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**ORGANISATION DES NATIONS UNIES
POUR L'ÉDUCATION, LA SCIENCE ET LA CULTURE**

**CONVENTION CONCERNANT LA PROTECTION
DU PATRIMOINE MONDIAL, CULTUREL ET NATUREL**

COMITE DU PATRIMOINE MONDIAL

Quarantième session

**Istanbul, Turquie
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Point 8 de l'ordre du jour provisoire : Etablissement de la Liste du patrimoine mondial et de la Liste du patrimoine mondial en péril.

8E: Adoption des Déclarations rétrospectives de valeur universelle exceptionnelle

RESUME

Ce document présente un projet de décision concernant l'adoption de 62 Déclarations rétrospectives de valeur universelle exceptionnelle soumises par 18 États parties pour les biens n'ayant pas de Déclaration de valeur universelle exceptionnelle approuvée à l'époque de leur inscription sur la Liste du patrimoine mondial.

L'annexe contient le texte intégral des Déclarations rétrospectives de valeur universelle exceptionnelle dans la langue dans laquelle elles ont été soumises au Secrétariat.

Projet de décision : 40 COM 8E, voir Point II.

Ce document annule et remplace le précédent

I. HISTORIQUE

1. La Déclaration de valeur universelle exceptionnelle est un élément essentiel, requis pour l'inscription d'un bien sur la Liste du patrimoine mondial, qui a été introduit dans les *Orientations devant guider la mise en oeuvre de la Convention du patrimoine mondial* en 2005. Tous les biens inscrits depuis 2007 présentent une telle Déclaration.
2. En 2007, le Comité du patrimoine mondial, dans sa décision **31 COM 11D.1**, a demandé que les Déclarations de valeur universelle exceptionnelle soient rétrospectivement élaborées et approuvées pour tous les biens du patrimoine mondial inscrits entre 1978 et 2006.
3. Par conséquent, dans le cadre de l'exercice de Rapports périodiques, les Etats parties ont rédigé, pour les biens du patrimoine mondial situés sur leur territoire, des projets de Déclarations rétrospectives de valeur universelle exceptionnelle qui sont examinés par les Organisations consultatives concernées.
4. Les 62 projets de Déclarations rétrospectives de valeur universelle exceptionnelle pour lesquelles le processus d'examen entre les Etats Parties et les Organisations consultatives a été finalisé depuis la 39e session du Comité du patrimoine mondial (Bonn, 2015) sont présentés pour examen et adoption par le Comité du patrimoine mondial dans ce document.
5. Les projets de Déclarations rétrospectives proposés dans le projet de décision et en annexe sont présentés par région et par Etat Partie, dans l'ordre alphabétique. Elles se répartissent comme suit : Europe et Amérique du nord (57) et Amérique latine et les Caraïbes (5). L'annexe inclut un sommaire regroupant tous les sites concernés.
6. Les 62 projets de Déclarations rétrospectives sont présentés dans la langue dans laquelle ils ont été reçus par le Secrétariat. Une fois adoptées, les Déclarations seront progressivement traduites et mises en ligne sur le site du Centre du patrimoine mondial en fonction de la disponibilité des fonds.
7. En conformité avec le paragraphe 155 des *Orientations*, révisées en 2015, le Centre du patrimoine mondial met à jour la partie des Déclarations sur la protection et la gestion et prend en compte les changements des noms des propriétés ainsi que les changements des superficies selon les modifications mineures des limites. Le Centre corrige également les erreurs de faits si nécessaire.

II. PROJET DE DECISION

Projet de décision : 40 COM 8E

Le Comité du patrimoine mondial,

1. Ayant examiné le document WHC/16/40.COM/8E.Rev,
2. Félicite les Etats Parties pour l'excellent travail accompli dans l'élaboration de Déclarations rétrospectives de valeur universelle exceptionnelle pour les biens du patrimoine mondial dans leurs territoires ;
3. Adopte les Déclarations rétrospectives de valeur universelle exceptionnelle, telles que présentées dans l'Annexe du document WHC/16/40.COM/8E.Rev, pour les biens du patrimoine mondial suivants :

Amérique latine et Caraïbes

- *Argentine / Brésil : Missions jésuites des Guaranis : San Ignacio Mini, Santa Ana, Nuestra Señora de Loreto et Santa Maria Mayor (Argentine), ruines de Sao Miguel das Missoes (Brésil) ;*
- *Brésil : Parc national d'Iguaçu ;*
- *Costa Rica : Parc national de l'île Cocos ;*
- *Equateur : Parc national Sangay ;*
- *Sainte-Lucie : Zone de gestion des Pitons ;*

Europe et Amérique du Nord

- *Allemagne – Royaume Uni : Frontières de l'Empire romain ;*
- *Autriche : Centre historique de Vienne ;*
- *Canada - Etats-Unis d'Amérique : Kluane / Wrangell-St Elias / Glacier Bay / Tatshenshini-Alsek ;*
- *Espagne : Alhambra, Generalife et Albaicin, Grenade ; Églises romanes catalanes de la Vall de Boí ; Ensembles monumentaux Renaissance de Úbeda et Baeza ; Remparts romains de Lugo ; Université et quartier historique d'Alcalá de Henares ;*
- *Etats-Unis d'Amérique : La Fortaleza et le site historique national de San Juan à Porto Rico ;*
- *Grèce : Centre historique (Chorá) avec le monastère de Saint Jean « le théologien » et la grotte de l'Apocalypse sur l'île de Patmos ; Monastères de Daphni, de Hosios Loukas et Nea Moni de Chios ; Monuments paléochrétiens et byzantins de Thessalonique ; Pythagoreion et Heraion de Samos ; Site archéologique d'Aigai (nom moderne Vergina) ; Site archéologique de Delphes ; Site archéologique de Mystras ; Ville médiévale de Rhodes ; Temple d'Apollon Épikourios à Bassae ;*
- *Italie : Cathédrale, Torre Civica et Piazza Grande, Modène ; Les trulli d'Alberobello ; Su Nuraxi de Barumini ; Zone archéologique et la basilique patriarcale d'Aquilée ;*
- *Pays-Bas : Ligne de défense d'Amsterdam ; Réseau des moulins de Kinderdijk-Elshout ;*
- *Pologne :
Auschwitz Birkenau
Camp allemand nazi de concentration et d'extermination (1940-1945) ;
Centre historique de Kraków ; Château de l'ordre Teutonique de Malbork ; Églises de la Paix à Jawor et Świdnica ; Églises en bois du sud de Malopolska ; Kalwaria Zebrzydowska : ensemble architectural maniériste et paysager et parc de pèlerinage ; Vieille ville de Zamość ; Ville médiévale de Toruń ;*
- *Portugal : Centre historique de Guimarães ; Centre historique de Oporto ; Centre d'Angra do Heroísmo aux Açores ; Couvent du Christ à Tomar ; Monastère de Batalha ;*
- *République Tchèque : Centre historique de Český Krumlov ; Centre historique de Telč ; Colonne de la Sainte Trinité à Olomouc ; Église Saint-Jean-Népomucène, lieu de pèlerinage à Zelená Hora ; Jardins et château de Kroměříž ; Le quartier juif et la basilique Saint-Procope de Třebíč ; Kutná Hora : le centre historique de la ville avec l'église Sainte-Barbe et la cathédrale Notre-Dame de Sedlec ; Paysage culturel de Lednice-Valtice ; Centre historique de Prague ; Villa Tugendhat à Brno ; Village historique d'Holašovice ;*
- *Suède : Birka et Hovgården ; Domaine royal de Drottningholm ; Paysage agricole du sud d'Öland ; Port naval de Karlskrona ; Région de Laponie ; Ville-église de*

Gammelstad, Luleå ; Skogskyrkogården ; Station radio Grimeton, Varberg ; Zone d'exploitation minière de la grande montagne de cuivre de Falun.

4. *Décide que les Déclarations rétrospectives de valeur universelle exceptionnelle des biens inscrits sur la Liste du patrimoine mondial en péril seront examinées en priorité par les Organisations consultatives*

5. *Demande aux États parties de fournir un soutien au Centre du patrimoine mondial pour la traduction des Déclarations de valeur universelle exceptionnelle adoptées vers l'anglais ou le français selon les cas, et demande en outre au Centre du patrimoine mondial de publier les versions dans les deux langues sur son site Internet.*

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EUROPE AND NORTH AMERICA / EUROPE ET AMERIQUE DU NORD

AUSTRIA

- Historic Centre of Vienna

Brief synthesis

Vienna, situated on the Danube River in the eastern part of Austria, developed from early Celtic and Roman settlements into a medieval and Baroque city, eventually becoming the capital of the Austro-Hungarian Empire. It played an essential role as the leading European music centre, hosting major personalities in the development of music from the 16th to the 20th centuries, particularly Viennese Classicism and Romanticism, consolidating Vienna's reputation as the 'musical capital' of Europe. Vienna is also rich in architectural ensembles, particularly Baroque mansions and gardens as well as the late 19th century Ringstrasse ensemble lined with grand buildings, monuments, and parks. The property consists of the city's medieval core (based on the Roman settlement), the principal Baroque ensembles with their axial layouts, and the Gründerzeit constructions from the beginning of the modern period.

At the beginning of the 12th century the settlement here expanded beyond the Roman defences, which were demolished. During the Ottoman conflicts in the 16th and 17th centuries, the medieval town's walls, which surrounded a much larger area, were rebuilt and provided with bastions. This remained the core of Vienna until the medieval walls were demolished in the second half of the 19th century. The inner city contains a number of medieval-era buildings, including the Schottenkloster, the oldest monastery in Austria, the churches of Maria am Gestade (one of the main Gothic structures), Michaelerkirche, Minoritenkirche and Minoritenkloster from the 13th century, and St Stephen's Cathedral, which dates from the 14th and 15th centuries. The same period also saw the construction of civic ensembles, such as initial parts of the Hofburg palace. Whereas the monastic complexes were generally built of stone, becoming part of the defences of the medieval city, the residential quarters were of timber and suffered frequent fires.

In 1683, Vienna became the capital of the Habsburg Empire and developed rapidly, becoming an impressive Baroque city. The Baroque character was expressed particularly in the large palace layouts such as the Belvedere Palace and garden ensemble. A growing number of new palaces were built by noble families, many existing medieval buildings, churches, and convents were altered and given Baroque features, and additions were made to representative administrative buildings. Several historic Viennese buildings are now associated with the residence of important personalities such as Mozart, Beethoven, and Schubert, when the city played an essential role as a leading European centre for music.

A new phase in the history of Vienna took place when its 34 suburbs were incorporated into the city and the emperor ordered the demolition of the fortifications around the inner city. The opportunity was taken to create one of the most significant 19th century ensembles in the history of urban planning, which greatly influenced the rest of Europe in this crucial period of social and economic development. In 1874, the Hofburg complex was extended with the addition of the Neue Hofburg, an 'Imperial Forum', and joined with large museum complexes into a single ensemble. The Burgtheater, parliament, town hall, and university formed another ensemble linked with these structures. To this was added the opera house as well as a large number of public and private buildings along the Ringstrasse, on the line of the demolished city walls. The late 19th and early 20th centuries testify to further creative contributions by Viennese designers, artists, and architects in the periods of the Jugendstil (Art Nouveau), the Secession, and the early Modern Movement in architecture.

Criterion (ii): The urban and architectural qualities of the Historic Centre of Vienna bear outstanding witness to a continuing interchange of values throughout the second millennium.

Criterion (iv): Three key periods of European cultural and political development – the Middle Ages, the Baroque period, and the Gründerzeit – are exceptionally well illustrated by the urban and architectural heritage of the Historic Centre of Vienna.

Criterion (vi): Since the 16th century Vienna has been universally acknowledged to be the musical capital of Europe.

Integrity

Within the boundaries of the 371 ha Historic Centre of Vienna are located all the attributes that sustain its Outstanding Universal Value, including its architectural and urban qualities and layout, and that illustrate its three major phases of development – medieval, Baroque, and the Gründerzeit – that symbolize Austrian and central European history. The Historic Centre of Vienna has also maintained its characteristic skyline. The 462 ha buffer zone protects the immediate setting of the inscribed property.

Authenticity

The property is substantially authentic in terms of its location, its forms and designs, and its substance and materials. This authenticity resides largely in the overlapping and multi-layered interweaving of urban buildings, structures, and spaces. The property has to a remarkable degree retained the architectural elements that

demonstrate its continuous interchange of values through authentic examples from the above-mentioned three key periods of European cultural and political development. In addition to the architectural elements, the Historic Centre of Vienna has retained its role as the music capital of Europe.

The historic urban fabric of the Historic Centre of Vienna is thus informed by this ongoing interchange, which has caused the urban landscape to evolve and grow over time, reflected in the new, emerging skyline outside the buffer zone. Vienna's continuing development requires a very sensitive approach that takes into account the attributes that sustain the Outstanding Universal Value of the property, including its visual qualities, particularly regarding new high-rise constructions.

Protection and management requirements

About 75% of the property is in private ownership, 18% is publicly owned, and 7% is owned by the Roman Catholic Church. Various legal instruments at both federal and municipal/provincial levels protect the Historic Centre of Vienna and its buffer zone. These include the Federal Monument Protection Act (Federal Law Gazette No. 533/1923, the most recent amendment entering into force on 1 January 2000), and the municipal Building Code, with its Amendment on Old Town Conservation (Vienna Law Gazette No. 16/1972). Parts of Vienna fall under the regulations of the Vienna Nature Conservation Act (from 1998). Other legal instruments, such as the Garages Act and the Tree Preservation Act, are also relevant.

In addition to these regulations, the Province of Vienna has adopted a Land Use Plan and Urban Development Plans as planning instruments. The Land Use Plan, which on a scale of 1:2000 is a more precise version of the Urban Development Plan, divides the metropolitan area into green zones, development zones, and infrastructure zones. The Urban Development Plan lays down the spatial dimensions of the protection zones as defined under the Vienna Old Town Conservation Act. The Management Plan, which was elaborated in 2002, refers to the two World Heritage properties in Vienna (Historic Centre of Vienna, and Palace and Gardens of Schönbrunn). The plan fulfils objectives related to formalizing the procedures for the legal protection of cultural properties, and to defining the urban administrative structures for cultural assets as well as the necessary measures for the preservation of the cultural heritage (heritage which has to meet the requirements of 'authenticity', design, material, and artisanship).

Sustaining the attributes that support the Outstanding Universal Value, authenticity, and integrity of the property over time will require addressing the challenges related to development pressures, visual impacts, and modernization of the historic fabric that arise within the context of urban development in a prosperous capital city. Such challenges led to the adoption in 2005 of the internationally recognised "Vienna Memorandum" on managing historic urban landscapes. Since then, planning authorities in Vienna have paid particular attention to new, sustainable, appropriate conservation policies. As a result, the Urban Development Plan was revised in line with the stipulations of the Memorandum. Efforts must be continued to ensure the coherence of new developments with the Outstanding Universal Value of the Historic Centre of Vienna, especially of high-rise buildings outside the buffer zone.

CANADA / UNITED STATES OF AMERICA

- Kluane/Wrangell-St. Elias/Glacier Bay/Tatshenshini-Atsek

Brief synthesis

The Kluane / Wrangell-St. Elias / Glacier Bay / Tatshenshini-Atsek national parks and protected areas along the boundary of Canada and the United States of America contain the largest non-polar icefield in the world as well as examples of some of the world's longest and most spectacular glaciers. Characterized by high mountains, icefields and glaciers, the property transitions from northern interior to coastal biogeoclimatic zones, resulting in high biodiversity with plant and animal communities ranging from marine, coastal forest, montane, sub-alpine and alpine tundra, all in various successional stages. The Tatshenshini and Atsek river valleys are pivotal because they allow ice-free linkages from coast to interior for plant and animal migration. The parks demonstrate some of the best examples of glaciation and modification of landscape by glacial action in a region still tectonically active, spectacularly beautiful, and where natural processes prevail.

Criterion (vii): The joint properties encompass the breadth of active tectonic, volcanic, glacial and fluvial natural processes from the ocean to some of the highest peaks in North America. Coastal and marine environments, snow-capped mountains, calving glaciers, deep river canyons, fjord-like inlets and abundant wildlife abound. It is an area of exceptional natural beauty.

Criterion (viii): These tectonically active joint properties feature continuous mountain building and contain outstanding examples of major ongoing geologic and glacial processes. Over 200 glaciers in the ice-covered central plateau combine to form some of the world's largest and longest glaciers, several of which stretch to the sea. The site displays a broad range of glacial processes, including world-class depositional features and classic examples of moraines, hanging valleys, and other geomorphological features.

Criterion (ix): The influence of glaciation at a landscape level has led to a similarly broad range of stages in ecological succession related to the dynamic movements of glaciers. Subtly different glacial environments and landforms have been concentrated within the property by the sharp temperature and precipitation variation

between the coast and interior basins. There is a rich variety of terrestrial and coastal/marine environments with complex and intricate mosaics of life at various successional stages from 500 m below sea level to 5000 m above.

Criterion (x): Wildlife species common to Alaska and Northwestern Canada are well represented, some in numbers exceeded nowhere else. The marine components support a great variety of fauna including marine mammals and anadromous fish, the spawning of which is a key ecological component linking the sea to the land through the large river systems. Populations of bears, wolves, caribou, salmon, Dall sheep and mountain goats that are endangered elsewhere are self-regulating here. This is one of the few places remaining in the world where ecological processes are governed by natural stresses and the evolutionary changes in a glacial and ecological continuum.

Statement of integrity

At 9,839,121 ha, including 242,700 ha of marine waters and 1,900 km of coastline, the property is vast and encompasses all the elements required to express its exceptional beauty and scientific values. The boundaries connect key land masses within which a wide breadth of glacial, ecological and biological processes are exhibited. Geomorphological processes are shown in the various successive stages of altitude within the property. Healthy terrestrial and marine fish and wildlife populations of key species endemic to the northwest of the North American continent are well-represented within the property, ecological processes are functioning naturally within intact ecosystems, and the property as a whole retains its wilderness values and character, and its scenic beauty.

Park management plans have identified a number of resource protection measures, such as environmental assessment processes, zoning, ecological integrity and visitor experience monitoring, and education programs to address internal and external pressures from recreational use, commercial growth and development adjacent to the property. These measures allow the property managers to monitor and respond to any long term challenges in order to protect the property's integrity into the future. Sport or subsistence harvest of fish and wildlife, including commercial trapping, are closely monitored and managed sustainably in areas where these activities are allowed.

Protection and management requirements

The property consists of four components that are protected and managed under specific legislative frameworks within Canada and the United States of America. Kluane National Park and Reserve is managed under the authority of the Canada National Parks Act and its associated regulations which govern the protection and management of the natural and cultural resources of the park. Land Claim Final Agreements with the Champagne and Aishihik and Kluane First Nations provide additional direction for the protection and management of the park's natural and cultural resources. These agreements have also established the Kluane National Park Management Board, a co-operative management regime for managing park resources.

Wrangell-St. Elias and Glacier Bay National Park and Preserves are administered under the authority of the Organic Act of August 25, 1916 which established the United States National Park Service, as well as specific enabling legislation for each park and other laws and regulations pertaining to the National Park Service. Day-to-day management is directed by a Park Superintendent and these parks are managed in accordance with the legislative and regulatory mandates of the U.S. National Park Service. Wrangell-St. Elias National Park and Preserve has formal government-to-government agreements with three federally recognized tribal governments: the Cheesh'na Tribal Council, the Mentasta Traditional Council, and the Yakutat Tlingit Tribe. The Yakutat Tlingit Tribe agreement involves both Wrangell-St. Elias and Glacier Bay National Parks. Glacier Bay National Park also has a government-to-government relationship with the Huna Tlingit Tribe.

Tatshenshini-Atsek Park was established by the Province of British Columbia as a Class A Park by an enactment of the provincial legislature and is managed under the Parks Act and the Protected Areas of British Columbia Act and associated regulations. In 1996, the Champagne-Aishihik First Nations (CAFN) and the Government of British Columbia signed the bi-lateral Tatshenshini-Atsek Park Management Agreement, which, in part, directed CAFN and British Columbia Parks to jointly manage Tatshenshini-Atsek Park.

Management goals and objectives for the property have been developed through management plans for each individual protected area, specifically: the Kluane National Park and Reserve Management Plan (2010); the Wrangell-St. Elias National Park and Preserve General Management Plan (1986); the Glacier Bay National Park and Preserve General Management Plan (1984); and the Management Direction Statement (2000) for Tatshenshini-Atsek Park. Although management of each component of the property is directed by an individual management plan, there are a number of guiding principles related to natural and cultural resource management, visitor use and interpretation, science and research and relations with Aboriginal peoples that are common to all of the plans, reflecting strong cooperation among the property managers. The management plans and their associated goals and objectives are periodically reviewed and updated with First Nation, Native Alaskan, public, stakeholder and partner input, direction and advice.

Special attention will be given over the long term to monitoring and taking appropriate actions related to a number of factors in and near the property. Specifically, attention will focus on monitoring aquatic resources and forest and tundra ecosystem health. Park authorities manage or monitor human use, including visitation; infrastructure development; solid waste management; impacts of climate change; wildlife populations; biological and physical resource use; ecological disturbances such as fire; impacts from sudden geological events; and the potential for invasive or hyper-abundant species.

CZECH REPUBLIC

- Gardens and Castle at Kroměříž

Brief synthesis

The ensemble formed by the archiepiscopal castle, an adjacent garden (Podzámecká zahrada) and a pleasure garden (Květná zahrada) situated nearby, is located in the historic centre of the town of Kroměříž, in the Zlín region of the Czech Republic.

The “Gardens and Castle at Kroměříž” illustrate a type of early Baroque architectural ensemble which introduced to central Europe, ravaged by war, high architectural values of Italian origin, linked with high-quality sculpture, paintings, and applied arts and enhanced by the acme of garden design in which the technological potential of the use of water was developed with virtuosity. The Castle Garden demonstrates, in an extraordinary way, the creative affinity between the garden art of central Europe and broader European trends in the design of landscape parks. The Pleasure Garden influenced Moravian garden design, whilst the influence of the Castle spread further, to the Danube region.

The “Gardens and Castle at Kroměříž” constitute a remarkably well preserved and basically unchanged example of a Baroque aristocratic ensemble (in this case the seat of an influential ecclesiastic) of residence and pleasure garden, with a larger park that reflects the Romanticism of the 19th century.

The monumental Baroque castle located in the northern part of the town centre is a free-standing edifice with four wings around a trapezoidal central courtyard. It contains richly decorated interiors, as well as valuable art collections. The castle is linked to the garden through spacious ground-floor rooms (sala terrena) with grottoes, one of them imitating a mine.

The Castle Garden with an area of 58 ha includes a number of exotic tree species (coniferous and deciduous) that stand isolated or in groups, as well as several important architectural elements. Among them, a semi-circular colonnade in classical style built in 1846 to house sculptures from Pompeii, after which it was named the Pompeian Colonnade. On the western periphery, the Max's Farmstead is a luxurious building in French Empire style, with an impressive colonnade and projecting wings. Cast iron, produced at the archiepiscopal foundry, was used to build three elegant bridges: the Silver Bridge, the Vase Bridge and the Lantern Bridge. This garden, which was designed with a Baroque layout, was restyled under the influence of the Romantic landscape style of the late 18th and early 19th centuries.

The Pleasure Garden with an area of 14.5 ha is situated in the south-western part of the town centre. It is a formal garden in Italian style that is entered by a 244 m-long arcaded gallery with statues and busts on display, before it opens up onto the first section of the garden whose most striking feature consists in an octagonal rotunda. Geometrical parterres, symmetrically arranged around the rotunda, include mazes and flower beds defined by low espalier hedges. This part of the garden leads to a section whose main features include two low mounds with arbours and two rectangular basins that are aligned symmetrically on both sides of the main axis of the garden. This section allows access to the aviary and to the beautiful greenhouses by a spiral path. The design and the appearance of the Pleasure Garden (1665-1675) remained almost intact, making it an extremely rare example of a Baroque garden.

Criterion (ii): The ensemble at Kroměříž, and in particular the Pleasure Garden, played a significant role in the development of the design of Baroque gardens and palaces in central Europe.

Criterion (iv): The Gardens and Castle at Kroměříž are an exceptionally complete and well preserved example of a princely residence and its associated landscape of the 17th and 18th centuries.

Integrity

The property includes all the key elements that convey its Outstanding Universal Value, i.e. the former Baroque residence and both gardens. Its delimitation and size are appropriate. None of the attributes of the property is threatened. The castle and its adjacent garden, as well as the Pleasure Garden are located in the territory of the urban heritage reservation, which comprises a buffer zone. In the territory of the property and its buffer zone, no change is expected in the urban development. The visual integrity of the property is not threatened. In accordance with the existing regulations and with the applicable land use plan, any risk of new construction in the buffer zone is subject to a preliminary review by competent authorities, including those responsible for state heritage preservation.

Authenticity

The degree of authenticity of this ensemble is high. In fact, the original design and decorations of the castle have been preserved to a very high extent. Currently, the two gardens are regaining their original appearance and their splendour through restoration and rehabilitation based on in-depth technical studies. All these restoration works are carried out in accordance with recognized heritage conservation practices and historical materials and construction techniques are used. These principles are also applied to the two gardens, thus guaranteeing the preservation and protection of their authenticity.

Protection and management requirements

The protection of the property is governed by the Act No. 20/1987 Coll. on State Heritage Preservation as amended. The gardens and the castle are designated national cultural heritage sites and thus enjoy the highest level of legal protection as far as heritage preservation is concerned. The ensemble is also covered by Decree No. 1589/78 VI/1 of the Ministry of Culture, which designated the historic centre of Kroměříž as an urban heritage reservation. The buffer zone is defined in accordance with existing regulations and it is identical to the urban heritage reservation.

The castle and gardens are owned by the Czech State represented by the state-funded institution, i.e. the National Heritage Institute. The Management Plan of the property is in effect and is scheduled for regular updates. The responsibility for the property management goes to the regional historic sites management of the National Heritage Institute in Kroměříž. This department is also responsible for the conservation schedule of the property, for its maintenance, functioning and promotion. Its activities are funded by the budget of this institution and by special-purpose financial instruments, such as grant schemes and funding through the programme of the Ministry of Culture of the Czech Republic allocated to the conservation of the immovable cultural heritage, as well as financial resources allocated from other public budgets. As regards to heritage conservation, the property is in good condition.

Since 2000, annual monitoring reports have been prepared at the national level to serve the World Heritage property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved.

- Historic Centre of Český Krumlov

Brief synthesis

The town of Český Krumlov is located in the South Bohemian Region of the Czech Republic. Situated on both banks of the Vltava (Moldau) river, the town was built below a magnificent castle founded in the 13th century. The river meander and rocky slopes of the castle hill are the most important elements which along with the link to the picturesque neighbouring landscape determine not only the impressive urban composition of the historic centre but the dominating position of the castle as well.

The Historic Centre of Český Krumlov is an outstanding example of a small Central European medieval town whose architectural heritage has remained intact thanks to its peaceful evolution over more than several centuries. This feudal town, a former centre of a large estate owned by powerful noble families who played an important role in the political, economic and cultural history of Central Europe, was founded in the Middle Ages and underwent Renaissance and Baroque transformations. As it remained almost intact, it has retained its street layout, which is typical of the planned medieval towns, as well as many historic buildings including their details such as the roof shapes, the decoration of Renaissance and Baroque facades, vaulted spaces, as well as original layouts and interiors.

The castle features Gothic, Late Gothic, Renaissance and Baroque elements. It is dominated by the Gothic Hrádek with its round tower; this was subsequently converted into a Baroque residence with the addition of a garden, the Bellaire summer pavilion, a winter riding school, and a unique Baroque theatre of 1766. Latrán (settlement developed to the east) and the town proper contain undisturbed ensembles of burgher houses, the oldest being in High Gothic style. They are notable for their facades, internal layouts, and decorative detail, especially carved wooden Renaissance ceilings. Český Krumlov also experienced considerable ecclesiastical development illustrated by the major 15th century church of St. Vitus and monasteries of various preaching and itinerant orders.

Criterion (iv): Český Krumlov is an outstanding example of a Central European small town dating from the Middle Ages which owes the structure and buildings of its historic core to its economic importance and relatively undisturbed organic development over some five centuries. Český Krumlov grew up within a meander of the Vltava River, which provides a natural setting of great beauty. Its evolution over time is evident with startling clarity from its buildings and its urban infrastructure.

Integrity

All key elements conveying the Outstanding Universal Value of this property are inside the boundaries of the property. The property includes the historic centre of the town including the former aristocratic residence with an extensive garden. Its delimitation and size are appropriate. The buffer zone is well delimited too. The structure of the land use plan of the property and its buffer zone is stabilized. The visual integrity of the town is not threatened. Nevertheless, the pressure to allow new construction beyond the boundaries of the buffer zone is a potential danger to the integrity of the property.

Authenticity

The Historic Centre of Český Krumlov is a property of high authenticity. Its present form and appearance closely reflect the type of a town linked to the noble residence since the Middle Ages. The historic centre has preserved its original layout, as well as the characteristic castle-city relationship very clearly, thanks to its undisturbed development over several centuries. It remains untouched by the devastating effects of the 19th century

industrialization, the neglect of communist era and thoughtless developments of the past decades. The high degree of authenticity is based on the dramatic setting of the urban townscape and its natural environment, as well as on a large number of preserved historic details. Restoration works on the facades of the buildings are carried out in compliance with strict international standards for heritage conservation. Only traditional materials and techniques are used.

Protection and management requirements

The Historic Centre of Český Krumlov is protected by Act No. 20/1987 on State Heritage Preservation as amended, as an urban conservation area (urban heritage reservation according the Act). The castle with the garden and a Parish church inside the historic centre are designated as national cultural heritage sites (under the Act mentioned above and under the relevant regulations); hence they enjoy the highest degree of legal protection. Besides, the historic centre includes several dozens of buildings that are designated as cultural heritage sites under the Act mentioned above. From a legal point of view, the protection of the buffer zone is strengthened by the fact that the Plešivec urban heritage zone is situated within its boundaries. The pressure to allow new construction in the buffer zone is regulated by the Act mentioned above and by the valid Land Use Plan stabilizes functions of plots and areas within the whole town of Český Krumlov; that means property and its buffer zone. All specific details of building projects (new structures, their volumes and heights) are the subject of consideration by relevant authorities.

The responsibility for the property management is shared by the National Heritage Institute (a state organization) and the Municipality of Český Krumlov. Due to the extent of the property and its complicated ownership structure, maintenance and restoration of the various properties are subject to individual programmes that are coherent with the Programme for the Regeneration of Urban Heritage Reservations and Zones. Phase 4 of the Management Plan has been prepared in 2012, representing an up-date of the E- Management Plan. The main purpose of the Management Plan is to preserve the Outstanding Universal Value of the property. Since the beginning (2009), the document has been planned to apply to both key elements of the Municipal Heritage Site, the castle complex and the historic center.

Financial instruments for the conservation of the property mainly include grant schemes, funding through the programme of the Ministry of Culture of the Czech Republic allocated to the maintenance and conservation of the immovable cultural heritage and of areas under heritage preservation, as well as financial resources allocated from other public budgets. Since 2000, annual monitoring reports have been prepared at the national level to serve the World heritage property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved.

- **Historic Centre of Prague**

Brief synthesis

The inscribed site is a serial property comprising the Historic Centre of Prague situated on the territory of the self-governing administrative unit of the City of Prague, and of the Průhonice Park, located southeast of the city on the territory of the Central Bohemia.

Prague is one of the most beautiful cities in Europe in terms of its setting on both banks of the Vltava River, its townscape of burgher houses and palaces punctuated by towers, and its individual buildings. The historic centre represents a supreme manifestation of Medieval urbanism (the New Town of Emperor Charles IV built as the New Jerusalem). It has been saved from any large-scale urban renewal or massive demolitions and thus preserves its overall configuration, pattern and spatial composition. The Prague architectural works of the Gothic Period (14th and 15th centuries), of the High Baroque of the 1st half of the 18th century and of the rising modernism after the year 1900, influenced the development of Central Europe, perhaps even all European architecture. The historic centre also represents one of the most prominent world centres of creative life in the field of urbanism and architecture across generations, human mentality and beliefs.

In the course of the 1100 years of its existence, Prague's development can be documented in the architectural expression of many historical periods and their styles. The city is rich in outstanding monuments from all periods of its history. Of particular importance are Prague Castle, the Cathedral of St Vitus, Hradčany Square in front of the Castle, the Valdštejn Palace on the left bank of the river, the Gothic Charles Bridge, the Romanesque Rotunda of the Holy Rood, the Gothic arcaded houses with Romanesque cores around the Old Town Square, the Church of Our Lady in front of Týn, the High Gothic Minorite Church of St James in the Old Town (Staré Město), the Early Gothic so-called Old-New Synagogue in the Jewish Quarter (Josefov), the late 19th century buildings and the medieval town plan of the New Town (Nové Město).

As early as the Middle Ages, Prague became one of the leading cultural centres of Christian Europe. The Prague University, founded in 1348, is one of the earliest in Europe. The milieu of the University in the last quarter of the 14th century and the first years of the 15th century contributed among other things to the formation of ideas of the Hussite Movement which represented in fact the first steps of the European Reformation. As a metropolis of culture, Prague is connected with prominent names in art, science and politics, such as Charles IV, Petr Parléř, Jan Hus, Johannes Kepler, Wolfgang Amadeus Mozart, Franz Kafka, Antonín Dvořák, Albert Einstein, Edvard Beneš (co-founder of the League of Nations) and Václav Havel.

The Průhonice Park (the area of 211.42 ha) was founded in the year 1885 by the Count Arnošt Emanuel Silva-Tarouca. The result of his lifelong work is an original masterpiece of garden landscape architecture of worldwide importance. The park uses advantage of the miscellaneous valley of the Botič Stream and the unique combination of native and introduced exotic tree species. The Průhonice Park became in the time of its foundation the entrance gate to Bohemia (as well as to the whole Europe) for newly introduced plants. An integral part of the park is also a Neo-Renaissance country house. In the area there is also a small medieval church of the Nativity of the Virgin Mary.

Criterion (ii): The Historic Centre of Prague admirably illustrates the process of continuous urban growth from the Middle Ages to the present day. Its important role in the political, economic, social, and cultural evolution of Central Europe from the 14th century onwards and the richness of its architectural and artistic traditions meant that it served as a major model for urban development of much of Central and Eastern Europe.

Criterion (iv): Prague is an urban architectural ensemble of outstanding quality, in terms of both its individual monuments and its townscape, and one that is deservedly world-famous.

Criterion (vi): The role of Prague in the medieval development of Christianity in Central Europe was an outstanding one, as was its formative influence in the evolution of towns. By virtue of its political significance in the later Middle Ages and later, it attracted architects and artists from all over Europe, who contributed to its wealth of architectural and artistic treasures. The 14th century founding of the Charles University made it a renowned seat of learning, a reputation that it has preserved up to the present day. Since the reign of Charles IV, Prague has been intellectual and cultural centre of its region, and is indelibly associated with such world-famous names as Wolfgang Amadeus Mozart and Franz Kafka.

Integrity

All the key elements that convey the Outstanding Universal Value of this serial property are situated within the inscribed area. The boundaries and the areas of the two component parts of the serial property are adequate. At the national level, their buffer zones are defined in accordance with existing regulations. The two component parts have stabilized town-planning structures.

The integrity of the Historic Centre of Prague is threatened by the pressure of the developers wishing to build oversized new buildings in the historic centre and its buffer zone. For this reason, the height and volume of new buildings must be reviewed by competent authorities. The integrity of the Historic Centre of Prague is also threatened by an increasing development pressure on the roofscape and it might have a negative impact on the visual integrity of the city which has remained well-preserved so far. The integrity of the Průhonice Park is threatened by the pressure of urban development in its buffer zone. This fact is provoked by the location of Průhonice close to the capital city.

Authenticity

The Historic Centre of Prague is of high authenticity. It represents an organic urban development over more than a thousand years.

The degree of authenticity of single buildings or building complexes is also very high, especially in terms of preservation of their original plots, massing, structures, materials, decoration and architectural details, in spite of the fact that some adaptations and changes were made necessary to allow continued use. The present form and appearance of the Historic Centre of Prague reflect different stages of its century-long development, which also proves exceptionally valuable archaeological terrain, which is protected by law. The long tradition of conservation in Prague helps to keep the authenticity of the property. Restoration works are carried out in accordance with strict criteria and using historical materials and technological processes.

The Průhonice Park is of high authenticity concerning at its present form and appearance closely reflect an example of a uniquely preserved landscape park with its original combination of native and introduced tree species. This assertion is proved by the comparison of the present form with historical plans and other documents.

Protection and management requirements

The property is protected by Act No. 20/1987 Coll. on State Heritage Preservation, as amended. The historic city centre itself contains a number of buildings that are designated cultural heritage or national cultural heritage sites and is protected as an urban heritage reservation under national legislation. Any actions that may affect it must be authorized by the appropriate state or local authorities. The Průhonice Park is a national cultural heritage site, thus enjoying the highest level of protection under the Act mentioned above.

With the exception of Prague Castle, heritage preservation on the whole territory of the Historic Centre of Prague is provided by the municipal authority of the City of Prague. The Prague Castle is managed by a special organisation established specifically by the Office of the President of the Republic. The Prague Castle Management has a high level of professional competence in heritage preservation.

The historic centre is adequately protected by mobile flood barriers whose efficiency has been approved during the floods in June 2013. As regards the pressure of the developers on the territory of the historic centre, the

enforcement of land use planning standards and of the relevant regulations is expected to keep this type of threat under control.

The Průhonice Park is managed by the Botanical Institute of the Academy of Sciences of the Czech Republic which is responsible for the maintenance, functioning and development of the Park. In this case, it is the regional authority of Central Bohemia which is responsible for state heritage preservation.

The buffer zone of the Historic Centre of Prague is identical to the protective zone of the urban heritage reservation under the current regulations. The height and volume of new buildings are reviewed by competent authorities. The development pressures in the buffer zone of the Průhonice Park are regulated by the Land Use Plan of Průhonice. The buffer zone is identical to a protective zone of the national cultural heritage site which has set out conditions of protection.

Due to the area of the property and the complicated ownership structure inside the property, maintenance and restoration of individually protected cultural heritage sites and ensembles are subject to individual programmes. Financial instruments for the conservation of the property mainly include grant schemes, funding through the programmes of the Ministry of Culture of the Czech Republic allocated to the maintenance and conservation of the immovable cultural heritage, and amounts allocated from other state budgets.

The management plan of both component parts, i.e. the Historic Centre of Prague and the Průhonice Park, is currently under preparation. In case of a part including the historic city itself, the management plan is coordinated by the steering group and prepared by the Municipal Authority of Prague, which also prepares the General Conception of Tourism in the Capital City of Prague. The management plan of the Průhonice Park is being worked out by the Institute of Botany of the Academy of Science of the Czech Republic.

In terms of heritage preservation, the condition of the property is good, and is subject to regular maintenance. Since 2000, annual monitoring reports have been prepared at the national level to serve World Heritage property managers, the Ministry of Culture, the National Heritage Institute and other agencies involved.

- **Historic Centre of Telč**

Brief synthesis

The town of Telč is located near the southwestern border between Moravia and Bohemia, in the Vysočina Region of the Czech Republic. It is situated in a region which was thickly forested until the 13th century. The property consists of the historic town centre, with the castle situated in the middle, and of two bodies of water, originally having a defensive function.

The origins of the settlement are unclear: there was an early medieval settlement at Staré Město to the south – east of the present town, but there is no mention of Telč in documentary records before 1333-1335, when reference is made to the existence there of an important castle (and presumably also a church and settlement). The town of Telč, whose area covers 36 ha, was probably founded in the mid 14th century. The town itself is of special importance since it was founded on purpose to gain a political and economic control over an area where there were deep forests in the 13th and 14th centuries.

The outstanding nature of Telč, in terms of quality and authenticity of its cultural elements, the tangible evidence of its origins and evolution represented by its original layout and architecture, and its picturesque setting is unquestionable. The Renaissance castle forms the centre of the city. It is a major component of the urban townscape and it retains obvious traces of its Gothic precursor. The castle represents a unique authentic complex with its original material substance and decorations. Its original interior is imbued with Italian art.

The Historic Centre of Telč features a triangular market square surrounded by Renaissance and Baroque burgher houses (but whose origins are medieval). These houses are linked by a continuous arcade. Their facades are characterized by a great diversity as regards the choice of decorative elements. In the middle of the market square, there is a fountain and a plague column. A little further, there is the town hall, the Church of the Holy Spirit, the Jesuit College and the Gothic St. James parish church. Finally, the evidence of the origins and historical development of the city is provided by the city walls built of stone whose functioning was enhanced by a system of fishponds, originally built for its strategic security.

Criterion (i): Telč is an architectural and artistic ensemble of outstanding quality. Its triangular market place possesses great beauty and harmony as well as great cultural importance surrounded as it is by intact and well preserved Renaissance buildings with a dazzling variety of facades.

Criterion (iv): The later Middle Ages in Central Europe saw the “plantation” of planned settlements in areas of virgin forest for reasons of political control and economic expansion. Telč is the best surviving example.

Integrity

All the key elements necessary to convey the Outstanding Universal Value of the property are situated inside the inscribed area. Its delimitation and size are appropriate. The buffer zone of the Historic Centre of Telč is delimited too; its boundaries are identical to the boundaries of the protective zone of the urban heritage reservation. The urban fabric of the property and its buffer zone is dense and its spatial organization is stabilised. No change is

expected in the spatial development of the territory. So far, minor improvements of the buildings that have been carried out had no important negative impact either on their character or on the overall layout of the town. Nevertheless, the increasing development pressure on the roofscape might have a negative impact on the visual integrity of the town, which is very well preserved. However, these risks are kept under proper control by heritage preservation authorities and by the fact that the seat of the Regional Department of the National Heritage Institute is situated specifically in Telč.

Authenticity

The Historic Centre of Telč is of high authenticity because it escaped the mania for over-restoration of the 19th century. So, both the individual buildings and the townscape have been preserved; the same applies to the authenticity of materials and designs in their historical evolution. Restoration work is carried out in compliance with the international standards for heritage preservation and historical materials and techniques are used.

Protection and management requirements

The property is protected by Act No. 20/1987 Coll. on State Heritage Preservation as amended and is designated as urban heritage reservation. The castle has been designated a national cultural heritage site, hence it enjoys the highest degree of legal protection with regard to heritage preservation. A number of other buildings situated within the boundaries of the property are designated cultural heritage sites. The buffer zone of the property is identical to the protective zone of the urban heritage reservation. In the long term, risks related to the development will have to be taken into account and building regulations will need to be strengthened. There is increased pressure for transforming attic spaces (loft) into living spaces. Therefore it is necessary to correct any loft, not to disturb the roofscape. Loft conversions are not permitted in the event that the truss structure is historically valuable and worthwhile to be preserved. In the case of authorized loft, a concerned authority has control over the number, size, location and shape of roof lights.

The property Management Plan is currently in the process of finalisation. The responsibility for the property management is shared by the National Heritage Institute, a state-funded institution which is responsible for maintenance, conservation, functioning and development of the Renaissance castle, and of the Municipality of Telč which is in charge of the maintenance, conservation, functioning and development of the remaining part of the property. Due to the extent of the property and its complicated ownership structure, maintenance and restoration of the various properties are subject to individual programmes that are coherent with the Programme for the Regeneration of Urban Heritage Reservations and Zones. Financial instruments for the conservation of the property mainly include grant schemes, funding through the programme of the Ministry of Culture of the Czech Republic allocated to the maintenance and conservation regeneration of the immovable cultural heritage and of areas under heritage preservation, as well as financial resources allocated from other public budgets.

The property is in good condition and is subject to regular maintenance. Since 2000, annual monitoring reports have been prepared at the national level to serve the World Heritage property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved.

• **Holašovice Historical Village**

Brief synthesis

The Holašovice Historical Village is situated in the South Bohemian Region of the Czech Republic, 17 km west of České Budějovice and 24 km north of Český Krumlov.

The village includes twenty-three farmsteads which are placed around a rectangular village green, with the chapel of St. John of Nepomuk, a cross, a forge and a small fish-pond.

Holašovice is an exceptionally complete and well preserved example of a traditional central European village, containing a number of high-quality vernacular buildings from the 18th and 19th centuries.

Almost all the farms are built according to the same pattern; usually, they are U-shaped with a farmyard in the middle. The gables facing the village green and their stucco decoration are in a style known as South Bohemian "Folk Baroque". Almost always, they feature the year of foundation of the house as well as some decorative elements; all of it is painted in a variety of colours. In fact, on the facades, Holašovice master-builders replicated decorations inspired by manorial buildings of Bohemia and Austria. In addition to large farmsteads, the Holašovice Historic Village includes several farming houses which are much smaller.

