facilities for workers and managers resulted in the creation of the first modern industrial settlements.

Integrity (2010)

The relationship of the industrial buildings and their dependent urban settlements to the river and its tributaries and to the topography of the surrounding rural landscape has been preserved, especially in the upper reaches of the valley, virtually intact. Similarly, the interdependence of the mills and other industrial elements, such as the canals and railway, and the workers' housing, is still plainly visible. All the key attributes of the cultural landscape are within the boundaries. The distinctive form of the overall industrial landscape is vulnerable in some parts to threats from large-scale development that would impact adversely on the scale of the settlements.

Authenticity (2010)

Although some of the industrial buildings have undergone substantial alterations and additions in order to accommodate new technological and social practices, their original forms, building materials, and structural techniques are still intact and easy to discern. Restoration work on buildings that have been in a poor state of repair has been carried out following detailed research on available documentation and contemporary built architectural examples, and every effort has been made to ensure that compatible materials are used. In those cases where buildings have been lost through fire or demolition, no attempt has been made to reconstruct. The overall landscape reflects well its technological, social and economic

development and the way the modern factory system developed within this rural area on the basis of water power.

Protection and management requirements (2010)

A comprehensive system of statutory control operates under the provisions of the Town and Country Planning Act (1990) and the Planning (Listed Buildings and Conservation Areas) Act (1990). A network of strategic planning policies is also in place to protect the site. There are thirteen Conservation Areas falling wholly or partly within the property. 848 buildings within the area are included on the List of Buildings of Special Architectural or Historical Interest. There are also nine Scheduled Ancient Monuments.

Management responsibility is shared by a number of local authorities and government agencies. The coordination mechanism is provided by the Derwent Valley Mills Partnership. This has established a close working relationship between the local authorities involved in the nominated area. This partnership has been responsible for the preparation of a management plan for the property, most recently revised in January 2007.

Property	Royal Botanic Gardens, Kew
State Party	United Kingdom of Great Britain and Northern Ireland
Id. N°	1084
Date of inscription	2003

Brief synthesis

Set amongst a series of parks and estates along the River Thames' south-western reaches, this historic landscape garden includes work by internationally renowned landscape architects Bridgeman, Kent, Chambers, Capability Brown and Nesfield illustrating significant periods in garden design from the 18th to the 20th centuries. The gardens house extensive botanic collections (conserved plants, living plants and documents) that have been considerably enriched through the centuries. Since their creation in 1759, the gardens have made a significant and uninterrupted contribution to the study of plant diversity, plant systematics and economic botany.

The landscape design of Kew Botanic Gardens, their buildings and plant collections combine to form a unique testimony to developments in garden art and botanical science that were subsequently diffused around the world. The 18th century English landscape garden concept was adopted in Europe and Kew's influence in horticulture, plant classification and economic botany spread internationally from the time of Joseph Banks' directorship in the 1770s. As the focus of a growing level of botanic activity, the mid 19th century garden, which overlays earlier royal landscape gardens is centred on two large iron framed glasshouses – the Palm House and the Temperate House that became models for conservatories around the world. Elements of the 18th and 19th century layers including the Orangery, Queen Charlotte's Cottage; the folly temples; Rhododendron Dell, boundary ha-ha; garden vistas to William Chambers' pagoda and Syon Park House; iron framed glasshouses; ornamental lakes and ponds; herbarium and plant collections convey the history of the Gardens' development from royal retreat and pleasure garden to national botanical and horticultural garden before becoming a modern institution of conservation ecology in the 20th century.

Criterion (ii): Since the 18th century, the Botanic Gardens of Kew have been closely associated with scientific and economic exchanges established throughout the world in the field of botany, and this is reflected in the richness of its collections. The landscape and architectural features of the Gardens reflect considerable artistic influences both with regard to the European continent and to more distant regions;

Criterion (iii): Kew Gardens have largely contributed to advances in many scientific disciplines, particularly botany and ecology;

Criterion (iv): The landscape gardens and the edifices created by celebrated artists such as Charles Bridgeman, William Kent, Lancelot 'Capability' Brown and William Chambers reflect the beginning of movements which were to have international influence;

Integrity (2009)

The boundary of the property contains the elements that bear witness to the history of the development of the landscape gardens and Kew Gardens' uninterrupted role as national botanic garden and centre of plant research. These elements, which express the Outstanding Universal Value, remain intact. The Buffer Zone contains the focus of one of the garden vistas on the opposite bank of the Thames River -

Syon Park House - together with other parts of the adjacent cultural landscape (Old Deer Park - a royal estate south of Kew Gardens, Syon Park on the opposite bank of the Thames, the river from Isleworth Ferry Gate to Kew Bridge, the historic centre of Kew Green with the adjacent buildings and the church, and then to the east, the built-up sectors of 19th and 20th century houses). Development outside this Buffer Zone may threaten the setting of the property.

