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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-fifth session

Paris, UNESCO Headquarters

19 – 29 June 2011

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

8E: Adoption of retrospective Statements of Outstanding Universal Value

SUMMARY

This Document presents the Draft Decision concerning the adoption of thirty-one retrospective Statements of Outstanding Universal Value submitted by twenty-three States Parties for properties which had no Statement approved at the time of their inscription on the World Heritage List.

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

Draft Decision: 35 COM 8E, see Point II

I. Background

In the framework of the Second Cycle of the Periodic Reporting Exercise, or in preparation for it, 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 35 COM 8E

The World Heritage Committee,

1. *Having examined Document WHC-11/35.COM/8E,*
2. *Adopts the retrospective Statements of Outstanding Universal Value, as presented in the Annex I of Document WHC-11/35.COM/8E, for the following World Heritage properties:*
 - *Afghanistan: Minaret and Archaeological Remains of Jam; Cultural Landscape and Archaeological Remains of the Bamiyan Valley;*
 - *Bahrain: Qal'at al-Bahrain – Ancient Harbour and Capital of Dilmun;*
 - *Benin: Royal Palaces of Abomey;*
 - *Botswana: Tsodilo;*
 - *Cameroon: Dja Faunal Reserve;*
 - *Central African Republic: Manovo-Gounda St Floris National Park;*
 - *China: Three Parallel Rivers of Yunnan Protected Areas;*
 - *Germany: Upper Middle Rhine Valley;*
 - *India: Manas Wildlife Sanctuary;*
 - *Kenya: Lake Turkana National Parks; Lamu Old Town;*
 - *Malawi: Chongoni Rock-Art Area;*
 - *Mali: Old Towns of Djenné;*
 - *Pakistan: Fort and Shalamar Gardens in Lahore;*
 - *Peru: Chan Chan Archaeological Zone;*
 - *Philippines: Rice Terraces of the Philippine Cordilleras;*
 - *Senegal: Island of Saint-Louis;*
 - *South Africa: iSimangaliso Wetland Park; Robben Island; Mapungubwe Cultural Landscape; Cape Floral Region Protected Areas; Vredefort Dome;*
 - *Togo: Koutammakou, the Land of the Batammariba;*
 - *Turkey: Historic Areas of Istanbul;*
 - *Uganda: Bwindi Impenetrable National Park; Rwenzori Mountains National Park;*
 - *United Republic of Tanzania: Ruins of Kilwa Kisiwani and Ruins of Songo Mnara;*
 - *Yemen: Old Walled City of Shibam; Old City of Sana'a;*
 - *Zimbabwe: Mana Pools National Park, Sapi and Chewore Safari Areas.*
3. *Decides that retrospective Statements of Outstanding Universal Value for World Heritage properties in Danger will be reviewed in priority;*

4. *Further decides that, considering the high number of retrospective Statements of Outstanding Universal Value to be examined, the order in which they will be reviewed will follow the Second Cycle of Periodic Reporting, namely:*
- *World Heritage properties in the Arab States;*
 - *World Heritage properties in Africa;*
 - *World Heritage properties in Asia and the Pacific;*
 - *World Heritage properties in Latin America and the Caribbean;*
 - *World Heritage properties in Europe and North America.*

ANNEX I: Retrospective Statements of Outstanding Universal Value

A. NATURAL PROPERTIES

A.1 AFRICA

Property	Dja Faunal Reserve
State Party	Cameroon
Id. N°	407
Date of inscription	1987

Brief synthesis

Founded in 1950, the Dja Faunal Reserve is an integral part of the dense rain forests that form the Congo Basin. This vast range is one of the largest and best-protected of the African rainforests: 90% of its area remains undisturbed. Almost completely surrounded by the Dja River, which forms a natural boundary, the Reserve is especially noted for its biodiversity and a wide variety of primates. Covering an area estimated at around 526,000 ha, the Reserve is home to many animal and plant species, several of which are globally threatened (western lowland gorilla, chimpanzee, forest elephant).

Criterion (ix): *The primary forest of the Dja Reserve is interesting for its diversity of species and its unique pristine condition. With its topographical diversity and its three biogeographical and geological influences, it has a rich and varied ecosystem that reflects the ecological evolution in progress in this type of environment. It belongs to the forest block considered to be the largest in Africa for the maintenance of biological diversity.*

Criterion (x): *The Dja Reserve is one of Africa's most species-rich rainforests. It includes the habitat of numerous remarkable animal and plant species, many of which are globally threatened. It has over 100 species of mammals, of which at least 14 primates (including several endangered species such as the western lowland gorilla, chimpanzee, white-collared mangabey, mandrill and drill). In addition, flagship species are found in the Reserve, such as the endangered forest elephant, and the nearly extinct African gray parrot, bongo and leopard.*

Integrity

The Dja Reserve is one of Africa's largest and best-protected rainforests. At the time of World Heritage listing in 1987, 90% of the area was considered intact and human pressure was low. The Reserve has a population of Baka pygmies who live in a relatively traditional manner and confer a recognized cultural value to the site. Agriculture and commercial hunting are prohibited, but the Pygmies are allowed to hunt traditionally.

At the time of inscription on the World Heritage List, thousands of people were already living on the outskirts of the Reserve. Traditional agriculture remains their main economic activity and hunting their main source of animal protein supply. Mining and forestry prospecting were also underway in the region. No deposits have yet been discovered inside the property, but mining activities in the periphery could be harmful to its integrity. The harvesting of timber remains a possibility, but the legal constraints and the inaccessibility of the region make it unlikely. The protection of the property against this type of activity as well as against other threats outside the boundaries of the property is essential.

Protection and management requirements

At the institutional level, the Dja Faunal Reserve is managed by the Dja Conservation Services (DCS), headed by a conservator. The management of the Reserve receives significant support from international cooperation partners of Cameroon through many projects. Sustained funding for the Dja Faunal Reserve is critical to move towards financial autonomy and ensure an adequate staff and management of resources.

At the operational level, the natural resources affected by high pressure have been identified and a local anti-poaching strategy has been developed. There are regular patrols in the forest and on the road in and around the Reserve, and a cooperative framework with the forestry operators for continuous monitoring of their concessions is in place.

The strengthening of education and communication is vital to the management of the property, including increased awareness of local populations and the general public. The DCS is strongly committed to this work, and the establishment of a collaboration with 19 village vigilance committees is an important priority. The main areas of work include priority issues such as anti-poaching, collection of forest data,

and the code of laws and procedures. A legal toolbox is also available and the optimal use of management effectiveness assessments to guide future management of the property, including its links with neighbouring areas is part of the process.

Property	Manovo-Gounda St Floris National Park
State Party	Central African Republic
Id. N°	475
Date of inscription	1988

Brief synthesis

With an area of 1,740,000 ha, Manovo-Gounda St Floris is the largest park in the Central African savannas. Straddling the two ecological zones, Manovo-Gounda St Floris National Park owes its importance to its rich flora and fauna. It is home to many endangered species including the black rhino, elephant, hippopotamus and red-fronted gazelle as well as large concentrations of herbivores.

This Park is an interesting example of a “crossroads” where the species from savanna communities of East and West Africa, as well as those of the forest communities of the South, cross paths. The Park is a valuable area for the study of environmental changes occurring throughout the Sahel and Sudan under pressure from drought and overgrazing.

Criterion (ix): The Manovo Gounda St Floris National Park contains extraordinary natural formations. The Park straddles the Sudano-Sahelian and Sudano-Guinean biogeographical zones. This results in a variety of habitats from grassy plains in the north to savannas with gallery forests in the south. The property encompasses the entire watershed of three major rivers (Manovo, Koumbala and Gounda) with grassy floodplains and wetlands. The plains are interspersed with small granitic inselbergs with, to the south, the rugged sandstone massif of the Bongos.

This vast Park, surrounded by hunting areas and with a functional corridor to the National Park of Bamingui-Bangoran, protects the largest savanna of Central Africa. It represents a unique example of this type of ecosystem, home to viable populations of different species typical of this part of Africa and others from East and West Africa.

Criterion (x): The Park’s wildlife reflects its transitional position between East and West Africa, the Sahel and the rainforests. It contains the richest fauna of the country including about 57 species of mammals that have been well protected in the past. In this respect, it resembles the rich savannas of East Africa.

Several important large mammal species in terms of conservation live in the Park, such as black rhino, elephant, hippopotamus, red-fronted gazelle (here at the southern limit of its range), lion, leopard, cheetah and wild dog. There are large concentrations of herbivores, including buffalo, Buffon’s kob, waterbuck, and red hartebeest. Some 320 species of birds have been recorded in the Park, of which at least 25 species of raptors. Flood plains to the north of the Park are largely adequate for water birds, and the shoebill has been observed in the Park.

Integrity

With a total area of 1,740,000 ha, the Park is almost completely surrounded by the game reserves of Ouandija-Vakaga and Aouk-Aoukalé (480,000 ha and 330,000 ha respectively), which provide effective protection against threats to the property from surrounding areas. Other hunting areas and reserves are also connected with the property, resulting in a contiguous area of 80,000 km² of protected areas. The property is large enough to ensure species viability.

Nevertheless, the integrity of the Park is a cause for concern because of the numerous threats, poaching in particular (notably of rhinoceros, elephant and giraffe) and grazing. The lack of protection and land management measures was also noted at the time of inscription of the property.

Protection and management requirements

The site has National Park status. It is governed by the 1984 Wildlife Protection Code on which the national legislation on the management of protected areas is based. At the time of inscription, the Park was managed by a private company (Manova SA) which benefited from a governmental contract to manage the site. The Park was then regarded as the best-managed protected area of the country.

Today, conservation is under the authority of the Ministry of Water and Forests, Hunting and Fishing, with a structure consisting of the Chief of Staff, the Director-General of Water, Forests, Hunting and Fishing, the Director of Wildlife and Protected Areas, the regional directors, site managers and national conservators. Two bases (Manova and Gordil) are situated alongside the Park, to the east and west, but only the former is truly functional. Anti-poaching actions are primarily organised from these bases, limited by the lack of personnel, means of transport and the prevailing insecurity in the Park.

Adoption of retrospective Statements
of Outstanding Universal Value

WHC-11/35.COM/8E, p. 5

The region is sparsely populated. However, nomad pastoralists from the Sudanese region of Nyala and from Chad, with 30 – 40,000 head of cattle, enter the Park every winter – the dry season grazing halt on their traditional seasonal migration routes. There is also dispersed and limited agricultural activity in the environs of the Park.

The pressures of poaching and grazing highlight the need for a functional management or development plan for the Park. This plan should take into account the zoning of the Park and its relationship with the Village Hunting Zones in the periphery, with participative management and a Development Plan for the entire north-east territory (grazing areas and redefinition of the seasonal migration corridors).

The creation of a transborder “Zakouma National Park (Chad) –Manovo Gounda St Floris National Park” protected area is also desirable.

Property	Lake Turkana National Parks
State Party	Kenya
Id. N°	801 bis
Dates of inscription	1997 - 2001

Brief synthesis

Lake Turkana National Parks are constituted of Sibiloi National Park, the South Island and the Central Island National Parks, covering a total area of 161,485 hectares located within the Lake Turkana basin whose total surface area is 7 million ha. The Lake is the most saline lake in East Africa and the largest desert lake in the world, surrounded by an arid, seemingly extraterrestrial landscape that is often devoid of life. The long body of Lake Turkana drops down along the Rift Valley from the Ethiopian border, extending 249 kilometers from north to south and 44 km at its widest point with a depth of 30 meters. It is Africa's fourth largest lake, fondly called the Jade Sea because of its breathtaking color.

The property represents unique geo-morphological features with fossil deposits on sedimentary formations as well as one hundred identified archaeological and paleontological sites. There are numerous volcanic overflows with petrified forests. The existing ecological conditions provide habitats for maintaining diverse flora and fauna.

At Kobi Fora to the north of Allia Bay, extensive paleontological finds have been made, starting in 1969, with the discovery of *Paranthropus boisei*. The discovery of *Homo habilis* thereafter is evidence of the existence of a relatively intelligent hominid two million years ago and reflect the change in climate from moist forest grassland when the now petrified forest were growing to the present hot desert. The human and pre-human fossils include the remains of five species, *Australopithecus anamensis*, *Homo habilis/rudolfensis*, *Paranthropus boisei*, *Homo erectus* and *Homo sapiens* all found within one locality. These discoveries are important for understanding the evolutionary history of the human species.

The island parks are the breeding habitats of the Nile crocodile *Crocodylus niloticus*, the hippopotamus amphibious and several snake species. The lake is an important flyway passage and stopover for palaeartic migrant birds.

Criterion (viii): The geology and fossil record represents major stages of earth history including records of life represented by hominid discoveries, presence of recent geological process represented by volcanic erosional and sedimentary land forms. This property's main geological features stem from the Pliocene and Holocene periods (4million to 10,000 years old). It has been very valuable in the reconstruction of the paleo-environment of the entire Lake Turkana Basin. The Kobi Fora deposits contain pre-human, mammalian, molluscan and other fossil remains and have contributed more to the understanding of human ancestry and paleo-environment than any other site in the world.

Criterion (x): The property features diverse habitats resulting from ecological changes over time and ranging from terrestrial and aquatic, desert to grasslands and is inhabited by diverse fauna. In situ conservation within the protected areas includes threatened species particularly the reticulated giraffe, lions and gray zebras and has over 350 recorded species of aquatic and terrestrial birds. The island parks are the breeding habitats of the Nile crocodile, *Crocodylus niloticus*, the hippopotamus amphibious and several snake species. Furthermore, the lake is an important flyway passage and stopover for palaeartic migrant birds, with the South Island Park also being designated as an important bird area under Birdlife International. The protected area around Lake Turkana provides a large and valuable laboratory for the study of plant and animal communities.

Remoteness has preserved the area as a natural wilderness. On the grassy plains yellow speargrass *Imperata cylindrica*, *Commiphora* sp., *Acacia tortilis*, and other acacia species predominate along with *A. elatior*, desert date *Balanites aegyptiaca* and doum palm *Hyphaene coriacea* in sparse gallery woodlands. *Salvadora persica* bush is found on Central and South Islands. The muddy bays of South Island have extensive submerged beds of *Potamogeton pectinatus* which shelter spawning fish. The principal emergent macrophytes in the seasonally exposed shallows are the grasses *Paspalum geminatum* and *Sporobolus spicatus*.

Adoption of retrospective Statements of Outstanding Universal Value

Integrity

The property covers a total area of 161,485 ha. The area around the property is sparsely populated due to its isolated location, inadequate freshwater and national protection status. It is an important habitat for hippopotamus and the world's largest colony of crocodiles (and the largest Nile crocodile breeding ground in the world). Physical evidence through scientific studies indicate the area's continued support for habitation of flora and fauna of diverse species over millions of years to the present. In addition, volcanic eruptions and extensive lava flows, geological faulting within the Great Rift Valley, and the formation of sedimentary deposits have assured preservation of fossil remains, which are significant in understanding the history of life especially human evolution. The adjacent Mount Kulal Biosphere Reserve serves as a water shed for the Lake Turkana Basin and as a wildlife dispersal area. It thereby assures the protection of the biological and natural processes making it an important site for avian habitation and migration, particularly water birds.

The area is managed under two State Acts ensuring protection, conservation and sustainability of the environment and addressing for example. post-archaeological excavation, illegal grazing, poaching and over fishing.

Protection and management requirements

The property enjoys the highest level of legal protection by both the Kenya Wildlife Act cap 376 as well as the Antiquities and Monument Act cap 215 (currently the National Museums and Heritage Act of 2006) under Kenyan legislation. Sibiloi National Park was legally designated as a national park in 1973 whereas South and Central Islands were legally designated in 1983 and 1985 respectively. The property is co-managed by Kenya Wildlife Service (KWS) and the National Museums of Kenya (NMK).

Following the extension of the property in 2001, a first management plan was developed for the period of 2001 to 2005. The long term planning foresees the development of an integrated management plan for the area. Formalization of the existing collaboration between KWS and NMK and other stakeholders through a Memorandum of Understanding will be necessary for the successful implementation of the plan.

Challenges and potential threats have been identified: these include severe droughts, livestock encroachment into the property, impacts from climate change, poaching, siltation, receding water level, human-wildlife conflicts and poor infrastructure in the area. Mitigation measures and strategies are required for the sustainable long-term management of the property and the development of an integrated management plan taking into account reforestation, law enforcement, education and awareness-raising, alternative livelihoods, resource mobilization and appropriate forms of infrastructure development (roads, electricity, telecommunication, etc.).

Property	iSimangaliso Wetland Park
State Party	South Africa
Id. N°	914
Date of inscription	1999

Brief synthesis

The iSimangaliso Wetland Park is one of the outstanding natural wetland and coastal sites of Africa. Covering an area of 239,566 ha, it includes a wide range of pristine marine, coastal, wetland, estuarine, and terrestrial environments which are scenically beautiful and basically unmodified by people. These include coral reefs, long sandy beaches, coastal dunes, lake systems, swamps, and extensive reed and papyrus wetlands, providing critical habitat for a wide range of species from Africa's seas, wetlands and savannahs. The interaction of these environments with major floods and coastal storms in the Park's transitional location has resulted in continuing speciation and exceptional species diversity. Its vivid natural spectacles include nesting turtles and large aggregations of flamingos and other waterfowl.

Criterion (vii): iSimangaliso is geographically diverse with superlative scenic vistas along its 220 km coast. From the clear waters of the Indian Ocean, wide undeveloped sandy beaches, a forested dune cordon and a mosaic of wetlands, grasslands, forests, lakes and savannah, the park contains exceptional aesthetic qualities. Three natural phenomena are judged outstanding. One is the shifting salinity states within Lake St. Lucia which are linked to wet and dry climatic cycles, with the lake responding accordingly with shifts from low to hyper-saline states. A second is the spectacle of large numbers of nesting turtles on the beaches and the abundance of dolphins and migration of whales and whale sharks off-shore. Finally, the huge numbers of waterfowl and large breeding colonies of pelicans, storks, herons and terns are impressive and add life to the wild natural landscape of the area.

Criterion (ix): The combination of fluvial, marine and aeolian processes initiated in the early Pleistocene in iSimangaliso has resulted in a variety of landforms and continues to the present day. The Park's transitional geographic location between sub-tropical and tropical Africa as well as the coastal setting have resulted in exceptional species diversity. Past speciation events in the Maputaland Centre of Endemism are also ongoing and contribute another element to the diversity and interplay of evolutionary processes at work in iSimangaliso. In the marine component of the site, the sediments being transported by the Agulhas current are trapped by submarine canyons on the continental shelf allowing for remarkably clear waters for the development of coral reefs. The interplay of this environmental heterogeneity is further complicated by major floods and coastal storms, events which are regularly experienced in iSimangaliso. The site is also of sufficient size and retains most of the key elements that are essential for long-term functioning of the ecosystems.

Criterion (x): The five interlinked ecosystems found in iSimangaliso provide habitat for a significant diversity of African biota, including a large number of threatened and/or endemic species. The species lists for iSimangaliso are the lengthiest in the region and population sizes for most of them are viable. Of the over 6,500 plant and animal (including 521 bird) species recorded from the Park1, populations of species of conservation importance include 11 species endemic to the park, 108 species endemic to South Africa, while 467 species are listed as threatened in South Africa. The outstanding diversity of habitats (terrestrial, wetland, coastal and aquatic) supports a wide variety of animal species, some at the northern and many at the southern limit of their range.

Integrity

The property consists of 13 separate but contiguous conservation units totalling 239,566 ha including some 85,000 ha of marine reserves. Its history of conservation management dates back to 1895 when the first reserves were created by the Zululand Government, and later proposals for titanium sand mining were rejected. Ongoing integrity issues include the protection of catchment area and regional development (upstream water abstraction, agricultural practices and road construction); land claims (which may result in further boundary issues); resource harvesting and local community issues; and restoration of degraded habitats. A unified management system for all 13 components was also requested.

The park is not inhabited by people apart from six small townships in the Kosi Bay Coastal Forest Reserve (insert current number of inhabitants). There are also two villages (Makakatana and St Lucia Estuary) which are enclaves within the Park but not part of it. About 100,000 people from 48 tribal groups live in villages surrounding the Park and community conservation programmes are key to minimising conflicts and maximising benefits. A progressive neighbour-relations policy fosters good relations with communities who live near the Park to ensure that they derive direct benefits from the protected area such as free access, business and employment.