The small chapel of St. John of Nepomuk features a high bell-shaped facade. It has a gable roof and a hip roof on one side, as well as a lantern-turret on four pillars with a bell. The interior is vaulted and closed by two lunettes. The village forge and the blacksmith's house are single-storey buildings with a gable roof. The forge features a typical arched opening overlooking the village green (now closed since the building is presently inhabited).

Criterion (ii): Holašovice is of special significance in that it represents the fusion of two vernacular building traditions to create an exceptional and enduring style, known as South Bohemian "Folk Baroque".

Criterion (iv): The exceptional completeness and excellent preservation of Holašovice and its buildings make it an outstanding example of traditional rural settlement in central Europe.

Integrity

All the key elements which the Outstanding Universal Value of the Holašovice Historic Village is based upon are situated within its boundaries. The boundaries and the size of the property are appropriate. The historic village has a stabilised structure inside which no change is planned. Partial improvements that have been made in various buildings have had only small impact on them. As regards to the volumes and details of the new buildings, there was a consistent respect for tradition. No planned pressure exists concerning new constructions that could jeopardize the visual integrity of the conservation area, within its boundaries. The buffer zone is delimited but subject to threats coming from potential urban development that might have a serious impact on the visual context of the property and that could also jeopardize the visual integrity of the protected area as a whole.

Authenticity

The village of Holašovice is a perfectly preserved and exceptionally complete example of a central European village built on a traditional ground that includes a large number of 18th and 19th century highly valuable vernacular buildings. The village has kept its original medieval layout, land parcelling and its historical appearance. Hence, the authenticity of the layout and of the land parcelling of the village, which have been stabilized in the 19th century, is very high. This assertion is documented by the early maps produced by cadastral surveys.

A number of the individual farmsteads have preserved a substantial measure of authenticity in their internal layouts and external features. However, others have undergone radical changes, especially to their interiors, which have severely reduced their overall authenticity; this is especially applicable to the buildings used as retirement homes.

Protection and management requirements

The Holašovice Historic Village is designated a village heritage reservation under Act No. 20/1987 Coll. on State Heritage Preservation as amended. Twenty-one farmsteads around the central village green and the forge and the blacksmith's house in the centre of the village green are designated cultural heritage assets and protected under the Act mentioned above.

Most buildings that are part of the property are privately owned. In municipal ownership there are: farmstead No 18 (village pub), the forge and the blacksmith's house No 23 and house No 43), the chapel and other religious objects (crosses, sanctuaries).

The management plan of the property is in effect and is updated regularly. The property management is a responsibility of the municipality of Jankov whose administrative powers cover Holašovice. This municipality provides the maintenance, functioning and development of the property. Because of the size of the site and of the complex structure of the properties, individual maintenance schedules have been set.

The buffer zone has been defined in accordance with applicable regulations. It is identical to the protective zone of the village heritage reservation. However, the potential urban development might have an impact on the visual context of the property with the surrounding landscape. Several measures, which are integrated in the actual development plan, were taken to mitigate this risk. Precondition for new construction in major development areas is the establishment of regulatory plans, zoning plans and studies, which will determine detailed regulations in these localities.

Financial instruments for the conservation of the property namely include grant schemes and funding through the programme of the Ministry of Culture of the Czech Republic allocated to the maintenance and conservation of the immovable cultural heritage, as well as financial resources allocated from other public budgets.

Since 2000, annual monitoring reports have been prepared at the national level to serve World Heritage property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved.

- Holy Trinity Column in Olomouc

Brief synthesis

The Holy Trinity Column is at the heart of the historic centre of the town of Olomouc, located in Central Moravia, Czech Republic. This memorial column is the most outstanding example of the Moravian Baroque style that developed in the 18th century in Central Europe. It has a high symbolic value as it represents the religious devotion and the sense of pride of the inhabitants of this city to which it owes its existence. The Holy Trinity Column is, moreover, an exceptional example of this type of commemorative column, characteristic of Central Europe in the Baroque period. In terms of design, it is, no doubt, the most original work of its creator, Václav Rindler, whose amazing initiative, accompanied by generous financial support, made the erection of this monument possible.

The main motif of this work consists in the celebration of the church and of the faith that is linked, in quite a unique way, with the reality of a work of monumental art, combining architectural and town-planning solutions with elaborate sculptural decoration. The monument is built in the characteristic regional style known as the Olomouc Baroque and it rises to a height 32.2 m above a ground plan with a round shape and a diameter of 17 m. The

column is decorated with a number of high quality sculptures representing religious themes, the work of the distinguished Moravian artist Ondřej Zahner (Andreas Zahner) and other Moravian artists (goldsmith Šimon Forstner among others). The Olomouc Holy Trinity Column is without equal in any other town, by virtue of its monumental dimensions, the extraordinary richness of its sculptural decoration, and the overall artistic execution. By the incorporation of a chapel in the body of the column and by the combination of the materials used, the Holy Trinity Column is quite exceptional.

Criterion (i): The Olomouc Holy Trinity Column is one of the most exceptional examples of the apogee of central European Baroque artistic expression.

Criterion (iv): The Holy Trinity Column constitutes a unique material demonstration of religious faith in Central Europe during the Baroque period, and the Olomouc example represents its most outstanding expression.

Integrity

All the key elements that convey the Outstanding Universal Value of the property are situated within its boundaries, which correspond with the monument itself. The visual integrity of the property is not threatened since its buffer zone is identical with the urban heritage reservation, which enjoys special protection as a protected conservation area. Its town-planning structure is stable and no change that could threaten the integrity of the World Heritage property is planned.

Authenticity

The Holy Trinity Column in Olomouc is of high authenticity. Its present form and appearance closely reflect the original design and, since then, the column has not undergone any alterations. Since its completion, the awareness of the Column's uniqueness has traditionally commanded respect of the city authorities, its inhabitants as well as visitors.

Regular restoration and conservation works of the monument have been carried out for over two centuries, but were mainly limited to minor repairs and gilding. The preservation of authenticity has always been a major criterion for all these interventions. In the past, just one statue has been replaced by its exact replica in stone that of a torch-bearer situated in the lower part of the column, which was damaged in the fighting at the end of World War II. Between 1999 and 2001, comprehensive restoration works have been carried out under close supervision of authorities responsible of state heritage preservation. To compensate for any loss of authenticity due to natural deterioration of the substrate of the monument, preventive conservation measures are taken.

Protection and management requirements

The Holy Trinity Column in Olomouc is subject to protection under Act No. 20/1987 Coll. on State Heritage Preservation as amended. According to this law, it is designated a national cultural heritage site and therefore it enjoys the highest degree of legal protection that is available under Czech law. The historic centre of the town, designated as an urban heritage reservation itself, is identical with the buffer zone of the property.

Financial instruments for the maintenance and conservation of the property mainly include grant schemes, funding through the programme of the Ministry of Culture of the Czech Republic allocated to the maintenance and conservation of the immovable cultural heritage, as well as financial resources allocated from other public budgets.

The City of Olomouc is the owner and manager of the Holy Trinity Column and it provides for the maintenance and protection of the property. The property has a management plan which is scheduled for regular updates. There also exists a Land Use Plan of the City of Olomouc and a detailed zoning plan of the urban heritage reservation. These documents include special provisions to preserve and improve the historic townscape, with an emphasis on the importance of preserving open spaces around the monument.

Since inscription of the property on the World Heritage List, annual monitoring reports have been prepared at the national level to serve the World Heritage property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved.

- Jewish Quarter and St Procopius' Basilica in Třebíč

Brief synthesis

The property includes the Jewish Quarter (former ghetto), the Jewish Cemetery and the St. Procopius' Basilica. It is situated in the town of Třebíč, located in the Vysočina Region, in western Moravia, Czech Republic. The ensemble provides an exceptional testimony to peaceful coexistence of the Jewish and Christian communities and cultures from the Middle Ages up to World War II.

The Jewish Quarter grew spontaneously along the Jihlava River. It bears witness to various aspects of the life of this community forced to live in limited space due to political constraints. The Jewish Quarter has retained its original street plan, its typical spatial arrangement, as well as its social functions, such as the synagogues and the schools, as well as a former leather factory.

A typical building of this quarter is distinguished by a condominium structure, a highly complex form and by a diversity of style. On the street level, there was often a shop or a workshop, the upper levels were reserved for residential use. A wide range of historic details has been preserved, such as the types of roofing, the architectural expression of the facades and some original interiors (vaulted ground floors, one or two upper floors with wooden ceilings).

St. Procopius Basilica is situated on a hill overlooking the Jewish Quarter. It was built in the early 13th century and originally, it was a part of a Benedictine monastery that was replaced by a palace in the 16th century to which it is connected. St. Procopius Basilica is one of the first examples of the influence of Western architecture in Central Europe.

The Jewish cemetery lies outside the Jewish Quarter, behind the hill. It has two parts, the first part dates from the 15th century, and the second from the 19th century. There are some 4,000 tomb stones; some carvings are important.

Criterion (ii): The Jewish Quarter and St. Procopius Basilica of Třebíč bear witness to the coexistence of and interchange of values between two different cultures, Jewish and Christian, over many centuries.

Criterion (iii): The Jewish Quarter of Třebíč is an exceptional testimony to the cultural traditions related to the Jewish diaspora in central Europe.

Integrity

All key elements conveying the Outstanding Universal Value of the property are situated within its boundaries. The definition of the boundaries and the size are appropriate. In the Jewish Quarter, the works done on the buildings had no significant negative impact on their form and character, and no impact on the urban structure. The visual integrity is not threatened and the spatial and visual relationship between the Jewish Quarter, the Basilica and other historical quarters of the town of Třebíč, situated outside the boundaries of the property, has been preserved. In the buffer zone, new construction and remodelling are regulated in order to preserve the visual integrity of the property.

Authenticity

The ensemble that includes the Jewish Quarter, the Jewish Cemetery and St. Procopius Basilica has a high level of authenticity. The urban fabric of the Jewish Quarter has retained an exceptionally good stratification ranging from the late Middle Ages to the 20th century. Often, in one building, there can be parts that relate to several eras. The vernacular housing stock has been very well preserved; of 121 buildings that were there originally, only 5 were demolished. The individual buildings and the townscape have preserved the authenticity of materials, structures and of simple decoration. Many interiors are intact and have a high level of authenticity. Restoration works are carried out in compliance with international standards for heritage conservation, using only historical materials and techniques. The cemetery includes a large number of tomb stones, both from the past centuries and contemporary. The Basilica has retained its historical character and authenticity, despite the various restorations it had undergone during its history.

Protection and management requirements

The property is protected under Act No. 20/1987 Coll. on State Heritage Preservation as amended, since it is located within the urban heritage zone. The buffer zone of the Jewish Quarter and of the St. Procopius Basilica is also located within the urban heritage zone of Třebíč, which moreover has its own protective zone, serving also as a buffer zone of the Jewish cemetery. St. Procopius Basilica and the Jewish Cemetery are designated as national cultural heritage sites, thus enjoying the highest degree of legal protection as regards heritage preservation. A number of buildings of the Jewish Quarter are designated as cultural heritage sites and also enjoy protection related to heritage preservation. The urban heritage zone and its protective zone have a stabilised spatial organisation where no changes are planned.

The property is managed by the town of Třebíč (the Jewish Quarter and the Jewish Cemetery) in cooperation with the Jewish Community of Brno (the synagogues and the cemetery) and the Parish Administration of the Roman Catholic Church (St. Procopius Basilica). The Management Plan of the property is in effect and is scheduled for regular updates. Because of the size of the property and of a complex ownership structure, individual maintenance schedules have been set. Financial instruments for the maintenance and conservation of the heritage sites that are part of the property namely include grant schemes and funding through the programme of the Ministry of Culture of the Czech Republic allocated to the maintenance and conservation rehabilitation of the immovable cultural heritage, as well as financial resources allocated from other public budgets.

From the point of view of heritage preservation, the property is in good state of repair and is subject to regular maintenance. Since its inscription on the World Heritage List, annual monitoring reports have been prepared at the national level to serve the World Heritage property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved.

- Kutná Hora: Historical Town Centre with the Church of St Barbara and the Cathedral of Our Lady at Sedlec

Brief synthesis

The historic town centre of Kutná Hora with the Church of St Barbara and the Church of Our Lady at Sedlec are located in Central Bohemian Region of the Czech Republic. Kutná Hora has developed as a result of the discovery and exploitation of the rich veins of silver ore since the end of the 13th century. In the 14th century, it became a royal city endowed with buildings that symbolized its enormous prosperity. The Church of St Barbara and the former Cistercian monastery church of Our Lady and St. John the Baptist in Sedlec, located at a distance of approximately 1.5 km to the north-east of the historic centre, were to influence considerably the architecture of Central Europe. Today, these masterpieces, representing cathedral architecture, form the dominants of a well-preserved medieval town-planning structure filled with Gothic and Baroque urban fabric.

The most striking of Kutná Hora is the church of Saint Barbara, the gothic jewel whose interior is decorated with frescoes depicting the secular life of medieval mining town of Kutná Hora. This piece of art had a major influence on the architecture of central Europe. The former Cistercian cathedral, Our Lady of Sedlec, which is at a distance of 1.5 km northeast of the historic centre, has been restored in the Baroque style in the early 18th century by Jan Blazej Santini. For the first time, he used his conception of the baroque gothic style which strongly influenced the history of architecture.

The oldest neighbourhoods Vlassky dvur (Italian courtyard which includes the southeast tower) are dating back to the early 14th century. The royal chapel is Gothic and boasts a remarkable interior design. Attached to the Italian court, we find the church of St Jacob from the 14th century whose furniture date back mostly to the end of the Gothic period. The Hradek (little castle) is an interesting example of Gothic palazzetto of Central Europe which has kept both inside and outside in its original condition.

Throughout its extensive area, the historic centre of Kutná Hora reflects a very specific medieval structure of the city ground plan, which is determined by mining, later with only isolated partial corrections. In spite of its long dynamic development, the town retains an earlier pattern of communications predating the city's actual origin. Moreover, the historic built-up area, formed by the finest architectural works from Gothic and Baroque periods and the specific breathtaking Kutná Hora panorama, is impressively linked to a picturesque surrounding landscape.

Criterion (ii): The urban fabric of Kutná Hora was endowed with many buildings of high architectural and artistic quality, notably the Church St Barbara, which had a profound influence on subsequent developments in the architecture of Central Europe.

Criterion (iv): The historic town centre of Kutná Hora, with the Church of St Barbara and the Church of Our Lady at Sedlec, constitutes an outstanding example of a medieval town whose wealth and prosperity was based on its silver mines.

Integrity

All key elements defining the Outstanding Universal Value of the property are situated within the inscribed area. The property is also protected by a buffer zone that is clearly defined and adequate. Since the inscription of the property on the World Heritage List, no significant changes have been made within its perimeter and there are no planned modifications for the future. So far, minor changes that have been carried out on the housing stock had neither a significant influence on its character, nor any significant impact on the urban fabric and the overall layout of the town. Nevertheless, increasing pressure to develop the attics of the houses or to add floors might have a negative impact on the visual integrity of the roofscape of the town, which is very well preserved. However, these risks are kept under control by the state heritage preservation authority. There will obviously be, in the future, partial building arrangements without significant impact on the overall character and urban structure of the town.

Authenticity

The property is of high authenticity; it is a proof that the original ground plan organism developed as a result of the exploitation of the silver mines. Very few of the old fortifications have survived; as regards the rest of the historic town centre, the richness of private homes is of major interest. Most of the urban fabric is intact and preserves the evidence of its organic development. Individual buildings survive with a remarkable authenticity degree of design and materials. The facades of a number of houses feature numerous Gothic elements, while others reflect an inclination to the Baroque and to the 18th century. Nevertheless, the structures of these houses are, on the whole, medieval as confirmed by a detailed scientific study that uncovered cellars with barrel vaults and lower floors in Gothic style. The authenticity of the ensemble, of the town layout and the architectural Kutná Hora features are attested by the systematic surveys that have been carried out since the end of the Second World War. The future of this level of authenticity is assured by the provisions of legislation which have strict standards designed to ensure the respect for authenticity.

Conservation works are being carried out in accordance with strict internationally recognized conservation criteria and with consistent use of historical materials and technological procedures.

Protection and management requirements

The property is protected by the Act No. 20/1987 col., on State Heritage Preservation, as amended. Under this Act, the historic centre of Kutná Hora is an urban heritage reservation, in the territory of which also the Church of St. Barbara is situated. In accordance with the existing legislation, the protective zone of the urban heritage reservation is identical with the buffer zone of the historic centre of Kutná Hora. Within this protective zone, The Church of Our Lady at Sedlec is situated within this protective zone. Hence both component parts of the property have the common buffer zone. The Church of Our Lady at Sedlec is designated, under the Act mentioned above, a cultural heritage site.

Under the law mentioned above, the Church of St Barbara is classified as a national cultural monument and as such it has the highest level of heritage protection at the expense of the state. The Italian Court (the former royal palace with the Mint) has the same level of protection. The Cathedral of Our Lady at Sedlec is, under the law mentioned above, classified as a cultural monument, as well as most other historic buildings in the historic centre of Kutná Hora.

The responsibility for the property management is shared between the Roman Catholic Church and the City of Kutná Hora, which are responsible for the maintenance, conservation and presentation of the property. Any actions that might affect it must be authorized by the appropriate state or local authorities.

The rehabilitation of the property is carried out with the support of public funding, for example the city has a good quality Programme for the Regeneration of Urban Heritage Reservations and Zones.

The Management Plan of the property, which is coordinated by the Municipality of Kutná Hora, is in place and it is scheduled to be updated regularly. Due to the extent of the property and the complicated structure of ownership inside the property, maintenance and conservation works is subject to individual programmes that are coherent with the Programme for the Regeneration of Urban Heritage Reservations and Zones.

Financial instruments for the conservation of the property mainly include grant schemes and funding through the programme of the Ministry of Culture of the Czech Republic allocated to the maintenance and conservation of the immovable cultural heritage and of areas under heritage preservation, as well as financial resources allocated from other public budgets.

Since 2000, annual monitoring reports have been prepared at the national level to serve the World Heritage property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved.

- **Lednice-Valtice Cultural Landscape**

Brief synthesis

The Lednice-Valtice valley is located in South Moravia, Czech Republic. With its 143 km², the Lednice-Valtice Cultural Landscape is unique because of how architectural, biological and landscape features have been shaped over time.

The Liechtenstein family came first to Lednice in the mid-13th century, and by the end of the 14th century they had also acquired Valtice, nearby. These properties were to become the nucleus of the family's extensive possessions. The two estates were later joined with the neighbouring Břeclav estate to form an organic whole, to serve the recreational requirements of the ducal family and as material evidence of its prestige. The execution of this grandiose design began in the 17th century with the creation of avenues connecting Valtice with other parts of the estate. It continued throughout the 18th century with the construction of a network of paths and scenic trails, imposing order on nature in the manner of the English artists and architects of the Renaissance. The early years of the 19th century saw the application by Duke Jan Josef I of the English concept of landscaped designed park, strongly influenced by the work of Lancelot "Capability" Brown at Stowe and elsewhere in England. Enormous landscaping projects were undertaken, which included the raising of the level of the Lednice Park and the digging of a new channel for the Dyje River. Smaller parks designed based on the English pattern, the so-called Englische Anlagen, were also created around three large ponds.

The composition of the landscape is based on the two country houses, Lednice and Valtice. The Valtice country house has medieval foundations, but it underwent successive remodelling in Renaissance, Mannerist and, most significantly, Baroque styles. Its present Baroque appearance is due to several architects, notably Johann Bernard Fischer von Erlach, Domenico Martinelli and Anton Johann Ospel. Along with the Baroque Church of the Assumption of the Virgin Mary, it is the dominant feature in the system of avenues created in the 17th and 18th centuries. The Lednice country house began as a Renaissance villa of around 1570, and then was progressively changed and remodelled to reflect Baroque, Classical and Neo-Gothic fashions. It was the 1850 Gothic Revival remodelling that brought it into harmony with the prevailing Romanticism of this part of the landscape. The park of the Lednice country house includes architectural objects like a remarkable Palm house, a unique Minaret and other minor structures.

Taking the property as a whole, it is the mingling and interplay of Baroque and Romantic elements that gives it a special character: architecture and landscape are intimately associated with one another. All the buildings are sited with great care at high points, as in the case of the Kolonáda (Colonnade), the Rendezvous, Rybníční zámeček (Fishpond Manor) or Pohansko, at the crossing of major routes (the Obelisk), or at the boundary between Moravia and Lower Austria (Hraniční zámeček). The view and vistas are also mutually linked. Most have

views of the two dominant features, the Minaret and the Kolonáda, but there are also significant visual connections between other groups (the Temple of Apollo, Belvedere, Janohrad, the Hunting House, the New Farmyard, the Fishpond Manor, the Temple of Three Graces, the Obelisk and St. Hubert Chapel etc.).

An important element in the appearance of this entire area is the very wide range of native and exotic tree species and the planting strategy adopted. The greatest variety is to be found in the parklands which cluster around the two main residences and along the banks of the fishponds between Lednice and Valtice. The Pohansko Manor is built on the site of an important hillfort of the Great Moravian period dating from the 8th century. The 2 km of massive ramparts enclosing an area of 28 ha are still visible. Excavations have revealed the court of the ruler, a church (the plan of which is preserved in situ), several substantial houses and a rich burial ground.

The Lednice-Valtice Cultural Landscape is an exceptional example of a designed cultural landscape, which is made particularly impressive by the number and variety of cultural and natural elements that it contains.

Criterion (i): The Lednice-Valtice Cultural Landscape is an outstanding artistic creation that succeeds in bringing together in harmony cultural monuments from successive periods and both indigenous and exotic natural elements to create an outstanding work of human creativity.

Criterion (ii): By combining the Baroque, Classical and Neo-Gothic architectural styles and by transforming the landscape according to the English romantic principles, Lednice-Valtice estate served as a model throughout the Danube region.

Criterion (iv): The Lednice-Valtice Cultural Landscape is an outstanding example of a cultural landscape designed and created intentionally by a single family during the century of Enlightenment, the Romantic period and later on.

Integrity

The property includes the territory of the former estate of the Liechtenstein family. Its size and delimitation are appropriate. All the key elements conveying the Outstanding Universal Value of the property are situated within its boundaries. There is no buffer zone due to the characteristics of the site. Although the most important elements necessary to convey the Outstanding Universal Value are contained inside the property boundaries, there is a need to protect the key viewpoints outside the boundaries. Because of this fact and the proximity of the town Břeclav and of other villages, a buffer zone may be proposed in the future to keep the visual integrity. The property has a stabilized landscape planning, however, there is a risk of disharmonious development (e.g. transport, urban). Nature conservation organisations exert some pressure on the site that infringes the preservation of the original compound of the landscape and of the woody plants.

Authenticity

The Lednice-Valtice Cultural Landscape is of high authenticity concerning its present form and appearance, which conform closely with the ideas of successive owners over several centuries. The landscape has continued to evolve according to the original planning principles. The prince's country houses serve as architectural museums; their interiors are well maintained and open to the public. All buildings are restored using original materials and techniques. Exotic tree species planted on the grounds come, to a large extent, from seedlings and seeds imported from North America at the beginning of the 19th century. They have been regularly maintained. Plants in the unique Palm house in Lednice are cultivated using traditional methods, with manual labour playing a considerable role.

Protection and management requirements

The Lednice-Valtice Cultural Landscape is protected by Act No. 20/1987 Coll. on State Heritage Preservation as amended. The property is designated a protected cultural landscape. The Lednice and Valtice country houses are designated national cultural heritage sites. The property does not have a buffer zone due to the characteristics of the site but it is neighbouring the Pálava Landscape Protected Area declared by UNESCO in 2003. The Municipal Offices of Valtice, Břeclav, Lednice, Podivín, Hlohovec, the District Office of Břeclav and the Regional Office of the South Moravia Region share responsibility for the preservation of cultural landscape under the overall supervision of the Ministry of Culture. The pressure of development (e.g. transport, urban) is regulated by the Act mentioned above and by the valid land use plans with respect to the visual integrity of the property. So, any actions that might affect the property must be authorized by the appropriate state agencies and regional offices. Nevertheless, a buffer zone may be proposed in the future to keep the visual integrity of the property.

The property management is by an inter-branch steering group. The Management Plan is in place and regular updates are planned. The property management is provided by several stakeholders on the national, regional and local levels. There is a need to reinforce the role and involvement of the local communities as well as to make sure that the property is managed in accordance with sustainability. A suitable solution would be to develop a site management system (coordinator), including a legally based competence platform, to provide on principles of the participatory management and subsidiarity a conceptual, as well as daily co-ordination of interdisciplinary interests relating to the preservation of values of the whole property.

The state-funded institution National Heritage Institute provides finances for maintenance and conservation of both country houses, their grounds and along with some minor structures forming the composition of the property. Due to the property extent and the complex structure of ownership inside the property, individual maintenance

schedules have been set. Financial instruments for the conservation of the property include grant schemes and funding through the programme of the Ministry of Culture of the Czech Republic allocated to the maintenance and conservation of the immovable cultural heritage and as well as financial resources allocated from other public budgets. Municipal funds, funds from private institutions and collaborating agencies also contribute to the conservation of the property.

Since 2000, annual monitoring reports have been prepared at the national level to serve the World Heritage property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved.

- Pilgrimage Church of St John of Nepomuk at Zelená Hora

Brief synthesis

The Pilgrimage Church of St. John of Nepomuk at Zelená hora is situated at Žďár nad Sázavou in western Moravia, in the Vysočina Region, Czech Republic. The church, which was built between 1719 and 1727, is dedicated to the cult of St. John of Nepomuk, a 14th century martyr canonised in the 18th century.

The property consists of a central-plan church surrounded by a circular cloister. It is one of the most original works by the prominent architect of the Baroque period, Jan Blažej Santini Aichel. The ensemble is an outstanding example of architecture of transition between the Gothic and the Baroque styles. The composition of the property is based on the aesthetic concept of a perfect central complex with an explicit central vertical dominant. The centrality of the design is accentuated by the ground plan, which is based on the parallel to two equivalent radials. The number 5, that is a reference to the five stars of the halo of St. John of Nepomuk representing the five virtues of the saint, is dominant in the layout and proportions. The star-shaped ground plan of the church, with five points, is defined by two groups of five radial axes upon which the basic elements of the ground plan and of the composition of the mass are organized. Ten radials, which intersect in the centre of the church itself, determine the arrangement of chapels and gates of the cloister that surrounds the pilgrims' field situated outside around the church that is situated in its centre. The chapels and the church portals are spanned by ribbed vaults with stucco decorations, inspired by late Gothic style. The influence of this period is also demonstrated by the presence of buttresses on the exterior walls and the pointed form of the windows and portals.

The main impression given by the interior is its loftiness and the upward orientation of the space. This space is divided into two by the conspicuous gallery at the base of the vaulting. The central space opens into five niches; of these, four are partitioned horizontally and the fifth, on the east, is filled by the main altar. The church retains many of its original furnishings, which include the main altar, designed by Santini and representing the celebration of St John of Nepomuk in heaven and the four side altars, also designed by Santini and depicting the four Evangelists.

Criterion (iv): The Church of St. John Nepomuk is an outstanding example of an architectural style that spanned the transition between the Gothic and Baroque traditions.

Integrity

All the key elements conveying the Outstanding Universal Value of the property are situated within its boundaries, i.e. the Baroque church, the surrounding pilgrims' field with the church in its centre and the cloister enclosing the ensemble. Since its completion, the basic structure of the church and cloister remained unchanged. The definition of the boundaries of the property and its area are appropriate. None of the attributes of the property is threatened and neither is its visibility in the picturesque landscape of its surroundings. The buffer zone is identical to the protective zone of the former Cistercian monastery and the area of pilgrims' church, which was designated in 1993 by the local authorities, and no changes to the land use plan are expected in the buffer zone.

Authenticity

The Church of St. John of Nepomuk, a pilgrimage site at Zelená Hora, meets the requirements of authenticity. Its architecture as a whole and in detail corresponds to the original design. The church was not changed significantly following the fire in 1784 that destroyed a part of the roof and of the facade, components that were rebuilt in 1792 and 1793, and between 1794 and 1802 respectively. Following the inscription of the property, maintenance and repair works have been done both in the interior and exterior of the property; it was carried out in accordance with strict international standards for heritage conservation and with the systematic use of historical materials and techniques. The property has retained its function as a place of worship. The cemetery located inside the cloister is still present. Some graves were moved. A complete restoration of the church is currently underway.

Protection and management requirements

The church is protected under Act No. 20/1987 Coll. on State Heritage Preservation as amended and it is designated a national cultural heritage site; it thus enjoys the highest degree of legal protection as regards heritage preservation. The buffer zone is identical to the protective zone of the former Cistercian monastery and the area of pilgrims' church, which has been defined to protect them in 1993.

The property has been managed by the National Heritage Institute, a state-funded institution which is responsible for the maintenance, protection and promotion of the property. The site has a Management Plan, which is

scheduled for regular updates. The work on the property is funded by financial resources allocated from the budget of the institution and by special-purpose financial instruments, such as grant schemes and funding through the programme of the Ministry of Culture of the Czech Republic allocated to the maintenance and conservation of the immovable cultural heritage, as well as financial resources allocated from other public budgets. The church furniture is the property of the Roman Catholic parish of Žďár nad Sázavou which provides for its maintenance and protection.

In 2013, the Government of the Czech Republic passed a bill on restitution of church property, on the basis of which discussions are held at present whether the Pilgrimage Church of St John of Nepomuk at Zelená Hora will be returned to the Roman Catholic Church. After this issue is settled, it will be necessary to update the Management Plan with regard to the capabilities and intentions of the new owner. Currently, the issue remains open. (In this context it should be noted that even if the compound of the Pilgrimage Church of St John of Nepomuk at Zelená Hora is returned to the Roman Catholic Church, it will not cease to be a property enjoying the highest degree of protection under Czech law.)

Since 2000, annual monitoring reports have been prepared at the national level, to serve the World Heritage property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved.

- **Tugendhat Villa in Brno**

Brief Synthesis

The Tugendhat Villa is situated in Brno, in the district of Černá Pole, in the south of South Moravia in the Czech Republic. The villa was designed by the architect Ludwig Mies van der Rohe and built on a commission from Grete and Frits Tugendhat, members of rich industrial families of Brno, in 1929–1930. The prominent German architect Ludwig Mies van der Rohe not only designed the villa but also its furniture and the adjacent garden. Moreover, Mies van der Rohe closely supervised the execution of the building project to achieve perfection.

The Tugendhat Villa in Brno is a pioneering work of modern 20th century residential architecture. It embodies innovative spatial and aesthetic concepts that are developed in housing at that time to meet the new needs arising from the modern way of life, by taking advantage of the opportunities afforded by modern industrial production. Designing the interior residential area as a space without limits determines the architecture of the Tugendhat Villa. The villa also reflects the desire of Mies van der Rohe to create an architecture concentrating on the essential and aiming at the purest expression in each detail as well as in the whole. A winter garden occupies almost two-thirds of the entire floor space of the main floor. Subtle divisions made of rosewood and onyx separate spaces of this same floor such as the reception hall, the music corner and the library. The living area has large windows and is directly joined to the terrace that has a wide stairway leading down to the garden. The main structure of the house is made of reinforced concrete slabs supported by steel beams, some of them being polished. The basement includes mechanical equipment of the house, in particular for the central heating and air conditioning, as well as for the electrically operated large windows.

The Tugendhat Villa in Brno is one of the most original projects completed by Mies van der Rohe. He was able to fully implement his design in accordance with his intentions due to the ideal cooperation with the highly cultured Tugendhat family. The furniture was designed by the architect and some pieces were intended for specific locations. There is no other similar architectural work of the European production by Mies van der Rohe that has been preserved with such integrity.

Criterion (ii): The German architect Mies van der Rohe applied the radical new concepts of the Modern Movement triumphantly to the Tugendhat Villa to the design of residential buildings.

Criterion (iv): Architecture was revolutionized by the Modern Movement in the 1920s and the work of Mies van der Rohe, epitomized by the Tugendhat Villa, played a major role in its worldwide diffusion and acceptance.

Integrity

The main components of the property, namely the house and the garden, are still present and are located within the boundaries of the property. The protective zone of the urban heritage reservation serves as the buffer zone of the Tugendhat Villa. The views of the villa and those from the villa of the town have been preserved. All risks of the erection of buildings that could compromise the visual field of the villa are kept under control by the bodies responsible for heritage preservation.

Authenticity

The Tugendhat Villa in Brno meets the criteria of authenticity. In spite of various alterations in the past and the loss of its original function, the present form of the villa, the materials and items of technical equipment of the villa are the same as in the design of the architect. The authenticity is underlined by the fact that the villa serves as a house-museum. The villa was used as a monument of modern architecture. In addition to regular maintenance it has received over the years, the work done between 2010 and 2012 helped to restore its original appearance of 1930, the year when it was finished; this was achieved by the restoration of the finishes, plaster, wood, stone and metal, as well as by the repair of structural elements such as the slabs and the concrete walls. The restoration work has been carried out in accordance with the strict international conservation criteria with the use of period

assembly and building techniques. The restoration was based on detailed research that has deepened the knowledge of its original architectural details.

Protection and management requirements

The Tugendhat Villa in Brno is protected under Act No. 20/1987 Coll. on State Heritage Preservation as amended and it is designated a national cultural heritage property. Hence, it enjoys the highest degree of legal protection as regards heritage preservation. The protective zone of the urban heritage reservation of Brno has been delimited as a buffer zone of World Heritage property and its preservation provisions protect the surrounding area of the property. Any actions that may affect these both types of conservation areas must be authorized by the appropriate state or local heritage preservation authorities. The villa has been proposed as a viewpoint in the Brno Land Use Plan.

The City of Brno is the owner and administrator of the Tugendhat Villa, which is responsible for the maintenance, protection, and promotion of the property. The villa is open to the public for guided tours. The site also hosts various cultural events. Financial resources for maintenance, conservation and the presentation of the site are allocated from the town budget. In 2006, the Tugendhat Villa Foundation has been established with the aim to support the conservation and the presentation of the property.

The management plan of the property is in place and it is scheduled to be updated regularly. In this document, there are monitored potential risks for the property. Since the inscription of the villa on the World Heritage List, annual monitoring reports have been prepared at the national level to serve the property manager, the Ministry of Culture, the National Heritage Institute and other agencies involved as well.

GERMANY / UNITED KINGDOM OF GREAT BRITAIN AND NORTHERN IRELAND

- **Frontiers of the Roman Empire**

Brief Synthesis

The Roman Empire, in its territorial extent, was one of the greatest empires history has known. Enclosing the Mediterranean world and surrounding areas, it was protected by a network of frontiers stretching from the Atlantic Coast in the west to the Black Sea in the east, from central Scotland in the north to the northern fringes of the Sahara Desert in the south. It was largely constructed in the 2nd century AD when the Empire reached its greatest extent. This frontier could be an artificial or natural barrier, protecting spaces or a whole military zone. Its remains encompass both visible and buried archaeology on, behind and beyond the frontier.

The property consists of three sections of the frontier: Hadrian's Wall, the Upper German- Raetian Limes and the Antonine Wall, located in the northwestern part of the Empire, constituting the artificial boundaries of the former Roman provinces Britannia, Germania Superior and Raetia: Running 130 km from the mouth of the River Tyne in the east to the Solway Firth, Hadrian's Wall was built on the orders of the Emperor Hadrian in AD 122 as a continuous linear barrier at the then northernmost limits of the Roman province of Britannia. The frontier extended a further 36km down the Solway coast as a series of intervisible military installations. It constituted the main element in a controlled military zone across northern Britain. The Wall was supplemented by the ditch and banks of the vallum, supporting forts, marching camps and other features in a wide area to the north and south, linked by an extensive road network. It illustrates an ambitious and coherent system of defensive constructions perfected by engineers over the course of several generations and is outstanding for its construction in dressed stone and its excellent use of the spectacular upland terrain through which it passed.

The Upper German-Raetian Limes covers a length of 550 km and runs between Rheinbrohl on the Rhine and Eining on the Danube, built in stages during the 2nd century. With its forts, fortlets, physical barriers, linked infrastructure and civilian architecture it exhibits an important interchange of human values through the development of Roman military architecture in previously largely undeveloped areas thereby giving an authentic insight into the world of antiquity of the late 1st to the mid-3rd century AD. It was not solely a military bulwark, but also defined economic and cultural limits. Although cultural influences extended across the frontier, it did represent a cultural divide between the Romanised world and the non-Romanised Germanic peoples. In large parts it was an arbitrary straight line, which did not take account of the topographical circumstances. Therefore, it is an excellent demonstration of the Roman precision in surveying.

The Antonine Wall was built under the Emperor Antoninus Pius in the 140's AD as an attempt to conquer parts of northern Britain and extends for some 60 km across central Scotland from the River Forth to the River Clyde. Through its military and civil constructions, it demonstrates cultural interchange through the extension of Roman technical skills, organisation and knowledge to the furthest reaches of the Empire. It embodies a high degree of expertise in the technical mastery of stone and turf defensive constructions. As it was in use for only a single generation, it provides a snapshot of the frontier at a particular point in time and offers a specific insight into how the frontier was designed and built. Together, the remains of the frontiers, consisting of vestiges of walls, ditches, earthworks, fortlets, forts, fortresses, watchtowers, roads and civilian settlements, form a social and historical unit that illustrates an ambitious and coherent system of defensive constructions perfected by engineers over the course of several generations. Each section of the property constitutes an exceptional example of a linear frontier, encompassing an extensive relict landscape which reflects the way resources were deployed in the northwestern part of the Empire and which displays the unifying character of the Roman Empire, through its common culture,

but also its distinctive responses to local geography and climate, as well as political, social and economic conditions.

Criterion (ii): The extant remains of the fortified German Limes, Hadrian's Wall and Antonine Wall constitute significant elements of the Roman Frontiers present in Europe. With their forts, fortlets, walls, ditches, linked infrastructure and civilian architecture they exhibit an important interchange of human and cultural values at the apogee of the Roman Empire, through the development of Roman military architecture, extending the technical knowledge of construction and management to the very edges of the Empire. They reflect the imposition of a complex frontier system on the existing societies of the northwestern part of the Roman Empire, introducing for the first time military installations and related civilian settlements, linked through an extensive supporting network. The frontiers did not constitute an impregnable barrier, but controlled and allowed the movement of peoples: not only the military units, but also civilians and merchants. Hence, they triggered the exchange of cultural values through movement of soldiers and civilians from different nations. This entailed profound changes and developments in the respective regions in terms of settlement patterns, architecture and landscape design and spatial organization. The frontiers still today form a conspicuous part of the landscape.

Criterion (iii): As parts of the Roman Empire's general system of defense the German Limes, Hadrian's Wall and the Antonine Wall have an extraordinarily high cultural value. They bear an exceptional testimony to the maximum extension of the power of the Roman Empire through the consolidation of its northwestern frontiers and thus constitute a physical manifestation of Roman imperial policy. They illustrate the Roman Empire's ambition to dominate the world in order to establish its law and way of life there in a long-term perspective. They witness Roman colonization in the respective territories, the spread of Roman culture and its different traditions – military, engineering, architecture, religion management and politics – and the large number of human settlements associated with the defenses which contribute to an understanding of how soldiers and their families lived in this part of the Roman Empire.

Criterion (iv): The fortified German Limes, Hadrian's Wall and the Antonine Wall are outstanding examples of Roman military architecture and building techniques and of their technological development, perfected by engineers over the course of several generations. They demonstrate the variety and sophistication of the Romans' responses to the specific topography and climate as well as to the political, military and social circumstances in the northwestern part of the Empire which spread all around Europe and thereby shaped much of the subsequent development in this part of the world.

Integrity

The inscribed components convey the extraordinary complexity and coherence of the Frontiers of the Roman Empire in northwestern Europe. Although some parts have been affected by land use change and natural processes, the integrity of the property is demonstrated through its visible remains and buried archaeological features. Their state of survival has been researched in many areas. Several areas of the frontier have been built over, but where significant archaeological remains have been proven to exist they have been included in the property.

About four fifths of the line of Hadrian's Wall runs through open country. Within the central 45 km of its course, the remains are in an exceptionally good state of preservation, surviving as part of a landscape which still contains significant visible traces of the Roman military presence. Even outside this central zone, many individual sites are well-preserved.

As a whole, the Upper German-Raetian Limes is preserved in its historical form. About half of its length is still visible or identical with a current border or way. As with the majority of archaeological monuments, its value lies in the combination of visible earthworks and buried remains.

About one third of the Antonine Wall is visible today as a complex series of earthworks and associated structures. Roughly another third lies in open countryside but its line is not visible. The final third lies under urban areas.

Authenticity

The inscribed component parts have a high level of authenticity, with each having been verified through extensive study and research. The materials and substance of underground archaeological remains are well-preserved, as are upstanding and visible remains. The form and design of each representative part of the frontier and its associated structures are clear and comprehensible. Later development overlying parts of the frontier are treated as vertical buffer zones. There are a number of reconstructions of elements of the frontier such as forts and watchtowers. Reconstructions since 1965 are not considered as part of the serial property but also act as vertical buffer zones.

The form and design of Hadrian's Wall, in particular its linear character, and its architectural and military elements are still easy to understand and its location and setting in the landscape can be clearly appreciated. Upstanding parts of the property have been conserved in accordance with the highest standards and are in a good state of repair.

Much of the Upper German-Raetian Limes is underground, never excavated or backfilled. Excavated parts have then been properly conserved and presented by symbolic delineation above ground protecting their authenticity as well as the setting and integrity of the surroundings. In some cases the authenticity has been compromised by reconstructions erected before the site was inscribed.

The remains of the Antonine Wall exist in a generally good condition and visible sections sometimes have significant heights and depths. Conservation and consolidation measures that have been carried out in the

interest of better understanding and protection fit in with the setting of the property and do not diminish its authenticity.

Protection and management requirements

At the international level, the States Parties have established an integrated management system consisting of three closely cooperating and interacting bodies: the Inter-Governmental Committee (IGC) to oversee and coordinate the overall management at an international level; the Management Group which assembles those directly responsible for the site management of the property and provides the primary mechanism for sharing best practice; The Bratislava Group, an international advisory body with expert members from States Parties with inscribed or potential parts of the Frontiers of the Roman Empire World Heritage property.

At the national level, each State Party protects its part of the property through appropriate national legislation and regulation. The national management systems address identification and definition of the site's significance, its conservation, access, the interests and involvement of all stakeholders and its sustainable economic use.

Within each State's Party's existing legislative and management systems an appropriate management system has been developed, expressed through a regularly updated Management Plan for the identification, protection, conservation and sustainable use of the respective component part.

All parts of Hadrian's Wall within the World Heritage property are protected by designation under the Ancient Monuments and Archaeological Areas Act 1979 and through the Town and Country Planning Act 1990 and the Planning (Listed Buildings and Conservation Areas) Act 1990 that control planning and development in England. Hadrian's Wall is also covered by the guidance given in the National Planning Policy Framework 2012 and the National Planning Practice Guidance 2013. Local Plans produced by the local planning authorities on the line of the Wall contain appropriate policies to protect the World Heritage property. The site benefits from other designations such as National Parks, Areas of Outstanding Natural Beauty and the Roman Wall Escarpment Site of Special Scientific Interest. Parts of the property are managed by eight different bodies for public access, but the vast bulk is in private ownership. The Hadrian's Wall Partnership Board brings together key national and local stakeholders and sets the strategy for the effective management of the property and oversees a network of specialist topic groups.

Within Germany's federal legal systems, the cultural heritage is protected by the different monuments protection laws of the Länder (Federal States). These ensure protection, promotion, conservation and enhancement of the World Heritage property. All inscribed elements and their buffer zones are respected within the spatial planning system. On the basis of a general Management Plan, detailed Limes Development Plans form the background for actions within each of the Länder. For coordination across the Länder, the Deutsche Limeskommission was founded in 2003. Most parts are in private ownership, but increasing parts are owned by the public.

The Antonine Wall is protected by designation under the Ancient Monuments and Archaeological Areas Act 1979, and through the legislation that guide planning and development in Scotland - the Town and Country Planning (Scotland) Act 1997, the Planning etc. (Scotland) Act 2006 and the Planning (Listed Building and Conservation Areas) (Scotland) Act 1997. It is covered by national policy for the historic environment set out in the Scottish Historic Environment Policy and Scottish Planning Policy. Policies to protect, promote, conserve and enhance the property are included in local authority development plans and strategies, supported by Supplementary Guidance. Most of the Antonine Wall is in private ownership, but some sections are in the care of local authorities and Historic Scotland.