Authenticity (2009)

Since their creation in the 18th century Kew Gardens have remained faithful to their initial purpose with botanists continuing to collect specimens and exchange expertise internationally. The collections of living and stored material are used by scholars all over the world.

The 44 listed buildings are monuments of the past, and reflect the stylistic expressions of various periods. They retain their authenticity in terms of design, materials and functions. Only a few buildings are being used for a purpose different from that originally intended (the Orangery now houses a restaurant). Unlike the works of architecture, in each of the landscaped garden areas, the past, present and future are so closely interwoven (except in the case of vestigial gardens created by significant artists, such as the vistas), that it is sometimes difficult to separate the artistic achievements of the past in terms of the landscape design of the different periods. Recent projects such as recutting Nessfield's beds behind the Palm House have started to interpret and draw attention to the earlier landscapes created by Capability Brown and Nessfield. Other projects are proposed in the overall landscape management plan subject to resourcing.

Protection and management requirements (2009)

The property includes the Royal Botanic Gardens of Kew, Kew Palace and Queen Charlotte's Cottage, which are the hereditary property of Queen Elizabeth II and are managed for conservation purposes by the Royal Botanic Gardens of Kew and Historic Royal Palaces.

The property is included in a conservation area designated by the London Borough of Richmond upon Thames. Part of the Buffer Zone is protected by a conservation area in the London Borough of Hounslow. Forty four buildings and structures situated on the site have been listed under the Listed Buildings and Conservation Areas Act 1990 as buildings of special architectural and historical interest. The whole site is Grade I on the English Heritage Register of Park and Gardens of Special Historic Interest in England Permission to carry out works or change functions is subject to the approval of the local authorities, who consult English Heritage in the case of listed buildings and conservation areas.

Protection of the property and the Buffer Zone is provided by development plans in the planning systems of the London Boroughs of Richmond upon Thames and Hounslow and by the London Plan (the Regional Spatial Strategy) and by designation.

Kew Gardens' conservation work has continued at an international level, notably for the cataloguing of species, supporting conservation projects around the world, the implementation of the Convention on International Trade in Endangered Species (CITES, 1975) and the Convention on Biological Diversity (CBD, 1992).

The property has a World Heritage Site Management Plan, a Property Conservation Plan, and a Master Plan. Implementation of the Management Plan is coordinated by the Royal Botanic Gardens, Kew. The World Heritage Site Management Plan is currently being revised alongside a specific landscape master plan.

At the time of inscription the World Heritage Committee encouraged the State Party to include on the staff of the Royal Botanic Gardens a landscape architect or other specialist qualified in the history of art and history in general, so that architectural conservation activities can be coordinated on-site. Landscape architects with experience of working in historic landscapes have been appointed to provide this advice.

Property	Liverpool – Maritime Mercantile City
State Party	United Kingdom of Great Britain and Northern Ireland
Id. N°	1150
Date of inscription	2004

Brief synthesis

Located at the tidal mouth of the river Mersey where it meets the Irish Sea, the maritime mercantile City of Liverpool played an important role in the growth of the British Empire. It became the major port for the

mass movement of people, including slaves and emigrants from northern Europe to America. Liverpool was a pioneer in the development of modern dock technology, transport systems and port management, and building construction.

Six areas in the historic centre and docklands of Liverpool bear witness to the development of one of the world's major trading centres in the 18th, 19th and early 20th centuries. A series of significant commercial, civic and public buildings lie within these areas, including the Pier Head, with its three principal waterfront buildings - the Royal Liver Building, the Cunard Building, and Port of Liverpool Building; the Dock area with its warehouses, dock walls, remnant canal system, docks and other facilities related to port activities; the mercantile area, with its shipping offices, produce exchanges, marine insurance offices, banks, inland warehouses and merchants houses, together with the William Brown Street Cultural Quarter, including St. George's Plateau, with its monumental cultural and civic buildings.

Liverpool - Maritime Mercantile City reflects the role of Liverpool as the supreme example of a commercial port at the time of Britain's greatest global influence. Liverpool grew into a major commercial port in the 18th century, when it was also crucial for the organisation of the trans-Atlantic slave trade. In the 19th century, Liverpool became a world mercantile centre for general cargo and mass European emigration to the New World. It had major significance on world trade as one of the principal ports of the British Commonwealth. Its innovative techniques and types of dock, dock facilities and warehouse construction had worldwide influence. Liverpool was instrumental in the development of industrial canals in the British Isles in the 18th century, and of railway transport in the 19th century. All through this period, and particularly in the 19th and early 20th centuries, Liverpool gave attention to the quality and innovation of its architecture and cultural activities. To this stand as testimony its outstanding public buildings, such as St. George's Hall, and its museums. Even in the 20th century, Liverpool has made a lasting contribution, remembered in the success of The Beatles, who were strongly influenced by Liverpool's role as an international port city, which exposed them to seafarers, culture and music from around the world, especially America.