Protection and management requirements

Management of the Park at the provincial level is by the KwaZulu-Natal Nature Conservation Service working with the provincial administration in accordance with national and provincial legislation. South Africa has solid legislation that affords iSimangaliso the necessary legal protection, such as the World Heritage Convention Act, 1999. iSimangaliso contains four Ramsar sites [St. Lucia Lake System (Ramsar Site # 345) (ii) Turtle Beaches/Coral Reefs of Tongaland (Ramsar Site # 344) (iii) Kosi Bay Lake System (Ramsar Site #527), and (iv) Lake Sibaya (Ramsar Site # 528)] that recognise the ecological functions of wetlands as well as their importance as resources of economic, cultural, scientific and recreational value. All human uses of iSimangaliso are subject to intensive management, research and monitoring. They are also confined to about a third of the total area while the remainder is free from extractive uses. Some funds to assist in community conservation have come from WWF, but the main funding to ensure that iSimangaliso management is adequately supported comes from the Province.

A major threat to the Park is damage to the hydrology and salinity of the wetland system including reduction in the water supply by the transformation of the upper Mfolozi Swamps by agriculture. Serious droughts have raised salinity and killed off shoreline vegetation, causing bank erosion and silting of the lake. The Umfolozi River has also threatened to break into the lake, again raising the likelihood of sedimentation and invasion by sand and sea-water following breaching of the sand bar. Catastrophic events such as the grounding of an oil tanker near the park in 2002 also threaten the site. Other threats include damage by over-use (tourism and over-exploitation of resources such as unsustainable fishing). The park has high visitation rates and has been zoned into three ecotourism use-zones: a zone of low intensity use in the wilderness core of the Park where access is by foot except for staff; a moderate use zone where visitors can view wildlife from vehicles and from scattered camps and hides; and high intensity use zones where, at seven development nodes, there are roads, interpretative and educational displays, guided walks, accommodation and other facilities.

Infestation by alien invasive plants is a problem, although limited in area at present. The worst invaders are *Chromolaena odorata*, *Psidium guajava*, *Pereckia acuelata* and *Melia azedarach*. Programmes by the Plant Protection Research Institute have used biological control, especially to remove plant infestations from important water-producing catchment areas. In addition pine and eucalyptus plantations around the lake have been removed to improve water seepage.

In the past several land claims by impoverished communities have been lodged before the Land Claims Court. These areas include the Eastern Shores State Forest, Cape Vidal State Forest and Sodwana State Forest. One solution has been reached with the Mbuyazi whose rights near Cape Vidal have been recognised, not to settle, but to develop ancestral lands for tourism. More recently, there has been conflict over other large hotel developments launched in environmentally sensitive areas without contact with local stakeholders, environmental impact assessments or adequate infrastructure. However by 2004 it was stated that the land claimants and local communities were accepted as partners in the development of the Park.

Property	Cape Floral Region Protected Areas
State Party	South Africa
Id. N°	1007 rev
Date of inscription	2004

Brief synthesis

The Cape Floral Region has been recognised as one of the most special places for plants—in terms of diversity, density and number of endemic species—in the world. Covering less than 0.5% of the area of Africa but home to nearly 20% of the continent's flora, this extraordinary assemblage of plant life and its associated fauna is represented by a series of eight protected areas covering an area of 553,000 ha. These protected areas also conserve the outstanding ecological, biological and evolutionary processes associated with the beautiful and distinctive Fynbos vegetation, unique to the Cape Floral Region.

Criterion (ix): The property is considered of outstanding universal value for representing ongoing ecological and biological processes associated with the evolution of the unique Fynbos biome. These processes are represented generally within the Cape Floral Region and captured in the eight protected areas. Of particular scientific interest are the plant reproductive strategies including the adaptive responses to fire of the flora and the patterns of seed dispersal by insects. The pollination biology and nutrient cycling are other distinctive ecological processes found in the site. The Cape Floral Region forms a centre of active speciation where interesting patterns of endemism and adaptive radiation are found in the flora.

Criterion (x): The Cape Floral Region is one of the richest areas for plants than for any similar sized area in the world. It represents less than 0.5% of the area of Africa but is home to nearly 20% of the continent's flora. The outstanding diversity, density and endemism of the flora are among the highest worldwide. Some 69% of the estimated 9,000 plant species in the region are endemic, with some 1,435 species identified as threatened. The Cape Floral Region has been identified as one of the world's 18 biodiversity hot spots.

Integrity

The Cape Floral Region Protected Areas currently comprises a serial property of eight protected areas covering a total area of 553,000 ha, and includes a buffer zone of 1,315,000 ha designed to facilitate functional connectivity and mitigate the effects of global climate change and other anthropogenic influences. At the time of inscription six of the protected areas were surrounded by other conservation lands, while the Boland Mountain Complex was surrounded by mostly rural land uses. The area facing the greatest external pressures is the Cape Peninsula National Park, and progress for increased protection through public awareness and social programmes to combat poverty, mountain catchment areas and stewardship programmes is being made. The collection of eight protected areas, all of which have management plans, adds up in a synergistic manner to present the biological richness and evolutionary story of the Cape Floral Region.

Protection and management requirements

The property is legally protected and managed by three authorities (South African National Parks, Western Cape Nature Conservation Board and Eastern Cape Parks Board), which, with the national Department of Environmental Affairs and Tourism, make up the "Cape Floral Region Protected Areas World Heritage Property Joint Management Committee". Knowledge management systems are being expanded to better advise planning and management decision-making, thereby facilitating the efficient

use of limited, but increasing resources related to the management of fire and alien invasive plants in particular.

There is currently a process underway to achieve the proclamation of the serial property as a World Heritage Site in terms of the World Heritage Convention Act (Act No. 49 of 1999). Once the serial property is proclaimed as a World Heritage Site its status will automatically be recognized as a protected area and thus enjoy protection in terms of the following key environmental laws: National Environmental Management Act (Act No. 107 of 1998), the Physical Planning Act (Act No. 88 of 1967), National Environmental Management Biodiversity Act (Act No 10 of 2004) and National Environmental Management: Protected Areas (Act 57 of 2003). In terms of these pieces of legislation, mining or prospecting is completely prohibited in a World Heritage Site and all developments are subjected to environmental impact assessments.

The greatest challenges facing the property at this time are invasive species and fire. Longer-term threats include climate change and development pressures caused by a growing population, particularly in the Cape Peninsula. Invasive species are being dealt with through manual control programmes that have been used as a reference for other parts of the world, and all of the sites are managed in accordance with agreed management plans.

Property	Vredefort Dome
State Party	South Africa
Id. N°	1162
Date of inscription	2005

Brief synthesis

The Vredefort Dome is 120 km south west from Johannesburg. The property represents a unique geological phenomenon formed about 2 023 million years ago and is the oldest and largest known meteorite impact structure on earth. Within the area, geological strata comprising the middle to upper zones of the earth's crust, developed over a period of more than 3 200 million years are exposed. All the classical related characteristics of a large astrobleme are found in the property. This multi-ring structure formed by the impact scar illustrates the effect of shock metamorphism of rocks, transformation of crystal structures and shatter cones of the immense force created by the impact.

Criterion (viii): Vredefort Dome is the oldest, largest, and most deeply eroded complex meteorite impact structure in the world. It is the site of the world's greatest single, known energy release event. It contains high quality and accessible geological (outcrop) sites which demonstrate a range of geological evidences of a complex meteorite impact structure. The rural and natural landscapes of the serial property help portray the magnitude of the ring structures resulting from the impact. The serial nomination is considered to be a representative sample of a complex meteorite impact structure. A comprehensive comparative analysis with other complex meteorite impact structures demonstrated that it is the only example on earth providing a full geological profile of an astrobleme below the crater floor, thereby enabling research into the genesis and development of an astrobleme immediately post impact.

Integrity

The serial World Heritage property which is about 30,111 ha, is made up of a main component area of 30,108 ha and 3 satellite components of 1 ha each. The property of the Vredefort Dome includes key geological (outcrop) sites which demonstrate classic complex meteorite impact structure phenomena. A comprehensive comparative analysis with other complex meteorite impact structures demonstrated that it is the only example on earth providing a full geological profile of an astrobleme below the crater floor, thereby enabling research into the genesis and development of an astrobleme immediately post impact. This serial property is surrounded by a 5 km buffer zone that is designed to ensure the property's long term protection against external development threats.

Protection and management requirements

Provision of legal protection and the establishment and maintenance of an effective management system involving all relevant stakeholders are essential requirements for this property.

The national World Heritage Convention Act of 1999 is to be applied to the World Heritage property following the completion of the national designation process. Various legal instruments are also applicable to ensure the protection of the property: These pieces of legislation include the Environmental Conservation Act(Act No. 73 of 1989), the National Environmental Management Act(Act No. 107 of 1998), the Physical Planning Act(Act No. 88 of 1967), the Subdivision of Agricultural Land Act(Act No 70 of 1970), the Free State Township Ordinance(Ord. No. 9 of 1969), National Environmental Management Biodiversity Act(Act No 10 of 2004) and the Free State Nature Conservation Ordinance(Ord. No. 8 of

1969). In terms of these laws, all development within or outside the property is subjected to an environmental impact assessment. Once the World Heritage Convention Act also applies to this property, it will automatically be recognized as a protected area in terms of the National Environmental Management: Protected Areas (Act 57 of 2003). Protection in terms of the latter legislation also implies that mining or prospecting will be completely prohibited within the property or its buffer zone. The management of the property is to be guided by a multi-stakeholder Vredefort Dome Steering Committee and carried out on an interim basis by the Vredefort Dome Inter-Provincial Task Team. A framework defining roles and responsibilities is required. The future Management Authority is to oversee the implementation of the integrated management plan, taking into account the existing State Party's action plan and draft management guidelines regarding the coordination of land-uses, development pressures, visual integrity, presentation and visitation of this World Heritage property.

An integrated management plan is required for the serial property so as to address the critical issues of the enforcement of the special land use planning requirements for the private property farmlands within the serial property, the preservation of the aesthetic rural/natural landscape and the protection, presentation of and public access to the clearly defined key satellite components. These conditions are essential to ensure that active conservation management is possible.

Property	Bwindi Impenetrable National Park
State Party	Uganda
Id. N°	682
Date of inscription	1994

Brief synthesis

Bwindi Impenetrable National Park, covering 32,092 ha, is one of the largest areas in East Africa which still has Afromontane lowland forest extending to well within the montane forest belt. Located on the eastern edge of the Albertine Rift Valley and believed to be a Pleistocene refugium, the property is a biodiversity hotspot with possibly the greatest number of tree species for its altitude in East Africa. It is also host to a rich fauna including a number of endemic butterflies and one of the richest mammalian assemblages in Africa. Home to almost half of the world's mountain gorilla population, the property represents a conservation frontline as an isolated forest of outstanding biological richness surrounded by an agricultural landscape supporting one of the highest rural population densities in tropical Africa. Community benefits arising from the mountain gorilla and other ecotourism may be the only hope for the future conservation of this unique site.

Criterion (vii): As a key site for biodiversity on the continent, the species richness occurring in this site, recognised also under criteria (x) below, can be considered as a superlative natural phenomenon.

Criterion (x): Due to its diverse habitats ranging from 1,160 to 2,706 m in altitude, location at the intersection of the Albertine, Congo Basin and Eastern Africa ecological zones, and probable role as a Pleistocene refugium, Bwindi is the most important area in Uganda for species due to an exceptional diversity that includes many Albertine Rift endemics. This forest is believed to be a mere remnant of a very large forest which once covered much of western Uganda, Rwanda, Burundi and eastern Democratic Republic of Congo (DRC). The property has the highest diversity of tree species (over 200 species including 10 endemics) and ferns (some 104 species) in East Africa, and maybe the most important forest in Africa for montane forest butterflies with 202 species (84% of the country's total), including eight Albertine endemics. The forest is very significant as a home to almost half of the population (about 340) of the critically endangered mountain gorilla. With over 347 species of forest birds recorded in the Park, at least 70 out of 78 montane forest bird species occurring in the Albertine Rift region are found in the forest, and 22 of the 36 endemics. Overall, Bwindi hosts numerous globally threatened species including high-profile mammals such as mountain gorilla, chimpanzee, l'Hoest's monkey and African elephant; birds such as African green broadbill, Grauer's swamp warbler, Turner's Eremomela, Chapin's flycatcher and Shelley's crimson-wing; and butterflies such as African giant swallowtail and Cream-banded swallowtail.

Integrity

The property is an oasis of forest situated inside one of the most densely populated rural areas in the country with more than 350 people per square km. This means that there is no possibility for a buffer zone at the forest edge apart from a buffer of 4 km² which was donated by communities at the southern end of the Park to safeguard the site. It is recognized that the site is reduced in size and does not have an ideal boundary configuration, as the boundary area ratio is high and the area of park/people contact requires intensive management. There are several narrow corridors between sectors that will create

difficulties for movement of wildlife. Due to human disturbance and clearing of vegetation there is little that can be done to expand the area around these constrictions.

The Park boundary is clearly delineated with planted trees and concrete pillars as markers along areas where rivers do not form the boundary. This clear boundary line has mostly stopped encroachment by the local communities, although with increasing population, agricultural encroachment will remain a potential threat. However, community participation programmes have enabled the neighbouring communities to derive various benefits from ecotourism and regulated plant resource use which significantly contributes to improving their livelihoods. There are no commercial activities inside the property other than ecotourism. Bwindi shares a common border with the small (c. 900 ha) protected Sarambwe forest in DRC, into which the gorillas and other species enter at times. This provides an opportunity for population dispersal and gene flow, and an avenue for international collaboration in conserving the region's endemic and endangered flora and fauna.

Protection and management requirements

Managed by Uganda Wildlife Authority (UWA, UWA replaced Uganda National Parks (UNP) that was the management authority of the property at the time of designation), Bwindi is protected under the provisions of various national laws (The Constitution (1995), Uganda Wildlife Act Cap 200 of 2000, National Environment Act (2000), Local Government Act (1997), The Land Act (1998), the Forest and Tree Planting Act 2003 and the Uganda Wildlife Policy (1999). All these laws mentioned above were not in place by the time the property was inscribed as a World Heritage Site. However, the Uganda National Parks Act (1952), and the Game Act were already in place to support its creation) and international conventions (Convention of Biological Diversity 1992 (CBD), Convention on International Trade in Endangered Species (CITES), the Ramsar convention 1971 and the World Heritage Convention 1972). The site has an approved management plan and is highly respected and supported by local communities as a conservation site. The property attracts substantial support from a number of local and international NGOs. The Park has a permanent research institute located within the site which is engaged in research and continued monitoring of the site's integrity. These factors as well as strong political support provide an assurance for the property's long-term protection and conservation. The management of the site has developed ecotourism programmes that support community livelihoods, a major reason for community support. The Park is a model for integration of community sustainable resource management in the country and possibly in the East African Region. However, there are still strong long-term needs for greater primate protection given the new tendency of trafficking mountain gorilla babies and chimpanzees. As the mountain gorilla is so closely related to people, it is also threatened by transmission of human diseases as a result of tourism activities. UWA is closely monitoring these threats and working with stakeholders and NGOs to mitigate these threats. Continued enhancement of conservation is required in law enforcement and monitoring.

Property	Rwenzori Mountains National Park
State Party	Uganda
Id. N°	684
Date of inscription	1994

Brief synthesis

The Rwenzori Mountains National Park provides stunning views of glacier and snow-capped mountains just kilometres from the equator, where it is contiguous with the Virunga National Park in the Democratic Republic of Congo (DRC). Having the third highest mountain in Africa at 5,109 m (after Kilimanjaro and Mount Kenya), the Park includes a much larger alpine area than either, covering an area of 99,600 ha of which 70% lies at over 2,500 m in height. The Rwenzori Mountains are the highest and most permanent sources of the River Nile, and constitute a vital water catchment. Their multitude of fast flowing rivers, magnificent waterfalls and stratified vegetation make the property exceptionally scenic and beautiful. The mountains are well-known for their unique alpine flora which includes many species endemic to the Albertine Rift in the higher altitude zones including giant heathers, groundsels and lobelias. The Park also supplies local communities with various wild resources and is an important cultural heritage.

Criterion (vii): The Rwenzoris are the legendary "Mountains of the moon", a reflection of the mist-shrouded mountains of this rugged massif that tower almost 4,000 m above the Albertine Rift Valley, making them visible from great distances. These mountains offer a unique and pristine landscape of alpine vegetation studded with charismatic giant lobelias, groundsels, and heathers which have been called "Africa's botanical big game". The combination of spectacular snow-capped peaks, glaciers, V-shaped valleys, fast flowing rivers with magnificent waterfalls, clear blue lakes and unique flora contributes to the area's exceptional natural beauty.

Criterion (x): Because of their altitudinal range, and the nearly constant temperatures, humidity and high insolation, the mountains support the richest montane flora in Africa. There is an outstanding range of species, many of which are endemic to the Albertine Rift and bizarre in appearance. The natural vegetation has been classified as belonging to five distinct zones, determined largely by altitude and aspect. The higher altitude zones, covered by heath and Afro-alpine moorland, extend from around 3,500 m to the snow line and represent the rarest vegetation types on the African continent. Significant species include the giant heathers, groundsels, lobelias and other endemics. In terms of fauna, the Rwenzoris have been recognised as an Important Bird Area with 217 bird species recorded to date, a number expected to increase as the park becomes better surveyed. The montane forests are also a home to threatened species such as the African forest elephant, eastern chimpanzee and l'Hoest's monkey. The endangered Rwenzori black-fronted or red duiker, believed to be a very localized subspecies or possibly a separate species, appears to be restricted to the Park.

Integrity

Challenges facing the Park include community uses of the park (such as collection of bamboo), tourism development, population growth and agricultural practices. While little agricultural encroachment has occurred due to the Park's clearly marked boundary, insecurity caused by rebel insurgence in recent years has affected park management and encouraged illegal activities, the reason for which the property was inscribed in the List of World Heritage in Danger from 1999-2004. The growing number of people living around the property is adding pressure on forest resources, although the cultural importance that the local communities attach to the Park as well as the various benefits they derive from ecotourism and regulated plant resource use is designed to manage this. The watershed functions as a result of the intactness of the boundary has enhanced the Park's capacity to act as the biggest contributor of water in the region for domestic and industrial use. The integrity of the property is further enhanced by its contiguity with the Virunga National Park in the DRC which provides an opportunity for gene flow and buffer properties.

Protection and management requirements

Rwenzori Mountains National Park is managed by Uganda Wildlife Authority (UWA, UWA succeed Uganda National Parks (UNP) which was the management authority at the time of Inscription of the site as a World Heritage Site) in accordance with the provisions of the National laws(The constitution (1995), Uganda Wildlife Act (2000), National Environment Management Act (2000), Forest and Tree planting Act (2003), Local Government Act (1987), The Land Act (1989) and international conventions (Convention of Biological Diversity 1992 (CBD), Convention on International Trade in Endangered Species (CITES), the RAMSAR convention 1971 and the World Heritage Convention 1972). It was gazetted in 1991 under statutory instrument number 3 in 1992 and the National Park's Act 1952. The park is considered a model for integration of cultural values into the Protected Area Management framework as an innovative approach to resource management, the first of its kind in Africa. As a result the local communities have embraced collaborative resource management initiatives. Given its significance as one of the biodiversity hotspots in the Albertine Rift, various local and international NGOs have supported the management and conservation of the property. A General Management Plan guides management operations on-site. Key challenges to address include illegal felling of trees, snow recession due to global warming, human population pressure adjacent to the property and management of waste generated through tourism operations. UWA is addressing the above threats through resource protection, community conservation education, research and ranger-based monitoring, ecotourism and transboundary initiatives with the DRC. The long-term maintenance of the integrity of the property will be achieved through sustainable financing, ecological monitoring, continued collaboration with key stakeholders and regional cooperation.

