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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-ninth session

Bonn, Germany
28 June - 8 July 2015

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

8B. Nominations to the World Heritage List

SUMMARY

This Addendum is divided into three sections:

- I. Examination of nominations referred back by previous sessions of the World Heritage Committee;
- II. Examination of minor boundary modifications of natural, mixed and cultural properties already inscribed on the World Heritage List;
- III. Statements of Outstanding Universal Value of 12 properties inscribed at the 38th session (Doha, 2014) and not adopted by the World Heritage Committee.

Decisions required:

The Committee is requested to examine the Draft Decisions presented in this Document, and, in accordance with paragraphs 153, 161 and 162 of *the Operational Guidelines*, take its Decisions concerning inscription on the World Heritage List in the following four categories:

- (a) properties which it **inscribes** on the World Heritage List;
- (b) properties which it decides **not to inscribe** on the World Heritage List;
- (c) properties whose consideration is **referred**;
- (d) properties whose consideration is **deferred**.

In the presentation below, IUCN Recommendations and ICOMOS Recommendations are both presented in the form of Draft Decisions and are abstracted from WHC-15/39.COM/INF.8B1.Add (ICOMOS) and WHC-15/39.COM/INF.8B2.Add (IUCN).

Though Draft Decisions were taken from IUCN and ICOMOS evaluations books, in some cases, a few modifications were required to adapt them to this document.

I. EXAMINATION OF NOMINATIONS REFERRED BACK BY PREVIOUS SESSIONS OF THE WORLD HERITAGE COMMITTEE

Property	Cultural Landscape of Maymand
Id. N°	1423 Rev
State Party	Iran (Islamic Republic of)
Criteria proposed by State Party	(iii)(iv)(v)

See ICOMOS Additional Evaluation Book, May 2015, page 1.

Draft Decision: 39 COM 8B.18

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,
2. Recalling Decision **37 COM 8B.43** adopted at its 37th session (Phnom Penh, 2013),
3. Inscribes the **Cultural Landscape of Maymand, Islamic Republic of Iran**, on the World Heritage List as a cultural landscape on the basis of **criterion (v)**;
4. Adopts the following Statement of Outstanding Universal Value:

Brief Synthesis

Maymand is a small and relatively self-contained south facing valley within the arid chain of Iran's central mountains. The villagers are agro-pastoralists who practice a highly specific three phase regional variation of transhumance that reflects the dry desert environment. During the year, farmers move with their animals to defined settlements, traditionally four, and more recently three, that include fortified cave dwellings for the winter months. In three of these settlements the houses are temporary, while in the fourth, the troglodytic houses are permanent.

Sar-e-Āghol are the settlements on the southern fields used from the end of winter until late spring. The houses come in two different types. Markhāneh are circular houses, semi-underground to shelter them from the wind, with low dry stone wall and a roof covering of wood and thatch of wild thistles. Mashkdān houses

are above ground and built with dry stone walls and a conical roof of branches. Some of the buildings for cattle are much more substantial and have barrel vaulted brick or stone roofs.

Sar-e-Bāgh houses are sited near seasonal rivers and used during summer and early autumn. When the weather is hot the structures are light: dry stone walls support a roof structure of vertical and horizontal timbers covered with grass thatch. In inclement weather more substantial houses are constructed with taller stone walls and a conical roof. Cattle are collected in roofless stone enclosures. Around these summer villages are the remains of terraces for growing wheat and barley, and the remains of mostly now ruined water-mills. Pits for boiling and straining grape juice are still in use as are Kel-e-Dūshāb which are used to contain the resulting Dūshāb or syrup of grapes.

The winter troglodytic houses are carved out of the soft rock, in layers of up to five houses in height. Around 400 Kiches or houses have been identified and 123 units are intact. Each house has between one and seven rooms, traditionally used for living, and storage.

In the exceptionally arid climate, traditionally every drop of water needed to be collected from a variety of sources such as rivers, springs and subterranean pools and collected in reservoirs or channelled through underground qanats to be used for animals, orchards and small vegetable plots.

The community has a strong bond with the natural environment that is expressed in social practices, cultural ceremonies and religious beliefs.

Criterion (v): The Cultural Landscape of Maymand, a small mainly self-sufficient community within one large valley, reflects a traditional three phase transhumance system with unusual troglodytic winter housing in a dry desert environment. It is a good example of a system that appears to have been once more widespread, and involves the movement of people rather than animals to three defined settlement areas, one of which is cave dwellings.

Integrity

All the components of the landscape reflecting the agro-pastoral system and permanent and seasonal dwellings are within the boundaries.

The components are however vulnerable, in relation to the resilience of the transhumance systems. This continues for the present, with a decreasing population. Although the small irrigated fields survive in outline they no longer are used to grow staple crops for self-sufficient families.

Improved communications, such as with nearby towns means that people can look after their animals and vegetable plots in different ways than previously. As a result far fewer people are over-wintering in the troglodytic villages than a generation ago and there are far fewer families using the seasonal settlements.

Only around 90 out of 400 of the troglodytic dwellings are inhabited during the winter. A few more of them are inhabited only during weekends, when people return from the nearest town to where they have moved.

The number of Āghols has reduced in the last few years due to the decreasing numbers of pastoralists. In the nominated property there remain at least 8 Āghols that are still living and used by families who have sufficient cattle to ensure their survival. There are two others that are abandoned.

Most of the seasonal buildings are largely re-constructed each season and are therefore a reflection of a traditional practice that has persisted for generations. But this is a practice that is highly vulnerable and could disappear within a generation, if the pastoral way of life is not attractive or sufficiently viable for the younger generation.

Authenticity

There is little doubt of the authenticity of most of the components of the property, in terms of the landscape itself and the traditional practices that interact with it, as reflected in troglodytic houses, seasonal shelters and water structures. Some of the latter have been adapted in recent decades and only two of the qanats survive. The troglodytic structures have undergone extensive restoration over the past ten years.

Authenticity is also vulnerable to a weakening of traditional practices which could lead to a reduction in the size of the community that manages the landscape, to more families only living in the valley during the summer months, and to the impacts of tourism in particular on the troglodytic dwellings.

Protection and management requirements

The troglodyte village is registered in the National Heritage List, and is protected under the Historical Monument's Protection and Conservation Law. It is understood that the whole property will be legally protected upon inscription in line with other inscribed properties in Iran.

The property is also protected by other cultural and natural Iranian laws, such as the Iranian Civil Law that forbids transferring the ownership of public monuments and prohibits private ownership of significant cultural property. The Islamic Penal Law also protects the property, as no restoration, repair, renovation, transfer, or change of functions, etc. of registered

monuments can be done without the Iranian Cultural Heritage, Handicrafts and Tourism Organization approval. The area is also under regulation concerning natural heritage protecting the natural environment.

Since 2001 the Iranian Cultural Heritage, Handicrafts and Tourism Organization has assumed responsibility for the property and a Maymand Cultural Heritage Base has been established, with close links to the Maymand village council and the Maymand village administration office. The local council manages the day-to-day affairs in collaboration with the Maymand Cultural Heritage Base. There are currently adequate local resources for administration

A Management Plan in the initial nomination set out regulations for the property area. For the buffer zone, large scale plans that may include industrial complexes and development projects such as highways, etc. must be agreed by the Iranian Cultural Heritage and Tourism Organisation.

Details of an augmented plan, arising from a workshop that aimed to encourage sustainable development for the local communities by opening up engagement between them and national and regional agencies, have been provided. This will focus on raising awareness of the legacy that the communities sustain, and put in place a sustainable development framework based on support and encouragement for innovative ways to add value to local produce, as well as some official support such as for dredging qanats and vaccinating livestock. This sustainable development plan has only recently been framed and clearly more work will be needed to translate it into an action plan with an agreed timescale and necessary resources.

Three other plans have also been developed by University Departments. These are: Evaluation of Ecological Capabilities, Agro-Pastoral lifestyle description and comparative study, and Research project on the impact of Water Sources and Farming. In addition a local team is engaged in mapping the activities of the farming year.

In spite of these initiatives and the engagement of the local community in a dialogue on how to sustain the dynamic landscape practices, there is nevertheless still concern that such a small community of some 70 families can form a sustainable and resilient unit that will keep the Maymand agro-pastoral system alive, even if in the future it does not survive in neighbouring valleys. Authenticity and integrity are thus vulnerable to a weakening of traditional practices.

Sustainable development will undoubtedly need to harness appropriate tourism opportunities. A

plan is needed to set out how tourism might be managed in such a way that it supports rather than detracts from local traditions and avoids turning the village into a museum and contributing to the demise of agro-pastoral traditions.

5. Recommends that the State Party give consideration to the following:
 - a) *Confirming that legal protection has been put in place for the whole property, in line with other inscribed properties in Iran;*
 - b) *Undertaking further work to develop the sustainable development framework and integrate it into the Management Plan through an agreed Action Plan with necessary resources;*
 - c) *Developing and implementing a cultural tourism plan that sets out parameters to ensure that tourism is managed to support rather than subtract from local traditions and agro-pastoral activities, and avoids turning the troglodytic village into a museum;*
 - d) *Making available the outcomes of the specialised reports and research that have been undertaken into the Maymand landscape;*
 - e) *Working closely with other States Parties, especially those in the region, to promote the concept of Desert Cultural Landscapes.*

II. EXAMINATION OF MINOR BOUNDARY MODIFICATIONS OF NATURAL, MIXED AND CULTURAL PROPERTIES ALREADY INSCRIBED ON THE WORLD HERITAGE LIST

Alphabetical Summary Table and Index of Recommendations by IUCN and ICOMOS to the 39th session of the World Heritage Committee (28 June - 8 July 2015)

State Party	World Heritage nomination	ID No.		Recommendation	Pp
NATURAL SITES					
Panama	Darien National Park	159	Bis	R	5
Russian Federation	Lena Pillars Nature Park	1299	Bis	OK	5
CULTURAL SITES					
France	Abbey Church of Saint-Savin sur Gartempe	230	Ter	OK	6
Holy See / Italy	Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura	91	Ter	OK	6
Italy	Historic Centre of Florence	174	Bis	OK	6
Italy	Portovenere, Cinque Terre, and the Islands (Palmaria, Tino and Tinetto)	826	Bis	R	6
Malta	Megalithic Temples of Malta	132	Ter	OK	7
Montenegro	Natural and Culturo-Historical Region of Kotor	125	Bis	OK	7
Spain	Old Town of Cáceres	384	Bis	R	7
Spain	Old Town of Segovia and its Aqueduct	311	Bis	OK	7
United Kingdom	Heart of Neolithic Orkney	514	Bis	OK	8
United States of America	Monticello and the University of Virginia in Charlottesville	442	Bis	OK	8

KEY

- R Referral
- OK Approval Recommended
- NA Approval Not recommended
- OK & R Approval recommended for a component part of a serial property, referral recommended for other component parts

A. NATURAL PROPERTIES

A.1. EUROPE / NORTH AMERICA

Property	Lena Pillars Nature Park
Id. N°	1299 Bis
State Party	Russian Federation

See IUCN Additional Evaluation Book, May 2015, page 3.

Draft Decision: 39 COM 8B.40

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B2.Add,
2. Recalling Decision **36 COM 8B.11** adopted at its 36th session (Saint Petersburg, 2012),
3. Approves the minor boundary modification of **Lena Pillars Nature Park, Russian Federation**, to include the Sinsky Plot;
4. Expresses its appreciation to the State Party for their positive response to the Committee's previous recommendation to include the Sinyaya component of Lena Pillars Nature Park into the property;
5. Requests that the State Party:
 - a) Establish the remaining management bodies foreseen for the property;
 - b) Ensure the continued recognition and respect of traditional rights within the property;
 - c) Not permit mining and forestry activities outside the property, within the Sinyaya catchment, unless it is demonstrated that these would have no impact on the Outstanding Universal Value of the property, including its integrity.
6. Also requests IUCN, in consultation with the State Party through the World Heritage Centre, to consider any necessary factual corrections to the Statement of Outstanding Universal Value of the property, to reflect the approval of this minor boundary modification.

A.2. LATIN AMERICA / CARIBBEAN

Property	Darien National Park
Id. N°	159 Bis
State Party	Panama

See IUCN Additional Evaluation Book, May 2015, page 9.

Draft Decision: 39 COM 8B.41

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B2.Add,
2. Refers the minor boundary modification of **Darien National Park, Panama**, back to the State Party, to allow it to complete the following actions, and invites the State Party to resubmit the proposal when these have been completed:
 - a) Provide a topographic map (or multiple maps if necessary) at the largest available scale (1:75000 at least) clearly outlining the proposed minor boundary modification(s) and specifying and visualizing their relationship to the existing boundary of the property;
 - b) Reconfirm in a specific and concise statement the key values in each of the new areas proposed for addition to the property and also confirm how the additional areas will be managed, and provide a copy of the management plan indicating how it would apply to the property with its revised boundary;
 - c) Confirm that the necessary legal decrees referred to in the proposal, to enable protection of the property, have been formally approved, and provide a copy of the approved and signed decree;
 - d) Confirm, and provide supporting information and documentation, on the necessary consultation with indigenous peoples and local communities in support of the proposed addition of the new areas to the property.
3. Encourages the State Party of Panama, with the support of IUCN and the World Heritage Centre, to continue to consider options to strengthen the protection and management of the property including, in consultation with the State Party of Colombia, on matters related to transboundary conservation with the adjacent World Heritage property of Los Katios National Park.