GREECE

- Archaeological Site of Aigai (modern name Vergina)

Brief synthesis

The city of Aigai, the ancient royal capital of Macedon, was discovered in the 19th century. It is located between the modern villages of Palatitsia and Vergina, in Northern Greece (Region of Hemathia). At Aigai was rooted the royal dynasty of the Temenids, the family of Philip II and Alexander the Great. The Archaeological Site of Aigai, containing an urban center – the oldest and most important in Northern Greece - and several surrounded settlements, is defined by the rivers Haliakmon (W and N), Askordos (E), and the Pierian Mountains (S). Aigai provides important information about the culture, history and society of the ancient Macedonians, the Greek border tribe that preserved age-old traditions and carried Greek culture to the outer limits of the ancient world. The most important, already excavated, archaeological remains of the site are: the monumental palace (ca 340 BC), which was the biggest and one of the most impressive buildings of classical Greece, the theatre, the sanctuaries of Eukleia and the Mother of the Gods, the city walls, the royal necropolis, containing more than 500 tumuli, dating from 11th to 2nd century BC. Three royal burial clusters have been already excavated. Twelve monumental temple-shaped tombs are known. Among them is the tomb of Euridice, mother of Philip II and the unlooted tombs of Philip II, father of Alexander the Great, and his grandson, Alexander IV, which have been discovered in 1977-8 and made a worldwide sensation. The quality of the tombs themselves and their grave-goods places Aigai among the most important archaeological sites in Europe.

Criterion (i): Both the cemetery and the city contain original and unique historical, artistic and aesthetic achievements of the late classical art of extraordinarily high quality and historical importance, such as the architectural form of the royal palace and the magnificent wall paintings of the so-called Macedonian tombs, - as well as objects such as the ivory portrait and miniature art, metal, gold and silver work. Many of these achievements were created by great artists of ancient Greece, such as Leochares and Nikomachos.

Criterion (iii): The site represents an exceptional testimony to a significant development in European civilization, at the transition from the classical city state to the imperial structure of the Hellenistic and Roman periods. This is vividly demonstrated in particular by the remarkable series of royal tombs and their rich contents.

Integrity

The World Heritage property contains within its boundaries all the key attributes that convey its Outstanding Universal Value. A zone of absolute protection, prohibiting any building activity, and containing the ancient city, its cemeteries and a Bronze-Age mound, ensures its integrity. A wider protection zone, with building restrictions, ensures more the integrity of site. Aigai provides some of the most complete, whole and intact ancient monuments, such as the palace and the sanctuaries, the so-called Macedonian tombs and complete specimens of rare pieces of ancient art. The archaeological research in the city and cemeteries in combination with the restoration projects running in the Palace and the Royal Necropolis, according to the site's master plan and the national and international standards and regulations, have multiple and positive impact for the documentation and protection of the site. The natural setting, (semi-mountainous landscape, rivers, flora), which corresponds to the ancient urban territory and the cultural remains of the Macedonian royal center, emphasizes the integrity of the property.

Authenticity

The Archaeological Site of Aigai, with its artistic and architectural remains testifies its authenticity, in terms of form, materials and setting. It is generally accepted that excavation, especially of earthen structures and deposits, is necessarily an act of destruction. The original Great Tumulus is therefore no longer in existence, and has been simulated in the cover structure. The protective shelter has been constructed in order to protect and ensure the authenticity of the royal tombs. Its tumulus-shaped form and the technical specifications are in complete harmony and respect to the monuments. However, the interiors of the tombs are entirely authentic, with only minimal modern interventions in order to preserve their continued stability. Elsewhere on the site (eg the palace) the remains are entirely authentic.

The subterranean temple-shaped tombs are amongst the best-preserved examples on the use of color in ancient architecture, and their discovery revealed for the first time the intact façade of an ancient Greek building. The complete and emblematic form of the royal palace, based on philosophical, political and architectural notions (archetype of peristyle palatial buildings), served in antiquity and modern times as the prototype and a visual statement of the notion of the enlightened kingship. Some of the royal tombs have been sheltered. The protection of the monuments and their natural environment as a unit ensures the authentic context of the city and its cemeteries.

Protection and management requirements

The property is a serial site with two components surrounded by an extensive buffer zone. It is under the jurisdiction of the Ministry of Culture, Education and Religious Affairs, through the Ephorate of Antiquities of Hemathia, its competent Regional Service. The Archaeological Site of Aigai is protected under the provisions of Law No 3028/2002 on the "Protection of Antiquities and Cultural Heritage in general". The protected Archaeological Site of Aigai (Ministerial Decree 35117/2019/2.8.95) is located inside a designated area of outstanding natural beauty (Decree of the Minister of Macedonia and Thrace No 8383/92/28.1.1993). A zone of absolute protection has been established, covering the ancient city, the necropolis, and all the surrounding area within which antiquities have been discovered, as well as a buffer zone. Development pressures to the property are addressed by the implementation of the aforementioned legal framework and the constant control of the competent Ephorate.

A complete master plan, concerning the protection, restoration, visiting and information, in order to maintain the Outstanding Universal Value of the site in long term, is approved by the Central Archaeological Council/Ministry of Culture, Education and Religious Affairs.

The project of the restoration, implantation and embellishment of the Royal Cemetery, funded by the EU, is completed and the area is open to the public, while the same project for the Royal Palace is in progress and the monument is partly accessible to the visitors. The new building of the Multi-Centre Museum of Aigai, also funded by the EU, is already constructed and it will be open to the public as soon as the exhibition is completed. The Archaeological Site of Aigai has an ongoing systematic excavation. Furthermore, many conservation studies, archaeometric research and architectural restoration studies have been completed for the better understanding of the monuments, as well as the dissemination of historical and archaeological data. The funding of the projects comes from national and European resources.

The cluster of the royal tombs is protected by a tumulus-shaped shelter, the present Museum of the Royal Tombs at Aigai. All the items found in the cluster, the architectural buildings, wall paintings of the tombs are displayed in a

secure and controlled environment. It constitutes a particularly original example of burial monuments sheltered in a modern underground museum.

The worldwide impact of the antiquities discovered in Aigai resulted in a massive turnout of visitors, for whom special facilities have been provided. The digital museum, entitled "Alexander the Great: From Aigai to Oikoumene", is under construction. It will be based at Aigai, the ancient capital of Macedon and it will be interactively connected with others sites, museums and institutions worldwide and create an archaeological network showing the universal value of the site.

- **Archaeological Site of Delphi**

Brief synthesis

Delphi lies between two towering rocks of Mt. Parnassus, known as the Phaidriades (Shining) Rocks, in the Regional unit of Phocis in Central Greece. Here lies the Pan-Hellenic sanctuary of Apollo, the Olympian god of light, knowledge and harmony. The area was inhabited in the 2nd millennium BC, as is evident from Mycenaean remains (1500-1100 BC). The development of the sanctuary and oracle began in the 8th century BC, and their religious and political influence over the whole of Greece increased in the 6th century BC. At the same time, their fame and prestige spread throughout the whole of the then known world, from which pilgrims came to the site to receive an oracle from the Pythia, the priestess of Apollo. A place with a rich intangible heritage, Delphi was the centre of the world (omphalos) in the eyes of the ancient Greeks: According to myth, it was the meeting point of two eagles released by Zeus, one to the East and one in the West. The magnificent monumental complex is a human-made environment in perfect harmony with the rare natural environment, the principal features of which gave rise to the organisation of the cults. This harmonious relationship, which has remained undisturbed from ancient times to the present day, makes Delphi a unique monument and a priceless legacy bequeathed by the ancient Greek world to following generations.

Criterion (i): The layout of Delphi is a unique artistic achievement. Mt. Parnassus is a veritable masterpiece and is where a series of monuments were built whose modular elements - terraces, temples, treasuries, etc. - combine to form a strong expression of the physical and moral values of a site which may be described as magical.

Criterion (ii): Delphi had an immense impact throughout the ancient world, as can be ascertained by the various offerings of kings, dynasts, city-states and historical figures, who deemed that sending a valuable gift to the sanctuary, would ensure the favour of the god. The Sanctuary at Delphi, the object of great generosity and the crossroads of a wide variety of influences, was in turn imitated throughout the ancient world. Its influence extended as far as Bactria, following the conquest of Asia by Alexander the Great. Even pillaging of the Sanctuary by the emperor Nero and by Constantine the Great, who transported spoils from it to Rome and Constantinople, added to the artistic influence of Delphi.

Criterion (iii): Delphi bears a unique testimony to the religion and civilization of ancient Greece. At the legendary site where Apollo slew the serpent Python, celestial cults replaced chthonian cults and introduced the old heritage of myths originating from primitive times. The Delphic oracle, over which four sacred wars were fought, is one of the focal points of Greek political history, while the Theatre and the Stadium, where the Pythian Games took place every four years, were places of community celebrations reflecting triumphant Hellenism.

Criterion (iv): Delphi, situated in a magnificent natural setting which is still intact, is an outstanding architectural ensemble and an example of a great Pan-Hellenic sanctuary.

Criterion (vi): According to the ancients, the Temple of Apollo was where the Omphalos was located, that is, the navel of the universe, the centre of the earth. Delphi is consequently directly and tangibly associated with a belief of manifest universal significance.

Integrity

The World Heritage property contains within its boundaries all the key attributes that convey the Outstanding Universal Value of the property. The place has not been altered through the centuries. The restoration projects that have been undertaken were of limited and small scale and they were carried out in accordance with the principles of the Charter of Venice. Within the property, only the archaeological museum has been built, which is indispensable for the protection of the findings and for the adequate understanding of the sanctuary and its offerings. The broader area of Delphi, being a transformogenic geophysical area, in the periphery of the great tectonic fault of Central Greece, has been faced with the same problems since the ancient times: earthquakes and land slides, erosion of soils and sedimentations, along with periodic vegetation growth and the ensuing fire risk.

Authenticity

The monuments of the site meet the criteria of authenticity, since they have undergone mild interventions with absolute respect to material, form and design. These consist of relocating ancient architectural material in its original place or of restoring the monuments by using mainly authentic material, in order to obtain their original plan. Furthermore, ancient building material was used for the restoration of certain monuments and offerings of the site. The site still preserves the authenticity of the landscape. Modern visitors arriving along the Holy Road from the Roman Market up to the Stadium can perceive the same feeling as the person who visited the area in the antiquity.

Protection and management requirements

The Archaeological Site of Delphi is protected under the provisions of Law No. 3028/2002 on the “Protection of Antiquities and Cultural Heritage in general”. Under Ministerial Decrees 13624/728/1991, 1266/1991 and 35829/1801/2012 the Archaeological Site of Delphi is part of a most extended geographical area of landscape and monuments under protection. Building is prohibited in the area of the slopes of Mt. Parnassus and the olive-grove, while there is also a protection zone, covering an area, which extends in two Regional units (Boeotia and Phocis).

The property is under the jurisdiction of the Ministry of Culture, Education and Religious Affairs, through the Ephorate of Antiquities of Phocis, its competent Regional Service, which systematically supervises the area for any acts of illegal excavations, monitors and intervenes, when necessary, in cases where any antiquities are revealed during the course of digging works and performs control on excavation works for the foundation of new buildings as well as on their size and architectural design, when appropriate.

The Archaeological Site of Delphi is protected 24 hours per day. There is an adequate fire protection system, upgraded at intervals; several measures for the major issue of the falling rocks are taken, for the time being of temporary character, such as the two metal fences that have been constructed in the area. Towards a permanent solution of the issue, the Central Archaeological Council has approved the study for the fastening of the rock slopes themselves. Works for the upgrade of the archaeological site (improvement of visitors’ facilities, better access to visitors with disabilities, protection and restoration of the monuments themselves) are being carried out. Several information signs have already been and some others are planned to be installed, upgrading the substantial information for the visitors, as far as the archaeological site is concerned. Sustaining the Outstanding Universal Value of the property over time will require the accomplishment of all the works in progress that will lead to the better perception of the monuments by the visitors and the protection of the site, with the fastening of the rock slopes being a priority.

- **Archaeological Site of Mystras**

Brief synthesis

Mystras, the ‘wonder of the Morea’, lies in the southeast of the Peloponnese. The town developed down the hillside from the fortress built in 1249 by the prince of Achaia, William II of Villehardouin, at the top of a 620m high hill overlooking Sparta. The Franks surrendered the castle to the Byzantines in 1262, it was the centre of Byzantine power in southern Greece, first as the base of the military governor and from 1348 as the seat of the Despotate of Morea. Captured by the Turks in 1460, it was occupied thereafter by them and the Venetians. After 1834 the inhabitants of Mystras gradually started to move to the modern town of Sparta leaving only the breathtaking medieval ruins, standing in a beautiful landscape.

Mystras, as the centre of Byzantine power, quickly attracted inhabitants and institutions; the bishopric was transferred there from Sparta, with its cathedral, the Metropolis or church of Hagios Demetrios, built after 1264. Many monasteries were founded there, including those of the Brontochion and the monastery of Christos Zoodotes (Christ the Giver of Life). Under the Despots, Mystras reached its zenith with the building of churches, outstanding examples of Late Byzantine church architecture, such as Hagioi Theodoroi (1290-1295), the Hodegetria (c.1310), the Hagia Sophia (1350-1365), the Peribleptos (3rd quarter of the 14th c.), the Evangelistria (late 14th – early 15th c.) and the Pantanassa (c. 1430). The city was a major piece on the political chessboard of the time and was developed and beautified as befitted its role as a centre of power and culture. The city’s complex history is clearly evident in its fortifications, palaces, churches, convents, houses, streets and public squares.

Mystras’ distinct architecture is influenced by the so-called “Helladic” school of Byzantine architecture as well as the architecture of Constantinople. The painting of churches reflects the quality and the eclecticism of the art of Constantinople. Elements of Romanesque and Gothic art are also present as a result of the city’s wide range of contacts during the 14th and 15th centuries. The beauty of its churches, which during the Palaeologan Renaissance were covered with magnificent frescoes, the renown of its libraries and the glory of its writers, including the philosopher Georgios Gemistos Plethon and his pupil, the intellectual Bessarion, later cardinal of the Roman Catholic church, who brought neo-platonic humanism to Italy, gave substance thereafter to the legend of the Wonder of the Morea. Mystras is therefore a truly outstanding example of late Byzantine culture which influenced the rest of the Mediterranean world and beyond.

Criterion (ii): Mystras constitutes a medieval city whose art, the fruit of the so-called Palaeologan Renaissance, influenced the development of Late Byzantine and Post-byzantine art. The influence of the art of Mystras during the late and post Byzantine era is visible on a large number of monuments in the Peloponnese (such as Geraki, Mani, Longanikos, Leontari, Roinos) especially in painting. During the late Byzantine period the radiance of the art of the Despotate seems to influence the artistic streams which are developed throughout the Greek territory - including that of the Cretan School painting - always in combination with the powerful influence exerted by the art of Constantinople. This influence can be easily seen on the works of post-Byzantine painters, such as Xenos Digenis originating from the Despotate who was active in Crete, Aitolia, and Ipeiros or the family of Phokas in Crete and many others. The heritage of Mystras is apparent not only in architecture and painting but also in intellectual aspects. Distinguished intellectuals of Mystras, amongst them, Georgios Gemistos Plethon, the

Neoplatonist philosopher, aroused the interest of the West for the interpretation of Platonic philosophy and the study of ancient Greek texts, thus contributing to the European Renaissance.

Criterion (iii): Mystras constitutes a unique example of a Byzantine city, an expression of flourishing urban society within the late Byzantine Empire. As a political and administrative provincial centre of the Byzantine state, Mystras became a unique intellectual, cultural and artistic centre.

Criterion (iv): Mystras is an exceptional example of a well-preserved fortified late-Byzantine city with elaborate spatial planning organization, and fortifications with the citadel on top of the hill and two fortified precincts at the lower level. The urban fabric of the city includes palaces, residences and mansions, churches and monasteries, as well as constructions related to the city's water supply and drainage and to commercial and craft-based activities. Various architectural styles are applied in ecclesiastical architecture but the so-called "mixed type of Mystras" (in which a three aisled basilica at ground level is combined with a five-domed cross-in-square at the level of the gallery) is dominant. The splendid complex of palaces, one of the few Byzantine survivals, the impressive mansions and the urban residences clearly demonstrate the high quality of life of the city's inhabitants in the two last centuries of the Byzantine Empire.

Integrity

Mystras was a living settlement from the 13th century to the 19th century when it gradually started to be deserted due to the foundation of the new town of Sparta. It retained its completeness as a fortified urban unit of the late-Byzantine period. The boundaries of the property include all the significant attributes. Its well-preserved monuments strongly demonstrate its importance as one of the most notable administrative and ecclesiastical centres of its era. Three of the most important religious monuments of Mystras, the Metropolis or church of Hagios Demetrios, Hodegetria and Pantanassa, maintain occasionally their religious use. Potential risks to the city are the impact of wind and rain, and there is some risk of earthquake.

Authenticity

Mystras constitutes a monumental late-Byzantine complex with distinct and well-preserved elements such as land-planning, street planning, secular and ecclesiastical architecture, and artistic production. Its authentic urban character, which has not been affected by human interventions, has been preserved through the centuries. The most important monuments on the site give the visitor the chance to perceive various aspects of the Byzantine culture. The restoration works on selected monuments on the site are carried out according to research and scientific studies and with the use of traditional techniques and materials and aim to restore the values represented.

Protection and management requirements

The property is protected by the provisions of the Archaeological Law 3028/2002 "On the Protection of Antiquities and Cultural Heritage in general", and by separate ministerial decrees, published in the Official Government Gazette. Protection and management are carried out by the Ministry of Culture, Education and Religious Affairs through the responsible regional service (Ephorate of Antiquities of Lakonia).

The "Committee for the Restoration of the Monuments of Mystras, supervised by the Ministry of Culture, Education and Religious Affairs, has the responsibility to carry out restoration works on the monuments of Mystras and to promote the values of the property.

Since 1989 significant works have been carried out at the property including restoration work on the palaces and the residence of Laskaris; redisplay of the exhibits of the Museum of Mystras where selected items bear witness to the mutual relations between Mystras and Western Europe; reorganization of the archaeological store; creation of a sculpture exhibition at the northern atrium and the semi-open space of the Museum; conservation of the paintings and sculptures of the churches; installation of infrastructure works such as a water supply network, a sewage system, electricity in case of emergency; provision of visitor services and facilities including information signs, two ticket offices, drinking water facilities, lavatory facilities nearby the central entrance and a canteen outside the central entrance. In addition, there has been research on the architecture of the monuments and the spatial arrangement as well as conservation studies focusing on the mural, sculptural and floor decoration of the most important monuments of Mystras.

Visitor numbers are high especially during the summer period. There is also increased interest from schools and university students.

An events program, including information and educational events, musical and theatrical performances, exhibitions, educational programs and publications, supports the promotion and presentation of this property to the public and facilitates a multi-levelled approach by the public.

• Medieval City of Rhodes

Brief synthesis

From 1309 to 1523 Rhodes, the largest island of the Dodecanese, was occupied by the Knights of St. John of Jerusalem who had lost their last stronghold in Palestine, in Acre, in 1291. They transformed the island capital into

a fortified city able to withstand sieges as terrible as those led by the Sultan of Egypt in 1444 and Mehmet II in 1480. Rhodes finally fell in 1522 after a six-month siege carried out by Suleyman II.

The medieval city is located within a 4 km-long wall. It is divided with the high town to the north and the lower town south-southwest. Originally separated from the lower town by a fortified wall, the high town was entirely built by the Knights. The Order was organized into seven “tongues”, each having its own seat, or “inn”. The inns of the tongues of Italy, France, Spain and Provence lined the principal east-west axis, the famous Street of the Knights, on both sides, one of the finest testimonies to Gothic urbanism. To the north, close to the site of the Knights’ first hospice, stands the Inn of Auvergne, whose facade bears the arms of Guy de Blanchefort, Grand Master from 1512 to 1513. The original hospice was replaced in the 15th century by the Great Hospital, built between 1440 and 1489, on the south side of the Street of the Knights.

The lower town is almost as dense with monuments as the high town. In 1522, with a population of 5000, it had many churches, some of Byzantine construction. Throughout the years, the number of palaces and charitable foundations multiplied in the south/southeast area: the Court of Commerce, the Archbishop’s Palace, the Hospice of St. Catherine, and others.

Its history and development up to 1912 has resulted in the addition of valuable Islamic monuments, such as mosques, baths and houses. After 1523, most churches were converted into Islamic mosques, like the Mosque of Soliman, Kavakli Mestchiti, Demirli Djami, Peial ed Din Djami, Abdul Djelil Djami, Dolapli Mestchiti.

The ramparts of the medieval city, partially erected on the foundations of the Byzantine enclosure, were constantly maintained and remodelled between the 14th and 16th centuries under the Grand Masters. Artillery firing posts were the final features to be added. At the beginning of the 16th century, in the section of the Amboise Gate, which was built on the northwest angle in 1512, the curtain wall was 12 m thick with a 4 m-high parapet pierced with gun holes. The fortifications of Rhodes exerted an influence throughout the eastern Mediterranean at the end of the Middle Ages.

Criterion (ii): The fortifications of Rhodes, a “Frankish” town long considered to be impregnable, exerted an influence throughout the eastern Mediterranean basin at the end of the Middle Ages.

Criterion (iv): This cultural property is an outstanding example of an architectural ensemble which illustrates the significant period of history in which a military/hospital order founded during the Crusades survived in the eastern Mediterranean area in a context characterised by an obsessive fear of siege. Rhodes is one of the most beautiful urban ensembles of the Gothic period. The fact that this medieval city is located on an island in the Aegean Sea, that it was on the site of an ancient Greek city, and that it commands a port formerly embellished by the Colossus erected by Chares of Lindos, one of the Seven Wonders of the ancient world, only adds to its interest. Finally, it must be noted that the chain of history was not broken in 1523 but rather continued up to 1912 with the additions of valuable Islamic monuments, such as mosques, baths and houses.

Criterion (v): With its Frankish and Ottoman buildings the old town of Rhodes is an important ensemble of traditional human settlement, characterized by successive and complex phenomena of acculturation. Contact with the traditions of the Dodecanese changed the forms of Gothic architecture and building after 1523 combined vernacular forms resulting from the meeting of two worlds with decorative elements of Ottoman origin. All the built-up elements dating before 1912 have become vulnerable because of the evolution in living conditions and they must be protected as much as the great religious, civil and military monuments, the churches, monasteries, mosques, baths, palaces, forts, gates and ramparts.

Integrity

Archaeological remains, evidence and archival historical material strongly demonstrate that the medieval city of Rhodes maintains the basic elements of its 4 km-long medieval fortifications and urban fabric as far as completeness, integrity, size and dimensions are concerned. The medieval city and its defences are wholly contained within the boundaries of the property. The continuous conservation works of the fortifications and of the monuments within the city aim to maintain the wholeness and assure the historical profile of the property.

The increasing dangers due to the tourist development and the commercial overexploitation of the property, the modification of land use and of building regulations require that the strategic management of the property be continuously strengthened, so that the pressure exerted on the environment and the urban fabric, including all elements from before 1912, will be minimized.

Authenticity

The medieval city of Rhodes maintains the architectural character and the urban organization of a medieval city as well as its primary building materials. The alterations to the fortification walls and the monuments within the city during the Ottoman period did not harm at all the character of the historical settlement, and are unique and integral evidence of the historic layering of the property. The Italian occupation after 1912 left a strong imprint on the urban landscape of Rhodes, with reconstructions of some of the major buildings. They must be considered, nonetheless, as a permanent integral part of the urban history of Rhodes.

Protection and management requirements

The property is protected by the provisions of the Archaeological Law 3028/2002 "On the Protection of Antiquities and Cultural Heritage in general", and by separate ministerial decrees, published in the Official Government Gazette. Protection and management are carried out by the Ministry of Culture, Education and Religious Affairs through the responsible regional service (Ephorate of Antiquities of the Dodecanese). The Scientific Committee responsible for the execution of restoration projects in the Medieval City of Rhodes is supervised by the Ministry of Culture, Education and Religious Affairs. Since Rhodes is a living city, the Ministry of Culture, Education and Religious Affairs cooperates with the responsible bodies (Public, Regional and Municipal), so that the medieval city of Rhodes can maintain its qualitative features as a perpetually evolving historical settlement.

The protection and management of the medieval city of Rhodes is implemented through continuous and systematic controls of the town-planning framework and of building activity as well as the updating of the institutional and legislative regulations.

Conservation works on the fortifications, monuments, communal spaces and private buildings are still in progress and are funded by the European Union, the state and private resources. Both state and municipal authorities are in charge of issues regarding the day-to-day function of the residential area with the view to preserving more effectively the values of the property.

The Palace of the Grand Masters and the Archaeological Museum of Rhodes have been upgraded in order to promote the property and offer better facilities to visitors (new exhibitions, infrastructures).

The first phase of the urban planning study for the medieval city of Rhodes - which will define specific boundaries for building and use of land within the limits of the property aiming to its preservation and which was elaborated by the Municipality of Rhodes in cooperation with the Ephorate of Antiquities of the Dodecanese - has been approved under conditions which will be incorporated in the second phase. The final study – a Presidential Decree - will become the basis of the management plan.

- Monasteries of Daphni, Hosios Loukas and Nea Moni of Chios

Brief synthesis

Although geographically distant from each other, these three monasteries of the middle Byzantine period (the first is in Attica, near Athens, the second in Phocida, near Delphi and the third on the island of Chios, in the Northern Aegean), belong to the same typological series and share the same aesthetic and architectural characteristics. The churches are built on a cross-in-square plan with a large dome supported by squinches defining an octagonal space. In the 11th and 12th centuries they were decorated with superb marble works as well as mosaics on a gold background, all characteristic of the second golden age of Byzantine art.

Criterion (i): The monasteries at Daphni, Hosios Loukas and Nea Moni of Chios represent, with their admirable mosaics on a gold background, unique artistic achievements. On this basis each one of these indisputable masterpieces of Byzantine art could have been included on the World Heritage List on its own merits.

Criterion (iv): These three monasteries are outstanding examples of a type of construction characteristic of the middle period of Byzantine religious architecture. Nea Moni illustrates the most simple expression: an octagonal church with no added spaces. Hosios Loukas and Daphni are more complex. They have a central octagonal space surrounded by a series of bays that form a square. This more elaborate structure defines a hierarchy of volumes and functions and enables the implementation of an extensive iconographic and decorative plan. It is typical of other churches, like Christianou near Kyparissia, Panaghia Likodimou in Athens or Saint Sophia in Monemvasia. The two examples included in the proposal are, along with Saints Theodoroi of Mystras (included on the World Heritage List in 1989), the most representative by virtue of the perfection of their architecture, the beauty of their mosaics and paintings and their more satisfactory state of conservation.

Integrity

All three monuments include all the essential elements both concerning their architectural form, and their decoration. Each of them forms part of a monastic complex and a well-preserved natural environment (buffer zone).

Concerning the Daphni monastery, although the earthquake of 1999 caused damages to the monument appropriate measures were taken immediately, so that today the property is in good condition. The Katholikon (main church) of Nea Moni remains intact with the exception of a few restoration interventions carried out in the late 19th century, after the earthquake of 1881. It retains both its initial architectural shell as well as its interior and exterior decoration. The monastery complex of Hosios Loukas and particularly its namesake Katholikon (main church), preserves its initial 11th century form intact. This includes architectural and decorative elements, namely the mosaics, frescoes, architectural sculptures, marble revetment and pavements. Few were the losses or later repairs during the centuries, as in the case of the dome that collapsed and was rebuilt probably in the 18th century.

The principal risks to the three monasteries are natural disasters such as forest fire (Nea Moni) and earthquake (Daphni and Nea Moni). Daphni has been subject to development pressures in the past.

Authenticity

All the three monuments conserve their authenticity expressed mainly by their form and design, the construction materials, their decoration, and the spirit and feeling of the place. More specifically, the Daphni monastery has preserved all its initial architectural and decorative elements. These are expressed in the construction of the Katholikon (main church), with courses of stone enclosed by bricks, the wealth of decorative brickwork surrounding the windows and the interior decoration consisting of wall mosaics and decorative marble, which have been enhanced after the restoration and conservation work. The Katholikon (main church) of Nea Moni has preserved its authentic mosaic decoration and the marble revetment of the lower parts, even its initial pavement. The church itself remains intact as to the construction materials and the initial architectural plan. The conservation and restoration work aims at restoring and consolidating the initial decorative and structural elements. Interventions or damages to the Katholikon (main church) of Hosios Loukas over the centuries were minimal. The most important of these occurred during the War of Independence (1821). The monument was restored by well-known Byzantinists during the 20th century. In particular, damages were restored in an exemplary manner, newer interventions were removed, and initial elements of the church (such as window panels of plaster) were revealed. Thus, the monument was rehabilitated, with few additions, in its initial form, while the authenticity of the whole was preserved.

Protection and management requirements

All three properties are protected by the provisions of the Archaeological Law 3028/2002 “On the Protection of Antiquities and Cultural Heritage in general”, and by separate ministerial decrees published in the Official Government Gazette. Protection and management are carried out by the Ministry of Culture, Education and Religious Affairs through the responsible regional services (Ephorates of Antiquities).

Daphni Monastery: The Ephorate of Antiquities of West Attika, Piraeus and Islands exercises strict construction control and is collaborating with the responsible services for the amelioration and specialization of protection measures of the property. After the earthquake of 1999, which caused extended damages to the monument, a wide program of restoration works was carried out, in the context of the 2nd and 3rd Community Support Framework. The works were carried out both in the Katholikon (main church), and in the wings of cells of the inner courtyard, as well as in the refectory, in the west chapel, in the cistern, and in the bathhouse. Special care was given to the restoration of the mosaics. As a result of these works, the site was partially reopened to the public, since 2008, with free entrance. Restoration works continue on the mosaics, on the upper part of the masonry and on the dome of the Katholikon (main church), whereas the first phase of the restoration of the fortification walls is complete. The works will be carried out in the frame of the National Strategic Reference Framework and after their completion, the monument will be entirely restored.

The funding resources of the monument come from the national budget, the Community Support Framework and the National Strategic Reference Framework. An audio guide program will begin soon while there is a provision for the monument to be accessed by persons with special needs. The construction of modern lavatory facilities for visitors (including those with special needs) as well as the installation of an informative signpost for the visually impaired visitors have been completed.

The protection of the monument against natural disasters is ensured by the installation of a lightning rod, by the fire extinguishing system, by the system of instrumental surveillance (monitoring) by the continuous guard of the site in combination with an alarm system and a closed circuit surveillance system.

At the moment, educational programs are being elaborated and in the near future new guidebooks will be printed.

Nea Moni of Chios: The protection of the property is exercised by the Ephorate of Antiquities of Chios. As far as the management is concerned the Ephorate of Antiquities of Chios is in collaboration with the monastic community and the Holy Metropolis of Chios, Psara and Oinousses.

Financing for the conservation and protection of the monument derives from national funds of the Ministry of Culture, Education and Religious Affairs, European resources and sponsoring institutions and corporations. Works of preservation of the mosaics and restoration of the Katholikon (main church) have already been implemented. The primary objective is to preserve the good condition of the Katholikon (main church) as well as to restore the surrounding buildings of the monastery.

The necessary precautions against forest fires are being taken by the responsible authorities (fire brigade).

Main objectives are also the following: the promotion of the monument to the public, the offer of educational programs for children, the installation of info kiosks for the visitors and of facilities infrastructure.

The cooperation with the University of the Aegean (Department of Cultural Technology and Communication, School of Social Sciences) for the elaboration of the management plan was not successful. Therefore, there is no management plan at the moment.

Hosios Loukas: The protection of the monument is exercised by the Ephorate of Antiquities of Boeotia which supervises the entire valley in which lies the Monastery of Hosios Loukas. As far as the management is concerned the Ephorate of Antiquities of Boeotia is in collaboration with the monastic community.

The monastery of Hosios Loukas, in continuous use for centuries, is a place of cult with a living monastic community. The revenues of the monastery come from the exploitation of its agricultural properties, the organic agriculture and the selling of products to the visitors of the site. Revenues are also supported by the exploitation of the landed property, the cafe and the point of sale in the monastery.

The Ministry of Culture, Education and Religious Affairs elaborates all the preservation and rehabilitation studies. After approval by the competent collective interdisciplinary bodies, studies are carried out under the direct supervision of the Ephorate of Antiquities of Boeotia. Restoration and enhancement projects within the property are funded either by the state budget or co-financed by the Hellenic State and the European Union.

The protection of the monument is ensured by the continuous guard of the site. In the exhibition rooms of the property selected items are presented to the visitors. Furthermore, the property has all the necessary amenities (signposting, museum shop and canteen).

Finally, consolidation projects carried out on all three monuments have strengthened their resistance in case of an earthquake.

• Paleochristian and Byzantine Monuments of Thessalonika

Brief synthesis

Founded in 315 B.C., the provincial capital and sea port of Thessalonika was one of the first bases for the spread of Christianity. Among its Christian monuments are fine churches, some built on the Greek cross plan and others on the three-aisled basilica plan. Constructed over a long period, from the 4th to the 15th century, they constitute a diachronic typological series, which had considerable influence in the Byzantine world. The mosaics of Thessalonika's monuments (such as the Rotunda, Saint Demetrius and Hosios David [Latomou Monastery]) are among the great masterpieces of Early Christian art.

The monuments of Thessalonika inscribed on the World Heritage List are public edifices of various functions, religious, secular, military, including the 4-km long city walls. Because of their outstanding design and major artistic value these monuments are included among the most significant of the Byzantine period. Throughout the Byzantine era, the city constituted a cultural centre that determined the developments not only in immediately surrounding but also in neighbouring areas. It played an active or even competitive role in artistic trends originating in Constantinople.

The monuments of Thessalonika reveal a continuous artistic exchange with the greatest cultural centres of each era (Rome, Constantinople). The city itself was an important artistic centre, from its foundation and throughout the Byzantine period. Wall painting ensembles, mosaics and frescoes, preserved in Thessalonika's monuments, represent some of the major artistic trends, that have been developed in Byzantine monumental painting from its beginnings (the Rotunda, Saint Demetrius, Hosios David), through the first period after iconoclasm (Saint Sophia) and the Comnenian period (Hosios David frescoes) to its culmination known as the Palaeologan Renaissance (late Byzantine period). To this last period belong significant monuments such as the Holy Apostles, the chapel of Saint Euthymios in the Church of Saint Demetrius, Saint Nikolaos Orphanos, Saint Panteleimon, the Transfiguration of the Saviour, Saint Aikaterini, Prophitis Ilias, the Katholikon (main church) of the Vlatadon Monastery which reflect all the tendencies of the Palaeologan Renaissance.

Criterion (i): The mosaics of the Rotunda, Saint Demetrius and Hosios David's (Latomou Monastery) are among the great masterpieces of Early Christian art.

Criterion (ii): The influence of the Thessalonian churches on the development of the monumental arts was considerable first in the Byzantine and later the Serbian world, whether in the Early Christian period, the Middle Byzantine era or the Palaeologan Renaissance.

Criterion (iv): The Christian monuments of Thessalonika are outstanding examples of churches built according to central, basilical and transitional architectural types over a period going from the 4th to the 15th century. For this reason they constitute a series which is a typological point of reference.

Integrity

All monuments are preserved intact, or as in the case of the city walls, with minimal losses. The boundaries are adequate to protect the fabric of the monuments and there are buffer zones for some of them. The continual use of the buildings (from their foundation until today) proved beneficial to their state of conservation, despite certain inevitable interventions.

There is a risk of natural disasters such as earthquakes while the fact that the monuments are all in a developing and changing urban area may lead to pressures from time to time.

Authenticity

All monuments, despite any interventions over the centuries, maintain all elements (architecture and decoration) of their initial phase. In the first quarter of the 20th century the monuments commenced to be restored and low quality recent interventions or additions were removed (e.g. the porch of the Church of the Holy Apostles and the

buttresses of the church of Prophitis Ilias). Minor restoration projects that were always documented were carried out (e.g. the south dome of the narthex of the Church of Panagia Chalkeon). Exceptionally, a large scale restoration was carried out in the church of Saint Demetrius, after the disastrous fire of 1917. During the last 30 years small scale rescue restorations were generally carried out. The restoration and consolidation work as well as landscaping realised until now in the monuments of Thessalonika contributed to their maintenance and the enhancement of their authenticity.

Protection and management requirements

The properties are protected by the provisions of the Archaeological Law 3028/2002 "On the Protection of Antiquities and Cultural Heritage in general" and by separate ministerial decisions published in the Official Government Gazette. Protection and management are carried out by the Ministry of Culture, Education and Religious Affairs through the responsible regional service (Ephorate of Antiquities of Thessaloniki City). The specific terms of protection are defined in detail by separate ministerial decrees for each monument.

The use of the Byzantine churches is granted to the Church of Greece (Saint Sophia, Saint Demetrius, Acheiropoietos, Saint Panteleimon, the Transfiguration of the Saviour, the Holy Apostles, Saint Aikaterini, Prophitis Ilias, Panagia Chalkeon) and to the Ecumenical Patriarchate (Saint Nikolaos Orphanos, Hosios David [Latomou Monastery], Vlatadon Monastery).

Restoration of the roof of Hosios David (Latomou Monastery) and landscaping of the surrounding area in 2002, launched the last series of conservation interventions (3rd Community Support Framework). Subsequently the following works were carried out: a) landscaping of the surrounding area in sections of the walls of Heptapyrgio, of the byzantine Bath, of Prophitis Ilias, b) consolidation of the mosaics in Rotunda, Saint Demetrius, the Holy Apostles, c) consolidation works in Acheiropoietos, Rotunda minaret, Heptapyrgio, Tower of Trigonio, and d) exemplary restoration of Saint Panteleimon church, awarded the Europa Nostra prize. Heptapyrgion's use has changed: it now houses the offices of the Ephorate of Antiquities of Thessaloniki City and two permanent exhibitions. Furthermore, Heptapyrgio is open to visitors with free entrance. It is also an area for outdoor events. The Tower of Trigonio is open to the public.

In the context of the Peripheral Development Corporate Plan further restoration works are carried out on the monuments. The Ephorate of Antiquities of Thessaloniki City in collaboration with the Aristotle University of Thessaloniki implements also the project "Prospelasis" which is intended to facilitate access of people with disabilities. The aim of the Ephorate of Antiquities of Thessaloniki City is to create better conditions in order to facilitate the accessibility of monuments not only to scientific groups but also to a wider public. Daily effort is required for the protection and enhancement of the monuments as they are integrated in a modern city, and consequently burdened by human activity.

- **Pythagoreion and Heraion of Samos**

Brief synthesis

Samos, due to its geographical location in the eastern Aegean, securing easy communications with the coast of Asia Minor, was one of the most important centres of political and cultural developments from the prehistoric era (5th/4th millennium BC) until almost the Middle Ages. The site is an area on the north-east coast of the island that is clearly defined by the surrounding mountains. It consists of the fortified ancient city (Pythagoreion) and the ancient Temple of Hera (Heraion), which is situated about 6 km away from the city and indissolubly linked with it.

The earliest finds are dating back to the 5th/4th millennium BC, during the Neolithic period, but the main settlement began in the 10th century BC, when it was colonized by Ionians from Mainland Greece. By the 6th century BC, Samos had become a major nautical power in the eastern Mediterranean, with close trade links with Asia Minor and the Mainland Greece. It was strong enough to establish trading colonies on the coast of Ionia, in Thrace, and even in the western Mediterranean.

One of the most famous features is the Eupalinus' tunnel dating from the 6th century BC, which is running for 1,036 m through the mountainside to bring water to the ancient city, the work of Eupalinus of Megara, Naustrofos' son. Samos continued to be an important mercantile city throughout the Hellenistic and Roman periods.

The great Temple of Hera (Heraion) has its origins in the 8th century BC, when it was the first Greek temple with one hundred feet length (Hecatompodos). It is unknown if this temple was surrounded by a peristyle of columns; its 7th-century successor was also innovatory in that it was the first temple to have a double row of columns across the front. These were both surpassed by the temple begun around 570-560 BC by Rhoecus and Theodorus, who built a colossal structure measuring 52,5 m by 105 m, the earliest in the new Ionic order. It was supported by at least 100 columns, whose moulded bases were turned on a lathe designed by Theodorus. The works for the construction of a new temple, known as the Great Temple of the Goddess Hera, a colossal structure measuring 55,16 m by 108,63 m, and surrounded by a peristyle of 155 columns about 20 m high, were started during the reign of Polycrates (c. 535-522 BC).

The Heraion and the ancient city were adorned with splendid sculptures, making Samos one of the great centres of sculpture in the Ionic world. Offerings from all over the ancient world have pouring in the sanctuary of Hera. Samos is linked with great personalities of the ancient world, such as the philosopher and mathematician

Pythagoras, the philosopher Epicurus, who was of Samian birth and Aristarchus the Samian, who first established the theory of the planet system in the 4th century BC.

Pythagoreion and Heraion of Samos bear eloquent witness of the Ionian spirit. During its apogee in the 6th century BC the ancient city of Samos achieved exceptional technical and artistic progress and created innovative methods and works, thus representing a city with a high level of civilization, which merits its inclusion in the Ionian Dodekapolis.

Criterion (ii): The temple of Hera at Samos is fundamental to an understanding of classical architecture. The stylistic and structural innovations in each of its successive phases strongly influenced the design of temples and public buildings throughout the Greek world. The technological mastery of the Eupalineio similarly served as a model for engineering and public works.

Criterion (iii): Samos was the leading maritime and mercantile power in the Greek world in the 6th century BC, and this importance is reflected in the extent and richness of the archaeological remains, which are largely untouched by subsequent development.

Integrity

The World Heritage property contains within its boundaries all the key attributes that convey the Outstanding Universal Value of the site. Its importance is reflected in the extent and richness of the archaeological remains, which are largely untouched by subsequent development. The remains of Samos are among the most impressive and complete in the Greco-Roman world. Threats to the integrity of the monuments, earth movement, humidity, the marine environment, illegal building and free grazing, are being dealt with.

Authenticity

Authenticity of the property is preserved through the implementation of conservation and restoration methods, which respect the original structures. The works carried out aimed at the preservation of the ancient ruins, their enhancement and presentation without challenging their attributes. The interventions were minimal in order to preserve their original form as revealed after the excavations. All materials used were previously analysed in specialised laboratories in order to examine their compatibility to the ancient ones.

Protection and management requirements

The property is protected under the provisions of Law No 3028/2002, on the "Protection of Antiquities and Cultural Heritage in general". The boundaries of the property and its buffer zone were established by Ministerial Decrees No 11107/1963, 40292/ 1984, 25291/ 1968 and the Decrees published in the Official Gazette 798/D/11-11-1991 and 100/D/ 1995. Protection zones include in the case of Pythagoreion the intra-muros ancient city of Samos with a buffer zone 500 m wide and in the case of Heraion the area occupied by the ancient sanctuary with a buffer zone 2 km wide. By the ministerial decision no.YPPOT/GDAPK/ARX/A1/F21/46456/2315, published in Government Gazette no. 209/AAP/14 June 2012, the archaeological site of Heraion has been designated again as an Archaeological Site in accordance to the provisions of article 13 of Law 3028/2002.

The property is under the jurisdiction of the Ministry of Culture Education and Religious Affairs, through the Ephorate of Antiquities of Samos-Icaria, its competent Regional Service, who is responsible for the management and protection of the site. During the past decade, important restoration and visitor management works, funded by the Greek state and the European Union were implemented both in Heraion and Pythagoreion, including the creation of a new Museum at Pythagoreion.

Some of the factors that could affect the property are illegal building, free grazing of animals, earth movement and the marine environment. The competent Ephorate through its constant monitoring of the area and its interventions when necessary has addressed successfully these threats, maintaining the physical and visual integrity of the site. Furthermore, it endeavours through informative and educational activities to raise awareness of local community on site's protection issues, especially among young people.

Regarding Heraion, particular issues have to be dealt with, such as uncontrolled vegetation growth and standing waters, both linked to the high humidity and precipitation level of the area. These negative factors are addressed through continuous removal of the vegetation and channelling of the water to the sea. Within a project for the enhancement of Heraion, carried out the period 2004-2007, visitors' facilities and itineraries were created, while informative signs have been placed in order to familiarise visitors with the history, architecture and use of the property.

For the next years several projects regarding the conservation and presentation of both sites are scheduled in a perspective to render accessible and 'legible' an important part of the urban fabric in the centre of the ancient and the modern city. Conservation works on the Eupalinus' tunnel have also been scheduled. Concurrently, the Ephorate carries out archaeological research in order to investigate the ancient topography and reveal building ensembles, so as the creation of an archaeological park would be possible in the future.

- Temple of Apollo Epicurius at Bassae

Brief synthesis

The columned temple of Apollo Epicurius rises majestically within the sanctuary of Bassae in the mountains of Arkadia. It is one of the best-preserved monuments of classical antiquity and an evocative and poignant testament to classical Greek architecture. It is highly significant for its architectural features and influence.