Property	Mana Pools National Park, Sapi and Chewore Safari Areas
State Party	Zimbabwe
Id. N°	302
Date of inscription	1984

Brief synthesis

The Mana Pools National Park, Sapi and Chewore Safari Areas World Heritage Site is an area of dramatic landscape and ecological processes. Physically protected by the Zambezi River to the north and the steep escarpment (which rises to over 1,000 m from the valley floor) to the south, this substantial property of 676,600 ha provides shelter for immense congregations of Africa's large mammal populations which concentrate in its flood plains. The Mana Pools are former channels of the Zambezi

River, and ongoing geological processes present a good example of erosion and deposition by a large seasonal river including a clear pattern of plant succession on its alluvial deposits. While black rhino has disappeared since the property's inscription, huge herds of elephant and buffalo, followed by zebra, waterbuck and many other antelope species and their associated predators including lion and hyena migrate to the area each year during the dry winter months. The river is also famous for its sizeable numbers of hippopotamus and Nile crocodile. Resident and migratory birdlife, with over 450 species recorded, is also abundant. Controlled hunting on quota is permitted in the safari areas.

Criterion (vii): The annual congregation of animals in riparian parkland alongside the broad Zambezi constitutes one Africa's outstanding wildlife spectacles.

Criterion (ix): The 'sand-bank' environment constitutes a good example of erosion and deposition by a large seasonal river (despite changes in river flow due to the Kariba Dam). There is a clear pattern of vegetation succession on the alluvial deposits. Seasonal movements of large mammals within the valley are of great ecological interest both because of interspecies and intraspecies differences.

Criterion (x): At time of inscription the justification for this criterion was that the area is one of the most important refuges for black rhino in Africa as well as a number of other species considered threatened at that time. Today, the black rhino has now disappeared from the reserve although the property still contains important populations of threatened species including elephant and hippopotamus, as well as other threatened species such as lion, cheetah and wild dog. Leopard and brown hyena, classified as near threatened, and a large population of Nile crocodile, are also protected within the property. The area is also considered an important refuge for a number of plants and birds.

Integrity

The property is composed of three contiguous protected areas comprising the Mana Pools National Park (219,600 ha), Sapi Safari Area (118,000 ha) and Chewore Safari Area (339,000 ha) covering an entire area of 676,600 ha. Three other contiguous conservation areas, although not included in the property, include the Urungwe Safari Area (287,000 ha), Dande Safari Area (52,300 ha) and the Doma Safari Area (76,400 ha). In addition the Lower Zambezi National Park in Zambia (409,200 ha) is contiguous on the opposite bank of the river. It is considered that the property is relatively intact and adequately sized to maintain natural and functional ecological processes as well as to capture its natural and aesthetic values. Natural barriers created by the Zambezi River to the north and the steep escarpment to the south protect the property from environmental damage and alternative land uses. There is no permanent human habitation within the property.

The greatest threat to the integrity of the property is that the ecology of the river is dominated by the regulating effect of the Kariba Dam. There is also continued threat of the construction of another dam along the Zambezi River in the Mapata Gorge, which would effectively negate the major value of the area. The possibility of oil prospection within the reserve has also been raised.

When the property was inscribed in 1984 it contained about 500 black rhino, although due to poaching by the end of 1994 only ten animals remained. These were removed for safekeeping elsewhere, but poaching remains a problem for rhino re-introduction as well as for other species such as elephant.

Protection and management requirements

The property is legally managed by the Lower Zambezi Valley Parks and Wildlife Area Policy and the Zimbabwe Parks and Wildlife Act Cap. 20: 14 of 2008 (revised). This principal legislation provides for legal protection of the resources within the property. The property has a well-defined and buffered boundary which requires physical demarcation. Each of the three areas has functional Park Integrated Management Plans which require adequate staffing and resources for their implementation. A system of regular monitoring of the natural values of the property and on-going programmes to maintain habitats and landforms in their natural state, avoid disturbance and other impacts on wildlife, and to preserve the aesthetic values are in place.

The property requires a World Heritage Property Integrated Management Plan to ensure long term priority for the protection of the natural values and to guard against encroachments and impacts from sport hunting (Sapi Safari Area), poaching, boating along the Zambezi, fishing, campsites/chalets for tourists and other inappropriate development. Management of visitor use to both prevent negative impacts and provide opportunities to experience the value of the property in a sustainable manner is a long-term requirement for the property. Plans are underway to declare the Mana Pools (Zimbabwe) and the Lower Zambezi National Park (Zambia) as a Transfrontier Park which will strengthen the management of the entire area.

A.2 ASIA AND THE PACIFIC

Property	Three Parallel Rivers of Yunnan Protected Areas
State Party	China
Id. N°	1083 bis
Dates of inscription	2003 - 2010

Brief synthesis

Located in the mountainous north-west of Yunnan Province in China, the Three Parallel Rivers of Yunnan Protected Areas is a natural serial property consisting of 15 protected areas, grouped into eight clusters. The Property contains an outstanding diversity of landscapes, such as deep-incised river gorges, luxuriant forests, towering snow-clad mountains, glaciers, and alpine karst, reddish sandstone landforms (Danxia) , lakes and meadows over vast vistas. The 1.7 million hectare site features sections of the upper reaches of three of the great rivers of Asia: the Yangtze (Jinsha), Mekong and Salween which run approximately parallel, north to south, through steep gorges which, in places, are 3,000 m deep and are bordered by glaciated peaks more than 6,000 m high. The property spans a large portion of the Hengduan Mountains, which is the major arc curving into Indochina from the eastern end of the Himalayas. Being located in the convergent regions of the three world's major biogeographic realms, the property is in an epicentre of Chinese biodiversity. It may also harbour the richest biodiversity among the temperate areas of the world.

Criterion (vii): *The deep, parallel gorges of the Jinsha, Lancang and Nu Jiang are the outstanding natural feature of the property; while large sections of the three rivers lie just outside the property boundaries, the river gorges are nevertheless the dominant scenic element in the area. High mountains are everywhere, with the glaciated peaks of the Meili, Baima and Haba Snow Mountains providing a spectacular scenic skyline. The Mingyongqia Glacier is a notable natural phenomenon, descending to 2700 m altitude from Mt Kawagebo (6740 m), and is claimed to be the glacier descending to the lowest altitude for such a low latitude (28° N) in the northern hemisphere. Other outstanding scenic landforms are the alpine karst (especially the 'stone moon' in the Moon Mountain Scenic Area above the Nu Jiang Gorge) and the 'tortoise shell' weathering of the alpine Danxia.*

Criterion (viii): *The property is of outstanding value for displaying the geological history of the last 50 million years associated with the collision of the Indian Plate with the Eurasian Plate, the closure of the ancient Tethys Sea, and the uplifting of the Himalaya Range and the Tibetan Plateau. These were major geological events in the evolution of the land surface of Asia and they are on-going. The diverse rock types within the property record this history and, in addition, the range of karst, granite monolith, and Danxia sandstone landforms in the alpine zone include some of the best of their type in the mountains of the world.*

Criterion (ix): *The dramatic expression of ecological processes in the Three Parallel Rivers property has resulted from a mix of geological, climatic and topographical effects. First, the location of the area within an active orographic belt has resulted in a wide range of rock substrates from igneous (four types) through to various sedimentary types including limestones, sandstones and conglomerates. An exceptional range of topographical features - from gorges to karst to glaciated peaks -- is associated with the property being at a "collision point" of tectonic plates. Add the fact that the area was a Pleistocene refugium and is located at a biogeographical convergence zone (i.e. with temperate and tropical elements) and the physical foundations for evolution of its high biodiversity are all present. Along with the landscape diversity with a steep gradient of almost 6000m vertical, a monsoon climate affects most of the area and provides another favourable ecological stimulus that has allowed the full range of temperate Palearctic biomes to develop.*

Criterion (x): *Northwest Yunnan is the area of richest biodiversity in China and may be the most biologically diverse temperate region on earth. The property encompasses most of the natural habitats in the Hengduan Mountains, one of the world's most important remaining areas for the conservation of the earth's biodiversity. The outstanding topographic and climatic diversity of the property, coupled with its location at the juncture of the East Asia, Southeast Asia, and Tibetan Plateau, biogeographical realms and its function as a N-S corridor for the movement of plants and animals (especially during the ice ages), marks it as a truly unique landscape, which still retains a high degree of natural character*

despite thousands of years of human habitation. As the last remaining stronghold for an extensive suite of rare and endangered plants and animals, the property is of Outstanding Universal Value.

Integrity

The Three Parallel Rivers Property is composed of 15 different protected areas which have been grouped into eight clusters, each providing a representative sample of the full range of the biological and geological diversity of the Hengduan Mountains. Following boundary modifications accepted in 2010, the core areas cover an area of 960,084 ha, and each cluster is surrounded by a buffer zone covering a further 816,413 ha. The justification for inscribing a series of areas to represent this diversity is due to the fact that the area has been modified by human activities over thousands of years; note that in 2003 some 315,000 people lived inside the property, with 36,500 residing inside the core zone. However, much of the site is still relatively undisturbed and continues to perform its ecosystem functions. This is partially explained by the inaccessibility of the higher slopes and the relatively light impact of the subsistence activities of the resident populations.

The boundary/area ratio for some of the components is extremely high, and connectivity between the component parts is also an issue. Some of the component parts are separated by precipitous river gorges, high mountain glacial divides and/or human settlement. Such a condition will result in a certain biological isolation, and options for linking the units via wildlife corridors would considerably help to enhance the integrity of the overall site.

Protection and management requirements

The main challenges facing the property include tourism development within the property and other human activities in adjacent areas. The principal management requirements are to establish and maintain the management plans for all eight clusters of protected areas and scenic areas; regulate and control human activities in adjacent areas, including hydropower development and mining; assure effective on-site boundary demarcation; and to build management capacity, to protect and conserve the Outstanding Universal Value of the property.

The 15 different protected areas that make up the property all have a range of different legal conservation designations, including national and provincial level nature reserves and national scenic areas, thus are subject to different national and provincial laws and regulations. The coordinating and management body for the Property is the Yunnan Three Parallel Rivers Management Bureau, which has offices in Diqing, Nujiang and Lijiang prefectures, as well as representation in offices and stations in more than 20 counties. This Management Bureau is responsible for the overall revision and improvement to the master plan of the entire property.

.Substantial funding is provided by the central government each year for the day-to-day management of the property, with a large special fund earmarked for formulating the master plans of the site. Central government has also provided special support to the conservation and management facilities for the property. Local government has provided funding for exhibition facilities, eco-environment protection and biodiversity conservation, funding which is growing steadily and proportionately with the overall funding. The government of Yunnan Province will continue to mobilize funding from various sources for environmental protection, environmental management, ecological compensation, use of new energy sources and research specially focusing on strengthening environmental protection, ecological construction and biodiversity conservation in northwest Yunnan. Management of the property will also benefit from provincial funding for biodiversity conservation targeted at capacity building, formulation of management plans, scientific research, demonstrations, publicity and awareness education.

Property	Manas Wildlife Sanctuary
State Party	India
Id. N°	338
Date of inscription	1985

Brief synthesis

Manas Wildlife Sanctuary is located in the State of Assam in North-East India, a biodiversity hotspot. Covering an area of 39,100 hectares, it spans the Manas river and is bounded to the north by the forests of Bhutan. The Manas Wildlife Sanctuary is part of the core zone of the 283,700 hectares Manas Tiger Reserve, and lies alongside the shifting river channels of the Manas River. The site's scenic beauty includes a range of forested hills, alluvial grasslands and tropical evergreen forests. The site provides

critical and viable habitats for rare and endangered species, including tiger, greater one-horned rhino, swamp deer, pygmy hog and Bengal florican. Manas has exceptional importance within the Indian sub-continent's protected areas, as one of the most significant remaining natural areas in the region, where sizeable populations of a large number of threatened species continue to survive.

Criterion (vii): Manas is recognized not only for its rich biodiversity but also for its spectacular scenery and natural landscape. Manas is located at the foothills of the Eastern Himalayas. The northern boundary of the park is contiguous to the international border of Bhutan manifested by the imposing Bhutan hills. It spans on either side of the majestic Manas river flanked in the east and the west by reserved forests. The tumultuous river swirling down the rugged mountains in the backdrop of forested hills coupled with the serenity of the alluvial grasslands and tropical evergreen forests offers a unique wilderness experience.

Criterion (ix): The Manas-Beki system is the major river system flowing through the property and joining the Brahmaputra river further downstream. These and other rivers carry an enormous amount of silt and rock debris from the foothills resulting from the heavy rainfall, fragile nature of the rock and steep gradients of the catchments. This leads to the formation of alluvial terraces, comprising deep layers of deposited rock and detritus overlain by sandy loam and a layer of humus represented by bhabar tracts in the north. The terai tract in the south consists of fine alluvial deposits with underlying pans where the water table lies near to the surface. The area contained by the Manas-Beki system gets inundated during the monsoons but flooding does not last long due to the sloping relief. The monsoon and river system form four principal geological habitats: Bhabar savannah, Terai tract, marshlands and riverine tracts. The dynamic ecosystem processes support broadly three types of vegetation: semi-evergreen forests, mixed moist and dry deciduous forests and alluvial grasslands. The dry deciduous forests represent an early stage in succession that is constantly renewed by floods and is replaced by moist deciduous forests away from water courses, which in turn are replaced by semi evergreen climax forests. The vegetation of Manas has tremendous regenerating and self-sustaining capabilities due to its high fertility and response to natural grazing by herbivorous animals.

Criterion (x): The Manas Wildlife Sanctuary provides habitat for 22 of India's most threatened species of mammals. In total, there are nearly 60 mammal species, 42 reptile species, 7 amphibians and 500 species of birds, of which 26 are globally threatened. Noteworthy among these are the elephant, tiger, greater one-horned rhino, clouded leopard, sloth bear, and other species. The wild buffalo population is probably the only pure strain of this species still found in India. It also harbours endemic species like pygmy hog, hispid hare and golden langur as well as the endangered Bengal florican. The range of habitats and vegetation also accounts for high plant diversity that includes 89 tree species, 49 shrubs, 37 undershrubs, 172 herbs and 36 climbers. Fifteen species of orchids, 18 species of fern and 43 species of grasses that provide vital forage to a range of ungulate species also occur here.

Integrity

The property is a wildlife sanctuary with a focus on maintaining the integrity of the property as a natural area. It forms the core of a larger national park, the boundaries of which are clearly demarcated and supervised. Manas Wildlife Sanctuary is buffered on the north by the Royal Manas National Park of Bhutan and on the east and west less effectively by the Manas Tiger Reserve. Transboundary cooperation is therefore important to the effectiveness of its protection.

Protection and management requirements

The property, which has six national and international designations (i.e. World Heritage Site, National Park, Tiger Reserve (core), Biosphere Reserve (national), Elephant Reserve (core) and Important Bird Area) has the highest legal protection and strong legislative framework under the provisions of Indian Wildlife (Protection) Act, 1972 and Indian Forest Act, 1927/Assam Forest Regulation 1891. The property benefits from government support at both national and regional levels as well as involvement of national and international conservation organisations.

The property is managed under the administration of the Assam Forest Department / Bodoland Territorial Council. A comprehensive and approved Management Plan is an essential requirement, together with effective patrolling and enforcement capacity to deal with the threats of encroachment, grazing and poaching. The provision of adequate infrastructure, skilled personnel and monitoring arrangements for the property are all essential requirements. Scientific research and monitoring for habitat and invasive species management and recovery of wildlife populations is a particular imperative for management to ascertain and maintain the Outstanding Universal Value of the property. The property is home to 400 varieties of wild rice, also making the management of its biodiversity values of high importance to food security.

Provision of effective tourism facilities, visitor information and interpretation is also a priority for the park management. A sustainable financing mechanism needs to be ensured to provide the necessary financial resources for the long term management of the property. The surrounding buffer zones are managed on a multiple use basis, and a balance is required between conservation and resource

extraction in the management of these areas. Involvement of local communities who live and make use of the areas adjacent to the reserve in protection efforts for the property is essential, and a key management objective is to enhance their engagement and awareness in the interest of the preservation of the property. There is potential to extend the property to coincide with the boundaries of the national park of which it forms the core. The establishment of a transboundary world heritage property across the Indian and Bhutanese Manas Tiger Conservation Landscape would enable greater coordination and cooperation in the management of habitat and wildlife populations and would strengthen protection as well.

B. CULTURAL PROPERTIES

B.1 ARAB STATES

Property	Qal'at al-Bahrain – Ancient Harbour and Capital of Dilmun
State Party	Bahrain
Id. N°	1192 bis
Dates of inscription	2005 - 2008

Brief synthesis

Qal'at al-Bahrain: Ancient Harbour and Capital of Dilmun is an archaeological site comprising four main elements: an archaeological tell (an artificial hill formed over time by successive occupations) of over 16 hectares, immediately adjacent to the northern coast of Bahrain; a sea tower about 1600m North-West of the tell; a sea channel of just under 16 hectares through the reef near the sea tower, and palm-groves. The palm-groves and traditional agricultural gardens surround the site within the whole area of the land component of the buffer zone, being particularly noticeable on the Western and Northern sides, but also occurring on the Eastern and South-Eastern sides. The property is situated in the Northern Governorate, in Al Qalah village district on the northern coast about 5.5 km West of Manama, the present capital of Bahrain.

Qal'at al-Bahrain is an exceptional example of more or less unbroken continuity of occupation over a period of almost 4500 years, from about 2300 BC to the present, on the island of Bahrain. The archaeological tell, the largest known in Bahrain, is unique within the entire region of Eastern Arabia and the Gulf as the most complete example currently known of a deep and intact stratigraphic sequence covering the majority of time periods in Bahrain and the Gulf. It provides an outstanding example of the might of Dilmun, and its successors during the Tylos and Islamic periods, as expressed by their control of trade through the Gulf. These qualities are manifested in the monumental and defensive architecture of the site, the wonderfully preserved urban fabric and the outstandingly significant finds made by archaeologists excavating the tell. The sea tower, probably an ancient lighthouse, is unique in the region as an example of ancient maritime architecture and the adjacent sea channel demonstrates the tremendous importance of this city in maritime trade routes throughout antiquity. Qal'at al-Bahrain, considered as the capital of the ancient Dilmun Empire and the original harbour of this long since disappeared civilisation, was the centre of commercial activities linking the traditional agriculture of the land (represented by the traditional palm-groves and gardens which date back to antiquity and still exist around the site) with maritime trade between such diverse areas as the Indus Valley and Mesopotamia in the early period (from the 3rd millennium BC to the 1st millennium BC) and China and the Mediterranean in the later period (from the 3rd to the 16th century AD). Acting as the hub for economic exchange, Qal'at al-Bahrain had a very active commercial and political presence throughout the entire region. The meeting of different cultures which resulted is expressed in the testimony of the successive monumental and defensive architecture of the site including an excavated coastal fortress dating from around the 3rd century AD and the large fortress on the tell itself dating from the 16th century which gives the site its name as Qal'at al-Bahrain, together with the wonderfully preserved urban fabric and the outstandingly significant and diverse finds demonstrating a mélange of languages, cultures and beliefs. For example, a madbasa (an architectural element used to produce date syrup) within the tell is one of the oldest in the world and reflects a link to the surrounding date palm-groves, demonstrating the continuity of traditional agricultural practices from the 1st millennium BC. The site, situated in a very strategic location, was an extremely significant part of the regional Gulf political network, playing a very active political role through many different time periods, which left traces throughout the different strata of the tell. Qal'at al-Bahrain is a unique example of a surviving ancient landscape with cultural and natural elements.

Criterion (ii): Being an important port city, where people and traditions from different parts of the then known world met, lived and practiced their commercial activities, makes the place a real meeting point of cultures - all reflected in its architecture and development. Being in addition, invaded and occupied for long periods, by most of the great powers and empires, leaved their cultural traces in different strata of the tell.

Criterion (iii): The site was the capital of one of the most important ancient civilizations of the region - the Dilmun civilization. As such this site is the best representative of this culture.

Criterion (iv): The palaces of Dilmun are unique examples of public architecture of this culture, which had an impact on architecture in general in the region. The different fortifications are the best examples of defence works from the 3rd century B.C to the 16th century AD, all on one site. The protected palm groves surrounding the site are an illustration of the typical landscape and agriculture of the region, since the 3rd century BC.

Integrity (2011)

With the extension of the site boundaries to include a second area to the World Heritage property comprising the ancient sea tower and the historic entrance channel (Decision 32 COM 8B.54), the known attributes that express Outstanding Universal Value are now within the property. The extension of the buffer zone by the same decision to include the visual corridor in the bay north of the site ensures that the relationship of the two parts of the property to each other and to the sea are maintained. The integration of this buffer zone into the National Planning and Development Strategies (2030) as a development exclusion zone endorsed by Royal Decree (November 2008) means that the exclusion corridor can only be crossed by a bridge at a minimal distance of 3 km to the shore (State Party's SoC report, 5 March 2009), thus ensuring that none of the attributes are threatened by development or neglect.