B. CULTURAL PROPERTIES

B.1. EUROPE / NORTH AMERICA

Property	Abbey Church of Saint-Savin sur Gartempe
Id. N°	230 Ter
State Party	France

See ICOMOS Additional Evaluation Book, May 2015, page 14.

Draft Decision: 39 COM 8B.42

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,
2. Approves the proposed minor modification to the boundary of the **Abbey Church of Saint-Savin sur Gartempe, France**.

Property	Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura
Id. N°	91 Ter
State Party	Holy See / Italy

See ICOMOS Additional Evaluation Book, May 2015, page 15.

Draft Decision: 39 COM 8B.43

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,
2. Approves the proposed minor modification to the boundary of the **Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura, Holy See and Italy**;
3. Requests the States Parties to submit to the World Heritage Centre, by 1 December 2015, an amended cadastral map showing clearly that the bridge Regina Margherita is included within the property boundary and clarifying the total area of the property, for examination by the World Heritage Centre and ICOMOS. The map should also show the boundary of the area protected by the New Town Planning Scheme;
4. Encourages the States Parties to finalise the management plan.

Property	Historic Centre of Florence
Id. N°	174 Bis
State Party	Italy

See ICOMOS Additional Evaluation Book, May 2015, page 20.

Draft Decision: 39 COM 8B.44

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,
2. Approves the proposed buffer zone for the **Historic Centre of Florence, Italy**.

Property	Portovenere, Cinque Terre, and the Islands (Palmaria, Tino and Tinetto)
Id. N°	826 Bis
State Party	Italy

See ICOMOS Additional Evaluation Book, May 2015, page 22.

Draft Decision: 39 COM 8B.45

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,
2. Refers the examination of the proposed minor modification to the boundary of the buffer zone of **Portovenere, Cinque Terre, and the Islands (Palmaria, Tino and Tinetto), Italy**, back to the State Party in order to allow it to:
 - a) Consider the possibility to extend the boundaries of the marine areas in the South-eastern part of the buffer zone to increase the protection around the Islands of Palmaria, Tino and Tinetto;
 - b) Explain in detail how the management system function in practice and clarify the implementation and management of the buffer zone in terms of the responsible agents and in relation to the inscribed property;
 - c) Provide a timetable for the official approval and implementation of the Regional Territorial Plan;
 - d) Finalize the management plan.

Property	Megalithic Temples of Malta
Id. N°	132 Ter
State Party	Malta

See ICOMOS Additional Evaluation Book, May 2015, page 24.

Draft Decision: 39 COM 8B.46

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,
2. Approves the proposed buffer zones for the **Megalithic Temples of Malta, Malta**;
3. Requests the State Party to submit a report to the World Heritage Centre when the review of the Local Plans and the Strategic Plan for the Environment and Development are completed, explaining how the UNESCO World Heritage properties and sites on the World Heritage Tentative List and their viewsheds are protected from the adverse impact of future development, for examination by the World Heritage Centre and ICOMOS.

Property	Natural and Culturo-Historical Region of Kotor
Id. N°	125 Bis
State Party	Montenegro

See ICOMOS Additional Evaluation Book, May 2015, page 17.

Draft Decision: 39 COM 8B.47

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,
2. Approves the proposed minor modification to the boundary of the **Natural and Culturo-Historical Region of Kotor, Montenegro**;
3. Recommends that the State Party ensure that the Management Plan incorporates the correct property boundary as inscribed in 1979;
4. Also recommends that the Management Plan should integrate the relevant municipalities with responsibilities within the property area and buffer zone and coordinate their activities in relation to protection mechanisms and local traffic networks which link the main transport corridors.

Property	Old Town of Cáceres
Id. N°	384 Bis
State Party	Spain

See ICOMOS Additional Evaluation Book, May 2015, page 28.

Draft Decision: 39 COM 8B.48

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,
2. Refers the examination of the proposed minor modification to the boundary of the buffer zone of the **Old Town of Cáceres, Spain**, back to the State Party in order to allow it to:
 - a) Provide further explanation of the rationale chosen for the proposed limits of the buffer zone in relation to the maintenance of the Outstanding Universal Value of the property;
 - b) Provide information on the management arrangements in place for the proposed buffer zone;
 - c) Provide a timetable on the preparation of the Management Plan of the Old Town of Cáceres and finalize it.

Property	Old Town of Segovia and its Aqueduct
Id. N°	311 Bis
State Party	Spain

See ICOMOS Additional Evaluation Book, May 2015, page 26.

Draft Decision: 39 COM 8B.49

The World Heritage Committee,

1. Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,
2. Approves the proposed buffer zone for the **Old Town of Segovia and its Aqueduct, Spain**;
3. Requests the State Party to submit to the World Heritage Centre, by 1 December 2015, a report outlining in detail how the buffer zone will be protected in terms of height controls and protection of viewsheds for examination by the World Heritage Centre and ICOMOS.

Property	Heart of Neolithic Orkney
Id. N°	514 Bis
State Party	United Kingdom

See ICOMOS Additional Evaluation Book, May 2015, page 30.

Draft Decision: 39 COM 8B.50

The World Heritage Committee,

1. *Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,*
2. *Approves the proposed minor modification to the boundary of the buffer zone of the **Heart of Neolithic Orkney, United Kingdom;***
3. *Recommends that the State Party ensure that the revised buffer zones are included in the revised management plan 2014-2019 as announced and that the supplementary guidance for wind energy is approved.*

Property	Monticello and the University of Virginia in Charlottesville
Id. N°	442 Bis
State Party	United States of America

See ICOMOS Additional Evaluation Book, May 2015, page 19.

Draft Decision: 39 COM 8B.51

The World Heritage Committee,

1. *Having examined Documents WHC-15/39.COM/8B.Add and WHC-15/39.COM/INF.8B1.Add,*
2. *Approves the proposed minor modification to the boundary of **Monticello and the University of Virginia in Charlottesville, United States of America.***

III. STATEMENTS OF OUTSTANDING UNIVERSAL VALUE OF 12 PROPERTIES INSCRIBED AT THE 38th SESSION (DOHA, 2014) AND NOT ADOPTED BY THE WORLD HERITAGE COMMITTEE

Draft Decision: 39 COM 8B.52

The World Heritage Committee,

1. Having examined Document WHC-15/39.COM/8B.Add,
2. Adopts the following Statements of Outstanding Universal Value for the following World Heritage properties inscribed at the 38th session of the World Heritage Committee (Doha, 2014):
 - Argentina, Bolivia, Chile, Colombia, Ecuador, Peru, Qhapaq Ñan, Andean Road System;
 - China, The Grand Canal;
 - Germany, Carolingian Westwork and Civitas Corvey;
 - Iran (Islamic Republic of), Shahr-i Sokhta;
 - Iraq, Erbil Citadel;
 - Mexico, Ancient Maya City and Protected Tropical Forests of Calakmul, Campeche;
 - Myanmar, Pyu Ancient Cities;
 - Palestine, Palestine: Land of Olives and Vines Cultural Landscape of Southern Jerusalem, Battir;
 - Saudi Arabia, Historic Jeddah, the Gate to Makkah;
 - Turkey, Bursa and Cumalıkızık: the Birth of the Ottoman Empire;
 - Turkey, Pergamon and its Multi-Layered Cultural Landscape;
 - United States of America, Monumental Earthworks of Poverty Point.

network reached its maximum expansion in the 15th century, during the consolidation of the Tawantinsuyu, when it spread across the length and breadth of the Andes. The network is based on four main routes, which originate from the central square of Cusco, the capital of the Tawantinsuyu. These main routes are connected to several other road networks of lower hierarchy, which created linkages and cross-connections. 137 component areas and 308 associated archaeological sites, covering 616.06 kilometers of the Qhapaq Ñan highlight the achievements of the Incas in architecture and engineering along with its associated infrastructure for trade, storage and accommodation as well as sites of religious significance. The road network was the outcome of a political project implemented by the Incas linking towns and centers of production and worship together under an economic, social and cultural programme in the service of the State.

The Qhapaq Ñan, Andean Road System is an extraordinary road network through one of the world's most extreme geographical terrains used over several centuries by caravans, travellers, messengers, armies and whole population groups amounting up to 40,000 people. It was the lifeline of the Tawantinsuyu, linking towns and centres of production and worship over long distances. Towns, villages and rural areas were thus integrated into a single road grid. Several local communities who remain traditional guardians and custodians of Qhapaq Ñan segments continue to safeguard associated intangible cultural traditions including languages.

The Qhapaq Ñan by its sheer scale and quality of the road, is a unique achievement of engineering skills in most varied geographical terrains, linking snow-capped mountain ranges of the Andes, at an altitude of more than 6,600 metres high, to the coast, running through hot rainforests, fertile valleys and absolute deserts. It demonstrates mastery in engineering technology used to resolve myriad problems posed by the Andes variable landscape by means of variable road construction technologies, bridges, stairs, ditches and cobblestone pavings.

Criterion (ii): The Qhapaq Ñan exhibits important processes of interchange of goods, communication and cultural traditions within a cultural area of the world which created a vast empire of up to 4,200km in extension at its height in the 15th century. It is based on the integration of prior Andean ancestral knowledge and the specifics of Andean communities and cultures forming a state organizational system that enabled the exchange of social, political and economic values for imperial policy. Several roadside structures provide lasting evidence of valuable resources and goods traded along the network, such as precious metals, muyu

Property	Qhapaq Ñan, Andean Road System
State Party	Argentina / Bolivia / Chile / Colombia / Ecuador / Peru
Id. N°	1459
Dates of inscription	2014

Brief synthesis

Qhapaq Ñan, Andean Road System is an extensive Inca communication, trade and defence network of roads and associated structures covering more than 30,000 kilometres. Constructed by the Prehispanic Andean communities over several centuries, the

(spondylus shell), foodstuffs, military supplies, feathers, wood, coca and textiles transported from the areas where they were collected, produced or manufactured, to Inca centres of various types and to the capital itself. Several communities, who remain custodians of components of this vast Inca communication network, are living reminders of the exchange of cultural values and language.

Criterion (iii): The Qhapaq Ñan is an exceptional and unique testimony to the Inca civilization based on the values and principles of reciprocity, redistribution and duality constructed in a singular system of organization called Tawantinsuyu. The road network was the life giving support to the Inca Empire integrated into the Andean landscape. As a testimony to the Inca Empire, it illustrates thousands of years of cultural evolution and was an omnipresent symbol of the Empire's strength and extension throughout the Andes. This testimony influences the communities along the Qhapaq Ñan until today, in particular with relation to the social fabric of local communities and the cultural philosophies that give meaning to relationships among people and between people and the land. Most importantly, life is still defined by links among close kin and an ethic of mutual support.

Criterion (iv): The Qhapaq Ñan, Andean Road System is an outstanding example of a type of technological ensemble which despite the most difficult geographical conditions created a continuous and functioning communication and trade system with exceptional technological and engineering skills in rural and remote settings. Several elements illustrate characteristic typologies in terms of walls, roads, steps, roadside ditches, sewage pipes, drains, etc., with construction methods unique to the Qhapaq Ñan while varying according to location and regional context. Many of these elements were standardized by the Inca State, which allowed for the control of equal conditions along the road network.

Criterion (vi): The Qhapaq Ñan played an essential role in the organization of space and society in a wide geographical area along the Andes, where the roads were used as a means to share cultural values with outstanding intangible significance. The Qhapaq Ñan continues today to provide communities with a sense of identity and to enable their cultural practices, cultural expressions and traditional skills to continue to be transmitted from generation to generation. Members of these communities base their own existence on an Andean cosmovision, which is unique in the World. This cosmovision applies to all aspects of everyday life. Today, Qhapaq Ñan is directly associated with the intangible values shared by the communities in the Andean World, such as traditional trade, ritual practices, and the use of ancient technology, among others, which are living traditions and beliefs essential to the cultural identity of the communities concerned. The Andean Road System continues to serve its original functions of integration, communication, exchange and flow of goods and knowledge, and - despite the current modern trade

and social changes - keeps its pertinence and importance throughout the centuries and its role as a cultural reference which contributes to reinforcing the identity within the Andean world.

Integrity

The series of sites inscribed as the best representation of the Qhapaq Ñan is exhaustive and illustrates the variety of typological, functional and communicative elements, which allow for a full understanding of its historic and contemporary role. The number of segments is adequate to communicate the key features of the heritage route, despite the fact that these are fragmented in individual site components, which represent the best preserved segments of the previously continuous road network.

For a number of site components the condition of integrity remains vulnerable and it is recommended that the States Parties develop criteria to define minimum intactness in relation to the different technological and architectural categories identified and the different geographical regions and levels of remoteness. According to these criteria, the condition of integrity should be monitored in the future to ensure that intactness can be guaranteed in the long term and that the site components remain free from threats which may reduce the condition of integrity.