The temple was built at the height of the Greek civilization in the second half of the 5th century BC (420-400 BC). It was dedicated to Apollo Epicurius by the Phigaleians who believed the god of sun and healing had protected them from plague and invasion. In 174 AD the ancient traveller Pausanias admired the beauty and harmony of the temple and attributed it to Iktinos, the architect of the Parthenon.

The temple appears to have been forgotten for almost 1700 years until it was rediscovered in the 18th century and attracted intense interest from scholars and artists. The isolation of the site ensured many significant features survived largely intact. The temple is one of the earliest post-Parthenonian edifices and the earliest monument in which all three ancient Greek architectural orders –Doric, Ionic and Corinthian – are found together. It also included the earliest surviving Corinthian column capital. The temple further exhibits a number of bold and innovative architectural designs that mark a turning point in the development of temple-building. Through a series of ingenious devices, the architect successfully balanced contrasting elements and blended the old with the new, contributing to the unique architectural and artistic value of the monument. The temple, as well as its sculptural decoration consist one of the best-preserved samples of the ancient Greek civilization, from the period of its heyday (5th century BC).

Criterion (i): The Temple of Bassae represents a unique artistic achievement, remarkable for its archaic features (elongated surface, an exceptional proportion of 15 columns on the longer side and 6 columns on the facade, and a north-south exposure), and for its daring innovations: use of Ionic and Corinthian orders for a Doric edifice, the variety of materials used, and the originality of the layout of the cella and the adyton.

Criterion (ii): The capital of the central column of the Temple of Bassae is the most ancient conserved Corinthian capital, and as such the temple may be considered a model for all “Corinthian” monuments of Greek, Roman and subsequent civilisations.

Criterion (iii): Isolated as it is in a conserved environment, the temple of Apollo is an outstanding example of a Hellenic votive sanctuary in a rural setting.

Integrity

The World Heritage property contains within its boundaries all the key attributes that convey the Outstanding Universal Value of the property. The integrity of the monument primarily ensured by relative isolation of the property, and the designation of the surrounding area as an archaeological site. All the significant elements of the temple, such as its outer colonnade, as well as many features of the internal architecture arrangement, are preserved largely intact. The decorative frieze of sculptured panels that formed an integral part of the design was removed in 1812 and remains in the British Museum together with the Corinthian capital.

A series of coordinated management interventions have been established to ensure the continuing protection of the site as a whole, including a protective shelter and water runoff system to minimize deterioration from the extreme weather.

Authenticity

The long distance of the property from settlements has ensured a high degree of authenticity. The site was forgotten for 1700 years ensuring that there were no significant modifications to the structure after its completion in the 5th century. As a consequence the structure and almost all of its building material has been preserved and the temple is one of the most authentic from this period.

The declaration of a large conservation zone around the temple ensures that the site retains its original setting within a natural landscape. The temple's restoration and conservation works have been conducted according to the international restoration principles, and where necessary, additions to the site are made using the local limestone (a material similar to that used in the monument). The temple and the surrounding landscape, preserved almost intact through the course of centuries, impress the visitor of today, who comes in contact with the first expressions of trends that determined the evolution, both of art and architecture.

Protection and management requirements

The property is protected under the provisions of Law No 3028/2002 on the “Protection of Antiquities and Cultural Heritage in general”. The broader area of the Temple of Apollo Epicurius has been designated as an archaeological site (Ministerial Decree 44671/1836/5-11-1986). Following a series of expropriations, an additional expanse of 4.5 ha was added to the archaeological site in 1996. The property has a sufficient buffer zone, while the greater area of the temple does not contain any building that could impede visual contact with the monument or the archaeological site.

The property is under the jurisdiction of the Ministry of Culture, Education and Religious Affairs, through the Ephorate of Antiquities of Eleia, its competent Regional Service, which has undertaken the works of preservation

and protection of the monument. The Committee for the Conservation of the Temple of Apollo Epicurius was established in 1975, in order to supervise more effectively the systematic works necessary for the conservation of the monument. The temple's restoration works started in 2001 and are still in progress. The financial resources for the project derive by the state budget as well as European Union's funds.

The monument and its surrounding area are fenced and protected 24 hours per day to minimize the risk of vandalism. The greatest threats to the property stem from inherent weaknesses in the building structure and the adverse effects of climate and environment, including extreme temperatures, strong wind, water and seismic activity. Restoration and conservation work thus seek to address these issues. An antiseismic netting as well as a lightning protection system have been installed at the temple. Planned future works continue the current restoration work. This includes replacement of the protective shelter, which has been constructed to minimize damage caused by the extreme weather conditions and provide more favourable conditions for major restoration work. In addition, the scheduled installation of a permanent water supply system will contribute significantly to a more effective fire protection system for the entire property.

- The Historic Centre (Chóra) with the Monastery of Saint John the Theologian and the Cave of the Apocalypse on the Island of Pátmos

Brief synthesis

The small island of Pátmos in the Dodecanese is reputed to be where Saint John the Theologian wrote both his Gospel and the Apocalypse around 95 A.D. A monastery dedicated to the 'beloved disciple' was founded there in 1088 by Hosios Christodoulos Latrinos and has been a place of pilgrimage and Greek Orthodox learning ever since. Its foundation was part of Emperor Alexios I Komnenos' policy to colonize the islands and create a base in the Aegean. The colonization of the Chóra of Pátmos took place gradually around the fortified monastic complex, which always had the absolute dominance over the island as the main governor and regulator of the organization of the social life of the islanders.

The monastery of St John the Theologian is a unique creation, integrating monastic values within a fortified enclosure, which has evolved in response to changing political and economic circumstances for over 900 years. It has the external appearance of a polygonal castle, with towers and crenellations. It is also home to a remarkable collection of manuscripts, icons, and liturgical artwork and objects.

The earliest elements, belonging to the 11th century, are the Katholikón (main church) of the monastery, the Chapel of Panagía, and the refectory. The north and west sides of the courtyard are lined with the white walls of monastic cells and the south side is formed by the Tzafara, a two-storeyed arcade of 1698 built in dressed stone, whilst the outer narthex of the Katholikón (main church) forms the east side.

Midway along the road that winds steeply up from Skála to Chorá is the Cave of the Apocalypse (Spilaion Apokalypseos), where according to tradition St John dictated the Book of Revelation and his Gospel to his disciple Prochoros. This holy place attracted a number of small churches, chapels, and monastic cells, creating an interesting architectural ensemble.

The old settlement of Chóra, associated with it contains many religious and secular buildings. It is one of the best preserved and oldest of the Aegean Chorá. Beginning in the 13th century, the town was expanded by new quarters in the 15th century for refugees from Constantinople (the Alloteina) and in the 17th century from Crete (the Kretika). Paradoxically, perhaps, Patmos thrived as a trading centre under Ottoman occupation, reflected by fine merchants' houses of the late 16th and 17th centuries in Chorá. The town contains a number of fine small churches. Dating mostly from the 17th and 18th centuries, they contain important mural paintings, icons, and other church furnishings.

The elements of the property are unique in several ways, considered both as an ensemble and individually. Pátmos is the only example of an Orthodox monastery integrating from its origins a supporting community, the Chorá, built around the hill-top fortifications. While fortified monasteries may be found in other parts of the Orthodox world, the Monastery of Hagios Ioannis Theologos is the only example in Greece of an organized settlement around a fortified monastic complex.

Criterion (iii): The town of Chóra on the Island of Pátmos is one of the few settlements in Greece that have evolved uninterruptedly since the 12th century. There are few other places in the world where religious ceremonies that date back to the early Christian times are still being practised unchanged.

Criterion (iv): The Monastery of Saint Ioannis Theologos (Saint John the Theologian) and the Cave of the Apocalypse on the Island of Pátmos, together with the associated medieval settlement of Chóra, constitute an exceptional example of a traditional Greek Orthodox pilgrimage centre of outstanding architectural interest.

Criterion (vi): The Monastery of Saint Ioannis Theologos and the Cave of the Apocalypse commemorate the site where Saint John the Theologian (Divine), the “Beloved Disciple”, composed two of the most sacred Christian works, his Gospel and the Apocalypse.

Integrity

The boundaries of the property are adequate to maintain the Outstanding Universal Value of the property. The monastic complex of Saint John the Theologian, the cave of the Apocalypse and the settlement of Chóra itself maintain their basic morphology to the present day. The initial forms have been maintained. The settlement, which developed gradually around the monastery, is still inhabited and continues to be extended but always within specified boundaries and under the strict control and regulations of the appropriate authorities. The alterations that have taken place through the ages and under the influence of the historical conditions allow the visitor to see even today the distinct phases. The principal risks to the property are likely to arise from tourism and the over development of the port of Skála in the property’s wider setting; Pátmos is also in an earthquake zone.

Authenticity

The active monastic community of Pátmos, apart from safeguarding the artistic and intellectual treasures of the monastery, continues to rescue old traditions and rituals such as the Byzantine ritual of Niptir, which takes place every Wednesday of the Holy Week and revives the dramatic and symbolic event that marks the beginning of the Passion of Christ. Moreover, the activities of the Patmiada School since 1713, one of the most prominent Greek schools, contribute to the survival of authenticity.

The material fabric and design features of the significant elements and their organizational patterns have been well maintained and provide an authentic and credible expression of the property’s stylistic and typological models. The authenticity of the settlement is also ensured by the retention of its morphological features and its building techniques with the use of similar or even the same, as far as this is possible, traditional methods and materials in building new constructions.

Protection and management requirements

The property is protected by the provisions of the Archaeological Law 3028/2002 “On the Protection of Antiquities and Cultural heritage in general”, and by separate ministerial decrees published in the Official Government Gazette. Protection and management are carried out by the Ministry of Culture, Education and Religious Affairs through the responsible regional service (Ephorate of Antiquities of the Dodecanese).

The authentic character of the settlement at Chóra of Pátmos survives due to the protective legislative regulations (ministerial decisions published in the Official Government Gazette) implemented in the area already since 1948 when the island of Pátmos was integrated to the Hellenic state. Any intervention in the area is prohibited without the approval of the Ephorate of Antiquities of the Dodecanese.

Effective site management is also achieved through cooperation between secular and ecclesiastical authorities in all areas of common concern. Their efforts have ensured that many of the tourism abuses found in other parts of the Aegean have been avoided, preserving the tranquillity appropriate to the sacred values of Pátmos.

In recent years, the following works have been completed through the European Union funding: a) the restorations of two complexes in Chóra, that of Nikolaidēs’ mansion and the monastery of Zoodochos Pege and b) the conservation of the monastic complex of the Apocalypse.

ITALY

- Archaeological Area and the Patriarchal Basilica of Aquileia

Brief synthesis

Located at the northern end of the Adriatic Sea on the Natissa (Natiso) River, the property includes the Archaeological Area and the Patriarchal Basilica of Aquileia. The Roman city dates to 181 BCE and became one of the largest and wealthiest cities in the early Roman Empire until it was sacked and destroyed in 452 by the Huns led by Attila.

The city was a major trading centre connecting the Mediterranean to Central Europe. Aquileia’s wealth and status within the empire was reflected in its magnificent public buildings and private residences many of which survive as archaeological remains. The archaeological area, covering 155 hectares, includes part of the forum and its Roman basilica (courthouse), the late antique horrea, one of the sets of baths, and two luxurious residential complexes. Outside the late Roman city walls, the entire course of which has been located and part of which stills survives, excavations have also revealed a cemetery with some impressive funerary monuments. Below ground archaeological remains of the amphitheatre and the circus have also been preserved.

The most striking remains of the Roman city are those of the port installations, a long row of warehouses and quays that stretch along the bank of the river. These were incorporated into the 4th century defences, substantial traces of which can be seen today.

The dominant feature of Aquileia is the Basilica, erected, primarily, in the early-Christian period. The imposing mosaic floor dates back to the Theodorian church built at the beginning of the IV century and rebuilt between the 11th and 14th century according to the Romanesque and Gothic style.

Most of Aquileia remains unexcavated beneath fields and, as a result, constitutes a unique archaeological reserve. Its Patriarchal Basilica is an outstanding building that houses an exceptional work of art in its mosaic pavement and also played a key role in the evangelization of a large region of central Europe. It became the seat of a Patriarchate which survived until 1751.

Criterion (iii): Aquileia was one of the largest and most wealthy cities of the Early Roman Empire.

Criterion (iv): By virtue of the fact that most of ancient Aquileia survives intact and unexcavated, it is the most complete example of an Early Roman city in the Mediterranean world.

Criterion (vi): The Patriarchal Basilican Complex in Aquileia played a decisive role in the spread of Christianity into central Europe in the early Middle Ages.

Integrity

The World Heritage property includes all the elements contributing to justify its Outstanding Universal Value, encompassing the Patriarchal complex of the Basilica and the whole extension of the Roman city. Most of the archaeological area remains intact as it is located beneath the small contemporary town and large areas of agricultural land. It is, therefore, probably the largest unexcavated Roman city in the whole Mediterranean world, and as such its potential for research is enormous.

Threats identified for the property relate primarily to water damage caused by flooding and water table level. In addition, the impact of traffic on the highway main street passing through the property was identified at the time of inscription.

Authenticity

Archaeological work began in Aquileia in the late 19th century and has continued, since that time, hand in hand with conservation and minimal reconstruction work, associated with meticulous archaeological and art-historical research. Some of the restoration work carried out on excavated archaeological areas in the decades immediately preceding and following World War II, however, would not be considered acceptable by current standards. This work involved the reconstruction of colonnades using bricks to fill missing portions of columns and importing stone slabs for paving, work that exceeds current limits of acceptable anastylosis. A more rigorous policy is now in operation, involving minimal intervention.

As a result, the authenticity of the property is high. For example, most of the original city of Aquileia remains buried and unexcavated beneath the modern small town and agricultural land, the layout and form of the Roman city survives intact. The area continues to function as a small urban centre although Aquileia's role as a major trading centre was replaced by Venice many centuries ago.

The Patriarchal Basilica has retained its religious function. The present building, with its cruciform layout dates, from the 9th century although its foundations are from the Roman period. Its original Romanesque style has largely survived impacted only by Gothic features that reflect a reconstruction programme following a mid-14th century earthquake.

Most of the work undertaken at the Basilica has followed the principles of the Charter on the Conservation and Restoration. Moreover, the restoration and conservation of the mosaic floors in the interior and the restoration of the baptistery have been done following the strictest conservative criteria.

Protection and management requirements

The entire area inscribed on the World Heritage List is protected under the Legislative Decree 42/2004, Code of Cultural Heritage and Landscape a safeguarding measure which ensures that any activity on the site must be authorized by the relevant Superintendence (peripheral office of the Ministry for Cultural Heritage and Activities). Ownership is shared between the Italian State (excavated areas, museums), the Roman Catholic Church (the Basilica complex), the Municipality of Aquileia, and private individuals.

The urban planning (called Piano Regolatore Generale-PRG) refers specifically to the cultural importance of the property and reinforces the limitations provided by the legislative protection.

Overall responsibility for supervision of the protection by legislation rests with the peripheral offices of the Ministry for Cultural Heritage and Activities, based in Trieste, which manages the archaeological sites and museums. A comprehensive plan for the management of the properties has been prepared and this provides for regular conservation projects and also special research and restoration activities. The Church authorities manage the Basilican complex and have a detailed programme of conservation and restoration activities. The municipality actively controls all activities within its competence. It is worthy of comment that it is very supportive of all activities designed to extend the protection and presentation of its heritage.

Since 2008, beside municipality and the Superintendence, the Fondazione Aquileia has been involved in the management of the property. The Fondazione is a juridical body established jointly by the Ministry, Region Friuli Venezia Giulia, Municipality of Aquileia, and Province of Udine with a principal mission focused on strategic planning for cultural development and general suggestions for territorial activities relating to the management of the property. Fondazione Aquileia manages some areas assigned by the Ministry, for valorization, conservation, and restoration.

- Cathedral, Torre Civica and Piazza Grande, Modena

Brief synthesis

Together Modena's magnificent 12th century cathedral and soaring bell tower serve as a supreme example of early Romanesque art comprised of exceptional architectural and sculptural quality. In addition to the cathedral and spectacular civic tower, also known as "Ghirlandina", the property includes the Piazza Grande surrounded by the City Hall, and the Archishopric and a part of the canonical buildings and the sacristy to the north. The entire property is relatively small, covering 1.2 ha surrounded by a buffer zone of 1.1 ha.

Attributed to the architect Lanfranco, the cathedral was begun in 1099, replacing an early Christian basilica, and is the home of the mortal remains of Saint Geminiano, the patron saint of Modena (4th century). The building is covered with ancient Roman stones, linking it to the splendour of the temples of antiquity. Wiligelmo's rich sculptures are found on both external walls and the interior capitals. The bell tower, started in the beginning of the 12th century, is of similar style and materials. Originally a five-storey structure, it was completed in 1319 with an octagonal section and additional decoration. The Piazza Grande, located along the historic Via Emilia in the medieval centre of town, was founded in the second half of the 12th century.

The cathedral and the "Ghirlandina" tower appear as a consistent complex in terms of material and structural criteria, and the construction of the two buildings kept the city of Modena busy for over two centuries, from 1099 to 1319. The rebuilding of Modena cathedral in 1099 is a key landmark in medieval history for many reasons, of which two are of most importance. First, the building is a characteristic and documented example of the reuse of ancient remains, which was common practice in the Middle Ages before the quarries were reopened in the 12th and particularly the 13th centuries. Secondly, at the turn of the 11th and 12th centuries, this was one of the first buildings, and certainly the most important one, where collaboration between an architect (Lanfranco) and a sculptor (Wiligelmo) has been documented by explicit inscriptions, found in the building. It also marked the shift from a conception of artistic production emphasizing the quality of the buildings as a masterpiece of the munificence of its founder, to a more modern concept in which the role of the creator is recognised.

Later, the documented presence of the Campionesi masters in Modena between the last decades of the 12th and the early 13th centuries provides a great deal of information about how the works were managed in a perfectly organised medieval construction site. The art of the cathedral and the tower developed considerably under the influence of the Campionesi, always taking into account progress and themes of the post-Wiligelmo Emilian Romanesque School (especially the cathedrals at Ferrara and Piacenza) and innovations of Benedetto Antelami, and shows interesting resemblances with contemporary sculpture of Provence, particularly the superb facades of Saint Gilles and Arles.

Criterion (i): The joint creation of Lanfranco and Wiligelmo is a masterpiece of human creative genius in which a new dialectical relation between architecture and sculpture was created in Romanesque art.

Criterion (ii): Between the 12th and 13th centuries, the monumental complex represented one of the principal forming grounds for a new figurative language, destined greatly to influence the development of the Romanesque in the Po valley. Wiligelmo's great innovations were to have a wide-reaching influence over late Italian medieval sculpture. At the European level, the sculpture of the Cathedral of Modena represents a privileged observatory for the understanding of the cultural context accompanying the revival of monumental stone sculpture. Only very few other monumental complexes, such as Toulouse and Moissac, can claim to be so important in this respect.

Criterion (iii): The Modena complex bears exceptional witness to the cultural traditions of the 12th century in northern Italy's urban society where its organization, religious character, beliefs, and values are all reflected in the history of the buildings.

Criterion (iv): The monumental complex constituted by the cathedral, the tower, and the square is one of the best examples of an architectural complex where religious and civic values are combined in a medieval Christian town; when urban development was closely connected with the values of civic life, especially in the relationships it reveals between economy, religion and the political-social life of the city.

Integrity

Over time, Modena's monumental complex has retained its historical, social and artistic features that define its Outstanding Universal Value. The works carried out over the centuries on the World Heritage monumental complex were always aimed at keeping the buildings efficient and useful while basically preserving the spatial proportions and volumes, prolonging its life without altering its physiognomy and functions.

The complex has survived relatively intact with the cathedral, tower and buildings with a traditional relationship to the church around the Piazza Grande. Minor changes include the replacement of eight original metopes from the roof with copies and the placement of the originals in the museum.

Threats to the property are primarily related to earthquake risk due to a fault line extending east-west to the south of the Po River. Following the 1996 earthquake, a restoration intervention was carried out on the complex. As a result, the recent seismic event that occurred in the region of Emilia (May 2012) did not cause any significant damage to the inscribed buildings, only minor cracks to cathedral. Additional threats have been identified relating to environmental pollution and the impact of a trolleybus route in front of the cathedral and unsuitable cultural and commercial activities held in Piazza Grande.

Authenticity

The nominated monumental complex is undeniably authentic as far as its design, form, materials, and function are concerned.

Much of the work carried out over the centuries on the cathedral, the Ghirlandina tower, and the other buildings on Piazza Grande has not altered the general authenticity of the complex. The piazza itself has been subject to only minor changes. Its quadrangular shape has been preserved, while some of the surrounding buildings have been altered over the centuries as the city has evolved. Perhaps the most dramatic was the 1960's construction on southern side of Cassa di Risparmio Bank (now Unicredit).

Although the cathedral has undergone a number of renovations over time, it retains its original use and the monumental complex is undeniably authentic as far as its design and form. Its preservation history also confirms its authenticity. From the point of view of restoration and preservation, Modena cathedral represents an exemplary case, showing as it does a century-long history of interventions and initiatives, warranting a chapter of importance in the history of Italian heritage conservation. Damage caused by Second World War bombing resulted in "conservative restoration" immediately the post-war period. While the crypt restoration in the 1950s involved the removal of later Renaissance elements in favour of restoring the original Romanesque style, this approach was discontinued in future projects. Restoration to address issues of deterioration of stone walls in the late 1970s and early 1980s were based on extensive research and investigation.

Protection and management requirements

The management system for Modena's Cathedral, Torre Civica and Piazza Grande includes legislation and policies operating at national, regional and local levels and involves the Episcopal Curia of the Diocese of Modena (the ecclesiastical body that manages the church's local properties). The City of Modena and the peripheral offices of the Ministry for Cultural Activities and Heritage (Superintendences) are responsible for the protection and preservation of the above-mentioned property.

Specifically, the cathedral, the Ghirlandina tower, the Piazza Grande, the City Hall and the Archbishopric are bound by specific preservation clauses provided for in the national regulatory framework, Legislative Decree no. 42/2004 of the National Heritage Code. This law ensures that approval must be sought from the Superintendence for Belle Arti e Paesaggio per le province di Bologna, Modena, Reggio Emilia e Ferrara, the Superintendence for Archaeological Heritage of the Emilia-Romagna regional authority before any modifications can be made to the buildings concerned.

The property is located in Modena's city centre that, according to the current urban planning initiative held at the municipal level, is subject to general protection, preservation and use restrictions. The urban planning initiative includes the perimeter of the World Heritage property (heritage property and buffer zone), while the accompanying regulatory document acknowledges the Management Plan as the implementation plan for the site's preservation and management. According to Modena's urban planning instrument, any work permitted on the monumental complex must be rigorously supervised and selected for the purpose of ensuring the preservation of its Outstanding Universal Value. Moreover, the whole city centre is subject to pre-emptive archaeological preservation restrictions.

In 2005, a steering committee was established involving the property's owners – Basilica Metropolitana di Modena (connected with Episcopal Curia of the Diocese of Modena) and the City of Modena – together with the supervisory bodies, and the Province of Modena. The committee was responsible to draft the Management Plan and follow up with relevant implementation and updates.

- Su Nuraxi di Barumini

Brief synthesis

The archaeological site of Su Nuraxi di Barumini in Sardinia is the best-known example of the unique form of Bronze Age defensive complexes known as nuraghi. The elevated position of Su Nuraxi dominates a vast and fertile plain to the west of the municipal district of Barumini. The site was occupied from the time of construction of nuraghe in the 2nd millennium BCE until 3rd century CE.

Megalithic defensive structures known as nuraghi date from the Middle to Late Bronze Age (c. 1600-1200 BCE), and are unique to Sardinia. Nuraghi are characterised by circular defensive towers in the form of truncated cones built of dressed stone with corbel-vaulted internal chambers. Nuraghi are considered to have initially been built by single families or clans. As Sardinian society evolved in a more complex and hierarchical fashion, there was a tendency for the isolated towers to attract additional structures, for social and defensive reasons.

The Su Nuraxi nuraghe consisted of a massive central tower of three chambers connected by a spiral staircase, originally over 18.5 metres high. The uppermost chamber is no longer standing. The central tower was enclosed within a quadrilobate structure consisting of four subsidiary towers linked by a massive stone curtain wall. The courtyard created by this wall was later sealed with a roof thereby restricting access to the central tower. Surrounding this are the remains of second outer wall and a settlement of circular huts.

Su Nuraxi was abandoned in the 6th century BCE although intermittent occupation took place in subsequent centuries. New houses were constructed in a different form from their predecessors, consisting of several small rooms and constructed using small stones. Following the Roman conquest of Sardinia in the 2nd century BCE most nuraghi went out of use although excavations at Su Nuraxi indicate that people continued to live on the site until the 3rd century CE.

Criterion (i): The archaeological site of Su Nuraxi di Barumini is the pre-eminent and most complete example of the remarkable prehistoric architecture known as nuraghi.

Criterion (iii): The Su Nuraxi di Barumini bears exceptional testimony to the Bronze Age civilisation of Sardinia and evolution of the political and social conditions of this prehistoric island community over many centuries.

Criterion (iv): The property of Su Nuraxi di Barumini is the outstanding example of a nuraghe, unique megalithic defensive structures and associated settlements illustrative of the imaginative and innovative use of the materials and techniques that took place in the prehistoric island society of Sardinia in the middle-late Bronze Age.

Integrity

The property of the archaeological site complex of Su Nuraxi includes all elements of the complex necessary to demonstrate that Outstanding Universal Value of the property. These elements include the archaeological remains of the central defensive structures and surrounding village and all prehistoric village structures, the original planimetric layout of which is clearly retained.

Works for structural consolidation and conservative maintenance have been carried out in the area to improve the conditions of integrity of the archaeological structures. No works or modifications that may compromise the integrity of the site are foreseen.

A threat to the property is the main provincial road running along the northern boundary. Even if the road has thin traffic flows and has no direct impact on the ancient remains, it interferes with the perception of the archaeological landscape. The context and setting could be enhanced through re-routing of the road away from the property, but at the moment this solution is difficult to be realized due to financial reasons.

Authenticity

The property has a high level of authenticity. Although intermittently used until the 6th or 7th century CE, the nuragic structures appears to have been buried since then until archaeological excavations commenced in the 1950s. A systematic conservation campaign was undertaken in the early 1990s to stabilise and reinforce a number of structures. Subsequent restoration and consolidations works on the structures were undertaken in full compliance with the Restoration Charter, thus ensuring their conservation to the present day.

Interventions involving the use of modern materials such as reinforced concrete, metal, and wood are minimal and unobtrusive, and do not impact adversely on either the authenticity or the appearance of the archaeological remains.

Protection and management requirements

The property of Su Nuraxi di Barumini is surrounded by a buffer zone on the north, south-western and eastern side. The lack of a buffer zone over the open farmland to the south and west of the property was not seen as adequate for protection of the property. To further strengthen protection of the property, an institutional agreement has been signed between the municipalities bordering on Barumini's archaeological site and the Ministry of Cultural Heritage and Activities and Tourism, the Regional authorities and the Provincial Administration of Cagliari which will facilitate the identification of a larger buffer zone that includes the overall areas of the aforementioned municipalities and create new forms of protection of the landscape surrounding the property.

As an archaeological site, Su Nuraxi complex is protected at the national level under Legislative Decree 42/2004, Code of Cultural and Landscape Heritage, a safeguarding measure that ensures activities on the site must be authorized by the relevant Superintendence (peripheral office of the Ministry for Cultural Heritage and Activities and Tourism). This framework of legal protection is considered sufficiently effective. On a regional level, the site has been included in a heritage list protected under the Regional Landscape Plan of Sardinia. A further procedure to protect also the surrounding territory has been undertaken by the Superintendence. The local municipal town-planning scheme has placed an absolute ban on any building construction in the buffer zone. This building restriction is further backed by means of a preventive band of protection, encircling the property ensures that no unsuitable development can occur within the environs of the World Heritage property.

Management of the archaeological site is the responsibility of the Ministry for Cultural Heritage and Activities and Tourism. Site management is the subject of an agreement between the two entities primarily concerned, namely the Cultural Heritage Office and the Municipality of Barumini. Under this agreement, the running of the property falls within the responsibility of the Municipality, which is then implemented under contract with a managing company (Fondazione Barumini Sistema Cultura), thus ensuring on-going, constant activity within the UNESCO World Heritage property.

Superintendence for the Archaeological Heritage of Sardinia regularly checks the conservation of the integrity and authenticity of the property, also with three people serving regularly there. The Superintendence performs periodic maintenance although no formal monitoring program is in place.

The Region of Sardinia and the Municipality of Barumini are the authorities responsible for the management of tourism at the property. High tourist numbers pose potential threats to the integrity and conservation of property. To minimize the impact of the tourists the visit of the archaeological site is permitted only in small groups with a tour leader and developing a cultural tourism strategy for the whole region. Local authorities are trying to rationalize the number of visits in high season, offering of incentives for tourists to visit in low season and developing a cultural tourism strategy for the whole region. Public transport connections to access the property are poor.

- The Trulli of Alberobello

Brief synthesis

The trulli, typical limestone dwellings of Alberobello in the southern Italian region of Puglia, are remarkable examples of corbelled dry-stone construction, a prehistoric building technique still in use in this region. These structures, dating from as early as the mid-14th century, characteristically feature pyramidal, domed, or conical roofs built up of corbelled limestone slabs. Although rural trulli can be found all along the Itria Valley, their highest concentration and best preserved examples of this architectural form are in the town of Alberobello, where there are over 1500 structures in the quarters of Rione Monti and Aja Piccola.

The property comprises six land parcels extending over an area of 11 hectares. The land parcels comprise two districts of the city (quarters or Rione Monti with 1,030 trulli; Rione Aia Piccola with 590 trulli) and four specific locations (Casa d'Amore; Piazza del Mercato; Museo Storico; Trullo Sovrano).

The extent and homogeneity of those areas, the persistence of traditional building techniques, together with the fact that trulli are still inhabited make this property an exceptional Historic Urban Landscape.

Trulli (singular, trullo) are traditional dry stone huts with a corbelled roof. Their style of construction is specific to the Itria Valley in the region of Puglia. Trulli were generally constructed as temporary field shelters and storehouses or as permanent dwellings by small-scale landowners or agricultural labourers.

Trulli were constructed from roughly worked limestone excavated on-site in the process of creating sub-floor cisterns and from boulders collected from nearby fields and rock outcrops. Characteristically, the buildings are rectangular forms with conical corbelled roofs. The whitewashed walls of the trulli are built directly onto limestone bedrock and constructed using a dry-stone wall technique (that is, without use of mortar or cement). The walls comprise a double skin with a rubble core. A doorway and small windows pierce the walls. An internal fireplace and alcoves are recessed into the thick walls. The roofs are also double-skinned, comprising a domed inner skin of wedge-shaped stone (used in building an arch or vault) capped by a closing stone; and a watertight outer cone built up of corbelled limestone slabs, known as *chianche* or *chiancarelle*. The roof structure sits directly on the walls using simple squinches (corner arches) allowing the transition from the rectangular wall structure to the circular or oval sections of the roofs. The roofs of buildings often bear mythological or religious markings in white ash and terminate in a decorative pinnacle whose purpose is to ward off evil influences or bad luck. Water is collected via projecting eaves at the base of the roof which divert water through a channelled slab into a cistern beneath the house. Flights of narrow stone steps give access to the roofs.

The trulli of Alberobello represent a dry-stone building tradition, several thousand years old, found across the Mediterranean region. Scattered rural settlements were present in the area of present day Alberobello around one thousand years ago (1,000 AD). The settlements gradually grew to form the villages of present-day Aia Piccola and Monti. In the mid-14th century the Alberobello area was granted to the first Count of Conversano by Robert d'Anjou, Prince of Taranto, in recognition of service during the Crusades. By the mid-16th century the Monti district was occupied by some forty trulli, but it was in 1620 that the settlement began to expand, when the Count of the period, Gian Girolamo Guercio, ordered the construction of a bakery, mill, and inn. By the end of the 18th century the community numbered over 3500 people. In 1797, feudal rule came to an end, the name of Alberobello was adopted, and Ferdinand IV, Bourbon King of Naples, awarded to Alberobello the status of royal town. After this time the construction of new trulli declined.

Between 1909 and 1936 parts of Alberobello were protected through designation as heritage monuments.

Criterion (iii): The Trulli of Alberobello illustrate the long-term use of dry-stone building, a technique which has a history of many thousands of years in the Mediterranean region.

Criterion (iv): The Trulli of Alberobello are an outstanding example of a vernacular architectural ensemble that survives within a Historic Urban Landscape context.

Criterion (v): The Trulli of Alberobello is an outstanding example of human settlement that retains its original form to a remarkable extent.

Integrity

The 11 ha property, in six separate land parcels, encompasses all the elements necessary for an understanding of the form, layout and materials of the trulli that are the basis for Outstanding Universal Value. The property achieves this by including two quarters of the town dominated by trulli and examples of outstanding trullo-style structures (Trullo Savrano, a rare example of a two-storey building; Piazza del Mercato, a historic market area linking Monti and Aia Piccola District; the Casa d'Amore, converted to a tourist information building; and Museo Storico, a restored museum complex). The intactness of the property is evidenced in the state of preservation of many of the trulli and in the surviving original stonework that is characteristic of these built structures. The wholeness of trulli of Alberobello is visible in the number of surviving and largely original buildings (over 1,600); in the well-preserved layout of the two quarters in which the highest concentrations of trulli are found; and in the urban landscape setting of Alberobello surrounded by agricultural countryside.

The property has no defined buffer zone and its urban and rural setting is vulnerable to pressures from urban development.

Authenticity

By virtue of the simplicity in design and construction of the trulli it has been possible to preserve their authentic form and decoration intact. The provisions of the General Housing Plan for Alberobello operate to prevent inappropriate additions to or modifications of historic buildings. Only lime whitewash, the traditional material, is used for external decoration. While the overall urban fabric has survived to a remarkable degree, there has been a certain measure of loss of authenticity in individual buildings.

The Trulli of Alberobello as a historic urban architectural ensemble is well preserved and authentic in its form and design, materials, setting, and spirit and feeling. The materials of the trulli, along with their originality of form, simplicity of design, number, homogeneity and extent, make a clearly recognisable and distinctive group. The property includes outstanding examples of trullo (for example, Trullo Savrano) and over 1,600 buildings in the typical trulli style. The limestone from which the trulli are constructed, and the lime whitewash used to paint the walls, reflect the local geology and landscape setting. The two quarters of more than 1,600 trulli are authentic in relation to their urban hillside locations, street layouts and the distinctive skylines of conical stone corbelled roofs with decorative pinnacles and roof markings.

A 2007 State of Conservation report for the Trulli of Alberobello notes that authenticity is compromised with regard to building function. In 2007, 30% of the trulli were in commercial use (primarily as tourist accommodation), 40% were abandoned, and 30% were in residential use (concentrated in the Rione Aia Piccola). At that time it was anticipated that residential use would continue to decline. Potential threats to the authenticity of the property are the abandonment of trulli; costs associated with adaptive re-use of abandoned trulli; some disregard for building regulations (e.g., in regard to doors and windows); and tourism impacts (and in particular the numbers of tourists in the high season and consequent impact on visitor experience).

Despite threats to the property from urban development and increasing touristic activity, it retains a high-level of truthfulness and credibility with regard to its expression of Outstanding Universal Value.

Protection and management requirements

The protection and management of the Trulli of Alberobello has a history extending from the beginning of the 20th century. The Trullo Sovrano was declared a national monument in 1923 and the Rione Monti in 1928. To these were added the Rione Aia Piccola and Casa d'Amore in 1936. At present, protection and management require the cooperation of public institutions at different levels of government: National, Regional, Provincial and Municipal.

The property is protected under national cultural heritage legislation: the 'Codice dei Beni Culturali e del Paesaggio' or 'Code for Cultural Heritage and Landscape' (Legislative Decree 42/2004). Local offices of the 'Ministero per i Beni e le Attività culturali' (Regional Management and Supervision) undertake monitoring to ensure compliance with national legislation.

At the Puglia regional level, Law 72/1979 ('Preservation of the natural and cultural environment of the Puglia Region') establishes regulations with regard to the historical-cultural identity of locations, the surrounding landscape and of areas of natural importance. Law 72/1979 played an important role in providing finance to restore and preserve trulli, though such funding now derives from European Union sources.

The principal planning document used by the Town Council of Alberobello to protect the Trulli of Alberobello is the General Housing Plan (GHP) of the Town of Alberobello (1978 with subsequent revisions). It establishes regulations for town planning and restoration of trulli. Practical guidance is provided to trullo owners in the Handbook of Trulli Restoration (Storia e Destino dei Trulli di Alberobello: Prontuario per il Restauro) (published in 1997). A 2011 Management Plan developed for the Trulli of Alberobello provides a basis for drafting a new General Urban Plan for the town of Alberobello.

The way in which restoration and maintenance of the trulli are undertaken is prescribed in local legislation and it is illegal to demolish, reconstruct, add floors, or construct fake trulli.

The urban areas surrounding the six land parcels that make up the property, which include additional trulli, are principally governed by local regulations. The Management Plan (2011) identifies a buffer zone to strengthen protection over urban areas. This corresponds to the area of the 'Centro Storico Ambientale' which is protected as a landscape by law 1497/1039. The setting needs clearer definition and a formal buffer zone should be submitted for approval.

The management and control of the property is entrusted to the 'Ufficio Centro Storico' of Alberobello (Municipal Office for the Historical Centre).

At municipal level the in-force planning tool is the General Urban Plan approved in 1980, whose primary objective is the recovery of the trulli located in the historical center. The implementation of the General Plan in the neighborhoods of the historical center takes place through compulsory Recovery Plans: Recovery Plans for Conservative Restoration (related to actions aimed at the conservation of the physical characters of the settlement) and Recovery plans for Restoration and Renovation (defining combined actions for recovery and building renovation).

In 2011 the Management Plan for the property was adopted; it addresses future policies and actions to preserve its integrity, balance its conservation with local development and valorize its cultural meanings, including the landscape and the intangible components. The Management Plan outlines measures to ensure the long-term conservation of the property, and explores ways in which its attributes can help provide resources for the benefit of the residents.

The Management Plan identifies three key strategic areas: protection of the area by conserving and maintaining the integrity of the property and the visual qualities of the wider historic town and agricultural landscape setting; usability of the property in relation to public infrastructure in the areas of transport, presentation/interpretation/education, and tourism; and branding of the area to promote tourist use and connections between the attributes of Outstanding Universal Value and sustainable local products (for example, food, wine, handicrafts) and services (for example, accommodation).

Moreover, the Management Plan identifies a series of project priorities in relation to the three strategic areas. These include developing a new General Urban Plan for the town of Alberobello; undertaking a study of tourism flows; establishing of a master-training course in trulli building techniques and restoration; undertaking a study on the viability of the Rione Monti; developing proposals to revitalize the Piazza XXVII Maggio; creating an eco-museum for the Itria Valley; increasing the amount of tourist accommodation using existing buildings; undertaking a feasibility study to brand local products and services; developing an integrated multimedia product to communicate the Outstanding Universal Value of 'The Trulli of Alberobello'; and improving signage related to tourism.

NETHERLANDS

- Defence Line of Amsterdam

Brief synthesis

The Stelling van Amsterdam (Defence Line of Amsterdam) is a complete ring of fortifications extending more than 135 km around the city of Amsterdam. Built between 1883 and 1920, the ring consists of an ingenious network of 45 forts, acting in concert with an intricate system of dikes, sluices, canals and inundation polders, and is a major example of a fortification based on the principle of temporary flooding of the land.

Since the 16th century, the people in the Netherlands have used their special knowledge of hydraulic engineering for defence purposes. The area around the fortifications is divided into polders, each at a different level and surrounded by dikes. Each polder has its own flooding facilities. The depth of flooding was a critical factor in the Stelling's success; the water had to be too deep to wade and too shallow for boats to sail over. Water levels were maintained by means of inlet sluices and barrage sluices. Forts were built at strategic locations where roads or railroads cut through the defence line (accesses). They were carefully situated at intervals of no more than 3500 m, the spacing being determined by the range of the artillery in the forts. The earlier ones were built of brick, the later of massed concrete.

The land forts have an important place in the development of military engineering worldwide. They mark the shift from the conspicuous brick/stone casemated forts of the Montalembert tradition, in favour of the steel and concrete structures that were to be brought to their highest level of sophistication in the Maginot and Atlantic Wall fortifications. The combination of fixed positions with the deployment of mobile artillery to the intervals between the forts was also advanced in its application.

Criterion (ii): The Stelling van Amsterdam is an exceptional example of an extensive integrated European defence system of the modern period which has survived intact and well conserved since it was created in the late 19th century. It is part of a continuum of defensive measures that both anticipated its construction and were later to influence some portions of it immediately before and after World War II.

Criterion (iv): The forts of the Stelling are outstanding examples of an extensive integrated defence system of the modern period which has survived intact and well conserved since it was created in the later 19th century. It illustrates the transition from brick construction in the 19th century to the use of reinforced concrete in the 20th century. This transition, with its experiments in the use of concrete and emphasis on the use of unreinforced concrete, is an episode in the history of European architecture of which material remains are only rarely preserved.

Criterion (v): It is also notable for the unique way in which the Dutch genius for hydraulic engineering has been incorporated into the defences of the nation's capital city.

Integrity

The Stelling van Amsterdam and its individual attributes are a complete, integrated defence system. The defence works have not been used for military purposes for the past four decades. As the surrounding area was a restricted military zone for many decades, its setting has been preserved through planning development control, although it could in the future be vulnerable to development pressures.

The ring of forts make up a group of connected buildings and other structures whose homogeneity and position in the landscape have remained unchanged and distinguishable in all its parts. They form the main defence line together with the dikes, line ramparts, hydraulic properties, forts, batteries and other military buildings, and the structure of the landscape.

Authenticity

The fortifications have been preserved as they were designed and specified. The materials and building constructions used have also remained unchanged. Repair in arrears applies in some cases. No parts of the Stelling have been reconstructed. The Outstanding Universal Value is expressed in the authenticity of the design (the typology of forts, sluices, batteries, line ramparts), of the specific use of building materials (brick, unreinforced concrete, reinforced concrete), of the workmanship (meticulous construction apparent in its constructional condition and flawlessness), and of the structure in its setting (as an interconnected military functional system in the human-made landscape of the polders and the urbanised landscape).

The Stelling van Amsterdam is a coherent human-made landscape, one in which natural elements such as water and soil have been incorporated by humans into a built system of engineering works, creating a clearly defined landscape.

Protection and management requirements

The Province of Noord-Holland is the site-holder. Responsibility for the conservation is also in the hands of the national government, the Province of Utrecht, 23 municipal authorities and three water boards. In addition, the many management bodies and owners of sections of the Stelling van Amsterdam (e.g. nature conservation organisations and private parties) play a role. The north side of the Stelling van Amsterdam overlaps with the Beemster Polder, another World Heritage property. The Stelling van Amsterdam has no buffer zone.

Protection of the properties is multi-level and comprehensive. The Stelling is protected by the Provincial By-law governing Monuments and Historic Buildings [Provinciale Monumenten-verordening] (more than 125 elements of the Stelling are provincial heritage sites) and the national 1988 Monuments and Historic Buildings Act [Monumentenwet 1988] (more than 25 elements are state monuments).

In 2011, the Dutch government adopted the National Policy Strategy for Infrastructure and Spatial Planning (SVIR). This agenda came into force in 2012 and ensures the maintenance of World Heritage properties when it comes to the spatial development of the Netherlands. In line with this national policy, a specific preservation regime on the basis of the Dutch Spatial Planning Act (Wro) has been adopted for the Defence Line of Amsterdam in the General Spatial Planning Rules Decree (Barro). This regime involves legally binding rules that instruct provinces to ensure that the maintenance of the attributes of the World Heritage properties is guaranteed in local zoning plans.

In 2005, the Province of Noord-Holland set up a programme office for the Stelling van Amsterdam in order to manage the property (preservation and development). The programme office is in charge of carrying out the Stelling van Amsterdam Implementation Plan [Uitvoeringsprogramma] 2009-2013, adopted by the Provincial Council of Noord-Holland in 2009. The planning framework for the Stelling has been set out in the Policy Framework for Spatial Planning [Ruimtelijk Beleidskader] (2008); quality assurance is regulated in the Visual Quality Plan [Beeldkwaliteitsplan] for the Stelling van Amsterdam (2009).