Apart from natural factors affecting the site through time, such as weathering, erosion, the harsh and windy climate, there have been no large impacts by either natural events or human actions. The many remaining structures as excavated are unaltered and have endured through 4 millennia, some walls still standing to a height of 4.5m. More than 85% of the tell is original and completely undisturbed. The surrounding adjacent landscape (both terrestrial and marine) is preserved and nearby developments, notably urban developments, have not compromised the visual or physical integrity of the property.

Authenticity (2005)

Authenticity is demonstrated by the long occupation sequence, expressed by the depth of the original stratigraphy, which is still in situ throughout the undisturbed part of the tell (less than 15% has been excavated). The original ensemble of structures, archaic urban fabric, tell, palm-groves and marine structures still exists and can be seen today to express the Outstanding Universal Value of the site in terms of form, materials and setting.

Protection and management requirements (2011)

The elements of Qal'at al-Bahrain are protected by laws (Law 11 of 1995, and Royal Decrees 21 of 1983, 26 of 2006 and 24 of 2008) in Bahrain. The tell is a National Monument (Ministerial Decree 1 of 1989). A zoning plan has been developed, in cooperation with other government departments, to control the height of surrounding buildings and the nature of future urban development, ensuring the maintenance of visual and physical integrity, including the visual corridor and marine elements added to the site by the World Heritage Committee in 2008 (32 COM 8B.54), and allowing for consultation with the managing bodies, the Directorate of Archaeology and Heritage and the Directorate of Museums in the Ministry of Culture, who monitor potential threats to the site and follow up conservation issues. The Directorate of Archaeology and Heritage needs to be consulted before any project is undertaken that threatens any archaeological site (Ministerial Order 1 of 1998). The site is fenced with on-site security. Visitor access is managed and monitored by the new on-site museum. The museum fulfils a very important role in the presentation/interpretation of the site and raises awareness of visitors, since it has been designed specifically to highlight the features of the Outstanding Universal Value of the property and surrounding buffer zone. No current excavation is allowed, but there are plans for the management of future excavations and a programme of underwater archaeology, including survey of the ancient channel. The village community situated on the southern boundary of the tell is being moved to a new location away from the site.

Property	Old Walled City of Shibam
State Party	Yemen
Id. N°	192

Date of inscription	1982
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Brief synthesis

The tall cluster of sun-dried mud brick tower houses of the 16th century walled city of Shibam, which rises out of the cliff edge of Wadi Hadramaut has been described as a 'Manhattan' or 'Chicago' of the desert. Located at an important caravan halt on the spice and incense route across the Southern Arabian plateau, the city of dwellings up to seven storeys high developed on a fortified, rectangular grid plan of streets and squares. The city is built on a rocky spur several hundred metres above the wadi bed, and superseded an earlier settlement that was partly destroyed by a massive flood in 1532-3. The Friday mosque dates largely from the 9th -10th century and the castle from the 13th century, but the earliest settlement originated in the pre-Islamic period. It became the capital of Hadramaut after the destruction in AD 300 of the earlier capital Shabwa, which was located further to the west along the wadi. In the late 19th century, traders returning from Asia regenerated the walled city and since then development has expanded to the southern bank of the wadi forming a new suburb, al-Sahil. Abandonment of the old agricultural flood management system in the wadi, the overloading of the traditional sanitary systems by the introduction of modern water supply combined with inadequate drainage, together with changes in the livestock management have all contributed to the decay of the city.

The dense layout of Shibam surrounded by contiguous tower houses within the outer walls expressed an urban response to the need for refuge and protection by rival families, as well as their economic and political prestige. As such the old walled city of Shibam and its setting in Wadi Hadramaut constitute an outstanding example of human settlement, land use and city planning. The domestic architecture of Shibam including its visual impact rising out of the flood plain of the wadi, functional design, materials and construction techniques is an outstanding but extremely vulnerable expression of Arab and Muslim traditional culture.

The surrounding landscape of spate irrigated land which has been, and still is in agricultural use, constitutes an integrated economic system involving spate agriculture, mud generation and the use of mud for building construction that no longer exists elsewhere in the region.

Criterion (iii): *The defensive character of Shibam with its dense conglomeration of many-storeyed buildings with almost no fenestration at ground level is an exceptional testimony to the strong competition that existed between rival families over this region. While the highly homogenous society traces its roots to Shibam over centuries, the traditional way of life exemplified by the city and its tower houses is threatened by social and economic change.*

Criterion (iv): *Surrounded by a fortified wall, the historic city of Shibam is one of the oldest and best examples of urban planning based on multi-storeyed construction. It represents the most accomplished example of traditional Hadrami urban architecture, both in the grid lay-out of its streets and squares, and in the visual impact of its form rising out of the flood plain of the wadi, due to the height of its mud brick tower houses. These illustrate the key period of Hadrami history from the 16th to the 19th centuries, when local traders developed economic and political prestige through travel and trade abroad.*

Criterion (v): *Located between two mountains on the edge of a giant flood wadi and almost completely isolated from any other urban settlement, Shibam and its setting preserve the last surviving and comprehensive evidence of a traditional society that has adapted to the precarious life of a spate agriculture environment. It is vulnerable to social and economic change and the constant threat of annual flood incursions.*

Integrity (2011)

Within the city wall, all the physical elements, features and urban fabric that form the significance of the property are present largely undamaged and mostly in good condition. Also, the oasis, its functioning and relationship with the city is still intact, and deserves protection. The social, functional and visual integrity are still valid even though visual and structural integrity are indirectly threatened by new constructions and concrete structures in the surrounding environment.

The most distressing potential threat facing the city is flood, which might be at any time, detrimental to both the integrity and the authenticity of the old city, as it was during the disastrous flood of October 2008.

Authenticity (2011)

Shibam bears witness to the cultural identity of the people of Wadi Hadramaut and their former traditional way of life. The attributes that carry Outstanding Universal Value including the city layout, the city skyline, the city wall, the traditional buildings, and the relationship between the city and its surrounding landscape continue to be maintained. Authenticity is threatened indirectly by outside

disruptions and in certain cases, by the general tendency in Yemen of replacing traditional materials by concrete structures.

Protection and management requirements (2011)

The protection of the Old City of Shibam is ensured by the Antiquities Law of 1997 as well as the building law of 2002. Protection will be improved when the Historical Cities Preservation Law comes into force. A city Master Plan has been recently approved and the Urban Conservation Plan is due to be approved within a few months.

The General Organization for the Preservation of Historic Cities in Yemen (GOPHCY), established in 1990 with the aim of managing and safeguarding all the historic cities, is the overall authority for heritage preservation in Yemen. This organization should be more effective once the new Preservation Law is in force and its financial and human resources are improved.

Since 2000, the local branch of GOPHCY in Shibam has been supported by a project managed by the GIZ aimed at improving the city's overall physical, social and economic condition as well as undertaking capacity building of the GOPHCY staff branch. As a result, GOPHCY Shibam has been able to manage a housing rehabilitation programme that succeeded in documenting 98% of the traditional housing in Shibam and rehabilitating more than 60% of the private traditional houses. GOPHCY still needs more support, means and capacity building in order to be able to sustain long-term management.

A Management Plan for the city is under preparation, which will have a clear strategy for the revitalization and long term sustainable preservation of the property.

Property	Old City of Sana'a
State Party	Yemen
Id. N°	385
Date of inscription	1986

Brief synthesis

Situated in a mountain valley at an altitude of 2,200 m, the Old City of Sana'a is defined by an extraordinary density of rammed earth and burnt brick towers rising several stories above stone-built ground floors, strikingly decorated with geometric patterns of fired bricks and white gypsum. The ochre of the buildings blends into the bistre-colored earth of the nearby mountains. Within the city, minarets pierce the skyline and spacious green bustans (gardens) are scattered between the densely packed houses, mosques, bath buildings and caravanserais.

Inhabited for more than 2,500 years, the city was given official status in the second century BC when it was an outpost of the Yemenite kingdoms. By the first century AD it emerged as a centre of the inland trade route. The site of the cathedral and the martyrium constructed during the period of Abyssinian domination (525-75) bear witness to Christian influence whose apogee coincided with the reign of Justinian. The remains of the pre-Islamic period were largely destroyed as a result of profound changes in the city from the 7th century onwards when Sana'a became a major centre for the spread of the Islamic faith as demonstrated by the archaeological remains within the Great Mosque, said to have been constructed while the Prophet was still living. Successive reconstructions of Sana'a under Ottoman domination beginning in the 16th century respected the organization of space characteristic of the early centuries of Islam while changing the appearance of the city and expanding it with a second city to the west. The houses in the old city are of relatively recent construction and have a traditional structure.

As an outstanding example of a homogeneous architectural ensemble reflecting the spatial characteristics of the early years of Islam, the city in its landscape has an extraordinary artistic and pictorial quality. Its many-storied buildings represent an outstanding response to defensive needs in providing spacious living quarters for the maximum number of residents within defensible city walls. The buildings demonstrate exceptional craftsmanship in the use of local materials and techniques. The houses and public buildings of Sana'a, which have become vulnerable as a result of contemporary social changes, are an outstanding example of a traditional, Islamic human settlement.

Described by historians, geographers and scholars of the early Islamic and medieval eras, Sana'a is associated with the civilizations of the Bible and the Koran.

Criterion (iv): Within its partially preserved wall, it offers an outstanding example of a homogeneous architectural ensemble, which design and detail translate an organization of space characteristic of the early centuries of Islam which has been respected over time.

Criterion (v): The houses of Sana'a, which have become vulnerable as a result of contemporary social changes, are an outstanding example of an extraordinary masterpiece, traditional human settlement.

Criterion (vi): Sana'a is directly and tangibly associated with the history of the spread of Islam in the early years of the Hegira. The Great mosque of Sana'a, built in year 6 of Hegira, is known as the first mosque built outside Mecca and Medina. The Old City of Sana'a has contributed to and played a major role in Yemeni, Arab and Islamic World history through the contributions of historical Yemeni figures including Al Hassan B. Ahmed Al Hamdany, Ahamed Al Razy and Al Shawkany.

Integrity (2011)

A significant proportion of all the attributes that express the Outstanding Universal Value are within the property. However, in certain quarters of the city, acceleration of new development is eroding its character. The visual integrity of the property is threatened by an increase in new modern hotels and telecommunication towers in the surrounding landscape.

The disappearance of the traditional juridical system or the application of new and supplementary ones, the accelerated social and economical changes, the rapid urban development within and around the city and the disappearance of open space as the bustans are gradually built over, are creating various unbearable pressures on the city and its inhabitants.

Authenticity (2011)

The attributes that carry Outstanding Universal Value are the overall design of the city and its buildings with their decorated façades, traditional building materials, and the open spaces (bustans, maqashe and sarah'at) considered as part of the city's urban environment, together with the visual appearance of the city surrounded by mountains. The authenticity of these attributes is vulnerable to incorrect conservation practices and development. Associated intangible values relating to traditional socio-economic activities, including the very high percentage of home ownership, continue to be demonstrated.

Protection and management requirements (2011)

The protection of the Old City of Sana'a is ensured by the Antiquities Law of 1997 as well as the Building Law of 2002. Protection will be improved when the Historical Cities Preservation Law comes into force. The preparation of a Conservation Plan, and of an exhaustive inventory of buildings of the city and its surroundings have been completed. The General Organization for the Preservation of the Historic Cities of Yemen (GOPHCY) aims to develop the Conservation Plan in the next few years. It is also proposed to establish a Conservation Unit to involve all stakeholders, who will be encouraged to participate in the preparation of the city Management Plan process. GOPHCY, established in 1990, is an independent body set up to create an appropriate strategy for sustainable development. After the new Law enters into force, it will become the overall authority for management of the World Heritage property.

In its decision concerning inscription, the World Heritage Committee "recommended that an adequate buffer zone should be established around the old city." This recommendation should be implemented in order to improve the protection of the property which also needs clearly defined boundaries.

In the long term, it is intended to adopt a clear strategy for sustainable preservation and development of the Old City and to reach a better control of the setting as well as ensuring the balance between commercial and residential activities.

B.2 AFRICA

Property	Royal Palaces of Abomey
State Party	Benin
Id. N°	323 bis
Dates of inscription	1985 - 2007

Brief synthesis

The Royal Palaces of Abomey are the major material testimony to the Kingdom of Dahomey which developed from the mid-17th century in accordance with the precept enunciated by its founder, Wegbaja, "that the kingdom shall always be made greater". Under the twelve kings who succeeded from 1625 to 1900, the kingdom established itself as one of the most powerful of the western coast of Africa. The site of the Royal Palaces of Abomey covers an area of 47 ha, and consists of a set of ten palaces, some of which are built next to each other and others which are superimposed, according to the succession to the throne. These palaces obey the principles relating to the culture Aja-Fon, and constitute not only the decision-making centre of the kingdom, but also the centre for the development of craft techniques, and storage for the treasures of the kingdom. The site consists of two parts since the palace of King Akaba is separated from that of his father Wegbaja by one of the main roads of the city

and some residential areas. These two areas are enclosed by partially preserved cob walls. The palaces have organizational constants because each is surrounded by walls and built around three courtyards (outer, inner, private). The use of traditional materials and polychrome bas-reliefs are important architectural features. Today, the palaces are no longer inhabited, but those of King Ghézo and King Glélé house the Historical Museum of Abomey, which illustrates the history of the kingdom and its symbolism through a desire for independence, resistance and fight against colonial occupation.

Criterion (iii): The Royal Palaces of Abomey are a group of monuments of great historical and cultural value because of the conditions that led to their erection and the events they have witnessed. They are the living expression of a culture and an organized power, testimony to the glorious past of the kings who ruled the Kingdom of Dahomey from 1620 to 1900.

Criterion (iv): Organised as a series of courtyards of increasing importance, the access to each being provided by portals built astride the walls of the main enclosure, the Royal Palaces of Abomey are a unique architectural ensemble. These complex fortified structures illustrate the ingenuity developed by the royal power, from the mid-17th century, to comply with the precept laid down by the founder of the kingdom Wegbaja “that the kingdom shall always be made greater”.

Integrity

An inventory drawn up in 1995 with support from the World Heritage Centre identified and mapped 184 components. Similarly, the dimensions of the property were rectified from 44 to 47 ha, and its boundaries protected by a clearly defined buffer zone. Today, more than half of these components have been restored in accordance with accepted conservation standards and with the support of UNESCO and some partners of the State of Benin, including the royal families.

Authenticity

The authenticity of the site is based on the continuous functionality of the palaces. The more-or-less regular celebration of traditional ceremonies and the organization of rehabilitation work on the buildings for special events, respecting traditional know-how, strengthen the authenticity of the site. Furthermore, certain elements such as the Djexo (hut that houses the spirit of the king), Adoxo (tomb of the king) and other sacred places have always been given particular attention with regard to the respect of traditional materials. Laterite, water, wood, straw and traditional building techniques remain references for any intervention that should enable good transmission of this heritage to future generations. All in all, many initiatives have been taken in a dynamic perspective and with the logic of continuity of the tradition.

Protection and management requirements

The adoption and promulgation of Law No. 2007-20 of 23 August 2007 on the protection of cultural heritage and natural heritage of cultural significance in the Republic of Benin, and the decree on urban planning regulation of the buffer zone of the site listed by the City of Abomey in 2006, provide a secure framework for the protection of the property. In addition, the site of the Royal Palaces of Abomey has always included sacred spaces that are respected by the royal families and populations. The organisation of ritual ceremonies is another manner of appropriate safeguard.

The administrative, technical and participatory management of the site is regulated by decrees of the Minister of Culture. In addition to the existence of a technical structure of daily management directed by the Site Manager, a Management Board involving all the stakeholders (city hall, populations, royal families, heritage specialists, State), enables dynamic participatory management of this property. The activities undertaken on the site respect the provisions of the plan for the conservation, management and enhancement of the site. The precariousness of building materials used on the site, the human activities and the natural phenomena that might threaten the conservation status of the property are all elements that receive special attention through a risk management plan and a monitoring mechanism, with regard to both management issues and different means of intervention on the site.

Property	Tsodilo
State Party	Botswana
Id. N°	1021
Date of inscription	2001

Brief synthesis

Located in north-west Botswana near the Namibian Border in Okavango Sub-District, the Tsodilo Hills are a small area of massive quartzite rock formations that rise from ancient sand dunes to the east and a dry fossil lake bed to the west in the Kalahari Desert. The Hills have provided shelter and other

resources to people for over 100,000 years. It now retains a remarkable record, in its archaeology, its rock art, and its continuing traditions, not only of this use but also of the development of human culture and of a symbiotic nature/human relationship over many thousands of years.

The archaeological record of the site gives a chronological account of human activities and environmental changes over at least 100,000 years, although not continuously.

Often large and imposing rock paintings exist in the shelters and caves, and although not accurately dated appear to span from the Stone Age right through to the 19th century. In addition, within the site sediments, there is considerable information pertaining to the paleo-environment. This combination provides an insight into early ways of human life, and how people interacted with their environment both through time and space.

The local communities revere Tsodilo as a place of worship and as a home for ancestral spirits. Its water holes and hills are revered as a sacred cultural landscape, by the Hambukushu and San communities.

Criterion (i): For many thousands of years the rocky outcrops of Tsodilo in the harsh landscape of the Kalahari Desert have been visited and settled by humans, who have left rich traces of their presence in the form of outstanding rock art.

Criterion (iii): Tsodilo is a site that has witnessed visits and settlement by successive human communities for many millennia.

Criterion (vi): The Tsodilo outcrops have immense symbolic and religious significance for the human communities who continue to survive in this hostile environment.

Integrity (2011)

The boundaries contain all the main sites. Three basic long-term facts have contributed to Tsodilo's outstanding state of preservation: its remoteness, its low population density, and the high degree of resistance to erosion of its quartzitic rock. The considerable archaeological evidence is generally well preserved. All excavations are controlled in accordance with the national legislation. Previous excavations have been properly backfilled and, in most instances, leaving intact deposits and strata as a resource for future research.

The property attracts increasing visitor numbers, resulting in the need to manage the threat of increased litter. Despite these increased visits, there have been limited reports of vandalism and graffiti due to the compulsive guided tour regulations put in place.

Authenticity (2011)

The authenticity of the rock art in terms of materials, techniques, setting and workmanship is impeccable and, other than some impact caused by natural deterioration and visitors, it remains as original as the time of its creation. Conservation work has been limited to preventive strategies without altering the art and its substrate.

The intangible values of the site continue to be practiced thereby authenticating them as sacred and relevant to local communities. This approach ensures their continued evolution in line with traditional protection systems.

Protection and management requirements (2011)

The site owned by the Government is currently protected in terms of the Monuments & Relics Act 2001, and by conditions of the Anthropological Research Act 1967, National Parks Act 1967, and Tribal Act 1968.

Declared a National Monument in 1927, the responsibility for looking after Tsodilo Hills rests with the Department of National Museum and Monuments in collaboration with the Tsodilo Management Authority, an independent advisory group comprising the Tsodilo Community Trust, community based organizations, NGOs and selected critical government based Departments.

To ensure the conservation of all the site attributes, in 1997, a revised Integrated Management Plan was developed and approved by stakeholders. An Integrated management Plan detailing community initiatives was developed in 2007 and currently being implemented in the buffer area of the site. With the assistance of the African World Heritage Fund, a Core Area Management Plan was developed for the site in 2009.

The main objective of the previous and the current management plans is to ensure the conservation of the values of the site. In addition to the existing site office, and the Tsodilo Management Authority Trust, the Government has opened a regional Monument office to directly oversee the implementation of the management plan for the site.

Property	Lamu Old Town
State Party	Kenya

Id. N°	1055
Date of inscription	2001

Brief synthesis

Lamu Old Town, located on an island known by the same name on the coast of East Africa some 350km north of Mombasa, is the oldest and best preserved example of Swahili settlement in East Africa.

With a core comprising a collection of buildings on 16 ha, Lamu has maintained its social and cultural integrity, as well as retaining its authentic building fabric up to the present day. Once the most important trade centre in East Africa, Lamu has exercised an important influence in the entire region in religious, cultural as well as in technological expertise. A conservative and close-knit society, Lamu has retained its important status as a significant centre for education in Islamic and Swahili culture as illustrated by the annual Maulidi and cultural festivals.