To ensure that the distinct relations between different sites in terms of continuity despite their fragmentation can be well understood by future visitors, it is recommended that appropriate maps or a GIS system be developed which illustrates the functional and social relations between the different site components and highlights their role in the overall Qhapaq Ñan network.

Authenticity

The authenticity of the Qhapaq Ñan component sites is very high in that the characteristic features retain their form and design and the variety of specific well-preserved types of architectural and engineering achievements facilitate communication of the overall form and design of the network. The materials used are mainly stone and earth, with stone type varying from region to region, and repair and maintenance measures where necessary are undertaken in traditional techniques and material. These are predominantly driven by the local populations, who remain knowledgeable in traditional road management techniques and who are the key partners in maintaining the roadbed and associated features.

At sites which have been of specific archaeological or cultural interest professional stabilization and restoration techniques have been applied and implemented with great respect to the original materials and substance. On the road sections, local management systems govern decision-making processes, often with a large degree of community involvement and these have retained highest degrees of authenticity as reuse of the historic

materials remains more efficient than the introduction of new materials.

The setting and visual surroundings of most of Qhapaq Ñan's components is very good and in many cases pristine. For several summit ceremonial sites, settings include horizon ranges of 360 degrees for many kilometres in all directions. The Qhapaq Ñan also passes through very beautiful landscapes, the beauty of which depends on fragile view sheds associated which need to be monitored to ensure that any modern developments in the landscape have as minimal visual impact as possible.

Several sites are difficult to access and their remoteness has over centuries preserved them in a very good condition. A majority of Qhapaq Ñan components is located in rural settings which fortunately left them free of noticeable modern intrusions. Associated intangible values and management practices remain very strong, especially in the most remote sections of the road network and contribute to the safeguarding of authentic management mechanisms. The information sources of spirit and feeling as well as atmosphere are very relevant as many of the communities have strong associations to the Qhapaq Ñan and continue to remain guardians of some of the ceremonial structures.

Protection and management requirements

As a transnational serial property the Qhapaq Ñan covers the jurisdiction of six countries at national and local levels, including, in one instance, regulations of seven regional authorities. A number of international joint declarations and Statements of Commitment have been signed by the participating States Parties between 2010 and 2012 which highlight their agreement to protect the segments of the Qhapaq Ñan at the highest possible level. The protection put in place in light of these agreements follow the respective national heritage legislations and provide protection at the highest national level to all property components.

The States Parties have designed two overarching management frameworks, one for the candidature phase of the nomination and a second that will become operational once the inscription is achieved. The preparation phase was guided by a Paris-based international Coordination Committee while the overarching management framework following World Heritage inscription is guided by regional networks among the participating States Parties. The State Party of Peru committed to support the establishment of a technical coordination secretariat where information will be gathered and communicated to the experts in all Qhapaq Ñan states and where frequent meetings among the technical experts will be organized.

Within the national contexts management systems have been developed in cooperation with the local communities and include concerns of perpetuation of the living traditions associated with the Qhapaq Ñan. The majority of these are traditional

management systems which have been in existence for centuries and have developed from the local community levels to more formalized agreements with the concerned governmental authorities. The importance of preserving the actual road trace in areas that are being cultivated by the communities should be highlighted as part of the management agreements.

Several local communities explicitly expressed their interest in tourism activities which they intend to be managed and driven at the community level. Limited presentation and interpretation facilities are at present available along the Qhapaq Ñan and local communities sharing their experiences and stories with visitors are a key basis of interpretation.

Some territories of the Qhapaq Ñan, Andean Road System are seismically active areas and especially the architectural structures seem to be endangered by earthquakes. Adequate risk protection schemes need to be developed to ensure safety of humans as well as cultural resources in the event of natural disasters.

An overall policy framework for the Qhapaq Ñan was created with the Management Strategy document undersigned at high level by the six States Parties on 29 November 2012. In addition to this multinational agreement management plans are intended to be developed at a regional level for each individual section of the road network. The management strategy framework illustrates the initial implementation of key management aspects, in particular the social and participation strategies intended to enable local communities to develop owner- and guardianship of the Qhapaq Ñan and its serial components. Further management and conservation plan components remain under development and should integrate adequate risk preparedness and disaster management as well as visitor management strategies.

Property	The Grand Canal
State Party	China
Id. N°	1443
Dates of inscription	2014

Brief synthesis

The Grand Canal forms a vast inland waterway system in the north-eastern and central eastern plains of China, passing through eight of the country's present-day provinces. It runs from the capital Beijing in the north to Zhejiang Province in the south. Constructed in sections from the 5th century BC onwards, it was conceived as a unified means of communication for the Empire for the first time in the 7th century AD (Sui Dynasty). This led to a series of gigantic worksites, creating the world's largest and most extensive civil engineering project ensemble prior to the Industrial Revolution. Completed and maintained by successive dynasties, it formed the backbone of the Empire's inland communications system. Its management

was made possible over a long period by means of the Caoyun system, the imperial monopoly for the transport of grain and strategic raw materials, and for the taxation and control of traffic. The system enabled the supply of rice to feed the population, the unified administration of the territory, and the transport of troops. The Grand Canal reached a new peak in the 13th century (Yuan Dynasty), providing a unified inland navigation network consisting of more than 2,000 km of artificial waterways, linking five of the most important river basins in China, including the Yellow River and the Yangtze. Still a major means of internal communication today, it has played an important role in ensuring the economic prosperity and stability of China over the ages.

Criterion (i): The Grand Canal represents the greatest masterpiece of hydraulic engineering in the history of mankind, because of its very ancient origins and its vast scale, along with its continuous development and its adaptation to circumstances down the ages. It provides tangible proof of human wisdom, determination and courage. It is an outstanding example of human creativity, demonstrating technical capabilities and a mastery of hydrology in a vast agricultural empire that stems directly from Ancient China.

Criterion (iii): The Grand Canal bears witness to the unique cultural tradition of canal management via the Caoyun system, its genesis, its flourishing, and its adaptations to the various dynasties and their successive capitals, and then its disappearance in the 20th century. It consisted of an imperial monopoly of the transport and storage of grain, salt and iron, and a taxation system. It contributed to the fundamental link between the peasant economy, the imperial court and the supply of food to the population and troops. It was a factor of stability for the Chinese Empire down the ages. The economic and urban development along the course of the Grand Canal bears witness to the functioning core of a great agricultural civilisation, and to the decisive role played in this respect by the development of waterway networks.

Criterion (iv): The Grand Canal is the longest and oldest canal in the world. It bears witness to a remarkable and early development of hydraulic engineering. It is an essential technological achievement dating from before the Industrial Revolution. It is a benchmark in terms of dealing with difficult natural conditions, as is reflected in the many constructions that are fully adapted to the diversity and complexity of circumstances. It fully demonstrates the technical capabilities of Eastern civilisations. The Grand Canal includes important, innovative and particularly early examples of hydraulic techniques. It also bears witness to specific know-how in the construction of dykes, weirs and bridges, and to the original and sophisticated use of materials, such as stone and rammed-earth, and the use of mixed materials (such as clay and straw).

Criterion (vi): Ever since the 7th century and through successive Chinese dynasties up to

modern-day China, the Grand Canal has been a powerful factor of economic and political unification, and a place of major cultural interchanges. It has created and maintained ways of life and a culture that is specific to the people who live along the canal, whose effects have been felt by a large proportion of China's territory and population over a long historical period. The Grand Canal is a demonstration of the ancient Chinese philosophical concept of the Great Unity, and was an essential element in the unity, complementarity and consolidation of the great agricultural empire of China down the ages.

Integrity

The canal sections, the remains of hydraulic facilities, and the associated complementary and urban facilities satisfactorily and comprehensibly embody the route of the Grand Canal, its hydraulic functioning in conjunction with the natural rivers and lakes, the operation of its management system and the context of its historic uses. The geographic distribution of these attributes is sufficient to indicate the dimensions, geographic distribution of the routes, and the major historic role played by the Grand Canal in the domestic history of China. Of the 85 individual elements forming the serial property, 71 are considered to be appropriately preserved and in a state of complete integrity, with 14 in a state of lesser integrity. However, the inclusion of recently excavated archaeological elements means that it is not always possible to properly judge their contribution to the overall understanding of the Grand Canal, particularly in terms of technical operation. Furthermore, a paradoxical situation arises for the property: on the one hand, the repetitive succession of long sections of canal does not seem to make a decisive contribution to the Outstanding Universal Value; on the other hand, the continuity of the course of the canal across China, and the continuity of its hydraulic systems, is not well highlighted by a discontinuous series. In conclusion, the power, complementarity and scale of testimony provided mean that the conditions of integrity of the individual sites forming the series are considered to have been met.

Authenticity

All the elements of the Grand Canal presented in the serial property are of satisfactory authenticity in terms of their forms and conceptions, construction materials and location. They appropriately support and express the values of the property. The functions of use in particular are present and easily recognisable in most of the elements. As an overall organisational structure, the Grand Canal sites also express great authenticity in terms of appearance and the feelings they generate in the visitor. There are however two difficulties in the presentation of the property. The first relates to the very history of certain sections of the Grand Canal and the successive dredging, deepening and widening operations they have undergone, along with the technological alterations made to associated facilities. Some of the sections presented have clearly been recently rebuilt, either in the same bed, or alongside the earlier course. The second

concerns the landscapes of certain urban or suburban sections of the canal, once again from the viewpoint of a historic canal whose elements are supposed to represent the long history of China. Despite a certain number of reservations, particularly for perceived historical authenticity and the landscape authenticity of certain sections of a heritage which is moreover living and still in use, the conditions of authenticity of the series as a whole and of the individual sites have been met.

Protection and management requirements

In 2008, the List of the six key examples of the cultural heritage of China was promulgated, and includes 18 sections and 49 elements of the Grand Canal. This recognition by the Council of State gives these sites priority in protection terms. However, the legal protection in place requires various improvements and extensions. It is necessary to systematically widen the protection of the banks to include immediately adjacent elements, by extending the buffer zones along the canal.

The state of conservation is generally good, and a determined and diversified conservation policy has been carried out, to its benefit. However, greater attention should be given to: setting archaeological findings into a more critical perspective, clarifying which historical periods are actually represented by sections of the canal, and increasing the efforts made in environmental and landscape conservation.

The management system is based on several levels of responsibility. At national level, under the auspices of the State Council, the coordination of the property's management is in the hands of the Inter-Provincial and Ministerial Consultation Group for the conservation of the Grand Canal. The group is made up of the governments of the six provinces and of the two cities with provincial status, the State Administration of Cultural Heritage (SACH), the Water Distribution Office, the Ministry of Water Resources and the other ministerial departments concerned.

The Master Plan is divided into 35 sector conservation plans, all of which have been promulgated and are being applied, up to 2030. The 2013-2015 Management Plan has led to the fine tuning of protection levels, the improvement and reinforcement of conservation, the enrichment and standardisation of management measures, the precise definition and harmonisation of buffer zone protection, and the development of short-term action plans to improve knowledge of the property.

Property	Carolingian Westwork and Civitas Corvey
State Party	Germany
Id. N°	1447
Dates of inscription	2014

Brief synthesis

Surrounded by a still largely preserved rural setting and revealed from a distance by the pointed roofs and the bare-stone towers of the westwork, the Carolingian Westwork and the Civitas Corvey lie along the western side of the river Weser in the east of the town of Höxter, in North Rhine-Westphalia, close to the border of Lower Saxony.

The Westwork of Corvey in Höxter on the River Weser is one of the few Carolingian structures of which the main parts have been preserved, and the only example of a westwork building from that time still standing. It combines innovation and references to ancient models at a high level. As a building type it has considerably influenced western ecclesiastical Romanesque and Gothic architecture.

Corvey was one of the most influential monasteries of the Frankish Empire. Its missionary task was highly important with regard to politico-religious processes in many parts of Europe.

As an imperial abbey, Corvey not only had intellectual and religious functions with regard to the conversion of Saxony and adjacent areas but was also of political and economic importance as an outpost of the Frankish Empire on the edge of the Christian world at that time.

The original preserved vaulted hall with columns and pillars on the ground floor and the main room encircled by galleries on three sides on the upper floor make Corvey one of the most striking examples of the "Carolingian Renaissance". This applies to the documented original artistic decoration of the elements which still exist on the ground and on the upper floors, including life-size stucco figures and mythological friezes presenting the only known example of wall paintings of ancient mythology with Christian interpretation in Carolingian times. The structure and the decoration refer to the world of ideas of Carolingian times which has become an essential part of western history.

Corvey is linked with cultural centres in Europe through historical tradition as well as through the preserved design of the building and archaeological evidence from beyond the former Carolingian empire.

An inscription tablet originating from the time of the foundation of the monastery names the Civitas Corvey which can be identified with the area of the monastery by archaeological evidence.

The deserted town close to the Westwork and the monastic compound preserves archaeological

evidence of a quite important settlement of the Early and the Late Middle Ages.