The Stelling van Amsterdam is subject to the provincial Strategic Structure Agenda for 2040 [Structuurvisie 2040] since 2010. The relevant provincial By-law lists the key attributes and Outstanding Universal Value of the Stelling van Amsterdam and sets out rules for dealing with spatial aspects of the Stelling van Amsterdam as a World Heritage property and National Landscape. The relevant municipal authorities will incorporate these policy rules into their zoning plans. The section of the Stelling van Amsterdam located in the Province of Utrecht is covered by the 2005-2015 Regional Plan for Utrecht [Streekplan Utrecht], superseded by the Strategic Structure Agenda for Utrecht [Structuurvisie Utrecht] in 2013.

The Stelling van Amsterdam programme office intends to develop three visitor centres: one on the southeast side of the Stelling (Fort Pampus, opened in 2011), one on the west side (Fort Benoorden Spaarndam) and one in the northwest (Fort bij Krommeniedijk). Because the Stelling van Amsterdam is located in a spatially and economically dynamic area, planning tools and management mechanisms will be crucial to ensure that spatial developments do not have a detrimental impact on the Outstanding Universal Value of the property and the original open nature of its landscape setting.

- **Mill Network at Kinderdijk-Elshout**

Brief synthesis

The Mill Network at Kinderdijk-Elshout is a group of buildings in an exceptional human-made landscape in which the centuries-long battle of the Dutch people to drain parts of their territory and protect them against further inundation is dramatically demonstrated through the survival of all the major elements of the complex system that was devised for this purpose.

Construction of hydraulic works for the drainage of land for agriculture and settlement began in the Middle Ages and has continued uninterrupted to the present day. The property illustrates all the typical features associated with this technology: polders, high and low-lying drainage and transport channels for superfluous polder water, embankments and dikes, 19 drainage mills, 3 pumping stations, 2 discharge sluices and 2 Water Board Assembly Houses. The beautifully preserved mills can be divided into three categories: 8 round brick ground-sailers, 10 thatched octagonal smock mills, and one hollow post mill.

The installations in the Kinderdijk-Elshout area demonstrate admirably the outstanding contribution made by the people in Netherlands to the technology of handling water.

The landscape is striking in its juxtaposition of its horizontal features, represented by the canals, the dikes, and the fields, with the vertical rhythms of the mill system. There is no drainage network of this kind or of comparable antiquity anywhere else in the Netherlands or in the world.

Criterion (i): The Mill Network at Kinderdijk-Elshout is an outstanding human-made landscape that bears powerful testimony to human ingenuity and fortitude over nearly a millennium in draining and protecting an area by the development and application of hydraulic technology.

Criterion (ii): The Mill Network at Kinderdijk-Elshout with its historic polder areas, high end low-lying drainage channels, mills and millraces, pumping stations, outlet sluices and Water Board Assembly Houses is an outstanding example of the development of Dutch drainage techniques which were copied and adapted in many parts of the world.

Criterion (iv): The Mill Network at Kinderdijk-Elshout is an extremely ingenious hydraulic system which still functions today and which throughout the ages made it possible to settle and cultivate a large area of peat land. It is nationally and internationally the only example on this scale, making it a unique and outstanding example of an architectural ensemble as well as a cultural landscape which typifies the Netherlands and illustrates a significant stage in human history.

Integrity

The area retains all the relevant features such as the polders with drainage channels and dikes, brick, wooden and thatched windmills, millraces, pumping stations, discharge sluices and Water Board Assembly Houses without any irrelevant or discordant intrusions. The Elshout discharge sluices were reduced to two and reconstructed in the mid 1980s; in 1924 the installations of the Wisboom pumping station were changed from steam driven to electricity. The property is of an adequate size to ensure the complete representation of the features and processes which convey the significance of the mill network.

Authenticity

The Mill Network at Kinderdijk-Elshout with its historic 'high and low polder areas with natural drainage', watercourses, mills and millraces, pumping stations, outlet sluices and Water Board Assembly Houses is practically unchanged. It has been able to retain its vast, typically Dutch and characteristic features of the landscape and the environment, created since the Middle Ages and specifically during the first half of the 18th century. The nineteen mills that form this group of monuments are all still in operating condition, since they function as fall-back mills in case of failure of the modern equipment. The authenticity in workmanship and setting of the structures and in the distinctive character and integrity of the human-made landscape is very high. No changes have been made to the functional hydraulic relationships between drainage machines, polders, and rivers since the sixteen mills of De Nederwaard and De Overwaard were built in 1738 and 1740 respectively, and so the authenticity of the system is also high. The reservoir system of both is also intact, the lower reservoir of De Nederwaard dating back to 1369 and that of De Overwaard to 1365.

Mill restoration, which commenced in 2008, will be in keeping with the techniques used at the time the mills were constructed. Authentic materials will also be used in the restorations. The project, which is headed by the Cultural Heritage Agency of the Netherlands, was completed in 2011.

Protection and management requirements

Nineteen mills, the Wisboom pumping station, and the Waardhuis building are listed as national heritage sites under the 1988 Monuments and Historic Buildings Act [Monumentenwet 1988]. In 1993, the area was designated a conservation area [beschermd dorpsgezicht] pursuant to Article 35 of the 1988 Monuments and Historic Buildings Act. At the same time, the Kinderdijk-Elshout World Heritage property is a protected nature reserve under the Nature Conservancy Act [Natuurbescherminswet], is part of the Natura 2000 network, and is covered by Council Directive 79/409/EEC on the Conservation of Wild Birds.

The Provincial government's Spatial Planning Decree lays down rules for the mills that are meant to guarantee open exposure to the wind and a permanent view of the mills. Restrictions have been placed on the height of any buildings, trees or other plants within a 400-metre radius of the mills (the mill biotope). The Provincial Spatial Planning Decree is binding for both individuals and municipalities.

Most of the land in the Municipal Zoning Plan for the Rural Area of Nieuw-Lekkerland is a designated nature conservation area. Building is not permitted here; any earth-moving activity may only be carried out after a permit has been obtained. The southern part of the Kinderdijk-Elshout World Heritage property is part of the Municipality of Alblasserdam; most of it has been zoned as an "agricultural area with valuable natural and landscape features". Water and dike management is in the hands of the Rivierenland Water Board. The protection arrangements are considered to be effective.

The World Heritage site-holder, the Kinderdijk World Heritage Foundation [Stichting Werelderfgoed Kinderdijk; SWEK], has held a 30-year lease on the property's nineteen mills, including the surrounding premises, access paths and any outbuildings, since 2005. Its goal is to exercise effective management according to a set of uniform standards. The Wisboom Pumping Station was refurbished and opened in 2011 as a visitors' centre. One of the mills is also open for visitors.

The Municipal Zoning Plan for the Rural Area of Molenwaard was updated in 2013. The new plan pays particular attention to conservation areas and the World Heritage property. To face spatial challenges at the property, an aerial vision was made in 2013 as well. It forms the basis for the new Management Plan and future developments.

The Management Plan (2015) considers, among others, the pressures and advantages of tourism. Plans are being considered for a new and larger visitor centre that allows for better visitor control and guidance and will help increase public awareness of the importance of the property. The fitting in in the landscape gets particular attention.

POLAND

- Auschwitz Birkenau
German Nazi Concentration and Extermination Camp (1940-1945)

Brief synthesis

Auschwitz Birkenau was the principal and most notorious of the six concentration and extermination camps established by Nazi Germany to implement its Final Solution policy which had as its aim the mass murder of the Jewish people in Europe. Built in Poland under Nazi German occupation initially as a concentration camp for Poles and later for Soviet prisoners of war, it soon became a prison for a number of other nationalities. Between the years 1942-1944 it became the main mass extermination camp where Jews were tortured and killed for their so-called racial origins. In addition to the mass murder of well over a million Jewish men, women and children, and tens of thousands of Polish victims, Auschwitz also served as a camp for the racial murder of thousands of Roma and Sinti and prisoners of several European nationalities.

The Nazi policy of spoliation, degradation and extermination of the Jews was rooted in a racist and anti-Semitic ideology propagated by the Third Reich.

Auschwitz Birkenau was the largest of the concentration camp complexes created by the Nazi German regime and was the one which combined extermination with forced labour. At the centre of a huge landscape of human exploitation and suffering, the remains of the two camps of Auschwitz I and Auschwitz II-Birkenau were inscribed on the World Heritage List as evidence of this inhumane, cruel and methodical effort to deny human dignity to groups considered inferior, leading to their systematic murder. The camps are a vivid testimony to the murderous nature of the anti-Semitic and racist Nazi policy that brought about the annihilation of over one million people in the crematoria, 90% of whom were Jews.

The fortified walls, barbed wire, railway sidings, platforms, barracks, gallows, gas chambers and crematoria at Auschwitz Birkenau show clearly how the Holocaust, as well as the Nazi German policy of mass murder and forced labour took place. The collections at the site preserve the evidence of those who were premeditatedly murdered, as well as presenting the systematic mechanism by which this was done. The personal items in the collections are testimony to the lives of the victims before they were brought to the extermination camps, as well as to the cynical use of their possessions and remains. The site and its landscape have high levels of authenticity and integrity since the original evidence has been carefully conserved without any unnecessary restoration.

Criterion (vi): Auschwitz Birkenau, monument to the deliberate genocide of the Jews by the German Nazi regime and to the deaths of countless others, bears irrefutable evidence to one of the greatest crimes ever perpetrated against humanity. It is also a monument to the strength of the human spirit which in appalling conditions of adversity resisted the efforts of the German Nazi regime to suppress freedom and free thought and to wipe out whole races. The site is a key place of memory for the whole of humankind for the Holocaust, racist policies and barbarism; it is a place of our collective memory of this dark chapter in the history of humanity, of transmission to younger generations and a sign of warning of the many threats and tragic consequences of extreme ideologies and denial of human dignity.

Integrity

Within the 191.97-ha serial property – which consists of three component parts: the former Auschwitz I camp, the former Auschwitz II-Birkenau camp and a mass grave of inmates – are located the most important structures related to the exceptional events that took place here and that bear testimony to their significance to humanity. It is the most representative part of the Auschwitz complex, which consisted of nearly 50 camps and sub-camps.

The Auschwitz Birkenau camp complex comprises 155 brick and wooden structures (57 in Auschwitz and 98 in Birkenau) and about 300 ruins. There are also ruins of gas chambers and crematoria in Birkenau, which were dynamited in January 1945. The overall length of fencing supported by concrete poles is more than 13 km. Individual structures of high historical significance, such as railway sidings and ramps, food stores and industrial buildings, are dispersed in the immediate setting of the property. These structures, along with traces in the landscape, remain poignant testimonies to this tragic history.

The Auschwitz I main camp was a place of extermination, effected mainly by depriving people of elementary living conditions. It was also a centre for immediate extermination. Here were located the offices of the camp's administration, the local garrison commander and the commandant of Auschwitz I, the seat of the central offices of the political department, and the prisoner labour department. Here too were the main supply stores, workshops and Schutzstaffel (SS) companies. Work in these administrative and economic units and companies was the main form of forced labour for the inmates in this camp.

Birkenau was the largest camp in the Auschwitz complex. It became primarily a centre for the mass murder of Jews brought there for extermination, and of Roma and Sinti prisoners during its final period. Sick prisoners and those selected for death from the whole Auschwitz complex – and, to a smaller extent, from other camps – were also gathered and systematically killed here. It ultimately became a place for the concentration of prisoners before they were transferred inside the Third Reich to work for German industry. Most of the victims of the Auschwitz complex, probably about 90%, were killed in the Birkenau camp.

The property is of adequate size to ensure the complete representation of the features and processes that convey its significance. Potential threats to the integrity of the property include the difficulty in preserving the memory of the events and their significance to humanity. In the physical sphere, significant potential threats include natural decay of the former camps' fabric; environmental factors, including the risk of flooding and rising groundwater level; changes in the surroundings of the former camps; and intensive visitor traffic.

Authenticity

The Auschwitz camp complex has survived largely unchanged since its liberation in January 1945. The remaining camp buildings, structures and infrastructure are a silent witness to history, bearing testimony of the crime of genocide committed by the German Nazis. They are an inseparable part of a death factory organized with precision and ruthless consistency. The attributes that sustain the Outstanding Universal Value of the property are truthfully and credibly expressed, and fully convey the value of the property.

At Auschwitz I, the majority of the complex has remained intact. The architecture of the camp consisted mostly of pre-existing buildings converted by the Nazis to serve new functions. The preserved architecture, spaces and layout still recall the historical functions of the individual elements in their entirety. The interiors of some of the buildings have been modified to adapt them to commemorative purposes, but the external façades of these buildings remain unchanged.

In Birkenau, which was built anew on the site of a displaced village, only a small number of historic buildings have survived. Due to the method used in constructing those buildings, planned as temporary structures and erected in a hurry using demolition materials, the natural degradation processes have been accelerating. All efforts are nevertheless being taken to preserve them, strengthen their original fabric and protect them from decay.

Many historic artefacts from the camp and its inmates have survived and are currently kept in storage. Some are exhibited in the Auschwitz-Birkenau State Museum. These include personal items brought by the deportees, as well as authentic documents and preserved photographs, complemented with post-war testimonies of the survivors.

Protection and management requirements

The property is protected by Polish law under the provisions of heritage protection and spatial planning laws, together with the provisions of local law. The site, buildings and relics of the former Auschwitz Birkenau camp are

situated on the premises of the Auschwitz-Birkenau State Museum, which operates under a number of legal Acts concerning the operation of museums and protection of the Former Nazi Extermination Camps, which provide that the protection of these sites is a public objective, and its fulfilment is the responsibility of the State administration. The Auschwitz-Birkenau State Museum is a State cultural institution supervised directly by the Minister of Culture and National Heritage, who ensures the necessary financing for its functioning and the fulfillment of its mission, including educational activities to understand the tragedy of the Holocaust and the need to prevent similar threats today and in future. The Museum has undertaken a long-term programme of conservation measures under its Global Conservation Plan. It is financed largely through funds from the Auschwitz-Birkenau Foundation, which is supported by states from around the world, as well as by businesses and private individuals. The Foundation has also obtained a State subsidy to supplement the Perpetual Fund (Act of 18 August 2011 on a Subsidy for the Auschwitz-Birkenau Foundation Intended to Supplement the Perpetual Fund).

The existing legal system provides appropriate tools for the effective protection and management of the property. The Museum Council, whose members are appointed by the Minister of Culture and National Heritage, supervises the performance of the Museum's duties regarding its collections, in particular the execution of its statutory tasks. In addition, the International Auschwitz Council acts as a consultative and advisory body to the Prime Minister of the Republic of Poland on the protection and management of the site of the former Auschwitz Birkenau camp and other places of extermination and former concentration camps situated within the present territory of Poland.

Several protective zones surround components of the World Heritage property and function de facto as buffer zones. They are covered by local spatial development plans, which are consulted by the Regional Monuments Inspector. The management of the property's setting is the responsibility of the local government of the Town and Commune of Oświęcim. For better management and protection of the attributes of the Outstanding Universal Value of the property, especially for the proper protection of its setting, a relevant management plan must be put into force.

- **Castle of the Teutonic Order in Malbork**

Brief synthesis

Malbork Castle is located in the north of Poland, on the east bank of the River Nogat. It is the most complete and elaborate example of a Gothic brick-built castle complex in the characteristic and unique style of the Teutonic Order. The style exemplified here evolved independently from those which prevailed in contemporary castles in western Europe and the Near East. This spectacular fortress bears witness to the phenomenon of the Teutonic Order state in Prussia. The state was founded in the 13th century by German communities of military monks who carried out crusades against the pagan Prussians and Lithuanians living on the south Baltic coast, as well as against the Christian Kingdom of Poland. It reached its greatest influence in the 14th century. The castle-convent embodies the drama of late medieval Christianity, straining between extremes of sanctity and violence.

Since the second half of the 18th century Malbork Castle has provided one of the major sources of fascination with European medieval history and its material remains. Its recent past also illustrates the tendency to treat history and its monuments as instruments in the service of political ideologies.

From the 19th century to the present day Malbork Castle has been the subject of restoration work that has made an exceptional contribution to the development of research and conservation theory and practice in this part of the world. During the course of this work many forgotten medieval art and craft techniques have been rediscovered. Extensive conservation works were carried out in the 19th and early 20th centuries. Following the severe damage it incurred in the final stage of the Second World War, the castle was restored once again.

Apart from its legacy as a material remain, Malbork Castle is also deeply rooted in social consciousness as a significant and emotional symbol of the history of Central Europe.

Criterion (ii): Malbork Castle is an architectural work of unique character. Many of the methods used by its builders in handling technical and artistic problems greatly influenced not only subsequent castles of the Teutonic Order, but also other Gothic buildings in a wide region of north-eastern Europe. The castle also provides perfect evidence of the evolution of modern philosophy and practice in the field of restoration and conservation. It is a historic monument to conservation itself, both in its social aspect and as a scientific and artistic discipline.

Criterion (iii): Malbork Castle, a symbol of power and cultural tradition, is the most important monument to the monastic state of the Teutonic Order, a unique phenomenon in the history of Western civilization. The Castle is at the same time the major material manifestation of the Crusades in eastern Europe, the compulsory conversion to Christianity of the Baltic peoples, and the colonization of their tribal territories, which played a vital role in the history of Europe.

Criterion (iv): Malbork Castle is an outstanding example of the castles of the Teutonic Order, which evolved on the frontiers of medieval western Europe. It is a unique, perfectly planned architectural creation, with no equivalent in Gothic architecture. It was built utilizing a rich repertoire of medieval construction methods; these were applied on an exceptionally large scale and resulted in making a magnificent seat for the Grand Master of the Teutonic Order.

Integrity

The boundaries of the 18 ha Castle of the Teutonic Order in Malbork encompass all the elements necessary to sustain the Outstanding Universal Value of the monumental castle complex, characterised by a tripartite layout comprising the High Castle, the Middle Castle, and the Outer Bailey, each clearly delineated while at the same time integrally interconnected.

The distinctive western and eastern panoramas of the castle complex also remain intact.

Other equally important attributes of Malbork, illustrating its significance as the seat of the Grand Masters of the Teutonic Order, are individual buildings of the castle complex. The most important among them are two masterpieces of Gothic architecture: the Grand Masters' Palace and the Great Refectory in the Middle Castle. The functioning of the capital of the monastic state in Prussia is also superbly illustrated by the remaining parts of the Middle Castle, as well as the High Castle, which used to serve as the principal monastery of the Teutonic Convent in Prussia. The High Castle takes the form of a fully evolved, quadrilateral Teutonic stronghold complete with a conventual chapel (the Church of the Virgin Mary) and other monastic rooms. A unique architectural feature is the Dansker – a latrine tower first developed at Malbork and subsequently copied at other castles within the monastic state. Malbork's castle complex has also retained a clearly demarcated Outer Bailey, delineated by a series of defensive walls and moats. The Outer Bailey features a number of extant buildings which were of significance for the functioning of the Order's capital. These include the armoury known as the Karwan and the defensive towers, the most important of which are the Maślankowa and the Bridge towers.

Authenticity

The overall authenticity of Castle of the Teutonic Order in Malbork in its present form is very high, particularly regarding its location and setting, forms and designs, and materials and substances. The fully preserved medieval features of the castle complex are its tripartite architectural and functional layout, the clearly delimited though interrelated units of High Castle, Middle Castle, and Outer Bailey, the spatial layouts of the High and Middle castles, and the grounds of the Outer Bailey, as well as two masterpieces of Gothic architecture: the Grand Masters' Palace and the Great Refectory in the Middle Castle.

The remaining elements of the castle complex were largely reconstructed during works carried out at the turn of the 19th and early 20th centuries and after the Second World War.

Key examples of late 19th-century conservation methods include the interiors of the High Castle: the Chapter House (with its accurately reconstructed vaulted ceiling, into which medieval details have been impeccably fitted), the Grand Masters' sepulchral chapel, the kitchen, the dignitaries' chambers, the dormitories, the refectory, and the common room. Conservation feats of the early 20th century are principally demonstrated by buildings in the Middle Castle: St Catherine's Chapel, St Bartholomew's Chapel, the Grand Commander's Chambers, and the infirmary, as well as by parts of the Outer Bailey, including St Lawrence's Chapel, the towers on Plauen's Bulwark and the New Gate. The post-Second-World-War reconstruction of Malbork Castle is characterised by the great care which was taken to use the extensive and detailed records of the castle's conservation and restoration carried out in the late 19th and early 20th centuries. Contemporary reconstruction projects have led to the reinstatement of features dating from that period, thus conferring an authenticity relating to the evolution of the precepts and practice of restoration and conservation.

Protection and management requirements

The Castle of the Teutonic Order in Malbork is subject to the highest level of legal protection at national level in Poland (through its entry in the National Heritage Register and its status as a Monument of History), and by regulations pertaining to museums, implemented by the state monument protection services. Since 1961, the complex has been administrated by a national museum directly subordinate to the Ministry of Culture and National Heritage. The museum has at its disposal highly qualified conservation and education services and appropriate funds, making it possible to carry out suitable conservation tasks and to conduct educational and popularization events. The museum's activity is controlled by the Ministry of Culture and National Heritage and the national conservation services.

Sustaining the Outstanding Universal Value, authenticity, and integrity of the property over time requires continuing the policies of conservation implemented at the Malbork castle complex since the mid-19th century in order to preserve the spatial and functional layout of the fortress, its panoramas, and the historic architectural features of the castle. In order to safeguard the integrity of the castle complex with its surroundings, and to preserve the character of this property, it is necessary for all of the stakeholders involved to cooperate closely. This cooperation should secure the effective protection of the complex in local planning documents.

- Churches of Peace in Jawor and Świdnica

Brief synthesis

The Churches of Peace located in the towns of Jawor and Świdnica in the Silesia region of south-western Poland are the largest timber-framed Baroque ecclesiastical buildings in Europe. They were built in the mid-17th century to a scale and complexity unknown in European wooden architecture before or since, following the provisions of

the Peace of Westphalia, which concluded the Thirty Years' War in 1648. The terms of the peace treaty effectively eradicated the Evangelical Church in the Silesian hereditary principalities directly controlled by the Holy Roman Emperor, Ferdinand III. The Evangelicals, who constituted the majority of the population in these areas, were deprived of the religious freedom they had hitherto enjoyed and lost almost all of their churches. It was only courtesy of Swedish diplomatic intervention that permission was granted to build three churches.

Lengthy and expensive efforts were made to secure imperial consent, which, when issued, imposed exceptionally strict conditions: the churches were to be located beyond town boundaries, within an area strictly defined by imperial officials; they were to be built of wood and clay; they could not feature a tower; and their construction was to be completed within one year. The architect and engineer Albrecht von Säbisch had to reconcile these requirements with the expectations of a large Evangelical community for whom these were to be the only churches. Using traditional materials and technologies, the architect created a set of buildings that represented the pinnacle of timber-framing construction technology. The centuries-long timber-frame tradition allowed carpenters to erect buildings that could survive for hundreds of years, in spite of the impermanence of the materials used. The Church of the Holy Spirit in Jawor was built in 1654–1655 as a rectangular three-aisled basilica with a three-sided chancel of reduced form. The Church of the Holy Trinity in Świdnica was built in 1656–1657 as a three-aisled basilica with a Greek cross ground plan. The third of the Churches of Peace allowed under the Peace of Westphalia was built in Głogów in 1652, but burned down a hundred years later.

Both of the surviving churches feature multi-tier galleries, thanks to which the capacity of building was extended to about seven thousand people each. The rich décor, which developed over the ensuing decades, integrates exuberant Baroque forms and complex imagery into their architectural framework in a unique way that celebrates the coexistence of Baroque art and Lutheran theology, and reflects the social hierarchy of the time.

An unparalleled tour de force, the Churches of Peace are masterpieces of skilled handicraft. Because of their technological complexity and size, the Churches of Peace were never duplicated elsewhere and remain without peer.

The total area of the serial inscription amounts to 0.23 ha and the total area of the buffer zones amounts to 12 ha.

Criterion (iii): The Churches of Peace are outstanding testimony to an exceptional act of tolerance on the part of the Catholic Habsburg Emperor towards Protestant communities in Silesia in the period following the Thirty Years' War in Europe.

Criterion (iv): As a result of conditions imposed by the Emperor, the Churches of Peace required the builders to implement pioneering constructional and architectural solutions of a scale and complexity unknown before or since in wooden architecture. The success may be judged by their survival to the present day.

Criterion (vi): The Churches of Peace bear exceptional witness to a particular political development in Europe in the 17th century of great spiritual power and commitment.

Integrity

Within the boundaries of the serial property are located all the elements necessary to sustain the Outstanding Universal Value of the Churches of Peace in Jawor and Świdnica, including the original structures of the wooden frameworks in-filled with clay panels (which are integrally combined with the historical extensions that were added over time), and the elements of the interior décor and furnishings. In the vicinity of each church but outside the property are located the parish buildings essential for the functioning of the church community, and a cemetery. The historically shaped spatial integrity between each church and its surroundings has been preserved. The silhouette of the entire architectural complex is clearly visible in each townscape. The property does not suffer from adverse effects of development and/or neglect.

Authenticity

The Churches of Peace survive in fully authentic form, particularly regarding their locations and settings, forms and designs, materials and substances, and function, as evidenced by their unaltered emplacement, the structural system and materials used in their construction, and the preservation of the original function of these Evangelical-Augsburg parish churches. Architectural features (such as galleries and guild and family box pews), interior décor, and furnishings that were added after the initial construction are consistent with the original architectural forms and maintain a cohesive artistic unity. Renovation and conservation work (including preventive conservation measures) carried out on the churches has preserved their Outstanding Universal Value and authenticity by slowing down the processes of deterioration. A full programme of conservation is applied solely to individual elements of the décor and furnishings. The only new technological elements introduced in both buildings are alarm and fire prevention systems. There are no potential threats and risks identified for the property.

Protection and management requirements

The Churches of Peace in Jawor and Świdnica, which are regularly used for religious services, are legally protected under the regulations on the protection of monuments, implemented by the national monument protection services. Responsibility for their guardianship and management lies with their owners, the Evangelical-Augsburg parishes in Jawor and Świdnica, which are legally entitled to carry out and finance conservation works. Renovation and conservation tasks in each case require approval of the planned work and relevant permission from the state conservation services.

Sustaining the Outstanding Universal Value, authenticity, and integrity of the property over time will require the development of a Management Plan as a strategic document in order to ensure the effective protection of the churches and their surroundings.

- **Historic Centre of Kraków**

Brief synthesis

The Historic Centre of Kraków, located on the River Vistula in southern Poland, is formed by three urban ensembles: the medieval chartered City of Kraków, the Wawel Hill complex, and the town of Kazimierz (including the suburb of Stradom). It is one of the most outstanding examples of European urban planning, characterised by the harmonious development and accumulation of features representing all architectural styles from the early Romanesque to the Modernist periods.

The importance of the city, which was chartered in 1257 and was once the capital of Poland, is evidenced by its urban layout, its numerous churches and monasteries, its imposing public buildings, the remains of its medieval city walls, and its palaces and townhouses, many designed and built by prominent architects and craftsmen. The value of this urban complex is determined by the extraordinary density of monuments from various periods, preserved in their original forms and with their authentic fittings. Wawel Hill, the dominant feature of the Historic Centre of Kraków, is a former royal residence and necropolis attesting to the dynastic and political links of medieval and early modern Europe. The medieval town of Kazimierz, which includes the suburb of Stradom (chartered in 1335), was shaped by the Catholic and Jewish faiths and their respective cultures and customs.

One of the largest administrative and commercial centres in central Europe, Kraków was a city where arts and crafts flourished, and the culture of East and West intermingled. The importance of Kraków as a cultural centre of European significance is reinforced by its being home to one of the oldest universities of international renown – the Jagiellonian University. Together, these three built-up areas create a cohesive urban complex in which significant tangible and intangible heritage have survived and are cultivated to this day.

Criterion (iv): Kraków is an urban architectural ensemble of outstanding quality, in terms of both its townscape and its individual monuments. The historic centre of the town admirably illustrates the process of continuous urban growth from the Middle Ages to the present day.

Integrity

The Historic Centre of Kraków retains a high level of integrity. The property has clearly defined, historically stable boundaries that encompass all the elements that express its Outstanding Universal Value, which remain intact and in good condition. The most important of these elements include Wawel Hill with its castle and cathedral, which symbolize the city's history as a seat of royal and Episcopal power; and the medieval urban layout and historic fabric of two initially separate towns – Kraków and Kazimierz. Moreover, the multiple styles and cultures evident in Kraków and Kazimierz demonstrate the diversity of influences which had an impact on Kraków's development as an urban complex, and which reflect the roles played in this process by different nations. The property is thus of adequate size to ensure the complete representation of the features and processes that convey its significance, and it does not suffer from adverse effects of development and/or neglect.

Authenticity

The Historic Centre of Kraków is imbued with a pervading authenticity that is manifested in its location and setting, its forms and designs, its materials and substance, and, to a degree, its uses and functions. The topography of the property and the relationship between the River Vistula and the local hills and rock outcrops, best illustrated by the Wawel Hill complex, remain legible. Due to the towns' medieval charters based on Magdeburg law, which entailed bringing order to the urban layout, the urban clarity and functionality of both Kraków and Kazimierz survive to this day: the few later alterations to settlement plots did not give rise to any changes in the street network. The city's panorama also remains intact, complete with its distinctive historic landmarks, such as Wawel Hill, the Town Hall Tower, and the individual churches. Contemporary features in the city's vistas are minor, and are located at some distance from the historic centre. In addition, many buildings and facilities have remained in use for their intended purposes for generations.

The predominantly composite architectural structures represent multiple phases of development and incorporate components from various periods. Modern-day interventions represent a continuation of this historical process. When introduced with respect for the scale and outline of the existing built environment, they do not undermine the ensemble's authenticity. The property's rich historic architectural detail (both buildings and urban public spaces) requires rigorous protection and a conscious conservation policy.

Protection and management requirements

The Historic Centre of Kraków, which is under a mixture of public and private ownership, is protected in its entirety by the law. The built environment of Wawel Hill and the urban layouts of the medieval towns of Kraków and Kazimierz (including the Stradom suburb) are inscribed in the National Heritage Register. A substantial majority of the buildings located within the boundaries of the 149.65 ha property also feature individually in the National Heritage Register. The property has been awarded Monument of History status by the President of the Republic

of Poland, thus affording it an additional form of protection. This, in effect, has provided a coherent system of legal protection for all of the parts of the property. Since 2010, the Historic Centre of Kraków has also had a 907.35 ha buffer zone to assist in the property's protection, conservation, and management.

Provisions to protect historic monuments have been introduced to the city's strategic policy documents. A communal monument preservation programme encompassing the entire city defines the conditions for managing the World Heritage property. Local land development plans being prepared for the property and buffer zone will address protection issues by providing the possibility of managing the transformation of the city's landscape, public spaces, and small-scale architectural details. Furthermore, a "cultural park" preservation plan for the Old Town specifies thematic areas to be monitored and controlled. The Historic Centre of Kraków is under self-government administration and is managed by its President and City Council. Matters concerning monument protection are handled by a special organizational unit in the Town Hall and by state monument protection authorities at the regional level. The law enables relevant conservation authorities to supervise and intervene in any activities that could potentially result in alterations to the urban layout or to individual buildings within the confines of the property.

In order to ensure efficient and long-term conservation of the property, it will be necessary to strengthen the integration of conservation activities with the general management of the entire municipal area, including the zoning policy, social policy, and sustainable tourism. The regulation of spatial management conditions, as well as the introduction of protection provisions for the World Heritage property and its surroundings in all planning documents, represent an element of the city's long-term land development planning policy. Regular conservation and continuous monitoring of the condition of individual elements of the urban layout and their mutual relationships in the property and buffer zone represent important elements of conservation and management efforts. To preserve the character of the property, which exhibits centuries of historic and cultural overlaps, the development process should be continued in a permanent and balanced way, corresponding to its existing architectural, urban, and social contexts. The implementation of these goals and task shall serve in the preparation of a Management Plan for the property. This Management Plan, as the integrating document, will enable the coordination of activities within the area of the World Heritage property and its buffer zone.

- Kalwaria Zebrzydowska: the Mannerist Architectural and Park Landscape Complex and Pilgrimage Park

Brief synthesis

Kalwaria Zebrzydowska: the Mannerist Architectural and Park Landscape Complex and Pilgrimage Park, which dates back to the first half of the 17th century, is a cultural landscape located south of Kraków that covers an area of the Żar and Lanckorońska hills. This extraordinary testimony of piety and culture was the first of the large-scale Calvaries built in Poland, and it became a model for numerous later projects. It is notable among European Calvaries for its distinctive architectural features, for the skilful amalgamation of religious devotion and nature, and for the uninterrupted tradition of the mysteries enacted here. The sanctuary, devoted to the veneration of the Passion and to Marian worship, is an outstanding example of Calvary shrines in the Counter-Reformation period, which contributed to the growth of piety in the form of pilgrimages. The pilgrimage park, a garden of prayer, is closely related to the themes of Christ's Passion and the life of the Virgin Mary.

The creator and founder of Kalwaria Zebrzydowska was Mikołaj Zebrzydowski, the Voivode of Kraków and starost of Lanckorona, who commissioned Felix Zebrowski, the distinguished mathematician, astronomer, and surveyor, to create a copy of Jerusalem as it was believed to exist at the time of Christ. He used a system of measurement that he developed to blend it into the local natural landscape and topography. The terrain's natural features were cleverly utilised, topographic elements being given names referring to the landscape of the Holy City (e.g. Cedron Valley, the Mount of Olives, Golgotha) and complementary architectural structures being connected by paths and three-lined alleys that symbolise the ancient routes raised on them. The characteristics of Italian Renaissance and French Baroque garden and park design were blended with Mannerist freedom and irregularity. There are numerous vistas between different elements of the composition, as well as a series of magnificent panoramas not only of the park itself, but also of the Tatra Mountains and the City of Kraków.

The complex consists of a monastery as well as a number of churches, chapels, and other architectural structures. The most notable for representing the highest artistic values of Mannerism were built in the years 1605–1632, of which the first 14 chapels were designed by Paul Baudarth. The others had been built successively from the 17th until the beginning of the 20th century. Pathways connecting the architectural features were originally created by cutting wide trails through a dense forest stand. The landscape gradually became more open due to forest clearance, hence in the late 18th century, in order to permanently demarcate these paths in their original layout, they were lined with trees, enriching the spatial composition of the Calvary.

The park's architecture and landscape provide the setting for enacting the mysteries of the Way of the Cross and for celebrating the feast of the Assumption of the Blessed Virgin Mary. These events have been held here regularly since the early 17th century, for over 400 years, and are attended by thousands of pilgrims and tourists.

Criterion (ii): Kalwaria Zebrzydowska is an exceptional cultural monument in which the natural landscape was used as the setting for a symbolic representation (in the form of chapels and paths) of the events of the Passion

of Christ. The result is a cultural landscape of great beauty and spiritual quality in which natural and human-made elements combine in a harmonious manner.

Criterion (iv): The Counter-Reformation of the late 16th century led to a flowering in the creation of Calvaries in Europe. Kalwaria Zebrzydowska is an outstanding example of this type of large-scale landscape design, which incorporates natural beauty with spiritual objectives and the principles of Baroque park design.

Integrity

All the elements that sustain the Outstanding Universal Value of Kalwaria Zebrzydowska: the Mannerist Architectural and Park Landscape Complex and Pilgrimage Park are located within the boundaries of the 380-ha property, which is surrounded by a 2,600-ha buffer zone. These include the entire area of the designed landscape of Kalwaria Zebrzydowska (the original layout of which remains fully discernible), along with all of its architectural features and the paths and avenues that connect them.

Pressures exerted by the building and investment activities of individual landowners located within the boundaries of the property, as well as civilizational changes, generate a series of problems and threats to the layout and perception of this cultural landscape.

Authenticity

The property has retained its overall authenticity as a designed cultural landscape in terms of its location and setting, forms and designs, materials and substances, and function. Its original layout has survived virtually intact, and the topographic and symbolic relationships between the natural and built features have been maintained. Individual architectural features survive in their original locations and forms.

Conservation measures have been carried out with care and respect for the overall concept of the Calvary as a pilgrimage park. The property continues to serve its original purpose as a pilgrim shrine to this day, representing an uninterrupted continuity of tradition spanning four centuries. Pilgrimages and Calvary mysteries rooted in the tradition of the early 17th century constitute a living and authentic contemporary means of using this historic cultural landscape.

Protection and management requirements

The property is subject to the highest level of legal protection in Poland at the national level under the provisions of heritage protection (through its entry in the National Heritage Register, and Monument of History status), nature conservation, and spatial planning laws. The system of legal protection is complemented by local government rulings recorded in local planning legislation regarding spatial development, adopted after prior public consultations.

Guardianship and management of the sacred part of the complex, with its churches, chapels, pilgrimage paths, and some forest areas, are the responsibility of its owner, the Order of Friars Minor. The remaining area of the property – the cultural landscape of forests and the agricultural and residential plots – has a complex ownership structure. Renovation and conservation interventions require prior approval of the planned procedures and a relevant permit from the regional conservation services. Monitoring of the condition of the architectural fabric and the landscaped spaces has been carried out systematically for years. Some of the sanctuary's structures are monitored constantly to combat the risks of fire, theft, and vandalism.

Due to the fact that a significant part of the sacred complex's surroundings is owned by individual persons, it is essential to build local awareness and responsibility for the cultural heritage of the property, particularly as related to building and investment activities located within the boundaries of the property. Cooperation is an essential factor in ensuring the protection and peaceful coexistence of the sacred complex, visited by millions of pilgrims, with the secular local community.

In addition, a holistic approach to the protection of the Calvary's cultural landscape is necessary, as is the integration of conservation activities with the general management of the entire area of the property and its buffer zone. Systematic conservation work and constant monitoring of the condition of individual elements of the spatial layout, and their mutual relationships, are important components of these activities. A regularly revised and updated Management Plan for this World Heritage property, with clearly defined areas of responsibility and rules of cooperation, is required to achieve these objectives and tasks.

• Medieval Town of Toruń

Brief synthesis

Toruń in northern Poland is a remarkably well preserved example of a medieval European trading and administrative centre, located on the Vistula River. Toruń was founded in the period when Christianity was being spread through Eastern Europe by the military monks of the Teutonic Order, and when rapid growth in trade between the countries of the Baltic Sea and Eastern Europe was being spurred by the Hanseatic League. Toruń became a leading member of the Hanseatic League in the territories ruled by the Teutonic Order.

The Medieval Town of Toruń is comprised of three elements: the ruins of the Teutonic Castle, the Old Town, and the New Town. The combination of the castle with the two towns, surrounded by a circuit of defensive walls, represents a rare form of medieval settlement agglomeration. The majority of the castle – which was built in a

horseshoe-shaped plan in the mid-13th century as a base for the conquest and evangelization of Prussia – was destroyed during an uprising in 1454, when the local townspeople revolted against the Teutonic Order. The ruins and the archaeological remains have been excavated and safeguarded. The Old Town was granted an urban charter in 1233, which swiftly led to its expansion as a major commercial trading centre. The adjacent New Town developed from 1264, mainly as a centre for crafts and handiwork. Both urban areas bear witness to the interchange and creative adaptation of artistic experience that took place among the Hanseatic towns.

An exceptionally complete picture of the medieval way of life is illustrated in the original street patterns and early buildings of Toruń. Both the Old Town and the New Town have Gothic parish churches and numerous fine medieval brick townhouses, many of which have retained their original Gothic façades, partition walls, stucco-decorated ceilings, vaulted cellars, and painted decoration. Many townhouses in Toruń were used for both residential and commercial purposes. A fine example is the house in which Nicolaus Copernicus was reputedly born in 1473; it has been preserved as a museum devoted to the famous astronomer's life and achievements. The townhouses often included storage facilities and remarkable brick granaries, some of which were up to five storeys high. Because so many houses have survived from this period, the medieval plots are for the most part still preserved, delineated by their original brick boundary walls.

Criterion (ii): The small historic medieval trading and administrative city of Toruń preserves to a remarkable extent its original street pattern and outstanding early buildings. It set a standard for the evolution of towns in this region during Eastern Europe's urbanisation process in the 13th and 14th centuries. The combination of two towns with a castle is a rare form of medieval settlement agglomeration that has survived almost intact, and numerous buildings of considerable intrinsic value have been faithfully preserved within the town. In its heyday, Toruń boasted a wide range of architectural masterpieces, which exerted a powerful influence on the whole of the Teutonic state and the neighbouring countries.

Criterion (iv): Toruń provides an exceptionally complete picture of the medieval way of life. Its spatial layout provides valuable source material for research into the history of urban development in medieval Europe, and many of its buildings represent the highest achievements in medieval ecclesiastical, military, and civil brick-built architecture.

Integrity

All the elements that sustain the Outstanding Universal Value of the Medieval Town of Toruń are located within the boundaries of the property. The property's medieval urban layout encircled by a ring of defences remains intact, including two market squares, Town Hall, townhouses, churches, and the Teutonic Castle. This layout and Toruń's compact, cohesive architectural fabric are substantially of medieval origin. The historic panoramas of the town are unaltered, shaped by the monumental silhouettes of the Gothic churches and Town Hall that dominate the skyline, rising above multiple varieties of townhouses with diverse façades and various geometries of ceramic-tiled roofs. The administrative, commercial, and tourist functions of contemporary Toruń (concentrated within the Old Town) do not pose a threat to the property, which does not suffer from adverse effects of development and/or neglect.

Authenticity

The Medieval Town of Toruń is remarkably authentic in terms of its location and setting, forms and designs, and materials and substances. It is an original, unchanged example of medieval town planning based on a regular grid of quarters, streets, and building blocks, designed in keeping with 13th-century regulations and extant in a recognizable form. The authenticity of the Teutonic Castle, built in a horseshoe-shaped plan surrounded by a curtain wall and moats, is attested by conservation records, its structure, the functions of its rooms, and its historic fabric, even though the castle survives only in the form of ruins. Its location between two medieval towns, set on the high bank of the Vistula River, is entirely authentic. The material substance of the buildings is likewise authentic: the Gothic origins of the city walls, gates, towers, churches, walls defining building plots, and townhouses are evidenced by their structures, cellars, interior walls, elevations, architectural details, and interior décor.

The authenticity of the urban planning concept linking Toruń with Hanseatic Europe, and of the surviving architectural structures, provide evidence of the continuity of traditional construction techniques and technologies incorporating templates, forms, and colour schemes widely used throughout the city and region.

Protection and management requirements

The inscription of the Medieval Town of Toruń in the National Heritage Register and its status as a Monument of History afford this property the full statutory protection provided by laws regulating the protection of monuments in Poland. The property, which constitutes a part of the city that includes all contemporary urban functions, is managed by the city mayor, the head of the local authorities, and the city council. The rules of conduct with reference to monuments inscribed in the National Heritage Register are defined by Polish law and are compatible with the regulations regarding spatial development, the creation of new buildings and green spaces, and local government jurisdiction. The Municipal Monuments Protection Office, which operates within the framework of the municipal council, is legally responsible for the protection and maintenance of historic monuments.

The Office of Toruń City Centre, appointed to streamline management within the bounds of the World Heritage property and its immediate vicinity, coordinates and monitors commercial, catering, tourist, recreational, cultural, promotional, and advertising activities, and undertakes events aimed at increasing social awareness of the value

of the Old Town. The Municipal Programme for the Guardianship of Monuments developed for Toruń sets out strategies for protective, educational, and promotional activities with reference to the cultural resources of the city.

In order to ensure effective protection in the face of potential threats and risks resulting from investment activity and the necessity to allow for development needs, and to address environmental pressures, it will be necessary to prepare and implement a valid, up-to-date local spatial development plan for this World Heritage property (48 ha) and its buffer zone (300 ha). Moreover, sustaining the Outstanding Universal Value, authenticity, and integrity of the Medieval Town of Toruń over time will require preparing, approving, and implementing a comprehensive Management Plan to provide long-term protection and effective management of the property.

- Old City of Zamość

Brief synthesis

Old City of Zamość in southeastern Poland is an outstanding example of a late 16th-century Central European town designed and built in accordance with Italian Renaissance theories on the creation of “ideal” cities. This innovative approach to town planning was the result of a very close cooperation between the town’s enlightened founder and the distinguished Italian architect Bernardo Morando. The Old City of Zamość today retains its original rectilinear street plan and its unique blend of Italian and Central European architectural traditions, as well as parts of its encircling fortifications.

Located on the trade route linking western and northern Europe with the Black Sea, Zamość was conceived as a trade-based economic centre. From the outset it was intended to be multinational, and had a high level of religious tolerance. It became the tangible reflection of the social and cultural ideas of the Renaissance, which were readily embraced in Poland, as exemplified by the establishment of a university (Zamość Academy) by Jan Zamoyski, the founder and owner of the town. His architect Bernardo Morando’s city plan combined the functions of a residential palace, an urban ensemble, and a fortress, all in accordance with Renaissance concepts.