Unlike other Swahili settlements which have been abandoned along the East African coast, Lamu has continuously been inhabited for over 700 years.

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

The town is characterized by narrow streets and magnificent stone buildings with impressive curved doors, influenced by unique fusion of Swahili, Arabic, Persian, Indian and European building styles. The buildings on the seafront with their arcades and open verandas provide a unified visual impression of the town when approaching it from the sea. While the vernacular buildings are internally decorated with painted ceilings, large niches (madaka), small niches (zidaka), and pieces of Chinese porcelain. The buildings are well preserved and carry a long history that represents the development of Swahili building technology, based on coral, lime and mangrove poles.

The architecture and urban structure of Lamu graphically demonstrate the cultural influences that have come together over 700 hundred years from Europe, Arabia, and India, utilizing traditional Swahili techniques that produced a distinct culture. The property is characterized by its unique Swahili architecture that is defined by spatial organization and narrow winding streets. This labyrinth street pattern has its origins in Arab traditions of land distribution and urban development. It is also defined by clusters of dwellings divided into a number of small wards (mitaa) each being a group of buildings where a number of closely related lineages live.

Attributed by eminent Swahili researchers as the cradle of Swahili civilization, Lamu became an important religious centre in East and Central Africa since the 19th century, attracting scholars of Islamic religion and Swahili culture. Today it is a major reservoir of Swahili culture whose inhabitants have managed to sustain their traditional values as depicted by a sense of social unity and cohesion.

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

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

Criterion (vi): *Its paramount trading role and its attraction for scholars and teachers gave Lamu an important religious function (such as the annual Maulidi and Lamu cultural festivals) in East and Central Africa. It continues to be a significant centre for education in Islamic and Swahili culture.*

Integrity (2010)

The property, covering 16 hectares, adequately incorporates all the tangible and intangible attributes that convey its outstanding universal value. A high percentage (65%) of the physical structures is in good condition with only 20 % being in need of minor refurbishment. The remaining 15 % may need total restoration. The majority of the town's buildings are still in use.

The town needs to maintain its relationship with the surrounding landscape. The setting of the Old Town is vulnerable to encroachment and illegal development on the Shela dunes that are a fundamental part of its setting. Development is a threat to its visual integrity as an island town closely connected to the sea and sand-dunes, and to its ultimate survival in terms of the fresh water that the dunes supply. The setting extends to the surrounding islands, all of which need to be protected from informal settlements, and to the mangroves that shelter the port.

Authenticity (2010)

The architecture of Lamu has employed locally available materials and techniques which are still applied to date. The people of Lamu have managed to maintain age-old traditions reinforcing a sense of

belonging and social unity. This is expressed by the layout of the town which includes social spaces such as porches (Daka), town squares and sea front barazas. The town continues to be a significant centre for education in Islamic and Swahili culture.

The authenticity of the Old Town is vulnerable to development and to a lack of adequate infrastructure, that could overwhelm the sensitive and comparatively fragile buildings and urban spaces that together make up the distinctive urban grain of the town.

Protection and management requirements (2010)

Lamu Old Town is managed by the National Museums and Heritage Act 2006 (that replaced the 1983 National Museums Act CAP 216 and Antiquities and Monuments Act CAP 215) and the Local Governments Act (and the associated by laws). Physical construction is also subjected to the EMCA Act and the 2006 Planning Act, which recognize that archaeology is material for consideration. The Old Town has a gazetted buffer zone that includes the Manda and Ras Kitau mangrove skyline and the Shela sand dunes, also protected by the Forest Act and Water Act respectively (although the buffer zone has not been formally approved by the World Heritage Committee). All the components are legally protected.

The Lamu Stone Town Conservation Office, now renamed the Lamu World Heritage Site and Conservation Office, was established by the National Museums of Kenya and has been in operation since 1986. A conservation officer is seconded to Lamu County Council to advise on conservation matters. A planning commission exists since 1991 to play a supervisory role and address emerging issues in the conservation area.

There exists a conservation plan for Lamu Old Town which is used as a guide in balancing the community needs for development and sustaining the architectural values of the town. The property is in a satisfactory state of conservation. Locally embedded institutions ensure the continued importance of Lamu as a centre of Islamic and Swahili cultural learning and practices.

A draft management plan has been developed that will address issues such as the mushrooming of informal settlements in the setting of the property, encroachment and illegal development on the sand dunes water catchment area, the proposed port and cruise ship berth, and oil exploration. The plan will also strengthen the inter-ministerial relationships to enhance an integrated management approach, including the establishment of a conservation fund, for sustainable conservation and management of the property.

Property	Chongoni Rock-Art Area
State Party	Malawi
Id. N°	476 rev
Date of inscription	2006

Brief synthesis

Situated within a cluster of forested granite hills and covering an area of 126.4 km², high up the plateau of central Malawi, the 127 sites of this property feature the richest concentration of rock art in Central Africa. They reflect the comparatively scarce tradition of former rock art, as well as paintings by BaTwa hunter-gatherers who inhabited the area from the Late Stone Age. The Chewa agriculturalists, whose ancestors lived there from the Early Iron Age, practiced rock painting until well into the 20th century. The symbols in the rock art, which are strongly associated with women, still have cultural relevance amongst the Chewa, and the sites are actively associated with ceremonies and rituals.

The rock art of the Chongoni sites records the cultural history and traditions of the peoples of the Malawi plateau: the transition from a foraging lifestyle to food production, the subsequent Ngoni invasion of the Chewa people, and the coming of the white man. The paintings also depict symbols significant during initiation ceremonies and ritual practices. As a centre of traditional and religious ceremonies, the rock art area encapsulates living cultural traditions. The area's topography of rock overhangs amongst wooded slopes and grassy clearings provides a protective setting that is integral to the outstanding universal value of the rock art sites.

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

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

Integrity (2006)

The great majority of the Chongoni rock art sites are within the boundary of the property, which corresponds to the boundary of the Chongoni Forest Reserve. Five of the 127 designated sites are outside this boundary but are within the buffer zone. The rock art survives in its original state apart from the natural weathering processes over time, some problems with graffiti and water ingress.

The integrity of the rock paintings in their natural surrounds has been to a limited extent compromised. The people who lived in the area were relocated when the forest was declared a reserve and the natural miombo (*Brachystegia*) woodland has been planted in parts with exotic conifers.

Threats to the integrity of the Chongoni sites relate to lack of staff on site to oversee implementation of the Management Plan, with consequent lack of control of access to the sites.

Authenticity (2006)

The Outstanding Universal Value of the rock art sites is expressed through their actual art – design and materials; their location and setting, their function and the spiritual traditions associated with them, all of which continue to thrive today. The same Chewa Nyau masked figures that inspired the rock art can be seen conducting rituals in most villages around Chongoni at all times of the year. The Chewa girls' initiation ceremony – Chinamwali, continues to be practiced (mostly in secret) in some of the painted shelters containing older Chinamwali rock art.

Protection and management requirements (2009)

The rock art and archaeological sites of Chongoni are protected under the Monuments and Relics Act of 1990. The property corresponds with the boundary of the Chongoni Forest Reserve protected under the Forestry Act of 1997.

In the light of the provisions of these two acts, a management plan was prepared for the cultural resources in order to achieve the objectives of Government policy on cultural heritage preservation.

Construction of a management office and interpretation centre is underway in accordance with the management plan. However, management of the site is suffering from lack of funds and trained staff. The Department of Antiquities does not have permanent staff at Chongoni. Periodic inspections are made from the Malawi capital Lilongwe, 80 kilometres to the north.

Trained management staff needs to be stationed permanently at Chongoni as envisaged in the management plan in order for the sites to become officially accessible to the public.

There is also a need for formal agreement between traditional leaders and the Department of Forestry for the use of individual sites, and the forest in general, for religious and traditional ceremonies, and for integration of forestry work with other community initiatives in the property.

Property	Old Towns of Djenné
State Party	Mali
Id. N°	116 rev
Date of inscription	1988

Brief synthesis

Djenné, chief town of the Djenné Circle, located 130 km south-west of Mopti (the regional capital) and roughly 570 km north-east of Bamako (the national capital), is one of the oldest towns of sub-Saharan Africa.

The cultural property "Old Towns of Djenné" is a serial property comprising four archaeological sites, namely Djenné-Djeno, Hambarkétolo, Kaniana and Tonomba, along with the old fabric of the present town of Djenné covering an area of 48.5 ha and divided into ten districts. The property is an ensemble that over many years has symbolised the typical African city. It is also particularly representative of Islamic architecture in sub-Saharan Africa.

The property is characterised by the intensive and remarkable use of earth specifically in its architecture. The outstanding mosque of great monumental and religious value is an outstanding example of this. The town is renowned for its civic constructions, with the distinctive style of verticality and buttresses as well as the elegant monumental houses with intricate facades.

Excavations carried out in 1977, 1981, 1996 and 1997, revealed an extraordinary page of human history dating back to the 3rd century B.C. They have brought to light an archaeological ensemble which bears witness to a pre-Islamic urban structure with a wealth of circular or rectangular constructions in djenné ferey and numerous archaeological remains (funerary jars, pottery, millstones, grinders, metal scoria etc.).

The property « Old Towns of Djenné » comprises the town of Djenné, characterised by a remarkable architecture and its urban fabric, of rare harmony, and four (4) archaeological sites bearing witness to a long-gone pre-Islamic civilization.

The property « Old Towns of Djenné » still retains the values which justified its outstanding universal value at its inscription on the UNESCO World Heritage List. First and foremost, the archaeological, historic, religious and architectural values should be mentioned.

Criterion (iii): Djenné-Djeno, along with Hambarketolo, Tonomba and Kaniana bears exceptional witness to the pre-Islamic civilizations on the inland Delta of the Niger. The discovery of many dwellings on the site of Djenné-Djeno (remains of traditional brick structures (djénné ferey), funerary jars) as well as a wealth of terra cotta artifacts and metal make this a major archaeological site for the study of the evolution of dwellings, industrial and craft techniques.

Criterion (iv): The ancient fabric of Djenné is an outstanding example of an architectural group of buildings illustrating a significant historic period. Influenced by Moroccan architecture (1591), and later marked by the Toucouleur Empire in 1862, the architecture of Djenné is characterized by its verticality, its buttresses punctuating the façades of the two-storey houses whose entrances are always given special attention. The reconstruction of the Mosque (1906-1907) resulted in the creation of a monument representing local religious architecture.

Integrity

The vestiges of the four inscribed archaeological sites remain intact (pottery shards, funerary jars, remains of walls and circular or rectangular dwellings of traditional round mud bricks (djénné ferey), statuettes and mud bricks, metal scoria, millstones, grinders and Islamic burial grounds). The marshes where the small islands are located ensure a relative physical integrity. However, these inscribed archaeological sites are vulnerable to very serious threats such as leaching, erosion and gullyng by inclement weather and uncontrolled urbanization.

In addition to its prestigious mosque, Djenné still retains its elegant monumental houses of rigorous composition with façades sometimes decorated by a porch, and supporting pilasters with, in the centre, “the potige”, a decorative motif indicating the position of the front door. This earthen architecture, one of the criteria for inscription of the property on the World Heritage List, has for several decades undergone modifications altering its aesthetic values, for example:

- the introduction of modern materials, namely cement, fired bricks and metal doors and windows;
- the disappearance of decorative features on the façades, characteristic of the earthen architecture of Djenné.

Authenticity

The authenticity of the site, in particular the inscribed ancient fabric, is testified by the use of little-modified construction materials: earth is the overall privileged material. The transmission of construction techniques is entrusted to the Barey Corporation, stone masons from generation to generation.

Finally, through spirit, wisdom, welcome and the Great Mosque, Djenné is and remains the “pious town”.

Protection and management requirements

The town of Djenné benefits from legal protection through national heritage listing of the property and the creation of a cultural mission for its conservation.

The Great Mosque, the Koranic schools and the Tombs of the Saints benefit from customary protection through the establishment of a management committee for the Mosque, the association for Koranic schools and supervision by the village chief, its Council and district chiefs.

The site possesses a “conservation and management plan” for a five (5)-year duration, 2008-2012, which has been prepared in cooperation with the communities following a participatory approach.

Possible problems could occur with an increase in the population and building speculation. The boundaries of the protection zone are vague. An urban regulation which is under preparation could assist in defining the said boundaries and contribute towards sustainable development of the town and respect the heritage values.

The Cultural Mission requires the provision of human and material resources to ensure the control of the property against looting and other threats to the cultural heritage.

Property	Island of Saint-Louis
State Party	Senegal
Id. N°	956 bis
Dates of inscription	2000 - 2007

Brief synthesis

The Island of Saint-Louis, oceanic port of West Africa, constitutes a unique landscape. Indeed, this miniscule strip of land, today wedged between two arms of the mouth of the Senegal River, enjoys an exceptional environment – a subtle marriage between land and water.

As the first French chartered company on the Atlantic coast of Africa in 1659, the Island of Saint-Louis became the hub for European traders travelling up the river year round in search of slaves but also gum arabic, gold, leather and other products. The little oceanic city was the political capital of the colony and French West Africa (FWA) up until 1902, and capital of Senegal and Mauritania up until 1957, before falling into decline due to the transfer of the capital to Dakar.

The historic city of Saint-Louis exercised considerable influence in the parts of Africa under French dominion, and even further afield, in terms of architecture and also as regards education, culture, craftsmanship and services. In this respect, it was the first laboratory of this new, different society comprising a cultural mix and hybridisation, a crucible of development and diffusion of cultural syntheses and a call for citizenship for all of FWA, thus contributing to the birth of a new humanism.

The designated property covers the entire area of the Island of Saint-Louis, including the banks and quays, as well as the Faidherbe Bridge. The Island is articulated in three parts: the North quarter, the South quarter and the Place Faidherbe with the Government Palace in the centre. The Island is surrounded by a system of quays that serve as a reference for all the streets in the east-west direction. With its military barrack style, the government seat (built on the ancient fort of the city) comprises the orthogonal centre of a perfectly regular urban plan. The magnificent « balconied houses », the « gallery houses » and beautiful Signares as well as the rare « Portuguese « maison basses » » give the city its aesthetic quality and identity. The majestic Faidherbe Bridge, the spans of which were imported from France in separate parts in 1897, has in no way modified the urban plan. Thanks to its regular layout, its system of quays and its high quality colonial architecture, the Island of Saint-Louis comprises a remarkable example of a colonial city with stylistic unity and urban homogeneity based on typologies and town planning principles inherited from the colonial administration.

Criterion (ii): *The historic town of Saint-Louis exhibits an important exchange of values and influences on the development of education and culture, architecture, craftsmanship, and services in a large part of West Africa.*

Criterion (iv): *The Island of Saint-Louis, a former capital of West Africa, is an outstanding example of a colonial city, characterized by its particular natural setting, and it illustrates the development of colonial government in this region.*

Integrity (2010)

The conceptual integrity is ensured by the fact that the entire Island is designated as World Heritage, including the beaches, quays and the Faidherbe Bridge. The extension of the buffer zone in 2007 has provided additional protection to the insular property. A strict application of the urban master plan for the development of the town should enable, in due course, the mitigation of negative effects of urban pressure which are evident in the area situated beyond the buffer zone. Furthermore, threats to the integrity of the property caused by the development of dams upriver, combined with flooding in recent years, have been countered thanks to the creation of a relay canal. These overall measures supported by robust initiatives in situ have enabled the preservation of the integrity of the Island of Saint-Louis.

Authenticity (2010)

The current face of Saint-Louis carries the mark of the vision of Governor Faidherbe who, more than anyone else, has imprinted his orthogonal urban grid that no other more recent urban development has been able to modify – not even the building of the majestic Faidherbe Bridge, inaugurated on 19 October 1897 by André Lebon and which has become the emblem of the city. This remarkable continuity has enabled the Island of Saint-Louis to preserve its authenticity in close correlation with a built environment that, although undergoing some important transformations, has entered into a stabilising phase since the promulgation of the decree for the implementation of the Safeguarding and Valorisation Plan for Saint-Louis, in 2008. Important training workshops that have provided instruction to more than 200 craftsmen in the different restoration disciplines have strengthened this dynamic by upgrading the traditional know-how, the use of original materials and the diffusion of best practices.

Protection and management requirements (2010)

Saint-Louis has always benefitted from special safeguarding measures that have contributed to a good management of the site. Indeed, since 1928, the town has a urban master plan. Several other plans have followed until the creation, in 2006, of the Safeguarding and Valorisation Plan for Saint-Louis, thanks to UNESCO support. Several legal texts have been created to strengthen this mechanism, in particular: Law 71-12 of 25 January 1971 for the protection of the historic sites and monuments and its Decree 73.746 of 1973 concerning the application of Law 71-12 of 25 January 1971; Order N° 012 771

of 17 November 1975 concerning the publication of the listed Historic Sites and Monuments and the Decree N° 2008-694 of 30 June 2008, concerning the application of the Safeguarding and Valorisation Plan for Saint-Louis.

It must also be emphasized that a functional management system exists based on the concerted actions of diverse stakeholders. The ARCAS (Association for the Restoration and Conservation of Saint-Louis Architecture), the Tourism Office, the ICOMOS Section at Saint-Louis and the associations of the quarters are all involved in awareness raising, alert and pressure activities to support the action of the State and Town authorities. Their active participation may be noted in, among others, the creation of adapted signposting, the production of information posters on the best and bad practices, the organization of cultural activities (theatre, carnival, etc.). This extraordinary mobilisation of the associations that fight daily for the safeguarding of Saint-Louis, shall soon be reinforced by a Committee for the Safeguarding of Saint-Louis which will be animated by the already appointed manager.

Property	Robben Island
State Party	South Africa
Id. N°	916
Date of inscription	1999

Brief synthesis

Robben Island was used at various times between the 17th century and the 20th century as a prison, a hospital for socially unacceptable groups, and a military base. Its buildings, and in particular those of the late 20th century maximum security prison for political prisoners, testify to the way in which democracy and freedom triumphed over oppression and racism.

What survives from its episodic history are 17th century quarries, the tomb of Hadije Kramat who died in 1755, 19th century 'village' administrative buildings including a chapel and parsonage, small lighthouse, the lepers' church, the only remains of a leper colony, derelict World War II military structures around the harbour and the stark and functional maximum security prison of the Apartheid period began in the 1960s.

The symbolic value of Robben Island lies in its somber history, as a prison and a hospital for unfortunates who were sequestered as being socially undesirable. This came to an end in the 1990s when the inhuman Apartheid regime was rejected by the South African people and the political prisoners who had been incarcerated on the Island received their freedom after many years.

Criterion (iii): *The buildings of Robben Island bear eloquent witness to its sombre history.*

Criterion (vi): *Robben Island and its prison buildings symbolize the triumph of the human spirit, of freedom and of democracy over oppression.*

Integrity

The remains on the island as a landscape reflect the history of the island since the 17th century and all the attributes that convey its value.

Little route maintenance had been carried out since The Department of Correctional Services abandoned the island, and many structures require repair and maintenance. A variety of marine and land-based natural, and man-induced, threats also exist due to the lack of clear controls, facilities and direction. With over 700 buildings and sites listed on the island database, those that are not occupied or used are vulnerable to decay.

A growth in visitor-numbers is also putting pressure on the island's natural and built resources. Work has focused on capital works and infrastructure projects where funding has been easier to obtain compared to budgets for preventive maintenance activities. This imbalance in activities threatens the integrity of what remains.

Authenticity

Precisely because it has followed a historical trajectory that has involved several changes of use without conscious conservation efforts directed at preservation, the authenticity of the Island is total.

The evidence of layering reflects its history since the early 17th century and the events with which it is associated.

Protection and management requirements

In terms of the National Monuments Act of South Africa, the area was declared as a National Monument in 1996. Robben Island, and its buffer zone of one nautical mile, is legally protected as a National Heritage Site through the National Heritage Resources Act(No 25 of 1999); the World Heritage

Convention Act (Act No 49 of 1999); the Cultural Institutions Act (Act No 119 of 1998); the National Environmental Management Act (Act No 107 of 1998); National Environmental Management: Biodiversity Act (Act No 10 of 2004); and the National Environmental Management: Protected Areas Act (Act No 57 of 2003). Protection in terms of the latter implies that mining or prospecting will be completely prohibited from taking place within the property or its buffer zone. Furthermore, any unsuitable development with a potential impact on the property will not be permitted by the Minister of Environmental Affairs and Tourism.