Criterion (ii): Corvey possesses the only almost completely preserved Carolingian Westwork. The central main room on the upper floor which is encircled on three sides by galleries is based on ancient styles in its form and its original artistic decoration for secular rooms of representation; the arch in the entrance hall also uses ancient construction techniques. All in all, the Westwork formed the basis for further technical and morphological developments in ecclesiastical architecture in the Romanesque and Gothic periods, further reinterpreted in the Baroque narrative.

Criterion (iii): The main room on the upper floor served liturgical purposes and high-status uses. The wider monastic area around the monastery itself, which was fortified in 940 at the latest, with its school and library and which served as a religious, cultural and economic centre, was already established during Carolingian times and included a pilgrims hospice, dwellings for guests and servants, working quarters and workshops. The political and cultural revival under the Carolingians on the edge of the Frankish Empire manifested itself in this complex.

Criterion (iv): The Westwork of Corvey abbey is an outstanding testimony to Carolingian building and monastic culture, which was not solely an expression of religious content and clerical goals but also an instrument to secure sovereignty and to develop the country. As archaeological monuments, the former fortified monastic compound and the medieval town which grew from the Carolingian centres of settlement around it, are outstanding documents of political, cultural and economic life in the Middle Ages.

Integrity

The architecturally preserved Westwork and the formerly fortified monastery district which is a protected archaeological monument are comprehensible in terms of location and in their general context. The monastery complex has been preserved in its original size and its integration in the natural environment is undisturbed.

The baroque monastery complex contributes to the continuity of the monastic and religious functions of the site throughout the centuries; the reconstruction of the church in its baroque form has allowed the retention of the religious use of the Westwork over time and up to the present day. The buried traces of the fortified village outside the monastery also strengthen the understanding of the important role played by Corvey Abbey in the settlement pattern of the region. The still preserved rural setting constitutes the appropriate context for the understanding and appreciation of the significance of the nominated property.

Authenticity

The Westwork of Corvey abbey on the River Weser is one of the very rare preserved structures with

Carolingian fabric and form right the way up to the roof and probably the only structure – through the towering front in its outward appearance – through which the lordly pretensions of Carolingian culture still appears directly vivid today. The form and the design of the Carolingian Westwork are largely preserved in its original substance and material. Its wall paintings are the only known example of integrated elements of profane ancient iconography in the mural schemes of Carolingian sacred rooms. Corvey offers the only reliably analyzed source of knowledge about the painting of flat and vaulted plaster ceilings in Carolingian times.

Sinopias, preparatory background drawings in red ochre pigment, and stucco fragments of the Westwork are the most important evidence of large-scale sculptures from Carolingian times north of the Alps and at that time the most convincing evidence for the close conceptual and manual synthesis of wall painting and ornamental sculpture in the decoration system of this era. The ground of the former fortified monastery district is of particular value as an archaeological monument because here discoveries and finds from a systematically built large Carolingian monastery with related dwelling and work areas, graveyards and chapel buildings have been largely preserved, unaffected by later destruction. The same applies to the remnants of the settlement preserved in the ground in front of the monastery's gates which was deserted in the Late Middle Ages and grew to become a town in the 12th century, in which an early urban development without major destruction caused by later settlement activity can be archaeologically traced.

Protection and management requirements

The former St Stephanus and Vitus abbey church and the former monastery complex have been inscribed in the historic monument register of the town of Höxter as an architectural monument since 1 June 1986 and the archaeological remains (Civitas) as an underground monument since 3 September 1990. The Westwork and the former abbey church are in the possession of the St Stephanus and Vitus parish of Höxter, the former monastery complex is owned by Viktor, Duke of Ratibor and Prince of Corvey. Restoration and renovation works on the buildings as well as archaeological measures are carried out by the owners in close co-operation with the church and responsible government authorities. Changes and building measures on monuments and in areas of archaeological remains are subject to authorization according to paragraph 9 DSchG NW. Building activities in the buffer zone and within the visual perspectives are governed by land development plans, building development plans, and statutes concerned with renovation and preservation. Ad-hoc protective measures protect the panoramic views from and towards Corvey.

Restoration and renovation works on the buildings as well as archaeological measures and the general management of the property are carried out by the owners in close cooperation with the church and government authorities in charge. The Kulturkreis

Höxter-Corvey gGmbH is responsible for the management of the museum, cultural and educational programmes. Long term sustenance of the Outstanding Universal Value is granted by the formalisation and implementation of the management plan and its operational instruments. Particular care should be paid when planning the introduction or upgrading of infrastructure within the wider setting of the property.

Property	Shahr-i Sokhta
State Party	Iran (Islamic Republic of)
Id. N°	1456
Dates of inscription	2014

Brief Synthesis

Located at the junction of Bronze Age trade routes crossing the Iranian plateau, the remains of the mud brick city of Shahr-i Sokhta bear witness to the emergence of the first complex societies in eastern Iran. Founded around 3200 BCE, the city was populated during four main periods up to 1800 BCE, during which time there developed several distinct areas within the city. These include a monumental area, residential areas, industrial zones and a graveyard.

Changes in water courses and climate change led to the eventual abandonment of the city in the early second millennium. The structures, burial grounds and large number of significant artefacts unearthed there and their well-preserved state due to the dry desert climate make this site a rich source of information regarding the emergence of complex societies and contacts between them in the third millennium BCE.

Criterion (ii): Shahr-i Sokhta exhibits a transition from village habitation to an urbanized community with significant cultural, social and economic achievements and developments from the late Calcolithic to the early Bronze Age. The site is a rich source of information regarding the emergence of complex societies and some contact between them in the third millennium BCE.

Criterion (iii): Shahr-i Sokhta bears exceptional testimony to a peculiar civilization and cultural tradition that entertained trade and cultural relations with ancient sites and cultures on the Indus Plain, southern shores of the Persian Gulf, the Oman Sea and South-west Iran, and Central Asia. Archaeological remains and finds indicate the key role of the city on a very large scale in terms of working with metals, stone vessels, gems and pottery.

Criterion (iv): The ancient site of Shahr-i Sokhta is an outstanding example of early urban planning; excavations have brought to light well-preserved evidence in the form of its mud-brick structures, burial grounds, workshops and artefacts that testify to its size, organisation, the source of its wealth and its trade and social structures. The city was

separated into various parts according to different functions - residential, industrial and burial; it therefore represents an important stage in urban planning in the region.

Integrity

All elements necessary to express the property's values are included within the property, which is of adequate size to ensure the complete representation of features and processes which convey the property's significance. The property does not suffer from development or neglect and it is well maintained. The understanding and appreciation of its remains rely on appropriate maintenance interventions and on a coherent setting.

Authenticity

In general the surrounding desert landscape and extraordinary scatter of archaeological material present on the surface of the low hill of Shahr-i Sokhta give a strong sense of authenticity, as does the sight of the complex architecture of the various parts so far excavated. The labyrinthine succession of rooms, corridors and courtyards give a genuine impression of these ancient buildings.

Protection and management requirements

The property is in State ownership and is protected by the provisions of the Law for Protection of National Heritage (1930) and of the related bylaw (1980). Shahr-i Sokhta was registered in the list of national cultural properties of Iran as no. 542 in 1966. The property is also subject to the Regulations of Cultural and Historical Properties covering all works, research and data organisation. The property is further protected by a buffer and landscape zones where activities are regulated and subject to approval by the Iranian Cultural Heritage, Handicrafts and Tourism organisation (ICHHTO).

The archaeological excavations and finds have been documented since the 1970s and records, inventory and finds are stored and analysed at the ICHHTO multi-disciplinary Base at Shahr-i Sokhta. The excavated remains are cleaned regularly during the year and Kahgel plaster is applied to conserve exposed walls.

The property is managed by the Iranian Cultural Heritage, Handicrafts and Tourism Organisation (ICHHTO) on behalf of the government of the Islamic Republic of Iran by ICHHTO's Base at the property, located in the buffer zone, through a management plan that includes short, medium and long term activities concerning research, conservation, visitor management and presentation. The Base is advised by a steering committee comprising regional officials and experts and a technical committee comprising regional officials and experts. The Higher Education Centre of ICHHTO and national universities provide sources of expertise and training in conservation and management. The Research Organisation of Cultural Heritage and Tourism is responsible for multi-disciplinary research and training.

Property	Erbil Citadel
State Party	Iraq
Id. N°	1437
Dates of inscription	2014

Brief description

Erbil Citadel is a rare surviving example of a formerly fortified settlement which has grown up on the top of an imposing ovoid-shaped tell. The artificial topography of the archaeological mound conditioned the urban form of the settlement, the structure of the Ottoman period urban fabric of which is clearly legible, in the maze of alleys and cul-de-sacs radiating from the main Grand Gate. The original fortifications of the Citadel were in time replaced by houses and the continuous wall of tall 19th century house façades still conveys the visual impression of an impregnable fortress dominating the city of Erbil. Written and iconographic historical records document the antiquity of settlement on the site: Erbil is associated with Arbela, an important Assyrian political and religious centre and is mentioned, with a remarkable continuity of its name (Irbilum, Urbilum, Urbel, Arbail, Arbira, Arbela, Erbil/Arbil), since pre-Sumerian times in several written sources. Archaeological finds and investigations suggest that the mound conceals the levels and remains of several layers of previous settlements, while the immediate and wider setting has revealed traces connected to the early development of the settlement.

Criterion (iv): *Erbil Citadel is an imposing example of a multilayered archaeological mound still physically emerging from the surrounding landscape. The physical structure of the Citadel town is characterized by the permanence of the Ottoman period urban form and street pattern on top of the mound. Its shape with definite boundaries has in part dictated the transformations of the urban fabric which still exhibits the typical Ottoman period traditional articulation in functional districts and comprises some fine examples of residential buildings dating back to the 19th – 20th centuries, and, to a lesser degree, to the 18th century.*

Integrity

The property encompasses an intact archaeological tell which still keeps its role of landmark in the landscape of Erbil. It preserves over thirty metres of archaeological deposits going back to the very early beginnings of urbanization in Mesopotamia. The urban structure of the Citadel settlement is still clearly recognizable in its blocks division and alleyways. Some demolitions made by the previous regime have opened some spaces, the building stock has suffered from decay in the past fifty years, and the social and functional integrity of the Citadel as an inhabited settlement has suffered discontinuity, but these will be carefully addressed following the recommendations of the Erbil Citadel Management Plan, in order to return the Citadel to its role as the central place for Erbil and its citizens. Its buffer areas have some problems of integrity due to modern constructions encroaching on the streets and areas immediately surrounding the tell, but this

is being addressed by the implementation of new guidelines regulating uses and form of modern activities in this area. The wider setting is also important to understand and appreciate Erbil Citadel as a landmark for the city.

Authenticity

The property sits on an archaeological tell where excavations at the site started under HCECR monitoring, therefore the site and its immediate and wider setting retain an important archaeological potential contributing to its historic authenticity. The urban structure of the formerly fortified settlement of the Ottoman period is preserved to a sufficient extent to allow its understanding and appreciation. Demolition and abandonment were not accompanied by replacements with modern, incompatible materials and forms, leaving substance and design of the historic city relatively preserved, despite that materials from existing buildings were used to erect temporary housing by newcomers who occupied the site for a couple of decades. This phenomenon however provides an insight on the archaeological mound-building process. If in terms of location the development scheme of Erbil has marked the central position of the Citadel, authenticity of setting is being improved thanks to specific guidelines. The site represents a physical and symbolic landmark of Erbil city landscape but also a popular venue for gatherings of former residents and Friday prayers: links and sense of belonging of the local populations and former inhabitants represent important aspects for a long-term revitalisation of Erbil Citadel and its reintegration into the city as a vital and living element.

Protection and management requirements

The Citadel is a protected site under the legislation of Iraq and of the Kurdistan region. The authority in charge of its revitalization efforts, the High Commission for Erbil Citadel Revitalization (HCECR), is working in a strategic partnership with UNESCO and other agencies to conserve and rehabilitate the Citadel through programs of physical improvements within the framework of detailed studies and plans that have been the basis for the Conservation and Rehabilitation Master Plan for Erbil Citadel. HCECR action has resulted in the preparation of the Erbil Citadel Management Plan, the instrument that is now regulating all activities concerning the site's future development and conservation. The buffer areas of the Citadel are not under the responsibility of HCECR, but of Erbil Municipality, which has benefited from UNESCO's, HCECR's and international assistance to generate the Urban Design Guidelines for the Buffer Zone of Erbil Citadel, which are under implementation. The important archaeological potential of the immediate and wider setting of the property requires the same level of attention for architectural and urban dimensions. The current efforts to revitalize the Citadel and the strong relationship that the people of Erbil have with it, will be determining factors in returning the Citadel to the role and position it has always held in its history, as a living place central to the life of the city of Erbil and the northern regions of

Iraq, and as an urban landscape of importance for all humanity.