Criterion (ii): Liverpool was a major centre generating innovative technologies and methods in dock construction and port management in the 18th, 19th and early 20th centuries. It thus contributed to the building up of the international mercantile systems throughout the British Commonwealth.

Criterion (iii): The city and the port of Liverpool are an exceptional testimony to the development of maritime mercantile culture in the 18th, 19th and early 20th centuries, contributing to the building up of the British Empire. It was a centre for the slave trade, until its abolition in 1807, and for emigration from northern Europe to America.

Criterion (iv): Liverpool is an outstanding example of a world mercantile port city, which represents the early development of global trading and cultural connections throughout the British Empire.

Integrity (2009)

The key areas that demonstrate Outstanding Universal Value in terms of innovative technologies and dock construction from the 18th to the early 20th century and the quality and innovation of its architecture and cultural activities are contained within the boundaries of the six areas forming the property. The major structures and buildings within these areas are generally intact although some such as Stanley Dock and associated warehouses require conservation and maintenance. The historic evolution of the Liverpool street pattern is still readable representing the different periods, with some alteration following the destruction of World War II.

There has been some re-development on sites previously redeveloped in the mid-late 20th century or damaged during World War II, for example at Mann Island and Chavasse Park, north and east of Canning Dock. All archaeology on these development sites was fully evaluated and recorded; archaeological remains were retained in situ where possible, and some significant features interpreted in the public domain. A new visitor centre has been opened at the north east corner of Old Dock, which has been conserved and exposed after being buried for almost 200 years. The production and adoption of design guidance minimizes the risks in and around the WH property that future development might adversely affect architectural quality and sense of place, or reduce the integrity of the docks.

Authenticity (2009)

Within the property, the major dock structures, and commercial and cultural buildings still testify to the Outstanding Universal Value in terms of form and design, materials, and to some extent, use and function. Warehouses at Albert Dock have been skillfully adapted to new uses. Some new development has been undertaken since inscription and has contributed to the city's coherence by reversing earlier fragmentation. No significant loss of historical authenticity has occurred, as the physical evidence of the City and its great past remain prominent and visible, and in some cases has been enhanced. The main

docks survive as water-filled basins within the property and in the buffer zone. The impact on the setting of the property of further new development on obsolete dockland is a fundamental consideration. It is essential that future development within the World Heritage property and its setting, including the buffer zone, should respect and transmit its Outstanding Universal Value.

Protection and management requirements (2009)

The property is within the boundary of Liverpool City Council and is protected through the planning system and the designation of over 380 buildings. The six sections of the property are protected as Conservation Areas under the provisions of the Planning (Listed Buildings and Conservation Areas) Act 1990.

The properties within the boundary are in mixed ownership and several institutions have management responsibilities relating to them. The property is subject to different plans and policies, including the Liverpool Unitary Development Plan (2002) and the Strategic Regeneration Framework (July 2001). There are several detailed master plans for specified areas, and conservation plans for the individual buildings. A Townscape Heritage Initiative for Buildings at Risk in the World Heritage site and its buffer zone is successfully encouraging and assisting the restoration of buildings within designated areas of the property. A full Management Plan has been prepared for the property. Its implementation is overseen by the Liverpool World Heritage Site Steering Group, which includes most public bodies involved in the property.

At the time of inscription, the World Heritage Committee requested that the height of any new construction in the property should not exceed that of structures in the immediate surroundings; the character of any new construction should respect the qualities of the historic area, and new construction at the Pier Head should not dominate, but complement the historic Pier Head buildings. There is a need for conservation and development to be based on an analysis of townscape characteristics and to be constrained by clear regulations establishing prescribed heights of buildings.

A Supplementary Planning Document for Development and Conservation in and around the World Heritage site addresses the management issues raised by the World Heritage Committee in 2007 and 2008 and was formally adopted by the Liverpool City Council in October 2009.

Property	Cornwall and West Devon Mining Landscape
State Party	United Kingdom of Great Britain and Northern Ireland
Id. N°	1215
Date of inscription	2006

Brief synthesis

The landscapes of Cornwall and west Devon were radically reshaped during the eighteenth and nineteenth centuries by deep mining for predominantly copper and tin. The remains of mines, engines houses, smallholdings, ports, harbours, canals, railways, tramroads, and industries allied to mining, along with new towns and villages reflect an extended period of industrial expansion and prolific innovation. Together these are testimony, in an inter-linked and highly legible way, to the sophistication and success of early, large-scale, industrialised non-ferrous hard-rock mining. The technology and infrastructure developed at Cornish and west Devon mines enabled these to dominate copper, tin and later arsenic production worldwide, and to greatly influence nineteenth century mining practice internationally.