The management authority for the property rests with the Robben Island Museum Council with delegated authority for the day-to-day management and conservation matters residing with the Chief Executive Officer.

Progress has been made with the implementation of the Integrated Conservation management plan, specifically in relation to physical conservation and preventive conservation work, ongoing improvements in interpretation and visitor management, and better cooperation with the Department of Public Works. There is a need to improve the institutional/managerial aspects of the property in order to address the vulnerabilities of the built heritage. In particular there is a need to implement the recommendations of the June 2003 Status Quo report, undertaken by the Department of Public Works to assist in guiding future maintenance planning, budgeting and to establish a system to monitor progress. It included an inventory of most infrastructure and facilities, assessed their condition and recommended repairs.

Property	Mapungubwe Cultural Landscape
State Party	South Africa
Id. N°	1099
Date of inscription	2003

Brief synthesis

The Mapungubwe Cultural Landscape demonstrates the rise and fall of the first indigenous kingdom in Southern Africa between 900 and 1,300 AD. The core area covers nearly 30,000 ha and is supported by a suggested buffer zone of around 100,000 ha. Within the collectively known Zhizo sites are the remains of three capitals - Schroda; Leopard's Kopje; and the final one located around Mapungubwe hill - and their satellite settlements and lands around the confluence of the Limpopo and the Shashe rivers whose fertility supported a large population within the kingdom.

Mapungubwe's position at the crossing of the north/south and east/west routes in southern Africa also enabled it to control trade, through the East African ports to India and China, and throughout southern Africa. From its hinterland it harvested gold and ivory - commodities in scarce supply elsewhere – and this brought it great wealth as displayed through imports such as Chinese porcelain and Persian glass beads.

This international trade also created a society that was closely linked to ideological adjustments, and changes in architecture and settlement planning. Until its demise at the end of the 13th century AD, Mapungubwe was the most important inland settlement in the African subcontinent and the cultural landscape contains a wealth of information in archaeological sites that records its development. The evidence reveals how trade increased and developed in a pattern influenced by an elite class with a sacred leadership where the king was secluded from the commoners located in the surrounding settlements.

Mapungubwe's demise was brought about by climatic change. During its final two millennia, periods of warmer and wetter conditions suitable for agriculture in the Limpopo/Shashe valley were interspersed with cooler and drier pulses. When rainfall decreased after 1300 AD, the land could no longer sustain a high population using traditional farming methods, and the inhabitants were obliged to disperse. Mapungubwe's position as a power base shifted north to Great Zimbabwe and, later, Khami.

The remains of this famous kingdom, when viewed against the present day fauna and flora, and the geo-morphological formations of the Limpopo/Shashe confluence, create an impressive cultural landscape of universal significance.

Criterion (ii): *The Mapungubwe Cultural Landscape contains evidence for an important interchange of human values that led to far-reaching cultural and social changes in Southern Africa between AD 900 and 1300.*

Criterion (iii): *The remains in the Mapungubwe Cultural Landscape are a remarkably complete testimony to the growth and subsequent decline of the Mapungubwe State which at its height was the largest kingdom in the African subcontinent.*

Criterion (iv): *The establishment of Mapungubwe as a powerful state trading through the East African ports with Arabia and India was a significant stage in the history of the African sub-continent.*

Criterion (v): *The remains in the Mapungubwe cultural landscape graphically illustrate the impact of climate change and record the growth and then decline of the Kingdom of Mapungubwe as a clear record of a culture that became vulnerable to irreversible change.*

Integrity

All remains of the main settlements are in the nominated property, as are all major phases of the Mapungubwe kingdoms' development and decline. The property contains substantial areas of virtually untouched cultural landscape of very high quality but, pending their decommissioning, these are separated by some areas of modern citrus plantations and circular irrigated agricultural fields in private ownership.

The considerable agricultural enterprise of the final phase at Mapungubwe has vanished. Although much of the core landscape has returned to its unimproved state with wild grazing game animals, the recent opening up of the property to big game, especially elephants needs to be considered, and is being monitored.

The Messina area is a rich mining area and the diamond mining operations at Riedel (small scale) and Venetia (major operation) could have a potential impact on the property. There is also a possibility that deposits of other valuable minerals may yet be found. With mining rights being recently returned to the State, better future control was anticipated but the granting of a mining licence for coal 5 km from the boundary of the property, in a highly sensitive area adjacent to the Limpopo river and in the proposed buffer zone that was submitted at the time of the inscription, is a considerable threat.

The integrity of the site has been affected by the standard of the excavations in the 1930s which it could be argued led to valuable evidence being lost – and thus the completeness of the site, in both physical and intellectual terms has been compromised.

Authenticity

The nominated property and buffer zone have largely not been subjected to any destructive form of human intervention since the remains were abandoned, and the current agricultural activities have not had a major impact on the cultural landscape in terms of its ability to convey its value. However there is a need to ensure that old excavations are not eroded by climatic forces or by uncontrolled visitors.

Protection and management requirements

The Mapungubwe site and the buffer zone are legally protected through the National Heritage Resources Act (No 25 of 1999), the World Heritage Convention Act (No 43 of 1999) and the National Environmental Management Act (No 73 of 1989).

The property is also recognized as a protected area in terms of the National Environmental Management Protected Areas, 2003 (Act 57 of 2003). This legislation implies that mining or prospecting will be completely prohibited from taking place within the property and the buffer zone. Furthermore, any development with a potential impact on the property will be subjected to an environmental impact assessment.

SANParks is the management authority for the property and provides overall management involving coordinating government and local community efforts to conserve the site. SANParks is currently updating the Integrated Management Plan. Regular consultative meetings with stakeholders and local communities take place on the site through the park forum and by other means of engagement.

A Trilateral Memorandum of Understanding is also being drawn up with the objective of establishing the Limpopo-Shashe Transfrontier Conservation Area (TFCA). This very extensive area of 5,040 km² will, when established, constitute an effective buffer zone. It is intended that each participating country will concentrate on one facet of protection: cultural heritage in South Africa; wildlife in Botswana; and living cultures in Zimbabwe.

To help guarantee long-term protection for the property there is a need to complete the Integrated Management Plan and to submit the buffer zone for approval by the World Heritage Committee.

There is also a need to ensure that any consideration of mining licenses is in line with the recommendations of the Technical Workshop on World Heritage and Mining adopted at the 24th session of the World Heritage Committee, to ensure that mining does not constitute a threat to the property, its buffer zone or its wider setting.

Property	Koutammakou, the Land of the Batammariba
State Party	Togo
Id. N°	1140
Date of inscription	2004

Brief synthesis

Koutammakou is the name of a large semi-mountainous region located in north-eastern Togo and which extends into neighbouring Benin. Koutammakou of Togo covers approximately 50 000 ha and joins the border of Benin for 15 km. This living cultural landscape is inhabited by the Batammariba people, whose remarkable earth tower houses, called « takienta », have become a symbol of Togo.

Koutammakou is an outstanding example of territorial occupation by a people in constant search of harmony between man and the surrounding nature. However, the Koutammakou cultural landscape possesses a particular characteristic. Indeed, the “takienta”, a basic family dwelling where technical, utilitarian and symbolic elements are combined, is unique. Although many dwellings of the region possess fairly strong symbolic dimensions, none possess such a close interrelationship between symbolism, function and technique. This particular type of dwelling, which owes its aesthetic aspect to the spectacular shapes, is the result of the creative genius of the Batammariba : « those who model the earth » or, by extension, « the good masons » according to the translation of some anthropologists.

The Koutammakou, as an evolving living landscape, exhibits all the facets of an agricultural society working in harmony with the landscape and where nature underpins beliefs, rituals and everyday life. It comprises tangible elements such as sacred rocks, forests, houses, fields, sources of construction materials, wild and domesticated animals, as well as intangible elements including beliefs, craft techniques, songs, dances, traditional sports, etc.

Criterion (v): *The Koutammakou is an outstanding example of a system of traditional settlement that is still living and dynamic, and subject to traditional and sustainable systems and practices, and which reflects the singular culture of the Batammariba, particularly the “takienta” tower houses.*

Criterion (vi): *The Koutammakou is an eloquent testimony to the strength of spiritual association between people and the landscape, as manifested in the harmony between the Batammariba and their natural surroundings.*

Integrity

The overall landscape of the Koutammakou reflects every aspect of the life of the Batammariba, and thus the socio-economic-cultural system which is contained in the inscribed property. However, as the property extends beyond the border into Benin, it does not represent whole system, but rather a part of it.

The traditional dwelling remains a current model. Throughout the region it may be noted that the life cycle of the buildings remains: construction, abandon, demolition and reconstruction of the ruins. A close observation might reveal changes in the type of materials used, the traditional model persists because the house is more than a dwelling: it is a temple dedicated to worship! Therefore, even the ground floor area reserved for the animals and the presence of granaries remain essential features. Thus, many « modern » houses are completed by a traditional dwelling which, if sometimes of reduced dimensions, retains all the traditional characteristics.

The maintenance of the tower houses requires the continuation of local construction traditions, and the use of local materials. The natural environment has suffered from overexploitation and it has become increasingly difficult to find sufficient wood for the new houses near the villages.

An excellent state of conservation of integrity exists as regards intangible aspects: links between attributes and symbolism – sacred woods, ritual paths and the conservation of traditions and life styles that are reflected by the construction of the “sikien”.

Authenticity

The Koutammakou landscape is an authentic reflection of a particular life style. No elements in the landscape are of any great age; rather, the overall landscape reflects the processes and practices that prevail over many centuries. In order to conserve its authenticity, these traditional practices must be maintained.

Education, centralization of administrative power, religions, tourism, monetary system and the appearance of new needs have all exercised their influence. Despite these aggressions that tend to unsettle the Tammari society, very strong and motivated centres exist in all the villages that constitute this melting-pot where the essential elements of the Tammari culture mix and persist throughout time and space. Therefore, despite the threat of globalization, expressions of culture and identity persist. Thus, and in spite of the development of small urban centres, (almost all at Nodoba), it is always the original landscape that can be observed today, with villages in which the houses are each located in the middle of their cultivated plots, spaced out and independent. The natural space is also very present, even though it would be desirable that some of its elements be reconstituted – it should be noted that this mainly concerns the « neutral » natural areas. Indeed, the authenticity of all the sacred areas remains intact.

Protection and management requirements

The region of the Koutammakou benefits from two types of protection: modern legal protection and traditional protection.

The overall legal tools comprise the Law 90-24 of 23 November 1990 relating to the Protection of National Cultural Heritage; Decree No. 010/MCJS of 17 July 2003 concerning the inscription of the sites and monuments on the List of National Cultural Heritage; Decree No. 124/MC/CAB of 1 October 2003 designating the geographical boundaries of the site and identifying the elements of the Koutammakou; the Decree concerning the composition and attributions of the Management Committee of the Koutammakou; and the Decree concerning the creation of the Service for the Conservation and Promotion of the Koutammakou.

The traditional practices that cover both the technical processes and the social observances that impact on land management include: respect for ancestral spirits, observance of taboos and restrictions, absolute obedience to elders, religious and clan chiefs, continuance of traditional rules reaffirmed through initiation ceremonies, the carefully prescribed roles of individual clan members and continuous respect for tangible and intangible values associated with the landscape.

These objectives are included in the main body of the Conservation and Management Plan for the Koutammakou.

The Service for the Conservation and the Promotion of the Koutammakou (administrative institution) is responsible for the management of the site in cooperation with the Management Committee representing the local populations. Its aim is to strengthen or complete the traditional protection in such a way as to guarantee the proper conservation of the site and the intangible elements that underpin it. The management process follows the following schema: definition of objectives, recording activities taking into account the threats to the site and the identification of the expected results. The targeted objectives are encourage the use of traditional materials for the construction of the « takienta » in order to maintain the authenticity and integrity of the site; control the “anarchic” exploitation of wood in the clear areas; achieve successful sustainable development in the framework of a living cultural landscape; promotion of the Tammari culture, and promotion of tourism that respects the values of the site.

Property	Ruins of Kilwa Kisiwani and Ruins of Songo Mnara
State Party	United Republic of Tanzania
Id. N°	144
Date of inscription	1981

Brief synthesis

Located on two islands close to each other just off the Tanzanian coast about 300km south of Dar es Salaam are the remains of two port cities, Kilwa Kisiwani and Songo Mnara. The larger, Kilwa Kisiwani, was occupied from the 9th to the 19th century and reached its peak of prosperity in the 13th and 14th centuries. In 1331-1332, the great traveler, Ibn Battouta made a stop here and described Kilwa as one of the most beautiful cities of the world.

Kilwa Kisiwani and Songo Mnara were Swahili trading cities and their prosperity was based on control of Indian Ocean trade with Arabia, India and China, particularly between the 13th and 16th centuries, when gold and ivory from the hinterland was traded for silver, carnelians, perfumes, Persian faience and Chinese porcelain. Kilwa Kisiwani minted its own currency in the 11th to 14th centuries. In the 16th century, the Portuguese established a fort on Kilwa Kisiwani and the decline of the two islands began.

The remains of Kilwa Kisiwani cover much of the island with many parts of the city still unexcavated. The substantial standing ruins, built of coral and lime mortar, include the Great Mosque constructed in the 11th century and considerably enlarged in the 13th century, and roofed entirely with domes and vaults, some decorated with embedded Chinese porcelain; the palace Husuni Kubwa built between c1310 and 1333 with its large octagonal bathing pool; Husuni Ndogo, numerous mosques, the Gereza (prison) constructed on the ruins of the Portuguese fort and an entire urban complex with houses, public squares, burial grounds, etc.

The ruins of Songo Mnara, at the northern end of the island, consist of the remains of five mosques, a palace complex, and some thirty-three domestic dwellings constructed of coral stones and wood within enclosing walls.

The islands of Kilwa Kisiwani and Songo Mnara bear exceptional testimony to the expansion of Swahili coastal culture, the Islamisation of East Africa and the extraordinarily extensive and prosperous Indian Ocean trade from the medieval period up to the modern era.

Criterion (iii): Kilwa Kisiwani and Songo Mnara provide exceptional architectural, archaeological and documentary evidence for the growth of Swahili culture and commerce along the East African coast

from the 9th to the 19th centuries, offering important insights regarding economic, social and political dynamics in this region.

The Great Mosque of Kilwa Kisiwani is the oldest standing mosque on the East African coast and, with its sixteen domed and vaulted bays, has a unique plan. Its true great dome dating from the 13th was the largest dome in East Africa until the 19th century.

Integrity (2010)

The key attributes conveying outstanding universal value are found on the islands of Kilwa Kisiwani and Songo Mnara. However, two associated groups of attributes at Kilwa Kivinje, a mainly 19th century trading town, and Sanje Ya Kati, an island to the south of Kilwa where there are ruins covering 400 acres, including houses and a mosque that date to the 10th century or even earlier, are not included within the boundaries of the property.

The property is subject to invasion by vegetation and inundation by the sea, and vulnerable to encroachment by new buildings and agriculture activities that threaten the buried archaeological resources. The continued deterioration and decay of the property leading to collapse of the historical and archeological structures for which the property was inscribed, resulted in the property being placed on the List of World Heritage in Danger in 2004.

Authenticity (2010)

The ability of the islands to continue to express truthfully their values has been maintained in terms of design and materials due to limited consolidation of the structures using coral stone and other appropriate materials, but is vulnerable, particularly on Kilwa Kisiwani to urban encroachment and coastal damage as these threaten the ability to understand the overall layout of the mediaeval port city. The ability of the sites to retain their authenticity depends on implementation of an ongoing conservation programme that addresses all the corrective measures necessary to achieve removal of the property from the List of World Heritage in Danger.

Protection and management requirements (2010)

The sites comprising the property are legally protected through the existing cultural resource policy (2008), Antiquities Law (the Antiquities Act of 1964 and its Amendment of 1979) and established Rules and Regulations. Both the Antiquities laws and regulations are currently being reviewed.

The property is administered under the authority of the Antiquities Division. A site Manager and Assistant Conservators are responsible for the management of the sites. A Management Plan was established in 2004 and is currently under revision. Key management issues include climate change impact due to increased wave action and beach erosion; encroachment on the site by humans and animals (cattle and goats); an inadequate conservation programme for all the monuments, and inadequate community participation and awareness of associated benefits.

Long term major threats to the site will be addressed and mechanisms for involvement of the community and other stakeholders will be employed to ensure the sustainable conservation and continuity of the site. There is a need for better zoning of the property for planning in order to ensure development and agricultural uses do not impact adversely on the structures and buried archaeology.

B.3 ASIA AND THE PACIFIC

Property	Minaret and Archaeological Remains of Jam
State Party	Afghanistan
Id. N°	211 rev
Date of inscription	2002

Brief synthesis

At 1,900 m above sea level and far from any town, the Minaret of Jam rises within a rugged valley along the Hari-rud River at its junction with the river Jam around 215km-east of Herat. Rising to 65m from a 9m diameter octagonal base, its four superimposed, tapering cylindrical shafts are constructed from fired bricks. The Minaret is completely covered with geometric decoration in relief enhanced with a Kufic inscription in turquoise tiles. Built in 1194 by the great Ghurid Sultan Ghiyas-od-din (1153-1203), its emplacement probably marks the site of the ancient city of Firuzkuh, believed to have been the summer capital of the Ghurid dynasty. Surrounding remains include a group of stones with Hebrew inscriptions from the 11th to 12th centuries on the Kushkak hill, and vestiges of castles and towers of the Ghurid settlements on the banks of the Hari River as well as to the east of the Minaret.

The Minaret of Jam is one of the few well-preserved monuments representing the exceptional artistic creativity and mastery of structural engineering of the time. Its architecture and ornamentation are outstanding from the point of view of art history, fusing together elements from earlier developments in the region in an exceptional way and exerting a strong influence on later architecture in the region. This graceful soaring structure is an outstanding example of the architecture and ornamentation of the Islamic period in Central Asia and played a significant role in their further dissemination as far as India as demonstrated by the Qutb Minar, Delhi, begun in 1202 and completed in the early 14th century.

Criterion (ii): The innovative architecture and decoration of the Minaret of Jam played a significant role in the development of the arts and architecture of the Indian sub-continent and beyond.

Criterion (iii): The Minaret of Jam and its associated archaeological remains constitute exceptional testimony to the power and quality of the Ghurid civilization that dominated the region in the 12th and 13th centuries.

Criterion (iv): The Minaret of Jam is an outstanding example of Islamic architecture and ornamentation in the region and played a significant role for further dissemination.

Integrity (2011)

Since the building of the Minaret around eight hundred years ago, no reconstruction or extensive restoration work has ever taken place in the area. The archaeological vestiges were surveyed and recorded in 1957 when the remains were first discovered by archaeologists. Subsequent surveys and studies have led only to simple precautionary stabilization measures to the base of the Minaret. Thus, the attributes that express the Outstanding Universal Value of the site, not least the Minaret itself, other architectural forms and their setting in the landscape, remain intact within the boundaries of the property and beyond.

Authenticity (2002)

The authenticity of the ensemble of the Minaret of Jam and the vestiges that surround it has never been questioned. The Minaret has always been recognised as a genuine architectural and decorative masterpiece by the experts and an artistic chef-d'oeuvre by the aesthetes. Its monumental Kufic inscriptions testify to the remote and glorious origin of its builders as well as giving evidence to its early dating (1194). No reconstruction or extensive restoration work has ever taken place in the area.

Protection and management requirements (2011)

The legal and institutional framework for the effective management of the Minaret and archaeological remains (70ha with a 600ha buffer zone), is regulated by the Department of Historic Monuments on behalf of the Ministry of Information and Culture of the Islamic Republic of Afghanistan. The specific law under which the monument and its landscape are protected is the Law on the Protection of Historical and Cultural Properties (Ministry of Justice, 21 May 2004) which is in force and provides the basis for financial and technical resources.

The property will be removed from the List of World Heritage in Danger when its desired state of conservation is achieved in accordance with Decision 31 COM 7A.20. This must include the increased capacity of the staff of the Afghan Ministry of Culture and Information who are in charge of the preservation of the property; precise identification of the World Heritage property and clearly marked boundaries and buffer zones; assurance of the long-term stability and conservation of the Minaret; assurance of site security, and a comprehensive management system including the development and implementation of a long-term conservation policy.