Property	Ancient Maya City and Protected Tropical Forests of Calakmul, Campeche
State Party	Mexico
Id. N°	1061 Bis
Dates of inscription	2014

Brief synthesis

Ancient Maya City and Protected Tropical Forests of Calakmul, Campeche, Mexico is a Renomination and Extension of the existing 3,000 ha cultural World Heritage property, Ancient Maya City of Calakmul, Campeche. The property is located in the central/southern portion of the Yucatan Peninsula, in southern Mexico. The total area of the extended property is 331,397 ha, surrounded by a buffer zone of 391,788 ha; together they equal the area of the entire Calakmul Biosphere Reserve.

This property, while nowadays almost uninhabited and covered by tropical forest, is the heartland of the area in which, from the mid-first millennium B.C. to about A.D. 1000, the Maya civilization reached its climax, but where it also suffered the most dramatic downfall, resulting in an almost complete abandonment of formerly flourishing settlements. Since the area has, thereupon, remained virtually depopulated, it represents an exceptional testimony to a long-living civilization, offering possibilities for archaeological and ecological research and presentation of its results.

Being located at the core of the second largest expanse of tropical forests in America, only surpassed by the Amazon jungle in South America, the area represents a singular case of adaptation to, and management of, a natural environment that, at a first glance, seems little suited to the development of urban civilization. The colonization of the territory, the population growth and the evolution of complex, state-organized societies are attested in a wide variety of material remains. Apart from Calakmul, the largest archaeological site, where the Kaan, one of the most powerful Maya dynasties, had its seat during the Late Classic period, remains of dozens of other ancient settlements have been found in the area, including several major urban centers with huge architectural complexes and sculpted monuments. Along with settlement remains, the inter-site and intra-site roads (sacbé), defensive systems, quarries, water management features (such as reservoirs and artificially modified aguadas or water ponds), agricultural terraces and other land modifications related to productive systems and subsistence strategies are also constituent parts of the extremely rich and exceptionally well preserved ancient cultural landscape.

Excavations at Calakmul and Uxul, have revealed stucco friezes and mural paintings in some of the massive temple pyramids and palaces, as well as

burials of kings and other members of nobility, containing a rich variety of body ornaments and other accompanying objects including elaborate jade masks, ear spools and polychrome pottery vessels. The hieroglyphic inscriptions on stelae, altars and building elements reveal important facts about the territorial organization and political history, and some epigraphic records provide information that has not been found anywhere else in the Maya Area.

The inscriptional evidence, the characteristics of architecture and urban layouts, pottery styles, tool kits and funerary objects – information collected at a number of sites surveyed in the area, as well as through excavations at some of them – indicate the existence of extensive trade networks and exchange of ideas with the neighbouring regions, but they also reflect local developments. While a version of the so-called Peten style prevails in monumental buildings, another architectural style developed in the north-eastern part of the area during the Late Classic period (ca. A.D. 600-900), characterized by towers and stone mosaic decoration of facades, including the so-called zoomorphic entrances. The far reaching appeal of this singular style, called Rio Bec, is evidenced in the adoption of its characteristic elements, after A.D. 800, at sites as distant as El Tigre to the southwest, in the Candelaria river basin, and Kohunlich to the east, in the state of Quintana Roo. To what extent the evolution of these diverging architectural expressions reflects the ever changing political geography, including the role of the Kaan dynasty and its alliances and conflicts with the neighbouring polities, requires further research, as do the still poorly understood processes that resulted in the collapse of the Classic Maya civilization in the 9th and 10th centuries.

For the natural component, the mature forests of Calakmul, with their current structure and floristic composition, are extraordinary evidence of the long interaction between man and nature. Largely the result of ancient agricultural and forestry practices of the Maya, they combine complex processes of human selection and the regeneration of natural systems. Traditional management practices of indigenous communities who still inhabit the region, outside the property, are evidence of ancient Mayan practices.

These humid and sub-humid tropical forests develop in a geological province under seasonal dry conditions, and karst soils. Given the particular environmental conditions, such as reduced availability of water and moisture, presence of fire and hurricanes, and karst soils, here the flora and fauna of wetland ecosystems have developed adaptations to these seasonal dry conditions. For such factors, Calakmul Tropical Forests could be considered as one of the most resilient ecosystems in the continent and these features could be relevant for biodiversity conservation in a climate change context. Still, the site is an important water catchment area, a key factor as it represents a

critical habitat for a number of endemic and threatened species.

It is also the area with great abundance of wildlife. The Ancient Maya City and Protected Tropical Forests of Calakmul, Campeche, hosts rich biodiversity, that were very appreciated by the Mayans and represented in their paintings, pottery, sculptures, rituals, food and arts in general. Several of the species are considered threaten and in danger. The property has the greatest diversity of mammals in the Mayan region. It is home to two of the three species of primates, two of the four edentates and five of the six wildcat species (felines) that exist in Mexico.

The location of the property also increases its importance as the centre of the connectivity of the Selva Maya, with corridors that provide ecological continuity to forests in the region (Mexico, Guatemala and Belize) and allow the conservation of biodiversity, the development of dynamic ecological and evolutionary processes of species, and offers opportunity for species to migrate within this large ecosystem to better adapt to climate change. They also help maintain populations of species with high spatial requirements, as are the animals with local migrations (butterflies, parrots, waterfowl, bats), and large predators with large displacement capacity, such as the jaguar, puma and several birds of prey.

Criterion (i): As a whole, the area is unique in that it preserves largely intact remains of the relatively rapid development of the Maya civilization in a hostile environment of tropical forest. The information available for research is vital for understanding multiple aspects of Maya culture and its evolution in the central lowlands of the Yucatan peninsula. The archaeological sites in the area constitute remnants of at least 1500 years (from ca. 500 B.C. to A.D. 1000) of intensive population growth and evolution of social complexity, conditioned by a successful adaptation to the inhospitable natural setting and accompanied by technological achievements and cultural development in general, which is reflected in the architecture, hieroglyphic writing, sculpted monuments and fine arts.

Criterion (ii): Pertaining to the Preclassic and Classic Maya civilization, the cultural aspects of the property include a mixture of autochthonous developments and exchange of ideas with the neighbouring regions. The creative combination of different traditions resulted in specific architectural styles, fine arts and modifications of natural landscape. While Calakmul, the largest site in the area, displays 120 commemorative stelae with relief carvings, including hieroglyphic inscriptions with important information on regional political history and territorial organization, a number of monuments of this kind have also been found at other major and medium centres, including La Muñeca, Uxul, Oxpemul, Balakbal, Champerico, Altamira and Cheyokolnah.

Criterion (iii): The property witnessed an unprecedented growth of an extraordinary civilization, which came to an abrupt end at the end of the Classic period. Considering that, after the dramatic population decline evidenced in the abandonment of virtually all the settlements in the 9th and 10th centuries A.D., the area has ever since remained practically uninhabited and has suffered little recent intervention, it represents an exceptional testimony to a long-living civilization and offers a unique opportunity to understand both the foundations of its florescence and the causes of its collapse.

Criterion (iv): The archaeological sites in the property contain some unrivalled examples of Maya monumental architecture, mostly pertaining to the so-called Peten tradition in the core area and the Rio Bec style confined to its north-eastern fringes. While the first is exemplified by palaces and huge temple pyramids at sites such as Calakmul, Yaxnohcah and Balakbal, which mirror the growth of social complexity during the Preclassic and Early Classic periods, the second represents a Late Classic development, characterized by false pyramid temples, normally in the shape of twin towers, and stone mosaic façade decorations. Since the epigraphic records show that the Classic period political geography of the area was overwhelmed by the Kaan, one of the most powerful royal dynasties, which in the Late Classic moved its capital city from Dzibanché to Calakmul, future research, is expected to clarify whether, or to what extent, the political domination of the Kaan dynasty, and its alliances and rivalries with the neighbouring polities, are reflected in the diverging trajectories of cultural development.

Criterion (ix): The mature tropical forests of Calakmul provide extraordinary evidence of the long-standing interaction between man and nature, insofar as they display a floristic composition and structure largely resulting from thousand-year old Maya agricultural and forestry practices, which intertwine processes of human selection and regeneration of natural systems, both considered traditional management practices among native communities still inhabiting in the buffer zone and surrounding areas. These processes resulted in a complex mosaic of tropical forests communities which allows complex ecological and trophic networks. It is also an important area for water recharging for the whole Yucatan Peninsula, a key factor in the development of the Maya Culture in the Ancient City of Calakmul and its surroundings.

Criterion (x): The tropical rain forest vegetation of the Property and the region of Calakmul, developed under particular seasonal dry conditions, contains a rich biodiversity and critical habitats for a number of endemic and threatened species and populations. The species are adapted to particular geomorphological and environmental conditions, such as the reduced availability of water and moisture, the presence of forest fires and hurricanes, and karst soils; conditions that impose strong limitations on the growth of plants

characteristic of moister tropical forests. The area contains the greatest abundance of wildlife and the highest diversity of mammals in the Mayan Region; it is home to two out of the three species of primates, two out of the four species of edentates, and five out of the six feline species (cats) existing in Mexico.

Integrity

The property is located in the heart of the second largest extension of tropical forest in America, one of the best conserved in the region and the centre of connectivity in the Selva Maya. These ecosystems are the product of evolution and adaptation under prevailing environmental influences, which in turn were modified significantly by the management practices of the Mayan culture that inhabited the region continually for more than 1,500 years.

The various ecological elements and attributes that the property contains, make these tropical forests clear examples of biodiversity conservation, in terms of species, structures and ecological functions. The recovery of some of the species has been favoured by the presence of water collecting depressions, the aguadas and "chultunes", a type of water reservoirs used by the Mayans, which today are of vital importance for the survival of these tropical species.

The Property has exceptional ecological and cultural integrity as there has been no significant human intervention since the Calakmul Biosphere Reserve was established as a natural protected area in 1989. It remains the environment in which developed one of the great ancient cultures of the world, the Maya, whose legacy is present not only in what remains of their cities but in the agroforestry and water use practices.

Authenticity

The region has been continuously occupied for over 1500 years. It constitutes an outstanding example of the formation and development of a cultural group for which Calakmul can be considered the guiding axis and strategic centre in regard to all the surrounding sites with archaeological evidence, which at some point in history coexisted with the ancient Maya City and its surroundings. Calakmul encouraged symbolic processes that were directly reflected in architectural styles, social, family, political and religious relationships, and the sharing of experiences, ideas and beliefs. The chronological periods represented by the archaeological sites included in the property, demonstrate the space-time relationship of these with comparison to Calakmul.

Calakmul and the other archaeological sites within the property were part of a settlement system that depended on the surrounding ecosystem for its supporting agricultural and forestry activities. Evidence of these still exists in the form of raised fields, channels and reservoirs.

Protection and management requirements

The property protection is guaranteed due to its location within the Calakmul Biosphere Reserve, established in 1989 as a Natural Protected Area.

The management of the whole property and its buffer zone corresponds to the Federal Government, through the National Commission of Natural Protected Areas (Comisión Nacional de Áreas Naturales Protegidas / CONANP), for the Natural Heritage, in coordination with the National Institute of Anthropology and History (Instituto Nacional de Antropología e Historia / INAH), responsible for the Cultural Heritage.

Almost 90% of the land surface of the property is federally owned and all archaeological monuments that are included in it, already are legally protected by the Federal Law on Monuments and Archaeological, Artistic and Historical Zones, 1972. Legal instruments needed for the management of the property, where cultural and natural elements coincide in the same area, are in place. However there is the need to strengthen integrated protection and management of natural and cultural values across the property including improved interagency coordination, governance, resourcing and capacity development. It is also required to develop and implement a single property-wide management plan to guide integrated natural and cultural heritage protection, management and presentation.

Property	Pyu Ancient Cities
State Party	Myanmar
Id. N°	1444
Dates of inscription	2014

Brief Synthesis

The Pyu Ancient Cities provide the earliest testimony of the introduction of Buddhism into Southeast Asia almost two thousand years ago and the attendant economic, socio-political and cultural transformations which resulted in the rise of the first, largest, and longest-lived urbanized settlements of the region up until the 9th century. The Pyu showed a striking capacity to assimilate Indic influences and swiftly move into a significant degree of re-invention. They created a special form of urbanization, the city of extended urban format, which subsequently influenced urbanization in most of mainland Southeast Asia. These earliest Buddhist city-states played a seminal role in the process of transmitting the literary, architectural and ritual traditions of Pali-based Buddhism to other societies in the sub-region where they continue to be practiced up to the present.

Halin, Beikthano and Sri Ksetra together as a Serial Property jointly testify to the several aspects of the development of this new model of urban settlement for the Southeast Asian region. Together the three cities provide evidence for the entire sequence and range of Pyu urban transformation from ca. 2nd century BCE to the 9th century CE, Buddhist monastic communities, distinctive mortuary practice, skilful water management, and long distant trade. At all three Pyu Ancient City sites, the irrigated landscape of the Pyu era is still impacting on the rural livelihoods of the modern population, while the

religious monuments continue to be venerated by Buddhist pilgrims from throughout the region.