The extensive Site comprises the most authentic and historically important components of the Cornwall and west Devon mining landscape dating principally from 1700 to 1914, the period during which the most significant industrial and social impacts occurred. The ten areas of the Site together form a unified, coherent cultural landscape and share a common identity as part of the overall exploitation of metalliferous minerals here from the eighteenth to twentieth centuries. Copper and tin particularly were required in increasing quantities at this time through the growing needs of British industry and commerce. Copper was used to protect the hulls of ocean-going timber ships, for domestic ware, and as a major constituent of important alloys such as brass and, with tin, bronze. The usage of tin was also increasing greatly through the requirements of the tin plate industry, for use in the canning of foods and in communications.

The substantial remains within the Site are a prominent reminder of the contribution Cornwall and west Devon made to the Industrial Revolution in Britain and to the fundamental influence the area asserted on the development of mining globally. Innovative Cornish technology embodied in high-pressure steam engines and other mining equipment was exported around the world, concurrent with the movement of mineworkers migrating to live and work in mining communities based in many instances on Cornish Adoption of retrospective Statements of Outstanding Universal Value

traditions. The transfer of mining technology and related culture led to a replication of readily discernable landscapes overseas, and numerous migrant-descended communities prosper around the globe as confirmation of the scale of this influence.

Criterion (ii): The development of industrialised mining in Cornwall and west Devon between 1700 and 1914, and particularly the innovative use of the high-pressure steam beam engine, led to the evolution of an industrialised society manifest in the transformation of the landscape through the creation of smallholdings, railways, canals, docks and ports, and the creation or remodelling of towns and villages. Together these had a profound impact on the growth of industrialisation in the United Kingdom, and consequently on industrialised mining around the world.

Criterion (iii): The extent and scope of the remains of copper and tin mining, and the associated transformation of the urban and rural landscapes presents a vivid and legible testimony to the success of Cornish and west Devon industrialised mining when the area dominated the world's output of copper, tin and arsenic.

Criterion (iv): The mining landscape of Cornwall and west Devon, and particularly its characteristic engine houses and beam engines as a technological ensemble in a landscape, reflect the substantial contribution the area made to the Industrial Revolution and formative changes in mining practices around the world.

Integrity (2010)

The areas enclosed within the property satisfactorily reflect the way prosperity derived from mining transformed the landscape both in urban and rural areas, and encapsulates the extent of those changes.

Some of the mining landscapes and towns within the property are within development zones and may be vulnerable to the possibility of incompatible development.

Authenticity (2010)

The property as a whole has high authenticity in terms of form, design and materials and, in general, the location and setting of the surviving features. The mines, engine houses, associated buildings and other features have either been consolidated or await work. In the villages and towns there has been some loss of architectural detail, particularly in the terraced housing, but it is considered that this is reversible.

The ability of features within the property to continue to express its Outstanding Universal Value may be reduced, however, if developments were to be permitted without sufficient regard to their historic character as constituent parts of the Site. The spatial arrangements of areas such as Hayle Harbour and the settings of Redruth and Camborne are of particular concern and these may be vulnerable unless planning policies and guidance are rigorously and consistently applied.

Protection and management requirements (2010)

The UK Government protects World Heritage Sites within its territory in two ways. Firstly individual buildings, monuments, gardens and landscapes are designated under the Planning (Listed Buildings and Conservation Areas) Act 1990 and the 1979 Ancient Monuments and Archaeological Areas Act, and secondly through the UK Spatial Planning system under the provisions of the Town and Country Planning Act 1990.

National guidance on protecting the Historic Environment (Planning Policy Statement 5) and World Heritage (Circular 07/09) and accompanying explanatory guidance has been published by Government. Policies to protect, promote, conserve and enhance World Heritage Sites, their settings and buffer zones can be found in regional plans and in local authority plans and frameworks. The World Heritage Committee accepted that the Site is adequately protected through the general provisions of the UK planning system.

A detailed and comprehensive management plan has been created which stresses the need for an integrated and holistic management of this large, multi-area and diverse Site. The main strength of the plan is the effective network of local authority and other stakeholders that underpins it. The co-ordination of management of the property lies with the Site office for the property. Service-level agreements with other departments within Cornwall Council's Historic Environment department ensure the effective delivery of planning advice, and Sites and Monuments record keeping.

The Strategic Actions for 2005-2010 in the management plan have been in part completed, and the development of risk assessments and a monitoring system are underway utilising data capture systems being introduced by Cornwall Council. The production of detailed definitions of Outstanding Universal Value for specific landscapes within the Site will also be pursued to aid the delivery of planning advice.