Proposals for the protection of the Minaret and its environs are under scientific discussion. They would seek to monitor erosion of the riverbanks adjacent to the Minaret, any further movement in the level of inclination of the monument along with any degradation in the historic fabric in general, and mitigate any adverse observations with appropriate programs of stabilization and conservation measures where necessary. Measures for the protection and monitoring of the wider archaeological site are currently under review and an approved program of research and public awareness raising is likely to be instigated in the long term.

Property	Cultural Landscape and Archaeological Remains of the Bamiyan Valley
State Party	Afghanistan
Id. N°	208 rev
Date of inscription	2003

Brief synthesis

Enclosed between the high mountains of the Hindu Kush in the central highlands of Afghanistan, the Bamiyan Valley opens out into a large basin bordered to the north by a long, high stretch of rocky cliffs. The Cultural Landscape and Archaeological Remains of the Bamiyan Valley comprise a serial property consisting of eight separate sites within the Valley and its tributaries. Carved into the Bamiyan Cliffs are the two niches of the giant Buddha statues (55m and 38m high) destroyed by the Taliban in 2001, and numerous caves forming a large ensemble of Buddhist monasteries, chapels and sanctuaries along the foothills of the valley dating from the 3rd to the 5th century C.E. In several of the caves and niches, often linked by galleries, there are remains of wall paintings and seated Buddha figures. In the valleys of the Bamiyan's tributaries are further groups of caves including the Kakrak Valley Caves, some 3km south-east of the Bamiyan Cliffs where among the more than one hundred caves dating from the 6th to 13th centuries are fragments of a 10m tall standing Buddha figure and a sanctuary with painted decorations from the Sasanian period. Along the Fuladi valley around 2km southwest of the Bamiyan Cliffs are the caves of Qoul-i Akram and Lalai Gharni, also containing decorative features.

Punctuating the centre of the valley basin to the south of the great cliff are the remains of the fortress of Shahr-i Ghulghulah. Dating from the 6th to 10th centuries CE, this marks the original settlement of Bamiyan as stopping place on the branch of the Silk Route, which linked China and India via ancient Bactria. Further to the east along the Bamiyan Valley are the remains of fortification walls and settlements, dating from the 6th to 8th centuries at Qallai Kaphari A and B and further east still (around 15km east of the Bamiyan Cliffs) at Shahr-i Zuhak, where the earlier remains are overlaid by developments of the 10th to 13th centuries under the rule of the Islamic Ghaznavid and Ghorid dynasties.

The Cultural Landscape and Archaeological Remains of the Bamiyan Valley represent the artistic and religious developments which from the 1st to the 13th centuries characterised ancient Bactria, integrating various cultural influences into the Gandharan school of Buddhist art. The numerous Buddhist monastic ensembles and sanctuaries, as well as fortified structures from the Islamic period, testify to the interchange of Indian, Hellenistic, Roman, Sasanian and Islamic influences. The site is also testimony to recurring reactions to iconic art, the most recent being the internationally condemned deliberate destruction of the two standing Buddha statues in March 2001.

Criterion (i): The Buddha statues and the cave art in Bamiyan Valley are an outstanding representation of the Gandharan school in Buddhist art in the Central Asian region.

Criterion (ii): The artistic and architectural remains of Bamiyan Valley, an important Buddhist centre on the Silk Road, are an exceptional testimony to the interchange of Indian, Hellenistic, Roman and Sasanian influences as the basis for the development of a particular artistic expression in the Gandharan school. To this can be added the Islamic influence in a later period.

Criterion (iii): The Bamiyan Valley bears an exceptional testimony to a cultural tradition in the Central Asian region, which has disappeared.

Criterion (iv): The Bamiyan Valley is an outstanding example of a cultural landscape which illustrates a significant period in Buddhism.

Criterion (vi): The Bamiyan Valley is the most monumental expression of the western Buddhism. It was an important centre of pilgrimage over many centuries. Due to their symbolic values, the monuments have suffered at different times of their existence, including the deliberate destruction in 2001, which shook the whole world.

Integrity (2011)

The heritage resources in Bamiyan Valley have suffered from various disasters and some parts are in a fragile state. A major loss to the integrity of the site was the destruction of the large Buddha statues in 2001. However, a significant proportion of all the attributes that express the Outstanding Universal Value of the site, such as Buddhist and Islamic architectural forms and their setting in the Bamiyan landscape, remain intact at all 8 sites within the boundaries, including the vast Buddhist monastery in the Bamiyan Cliffs which contained the two colossal sculptures of the Buddha.

Authenticity (2003)

The cultural landscape and archaeological remains of the Bamiyan Valley continue to testify to the different cultural phases of its history. Seen as a cultural landscape, the Bamiyan Valley, with its artistic and architectural remains, the traditional land use and the simple mud brick constructions continues to express its Outstanding Universal Value in terms of form and materials, location and setting, but may be vulnerable in the face of development and requires careful conservation and management.

Protection and management requirements (2011)

The monuments and archaeological remains of the Bamiyan Valley are public property, owned by the State of Afghanistan. However, large parts of the buffer zone are in private ownership. Many documents

defining the ownership were destroyed during the decades of conflict and civil unrest, and are now being re-established. The State Law on the Protection of Historical and Cultural Properties (Ministry of Justice, May 21st 2004) is in force and provides the basis for financial and technical resources.

The management of the serial property is under the authority of the Ministry of Information and Culture (MoIC) and its relevant departments (Institute of Archaeology and the Department for the Preservation of Historical Monuments), as well as the Governor of the Bamiyan Province. The Ministry of Information and Culture has a provincial local office representative in Bamiyan. There are 8 guards specifically protecting the site against vandalism and looting, with additional resources provided by the Ministry of Interior in the form of a dedicated police contingent for the protection of cultural property (Police unit 012).

At present, the management system is provisional with help from the international community for the appropriate administrative, scientific and technical resources. Since 2003, UNESCO has been leading a three-phase safe-guarding plan for the property. Its focus has been to consolidate the Buddha niches, to safeguard the artefacts that survived the destruction of the Buddha statues and to render the site safe, notably by pursuing the complex de-mining operations at the site. A Management Plan for the property is under preparation with the objective to prepare and implement a programme for the protection, conservation and presentation of the Bamiyan Valley, to undertake exploration and excavation of the archaeological remains, and to prepare and implement a programme for sustainable cultural tourism in the Valley. The Governor of the Province is responsible for the implementation of a regional development plan, which includes rehabilitation of housing, provision of health and educational services, and development of infrastructure and agriculture.

In March 2011, it was concluded by Afghan officials and international experts at a meeting of the 9th Bamiyan Expert Working Group hosted by UNESCO that the World Heritage site is potentially ready to be removed from the List of World Heritage in Danger by 2013, pending continued progress in addressing security risks, the structural stability of the remains of the two giant Buddha sculptures and their niches, the conservation of the archaeological remains and mural paintings and implementation of the Management Plan.

Property	Fort and Shalamar Gardens in Lahore
State Party	Pakistan
Id. N°	171
Date of inscription	1981

Brief synthesis

The inscribed property includes two distinct royal complexes, the Lahore Fort and the Shalimar Gardens, both located in the City of Lahore, at a distance of 7 km. from each other. The two complexes – one characterized by monumental structures and the other by extensive water gardens - are outstanding examples of Mughal artistic expression at its height, as it evolved during the 16th and 17th centuries. The Mughal civilisation, a fusion of Islamic, Persian, Hindu and Mongol sources (from whence the name Mughal derives) dominated the Indian subcontinent for several centuries and strongly influenced its subsequent development.

The Lahore Fort, situated in the north-west corner of the Walled City of Lahore, occupies a site which has been occupied for several millenia. Assuming its present configuration during the 11th century, the Fort was destroyed and rebuilt several times by the early Mughals during the 13th to the 15th centuries. The 21 monuments which survive within its boundaries comprise an outstanding repertory of the forms of Mughal architecture from the reign of Akbar (1542-1605), characterized by standardized masonry of baked brick and red sandstone courses relieved by Hindu motifs including zoomorphic corbels, through that of Shah Jahan (1627-58), characterized by the use of luxurious marbles, inlays of precious materials and mosaics, set within exuberant decorative motifs of Persian origins.

Akbar's efforts are exemplified in the Masjidi Gate flanked by two bastions and the Khana-e-Khas-o-Am (Public and Private Audience Hall). Akbar's successor, Jahangir, finished the large north court (1617-18) begun by Akbar and, in 1624-25, decorated the north and north-west walls of the Fort. Shah Jahan added a fairy tale-like complex of buildings surrounding the Court of Shah Jahan (Diwan-e-Kas, Lal Burj, Khwabgah-e-Jahangiri, and the Shish Mahal, 1631-32, one of the most beautiful palaces in the world, sparkling with mosaics of glass, gilt, semi-precious stones and marble screening).

The Shalimar Gardens, constructed by Shah Jahan in 1641-2 is a Mughal garden, layering Persian influences over medieval Islamic garden traditions, and bearing witness to the apogee of Mughal artistic expression. The Mughal garden is characterized by enclosing walls, a rectilinear layout of paths and features, and large expanses of flowing water. The Shalimar Gardens cover 16 hectares, and is arranged in three terraces descending from the south to the north. The regular plan, enclosed by a crenellated wall of red sandstone, disposes square beds on the upper and lower terraces and elongated

blocks on the narrower, intermediate terrace; within, elegant pavilions balance harmoniously arranged poplar and cypress trees, reflected in the vast basins of water.

Criterion (i): The 21 monuments preserved within the boundaries of Lahore Fort comprise an outstanding repertory of the forms of Mughal architecture at its artistic and aesthetic height, from the reign of Akbar (1542-1605) through the reign of Shah Jahan (1627-58). Equally the Shalimar Gardens, laid out by Shah Jahan in 1641-2 embodies Mughal garden design at the apogee of its development. Both complexes together may be understood to constitute a masterpiece of human creative genius.

Criterion (ii): The Mughal forms, motifs and designs developed at Lahore Fort and Shalimar Gardens have been influenced by design innovations in other royal Mughal enclaves but have also exerted great influence in subsequent centuries on the development of artistic and aesthetic expression throughout the Indian subcontinent.

Criterion (iii): The design of the monuments of Lahore Fort and the features of the Shalimar Gardens bears a unique and exceptional testimony to the Mughal civilisation at the height of its artistic and aesthetic accomplishments, in the 16th and 17th centuries.

Integrity (2011)

The inclusion by the World Heritage Committee of the originally separate Lahore Fort and the Shalimar Gardens nominations in a single inscribed property in 1981 broadened the range of design expressions - from monumental structures to water gardens - representing Mughal artistic and aesthetic achievements included in the property, and enhanced the overall integrity of the property. Both of the complexes in the inscription as they survive today are complete in and of themselves; the Lahore Fort complex includes all 21 surviving monuments within the defined Fort boundaries, and the Shalimar Gardens includes all of the various water terraces and pavilions within its enclosing wall.

However missions to the property (2003, 2005, 2009) have noted that the Badshahi Masjid (Royal Mosque) and the Tomb of Ranjit Singh, although located outside the Fort proper form an integral part of its physical and historical context, and suggested their inclusion within the inscribed property would enhance its integrity.

However the accidental destruction of 2 of the 3 hydraulic works and related walls of the Shalimar Gardens in 1999 for widening the Grand Trunk Road from Lahore to Mughal significantly marred the integrity of the Gardens, and the property was placed on the World Heritage List in Danger in 2000. Detailed analysis at the time also revealed considerable deterioration of some constituent monuments and serious urban encroachments affecting some structures. While remedial conservation efforts since 2000 have progressively addressed repair needs of individual monuments, these have not focused on reinstatement of hydraulic systems or components.

Measures to improve property integrity have been identified which include consolidation and protection of damaged water tanks, protection of external walls for both complexes, major investment in upgrading of monuments and features within both complexes, extension of inscribed zones and buffer zones to better protect the Outstanding Universal Value of the two complexes and their settings, consideration of inclusion of adjacent monuments within the inscription, and removal of the urban encroachments and improved control of urban pressures (including tourist bus parking).

Authenticity (2011)

The property in general maintains the authentic layout, forms, design and substance of both complexes and the constituent layouts, elements and features associated with the Mughal artistic and aesthetic expressions of the 16th and 17th century. Maintaining authenticity of workmanship necessitates that contemporary repair and conservation work use and revive traditional techniques and materials.

However authenticity of function and of setting has been eroded over time: the original function of these royal complexes has been replaced by public visitation and tourism, and the larger setting of both complexes now accommodates the traffic circulation and functional needs of the contemporary city of Lahore.

Protection and management requirements (2011)

The World Heritage property is protected under the Antiquities Act (1975), administered until 2005 by the Department of Archaeology, Pakistan. At that time, management responsibility for the property was delegated from the national level to the provincial level; and the Directorate General of Archaeology, Punjab (DGoA,P) took on overall responsibility for property management. The DGoA,P is working within the guidelines laid down in the two Master Plans established for Lahore Fort and the Shalimar Gardens, and with project financing made available by the Government of Punjab in a "Five Year Programme for Preservation and Restoration of Lahore Fort" and a "Five Year Programme for the Preservation and Restoration of Shalimar Gardens" launched in 2006-2007. The DGoA, P is also being supported in its management efforts by a Steering Committee to guide implementation of planned projects, a Technical Committee to supervise conservation activities and to develop a "conservation plan" on the basis of

priorities established in the Master Plans, and a Punjab Heritage Foundation to attempt to provide a permanent source of funding.

The placing of this property on the World Heritage List in Danger has highlighted many threats to the Outstanding Universal Value of the property, and its integrity and authenticity. These include ongoing degradation of the tangible features of the property, insufficient ability to monitor and control urban encroachments on and adjacent to the property, and insufficient ability to control the actions of other agencies which could impact on the Outstanding Universal Value of the property.

The key components of the management response to sustain and protect its Outstanding Universal Value, integrity and authenticity, and to address the above threats include efforts to extend the boundaries of the inscribed area and its buffer zone, to complete and implement the Master Plans for Lahore Fort and Shalimar Gardens, to strengthen local community and institutional awareness of the values of the property and the primary sources of its vulnerability, and to improve co-ordination mechanisms among all stakeholders whose actions could affect the Outstanding Universal Value of the property, in particular national and local authorities involved in carrying out public works and promoting and managing tourism on the property.

Property	Rice Terraces of the Philippine Cordilleras
State Party	Philippines
Id. N°	722
Date of inscription	1995

Brief synthesis

The Rice Terraces of the Philippine Cordilleras is an outstanding example of an evolved, living cultural landscape that can be traced as far back as two millennia ago in the pre-colonial Philippines. The terraces are located in the remote areas of the Philippine Cordillera mountain range on the northern island of Luzon, Philippine archipelago. While the historic terraces cover an extensive area, the inscribed property consists of five clusters of the most intact and impressive terraces, located in four municipalities. They are all the product of the Ifugao ethnic group, a minority community that has occupied these mountains for thousands of years.

The five inscribed clusters are; (i) the Nagacadan terrace cluster in the municipality of Kiangan, a rice terrace cluster manifested in two distinct ascending rows of terraces bisected by a river; (ii) the Hungduan terrace cluster that uniquely emerges into a spider web; (iii) the central Mayoyao terrace cluster which is characterized by terraces interspersed with traditional farmers' bale (houses) and alang (granaries); (iv) the Bangaan terrace cluster in the municipality of Banaue that backdrops a typical Ifugao traditional village; and (v) the Batad terrace cluster of the municipality of Banaue that is nestled in amphitheatre-like semi-circular terraces with a village at its base.

The Ifugao Rice Terraces epitomize the absolute blending of the physical, socio-cultural, economic, religious, and political environment. Indeed, it is a living cultural landscape of unparalleled beauty.

The Ifugao Rice Terraces are the priceless contribution of Philippine ancestors to humanity. Built 2000 years ago and passed on from generation to generation, the Ifugao Rice Terraces represent an enduring illustration of an ancient civilization that surpassed various challenges and setbacks posed by modernization.

Reaching a higher altitude and being built on steeper slopes than many other terraces, the Ifugao complex of stone or mud walls and the careful carving of the natural contours of hills and mountains to make terraced pond fields, coupled with the development of intricate irrigation systems, harvesting water from the forests of the mountain tops, and an elaborate farming system, reflect a mastery of engineering that is appreciated to the present.

The terraces illustrate a persistence of cultural traditions and remarkable continuity and endurance, since archaeological evidence reveals that this technique has been in use in the region for 2000 years virtually unchanged. They offer many lessons for application in similar environments elsewhere.

The maintenance of the living rice terraces reflects a primarily cooperative approach of the whole community which is based on detailed knowledge of the rich diversity of biological resources existing in the Ifugao agro-ecosystem, a finely tuned annual system respecting lunar cycles, zoning and planning, extensive soil conservation, mastery of a most complex pest control regime based on the processing of a variety of herbs, accompanied by religious rituals.

Criterion (iii): The rice terraces are a dramatic testimony to a community's sustainable and primarily communal system of rice production, based on harvesting water from the forest clad mountain tops and creating stone terraces and ponds, a system that has survived for two millennia.

Criterion (iv): The rice terraces are a memorial to the history and labour of more than a thousand generations of small-scale farmers who, working together as a community, have created a landscape based on a delicate and sustainable use of natural resources.

Criterion (v): *The rice terraces are an outstanding example of land-use that resulted from a harmonious interaction between people and its environment which has produced a steep terraced landscape of great aesthetic beauty, now vulnerable to social and economic changes.*

Integrity (2011)

While maps of the property are yet to be prepared and boundaries to be delineated, all important attributes of the rice terraces comprising the rice terrace paddies, the traditional villages and the forests that are its watershed are present in the five inscribed clusters. Although traditionally defined boundaries for the terraces with the buffer zone of private forests have provided some level of protection, the definition of precise limits of the protected areas and the preparation and implementation of Community-Based Land Use and Zoning Plans (CBLUZP) is critical to ensure that the conditions of integrity are maintained.

The inscribed terrace clusters continue to be worked and maintained in the traditional manner although other nearby terraces have been abandoned or have temporarily fallen out of use due to changes in climate and rainfall patterns in the terraces' mountain watershed. In some villages, Christianization in the 1950s affected the performance of tribal practices and rituals that were essential in maintaining the human commitment that balances nature and man in the landscape; today, tribal practices coexist with Christianity. However, the terraced landscape is highly vulnerable because the social equilibrium that existed in the rice terraces for the past two millennia has become profoundly threatened by technological and evolutionary changes. Rural-to-urban migration processes limit the necessary agricultural workforce to maintain the extensive area of terraces and climate change has recently impinged on the property resulting in streams drying out, while massive earthquakes have altered locations of water sources and caused terrace dams to move and water distribution systems re-routed. These factors pose significant challenges that could be addressed through the sustained implementation of conservation and management actions.

Authenticity (2011)

The Rice Terraces of the Philippine Cordilleras are authentic in form, character, and function as a direct result of the 2000 year-old and continuously maintained regime that balances climatic, geographical, ecological, agronomic, ethnographic, religious, social, economic, political and other factors. Through ritual practices, chants and symbols which emphasize ecological balance, the Ifugao community has maintained the intactness of the terraces' traditional management system over this long period of time, ensuring the authenticity of both the original landscape engineering and the traditional wet-rice agriculture. Once this balance is disturbed the whole system begins to collapse, but so long as they all operate together harmoniously, as they have over two millennia, the authenticity is total.

Being a living cultural landscape, evolutionary changes continuously fine-tune and adapt the cultural response of the terraces' owners and inhabitants in response to changing climatic, social, political and economic conditions. However, the fact that the Ifugao community continues to occupy, use and maintain their ancestral lands in the age-old traditional manner ensures appreciation and awareness of the enduring value of these traditional practices which continue to sustain them.

Nevertheless the reduction in the workforce and other social and environmental factors, including changes in management of the watershed forests, makes this traditional system and thus the overall balance highly vulnerable and requires sustained management and conservation.

Protection and management requirements (2011)

The Rice Terraces of the Philippine Cordilleras were declared National Treasures in Presidential Decrees 260:1973 and 1505:1978. The terraces are likewise protected by the Republic Act No 10066:2010, providing for the protection and conservation of the National Cultural Heritage.