Criterion (ii): Due to interaction between indigenous Pyu societies with Indic cultures from the 2nd century BCE, Buddhism achieved its first permanent foothold in Southeast Asia among the Pyu cities, where it was embraced by all classes of society from the ruling elite to agrarian labourers. Marked by imposing memorial stupas and other sophisticated forms of brick ritual structures, the Pyu Ancient Cities provide the earliest evidence of the emergence of these innovative architectural forms in the region, some of which have no known prototypes. The development of Pyu Buddhist urban culture had widespread and enduring impact throughout Southeast Asia, providing stimulus for later state formation after the 5th century CE following the onward transmission of Buddhist teaching and monastic practice into other parts of mainland Southeast Asia.

Criterion (iii): The Pyu Ancient Cities marked the emergence of the first historically-documented Buddhist urban civilization in Southeast Asia. The establishment of literate Buddhist monastic communities arose in tandem with the re-organization of agricultural production, based on expert management of seasonally-scarce water resources and the specialized production of manufactured goods in terracotta, iron, gold, silver and semi-precious stones both for veneration and for trade. Buddhism underpinned the construction of religious monuments in brick through royal and common public patronage, marked by the shift to permanent materials from earlier timber building techniques. The Pyu developed unique mortuary practices using burial urns to store cremated remains in communal funerary structures. Trading networks linked the Pyu ancient cities with commercial centres in Southeast Asia, China and India. Through this network Buddhist missionaries carried their Pali-based teaching into other areas of mainland Southeast Asia.

Criterion (iv): Technological innovations in resource management, agriculture and manufacturing of brick and iron at the Pyu Ancient Cities created the preconditions leading to significant advances in urban planning and building construction. These innovations resulted in the rise of the three earliest, largest, and most long-lived Buddhist urban settlements in all of Southeast Asia. The Pyu cities' urban morphology set a new template of extended urban format characterized by massive gated walls surrounded by moats; a network of roads and canals linking urban space within the walls with extensive areas of extramural development, containing civic amenities, monumental religious structures defined by towering stupas and sacred water bodies. At or near the centre of each ancient city was an administrative compound containing the palace marking the cosmic hub of the Pyu political and social universe.

Integrity

The Pyu Ancient Cities are archaeologically intact, as seen in the standing monuments, the in-situ structural remains, the undisturbed unexcavated remains and the still functioning agrarian terrain. The urban footprint of each city, demarcated by the well-preserved moated city walls, remains highly legible two millennia after their initial construction. The boundaries contain the key attributes of outstanding universal value, including a representative sample of the extensive irrigated landscape that supported the cities. The completeness and reliability of dated archaeological sequences from the site, with the radiocarbon dates derived from intact architectural features dating back to 190 BCE, provide scientific proof of the entire one-thousand year period of occupation of the cities, and reinforces palaeographic dates provided by inscriptions in Pyu script on artifacts excavated at the site. The landscape engineering of the three cities also remains largely intact with the manmade structures such as canals and water tanks remaining in continuing use for on-going agricultural processes.

Authenticity

The authenticity of the Pyu Ancient Cities is to be found in the architectural form and design of unaltered and still-standing monumental structures and urban precincts; a continuous tradition of the use and function of property's sites of Buddhist veneration; enduring traditions and techniques of agricultural and production management systems, the origins of which are visible in the historic landscape and which continue to be practiced among the local community; the original location and setting of the cities as verified by archaeological research and which remains largely unchanged since the end of historic urbanized settlement 1,000 years ago; the materials and substance of the excavated artefacts from the sites, sourced locally and manufactured on-site, and the spirit and feeling of the three ancient cities which throughout the history of Myanmar and until the present day continues to inspire veneration and pilgrimage.

Protection and management requirements

Formal measures for the legal protection and administrative management of the Pyu Ancient Cities have been institutionalized at central government, regional, district, and township levels. The Department of Archaeology and National Museum (DANM) of the Ministry of Culture has the primary responsibility for all aspects of protection and management of the three Pyu Ancient Cities. The sites were first gazetted as protected areas under the Ancient Monuments Preservation Act (1904) of British India. Their protected status has been continued and extended by Myanmar national legislation, including: the Antiquities Act 1957 (Amended 1962), the Law on the Protection and Preservation of Cultural Heritage Regions 1998 (Amended 2009) and the Rules and Regulations of the Cultural Heritage Region Law 2011.

To ensure coordinated implementation of the provisions of the applicable laws at national and

local levels, a number of mechanisms have been established. At the national level, there is the Central Committee for Myanmar National Heritage and the Myanmar National Committee for World Heritage. At the site level, to ensure the coordinated protection and management of the three ancient city sites, as well as to integrate the property's conservation into local development planning, a Pyu Ancient Cities Coordinating Committee (PYUCOM) has been established. The PYUCOM is central to the property management framework and is a key element of the Property Management Plan helping to ensure that local traditional systems are acknowledged and incorporated into the day-to-day management. At each of the sites, PYUCOM convenes local consultative groups that bring together the concerns of multiple stakeholders: regional authorities, local government, village representatives and the sangha (monk body).

A Property Management Plan, endorsed by the PYUCOM, was approved by the Ministry of Culture on 18 January 2013. Time-bound action plans provide the framework for the implementation of the provisions of the Property Management Plan. The Property Management Plan is strengthened in some specific areas by the on-going development of auxiliary plans such as those for risk preparedness, visitor management, capacity building for conservation, site interpretation, local community development and regulation of urban use and development. The excavated and exposed archaeological remains, in particular the burial sites and hydrological landscape features, require continued and, in some cases, enhanced conservation.

Property	Palestine: Land of Olives and Vines Cultural Landscape of Southern Jerusalem, Battir
State Party	Palestine
Id. N°	1492
Dates of inscription	2014

Brief Synthesis

Battir is a major Palestinian cultural landscape, the adaptation of a deep valley system for agricultural purposes as a result of a good supply of water. The complex irrigation system of this water supply has led to the creation of dry walls terraces which may have been exploited since antiquity. The agricultural terraces, exploiting this irrigation system, were the basis for a strong presence of agriculture through the cultivation of olives and vegetables. The area still today has the same use.

The water distribution system used by the families of Battir is a testament to an ancient egalitarian distribution system that delivers water to the terraced agricultural land based on a simple mathematical calculation and a clear time-managed rotation scheme.

Criterion (iv): The dry-stone architecture represents outstanding example of a landscape that illustrates the development of human settlements near water sources and the adaptation of the land for agriculture.

The village of Battir, which developed on the outskirts of this cultural landscape, and was inhabited by farmers who worked and still work the land, attests to the sustainability of this system and to its continuation over at least a millennia.

The traditional system of irrigated terraces is an outstanding example of technological expertise, which constitutes an integral part of the cultural landscape.

Criterion (v): The strategic location of Battir and the availability of springs were two major factors that attracted people to settle in the area and adapt its steep landscape into arable land.

The property is an outstanding example of traditional land-use, which is representative of many centuries of culture and human interaction with the environment.

The agricultural practices that were used to create this living landscape reflect one of the oldest farming methods known to humankind and are an important source of livelihood for local communities.

Integrity

The Battir cultural landscape encompasses ancient terraces, archaeological sites, rock-cut tombs, agricultural towers, and most importantly an intact water system, represented by a collection pool, channels, etc. The integrity of this traditional water system is guaranteed by the families of Battir, who depend on it.

Authenticity

The irrigation system and the cultivation have hardly changed in time. There is a high level of authenticity in cultural landscape. This would be destroyed severely by the construction of a separation barrier, as it would destroy a large part of the landscape and the terrace system, visually as well as physically, due to the service road on both sides of the barrier.

Protection and management requirements

The cultural landscape is well protected by the Palestinian laws, among which the National charter for the Conservation of cultural heritage in Palestine, which was drafted with the contribution of UNESCO and ICCROM. A management plan is currently being finalized by the village council and actions are being taken to preserve the terraces, the pathways and the irrigation system. An Eco museum was created to ensure a sustainable system of management and protection. These efforts were carried out in full partnership with the main stakeholders and the local community.

Property	Historic Jeddah, the Gate to Makkah
State Party	Saudi Arabia
Id. N°	1361
Dates of inscription	2014

Brief synthesis

Historic Jeddah is an outstanding reflection of the Red sea architectural tradition, a construction style once common to cities on both coasts of the Red sea, of which only scant vestiges are preserved outside the kingdom of Saudi Arabia and the nominated property. The style is characterized by the imposing tower houses decorated by large wooden Roshan built in the late 19th century by the city's mercantile elites, and also by lower coral stone houses, mosques, ribat-s, suqs and small public squares that together compose a vibrant space.

Historic Jeddah had a symbolic role as a gate to Makkah for Muslim pilgrims reaching Arabia by boat since the 7th century AH when the 3rd Caliph Othman ibn Affan made it the official port of Makkah. This strict association with the Muslim annual pilgrimage (Hajj) gave Historic Jeddah a cosmopolitan population where Muslims from Asia, Africa and the Middle East resided and worked, contributing to the city's growth and prosperity.

Historic Jeddah reflects the final flourishing of the Indian Ocean sea trade after the opening of the Suez Canal in 1869 and the introduction of steamboats that linked Europe with India and Asia. This brought enormous wealth to many merchants who built lavishly decorated houses, and it also led to developments of suqs and mosques. In addition, the increase in sea going vessels allowed many more pilgrims to make the pilgrimage to Makkah, resulting in an expansion in the provision of accommodation for these visitors.

Criterion (ii): *The cityscape of Historic Jeddah is the result of an important exchange of human values, technical Know-how, building materials and techniques across the Red Sea region and along the Indian Ocean routes between the 16th and the early 20th centuries. Historic Jeddah represents this cultural world that thrived, thanks to international sea trade; possessed a shared geographical, cultural and religious background; and built settlements with specific and innovative technical and aesthetic solutions to cope with the extreme climatic conditions of the region (humidity and heat).*

Jeddah was, for centuries, the most important, largest and richest among these settlements and today, Historic Jeddah is the last surviving urban site along the Red Sea coast that still preserves the ensemble of the attributes of this culture: commercial-based economy, multi-cultural environment, isolated outward-oriented houses, coral masonry construction, precious woodwork decorating the facades, and specific technical devices to aid internal ventilation.

Criterion (iv): *Historic Jeddah is an outstanding reflection of its final flourishing as a trading and pilgrimage city and, the only surviving urban ensemble of the Red Sea cultural world.*

Jeddah's Roshan tower houses are an outstanding example of a typology of buildings unique within the Arab and Moslem world. Their specific aesthetic and functional patterns - absence of courtyard, decorated Roshan façades, ground floor room used for offices and commerce, rooms rented for pilgrims - reflect their adaptation to both the hot and humid climate of the Red Sea and to the specificity of Jeddah, the Gate to the Holy City of Makkah for the pilgrims arriving by sea, and an important international commercial pole. The development of the Roshan tower houses in the second half of 19th century illustrates the evolution of the patterns of trade and pilgrimages in the Arabian Peninsula and in Asia following the opening of the Suez Canal in 1869 and the development of steamboat navigation routes linking Europe with India and East Asia. The extraordinary relevance of Jeddah's tower houses is further increased by the fact that they are not only unique within the Red Sea culture region, an architectural typology born in Jeddah that spread to the nearby Hejaz cities of Al-Madinah, Makkah and Taif from where it has since completely disappeared under the pressure of modern development.

The overall landscape of Jeddah is characterised not only by the aesthetically remarkable tower houses, but also by the dense accumulations of lower houses, the ensembles of structures that related to trade, religion and the accommodation of pilgrims, and for the overall urban form and its division into clearly defined quarters.

Criterion (vi): *Historic Jeddah is directly associated, both at the symbolic intangible level and at the architectural and urban level with the Hajj, the yearly Muslim pilgrimage to the Holy City of Makkah.*

Jeddah was the landing harbour for all the pilgrims that reached Arabia by sea, and for centuries, up to the present, the city lived in function of the pilgrimages. The goods the pilgrimage brought with them from Asia and Africa and sold in the city, the religious debates with Ulama(s) from Java and India, the spices, the food, and the intangible heritage of the city were all related to the pilgrimage that has immensely contributed to defining the identity of Jeddah. The association with Hajj is also very evident in the urban structure of the nominated property and is found in the traditional souks running East –West from the sea to Makkah Gate, the Ribat(s) and the Wakala(s) that used to host the pilgrims; in the architecture, notably in the facades and internal structure of the houses; and in the very social fabric of the city, where Muslims from all over the world mingled, lived, and worked together. The ensemble of these elements, tangible and intangible, demonstrates the intimate and long-lasting connection between the pilgrimage and the nominated property and is an example of the very

rich cultural diversity resulting from this religious event unique in the whole Islamic World.

Integrity

The nominated property covers about one-third of the original walled-in city and contains an ensemble of the attributes that convey its Outstanding Universal Value, such as the main examples of Jeddah's Roshan tower houses, outward-oriented houses, coral masonry construction, precious woodwork decorating the facades and specific technical devices for internal ventilation, as well as lower houses, the ensembles of structures that related to trade, religion and the accommodation of pilgrims, and for the overall urban form and its division into clearly defined quarters.