The Old City of Zamość has two distinct sections: on the west is the Zamoyski palace, and on the east is the town proper, laid out around three squares. The central Great Market Square, located at the junction of the town’s two main axial streets, is enclosed by arcaded merchants’ houses and anchored by a magnificent Town Hall. These and many other notable structures such as the cathedral, arsenal, and fortification gates illustrate a key feature of this great undertaking: a creative enhancement realized through the incorporation of artistic achievements attained in local architecture. The consistent implementation of Morando’s plan over time has resulted in a stylistically homogeneous urban composition with a high level of architectural and landscape values.

Criterion (iv): Zamość is an outstanding example of a Renaissance planned town of the late 16th century, which retains its original layout and fortifications and a large number of buildings of particular interest, blending Italian and Central European architectural traditions.

Integrity

The Old City of Zamość is an integral and complete example of a private Renaissance town established anew, ‘in cruda radice’, based on Italian architectural theory. Within its boundaries are located all the elements necessary to sustain the Outstanding Universal Value of the 75.03 ha property, including its distinctive rectilinear urban layout with its compositional and functional axes, and the network of streets and squares together with buildings illustrating the fusion of Italian and Central European architectural traditions, among them the Town Hall, the founder’s residence, the Zamość Academy, the churches, and the surviving system of fortifications with gates encircling the city. The property does not suffer from adverse effects of development and/or neglect.

Authenticity

Since the modern town of Zamość grew for the most part outside the old fortifications, and having escaped the vast destruction suffered by many other Polish towns during the Second World War, the Old City of Zamość today exhibits a high degree of authenticity, particularly regarding its location and setting, forms and designs, and materials and substances. The property’s authenticity is evidenced in the conservation of its original urban layout filled with building blocks along with all its key buildings: the founder’s residence, the Academy (still serving as an educational institution), the Town Hall, churches and places of worship representing various religions (constituting symbols of tolerance), and the town’s surviving system of fortifications. Minor modifications carried out in the Baroque period did not disrupt the basic structure and composition of the Renaissance town; on the contrary, they enriched it. The greatest changes to the Renaissance-era layout were introduced in the first half of the 19th century, when the town was designated as a strategic state-owned fortress. In spite of some demolitions and reductions in architectural detail, the fundamental internal structure of the town was not affected. The town’s system of fortifications, however, was modernized using the latest military technical solutions of the time, now only partially extant.

Some elements of the urban infrastructure – the ground transport infrastructure and localised utilities – are of particular concern and may be vulnerable unless planning policies and guidance are rigorously and consistently applied.

Protection and management requirements

The Old City of Zamość is subject to the highest level of legal protection, both at the national level through its inclusion in the National Heritage Register and its status as a Monument of History, and at the local level through local spatial development plans. The property – which is located within a contemporary town that serves as a local administrative, economic, religious, and cultural centre – is under the authority of the local government. Issues related to the protection of the historic area come under the authority of a special department operating within the structures of the municipal council and regional bodies of the national monument protection services.

In order to enhance the conservation of the property, a buffer zone (214.91 ha) has been outlined. The principles of heritage protection, along with details concerning the division of the property and its buffer zone into structural units determining both their purpose and the rules for their protection, are recorded in the town planning register.

Sustaining the Outstanding Universal Value, authenticity, and integrity of the property over time will require adopting a holistic (landscape) approach to the conservation and management of the Old Town of Zamość by means of a cyclically devised and updated Management Plan. The plan should integrate conservation activities with the general management of the entire urban organism, including spatial and social policy, and the strategy of promoting the town as a tourist attraction, with reference to its historical traditions as an “ideal” city – a centre of education, culture, art, and trade. Systematic conservation work and constant monitoring of the condition of individual elements of the spatial layout, and their mutual relations within the boundaries of the property and its buffer zone, are of great importance. Moreover, the long-term strategy for addressing the identified threats from urban infrastructure should be implemented with the adoption of the Management Plan. It is also vital to ensure that planned activities supportive of the property’s Outstanding Universal Value stem from regional policy and, at the same time, constitute one of that policy’s primary objectives.

- **Wooden Churches of Southern Małopolska**

Brief synthesis

The Wooden Churches of Southern Małopolska constitute a serial inscription of the six best preserved and oldest wooden Gothic churches that are characteristic of this region. They are located in the towns and villages of Blizne, Binarowa, Dębno Podhalańskie, Haczów, Lipnica Murowana, and Sękowa, which lie within the historic region of Małopolska in southern and south-eastern Poland, encompassing the Carpathian foothills of the northern part of the Western Carpathians. The churches represent a unique example of the tradition of medieval timber-built churches in Roman Catholic culture. They were built using the horizontal log technique, which was commonplace in Northern and Eastern Europe during the Middle Ages. The range of idiosyncratic structural solutions employed in their construction, however, rendered them unique.

The functional spatial layout of these buildings arose from liturgical requirements adopted from the West. The churches have an extensive spatial structure, which initially consisted of two elements: a rectangular nave; and a narrower chancel to the east, usually terminating in a three-sided apse. Later, chambered towers of post-and-beam construction were added at the west end (the church in Lipnica Murowana being an exception) and the main body of the churches was circumscribed by arcades known as soboty. Thanks to the use of high-quality structural joinery solutions, such as the system of roof trusses binding the log structures of the nave and chancel, they took on a characteristic architectural form featuring tall shingled roofs covering both the nave and the chancel and thus reinforcing the entire building. These churches also feature unique, high-quality joinery details, highlighting their Gothic character.

The churches boast particularly valuable décors and fittings that exhibit diverse techniques and styles of workmanship, rich iconography, and outstanding artistic quality. They also provide an illustration of the stylistic changes in the decoration of ecclesiastical interiors, starting from the Gothic period. All elements of the rich interior décors are harmoniously interrelated and complement one another perfectly in terms of their content, function, and style.

The churches constitute an example of dominant landmarks within rural settings, which determine their unique present-day landscape qualities – most of them are situated in picturesque mountain valleys. These buildings, which were founded by noble families as symbols of their prestige, all serve their original purpose as venues for traditional celebrations and religious ceremonies; in some of them, religious images renowned for securing divine favour are still revered.

The total area of the serial inscription amounts to 8.26 ha and the total area of the buffer zones amounts to 242 ha.

Criterion (iii): The wooden churches of Southern Małopolska bear important testimony to medieval church building traditions associated with the liturgical and cult functions of the Roman Catholic Church in this relatively isolated region of Central Europe.

Criterion (iv): The churches are the most representative examples of surviving Gothic churches built using the horizontal log technique; they are particularly impressive in their artistic and technical execution, and were sponsored by noble families and rulers as symbols of social and political prestige.

Integrity

Within the boundaries of the property are located all the elements that sustain the Outstanding Universal Value of the Wooden Churches of Southern Małopolska, which remain intact and in good condition. Even though they do not constitute an architectural complex in a territorial sense, the Wooden Churches of Southern Małopolska belong to a compact and distinctive group of ecclesiastical buildings, integrally interrelated with regard to their date of construction, function, materials and structural solutions used, and architectural form. The property is therefore of adequate size to ensure the complete representation of the features and processes that convey its significance, and it does not suffer from adverse effects of development and/or neglect.

The integrity of the wooden churches is also evident in the close connection between their architectural features and their interior décor and fittings, as well as in their unchanging function. Thus, historical and artistic interrelations are revealed, which not only reflect local traditions in both carpentry and art, but also provide evidence of religious and social relations during the medieval period in this region. All of the Wooden Churches of Southern Małopolska constitute rural landmarks, serving as integrating factors between the cultural and natural values of the local landscape.

The appearance of new building development that disrupts the scale of these churches and the way they are perceived in their historic setting may pose a threat to their integrity.

Authenticity

All of the Wooden Churches of Southern Małopolska are Gothic buildings that have survived in their historic form. Their authenticity is manifest in their locations and settings, their extant fabric, the structural solutions that were used in their construction (the horizontal log technique, the post-and-beam tower structure, the system of roof trusses binding the structures of the nave and chancel, and the king-post roof trusses), and their architectural form, defined principally by a characteristic tripartite ground plan (except for the towerless church in Lipnica Murowana), high roofs, chambered towers, and arcades, as well as superb carved wooden details. The Wooden Churches of Southern Małopolska are also characterised by an authenticity of function, since they still serve as venues for traditional celebrations and religious ceremonies, including (in some instances) reverence of original benevolent images.

Important attributes further evidencing the wooden churches' authenticity are their décor and interior fittings, primarily comprising polychrome painted decoration on the walls and ceilings showcasing various techniques and styles, subjects, and iconographic programmes, as well as providing examples of local patronage. The specific nature of this sponsored painting (extant in some of the churches), rooted in Gothic origins, is also a characteristic feature of this type of wooden church. Apart from their decorative function, and in keeping with medieval tradition, they also served educational purposes, providing ideological symbolism.

The wooden churches are examples of the tradition and technologies developed by the medieval guilds. The enduring continuity of workshop traditions ensures the consistent use of the same techniques and materials, thus preventing the loss of the property's original character.

Protection and management requirements

The Wooden Churches of Southern Małopolska are protected by law under the regulations determining the protection of historic monuments, implemented by the national monument protection services. The legal obligation to maintain these properties in good condition lies with the Roman Catholic parishes in Blizne, Binarowa, Dębno Podhalańskie, Haczów, Lipnica Murowana, and Sękowa. Responsibility for carrying out conservation programmes falls directly on the parishes, or on specially appointed plenipotentiaries, under the professional supervision of the relevant Provincial Conservator of Monuments, with the participation of diocesan conservators from the diocesan curiae.

In order to better protect and preserve the Outstanding Universal Value, authenticity, and integrity of these churches, cooperation between the parishes (administrators) and the local authorities and communities should be intensified. Developing detailed rules for monitoring the property and regulating the issues related to obtaining funds for conservation work is also recommended, as this would facilitate the churches' protection and maintenance. In order to provide effective protection of the churches and their surroundings, the development and implementation of an integrated Management Plan is essential.

PORTUGAL

- Central Zone of the Town of Angra do Heroísmo in the Azores

Brief synthesis

Situated on the mid-Atlantic island of Terceira within the Portuguese Autonomous Region of the Azores, Angra do Heroísmo was an obligatory port of call for the fleets of equatorial Africa and of the East and West Indies routes during their voyages to and from Europe from the 15th century until the advent of steamships in the 19th century. The port of Angra is also the eminent example of a creation linked to the maritime world: It is directly and tangibly

associated with a development of a universal historic significance, the maritime exploration that allowed exchanges between the world's great civilizations.

Angra do Heroísmo's port comprises two natural basins protected by a series of hills, being a distinctive example of the adaptation of an urban model to particular climatic conditions: the gridiron plan typically used in new cities was skewed to take into account the prevailing winds. It has been conjectured, and not without reason, that this choice was imposed by the navigators and their cartographers. An extensive defensive system was installed following the town's foundation. The 400-year-old São Sebastião and São João Baptista fortifications are notable examples of this military architecture. Angra was officially raised to the status of city on 21 August 1534; during the same year, it became the seat of the Archbishop of the Azores. This religious function contributed to the development of the monumental character of the city's central zone, where the cathedral of Santíssimo Salvador da Sé, the churches of the Misericórdia and Espírito Santo, and the convents of the Franciscans and the Jesuits were all constructed in the Baroque style. Even following a devastating earthquake on 1 January 1980, the central zone of the town of Angra do Heroísmo has preserved the better part of its monumental heritage and its original vernacular architecture, and remains a homogenous urban ensemble.

Criterion (iv): Set in the mid-Atlantic, the port of Angra, obligatory port-of-call for fleets from Africa and the Indies, is an outstanding example of a creation linked to the maritime world, within the framework of the great explorations;

Criterion (vi): Like the Tower of Belem, the Convent of the Hieronymites of Lisbon, and Goa, Angra do Heroísmo is directly and tangibly associated with an event of a universal historic significance: the maritime exploration which permitted exchanges between the great civilizations of the Earth.

Integrity

Within the boundaries of the 212,40 ha property are located all the elements necessary to express the Outstanding Universal Value of the Central Zone of the Town of Angra do Heroísmo in the Azores, including the sheltered site, the port, the defensive system of fortifications, the urban plan, the monumental religious architecture, and the characteristic vernacular architecture. Angra do Heroísmo lost its role as an international maritime crossroads two centuries ago. This has, in many ways, affected its subsequent development and expansion, enabling the city to preserve its plan and homogeneous group of buildings, civil and religious, flanked by two imposing fortresses that, in a more dynamic settlement, could have been lost. While there is currently no buffer zone, its establishment is proposed for an area of 223,85 ha. The property does not suffer unduly from adverse effects of development and/or neglect.

Authenticity

The Central Zone of the Town of Angra do Heroísmo in the Azores is largely authentic in terms of its location and setting, forms and designs, and materials and substances. It was substantially repaired and rebuilt following the violent earthquake in 1980 that significantly damaged the city. Angra's city centre managed to preserve its 15th- and 16th-century road network, as well as its inventoried buildings. Use of traditional building materials and techniques is encouraged in rehabilitation projects, without prejudice to technological advances.

Identified threats and risks include development pressures and natural disasters. Development pressures threaten the town's built and functional equilibrium due to an increasing demographic density. The threat of natural disasters stems from the geological conditions and morphology of the town's location, simultaneously volcanic and tectonic, in its geographic position on the Mid-Atlantic Ridge.

Protection and management requirements

The Central Zone of the Town of Angra do Heroísmo in the Azores, which is largely under private ownership, is protected under Law No. 107/2001 of 8 September 2001, which establishes the legal basis and regime for the protection of cultural heritage. Angra do Heroísmo has also been given National Monument / Special Protection Zone status under Regional Legislative Decree No. 15/2004/A of 6 April 2004, which submits all planning instruments to the Detailed Plan for the Protection and Enhancement of Angra do Heroísmo, under the responsibility of the City of Angra do Heroísmo. Through this instrument, each building is under the direct supervision of the respective authorities concerning its preservation. It has also been given Regional Monument status under Regional Legislative Decree No. 29/2004/A of 24 August 2004. The process of drafting a detail plan for safeguarding the property is complete and an analysis of the technical reports suggests there is a need to provide more flexibility in its management. This will enable the Outstanding Universal Value to be maintained and enhanced, whilst also allowing contemporary features to be introduced in Angra's architecture. Consequently, each generation will contribute with its legacy to the enhancement of Angra's urban grid.

Sustaining the Outstanding Universal Value of the property over time will require eliminating or minimising any adverse impacts caused by developmental and environmental pressures, including natural disasters; and completing, approving, and implementing a Management Plan whose overarching objective is to protect, conserve, and manage the attributes that convey the Outstanding Universal Value of the property.

- Convent of Christ in Tomar

Brief synthesis

The cityscape of Tomar, located in the Centre of Portugal, is dominated to its west by the vast monumental complex of the Convent of Christ as it stands at the top of a hill. It is a main feature of the city's identity, the unity of which has been preserved. The Convent is surrounded by the walls of the Castle of Tomar. It belonged to the Order of the Templars and was founded in 1160 by Gualdim Pais, grand master of the Knights Templar.

Built over the span of five centuries, the Convent of Christ is a testimony to an architecture combining Romanesque, Gothic, Manueline, Renaissance, Mannerist and Baroque elements. The Convent's centrepiece is its 12th century rotunda, Oratory of the Templars, influenced by Jerusalem's Holy Sepulchre Rotunda. It was built by the first great master of the Templars, Gualdim Pais, and was based on a polygonal ground plan of 16 bays including an octagonal choir with ambulatory: this is one of the typical "rotundas" of Templar architecture of which few examples are still extant in Europe. In 1356, the Convent became the home of the Order of Christ in Portugal and the rotunda's decoration reflects the Order's wealth. The paintings and frescos depicting mainly 16th century biblical scenes, as well as the gilt statuary under the Byzantine dome were carefully restored. When the Manueline church was built, it was connected to the rotunda by an arcade.

To the north and east are the Sacristy, the Cemetery and Laundry cloisters, the Infirmary, the Knights hall and the pharmacy. Cloisters were added at different periods: that of the Cemetery, constructed to the north-east of the rotunda ca. 1430 by Infante Don Henrique employed pointed arches of a sober, elegant Gothic style.

Manueline influence was, as elsewhere, decisive and compelling: It was under King Manuel that Diego de Arruda was commissioned to execute the enormous choir based on a square plan with a tribune raised above the chapter-house. The elevation of these two stories is marked on the exterior by two renowned bays, a window and an oculus combining Gothic and Moorish influences, thereby offering the most accomplished expression of Manueline decorative style.

Major changes that took place during the reign of King D. João III (1521-1557) were meant to express the power of the Order with rich Manueline decorations. Other cloisters and new monastic buildings were constructed under João III by João de Castilho who, at Tomar as at Belém, were not insensitive to Italian influence. Work continued in the second half of the 16th century in the cloister of the "Philips", the principal cloister, modified by Diego de Torralva. The facades are set into rhythm by a Serlian or Palladian ordering of two stories of Corinthian and Tuscan columns.

Originally designed as a monument symbolizing the Reconquest, the Convent of the Knights Templar of Tomar (transferred in 1344 to the Knights of the Order of Christ) came to symbolize just the opposite during the Manueline period – the opening up of Portugal to other civilizations.

Criterion (i): The primitive church of the Templars, together with its constructions of the Renaissance, forms a masterpiece of human creative genius.

Criterion (vi): The Convent of Christ in Tomar, originally conceived as a symbolic monument of the Reconquest, became, from the Manueline period, an inverse symbol: that of the opening of Portugal to exterior civilizations.

Integrity

Within the boundaries of the property are located all the elements necessary to express the Outstanding Universal Value of the Convent of Christ, including architecture and decoration from successive periods.

Authenticity

The Convent preserves its authenticity by maintaining its original plans, materials, social significance and relationship with the urban setting. Restoration projects have strictly respected original materials and techniques. There is a strict intervention plan placing emphasis on the conservation and restoration of the rotunda. The complex has not undergone any major alterations. The Convent is currently a cultural, touristic and devotional attraction. The annual meeting of the Order of the Knights Templar still takes place on the Convent's premises on the first fortnight of March, and is preceded by a religious ceremony. Furthermore, the Convent is open to the public and the church still holds religious services.

Protection and management requirements

The Convent of Christ was classified as a national monument by a Decree published in the government Journal no. 14 of 17 January 1907.

In order to ensure enforcement of the Law establishing the bases for the policy and system of rules for protection and enhancement of cultural heritage (Law no. 107 of 8 September 2001), Decree no. 140 of 15 June 2009 established the legal framework for studies, projects, reports, works or interventions upon classified cultural assets. It established, as a rule, the need for a previous and systematic assessment, monitoring and weighing of any works that are likely to affect the site's integrity so as to avoid any disfigurement, dilapidation, loss of physical features or authenticity. This is ensured by appropriate and strict planning, by qualified staff, of any techniques, methodologies and resources to be used for implementation of works on cultural properties.

Similarly, according to Decree no. 309 of 23 October 2009, buffer zones are considered special protection zones, benefitting from adequate restrictions for the protection and enhancement of cultural properties.

To preserve the authenticity and integrity of the whole monumental complex within a work plan involving the local community is the key management goal. It also takes into account UNESCO's recommendations in the State of Conservation Report from 1990, namely roofing repairs so that there is no water dripping on the façades.

All the interventions that have been implemented or are foreseen, comply with current legislation, as well as with strict technical and scientific criteria. There is a special focus on the treatment and rehabilitation of the area surrounding the monument, as these works will be ensured by local organisations involving both the municipality and the local community.

There is controlled reconversion of some of the areas of the convent for cultural, educational, scientific, and social uses.

Management of this complex is ensured by the decentralized services of the Directorate General for Cultural Heritage (DGPC), the central administration department responsible for cultural heritage. Conservation, enhancement and safeguarding measures are ensured by the DGPC that is responsible for drawing up an annual programme and implementing it so as to secure the future of the monument.

- **Historic Centre of Guimarães**

Brief synthesis

The exceptionally well preserved Historic Centre of Guimarães, located in the northern Portugal district of Braga, is often referred to as the cradle of the Portuguese nationality. The history of Guimarães is closely associated with the creation of the national identity and language of Portugal. The city was the feudal territory of the Portuguese Dukes who declared the independence of Portugal in the mid-12th century.

Founded in the 4th century, Guimarães became the first capital of Portugal in the 12th century. Its historic centre is an extremely well preserved and an authentic example of the evolution of a medieval settlement into a modern town, its rich building typology exemplifying the specific development of Portuguese architecture from the 15th to the 19th centuries through the consistent use of traditional building materials and techniques. This variety of different building types documents the responses to the evolving needs of the community. A particular type of construction developed here in the Middle Ages was used widely in the then Portuguese colonies. It featured a ground floor in granite with a half-timbered structure above, a technology that was transmitted to Portuguese colonies in Africa and the New World, becoming their characteristic feature.

The Historic Centre of Guimarães is distinguished in particular for the integrity of its historically authentic building stock. Examples from the period from 950 to 1498 include the two anchors around which Guimarães initially developed, the castle in the north and the monastic complex in the south. The period from 1498 to 1693 is characterized by noble houses and the development of civic facilities, city squares, etc. While there have been some changes during the modern era, the historic centre of Guimarães has maintained its medieval urban layout. The continuity in traditional technology and the maintenance and gradual change have contributed to an exceptionally harmonious townscape.

Criterion (ii): Guimarães is of considerable universal significance by virtue of the fact that specialized building techniques developed there in the Middle Ages were transmitted to Portuguese colonies in Africa and the New World, becoming their characteristic feature.

Criterion (iii): The early history of Guimarães is closely associated with the establishment of Portuguese national identity and the Portuguese language in the 12th century.

Criterion (iv): An exceptionally well preserved town, Guimarães illustrates the evolution of particular building types from the medieval settlement to the present-day city, and particularly in the 15th–19th centuries.

Integrity

Within the boundaries of the 19,45 ha property are located all the elements necessary to express the Outstanding Universal Value the Historic Centre of Guimarães, including a particular type of construction developed in the Middle Ages using granite combined with a timber-framed structure, a technology that was diffused widely in the former Portuguese colonies of Africa and the New World, and a well-preserved historic building stock that represents the evolution of building typologies from the Middle Ages to the 19th century. This development is documented in the rich variety of different building types that have responded to the evolving needs of the community. The property does not suffer unduly from adverse effects of development and/or neglect. There is a 99,23 ha buffer zone, parts of which remain outside the protection zone. While norms for the protection of the historic centre exist, these have not been established for the buffer zone.

Authenticity

The Historic Centre of Guimarães is authentic in terms of its location and setting, forms and designs, and materials and substances. It has succeeded in preserving its historic stratigraphy and territorial integrity. Different phases of development are well integrated into the whole.

Protection and management requirements

The Historic Centre of Guimarães is subject to several legal provisions regarding the protection of historic buildings, including Law No. 107/2001 of 8 September, Decree-Law No. 120/97 of 16 May, and Decree No. 3/98

of 26 January, and to legal provisions regarding town planning, including Decree-Law No. 38/382 of 7 August 1951, Decree-Law No. 445/91 of 20 November, and Decree-Law No. 250/94 of 15 October. Its master plan, which dates from 1994, includes regulations for the protection of the historic centre. The historic centre includes 14 historic buildings that are legally protected as National Monuments (8) or as properties of Public Interest (6), according to the Portuguese Law on the Protection of Historic Monuments. Apart from some State-owned properties, most of the building stock is privately owned. The public areas of the historic centre are the property of the Municipality of Guimarães. Management of the historic centre is the responsibility of the Local Technical Office for the Historic Centre of the Municipality (GTL), established in 1985. Any intervention related to listed buildings is under the control of the Directorate General for Cultural Heritage (DGPC). Sustaining the Outstanding Universal Value of the property over time will require preparing, approving, and implementing the required norms and regulations for the buffer zone.

- **Historic Centre of Oporto**

Brief synthesis

The Historic Centre of Oporto, built along the hills overlooking the mouth of the Douro River in northern Portugal, is an outstanding urban landscape with a 2,000-year history. The Romans gave it the name *Portus*, or port, in the 1st century BC. Military, commercial, agricultural, and demographic interests came together in this place. Its continuous growth linked to the sea can be seen in its many and varied monuments, from the cathedral with its Romanesque choir to the neoclassical Stock Exchange and the typically Portuguese Manueline-style Church of Santa Clara. The urban fabric of the Historic Centre of Oporto and its many historic buildings bear remarkable testimony to the development over the past thousand years of a European city that looks outward to the sea for its cultural and commercial links.

Archaeological excavations have revealed human occupation at the mouth of the Douro River since the 8th century BC, when there was a Phoenician trading settlement there. By the 5th century the town had become a very important administrative and trading centre. In the succeeding centuries it was subjected to attacks and pillage by successive groups, including Swabians, Visigoths, Normans, and Moors. By the early 11th century, however, it was firmly established as part of the Castilian realm. Expansion came in the 14th century with the construction of massive stone town walls to protect its two urban nuclei: the original medieval town and the hitherto extramural harbour area. The Historic Centre of Oporto is located within the line of these Fernandine walls (named after Dom Fernando, in whose reign they were completed in 1376), together with some smaller areas that retain their medieval characteristics. This area conserves to a large extent Oporto's medieval town plan and urban fabric, along with some later monumental insertions as well as the two remaining sections of the Fernandine walls.

In this area are many important ecclesiastical buildings such as the cathedral – whose Romanesque core dates to the 12th century – and fine churches in various styles. The historic centre also has a number of outstanding public buildings, including the São João theatre (1796-1798; 1911-1918) and the former prison “Cadeia da Relação” (1765-1796). Among the important later structures are Palácio da Bolsa (1842-1910) and São Bento railway station (1900-1916). This rich and varied architecture eloquently expresses the cultural values of succeeding periods – Romanesque, Gothic, Renaissance, Baroque, neoclassical, and modern. The active social and institutional tissue of the town ensures its survival as a living historic centre. This property also includes Luíz I Bridge and Monastery of Serra do Pilar.

Criterion (iv): The Historic Centre of Oporto with its urban fabric and its many historic buildings bears remarkable testimony to the development over the past thousand years of a European city that looks outward to the sea for its cultural and commercial links.

Integrity

Within the boundaries of the 51 ha property are located all the elements necessary to express the Outstanding Universal Value of the Historic Centre of Oporto, including the urban fabric and historic buildings that bear testimony to its development over the past thousand years. There is a 186 ha buffer zone. The property does not suffer unduly from adverse effects of development and/or neglect. Several rehabilitation projects included in the property's Management Plan have been planned and partly implemented in view of contributing to property's integrity.

Authenticity

The authenticity of the urban fabric of the Historic Centre of Oporto is absolute in terms of its location and setting, forms and designs, and materials and substances. The property illustrates over a thousand years of continuous settlement, with successive interventions each leaving their imprints. Individual buildings, such as the rich stock of ecclesiastical properties, are similarly illustrative of this local history. Municipal managers apply regulatory and legal efforts for the preservation and maintenance of physical and intangible assets, defending the existing urban fabric and the built characteristics, monumental or not, the landscape, and its scenic importance. Solutions are being studied to address depopulation issues.

Protection and management requirements

The entire Historic Centre of Oporto is classified as a National Monument under Law No. 107/2001 of 8 September. Additional protective instruments include the Council of Ministers' Resolution No. 19/2006 of January 26 and the Regulatory Code of Oporto City Council (2008). A large percentage of the historic centre – usually smaller, mainly residential buildings – is in private ownership. The remainder is owned by the State, the Church and religious orders, municipal council, civil parishes, foundations and associations, and Porto Vivo, SRU. The World Heritage Management Plan for the Historic Centre of Oporto includes a survey of the state of conservation, an action plan, a monitoring programme, and a communication plan. Due to the complexity of implementing such a Management Plan, a specific Urban Area Management Unit was created, responsible for solving day-to-day problems in the Historic Centre of Oporto (Porto Vivo, SRU: Sociedade de Reabilitação Urbana da Baixa Portuense, S.A.).

Sustaining the Outstanding Universal Value of the property over time will require ensuring that the attributes that convey that value are protected, conserved, and managed, and continuing to address, to the degree possible, the issues associated with depopulation.

- **Monastery of Batalha**

Brief synthesis

Constructed in fulfilment of a vow by King João to commemorate the victory over the Castilians at Aljubarrota (15 August 1385), the Dominican Monastery of Batalha, in the centre of Portugal, is one of the masterpieces of Gothic art. The greater part of the monumental complex dates from the reign of João I (1385-1433), when the church (finished in 1416), the royal cloister, the chapter-house, and the funeral chapel of the founder were constructed.

The design has been attributed to the English architect Master Huguet. The chapel's floor plan consists of an octagonal space inserted in a square, creating two separate volumes that combine most harmoniously. The ceiling consists of an eight-point star-shaped lantern. The most dramatic feature is to be found in the centre of the chapel: the enormous medieval tomb of Dom João I and his wife, Queen Philippa of Lancaster. Bays in the chapel walls contain the tombs of their sons, among them Prince Henry the Navigator.

The main entrance of the church is through the porch on the west facade. On both sides of this portal are sculptures of the twelve apostles standing on consoles. In the centre is a high relief statue of Christ in Majesty surrounded by the Evangelists, framed by six covings decorated with sculptures of biblical kings and queens, prophets and angels holding musical instruments from the Middle Ages. This great profusion of sculptures is completed by the crowning of the Virgin Mary.

As a monument charged with a symbolic value from its foundation, the Monastery of Batalha was, for more than two centuries, the great workshop of the Portuguese monarchy. It is not surprising that the most characteristic features of a national art would have been determined there, during both the Gothic and the Renaissance periods. Batalha is the conservatory of several privileged expressions of Portuguese art: the sober architectural style of the end of the 14th century, with the stupendous nave of the abbatial, of which the two-storey elevation, with broad arcades and high windows, renders most impressive; the exuberant aesthetic of the capelas imperfeitas; the flamboyant arcades embroidered in a lace-work of stone: the Manueline Baroque even more perceptible in the openwork decor of the tracery of the arcades of the royal cloister than on the immense portal attributed to Mateus Fernandes the Elder; and finally, the hybrid style of João de Castilho, architect of the loggia constructed under João III (1521-1557).

Criterion (i): The Dominican Monastery of Batalha is one of the absolute masterpieces of Gothic art.

Criterion (ii): The Monastery of Batalha was, for more than two centuries, an important workshop of the Portuguese monarchy. The most characteristic features of a national art were determined here, both during the Gothic and the Renaissance periods.

Integrity

Within the boundaries of the 0,98 ha property are located all the necessary elements to express the Outstanding Universal Value of the Monastery of Batalha. To reduce the traffic in the old main road (EN1) which crossed the site's buffer zone, a new road (A14) was built outside the property and a curtain of trees was planted to reduce possible pollution impacts on the monument.

Authenticity

The Monastery of Batalha preserves its authenticity by maintaining its original plans, materials and social and religious significance. The property's most relevant attributes have been preserved and even reinforced as far as quality is concerned. Conservation and restoration of all stained glass windows and mural paintings in the Royal Cloister and in the Sacristy have been carried out according to the Nara Document on Authenticity. Besides, the Escola Nacional de Artes e Ofícios da Batalha (School of Arts and Crafts) has been supplying skilled workers both for the conservation and restoration of stone elements and stained glass windows.

Ecclesiastical authorities have contributed to the preservation and enhancement of this property, by using the church for religious ceremonies.

Since 9 April 1921, the Chapter House has a permanent guard of honour and is lit by a lamp symbolizing the homeland flame in homage to the Unknown Soldier protected by the mutilated "Christ of the Trenches".

Protection and management requirements

The Monastery of Batalha was classified as a national monument by a Decree published in the government Journal no. 14 of 17 January 1907.

In order to ensure enforcement of the Law establishing the bases for the policy and system of rules for protection and enhancement of cultural heritage (Law no. 107 of 8 September 2001), Decree no. 140 of 15 June 2009 established the legal framework for studies, projects, reports, works or interventions upon classified cultural assets. It established, as a rule, the need for a previous and systematic assessment, monitoring and weighing of any works that are likely to affect the site's integrity so as to avoid any disfigurement, dilapidation, loss of physical features or authenticity. This is ensured by appropriate and strict planning, by qualified staff, of any techniques, methodologies and resources to be used for implementation of works on cultural properties.

Furthermore, there is a responsible management policy that has focused on environmental solutions and on maintaining open dialogue and building partnerships with, among others, the municipality so as to overcome the negative effects of undue use of the monument's surrounding area.

Similarly, according to Decree no. 309 of 23 October 2009, buffer zones are considered special protection zones benefitting from adequate restrictions for the protection and enhancement of cultural properties.

To preserve the authenticity and integrity of the whole monumental complex within a work plan involving the local community is the key management goal. It also takes into account UNESCO's recommendations in the State of Conservation Report from 1990, namely conservation measures that have been taken to solve the problem of distortion of the lead work and broken panes in the stained-glass windows.

All the interventions that have been implemented or are foreseen comply with current legislation, as well as with strict technical and scientific criteria. There is a special focus on the treatment and rehabilitation of the area surrounding the monument, as these works will be ensured by local organisations involving both the municipality and the local community.

Management of this complex is ensured by the decentralized services of the Directorate General for Cultural Heritage (DGPC), the central administration department responsible for cultural heritage. Conservation, enhancement and safeguarding measures are ensured by DGPC that is responsible for drawing up an annual programme and implementing it so as to secure the future of the monument.

Furthermore, an interpretation centre has been established. Today visitors have access to more areas and to new information that will ensure a better and more integrated knowledge of the World Heritage property.

SPAIN

- Alhambra, Generalife and Albayzín, Granada

Brief synthesis

The property of the Alhambra, Generalife and Albayzín, Granada, stands on two adjacent hills, separated by the river Darro. Rising above the modern lower town, the Alhambra and the Albayzín form the medieval part of the City of Granada, which preserves remains of the ancient Arabic quarter. These components represent two complementary realities and examples of medieval urban complexes: the residential district of the Albayzín and the palatine city of the Alhambra. To the east of the Alhambra fortress and residence are the gardens of the Generalife, an example of a rural residence of the emirs, built during the 13th and 14th centuries.

The Alhambra, with its continuous occupation over time, is currently the only preserved palatine city of the Islamic period. It constitutes the best example of Nasrid art in its architecture and decorative aspects. The Generalife Garden and its vegetable farms represent one of the few medieval areas of agricultural productivity. These palaces were made possible by the existing irrigation engineering in Al-Ándalus, well established in the Alhambra and Generalife with technological elements known and studied by archaeologists. This constituted a real urban system integrating architecture and landscape, and extending its influence in the surrounding area with gardens and unique hydraulic infrastructures.

The residential district of the Albayzín, which constitutes the origin of the City of Granada, is a rich legacy of Moorish town planning and architecture in which Nasrid buildings and constructions of Christian tradition coexist harmoniously. Much of its significance lies in the medieval town plan with its narrow streets and small squares and in the relatively modest houses in Moorish and Andalusian style that line them. There are, however, some more imposing reminders of its past prosperity. It is nowadays one of the best illustrations of Moorish town planning, enriched with the Christian contributions of the Spanish Renaissance and Baroque period to the Islamic design of the streets.

Criterion (i): The Alhambra and Generalife contain all the known artistic techniques of the Hispano-Muslim world, on the basis of a proportional system in which all decorative and building developments are based, with particular emphasis on the aesthetic value represented by the intelligent use of water and vegetation. Together with this tradition, since 1492 the Royal House has received the most advanced proposals in terms of palace and poliorcetic architecture, and plastic arts of Western humanism.

The Albayzín district is the best-preserved illustration of a Hispano-Muslim city in the South of Spain, particularly formed during the Nasrid dynasty. The Albayzín, enriched with the contributions of Christian Renaissance and Spanish Baroque culture, is an exceptional and harmonious blend of two traditions, creating a unique and special form and style.

Criterion (iii): The development of the materials used in the Alhambra and Generalife are unique particularly with the use of plaster, wood and ceramics as decorative elements. Together with the use of the Arabic epigraphy, constructions were transformed into an ensemble of “talking architecture”, whose contents are related to the religious, political and poetic world of the Nasrid Dynasty, preserved and enriched by the best examples of the humanistic and innovative art of the Spanish Renaissance. The architectural ensemble is a living example of the mix of Eastern and Western artistic traditions.

The Albayzín represents a microcosm of what the Andalusí cultural splendour meant in Granada from its origins in the Zirid Dynasty to the magnificence of the Nasrid Dynasty. The customs passed down through the Andalusí people originated in these kinds of neighbourhoods and have largely influenced all European cultures. Their great scientific knowledge and their social customs - as well as their gastronomy and hygiene – confirm the greatness of this advanced culture that influenced the subsequent cultures of the Albayzín centuries later.

Criterion (iv): The Alhambra and Generalife bear exceptional testimony to Muslim Spain the 13th and 15th centuries. They form a remarkable example of the palatine residences of medieval Islam, neither destroyed nor changed by the vicissitudes of time, as with the examples in Maghreb. The architecture and urban landscape of the Albayzín is the most remarkable cultural example of the survival of Andalusí culture in our days. It bears witness to the medieval Moorish settlement, which was not changed when it was adapted to the Christian way of life after the conquest. Its main characteristics in terms of form, materials and colours, are preserved almost without change and survive as a notable example of a Moorish town of the Nasrid dynasty that merged with the vernacular town planning of the 19th century and the beginning of the 20th century.

Integrity

The component parts convey an ensemble of values, preserved throughout time and enriched by their symbolic value since the first constructions. Since the 13th century, their different occupants have preserved the areas in an original way, sometimes changing their functions but keeping the unifying nature of each part. The inscribed components are complementary to each other in various respects and form a coherent whole.

The Albayzín is remarkably well preserved and still maintains its original residential character, the result of the rich vernacular of Moorish architecture, harmoniously finished with elements of the traditional and secular Granadian architecture. The town planning of the 19th century and the first half of the 20th century took this rich cultural legacy as a practical basis, combining it with other typical elements of the period. Thus, the ensemble of the secular architecture is perfectly integrated to the rest of the country house and the urban structure of the ancient Nasrid quarter, making the Albayzín of the 21st century a unique cultural phenomenon.

Authenticity

The attributes contained in the inscribed property justify their exceptional position in the Islamic architectural tradition of the Early Middle Ages, and they express the authenticity in a reliable way. Since its conception as a palatine city, its architecture began from a proportional system, following the principles of area compartmentalization, no exteriorization and the typical acclimatized design of the Islamic culture. Together with this, it comes to fruition in a decorative program based upon geometry, epigraphy and vegetable decoration that attain its most characteristic expression in Mocárabe vaults. This repertoire is completed with support elements that constitute an integrating body beyond the stylistic and cultural frontiers. During the 19th century, some restoration practices impacted these attributes, although scientific interventions in the 30s of the 20th century admirably corrected these impacts and the main characteristics in terms of form, materials and colours, are preserved almost without change.

The Alhambra, and particularly Generalife, incorporates the Moorish gardening tradition, the aesthetic use of water and gardens of production and entertainment, having one of the oldest areas of terraced patchwork known in Europe. It also shows the Renaissance and contemporary gardening techniques, a result of the increasing concern over the preservation of botanical design traditions.

The street design and the Hispano-Muslim townscape show the authenticity of the Albayzín district, preserving unique examples of the main architectural milestones. Until 1990, the lack of global policy or strategy provoked the inadequate use of materials and techniques for some restorations. Nowadays these defects are being rectified and reverted. The contemporary works are designed in order to replace, as far as possible, the external manifestations of modern life, which tend to devalue the perfect image of the traditional Moorish settlement that has survived through the centuries but it is continuously exposed to the irreversible changes of modern life.

Its motley urban framework, full of narrow and winding streets, coexists harmoniously with the changes and the opening of new public spaces (squares and small squares) built after the Christian conquest. The emergence of the Moorish style is essential to understand the morphology of the district. In terms of architectural production it means the adaptation from the Nasrid technique to the Christian monastic, ecclesiastical and residential typologies, which coexist with the richness of Muslim buildings (walls, gates, houses and palaces, public baths, water tanks, bridges, hospitals). In Albayzín, the so-called “domestic Moorish architecture” becomes a concrete and identifying manifestation of this cultural union.

Protection and management requirements

The property is protected by an overarching legal framework, which includes Law 16/1985, of July 25, on the Historical Heritage of Spain, Law 14/2007, of November 26, on the Historical Heritage of Andalusia and its development regulations. Decree 186/2003 of June 24 whereby the demarcation of the Historical city of Granada,

declared an artistic and historical site by the Royal Order 1929 of December 5, is extended. In addition, the Historical City of Granada is defined as Cultural Interest Property (BIC), the highest category of protection given to properties by a regional and state legislation. In the above-mentioned Decree, the identity and unity of the Alhambra, Generalife and Albayzín is recognized, since they form two of the four areas in which the Historical City of Granada is divided. Decree 107/2004 of March 23 whereby the Alhambra and Generalife is declared Cultural Interest Property in the category of Monument. The inscribed property is administered by the Council of the Alhambra and the Generalife, an autonomous body that includes a Plenary, a Permanent Commission, a General Management, and a Technical Commission; and the Albayzín Municipal Foundation, an autonomous body of the Granada Town Hall, in charge of World Heritage tasks in collaboration with other regional departments. The National, Regional and Local Government are represented in this Council.

The Direction Plan of the Alhambra contains a detailed analysis of the short, mid and long-term management challenges provides the overall management framework. It includes programs and measures for balancing tourism and heritage conservation, diversifying the tourism promotion in order to reduce the pressure on the monuments, and for the knowledge of the area as a sustainability strategy, among other lines of work. The Direction Plan of the Albayzín World Heritage property is facing similar challenges, such as the economic development of the business industry, the demography, accessibility issues, the tourism promotion, the emergency and evacuation system, a colour chart or building work's license management. With respect to the town planning, The Alhambra, Generalife and the Albayzín have the Special Protection and Interior Reform Plan (1989 y 1990, respectively). All planning tools require a constant review and updating process to enhance decision-making and better respond to rising challenges so as to reduce the risk of urban development pressure.

- **Catalan Romanesque Churches of the Vall de Boí**

Brief synthesis

The Vall de Boí is located in the Catalan Pyrenees, in the district of Alta Ribagorça, 120 km north of Lleida, in the north-east of the Iberian Peninsula. The narrow valley is surrounded by steep mountains and each of the villages in it contains a Romanesque church.

As a group, these churches represent an especially pure and consistent example of pictorial art and architecture in the Lombard Romanesque style. They were built between the 11th and 12th centuries under the patronage of the Lords of Erill, and were unusual for their placement on the fringe of their respective ancient villages and also for the richness of the interior pictorial decoration.

The components of this serial heritage property are the churches of Sant Feliu de Barruera, Sant Joan de Boí, Santa Maria de Taüll, Sant Climent de Taüll, Nativitat de Durro, Santa Eulàlia d'Erill-la-Vall, l'Assumpció de Santa Maria de Coll, Santa Maria de Cardet and the hermitage of Sant Quirc de Durro. The two churches in Taüll were declared national monuments in 1931, Sant Joan de Boí and Santa Eulàlia d'Erill-la-Vall in 1962, and the rest of the churches in 1993.

It is in this group of exceptionally well preserved rural churches that the largest concentration in Europe of Romanesque art is to be found. This group is a unique example of the cultural tradition that flourished in Catalonia in the 12th century. The Romanesque churches and the villages where they stand form an excellent example of a cultural landscape that has flourished in harmony with a natural environment that has remained intact to this day. The Lombard Romanesque style took a turn in the Pyrenean churches in which the indigenous rural spirit manifests itself in a remarkable way such as the line of the elegant bell-towers of Sant Climent de Taüll, Sant Joan de Boí and Santa Eulàlia d'Erill-la-Vall.

The way of life in mediaeval Catalonia as expressed by this group of churches and villages can be said to have been of great importance in the recognition of Catalan cultural identity. The Romanesque art of these Pyrenean villages played a vital role in the movement for the restoration of Catalan nationality and identity in the early 20th century.

The importance of the churches of the Vall de Boí, however, lies in their group value: there is nowhere else in Europe with an ensemble of such notable churches built during the same, relatively short, period of time. Neither is there any other group that so vividly illustrates the transmission of a cultural movement able to pass over a high mountain barrier and become established, with high technical and artistic standards, in another territory. The group can therefore be considered a masterpiece of the period and an example of great human creativity.

Criterion (ii): The significant developments in Romanesque art and architecture in the churches of the Vall de Boí testify to profound cultural interchange across medieval Europe and in particular across the mountain barrier of the Pyrenees.

Criterion (iv): The Churches of the Vall de Boí are an especially pure and consistent example of Romanesque art in a virtually untouched rural setting.

Integrity

The individual churches are all components of this serial property and the whole property is contained within one buffer zone. All the attributes of the Outstanding Universal Value, such as the Lombard influences on the

architecture and the sculptural decor, the floor plan, the accurate stone work on the wall surface, the square floor plan of the bell towers or the sculptural decor with blind arches, as well as the continued use of the churches by the community, are included within the boundaries of the property.