The terraces have long been protected and managed through traditional ancestral land use management traditions of the indigenous Ifugao community. Individual terraces are privately owned and protected through ancestral rights, tribal laws and traditional practices. The maintenance of the living rice terraces reflects a primarily cooperative approach of the whole community which is based on detailed knowledge of the rich diversity of biological resources existing in the Ifugao agro-ecosystem, a finely tuned annual system respecting lunar cycles, zoning and planning, extensive soil conservation, and the mastery of a most complex pest control regime based on the processing of a variety of herbs, accompanied by religious rituals.

The Ifugao Terraces Commission, a Presidential Commission mandated to preserve the Rice Terraces, was set up in February 1994. At the time of inscription, a 6-year Master Plan was established, which was later expanded to cover a ten year period. At present, the Rice Terraces is under the management of the Provincial Government of Ifugao and the National Commission for Culture and the Arts. A Rice Terraces Master Plan comprehensively covers management, conservation and socio-economic issues.

Past attempts to conserve the terrace economies have been made sporadically, focused on singular attempts which had very little positive impact. However, on-going government efforts aimed at improving the economic conditions of the people through its various socio-economic programs are hopeful and encouraging.

Threats and concerns identified when the property was put in the List of World Heritage in Danger in 2001 are now being conscientiously and systematically addressed through efforts extended by the Provincial Government and the concerned national agencies. This will ensure completion of the corrective measures that constitute removal of the property from the List of World Heritage in Danger. Programs have been established to ensure landscape restoration and conservation through the documentation and continuous physical rehabilitation of deteriorated areas, including the revival of traditional practices that addresses cultural degeneration.

As conservation and management challenges continue to persist in the rice terraces being a living cultural landscape, sustained efforts shall have to be carried out by the government and the concerned national agencies to ensure its long term sustainability and conservation. This will include the enactment of national government policies and laws for the preservation of natural resources, the adoption of guidelines for conservation and for procedures for Environmental Impact Assessments and infrastructure for the implementation of major projects. Management agencies at the provincial and municipal levels should be functional with adequate resources, and coordinate work with the rice terraces owners' organizations.

Pride of place and culture, including the long term commitment of its indigenous Ifugao stakeholders shall ensure the sustainability and conservation of this living cultural landscape over time.

B.4 LATIN AMERICA AND THE CARIBBEAN

Property	Chan Chan Archaeological Zone
State Party	Peru
Id. N°	366
Date of inscription	1986

Brief synthesis

The Chimu Kingdom reached its apogee in the 15th century, not long before falling to the Incas. Its capital Chan Chan, located in the once fertile river valley of Moche or Santa Catalina, was the largest earthen architecture city in pre-Columbian America. The remains of this vast city reflect in their layout a strict political and social strategy, emphasized by their division into nine 'citadels' or 'palaces' forming independent units.

The Outstanding Universal Value of Chan Chan resides in the extensive, hierarchically planned remains of this huge city, including remnants of the industrial, agricultural and water management systems that sustained it.

The monumental zone of around six square kilometres in the centre of the once twenty square kilometre city, comprises nine large rectangular complexes ('citadels' or 'palaces') delineated by high thick earthen walls. Within these units, buildings including temples, dwellings, storehouses are arranged around open spaces, together with reservoirs, and funeral platforms. The earthen walls of the buildings were often decorated with friezes representing abstract motifs, and anthropomorphical and zoomorphical subjects. Around these nine complexes were thirty two semi monumental compounds and four production sectors for activities such as weaving wood and metal working. Extensive agricultural areas and a remnant irrigation system have been found further to the north, east and west of the city.

The Moche and Chicama rivers once supplied an intricate irrigation system via an approximately 80 kilometre long canal, sustaining the region around Chan Chan during the height of the Chimu civilisation.

Criterion (i): The planning of the largest earthen city of pre-Columbian America is an absolute masterpiece of town planning. Rigorous zoning, differentiated use of inhabited space, and hierarchical construction illustrate a political and social ideal which has rarely been expressed with such clarity.

Criterion (iii): Chan Chan bears a unique testimony and is the most representative city of the disappeared Chimu kingdom where eleven thousand years of cultural evolution in northern Peru are synthesized and expressed. The architectural ensemble uniquely integrated the symbolic and sacred architecture with technological knowledge and the adaptation to the native environment.

Integrity (2010)

Chan Chan retains all the elements that carry its Outstanding Universal Value over an area of fourteen square kilometers, which although less than the original area of the city, contains representative

Adoption of retrospective Statements
of Outstanding Universal Value

features of the architectural units, ceremonial roads, temples and agricultural units that convey the property's significance.

The earthen construction of the city, as well as environmental conditions, including extreme climatic conditions caused by El Niño phenomenon, renders the archaeological site susceptible to decay and deterioration. However ongoing maintenance using earthen materials has mitigated the degree of physical impact.

The setting and visual integrity of the property has been impacted negatively by illegal farming practices, exacerbated by pending resolution of land tenure and relocation issues, and by encroaching urban and infrastructure development, including the recent animal food plant and the Trujillo-Huanchaco highway that cuts the site in two since colonial times.

Authenticity (2010)

In terms of its form and design, the archaeological site still expresses truthfully the essence of the monumental urban landscape of the former Chimú capital. Also, the hierarchical arrangements reflecting the high political, social, technological, ideological and economic complexity attained by Chimú society between the ninth and fifteenth centuries are still clearly to be discerned. The original earthen architecture with its religious feature and decorations, although subject to decay, is undergoing conservation interventions using earthen materials and still truthfully represents the construction methods and the spirit of the Chimú people.

Protection and management requirements (2010)

The Ministry of Culture in Peru (MC), through its decentralized office in La Libertad, is the main agency charged with conserving and defending Chan Chan. It collaborates with authorities at the national, regional and municipal level to implement actions, particularly concerning illegal occupations of the property. The property is protected by national laws and decrees. However, long-standing issues, such as land tenure, relocation of illegal settlers, ceasing of illegal farming practices and enforcement of the regulatory measures have yet to be effectively resolved to ensure the long term conservation and full protection of the property. The regulatory measures for the buffer zone are still in the process of being established in collaboration with the local municipality.

The property was originally placed on the List of World Heritage in Danger in 1986 because of the precarious state of conservation of the earthen architecture and its vulnerability to the extreme climatic events caused by El Niño phenomenon that affects the northern coast of Peru. Furthermore, the ruins were threatened by endemic plundering of archaeological remains, and by the proposed construction of a road crossing the site.

Since the inscription, various steps have been taken towards achieving the desired state of conservation for the removal of the property from the List of World Heritage in Danger including the implementation of corrective measures and the development of a management plan. In addition, remedial measures have been implemented since 1999 to address the threats derived by the rising water table levels at the property.

The management plan was approved in 2000, with a ten year action plan, which will need updating and review as new conditions arise and actions prescribed are completed. Implementation of the action plan has mainly involved the maintenance of drains that control the water table level, stabilization of perimeter walls of palaces and funerary platforms, control of vegetation, maintenance of public use areas, architectural documentation for conservation and management, capacity building for local craftsmen and awareness building measures for students and the local community. An emergency and disaster preparedness plan has been developed against the El Niño phenomenon.

The continuity in implementation of actions has improved with the creation of the Implementing Unit 110 and the allocation of sustained funding for the implementation of the management plan. However, in order to meet the challenges facing the property, there is an urgent need to secure the full operation of an adequate participatory management system and ensure that financial and human resources are adequate to allow for the sustained implementation of conservation, protection and public use management actions. An effective risk management plan is also needed to address both the social and natural threats to the property.

The vision for Chan Chan is that it maintains its status as a cultural symbol for Peru that links the past to the present and plays an essential role in the human development of the region and the country. The conservation and presentation of the archaeological site and its context will contribute to its value and to the strengthening of Peruvian cultural identity.

B.5 EUROPE AND NORTH AMERICA

Property	Upper Middle Rhine Valley
State Party	Germany

Id. N°	1066
Date of inscription	2002

Brief synthesis

The strategic location of the dramatic 65km stretch of the Middle Rhine Valley between Bingen, Rudesheim und Koblenz as a transport artery and the prosperity that this engendered is reflected in its sixty small towns, the extensive terraced vineyards and the ruins of castles that once defended its trade. The river breaks through the Rhenish Slate Mountains, connecting the broad floodplain of the Oberrheingraben with the lowland basin of the Lower Rhine. The property extends from the Bingen Gate (Binger Pforte), where the River Rhine flows into the deeply gorged, canyon section of the Rhine Valley, through the 15km long Bacharach valley, with smaller V-shaped side valleys, to Oberwesel where the transition from soft clay-slates to hard sandstone, results. In a series of narrows, the most famous of which is the Loreley, no more than 130m wide (and at 20m the deepest section of the Middle Rhine), and then up to the Lahnstein Gate (Lahnsteiner Pforte), where the river widens again into the Neuwied Valley. The property also includes the adjoining middle and upper Rhine terraces (Upper Valley) which bear witness to the course taken by the river in ancient times.

As a transport route, the Rhine has served as a link between the southern and northern halves of the continent since prehistoric times, enabling trade and cultural exchange, which in turn led to the establishment of settlements. Condensed into a very small area, these subsequently joined up to form chains of villages and small towns. For over a 1,000 years the steep valley sides have been terraced for vineyards.

The landscape is punctuated by some 40 hill top castles and fortresses erected over a period of around 1,000 years. Abandonment and later the wars of the 17th century left most as picturesque ruins. The later 18th century saw the growth of sensibility towards the beauties of nature, and the often dramatic physical scenery of the Middle Rhine Valley, coupled with the many ruined castles on prominent hilltops, made it appeal strongly to the Romantic movement, which in turn influenced the form of much 19th century restoration and reconstruction.

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

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

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

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

Integrity

The extensive property contains within its boundaries all the key attributes – the geological landscape, the sixty towns and settlements, the forty castles and forts, the vineyard terraces that define this prosperous and picturesque stretch of the Rhine valley and encompass all the key views that influenced writers and artists.

Authenticity

Thanks to the relatively modest leeway given by the natural landscape of the Middle Rhine Valley to the people inhabiting it, this section of the river has undergone fewer changes than others. As a result, but also thanks to various early attempts to protect the landscape and its historical monuments, the landscape has remained largely untouched. As a result, many of the features and elements that lend the area its authenticity have been preserved.

However the railways that run along the valley contribute to the noise pollution in the Valley which is a problem that needs to be mitigated.

Protection and management requirements

In Rhineland-Palatinate the monuments are covered by the 1978 Cultural Monuments Protection Law (Denkmalschutzgesetz) and the 1998 Building Ordinance (Landesbauordnung Rheinland-Pfalz). The landscape values are protected by the 2000 Forest Law (Landeswaldgesetz), 2005 Landscape Conservation Law (Landesgesetz zur nachhaltigen Entwicklung von Natur und Landschaft), 2003 Planning Law (Landesplanungsgesetz), 2004 Water Law (Landeswassergesetz), and the 1978 Middle Rhine Landscape Protection Ordinance (Landschaftsschutzverordnung Mittelrhein). Monuments in Hesse are covered by the 1976 Hesse Monuments Protection Law (Gesetz zum Schutz der Kulturdenkmäler) as amended in 1986. The 2002 Hesse Building Ordinance (Hessische Bauordnung) also has a significant role to play in monument protection. The landscape values are protected by a series of statutes, such as the 2002 Hesse Forest Law (Hessisches Forstgesetz), the 2006 Nature Protection and Landscape Conservation Law (Hessisches Gesetz über Naturschutz und Landschaftspflege), the 2002 Planning Law (Hessisches Landesplanungsgesetz), and the 2005 Water Law (Hessisches Wassergesetz).

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

Since 2005, the property has been run by the Upper Middle Rhine Valley World Heritage Association, which comprises representatives from all the local and 'county' authorities falling within the region, as well as including officials from the federal states of Hesse and Rhineland-Palatinate. The association also provides the property's World Heritage manager.

In 2004, the job of monitoring the implementation of the management plan in Rhineland-Palatinate was transferred to the state's Structural and Approval Directorate in Koblenz. The measures taken in the property serve primarily to preserve historical castles and towns, uphold the tradition of winegrowing on the steep slopes of the valley, secure habitats for rare animal and plant species, and generally ensure that the state of the environment remains unaltered. These measures are also designed to underpin the region's economic viability in a bid to dissuade people from moving away and prevent the average age of the region's inhabitants from rising.

To conciliate economic development to benefit local communities and the safeguarding of the Outstanding Universal Value of the property a Master Plan for the further sustainable development of the Upper Middle Rhine Valley World Heritage Site is about to be compiled.

Property	Historic Areas of Istanbul
State Party	Turkey
Id. N°	356
Date of inscription	1985

Brief synthesis

Strategically located on the Bosphorus peninsula between the Balkans and Anatolia, the Black Sea and the Mediterranean, Istanbul was successively the capital of the Eastern Roman Empire, and the Ottoman Empire and has been associated with major events in political history, religious history and art history for more than 2,000 years. The city is situated on a peninsula which is surrounded by the Golden Horn (Haliç), a natural harbor on the north, the Bosphorus on the east and the Marmara Sea on the south. The Historic Peninsula, on which the former Byzantium and Constantinople developed, was surrounded by ancient walls, built initially by Theodosius in the early fifth century.

The Outstanding Universal Value of Istanbul resides in its unique integration of architectural masterpieces that reflect the meeting of Europe and Asia over many centuries, and in its incomparable skyline formed by the creative genius of Byzantine and Ottoman architects.

The distinctive and characteristic skyline of Istanbul was built up over many centuries and encompasses the Hagia Sophia whose vast dome reflects the architectural and decorative expertise of the 6th century, the 15th century Fatih complex and Topkapi Palace – that was continually extended until the 19th century, the Süleymaniye Mosque complex and Şehzade Mosque complex, works of the chief architect Sinan, reflecting the climax of Ottoman architecture in the 16th century, the 17th century Blue Mosque and the slender minarets of the New Mosque near the port completed in 1664.

The four areas of the property are the Archaeological Park, at the tip of the Historic peninsula; the Süleymaniye quarter with Süleymaniye Mosque complex, bazaars and vernacular settlement around it; the Zeyrek area of settlement around the Zeyrek Mosque (the former church of the Pantocrator), and the area along both sides of the Theodosian land walls including remains of the former Blachernae Palace. These areas display architectural achievements of successive imperial periods also including the 17th century Blue Mosque, the Sokollu Mehmet Pasha Mosque, the 16th century Şehzade Mosque complex, the 15th century Topkapi Palace, the hippodrome of Constantine, the aqueduct of Valens, the Justinian

churches of Hagia Sophia, St. Irene, Küçük Ayasofya Mosque (the former church of the Sts Sergius and Bacchus), the Pantocrator Monastery founded under John II Comnene by Empress Irene; the former Church of the Holy Saviour of Chora with its mosaics and paintings dating from the 14th and 15th centuries; and many other exceptional examples of various building types including baths, cisterns, and tombs.

Criterion (i): The Historic Areas of Istanbul include monuments recognised as unique architectural masterpieces of Byzantine and Ottoman periods such as Hagia Sophia, which was designed by Anthemios of Tralles and Isidoros of Miletus in 532-537 and the Süleymaniye Mosque complex designed by architect Sinan in 1550-1557.

Criterion (ii): Throughout history the monuments in Istanbul have exerted considerable influence on the development of architecture, monumental arts and the organization of space, both in Europe and the Near East. Thus, the 6,650 meter terrestrial wall of Theodosius II with its second line of defence, created in 447, was one of the leading references for military architecture; Hagia Sophia became a model for an entire family of churches and later mosques, and the mosaics of the palaces and churches of Constantinople influenced both Eastern and Western art.

Criterion (iii): Istanbul bears unique testimony to the Byzantine and Ottoman civilizations through its large number of high quality examples of a great range of building types, some with associated artworks. They include fortifications, churches and palaces with mosaics and frescos, monumental cisterns, tombs, mosques, religious schools and bath buildings. The vernacular housing around major religious monuments in the Süleymaniye and Zeyrek quarters provide exceptional evidence of the late Ottoman urban pattern.

Criterion (iv): The city is an outstanding set of monuments, architectural and technical ensembles that illustrate very distinguished phases of human history. In particular, the Palace of Topkapi and the Süleymaniye Mosque complex with its caravanserai, madrasa, medical school, library, bath building, hospice and imperial tombs, provide supreme examples of ensembles of palaces and religious complexes of the Ottoman period.

Integrity (2011)

The Historic Areas of Istanbul include the key attributes that convey the Outstanding Universal Value of Istanbul as the parts of the city that had escaped major changes and deterioration in the 19th and 20th centuries and were already protected by national legislation at the time of inscription.

Vernacular timber housing in the Süleymaniye and Zeyrek quarters, was recognized as vulnerable at the time of inscription. Despite the threat of pressure for change, many efforts have been executed in order to conserve and strengthen the timber structures within the site since then. Changes in the social structure within the area have also affected the use of those structures. The urban fabric is threatened by lack of maintenance and pressure for change. The Metropolitan Municipality is attempting to rehabilitate the area to revive its degraded parts. The revival of the Süleymaniye and Zeyrek quarters is a long project which demands a long and careful process of cleaning, conservation and restoration. The Süleymaniye Complex has retained its structural and architectural integrity, except some minor changes in the commercial part of the compound. Zeyrek Mosque, originally the Church of Pantocrator, has suffered from several earthquakes.

The integrity of the major monuments and archaeological remains within the four Historic Areas are largely intact but they are vulnerable due to the lack of a management plan. With the management plan, which is under approval process by related authority, it is aimed to address all the issues and solve the problems within the site gradually.

The setting of the Historic Areas of Istanbul and the outstanding silhouette of the city are vulnerable to development.

Authenticity (2011)

The ability of the monuments and vernacular housing to express truthfully the Outstanding Universal Value of the Historic Areas of Istanbul has been compromised to some extent since inscription in terms of their design and materials. The conservation and restoration works in the setting of the Historic Peninsula are being led and followed by the central and local authorities as well as newly established institutions with the financial funds provided by the legal amendments.

The setting and distinctive skyline of the Historic Peninsula continues to express the Outstanding Universal Value of the property. However the ongoing ability of the wider maritime setting to do this depends on ensuring that development does not compromise views of the skyline.

Protection and management requirements (2011)

The Historic Areas of Istanbul is legally protected through national conservation legislation. There is no specific planning legislation to protect World Heritage sites. The management structure for the protection and conservation of the properties includes the shared responsibilities of national government

(The Ministry of Culture and Tourism General Directorate of Cultural Assets and Museums, General Directorate of Pious Foundation) local administration and several state institutions. The approval of the Conservation Council has to be obtained for physical interventions and functional changes in registered buildings and conservation sites.

The Site Management Directorate for Cultural and Natural Sites of Istanbul was established within the Istanbul Metropolitan Municipality in 2006 to coordinate management planning processes for World Heritage Sites of Istanbul. The work of the directorate is supported by an Advisory Board and a Coordination and Supervising Board. A site manager has also been appointed. A department was also structured under the Ministry of Culture and Tourism to coordinate the management issues of the World Heritage Sites in Turkey and to collaborate with relevant authorities for the implementation of the World Heritage Convention and the Operational Guidelines.

The first conservation plans for Zeyrek, Süleymaniye and the Land Walls were prepared and approved in 1979 and 1981. A new conservation plan including World Heritage sites was endorsed by the Council of Istanbul Metropolitan Municipality and submitted to the Conservation Council for approval. The impressive skyline of the Historic Peninsula with the Topkapı Palace, Hagia Sophia and Süleymaniye is preserved by planning measures. The legal protection and the management structures are adequate for ensuring the proper conservation of the properties. The national government has allocated a large amount of funding for restoration and conservation projects within the site as part of the European Capital of Culture campaign, in addition to the Ministry of Culture and Tourism's, the Istanbul Special Provincial Administration's, General Directorate of Pious Foundation's and the local administration's annual budgets.

Finding a balance between change and preservation is a delicate issue in the Historic Areas. The Management Plan, which is currently being prepared in collaboration with all stakeholders in conformity with the related legislation, will address this issue. It will address the traffic and transport plan for the city, the urban regeneration strategy and tourism management, and will provide a proper framework to ensure that construction and infrastructure projects respect the Outstanding Universal Value of the property. It will also include policies for conservation, standards for restoration and rehabilitation, management responsibilities, accessibility, visitor management, policies for increasing the perception of the site, increasing the quality of daily life, risk management, awareness raising and training.