Furthermore, Historic Jeddah, the Gate to Makkah is an urban environment boasting a strong trade-based economy intimately associated, both at the symbolic intangible level and at the architectural and urban level, with the Hajj, and a multi-cultural social framework where Muslims from all over the world live and work together. Its complete representation of the features and processes conveying its significance.

Notwithstanding the inevitable decay of the historic structures and the overall evolution of its urban surroundings, the nominated property still possesses all the necessary attributes complying with the concept of "intactness", including the commercial processes, the social relationships and the dynamic functions essential to define its distinctive character.

As many of the attributes are highly vulnerable to decay and lack of conservation, there needs to be a precise delineation of what survives in terms of buildings and urban plan, as a basis for integrity, and also for future protection and conservation, and a clear understanding of the threshold beyond which integrity would no longer be intact if further buildings were lost.

Authenticity

Historic Jeddah, the Gate to Makkah is a living urban environment primarily hosting residential and commercial activities, with mosques and charitable structures. The nominated property represents an authentic and traditional urban environment where the headquarters of century old economic enterprises, retail shops, traditional souks, small cafes, popular restaurants, and street food vendors are still concentrated. A surprisingly rich human environment where Yemeni, Sudanese, Somali, Pakistani and Indian migrant workers purchase and market their products to Saudi and non- Saudi clients in crowded traditional souks. Far from a frozen and dead tourist attraction, the nominated property is an authentic sector of the city that still fully conveys the image of what this Red Sea commercial and pilgrimage city used to be. Its historic houses have not been substantially altered by modern additions and in-depth transformations, and the high "Roshan tower houses" are mostly well preserved. Historic mosques have preserved their

function and role for the community and most of their original features. Buildings have only been subject to minor maintenance that has rarely reached the original masonries and their embedded wooden beams, preserving the overall authenticity of the site.

Nevertheless the city is a shadow of the thriving, prosperous place it used to be and an understanding of its former importance will only fully emerge once its many buildings are nursed back to life.

Protection and management requirements

The Saudi Council of Ministers has passed the New Antiquities, Museums and Urban Heritage Law by the Royal Decree Number (M/3) dated November 2nd 2014 providing the legal basis for the protection of Historic Jeddah.

The daily management of the nominated property is the responsibility of the local branches of the Municipality of Jeddah and SCTA, located in the heart of the old city. Their staff is in charge of supervising maintenance, cleaning, protection and presentation of the site. A parallel, traditional system, depending from the Ministry of Interior, is responsible of the social welfare of the population and of the security arrangement in the area in coordination with Police and Civil Defence. This traditional mechanism, based on the charismatic figure of the Umdah(s), permits to reach the ensemble of the population and to involve merchants, and owners' associations in the management of the property.

A Management Plan is being developed.

The preservation of the Outstanding Universal Value of the site is guaranteed by the new Urban Regulation approved by the Jeddah municipality in 2011 that sets precise and strict obligations for the property and its buffer zone.

The key long-term requirement and most relevant priorities for the protection and management of the property include the reduction of the rate of decay of the historic houses, which are often abandoned and squatted by poor immigrants and the control of the speculative moves that jeopardize the ensemble of the historic city. The new Urban Regulation defines standard and official rules that can be verified and implemented on site. The involvement of merchants and owners, and punctual restoration and revitalization projects are expected to set a new virtuous circle to tackle the most significant threats to the property reducing its vulnerability to negative development that could affect its authenticity and integrity.

The general strategy for the preservation and revitalization of the area is being drawn by the Saudi Commission for Tourism and Antiquities (SCTA) in coordination with the Jeddah Municipality and the participation of the civil society.

A detailed Conservation Strategy is being developed to set out how the massive, long-term conservation project to turn round the fortunes of the property, through stabilising and conserving the historic buildings and generating new uses, will be initiated, resourced and approved. It should also be underpinned by detailed surveys and analysis of the properties.

Property	Bursa and Cumalıkızık: the Birth of the Ottoman Empire
State Party	Turkey
Id. N°	1452
Dates of inscription	2014

Brief synthesis

Located on the slopes of Uludağ Mountain in the north-western part of Turkey, Bursa and Cumalıkızık represent the creation of an urban and rural system establishing the first capital city of the Ottoman Empire and the Sultan's seat in the early 14th century. In the empire's establishment process, Bursa became the first city, which was shaped by kulliyes, in the context of waqf (public endowments) system determining the expansion of the city and its architectural and stylistic traditions.

The specific development of the city emerged from five focal points, mostly on hills, where the five sultans (Orhan Ghazi, Murad I, Yıldırım Bayezid, Çelebi Mehmed, Murad II) established public kulliyes consisting of mosques, madrasahs (school), hamams (public baths), imarets (public kitchens) and tombs. These kulliyes, featuring as centres with social, cultural, religious and educational functions, determined the boundaries of the city. Houses were constructed near the kulliyes, turning into neighborhoods surrounding the kulliyes within the course of time. Kulliyes were also related with rural areas due to the waqf system. For example, the aim of Cumalıkızık as a waqf village, meaning that it permanently belonged to an institution (a kulliyeh), was to provide income for Orhan Ghazi Kulliyeh, as stated in historical documents.

The exceptional city planning methodology is expressed in the relationship of the five sultan kulliyes, one of which constitutes the core of the city's commercial centre, and Cumalıkızık which is the best preserved waqf village in Bursa. This methodology developed during the foundation of the first Ottoman capital in early 14th century and expanded until the middle of the 15th century.

Criterion (i): Bursa was created and managed by the first Ottoman sultans, through an innovative and ingenious system, which developed an unprecedented urban planning process. Using the semi-religious Ahi brotherhood organizations to run commercial life, and making the best use of the public endowment system Waqf (relating kulliyes and villages), they established kulliyes as nuclei providing all public infrastructure services prior to the creation of neighbourhoods. These centres allowed for the fast establishment of a vivid,

sustainable new capital for one of the most rapidly expanding empires of the world.

Criterion (ii): Bursa, as the first capital of the Ottoman Empire, was of key importance as a reference for the development of later Ottoman cities. The new urban development approach introduced by the early Ottoman Sultans was based on the construction of public infrastructure complexes outside the existing city core surrounded by walls, and created a new town for non-urban population, which became the model Ottoman city, later referenced throughout the expansion of the Ottoman Empire. The new capital, with its social, religious and commercial functions reflects the values of the society and the values it accepted from its neighbours, during long years of migration from central Asia to the West. This is also reflected in the integration of Byzantine, Seljuk, Arab, Persian and other influences in architectural stylistics.

Criterion (iv): Bursa and Cumalıkızık illustrate the first capital of the Ottoman Sultans, rulers of an Empire reaching from Anatolia to Yemen and including parts of Europe and North Africa for hundreds of years, which developed a unique architectural plan called "Bursa style" or "inverted T plan". In the first stage, the inverted T planned mosques, with guest rooms, were able to meet the functions of independent buildings such as public kitchen and madrasah, which were constructed in the complexes as separate buildings, in later stages.

Kulliyes, as social units, meeting the requirements of the society and facilitating life, shaped the city by taking the multifunctional structure of this plan type as an example. In other words, the multifunctional inverted T plan is an exceptional building type which illustrates uniquely the city planning system in Bursa. These kulliyes, with their individual buildings constitute the urban nuclei of this system and characteristically shape the urban landscape of Bursa. While individual architectural components in Bursa can be considered as outstanding examples of architectural type, this criterion is met through the ensembles, created by these components (khans, bedesten, mosques, madrasahs, tombs, hamams, and houses).

Criterion (vi): Bursa is directly associated with important historical events, myths, ideas and traditions from the early Ottoman period. The mystic image of the city, created through the presence of the tombs of early Ottoman sultans and the famous Hacivat and Karagöz characters who were workers in the construction of the Orhan Ghazi Kulliyeh, retains close associations to early Ottoman life. Many sultans and courtiers, then the leaders of the Muslim World, recognized the importance of Bursa as the spiritual capital of the Ottoman Empire, even after the conquest of İstanbul and demonstrated their loyalty to their ancestors and the city, by choosing Bursa as the location for burial.

Integrity

The serial components were selected to represent all elements of the city and a village, as a planning

and development system. The component parts were selected from the key structures which created the urban system, allowing for the expansion of a newly built and established capital city, in a short span of time. The only missing elements of the whole original system are some of the villages, which were originally part of the system and of which Cumalıkızık is the best preserved example.

While the urban planning system is represented through the kulliyes as well as the commercial quarter which developed around one of the kulliyes, the residential neighbourhoods surrounding the kulliyes contributed to the process of urban expansion. Their protection within the overall management is essential to the urban integrity both in visual and spatial terms. It seems possible, that additional components, such as road systems, gates or residential neighbourhoods may contribute to the representation of a full process of urban expansion in the future.

In terms of intactness, the kulliyes have partially suffered destructions during the 1855 earthquake and have undergone subsequent repairs. Some of the public kitchens integrated in the kulliyes have been lost over time. However, the kulliyes continue to function as the focal points and public spaces of various residential neighbourhoods at present. Buildings in the Khans Area, which developed around Emir Khan around the Orhan Ghazi Kulliyi in the historical commercial axis, still preserve their original commercial functions at present, however, Pirinç Han and Kapan Han were partially harmed due to the construction of new streets during construction activities in the 19th century. Furthermore, Cumalıkızık Village, with unique examples of civil architecture has sustained its rural character. The setting of this village contributes to the understanding of the village function and agricultural production contributing to the sustenance of the kulliyi.

Authenticity

Bursa and Cumalıkızık, as developed as an integrated whole by the first five Ottoman Sultans, illustrate the birth of the Ottoman Empire in the 14th and early 15th centuries. While preserving an adequate amount of the original 14th and 15th century fabric, some of the kulliyes in the serial components involve 19th century additions and partial reconstructions. Other structures such as some of the commercial units experienced destruction and reconstruction following fire. Yet, the Khans Area continues the tradesmen culture of the Ottoman era to date, including traditional rituals such as first sale of the day, bargaining, master-apprentice relations, and neighbourliness among tradesmen. The Khan's courtyard plans have retained authenticity in form and design and have been effective for khans to sustain their commercial functions until the present.

In the kulliyes changes in use and function have occurred but are well documented. In Muradiye complex, for example, the public kitchen is used as a restaurant, and the hamam as a centre for

physically-challenged people. In the Yesil complex the madrasah is now the Museum of Turkish Islamic Art. The kulliyes remain still focal points meeting the social, cultural and religious needs of the inhabitants, in accordance with their original public functions, and continue to reflect the Ottoman characteristics of Bursa.

The village of Cumalıkızık in its agricultural landscape provides an overall perception of a high degree of authenticity. Few of the houses are used for other than residential purposes and the village seems to have retained a special atmosphere, providing an impression of earlier times. Several aspects, like the village pattern, the form and layout schemes applied in the houses, the materials used, in particular the local stone for the ground floor, wood for the upper floors and the typology of roofs, the agricultural fields and the general setting give an original impression despite some 19th century reconstructions and regular repairs which have been undertaken at other times. It is important for the preservation of the integrity of Cumalıkızık to ensure the continuous presence of the local inhabitants and avoid processes of intense commercialization.

Protection and management requirements

The property and all its component parts are protected at the highest national level under the provisions of the Law for the Protection of Cultural and Natural Heritage (the Act Numbered 2863). This implies that ultimate responsibility for the serial components lies with the Ministry of Culture and Tourism as the central institution responsible for the conservation and management of all movable and immovable heritage items under national designation. The buildings, which were originally waqf property, remain under the responsibility of the Regional Directorate of Foundations (Waqf) at present. All projects and applications to be conducted related to waqf property must be submitted to the Regional Directorate of Foundations for permission. In addition, 1/1000 scaled preservation plans are in place for all site components. Projects and applications related to such buildings must obtain approval from Bursa Cultural Assets Regional Conservation Board.

The Bursa (Khans Area and Sultan Kulliyes) and Cumalıkızık Management Plan was prepared to create public awareness and to offer a shared framework in which all relevant and authorized people, institutions and bodies participated, benefiting from the knowledge and experience of all stakeholders in this process. The management plan was prepared and is coordinated by the Bursa Site Management Unit, which is an affiliate of Bursa Metropolitan Municipality, in accordance with the Supplement-2 of the Act Numbered 2863 (Regulation on Site Management). The Management Plan was approved by the Coordination and Supervision Board, and by Bursa Metropolitan Municipality Council, in a process which integrated contributions of the Advisory Board. The implemented Management Plan plays an important role in directing the conservation and

management of the property. It requires review and updates at regular intervals to respond to changing needs and challenges according to the quality assurance indicators defined in the plan, and the monitoring indicators added later.

As the serial components reflect only the nuclei of the Ottoman capital's urban expansion process, the integrated management of the surrounding buffer zones and the residential and commercial areas between the different site components is essential to the understanding of this unique urban planning system. Accordingly, it is essential that the management mechanisms and heritage considerations are well embedded in the urban planning and zoning policies for the historic centre of Bursa and provide ample consideration when required. As part of this overall management approach, the considerable traffic and parking challenges around the site components should be addressed.