Some conservation work has been carried out on all the churches, but on some more than others. Many were the object of extensive programmes of restoration and conservation in the second half of the 20th century, and recent restoration has been, and will continue to be, carried out through what is, in fact, a continuous programme of maintenance, which does not affect the integrity of the property. The main wall paintings, and most of the ancient artefacts were transferred in the early 20th century to the MNAC (Museu Nacional d'Art de Catalunya) in Barcelona for safety reasons, to avoid their being removed, plundered and subsequently exported to America, as had occurred with paintings in other churches in Catalonia.

The churches of Santa Maria de Taüll, Sant Joan de Boí, Santa Eulàlia d'Erill-la-Vall, la Nativitat de Durro, Sant Feliu de Barruera, l'Assumpció de Coll, Santa Maria de Cardet and the hermitage of Quirc de Durro retain their architectural form, structure and materials, as well as their religious use, while the church of Sant Climent de Taüll preserves intact all the original features and is used for tourist/cultural purposes. No adverse factors appear to exist at present, though excessive tourism would be problematic if it were allowed to develop.

Authenticity

There can be no question about the basic authenticity of the churches, the villages or the surrounding landscape. All have, however, experienced recent changes which might, to a greater or lesser extent, be seen as modifying that basic authenticity. However, this is a phenomenon to be observed in all cult buildings that have been in continuous use for spiritual purposes since their construction. None of the interventions, with the exception of the regrettable, but entirely justifiable, removal of much of the art treasures to Barcelona, has been such as to reduce the authenticity of any of the churches to an unacceptable extent. Conservation of the churches' fabric has extended to removal, renovation, replacement, and new construction. Now, only Santa Maria at Durro to some extent, and otherwise only Santa Maria, Cardet, which are distinctive in several other respects also, provide in their unconserved state a good idea of church development and an interior in late- and post-medieval times.

The rescue of the mural art in the 1920s was a remarkable achievement and it has produced remarkable results, which can be seen at the MNAC, Barcelona. However, that achievement cannot alter the stark facts that the paintings are now out of the context in which they were meant to be seen, and that that context now lacks its crowning glory. While this does not undermine the churches' claim on the world's attention, it could be argued to diminish their authenticity to some extent. In their present location the paintings cannot, of course, be considered for inscription on the World Heritage List.

The churches of Santa Maria de Taüll, Sant Climent de Taüll, Sant Joan de Boí, Santa Eulàlia d'Erill-la-Vall, Nativitat de Durro, Sant Feliu de Barruera and Santa Maria de Cardet as well as the hermitage of Quirc de Durro have recently undergone general restoration to consolidate the roofs, structure, bell-towers and interiors in such a way as to highlight the authenticity of their architectural and decorative features, as well as to enhance their use for religious and cultural purposes.

Protection and management requirements

The churches are protected by the Law 16/1985 of 25 July, concerning Spanish Historical Heritage, Law 9 / 1993 of 30 September, concerning Catalan Cultural heritage, Decree 276/2005, concerning Territorial Commissions for the Cultural Heritage, and other legislation such as Law 13/2002, concerning Tourism in Catalonia.

All churches enjoy full protection under the Catalan and local planning law, as well as other provisions. The churches, villages and individual buildings are covered by the very strict provisions of urban and rural planning laws, which regulate issues such as the location, height, roof line and building materials for new buildings and renovations, which guarantees the preservation of the environment of the churches. The applicable legislation is the Law of the Catalan Cultural Heritage which protects both the churches as ancient monuments and the six villages in the valley as historic areas. Furthermore, part of the valley is protected as a Historic Site. The churches are all used for religious purposes and public visits.

The Consortium of the Vall de Boí is responsible for the management of the site. It's made up by the Generalitat de Catalunya (Catalan Government), the Diputació de Lleida (provincial authority), the Consell Comarcal de l'Alta Ribagorça (the Catalan administrative division), the municipality of Vall de Boí and the bishoprics of Urgell and Lleida.

The interventions on the site must be authorized by the Ministry of Culture of the Catalan Government, who also implements funding and planning policies.

All the churches are the property of the Bishopric of Urgell except the church of l'Assumpció de Coll, which pertains to the Bishopric of Lleida.

In addition to continuing programmes of restoration and maintenance of churches and urban projects in the villages of the valley, there is the 1998 Programme of Excellence in Tourism in the Vall de Boí promoted jointly by the State, Autonomous Community and local authorities as well as tourism companies, currently under way. The most serious threat to the integrity of the valley would be mass tourism and the programme proposes tourism

development strategies that are consistent with the objectives of protection and conservation of natural and cultural resources.

- Renaissance Monumental Ensembles of Úbeda and Baeza

Brief synthesis

The Renaissance Monumental Ensembles of Úbeda and Baeza lie in the two Andalusian cities of Úbeda and Baeza which are 9km away from each other. The inscribed property in Úbeda is 4.2 ha and the property in Baeza is 4.8 ha. Both parts have buffer zones and the two towns are linked by a rural protection area of 44.2 km².

The respective monumental ensembles attained their most unique constructive expressions during the Renaissance period. Úbeda developed outstanding noble architecture; Baeza turned into an important ecclesiastic and educational centre.

The most complete example of their architectural identity is la Plaza (Square) Vázquez de Molina in Úbeda, surrounded by civil and religious buildings built from 1530 to 1580, with special mention to the funeral chapel of El Salvador and the Vázquez de Molina Palace (today's Town Hall). These form the greatest Renaissance architecture ensemble in Spain and one of the most important in Europe.

The main elements of the Baeza ensemble are the Cathedral and the Santa María Square, the old Seminary and the University. Known for its religious and educational uses, it became the site of the International University of Andalusia in the 1970's

Úbeda and Baeza are early examples in Spain of the introduction of the Italian Renaissance design criteria. Furthermore, their considerable influence in Latin America has been well documented. The introduction of Renaissance interventions in an urban area originating from an Islamic period is also of interest.

The coexistence of cultures (Christian, Islamic and Jewish) favoured freedom and opening up to other influences, contributing an originality of artistic expression with great implications in Latin America.

This region has both Islamic roots and an intense medieval tradition in stonework. Stonemasonry was enriched by Andrés de Vandelvira, as described in the Libro de Traças de Cortes de Piedra ("Book of Stone-Cutting Designs"), written by his son Alonso, and considered the best compendium of Stereotomy in Europe until the end of the 17th Century. It had great influence on Latin American architecture.

The masters of Úbeda-Baeza greatly contributed to universal Renaissance culture, complementing Italian constructions with particular Islamic influences and the systematic use of stonemasonry.

Criterion (ii): The 16th century examples of architectural and urban design in Úbeda and Baeza were instrumental in introducing the Renaissance ideas to Spain. Through the publications of Andréa Vandelvira, the principal project architect, these examples were also diffused to Latin America.

Criterion (iv): The central areas of Úbeda and Baeza constitute outstanding early examples of Renaissance civic architecture and urban planning in Spain in the early 16th century.

Integrity

The Renaissance Monumental Ensembles of Úbeda and Baeza reflect the important transformations which occurred to these cities with their Islamic past and later Mudéjar tradition, during the 16th Century, with the advent of the Renaissance. Thus, they comprise an urban dimension, which along with the architectural one, are the essential attributes of their Outstanding Universal Value.

Úbeda and Baeza have retained a large part of their historic fabric. The walled town of Úbeda maintains the overall character of traditional housing developed since the Middle Ages; only the major streets were renovated in the 19th century, and, besides, most commercial activities have been undertaken outside the medieval walls. In Baeza, the eastern part of the old town is best preserved, while the western part has some recent constructions near the former Alcázar site which, like that of Úbeda, has remained vacant. The property includes leading Renaissance monumental elements.

Baeza Cathedral reflects the juxtaposition of different styles: the primitive mosque that has Gothic-Moorish elements and subsequent Renaissance influences of Vandelvira; the Church and particularly the Sacristy of El Salvador and the Palaces of Vázquez de Molina and Deán Ortega in Úbeda, also by Vandelvira, have been kept in their original state, except for necessary changes carried out for their present-day use. Most of the remaining buildings from different periods have the mark of the Renaissance style.

The condition of both ensembles is excellent, given their highly institutional character. In Úbeda, they are used for several administrative headquarters, religious purposes and a Parador (state-run hotel). In the ensemble of Baeza some buildings have been renovated to house the International University of Andalusia, such as the old Seminary and the marvellous Palace of Jabalquinto.

In addition to architectural integrity, there is the perfect urban planning of the public spaces that contain these buildings. Some of these spaces have been renovated and redeveloped in keeping with the original work.

This area has low seismic hazard in absolute terms, though the risk is a little higher here than in the rest of the Spanish territory. Pollution problems from a nearby factory in Baeza are being resolved.

Authenticity

The importance of the Renaissance Monumental Ensembles of Úbeda and Baeza in their surrounding territories is an exceptional example of the complementary duality held by these two cities in the region of La Loma, since the 16th century (period of their socioeconomic growth).

This duality can be most clearly seen through their monumental ensembles, which are outstanding examples of the distribution of urban functions. Both monumental ensembles of Baeza (with public, ecclesiastic and educational functions) and Úbeda (with noble and palatial functions) have a Renaissance urban plan which has acquired its own identity and has continuing authenticity of form and design.

Material authenticity also stems from the historic buildings in the two inscribed areas. Belonging to different styles and periods (the Renaissance style prevailing), these possess a high degree of authenticity, which can be seen not only in their actual façades but also in their architectural style, representing the different social classes and explaining their building heritage.

Protection and management requirements

The existence of urban and heritage protection mechanisms ensures that the Outstanding Universal Value is maintained. The inscribed areas form part of zones which have been declared Historic Ensembles, and thus come under Special Protection Plans and Catalogues. Moreover, individual buildings have the maximum level of protection existing in both regional and state Heritage Legislation, as they have been declared Property of Cultural Interest under the category of Monuments.

The Special Protection Plans and Catalogues lay out the protection conditions for the maintenance of their urban and architectural structure and of their traditional urban image. These Plans have a broad urban content and not only protect the values using specific regulations but they propose urban restoration and recovery.

The Special Plans have been endorsed by the respective Local General Plans: Úbeda (1997 and 2009 Advance Review) and Baeza (2011 Review), which promote the value of these Monumental Ensembles as functional centres and symbolic spaces, as well as protecting the surrounding countryside. The planning respects the present-day use of the Monumental Ensembles and contemplates actions to improve the historic centres: a functional revival and improvement of conditions of access, pedestrian mobility and parking.

By means of the co-operation agreement of 1999, Úbeda and Baeza Town Councils coordinated and developed heritage management concerning conservation and restoration, culture and tourism, setting out sustainable interventions to recover their respective historic centres.

The respective historic centres (Úbeda 2005 and Baeza 2006) were declared State-aided Restoration Areas. This has led to many public interventions: improving urban planning of public spaces, restoring the city walls and unique buildings, restoring houses and associated infrastructure. Since March 2009, this liaison has been carried out by means of the "Association for Tourist Development of Úbeda and Baeza", through the Sustainable Tourism Plan "Úbeda/Baeza, the Open Renaissance Museum".

Different actions are necessary in each city, in particular the Comprehensive Plan of Accessibility, the creation of Park and Ride areas, traffic restrictions, urban development of public spaces, and heritage signposting. Renaissance Monumental Ensembles of Úbeda and Baeza will thus become a heritage management model for other medium-sized Andalusian cities.

- **Roman Walls of Lugo**

Brief synthesis

Roman Walls of Lugo, a city in the Autonomous Region of Galicia in north-western Spain, are an exceptional architectural, archaeological and constructive legacy of Roman engineering, dating from the 3rd and 4th centuries AD. The Walls are built of internal and external stone facings of slate with some granite, with a core filling of a conglomerate of slate slabs and worked stone pieces from Roman buildings, interlocked with lime mortar.

Their total length of 2117 m in the shape of an oblong rectangle occupies an area of 1.68 ha. Their height varies between 8 and 10 m, with a width of 4.2 m, reaching 7 m in some specific points. The walls still contain 85 external towers, 10 gates (five of which are original and five that were opened in modern times), four staircases and two ramps providing access to the walkway along the top of the walls, one of which is internal and the other external. Each tower contained access stairs leading from the intervallum to the wall walk of town wall, of which a total of 21 have been discovered to date.

The defences of Lugo are the most complete and best preserved example of Roman military architecture in the Western Roman Empire.

Despite the renovation work carried out, the walls conserve their original layout and the construction features associated with their defensive purpose, with walls, battlements, towers, fortifications, both modern and original gates and stairways, and a moat.

Since they were built, the walls have defined the layout and growth of the city, which was declared a Historical-Artistic Ensemble in 1973, forming a part of it and becoming an emblematic structure that can be freely accessed

to walk along. The local inhabitants and visitors alike have used them as an area for enjoyment and as a part of urban life for centuries.

Criterion (iv): The Roman walls of Lugo are the finest surviving example of late Roman military fortifications.

Integrity

Roman Walls of Lugo visibly conserve their original layout and more than half of their original towers and defensive structures, gates, stairways and other elements, together with a large number of archaeological remains from the period, which help to situate the structure within its historical context, and bear witness to its creation and evolution. The property boundaries include the whole fortifications, while the intramural and extramural areas are included in a buffer zone.

Very few monumental complexes can offer the same historical authenticity and archaeological integrity, both in terms of their size and their inclusion within an urban setting, and their continued use, as part of a wider and increasingly well-known context offering a large number of archaeological remains associated with the monument. Its originality was confirmed by the findings that have been made and the studies carried out on its full layout and structure, on the moat, or on the recovery of its original gateways and stairways, all solid proof of its Roman origins (from between the third and fourth centuries AD).

The use of local materials such as slate, granite and other stones that were re-used in the construction process gives the late imperial walls an original appearance, further enhanced by the fact that their perimeter and upper walkway are completely intact.

Pressures affecting the Roman Walls include the effects of the use of transport infrastructure, water and relative humidity but these are all minor and under control.

Authenticity

The authenticity of the Roman Walls of Lugo lies in the way that they have survived intact for eighteen centuries. There have been many interventions over that long period to individual parts of the walls for practical and aesthetic purposes, which mean that they do not survive in their precise original form, and so, using a restricted interpretation, they might be considered to be lacking in some measure of authenticity. However, as an ensemble their authenticity is impeccable.

Protection and management requirements

The legal framework that controls interventions carried out on the monument has its origins in the Spanish Constitution, in the Statute of Autonomy of Galicia, Organic Law 1/1981 of 6 April, and in Royal Decree 2434/1982 of 24 July on the transfer of functions and services from the State Authorities to the Autonomous Region of Galicia in cultural matters. Roman Walls of Lugo is considered as an Asset of Cultural Interest by the Royal Order of April 16, 1921, giving it the highest legal protection of their cultural values.

Any intervention involving the Walls or their surrounding area must comply with the specific regulations on the protection of cultural heritage at national level, as set out in Law 16/1985 on Spanish Historical Heritage, and regional regulations set out in Law 8/1995 on the Cultural Heritage of Galicia.

This regulatory framework involves the collaboration of three public authorities who are responsible for protecting the monument: the central State Authorities, the Regional Authorities of the Xunta de Galicia, and the local authorities of Lugo City Council. This collaboration between the different authorities is the basis for the direct management of the monument, carried out by the Xunta de Galicia as the owner and responsible authority for its care within the autonomous region.

All restoration and maintenance work on the Roman Walls is carried out in strict compliance with the directives of the Advance Integral Plan for the Conservation and Restoration of the Walls of Lugo.

Lugo City Council is responsible for managing actions carried out on the Walls in accordance with the stipulations of the Special Plan for the Protection, Rehabilitation and Reformation of the Walled Area of the City of Lugo and its Area of Influence. The municipality has begun a series of interventions aimed at preserving the monument, which essentially consist of protecting it from traffic and pollution by turning the road that runs around the walls into a pedestrian walkway, and by creating an interior pedestrian walkway that relieves the adjacent structures with a series of green spaces along their whole extent. All of these plans focus on a process of renovation, rehabilitation and enhancement of Lugo's cultural heritage, represented in a building that has been specially built for this purpose, the Visitors' Centre for the Walls.

- University and Historic Precinct of Alcalá de Henares

Brief synthesis

University and Historic Precinct of Alcalá de Henares is located in the Autonomous Community of Madrid, 30 km from the capital city of Madrid. The property covers an area of 79 ha and includes a magnificent complex of historic buildings, such as the exceptional Colegio Mayor de San Idelfonso or the Monastery of St Bernard. The University Precinct begins at the Plaza Cervantes (the former Plaza Mayor) and extends to the east of the medieval city. It was enclosed by demolishing part of the earlier medieval walls and prolonging them around the new urban development. The layout is based on humanist planning principles, with two main axes and a central

place (nowadays Plaza de San Diego) where the main University buildings are located. The walled medieval precinct has the Iglesia Magistral (Cathedral) at its core, from which the street network radiates, merging into the former Jewish and Arab quarters. To the north-west is the ecclesiastical precinct, surrounded by its own walls; at its heart is the Archbishop's Palace. Within the historic centre there are several protected buildings under the Spanish legislation.

The city has its origins in the Roman town of Complutum. It expanded during the Middle Ages and flourished in the 16th century thanks to the foundation of the University. The concept of this city, its planning and provisions, belong to the project designed by the University's founder, Cardinal Cisneros. He had bought land in the east of the medieval city with the aim of providing the necessary infrastructures to carry out his university project, a project that included colleges, halls of residence, hospitals and printers, all of which contributed to the University of Alcalá's outstanding intellectual achievement for hundreds of years. Juxtaposed with the medieval town, this new city was converted into an exceptional model that embodied the Augustinian model of the City of God, as well as to the way it was planned and the buildings it was endowed with. The dream of the Civitas Dei became a reality, reaching the highest levels of intellectual achievement of the era in the sciences, language and literature, personified by its most illustrious son, Miguel de Cervantes through his universal work 'Don Quixote'.

Alcalá de Henares was designed with the strict purpose of being the seat of a university. It was the first city of this kind in history and it became a University City model for the Americas and Europe. Alcalá exported its prestige and its form of organization: a microcosm where religious orders, the town citizens, the academic world, education and knowledge all lived together. It is also a unique example of the architecture pertaining to the House of Austria, characteristic in the centre of Spain during the Baroque period.

Criterion (ii): Alcalá de Henares was the first city to be designed and built solely as the seat of a university, and was to serve as the model for other centres of learning in Europe and the Americas.

Criterion (iv): The concept of the ideal city, the City of God (Civitas Dei), was first given material expression in Alcalá de Henares, from where it was widely diffused throughout the world.

Criterion (vi): The contribution of Alcalá de Henares to the intellectual development of humankind finds expression in its materialization of the Civitas Dei, in the advances in linguistics that took place there, not least in the definition of the Spanish language, and through the work of its great son, Miguel de Cervantes Saavedra and his masterpiece 'Don Quixote'.

Integrity

The University and Historic Precinct of Alcalá de Henares have maintained the values that made Alcalá a creation to be imitated for centuries.

The grid-like urban layout and design of the university, the medieval city street networks with its Calle Mayor as the main artery, as well as the Baroque archways, are all in an exemplary state of conservation. More importantly, most of the buildings that were constructed when the university was created have maintained or recovered their original uses, whether academic, religious, civil or residential.

The property appropriately reflects the importance of the creation of the first planned University City in history and the representation of the Civitas Dei in the Baroque period. In addition, the precinct has a total of 785 buildings of which 465 are protected within the urban plan, that is to say, 60% of the buildings are listed and are declared to be of historic interest.

Therefore, in spite of the closure of the University between 1836 and 1976, the damage suffered during the Civil War, and the lack of protection during part of the 20th century until it was declared by the Spanish state to be of Historic Value in 1968, Alcalá has conserved the integrity of the precinct as a whole.

Authenticity

In spite of the many vicissitudes that it has undergone in the past 160 years the property has retained a substantial degree of authenticity in its urban fabric and in many of its historic buildings, including representative institutional buildings as well as protected residential buildings, authenticity has been retained as far as materials and form are concerned.

When the University was closed in 1836, most of its buildings were used for different purposes such as barracks, prisons and administrative offices. However, as they were used and occupied continuously over the years, these buildings were conserved without suffering major alteration.

The legal protection of the property and the re-opening of the University also triggered an intensive process of recuperation that allowed for the recovery of its authenticity of function after a century and a half. Most of the buildings of historic significance are once again being used to house the academic institutions, for which they were originally built. In addition, the city's convents are still being used for religious purposes, as are certain welfare institutions.

Protection and management requirements

Alcalá's historic city centre has the highest degree of legal protection since it was declared to be of Historic Value in 1968. Both the 1985 Ley de Patrimonio Histórico Español (the Spanish State's Heritage Law), as well as the 1998 Ley de Patrimonio Histórico de la Comunidad de Madrid (the Autonomous Community of Madrid's Heritage Law), protect the historic precinct as a whole, as well as individual buildings that have special listings.

Additionally in 1984, the city council established protection regulations that were complemented in 1991 by the Plan General de Ordenación Urbana (Town Planning Act) and which culminated in the Plan Especial de Protección del Casco Histórico (Special Protection Act for the Historic City Centre) passed in 1998.

The Plan Especial lays down regulations regarding works of consolidation, restoration, refurbishment and re-structuring according to the level of protection of the building: monumental, comprehensive, structural and environmental, and, in each case, the type of construction and materials of the building must be respected. In addition, the regulations regarding the construction of new buildings depend on the historic constructions that are to be recovered, and restrictions regarding height, the given use of the building and aesthetic conditions as well as the position of advertising and other installations on the constructions. Provisions are also included to carry out a methodical archaeological study of every intervention in the historic precinct.

For the financing of interventions in the historic precinct, Alcalá has a Consortium constituted by the City Council, the University and the Autonomous Community of Madrid. It also has its own financial resources as well as those that come from regional administrations and European funds.

The Management Plan for the Historic Precinct will also take into consideration aspects regarding mobility, tourism, amenities, infrastructures and the urban pattern, integrating interventions that have already been carried out. The regulation of these actions aims to prevent the potential threats posed by urban mobility, overexploitation and the depopulation of the historic precinct. Project proposals are set according to an investment scheme and will be monitored through a programme based on a precise group of indicators. In addition there is a plan to reform many of the inappropriate constructions built in the 1970s.

SWEDEN

• Agricultural Landscape of Southern Öland

Brief Synthesis

The southern part of Öland, an island in the Baltic Sea off the south-eastern coast of Sweden, is dominated by a vast limestone plateau. People have lived there for some five thousand years, adapting their way of life to the physical constraints of the island. As a consequence, the landscape is unique, and there is abundant evidence of a continuous human settlement from prehistoric times to the present.

This outstanding human settlement has made optimum use of diverse landscape types on a single island. Limestone bedrock and a warm, dry climate have set limits for how the islanders can use their landscape. Earlier, the land was divided into infields and pastures. The infields lay closest to the village and consisted of arable lands and meadows. The pastures – the alvar plains and the coastal lands – were used for grazing. With the transformation of agriculture in the 19th century, this distinction disappeared on the mainland and elsewhere in Europe. Instead of being part of the agricultural system, pastures were used for timber production. In Öland, barren soil ruled this out, and the old division, with linear villages in 'lawful location', was retained and is easily discernible today.

Southern Öland is a living agrarian landscape where villages, arable lands, coastal lands and alvar plains make up this World Heritage property. The villages are almost entirely located along Västra Landborgen, and there are a large number of archaeological sites from the prehistoric period. The present agricultural landscape and the community of southern Öland have a unique cultural tradition which still exists in land use, land division, place names, settlement and biological diversity as far back as the Iron Age. The Öland farmers, in their various everyday lives, are a necessary part (sine qua non) of the history and future of this landscape. Today, the islanders farm land which has been ploughed for generations and put livestock out to pasture on land which has been grazed for millennia – a unique situation. In order for the particular natural and cultural qualities of the property to be sustained, the future must also include a living agriculture.

Criterion (iv): The landscape of Southern Öland takes its contemporary form from its long cultural history, adapting to the physical constraints of the geology and topography.

Criterion (v): Southern Öland is an outstanding example of human settlement, making the optimum use of diverse landscape types on a single island.

Integrity

The property encompasses 56,323 ha which comprise the entire cultural landscape that demonstrate the historical land use and land division system. The landscape is preserved in all its necessary parts and contains all the necessary attributes to convey the Outstanding Universal Value of the property. It preserves abundant traces of its long settlement history and continues to demonstrate human ingenuity and resourcefulness in utilizing a physical landscape and environment that are not at first sight favourable to human settlement and exploitation. Also, the medieval land-use pattern of villages and field systems is still clearly visible, which is a very rare survival in northern Europe.

The farmers are a living part of the contemporary lives and livelihoods of the agrarian landscape hence the integrity of this World Heritage property as a cultural landscape is fully maintained.

Authenticity

The present-day agrarian landscape is characterized by several distinct and historically significant chronological strata, which together reflect a considerable chronological depth: a) the abandoned Iron Age landscape, b) the far-reaching medieval distinction between infields and pastures, with settlements structured as villages and c) the land distribution reforms of the 18th and 19th centuries, resulting in the redistribution of holdings and the erection of stone walls to mark the boundaries between them. The functional relationship between the elements of the agricultural landscape of southern Öland is very distinct, extremely well-preserved and highly authentic. Successive protective measures have ensured the survival of the significant cultural features of southern Öland with a minimum of extraneous addition or modification. As a continuing landscape, therefore, its authenticity must be considered to be high.

Protection and management requirements

The Agricultural Landscape of Southern Öland is protected according to various Swedish statutes, most importantly the National Heritage Act, the Planning and Building Act and the Environmental Code. These safeguard the archaeological sites and monuments, historic buildings, landscape and wildlife of southern Öland. Under the terms of the Environmental Code, the entire island of Öland is designated an Area of National Interest, and several additional areas, which include much of this World Heritage property, are also designated "areas of national interest for natural and cultural values or for outdoor recreation."

Within the World Heritage property, ownership is principally vested in a large number of private individuals and enterprises, the State and Mörbylånga Municipality. Throughout the municipality, the number of farmers has decreased from 428 to 360 between 2000 and 2010. However, no agricultural land has been taken out of production. The agricultural policy of the European Union and Sweden may have a decisive impact on the future of southern Öland. As noted before, in order for the natural and cultural attributes of the property to be sustained, the future must also include a living agriculture.

A declaration of intent regarding the property has been agreed upon by the County Administrative Board of Kalmar, the Federation of Swedish Farmers, the Regional Council of Kalmar County and Mörbylånga Municipality. The guidelines for cooperation and objectives for the World Heritage property are set out in this policy document. A management plan for this property was adopted in 2008 and includes a clarification of the division of responsibility between these parties as well as provisions for its conservation and protection.

- Birka and Hovgården

Brief Synthesis

Birka and Hovgården, which are located about 30 km west of Stockholm on the small islands of Björkö and Adelsö in Lake Mälaren, represent complete and exceptionally well-preserved archaeological sites from the Viking Age. In this serial property, the surviving visible evidence of the prehistoric society includes structures in the mercantile town, the royal domain and the harbour, defence systems, and prehistoric cemeteries.

The town of Birka was optimally situated on Björkö Island at the convergence of several important waterways. Its activities were organized and governed from the royal residence at Hovgården, situated across the strait on the neighbouring island of Adelsö. Birka was one of the most important mercantile towns in Northern Europe between about AD 750 and AD 980. It was the hub of a widespread trading network established by the Scandinavians during the Viking Age, and was a powerful catalyst for the social development of the Baltic region. This potent combination of location and initiative laid the foundation for the phenomenal political and economic expansion that came to characterize this dynamic era, and contributed to the enduring and widespread reputation of the Scandinavian Viking Age. Birka is also notable as the place of the first recorded attempt to Christianize the Swedes, by the Frankish missionary Anskar in 829-831.

Mercantile activities at Birka ceased at the end of the 10th century. Some form of social transformation – possibly related to logistical difficulties – may have caused Birka's central function in the Svealand region to be overtaken by the new town of Sigtuna. The fact, however, that the royal domain of Hovgården continued to exist for many years after Birka's abandonment testifies to the enduring importance of this place. It also underlines the legitimacy and unique position of Birka and Hovgården during the Viking Age. A runic stone at Hovgården, carved around 1070, is evidence of the king's presence. Several kings resided at Hovgården during the 1200s; one of them, Magnus Ladulås, completed a brick and stone building known as Alsnö hus. This building was the venue for the Royal Council of 1280, which established the foundation of the Swedish medieval feudal system.

Criterion (iii): The Birka and Hovgården complex bears exceptionally well preserved testimony to the wide-ranging trade network established by the Vikings during the two centuries of their phenomenal economic and political expansion.

Criterion (iv): Birka is one of the most complete and undisturbed examples of a Viking trading settlement of the 8th to 10th centuries.

Integrity

Within the boundaries of the 226 ha serial property are located all the elements necessary to express the Outstanding Universal Value of Birka and Hovgården. The elements still visible at Birka include a hill fort, the town rampart, grave mounds in the cemeteries surrounding the “Black Earth”, and the site of the Viking Age settlement. Other remains from the period include jetties and harbours along the shoreline. Visible elements at the Hovgården royal domain, adjacent to Adelsö church, include several monumental mounds, a cemetery, a harbour, a runic stone, and the foundations of Alsnö hus, a 13th-century brick and stone palace situated on top of an earthen terrace. Remains of Birka and Hovgården’s exceptional cultural materials are found both on land and in the waters adjacent to the property, and include everything from everyday utensils and food preparation to crafts and items of trade from faraway places. Less than one percent of the property has been archaeologically excavated, and approximately one-third of Birka’s more than 3,000 graves have been investigated. Its boundaries adequately ensure the complete representation of the features and processes that convey the serial property’s significance, and there is a 2272 ha buffer zone. The property does not suffer unduly from adverse effects of development and/or neglect. Measures are needed to further protect areas of the buffer zone, however, mainly regarding the construction of new buildings.

Authenticity

The archaeological site of Birka and Hovgården is entirely authentic in terms of locations and settings, forms and designs, and materials and substances. No constructions have been built within the archaeological site. To fulfil the needs of visitors at Birka, a few buildings have been built in the buffer zone – a site museum, four reconstructed Viking-Age houses, an area for children’s activities, and complementary facilities for visitors and staff. No such public access buildings have been built in the area of Hovgården.

Identified potential threats and risks to the authenticity of Birka and Hovgården include environmental hazards such as ground or forest fires, over-fertilisation of farms, shoreline damage from nearby leisure and passenger boat traffic, and transport of hazardous products near the islands; damage to the ground surface by visitors; depopulation of Björkö Island; and lack of an archaeological research plan.

Protection and management requirements

Birka and Hovgården and its buffer zone are formally protected under the Historic Environment Act (1988:950), regulations, and municipal planning instruments. The property is owned by National Property Board of Sweden, a governmental agency, which together with the Stockholm County Administrative Board and Ekerö Municipality form a Management Board that is responsible for protecting and managing the property. This Board has produced a management plan for the property, and is responsible for the implementation and follow-up of the plan. Birka and Hovgården’s location on small islands and their long-standing public ownership have greatly contributed to safeguarding this property from inappropriate planning and development.

Sustaining the Outstanding Universal Value of the property over time requires addressing the identified potential threats and risks to Birka and Hovgården, including development pressure in the buffer zone, environmental hazards, visitor pressures, depopulation, and the lack of a research plan.

- Church Town of Gammelstad, Luleå

Brief Synthesis

The remarkable Church Town of Gammelstad, Luleå, at the head of the Gulf of Bothnia in northern Sweden is the best-preserved example of a unique type of settlement once found throughout northern Scandinavia. The wooden houses of the church town, huddled around the late 15th-century stone church, were used only on Sundays and in conjunction with religious festivals as temporary overnight housing for worshippers from the surrounding countryside, whose journeys home involved travelling long distances under difficult climatic conditions in a harsh natural environment.

Beginning as trading settlements, church towns became the focus of religious observances among the widely scattered farming communities in this thinly populated region. The Church Town of Gammelstad, Luleå is an exceptionally well preserved example of this type of settlement, shaped by people’s religious and social needs rather than by economic and geographical forces. That Gammelstad developed into a church town rather than a mercantile town is a direct result of a progressive, natural land upheaval that had by the 17th century made the harbour unusable, thus forcing citizens to relocate the community’s commercial centre. The new settlement took the name of Luleå, also known as Nystan (New Town), the earlier church site being renamed Gammelstad (Old Town). The relocation of the commercial centre left Gammelstad untouched by the later 19th-century industrialization of the region.

The town plan of Gammelstad, which is preserved in its entirety, grew organically over several centuries, with radial approaches to the church and roads circling it along the sides of the hill. A gridiron plan was appended in the 17th century and a wall with gates was built around the church (the wall now in place is a reconstruction). Development effectively halted after the middle of the 17th century. Today there are a total of 520 protected buildings within the World Heritage property, comprised of 404 church cottages divided into about 552 separate chambers, and 116 other buildings. Church cottages used as short-term housing for worshippers are juxtaposed

against larger, more conventional houses for the officials and merchants who lived permanently in the settlement. Both types of housing are clustered around the late 15th-century church, the district's only stone building, whose size testifies to the prosperity of the region. Other notable buildings are the Chapel of Bethel, the Cottage of the Separatists, the Parish House, the Tithe Barn, the Mayor's Residence, the Captain's Residence, and the Guest House. Gammelstad, which is still operating as a church town, is the oldest, most complete, and best preserved of this kind of settlement, a type that has now nearly disappeared.

Criterion (ii): The Church Town of Gammelstad, Luleå, admirably illustrates the adaptation of conventional urban design to the special geographical and climatic conditions of a hostile natural environment. The town plan, which grew up organically over several centuries, is preserved in its entirety.

Criterion (iv): Gammelstad is an outstanding example of the traditional "church town" of northern Scandinavia. It is the foremost representative of Scandinavia's church towns, a type of town-like milieu that has been shaped by people's religious and social needs rather than by economic and geographical forces. Gammelstad, which is still operating as a church town, is the oldest, most complete, and best preserved of these settlements.

Criterion (v): The Church Town of Gammelstad, Luleå, where the custom of staying close to the church throughout the weekend has created a way of life and style of building whose main features have been preserved unchanged for four hundred years, thus combining rural and urban life in a remarkable way, represents a type of Nordic settlement that has nearly disappeared.

Integrity

The entire church town is included within the boundaries of the property, and all of the important buildings and other characteristics exhibiting its Outstanding Universal Value are preserved, including the church cottages, the church, the public and private houses, the radially laid out medieval roads, and the 17th-century gridiron plan. Its boundaries thus adequately ensure the complete representation of the features and processes that convey the property's significance. The 16,402 ha property, which has a 243,474 ha buffer zone, does not suffer from the adverse effects of development and/or neglect.

Authenticity

The authenticity of the Church Town of Gammelstad, Luleå is very high. The town plan, which developed organically over several centuries, is preserved in its entirety. The buildings are authentic in form, and measures are in place to ensure their authenticity. There is also a strong consciousness regarding authenticity in materials. This is reflected in the town planning regulations, which contain strict provisions relating to restoration and conservation works. The parish church, cottages, Chapel of Bethel, Cottage of the Separatists, Parish House, Tithe Barn, and road network all show a high level of authenticity, as do several of the private houses, including the Mayor's Residence, Captain's Residence, and Guest House. Other protected buildings – mainly the more modest ones – have witnessed minor negative changes to their authenticity, but without significant consequences for the property as a whole. A 48-m tall communication mast built within the buffer zone in 2006 has a negative impact on the setting, as is visible when approaching the property from the north. Identified threats and risks to the property include fire and a decrease in traditional use.

Protection and management requirements

The majority of the buildings and land in the Church Town of Gammelstad, Luleå are privately owned. The parish church and ancient remains, among other attributes, are protected under Historic Environment Act (1988:950). The cultural environment is also protected to a degree under the national Environmental Code as an Area of National Interest. A detailed local development plan developed in 1995 includes protection regulations for the buildings in the World Heritage property in accordance with the Planning and Building Act (1987). In addition, several other local ordinances and control documents regarding the Church Town of Gammelstad, Luleå have been adopted. Since 2000, a well-functioning information and cooperation forum – the Church Town Council – regularly assembles representatives drawn from authorities and management. A joint management plan, produced in a process that included parties with various interests in the World Heritage property, sets out how the attributes that sustain the Outstanding Universal Value of the property are to be protected, conserved, and managed, while at the same time allowing the property to be developed into an attractive visitor destination. The Municipality of Luleå is responsible for supervising the implementation of this plan. The Municipality Planning Office follows up and implements the planning ordinances that apply to the area, and drafts new plans when necessary.

The church cottages are inspected annually: the state of each church cottage is checked and a report is sent to the owners. Knowledge about the Church Town of Gammelstad, Luleå leads to understanding and boost participation, which can increase a sense of responsibility. Activities for people of all ages and interests encourage church cottage owners to attend events and church services and stay overnight in their cottages, thereby passing this tradition on to new generations. The long-term challenge is to address moderate changes which in themselves do not constitute any threat individually but which collectively could threaten the authenticity of the property over time.

- Grimeton Radio Station, Varberg

Brief synthesis

The Grimeton Radio Station, Varberg parish in southern Sweden, built in 1922-1924, is an exceptionally well-preserved monument to early wireless transatlantic communication. Located on the Swedish west coast, it lies within the “great circle” – an area without obstacles to radio waves – that is centred on New York, the hub of the transatlantic transmitting system. The station property consists of the transmitter equipment, including the aerial system with six enormous steel towers each 127 metres high, buildings housing the original Alexanderson transmitter, and short-wave transmitters with their antennae, as well as a residential area with staff housing. The station’s main buildings, built in the neoclassical style, were designed by architect Carl Åkerblad, and the antenna towers – the tallest constructions in Sweden at that time – were designed by structural engineer Professor Henrik Kreüger. Although the station is no longer in regular use, its equipment is maintained in operating condition. This property is an outstanding illustration of the development of telecommunications. It is unique, being the only surviving example of a major transmitting station based on pre-electronic technology, and stands as a testimony to the earliest part of a new era of communications.

Criterion (ii): Grimeton Radio Station, Varberg is an outstanding monument representing the process of development of communication technology in the period following the First World War.

Criterion (iv): Grimeton Radio Station, Varberg is an exceptionally well preserved example of a type of telecommunication centre, representing the technological achievements by the early 1920s, as well as documenting the further development over some three decades.

Integrity

The Grimeton Radio Station, Varberg, which is still fully operational, retains all the significant elements linked to early wireless telecommunication, including the pre-electronic Alexanderson transmitter equipment housed in its neoclassical building as well as the comprehensive aerial system with towers and antennae. Its boundaries thus adequately ensure the complete representation of the features and processes that convey the property’s significance. The 109.9 ha property, which has a 3,854 ha buffer zone, does not suffer from any adverse effects of development and/or neglect. It has been noted that the property is situated in an attractive part of Sweden that has witnessed a certain amount of development pressure, though concentrated primarily in the coastal region.

Authenticity

The Grimeton Radio Station, Varberg is well preserved in its entirety. It authentically (and uniquely) illustrates an important era in the history of human communication in terms of its forms and designs, materials and substances, use and function, and location and setting. The Alexanderson installation has remained essentially unchanged since the time of its construction in 1922-1924. Any modifications reflect the fact that this station was in continuous operation until it was taken out of commercial use in 1960. After this time, it was used occasionally for military purposes. The station originally included two Alexanderson alternators along with control equipment and auxiliary machinery. One of these was dismantled and scrapped in 1960, but the second is well preserved and fully maintained in operating condition. The antenna plant, with its six towers, is essentially the same today as when it was constructed in 1923-1924. Minor modifications to these towers were undertaken during their forty years of commercial operation. The condition of the transmitter hall is essentially the same as when it was inaugurated in 1925. It has undergone only minor modifications as the result of changing technical and administrative requirements. This also applies to the station’s auxiliary buildings. The houses used for the station’s staff are still used today. From time to time, these buildings have been renovated according to improvements in housing standards, but the historic character of the residential area is preserved.

Protection and management requirements

Several legal acts protect the attributes that sustain the Outstanding Universal Value of the property and regulate this historical site and its buffer zone. The buildings, equipment, and buffer zone are protected under the Historic Environment Act (1988:950) and the Planning and Building Act (1987); the radio station is designated an Area of National Interest for heritage conservation under the federal Environmental Code. The Swedish state, through the Halland County Administrative Board, disposes funds which can be used for the care and maintenance of this property.

The Grimeton Radio Station, Varberg property is managed by a board composed of representatives from the Halland County Administrative Board, Varberg Municipality, and TeliaSonera, which represent the regional and local authorities and the principal founder of the foundation. In addition, an Administrative Council functions as a reference and support group for this board. Members of the Administrative Council include the county governor, politicians, public officials, and experts in relevant technical and cultural fields and in public involvement. A management plan developed in accordance with guidelines set out by UNESCO to address and monitor the protection and conservation needs of this property was adopted in 2004 and revised in 2014. Sustaining the Outstanding Universal Value of the property over time will require managing any risk to the property that could arise from development pressure in this part of Sweden.

- Laponian Area

Brief synthesis

The Laponian Area, located in northernmost Sweden, is a magnificent wilderness of high mountains, primeval forests, vast marshes, beautiful lakes and well-preserved river systems. It contains areas of exceptional beauty such as the snow-covered mountains of Sarek, the large alpine lakes of Padjelanta/Badjelánnda, and the extensive river delta in the Rapa Valley. On-going geological, biological and ecological processes have formed a variety of habitats conserving a rich biodiversity, including many species of fauna and flora typical of the northern Fennoscandian region.

The indigenous Saami people inhabit northern parts of Norway, Sweden, Finland and Russia, close to the Arctic Circle. Within the Laponian Area, every summer, the Saami lead their herds of reindeer towards the mountains through this landscape. Pastoral transhumance landscapes of this kind were at one time common throughout the northern hemisphere. However, these ancestral ways of life, based on the seasonal movement of livestock, have been rendered obsolete or been abandoned in many parts of the world, making the property one of the last and among the largest and best preserved of those few that survive.

Archaeological remains attest to the arrival of early inhabitants to the Laponian area 6,000-7,000 years ago. The area was probably occupied towards the end of the last Ice Age, about 10,000 years BP, but no evidence of this has been found. The settlers were nomadic hunter-gatherers, subsisting principally on wild reindeer, and traces of their occupation are found in the form of hearths and house-foundations. The domestication of reindeer began about two thousand years ago. It evolved gradually and in the 16th and 17th century the Saami migration with reindeer herds in an annual cycle, was fully established.

Today, the Saami live in the mountains during the summer, especially in the western part of the property near the large lakes. Family groups occupy cabins, which have replaced the traditional dwellings. There are no summer camps in the eastern part of the property; the Saami reindeer owners there live in the neighbouring villages and municipalities.

Criterion (iii): The Laponian Area bears exceptional testimony to the tradition of reindeer herding, and is one of the last and unquestionably the largest and best preserved examples of an area of transhumance, a practice once widespread in northern Europe and which dates back to an early stage in human economic and social development.

Criterion (v): The Laponian Area is an outstanding example of traditional land-use, a cultural landscape reflecting the ancestral way of life of the Saami people based around the seasonal herding of reindeer.

Criterion (vii): The property exhibits a great variety of natural phenomena of outstanding beauty. The snow-covered mountains in Sarek and Sulidälbmá are not only magnificent to see but are a textbook of glacial-related geomorphology. The large alpine lakes in Padjelanta, with the mountain backdrop on the Swedish/Norwegian border are of exceptional beauty. The extensive Rapa Valley provides a total contrast with the alpine areas. Particularly noteworthy is its very active delta area, surrounding cliffs and rocky outliers with sheer faces plunging into the delta. The existence of the Saami culture ranging from the traditional birch and turf kata to contemporary cabins adds to the aesthetic value of the property.

Criterion (viii): The nominated area contains all the processes associated with glacial activity such as U-shaped valleys, moraines, talus slopes, drumlins, presence of large erratics and rapidly flowing glacial streams. It has excellent examples of ice and frost action in a tundra setting including formation of polygons and an area of spectacularly collapsing and growing palsa mounds. Glacial rivers originating in the snowfields continue to cut through bedrock. Large unvegetated areas illustrate the phenomenon of weathering. The property also contains a record of humans being part of these ecosystems for seven thousand years.

Criterion (ix): The vast mire complex of Sjánvja/Sjaunja is the largest in Europe outside Russia. This area is virtually impenetrable by human beings except during winter. The Laponian area has primeval coniferous forest with dating indicating ages as old as 700 years. Natural succession continues here unimpaired.