The approved Management Plan, with its objectives and actions under seven themes, plays an important role in leading the potential of the city in the right direction.

Property	Pergamon and its Multi-Layered Cultural Landscape
State Party	Turkey
Id. N°	1457
Dates of inscription	2014

Brief synthesis

Pergamon was founded in the 3rd century BC as the capital of the Attalid dynasty. Located in the Aegean Region, the heart of the Antique World, and at the crossroads between Europe and the Middle East, it became an important cultural, scientific and political centre.

Creation of the capital on top of Kale Hill set the scene for the city. High steep sloping terrain and the Bakırçay Plain were integrated into the urban plan. The exceptional composition of monuments includes the extremely steep theatre, the lengthy stoa, a three-terraced Gymnasium, the Great Altar of Pergamon, the tumuli, pressured water pipelines, the city walls, and the Kybele Sanctuary which was perfectly aligned with Kale Hill. As the Attalid capital, Pergamon was the protector of cities in the Hellenistic Period. It had political and artistic power and built up a very intense relationship with its contemporary civilisations. The dynasty founded one of the largest libraries in Pergamon, and the rivalry between three Hellenistic dynasties caused the Attalid Dynasty to create the famous sculpture school.

After the city was passed to the Romans in 133 BC, Pergamon became a metropolis and was the capital of the Roman Province of Asia during the Roman imperial period. The Romans maintained the already existing structures of the Hellenistic Period

while adding new functions as a cultural and imperial cult centre of the empire. Consequently, during the Roman Period, many important structures were built or further developed, including the Asclepion Sanctuary, a well-known healing centre whose sacred spring still flows; the Roman Theatre; one of the largest Roman amphitheatres; a great aqueduct; the Trajan Temple and the Serapeum.

During the Byzantine Period due to the relocation of the trade roads and political centres from the Aegean Region to northwest Anatolia, especially to İstanbul (Constantinople), Pergamon was transformed from a major Hellenistic and Roman centre into a middle-sized town, and continued its cultural-religious importance as home to one of the Seven Churches of Asia. Pergamon now preserves and presents this transformation.

After the arrival of the Ottomans, Pergamon experienced one more cultural adjustment, which is especially evident on the Bakırçay Plain. The Ottomans provided the city with all necessary urban structures, such as mosques, baths, bridges, khans, bedestens (covered bazaars), arastas (Ottoman markets) and water systems overlaying the Roman and Byzantine settlement layers.

The superimposition of all these different periods and cultures through continuous habitation in Pergamon, finds its reflection in Pergamon's urban form and architecture as continuities, formations, transformations and losses due to the material existence and use of space by different eras and cultures.

The re-use of structures by later cultures is particularly demonstrated by the Church of St. John, formerly part of the Serapeum, a sanctuary dedicated by the Romans to an Egyptian deity. It subsequently became an Ottoman Mosque as well as incorporating a Jewish Synagogue.

From the 3rd century BC onwards, the city was encircled by a ring of grave mounds of various sizes, which demonstrated Pergamon's claim to the plain of Bakırçay. In addition to grave mounds, there were sanctuaries, such as the Kybele Sanctuary at Kapıkaya, sited on prominent hills and mountain peaks in the area surrounding the city.

Pergamon is a testimony to the unique and integrated aesthetic achievement of the civilizations. It incorporates Hellenistic, Roman, Byzantine and Ottoman structures, reflecting Paganism, Christianity, Judaism and Islam; preserving their cultural features within the historical landscape.

Criterion (i): The building of Pergamon into the slopes at the top of Kale Hill, exploiting the topography with manmade terraces and grand monuments dominating the surrounding plain, is a masterpiece of Hellenistic and Roman urban planning and design. The acropolis remained as Pergamon's crown while the city developed on the

lower slopes during the Byzantine and Ottoman periods, extending its domination of the landscape.

Criterion (ii): The urban planning, architectural and engineering works of Pergamon reflect a synthesis nourished from the cumulative background of Anatolia. The Kybele Sanctuary at Kapıkaya, with local Anatolian roots, represents the continual use, synthesis of cultures and interchange of human values through time. The Serapeum, a Roman temple dedicated to an Egyptian deity exhibits the interchange of human values, as did the relocation of the Kybele meteorite to Rome, facilitated by the Attalids.

Criterion (iii): 'Pergamon and its Multi-layered Cultural Landscape' bears unique and exceptional testimony to Hellenistic urban and landscape planning. The architectural monuments including the Asclepion, Serapis Temple and Sanctuary, Kybele Sanctuary at Kapıkaya and Tumuli are exceptional testimonies to their period, culture and civilization.

Criterion (iv): The acropolis of Pergamon, with its urban planning and architectural remains is an outstanding ensemble of the Hellenistic Period. The Serapis Temple and Sanctuary, Asclepion, water supply system and amphitheatre combine to illustrate the Roman period in Anatolia as a significant stage in history.

'Pergamon and its Multi-layered Cultural Landscape' is an outstanding historic urban landscape illustrating significant stages of human existence in the geography to which it belongs.

Criterion (vi): Pergamon is associated with important people, schools, ideas and traditions concerning art, architecture, planning, religion and science. The Pergamon sculpture school contributed the 'Pergamon style'. The Kybele Cult represents a continual tradition and belief in Anatolia. Due to the consequent settling of Romans in Anatolia, following transfer of the Kybele cult idol to Rome by Pergamon's Attalid king and the subsequent inheritance by Rome of Pergamon due to Attalid bequest in 133 BC, Pergamon is directly associated with the creation of an eastern Roman empire. The continual religious use of the Temple of Serapis, which was first constructed as a temple during the Roman period, converted and used as a church during late Roman and Byzantine periods, while one of its rotunda was used as a synagogue, and which then continued to be used but as a mosque beginning from 13th century onwards, is an example of the continuity of use for religious purposes at a particular place. The physician, surgeon and philosopher Galen was trained in Pergamon and his works were disseminated from there. Last but not least, there is the tradition of production of Parchment specific to Pergamon.

Integrity

'Pergamon and its Multi-layered Cultural Landscape' contains all the elements necessary to express Outstanding Universal Value, including view lines between the Kybele sanctuary at Kapıkaya and the

acropolis, and between the burial mounds and the acropolis, and does not suffer from neglect.

Authenticity

Different Components of 'Pergamon and its Multi-layered Cultural Landscape' meet the conditions of authenticity through different attributes. The Hellenistic settlement at Kale Hill, the Asclepion, the Amphitheatre and Roman theatre have authenticity in form and design, materials, substance and location. The setting of the Hellenistic and Roman remains on Kale Hill is impacted by the funicular railway along the east side of the hill.

The authenticity of the Serapis Temple and sanctuary and its subsequent uses is expressed through the form and design, materials and substance of the archaeological remains.

The Ottoman period buildings are being conserved according to good practice. The layout of the Ottoman town is preserved, but the authenticity of its setting is impacted by the development in the urban area that occurred during the last quarter of the 20th century. Roman ruins within the Ottoman town are preserved.

The authenticity of Component 2 Kybele Sanctuary at Kapıkaya is expressed through form and design, materials and substance, traditions, techniques, location and setting as well as spirit and feeling.

When the tumuli are considered as the reflection of power in the natural territory of Pergamon in Antiquity, they altogether possess an authenticity in meaning and design of the cultural landscape. Components 1 & 7 have been impacted by illegal construction and component 8 by illegal excavation.

Protection and management requirements

The entire first degree archaeological sites within the World Heritage nominated property including Kale Hill, the aqueducts, the Asclepion, the Musalla Mezarlık Roman Pleasure district, the Serapeum, the tumuli and Kybele rock-cut Sanctuary, and the urban sites are under protection of National Preservation Law, no.2863. All monuments within the urban sites are also protected by National Preservation Law no.2863. These urban sites mostly form the Ottoman neighbourhoods and trading areas and most have second or third degree archaeological site status. Any and all kinds of conservation, preservation or construction works related to the monuments, within the archaeological and/or urban site, are subject to approval from the Regional Conservation Council-2.

Bergama Municipality prepared an Urban Conservation Plan in 2012 to preserve the urban site in a unified way with its neighbourhood. Street facades and traditional structuring details including techniques, materials used, lay-out and setting were all taken into account.

Management of the nominated property is coordinated by Bergama Municipality World Heritage Management Office, which was established at the

end of 2011, and by the "Advisory Body" and "Coordination and Supervision Body" which are responsible for approving and implementing the management plan and on which state and local administrative institutions, universities, NGOs and representative of muhktars are represented. A site manager has been appointed. Apart from the present preservation and conservation system the World Heritage Management Office and the relevant bodies have started to prepare a management plan, which will be the main guide for co-operation and comprehensive monitoring of the entire World Heritage Property and is planned to be completed at the beginning of 2016.

Property	Monumental Earthworks of Poverty Point
State Party	United States of America
Id. N°	1435
Dates of inscription	2014

Brief Synthesis

The Monumental Earthworks of Poverty Point is a publicly-owned and managed archaeological park in the parish of West Carroll, State of Louisiana, United States of America. The site is located on the eastern edge of an elevated landform, Maçon Ridge, in the Lower Mississippi Valley. Today the ridge, which is about 7-9m higher than the adjacent lowlands to the east, overlooks and is abutted on its eastern side by the Bayou Maçon.

The site consists of an integrated complex of earthen monuments, in the main constructed 3,700-3,100 years ago in the Late Archaic period. The complex includes large mounds and associated borrow/quarry areas, six semi-elliptical earthen ridges with an outer diameter of 1.14 km and a large flat plaza bordered by the ridges. Mound A, one of the largest constructed earthen mounds in North America, dominates the site. Collection and archaeological excavations have documented the rich material culture associated with this complex.

The Poverty Point complex is recognised internationally as an important site not just because of its scale, the integration of the earthworks and the extent to which the complex is intact, but crucially because it was built by hunter-fisher-gatherers.

The elevated natural topography of the site above the Holocene alluvial lowlands provided a secure place for human settlement in an area otherwise prone to flooding, and influenced the layout of the complex and the placing of the earthworks: it helps to make it clear why the site was selected as the location of the monumental complex.

All the singular elements that make up the complex as they survive in shape and substance – the mounds, the system of ridges and swales, the aisles, the plaza with the posthole circles, the causeway, the bisector ridge, the dock and the borrow areas – as well as their spatial organisation in relation to the topography, illustrate the refined

use of natural features and topography to create a designed monumental landscape.

The extensive earth rearrangements beneath the above-ground structures attest to the extensive earthmoving to combat soil erosion and to achieve the required design. The archaeological deposits concealed below ground represent a repository of potential further information on the property and its builders.

The meandering Bayou Maçon, with its riverine vegetation, and the boggy and wooded areas, provide a sense of the natural environment at the time Poverty Point was constructed.

Criterion (iii): Poverty Point Monumental Earthworks bear exceptional testimony to a vanished cultural tradition, the Poverty Point culture, centred in the Lower Mississippi Valley during the Late Archaic period, 4,000-2,500 years ago. This site, which dates to 3,700-3,100 BP, is an outstanding example of landscape design and monumental earthwork construction by a population of hunter-fisher-gatherers. The mound complex is a singular achievement in earthen construction in North America: it was not surpassed for at least 2,000 years (and only then by people supported by a farming economy). The particular layout of the complex is unique to this site. The natural setting of this inland settlement was an important factor in the site's establishment and longevity. The location provided easy access to the Mississippi River valley and the hardwood forests along its margins. Although rich in edible resources, the setting lacked stone, a critical raw material for tools and other objects. Thus, an extensive trade network for rocks and minerals from hundreds of kilometres away played a key role in the Poverty Point phenomenon.

Integrity

The property is well preserved; repair and maintenance works are carried out regularly, especially to counteract soil erosion. The current boundaries of the property correspond to those of the Poverty Point State Historic Site: they include most of the elements that make up this monumental complex and the visual and functional relationship between them. Elements that possibly relate to the cultural and contextual setting of this complex also occur beyond the boundaries of the property; they act as a functional support to Poverty Point's significance. Highway 577 crosses the property from north to south and minimization of its impact will be continued in the long term.

Authenticity

Physical and intangible attributes of the nominated property as they have survived down the millennia, coupled with the extensive information obtained from the archaeological research conducted on the site and with the rich and largely undisturbed buried deposits, bear exceptional and credible witness to the Outstanding Universal Value of the Monumental Earthworks of Poverty Point and to the complex socio-cultural pattern of the societies that built the complex. The tranquil agricultural character of the

landscape in the close and wider setting surrounding the property largely contributes to its understanding and enjoyment.

Protection and management requirements

Poverty Point Monumental Earthworks has been owned and managed by the State of Louisiana as a state historic site open to the public since 1972. The management structure has been established under the federal and state legal framework in force, further strengthened by a Station Archaeologist program which ensures that research results be included in the scope of the management. Poverty Point's archaeological and visual setting and its agricultural character support the Outstanding Universal Value of the property and require appropriate protection and management measures.