Integrity

The property, almost entirely state-owned and legally protected, forms a coherent entity apart from a narrow strip which has excised a river and lake system from the Stora Sjöfallet National Park for hydro-electric development and the creation of the Stora Lulevatten artificial lake. This hydro-electric system (outside the property) is not proposed for expansion and is not considered a threat to the integrity of the property. The only hydro-electric development inside the property is a much smaller-scale one with a single control structure and controlled lake near Vietas in the eastern sector of Stora Sjöfallet. This small-scale unit is not proposed for expansion. On the other hand, there is an on-going discussion about windmills just outside the Laponian area which could be a possible threat to the visual integrity of the property.

In some respects, the on-going practice of reindeer herding has adjusted to modern techniques, but it is still the main source of livelihood in this area. The crucial factor in terms of the area's integrity is the impact of reindeer husbandry, which, by Swedish law, is a right, guaranteed to the Saami people. The Saami retain their traditional rights relating to pasturage, felling, fishing, and hunting and to the introduction of dogs into the protected areas.

The possibility of creating a transboundary property with addition of the adjoining Tysfjord/Hellemo fjord landscape in Norway (thus adding marine connection and significant lower elevation features) has been discussed. Norwegian conservation authorities have been studying the possibility of forming a national park of the region in question.

Authenticity

The authenticity of the property is expressed by and maintained through the continuing Saami practice of reindeer herding and the seasonal movement of the herds to the mountain grazing pastures in summer. The existence and development of reindeer herding is a fundamental condition for the survival of the Saami culture.

The authenticity of the landscape itself and the overall economic process of transhumance and seasonal reindeer grazing is largely maintained. The use of motorized transport by Saami herders is, however, a more recent phenomenon. It can be argued that this is no more than an application of technological developments for a traditional purpose but it does have a potentially deleterious and irreversible impact on the natural environment and needs to be addressed through management actions.

The buildings of the Saami culture are visible evidence of the continuing presence of reindeer herding activities in the area. They range from the traditional birch and turf dwellings, called goahte, to contemporary cabins.

The archaeological remains in the property attest to human use of the landscape around 6,000-7,000 years ago and evidence of the move from reindeer hunting to reindeer herding are spread throughout the area. Overall, they are in good condition, however only one third of the property has been the subject of systematic archaeological survey, with only 300 remains having been documented that can be monitored regarding status and damage. It is essential that the remaining areas be surveyed to assess the extent of preservation of other archaeological remains and identify appropriate conservation and management measures.

Protection and management requirements

The property is 99% state-owned and composed of four national parks and two nature reserves. The legal status of the protected areas and management regimes aim toward a strict level of wilderness protection, while at the same time guaranteeing the rights of native people. Other areas are partly protected by the Environmental Code and the Historic Environment Act (1988:950). Archaeological remains and cultural sites connected with the Saami are strictly protected under the provisions of the Historic Environment Act (1988:950). The importance of the mire complex of Sjävnja has been recognized by its Ramsar site designation. Customary law and the Reindeer Husbandry Act protect the right of the Saami people to practise reindeer herding in the property and their traditional rights relating to pasturage, felling, fishing, and hunting.

The Swedish National Heritage Board has overall responsibility for World Heritage implementation, and the Swedish Environmental Protection Agency (SEPA) is responsible for natural heritage. Since 2011 the "Laponiatjuottjudus Association", including representatives from all concerned parties (which have an agreed common statement of the values of the Laponian Area) is legally responsible for joint management of the property. This non-profit, locally based association with a Saami majority includes two municipalities, nine Saami communities (through Mijå Ednam, which in Saami means "our land"), the Norrbotten County Administrative Board (CAB) and the SEPA. Created to ensure that the Saami are involved in decision making at all stages in management planning and implementation, consensus must be reached in all major decisions. A regulatory framework that takes into consideration local development and a management plan for the entire area has been established. As part of the process, the parties agreed upon new regulations that no longer limit reindeer herding rights. Infrastructure, including a visitor centre at Stora Sjöfallet/Stuor Muorkke to support presentation of the property, is in place.

Biodiversity conservation in the property has included studies on high-profile species such as a population study of the threatened Gyrfalcon in the mountain regions of Lapponia, and annual surveys of breeding Peregrine Falcons and White-tailed Sea Eagles. Inventories of large predators (such as Brown Bear, Wolverine, Lynx and Golden Eagle) are conducted in cooperation with the local Saami villages and the CAB. Population densities of small mammals in parts of Lapponia are monitored on a biannual basis, and an environmental monitoring programme for rare alpine plants in the Padjelanta/Badjelánnda part of Lapponia has been initiated.

- Mining Area of the Great Copper Mountain in Falun

Brief Synthesis

The Mining Area of the Great Copper Mountain in Falun is one of the most outstanding industrial monuments in the world. The cultural landscape graphically illustrates the activities of copper production in the Dalarna region of central Sweden since at least the 9th century. Over many centuries, until production ceased in the late 20th century, the region was one of the most significant areas of mining and metals production. This culminated in the 17th century in the dominance of Sweden as the major producer of copper and exerting a strong influence on the technological, economic, social, and political development of Sweden and Europe.

The history of the mining industry can be seen in the abundant industrial and domestic remains characteristic of this industry that still survive in the natural landscape around Falun which has been moulded and transformed by

human ingenuity and resourcefulness. The enormous mining excavation known as the Great Pit (Stora Stöten) at Falun is the most striking feature of this landscape. Associated with the enormous open-cast mine and its galleries, shafts and visitors' mine are hoisting gear, head frames, wheelhouses, winch houses, pivot and administrative buildings, housing for workers and ancillary facilities.

The Mining Area of the Great Copper Mountain in Falun is noteworthy not only for its technological heritage but also for the abundant evidence illustrating the economic and social evolution of the copper industry and the social structure of the mining community over time. Many small mining settlements and miners dwellings, as well as the 17th century planned town of Falun graphically illustrate the special socio-economic framework of much of European mining up to late 19th century. With the fine historic buildings of Falun and the industrial and domestic remains of a number of settlements spread over a wide area of the property provide a vivid picture of life in one of the world's most important mining areas.

Criterion (ii): Copper mining of Falun was influenced by German technology, but this was to become the major producer of copper in the 17th century and exercised a profound influence on mining technology in all parts of the world for two centuries.

Criterion (iii): The entire Falun landscape is dominated by the remains of copper mining and production, which began as early as the 9th century and came to an end in the closing years of the 20th century.

Criterion (v): The successive stages in economic and social evolution of the copper industry in the Falun region, from a form of "cottage industry" to full industrial production, can be seen in the abundant industrial, urban, and domestic remains characteristic of this industry that still survive.

Integrity

The integrity of both the Great Pit and its associated buildings and the urban fabric of the old part of Falun have been maintained by the application of statutory regulations, reinforced by a strong resolution on the part of the residents to ensure the survival of the evidence of Falun's great industrial heritage. All of the buildings, structures and associated equipment within the World Heritage property are well preserved.

Authenticity

The authenticity of individual buildings and monuments within the inscribed property is high. They have been well preserved and show the old traditions of mining construction. This is the result of stringent conditions laid down by the relevant legislation regarding maintenance and materials selected for restoration and implemented by the national, county and municipal agencies involved.

Mining activities and metal productions have left innumerable traces in both the landscape and settlement. Collectively these attributes create the cultural landscape of the Mining Area of the Great Copper Mountain in Falun and underpin the authenticity of the property. Metals are in great demand on the world market prompting interest in ore prospecting in the area surrounding the Great Pit in Falun. Given the potential impact from future prospecting or mining on the attributes of the property and the authenticity of the cultural landscape, this will warrant careful evaluation before any decision is made on allowing these activities while also taking into account the ICMM Position Statement not to explore or mine in World Heritage properties.

Protection and management requirements

The monuments, sites and landscape that make up the World Heritage property are all protected under the comprehensive and interlocking Swedish legislation for cultural and environmental protection.

All archaeological monuments and sites, listed historic buildings and ecclesiastical buildings of the Church of Sweden, are given full legal protection by the Historic Environment Act (1988:950). Any interventions must receive authorization from the County Administration.

The Environmental Code (1998:808) lays down general rules relating to the protection and conservation of the environment. There are two provisions relating to cultural values. First, it specifies fundamental requirements for the use of land and water areas, design to maintain their cultural values. These are applicable to public authorities as well as private individuals or enterprises. Secondly, it introduces the concept of cultural reserve. The Code is regulated by the County Administration.

The Foundation Stora Kopparberget owns the Falun mine. The miner-yeomen's homesteads and town buildings are for the most part privately owned. The Municipality of Falun, the Church and the National Property Board own a number of official buildings. The authority of the Municipality of Falun, the County Administrative Board and the Swedish National Heritage Board supervises them.

The Management of the World Heritage property is coordinated through a comprehensive Management Plan. In addition, a World Heritage Council consisting of representatives of Falun Municipality, the Stora Kopparberget Foundation, the Dalarna Museum and the County Administration Board has been established. The Council manages the preservation and strengthening of the historical values within the World Heritage property.

- Naval Port of Karlskrona

Brief synthesis

The Naval Port of Karlskrona, a serial property situated on a Baltic Sea archipelago in south-eastern Sweden, is an extremely well-preserved example of a naval city from a time when major European powers secured their positions largely through war and battles at sea. Founded in 1680 by King Karl XI and planned from the outset as a naval city, Karlskrona was built as a new base for the fleet of Sweden, a major power at that time. The city was designed by quartermaster General Erik Dahlbergh in a grid plan with Baroque features, and included the complete range of necessary functions: naval base facilities, military fortifications and defences, a shipyard, a civil city with trade and administration, supply areas, areas for provisions, and residential areas for groups from various levels of society. The city's architects and planners were inspired by precedents such as the Venetian Arsenal, the French naval city of Rochefort, and the English city of Chatham. Karlskrona in turn influenced subsequent naval bases and cities of this type.

In addition to the city's grid plan and built infrastructure, the serial property includes large parts of the island of Trossö, where the naval base and many of its environments and buildings are located; a number of inner and outer fortifications that surround Trossö, which were intended to defend the city and the naval base; as well as Skärfva Manor House and the Crown Mill at Lyckeby, satellites within this larger area that are representative of the hinterland. The Naval Port of Karlskrona, which includes installations that illustrate its subsequent development up to the present day, is the best preserved and most complete of the surviving European naval cities. This is partly because it has not been affected by wars or battles, and partly because it continues to operate as a naval base.

Criterion (ii): Karlskrona is an exceptionally well preserved example of a European planned naval town, which incorporates elements derived from earlier establishments in other countries and which was in its turn to serve as the model for subsequent towns with similar functions.

Criterion (iv): Naval bases played an important role in the centuries during which naval power was a determining factor in European Realpolitik, and Karlskrona is the best preserved and most complete of those that survive.

Integrity

All the elements necessary to express the Outstanding Universal Value of the Naval Port of Karlskrona are located within the boundaries of the 320.417-ha serial property, including the city of Karlskrona and its grid plan; the naval dockyard and harbour; the inner fortifications at Ljungskär, Mjölнарholmen, Koholmen, Godnatt, and Kurrholmen; the outer fortifications at Drottningkärs Citadel and Kungsholms Fort; and Skärfva Manor House and the Crown Mill at Lyckeby located in the naval port's environs. The boundaries of the property adequately ensure the complete representation of the features and processes that convey the property's significance, and there is a 1,105.077-ha buffer zone. The property does not suffer unduly from adverse effects of development and/or neglect. While the city plan is preserved and the original vision for and planned functions of the city are still legible today, the majority of the property is part of a living urban environment facing continual pressures for change.

Authenticity

The Naval Port of Karlskrona is authentic in terms of its location and setting, forms and designs, and materials and substances, as well as some of its uses and functions. Various kinds of cultural environments as well as individual buildings are largely preserved. In 2005, when Karlskrona became Sweden's national marine port, its role as an active naval port was strengthened. The Swedish authorities believe that the continued use of this historical environment will provide the best protection, and will assist in maintaining the property's authenticity. Several older buildings and constructions in the port area have been restored in order that they may be reused.

Protection and management requirements

The serial property of the Naval Port of Karlskrona consists of ten components, within which a total of 91 buildings are protected under the Swedish Ordinance for State-owned Listed Buildings. An additional 47 areas with buildings are protected by the Historic Environment Act (1988:950). (Each listing can comprise a number of buildings.) The property is also designated as an Area of National Interest and its cultural environment is protected under the Swedish Environmental Code. Karlskrona Municipality is responsible for preserving the values of this area through physical planning pursuant to the Planning and Building Act (1987). The Blekinge County Administrative Board has supervisory authority over this property. In this role, it is responsible for protecting the attributes that express the Outstanding Universal Value of the World Heritage property by ensuring that the values of the Area of National Interest are not tangibly damaged. The Board may issue statements in this respect when, for instance, Karlskrona Municipality's detailed plans are circulated for consultation. Actions taken outside the defined Area of National Interest must also ensure that this area's values are maintained. The Naval Port of Karlskrona is included in the Blekinge Archipelago Biosphere Reserve (UNESCO Man and Biosphere Programme, declared in 2011).

The serial property is owned and/or managed by a combination of public and private concerns. The Swedish Fortification Agency owns and maintains buildings and objects in the military area used by the Swedish Armed Forces, and the National Property Board owns and maintains a number of buildings, including the Drottningsskär Citadel. Both owners have long-term conservation plans. The Parish of Karlskrona manages two of the three church buildings; the Municipality of Karlskrona manages the Crown Mill at Lyckeby; and private stakeholders own the Kungshall Storehouse and Skärfva Manor House, among other components. The Blekinge County Administrative Board awards grants for the conservation of privately owned listed buildings. Their maintenance is carried out under the supervision of experts in heritage conservation. A management plan adopted in 2005 and revised in 2009 aims to preserve and develop the Naval Port of Karlskrona.

But because an evaluation of older plans has only just begun, the cultural values in large parts of the World Heritage property are currently not safeguarded. This is evident in regard to the rebuilding of certain protected buildings and in decisions involving newly declared listed buildings. Extensive new construction has taken place in some areas, and additional construction is planned within central parts of the World Heritage property.

Sustaining the Outstanding Universal Value of the property over time will require further protecting its attributes and reformulating the present management plan to ensure that these attributes are managed appropriately in the context of the ongoing development of the city and the continual pressures for change that face this living urban environment.

- Royal Domain of Drottningholm

Brief synthesis

The Royal Domain of Drottningholm, situated on the island of Lovön close to Stockholm, is an exceptionally well-preserved ensemble of gardens and buildings with original interior furnishings. It includes Drottningholm Palace, the Palace Theatre, the Chinese Pavilion, Canton Village, the gardens and part of Malmen, and has been used for pleasure and summer recreation from the Baroque era until today. As the current home of the Swedish Royal Family, Drottningholm upholds a cultural continuity with the original purpose of the site.

Drottningholm Palace is representative of 17th and 18th century western and northern European architecture, and the palace grounds were also created during that period. The palace was created with strong references to 17th century Italian and French architecture. The interiors reflect Sweden's ambitions as one of the most powerful nations of 17th century Europe, from both cultural and political viewpoints. Leading Swedish architects worked together with the best craftspeople in Europe to create a unique ensemble of buildings with rich and lavish interiors.

The Palace Theatre is the only surviving 18th century theatre where the original machinery is still regularly used and the original stage sets are preserved. The sophisticated stage machinery, built by Georg Fröman according to drawings prepared by Christian Gottorp Reuss, is still fully intact, permitting quick changes of scene with the curtain up. A unique collection of stage sets, the dressing rooms, the storerooms, the scenery, and the large auditorium, seating 400 spectators, are preserved. Historical opera productions performed at the theatre are often staged and accompanied by music performed on authentic period instruments by the Drottningholm Theatre Orchestra.

The Chinese Pavilion with its incomparable combination of architecture, interior decoration and collections is preserved and is a symbol of 18th century contacts between Europe and Asia. Together with Canton Village, which includes former buildings for manufacture and living quarters for members of the royal court, this ensemble of buildings gives a comprehensive picture of court life during this era, with touches of influences from distant places.

The gardens were created during different periods and show both continuity and changes in fashion over time. The French formal garden, the rococo garden and the ideal landscape garden are preserved side by side. The French formal garden holds the world's largest collection of sculptures by Adriaen de Vries.

Malmen is an adjoining 18th century residential area for courtiers and officials of the royal court as well as a site for various palace offices. Malmen was granted a town charter in the late 18th century. The buildings in this area still partly retain their original functions, and their facades are important features of this historical setting.

The surrounding area has been part of the Crown Estate since the 16th century. The character of the landscape is a result of the way it has been used and farmed to support the Crown's need of supplies and to uphold the King's household. This continuous use and the way it is and has been managed over the years is still visible in the landscape.

Criterion (iv): The ensemble of Drottningholm is the best example of a royal residence built in the 18th century in Sweden and is representative of all European architecture of that period, heir to the influences exerted by the Chateau of Versailles on the construction of royal residences in western, central and northern Europe.

Integrity

No significant changes have been made to this World Heritage property since the time of inscription. The unique whole that existed then is still present and maintains all the necessary attributes to convey the Outstanding Universal Value of the property. The Drottningholm Palace, the Palace Theatre, the Chinese Pavilion, and the gardens remain intact and represent a royal domain with important elements of 17th and 18th century Swedish and European history.

The Royal Domain of Drottningholm has been an intercultural meeting place for centuries, from the time of its construction by architects and workers of different nationalities to the theatre activities and tourism of today. For centuries, the Drottningholm area has been used for pleasure and summer recreation. Theatre performances and the interest shown by visitors to Drottningholm both maintain this tradition and its function as the home of the Swedish Royal Family.

Authenticity

The historical setting, with the Drottningholm Palace, the Palace Theatre, the Chinese Pavilion, the gardens and the facades of Malmen's buildings, is intact in form and material from the 17th and 18th centuries. The primary guidelines for this property focus on conservation and not restoration, and on maintaining the original forms, the original materials, and the designed landscape.

Protection and management requirements

The most important Swedish legislation safeguarding the buildings and gardens of this World Heritage property is the Ordinance for State-owned Listed Buildings. The Swedish National Heritage Board, the County Administrative Board of Stockholm and Ekerö Municipality are the national, regional and local authorities responsible for granting permits for alterations to the World Heritage property and for managing the different protection zones. When Drottningholm was inscribed on the World Heritage List the boundaries of the area corresponded with the area it was given as a State-owned Listed Building in 1935. In 2014 the area of the State-owned Listed Building was extended. The current area of the inscribed property is 162,429 ha.

Three main stakeholders operate within the Drottningholm World Heritage property: the National Property Board, the Drottningholm Palace administration and the Drottningholm Palace Theatre. They work together in long-standing continuous cooperation. A management plan for the World Heritage property was adopted in 2007 by these three stakeholders. A buffer zone has been proposed where the boundaries coincide with the Nature reserve at Lovön, which was established at the end of 2015. The area of the Nature reserve will strengthen the level of protection for the area.

Current developments in the infrastructure of Greater Stockholm will affect the Drottningholm area in the future. Road 261 passed through the World Heritage property long before Drottningholm's nomination, but the traffic situation has changed significantly. Preliminary assessments indicate that adverse impacts, defined as functional, visual and noise disturbances during the construction of the Stockholm Bypass and Ekerö Road extension, are expected to affect to different degrees the attributes of the property, as well as create permanent visual changes in the pastoral landscape when the road is completed. Given these conclusions, all involved parties will aim to limit the negative impacts and work to identify new possibilities and solutions for improved accessibility to the area in conjunction with the developments related to the ongoing Stockholm Bypass and Ekerö Road extension project.

The parties will also consider the Heritage Impact Assessment which has been done in connection with the infrastructure projects. The recommendations and the results of this assessment will assist in identifying potential courses of action to maintain the attributes of the property, its authenticity, and its integrity.

- Skogskyrkogården

Brief Synthesis

Skogskyrkogården, located south of central Stockholm, Sweden, is an outstanding early 20th century cemetery. Its design blends vegetation and architectural elements, taking advantage of irregularities in the site to create a landscape that is finely adapted to its function. In 1912, Stockholm City Council acquired a tract of former gravel pits overgrown with pine trees for the purpose of creating a new cemetery. An international architectural competition for its design was won by two 30 year old Swedish architects, Gunnar Asplund and Sigurd Lewerentz. Work began in 1917 and the formal consecration of Skogskyrkogården (The Woodland Cemetery) and its Woodland Chapel took place in 1920. Additional chapels and service buildings, each designed by Asplund or Lewerentz, were added between 1923 and 1940. Unlike most of its contemporaries, which are reminiscent of well-disciplined English parks, Asplund and Lewerentz's cemetery design evokes a more primitive imagery. The intervention of footpaths, meandering freely through the woodland, is minimal. Graves are laid out without excessive alignment or regimentation within the forest. Asplund and Lewerentz's sources were not "high" architecture or landscape design but rather ancient and medieval Nordic burial archetypes.

Skogskyrkogården is an outstanding example of the successful application of the 20th-century concept of architecture wholly integrated into its environment: the chapels and other buildings there would lose much of their meaning if isolated from the landscape for which they were conceived. The Woodland Chapel is intimately

integrated into its setting, whilst the impact of the later group of chapels is heightened by the use of their landscape as a background. In both cases, the architecture has a quality of austerity that is appropriate to its function and does not compete with the landscape. The success with which Asplund and Lewerentz integrated natural with artistic and architectural values gives this cemetery an outstanding independent cultural value. Considered to be of the highest artistic quality, Skogskyrkogården has had a profound influence on cemetery design in many countries of the world.

Criterion (ii): The creation of Swedish architects Gunnar Asplund and Sigurd Lewerentz at Skogskyrkogården established a new form of cemetery that has exerted a profound influence on cemetery design throughout the world.

Criterion (iv): The merits of Skogskyrkogården lie in its qualities as an early 20th century landscape and architectural design adapted to a cemetery.

Integrity

Within the boundaries of the 108,08 ha property are located all the elements necessary to express the Outstanding Universal Value of Skogskyrkogården, including the landscape dominated by a forest of tall pine trees, the Woodland Chapel (1920), the service building designed by Asplund (1923-24), the Chapel of Resurrection designed by Lewerentz (1925), the group of three chapels (Faith, Hope, and the Holy Cross) with common mortuary and crematorium facilities designed by Asplund (1937-1940), the granite cross on the lawn outside the chapels designed by Asplund, and the 4 km-long surrounding granite wall. Its boundaries adequately ensure the complete representation of the features and processes that convey the property's significance. There is no buffer zone. The property does not suffer unduly from adverse effects of development and/or neglect. A potential threat to the overall experience of the property is the spread of various tree diseases, which can severely damage plantings.

Authenticity

Skogskyrkogården is authentic in its location and setting, forms and designs, materials and substances, spirit and feeling, and use and function. Its buildings and landscape are maintained and restored in accordance with the original design concept, atmosphere, and use and function as a cemetery, and the living material in the pine forest as well as other plantings are carefully regenerated. Every development concerning modern demands on burial service is done with utmost consideration.

Identified threats and risks to the property include environmental and developmental pressures. The majority of trees at Skogskyrkogården are now near the end of their natural life cycle and the number of pine trees is decreasing. One of the major challenges therefore is replanting the pine forest, including re-creating the characteristic "pillar hall of pine" at the cemetery. Modern demands for accessibility, safety, and technical solutions could also represent a threat to the authenticity of the property, including accessibility for visitors by car and the related need for parking, and maintenance of the property using heavy machinery, which requires different pavement and more space. The Woodland Cemetery is located in an urban environment, which raises risks associated with expansion of the city and exploitation in areas near the property.

Protection and management requirements

Skogskyrkogården's cultural heritage is protected under the Historic Environment Act (1988:950). The Act of Burials (1990), Planning and Building Act (1987), and Environmental Code (1998) also apply. The property is owned and managed by the Cemeteries Administration of the City of Stockholm, a public body; a formally constituted steering group provides a forum for information, consultation, and regulation of the management of the property, though no formal decisions are taken by this group. The Cemeteries Administration has a management plan for the property (implemented in 2005). Skogskyrkogården is an integrated part of the burial service in Stockholm, and its management and maintenance are financed by burial taxes. The Stockholm City Museum is an important partner in the management and maintenance of Skogskyrkogården, providing it with antiquarian expertise, managing the Visitor Centre, conducting guided tours, and educating visitors about the property.

Issues to be addressed in order to sustain the Outstanding Universal Value of the property over time include defining and protecting the buffer zone and managing the identified environmental and developmental pressures, particularly those related to the tree regeneration program and other restoration programs, which must be continuously upgraded in collaboration with the management council.

UNITED STATES OF AMERICA

- La Fortaleza and San Juan National Historic Site in Puerto Rico

Brief synthesis

La Fortaleza, along with the later fortifications of Castillo San Felipe del Morro, Castillo San Cristóbal and San Juan de la Cruz (El Cañuelo), and a large portion of the original San Juan City Wall, were built between the 16th and 20th centuries to protect the city and the Bay of San Juan. They are characteristic examples of the historic methods of construction used in military architecture over this period, which adapted European designs and

techniques to the special conditions of the Caribbean port cities. La Fortaleza has served as a fortress, an arsenal, a prison, and residence of the Governor-General, and today as the seat and residence of the Governor of Puerto Rico.

These fortifications, which retain the general appearance of advanced 18th-century defense technology, clearly illustrate both a transfer of technology from Europe to America over a long period and its adaptation to the topography of a strategically significant yet difficult tropical site. Reflecting Italian Renaissance, Baroque, and French Enlightenment designs, the defenses express successive techniques and technologies in fortification construction. The varied examples of military architecture from the 16th to 20th centuries in the fortifications of San Juan are evidence of the imperial struggles that defined the development of the Americas. As one of the first as well as one of the last of the numerous seats of power in Spain's American empire, these structures are now potent symbols of the cultural ties that link the Hispanic world.

Criterion (vi): La Fortaleza and San Juan National Historic Site outstandingly illustrate the adaptation to the Caribbean context of European developments in military architecture from the 16th to 20th centuries. They represent the continuity of more than four centuries of architectural, engineering, military, and political history.

Integrity

Located within the boundaries of La Fortaleza and San Juan National Historic Site in Puerto Rico are all the elements necessary to understand and express the Outstanding Universal Value of the property, including La Fortaleza, Castillo San Felipe del Morro, Castillo San Cristóbal, San Juan de la Cruz (El Cañuelo) fort, and a large portion of the original San Juan City Wall, including San Juan Gate. The portion of the City Wall that belongs to the Commonwealth of Puerto Rico is not within the property. The property is nevertheless of sufficient size to adequately ensure a full representation of the features and processes that convey its significance. The property in general does not suffer from adverse effects of development or neglect, though urban encroachment near the north section of the City Wall and the deterioration of the San Juan del la Cruz fort's facade and Castillo San Cristóbal's outworks have been identified as concerns. There is no buffer zone for the property.

Authenticity

La Fortaleza and San Juan National Historic Site in Puerto Rico is authentic in terms of its forms and designs, materials and substance, and location and setting. The fortifications remain as a clear testimony to their original defensive purpose, and indeed continued to serve as such through the mid-20th century. The original construction methods, including those used in periodic expansions and improvements during the forts' active service, are still evident and can be used to guide continuing conservation. Repairs have been constantly necessary over the life of the structures due to their age and the vulnerable materials of which they are composed; regular monitoring now supports repair work.

The site is fundamentally in a good state of preservation, despite conservation challenges posed by susceptible materials such as sandstone, brick, and plaster in the presence of the erosive action of the sea and heavy traffic in the area. Some early repairs using concrete also caused damage, but current professional conservation policies, including regular monitoring, are addressing these issues.

Protection and management requirements

La Fortaleza, which was designated a National Historic Landmark in 1960, is owned in fee by the Government of the Commonwealth of Puerto Rico; San Juan National Historic Site, which was established in 1949, is held by fee title by the Government of the United States of America. La Fortaleza is protected under the regulations of the Puerto Rico Legislative Assembly, as well as by the Commission of the Historic Zone of San Juan, an independent commission of the Capital of Puerto Rico. The Institute of Puerto Rican Culture has established standards of conservation and restoration in the historic zone. In addition, there is a Consultant Committee for the Restoration, Conservation, and Improvement of La Fortaleza. San Juan National Historic Site in Puerto Rico – comprised of San Felipe del Morro, San Cristóbal, and El Cañuelo forts and most of what remains of the old San Juan City fortress wall along with the San Juan Gate – is protected under the National Park system, which affords it the highest possible level of protection by the federal government and assures a high standard of interpretation and public access. The inclusion in 2013 of both La Fortaleza and San Juan National Historic Site within the Old San Juan Historic District National Historic Landmark affords another level of protection as well.

Formal agreements are in place for cooperative management of the property between the Government of Puerto Rico and the National Park Service. Guiding documents include a General Management Plan (1985), a Long-Range Interpretive Plan (2006), an Alternative Transportation Plan, and various interpretive plans for waysides and exhibits for San Juan National Historic Site; the Commonwealth government has committed to compiling current practice into a formal management plan for La Fortaleza. A new visitor center established in 2002 at Castillo San Cristóbal allows for improved public access and there are plans to further enhance information for visitors and reduce traffic.

Sustaining the Outstanding Universal Value of the property over time will require completing, approving, and implementing a general management plan for La Fortaleza; continuing to apply appropriate conservation measures aimed at protecting vulnerable materials, including at the San Juan del la Cruz fort and Castillo San Cristóbal outworks; and managing urban encroachment near the City Wall.

LATIN AMERICA AND THE CARIBBEAN / AMERIQUE LATINE ET CARAIBES

ARGENTINA / BRAZIL

- Jesuit Missions of the Guaranis: San Ignacio Mini, Santa Ana, Nuestra Señora de Loreto and Santa Maria Mayor, Ruins of Sao Miguel das Missoes

Brief synthesis

Jesuit Missions of the Guaranis, a serial transnational property, consists of the ruins of São Miguel Arcanjo in Brazil, and those of San Ignacio Mini, Santa Ana, Nuestra Señora de Loreto, and Santa María la Mayor in Argentina. These are the impressive remains of Jesuitic Mission settlements established in the 17th and 18th centuries on lands originally occupied by Guarani indigenous communities. In Brazil, the ruins of the São Miguel Arcanjo church constitute the most intact and complete structure among this period's designated heritage properties. In Argentina, the four Jesuit-Guarani missions located in southern Misiones Province provide an exceptional example of systematic and organized territorial occupation.

The properties' surviving ruins depict the experience of the Society of Jesus in South America, where there emerged a singular system of spatial, economic, social, and cultural relations at 30 settlements – referred to as *reducciones* – that included ranches, mate plantations, and networks of trails and waterways extending across the Uruguay River and its tributaries. This particular model of the *reducciones* also included smaller structures and constructions designed to support the basic functions of the settlements. Together, these elements, each closely integrated within productive lands and each manifesting the distinct potential and complementary traits of the various settlements and the other Jesuit provinces in the region, inform this underlying interpretation, reflected by the serial heritage property in a singular and specific fashion.

An integral part of the evangelization campaigns, the Missions stand as an important testament to the systematic occupation of the area and to the cultural relations forged between the area's indigenous populations, mostly Guarani, and the European Jesuit missionaries.

Criterion (iv): The surviving remains of the Jesuit Missions of the Guaranis represent outstanding examples of a type of building and of an architectural ensemble which illustrate a significant period of the history of Argentina and Brazil. They are a living testament to Jesuit evangelization efforts in South America.

Integrity

The majority of components that convey the Outstanding Universal Value of the 265.78-ha serial transnational property are contained within the boundaries of the designated zones. On the Argentinean side, three out of the four Missions (Santa Ana, Loreto, and Santa María) have either maintained their original rural configuration or have been subject to minor modifications. By contrast, the fourth mission, San Ignacio, is located within the urban grid of the city of San Ignacio. On the Brazilian side, the surviving material traces and evidence of São Miguel Arcanjo Mission, including the main body of the church as well as the belfry and the sacristy, portions of the convent structures, the surviving foundations of the indigenous dwellings, the square, the vegetable garden, the storm drains, and the sacred objects, converge to give expression to a singular model of territorial occupation permeated by the cultural interaction and exchange between the indigenous populations and European missionaries.

Over time, these structures lost their original religious, residential, educational, and cultural functions. Today, the various missions include fragments of walls corresponding to the original monuments (churches, dwellings, workshops, orchards). Their archaeological remains are deemed historic monuments and important to the development of the respective local communities. In exceptional cases, they are used for religious or recreational events. None of the components of the serial transnational property are under threat, having been preserved through direct government action in both Argentina and Brazil.

Authenticity

The components of the property have maintained the two basic intersecting compositions: first, the European convent, constituted by a main church, residence, and school; and secondly, a section occupying the remaining three sides of the central square erected primarily for the local indigenous populations. Conservation work in the case of San Ignacio Mini has enabled the overall preservation of the existing urban architectural scale. Conservation work has also been carried out in order to preserve the Argentinean monuments and to facilitate responsible tourism.

In the Brazilian case, a full reading and understanding into the spatial configuration of São Miguel Arcanjo is provided in a set of surviving documents. The site's physical authenticity has been maintained through the preservation of the original construction materials and techniques. The series of interventions executed since the

time the reducción was in operation have all been duly recorded and mapped. The interventions have aimed at ensuring the property's structural stability.

Protection and management requirements

The five components of the serial transnational property are State-owned, and their management is undertaken by the two countries – Brazil and Argentina – at the respective archaeological sites located in their national territories. In Brazil, the ruins of São Miguel Arcanjo, in São Miguel das Missões municipality, were inscribed by the National Historic and Artistic Heritage Institute (Instituto do Patrimônio Histórico e Artístico Nacional - IPHAN) in 1938, number 0141-T-38. In 2009, the National Historic Park of Missões (Parque Histórico Nacional das Missões), was established aiming to provide integrated and complementary management of the Mission territories in Brazil, facing the challenge of the usage of cultural heritage to support the socio-economic development of local communities.

IPHAN, the responsible institution to provide the technical structures necessary to manage and conserve the cultural heritage, has participated throughout the years, as an articulator, providing guidelines in order to regulate the urban planning in the areas surrounding the cultural property. Current institutional actions are related to the Management Plan for the National Historic Park of Missões, under preparation, through the Project "Enhancement of the Cultural Landscape and the National Historic Park of the Jesuit Missions of the Guarani", which has the purpose of ensuring shared management at the various levels of government and structure partnerships in order to foster a socioeconomically sustainable development. Also relevant, are two initiatives: the development of São Miguel das Missões Municipal Urban Plan, in which IPHAN has, over the years, presented the preservation guidelines established for the São Miguel site; and the proposed Cultural Itinerary for the Jesuit-Guarani Missions, an International Project encompassing all of the countries into which the missions extended that objectifies an integrated interpretation and recognition of this multi-nation heritage, as reflected in its cultural dimensions and the interconnections between individual sites.

In Argentina, all the mission complexes within the property are legally protected at the national level: Santa Ana and Loreto were declared National Historic Monuments in 1983 through National Executive Order 2217; San Ignacio was declared in 1943 through National Executive Order 16482; and Santa María was declared in 1945 through National Executive Order 31453. The four properties were also declared Historic Cultural Heritage with the enactment of Provincial Law 1280 of 1983. They are protected and preserved by the National Commission for Museums, Monuments and Historic Places, pursuant to Law 12665. The National Architectural Service, a component of the Ministry of Public Works and Services, has primary responsibility for all restoration and maintenance services. The respective agencies will need to develop action plans to ensure proper management of the site.

The Department of Technical Planning of the Subsecretariat of Strategic Management in the Province of Misiones is in charge of periodic reporting and planning for the conservation of the Argentinean missions, in agreement with national authorities. The management plan of the missions must comply and be consistent with national legislation regarding historic monuments. It should also consider tourism as part of a major effort to provide a broader interpretation of the system of reducciones and to promote cultural activities within the community. Workshops among the responsible managers of the Jesuit-Guarani Mission historic sites were held from 2005 to 2007 with the support and cooperation of the World Monument Fund, the respective national governments, and the provincial government of Misiones.

Measures will be adopted over the medium and long terms to ensure proper conservation of the components of the World Heritage property.

BRAZIL

- Iguaçu National Park

Brief synthesis

The Iguaçu National Park is a World Heritage property of 169,695.88 hectares located in the State of Paraná, in southern Brazil, adjacent to the Iguazú National Park, also a world heritage site in Argentina. Both properties together with some protected areas are contiguous major remnants of the interior Atlantic Forest, once a much larger forest area, along the junction of the Iguaçu and Paraná rivers where Paraguay, Argentina, and Brazil converge.

The landscape is the result of volcanic processes dating back 500 million years, which forged its stunning geomorphological features. The Park's main attraction – and a major destination for international and domestic tourism – is the impressive waterfalls system of the Iguaçu (or Iguazú) river, renowned for its visual and acoustic beauty, which spans nearly three kilometers with vertical drops of up to 80 meters. The river, named after the indigenous term for "great water", forms a semi-circle in the heart of the two parks and constitutes the international border between Argentina and Brazil before flowing into the mighty Paraná River, 25 kilometres downstream from the park. The property houses the single entirely preserved hydrographic basin of the State of Paraná, the basin of the Floriano River.

Both Parks also comprise semi-deciduous subtropical rainforests with a high degree of diversity and endemism, harboring numerous rare charismatic species. Today they are mostly surrounded by a landscape that has been strongly altered due to heavy logging, both historic and into the present, the intensification and expansion of both industrial and small-scale agriculture, plantation forestry for pulp and paper and rural settlements. Jointly, the Brazilian and Argentinian parks total around 250,000 hectares with this property's contribution being 169,695.88 hectares.

Criterion (vii): Iguaçú National Park and its sister World Heritage property Iguazú National Park in Argentina conserve one of the largest and most spectacular waterfalls in the world, comprised of a system of numerous cascades and rapids nearly three kilometers wide within the setting of a lush and diverse sub-tropical broadleaf forest. The permanent water cloud from the cataracts forms an impressive scene that surrounds the forested islands and riverbanks resulting in a visually stunning and constantly changing interface between land and water.

Criterion (x): Iguaçú National Park forms with the contiguous Iguazú National Park in Argentina one of the largest protected remnants of the paranaense subtropical forest, belonging to the interior Atlantic Forest. The rich biodiversity includes some endangered and vulnerable species such as the Jaguar (*Panthera onca*), the Ocelot (*Leopardus tigrinus*), the Puma (*Puma concolor*), the Margay (*Leopardus wiedii*), the Jaguarondi (*Puma yagouaroundi*), the Harpy eagle (*Harpia harpyja*), the giant otter (*Pteronura brasiliensis*), the black-fronted piping guan (*Aburria jacutinga*), the Tapir (*Tapirus terrestris*), the Bush dog (*Speothos venaticus*), the Pygmy brocket (*Mazama nana*), the Giant anteater (*Myrmecophaga tridactyla*), the Monjolo or Surubim of the Iguaçú (*Steindachneridion* sp), the Piracanjuba (*Brycon orbignyanus*) and the Fasciated tiger heron (*Tigrisoma fasciatum*).

Integrity

Iguaçú National Park was legally established as a national park by the Federal Government in 1939 and was twice expanded in 1944 and 1981, thus coming to its current size. It entirely belongs to the State. Along with the Argentinian property and other conservation areas, under the condition that the connectivity is maintained, the property size potentially features long-term conservation perspectives. The boundaries and surrounding areas of the property are clearly defined and limited.

Authenticity

The components of the property have maintained the two basic intersecting compositions: first, the European convent, constituted by a main church, residence, and school; and secondly, a section occupying the remaining three sides of the central square erected primarily for the local indigenous populations. Conservation work in the case of San Ignacio Miní has enabled the overall preservation of the existing urban architectural scale. Conservation work has also been carried out in order to preserve the Argentinean monuments and to facilitate responsible tourism.

In the Brazilian case, a full reading and understanding into the spatial configuration of São Miguel Arcanjo is provided in a set of surviving documents. The site's physical authenticity has been maintained through the preservation of the original construction materials and techniques. The series of interventions executed since the time the reducción was in operation have all been duly recorded and mapped. The interventions have aimed at ensuring the property's structural stability.

Protection and management requirements

Iguaçú National Park is a full protected area restricted to the non-destructive use of natural resources. The area is managed by the Chico Mendes Institute for Biodiversity Conservation (ICMBio), a federal autarchy attached to the Brazilian Ministry of Environment, and an integral part of the Brazilian Environmental National System (SISNAMA). Management and administration are implemented so as to guarantee the preservation of the outstanding natural beauty and the biodiversity conservation. In collaboration with Paraná's forest police forces, surveillance actions are undertaken inside and in the surroundings of the park. Some monitoring actions are also carried out with the Argentinian park guard forces responsible for Iguazú National Park conservation in Argentina.

Water levels are artificially regulated by power plants upriver, causing scenic and ecological impacts. The water levels are monitored in order to mitigate and prevent impacts.

Tourism management is a key task in the property minimizing the direct and indirect impacts of heavy visitation and maximizing the opportunities in terms of awareness-raising for nature conservation and conservation financing.

Both parks share long-term conservation strategies and greatly benefit from a joint collaboration and close cooperation.

Future management may have to develop longer-term scenarios and to strike a balance between conservation and other land and resource use so as to maintain or restore the connectivity of the landscape. This will require working with other sectors and local communities. Eventually, the property should be buffered by adequate and harmonized land use planning in the adjacent areas in Argentina, Brazil and Paraguay.

Existing efforts such as "biodiversity corridors" - the interior Atlantic Forest corridor and the Tri-National corridor - as well as increasing research and environmental education activities already constitute a solid base. The

environmental education activities aim at integrating surrounding communities, students, universities, teachers, community leaders and associations in order to raise awareness and further strengthen the relationship with the civil society.

Among the threats requiring permanent attention are existing and future hydro-power developments upriver, agricultural encroachment, as well as poaching and plant extraction.

COSTA RICA

- **Cocos Island National Park**

Brief synthesis

Cocos Island National Park is located in the Eastern Tropical Pacific, covering an area of 202,100 hectares some 530 kilometers off the Costa Rica mainland. The island itself, “Isla del Coco”, also known as “Treasure Island”, is the only landmark of the vast submarine Cocos Range. With a surface area of 2.400 hectares it supports the only humid tropical forest on an oceanic island in the Eastern Tropical Pacific. The remaining 199,700 hectares protect not only diverse marine ecosystems, mostly pelagic but also, the most diverse coral reefs of the entire Eastern Tropical Pacific. Thanks to its remote location and conservation efforts, the biologically highly diverse property constitutes one of the best conserved marine tropical waters, well-known as a world-class diving destination. The property belongs to the Eastern Tropical Pacific Marine Corridor, a marine conservation network, which also includes World Heritage properties in Colombia, Ecuador and Panama.

Natural population densities of large top predator indicate a near pristine conservation status of a property that is among the most important sites in the Eastern Tropical Pacific for the protection of large pelagic migratory species, such as the endangered Scalloped Hammerhead Shark and the near-threatened Silky Shark and Galapagos Shark. Due to its geographical position, the oceanic island of volcanic origin is the first landmark met by the North Equatorial Countercurrent and a point of confluence of other marine currents. This makes it a dispersing centre of larvae of marine species from various parts of the Pacific Ocean. In its land portion, the property hosts a remarkable degree of endemism across most diverse taxonomic groups. There are, for instance, three endemic bird species, two endemic freshwater fish and two endemic reptile species. Cocos Island National Park is of irreplaceable global conservation value, reminding us what parts of tropical oceans historically looked like.

Criterion (ix): The property harbours a rare and complex mosaic of land and sea environments, including forested mountains, rivers, waterfalls, estuaries, cliffs, sandy and rocky beaches, bays, and extensive and highly diverse coral reefs and pelagic environments. The oceanic island, more than 500 kilometers off the continent, is mostly occupied by tropical rainforest and, from around 500 m.a.s.l. to the highest elevation at 634 m.a.s.l., by cloud forest. The isolation has been allowing ongoing evolutionary processes on land, giving origin to countless endemic species in the most diverse taxonomic groups, including several vertebrate species. The geographic location at the meeting point of the North Equatorial Countercurrent with other major marine currents and the ecological interactions between a remote island and the surrounding marine ecosystems are of major scientific importance. The currents and the island affect the movements and distribution of the many migratory marine species aggregating for feeding and reproduction in the waters around the island. The property serves as a dispersion centre of larvae of numerous marine species coming from the entire Pacific. The islets and rocks around the main island are reported to also serve as important cleaning stations, i.e. pelagic species aggregate to have parasites removed by specialised fish and other species.

Criterion (x): The small island supports the only tropical forest ecosystem located on an oceanic island within the Tropical Eastern Pacific. It is home to some 70 endemic species of vascular plants and several endemic animals, including three birds, two reptiles and even two freshwater fish. Smaller satellite rocks around the island support nesting and resting habitats for numerous migratory and resident bird species. However, the main species conservation value derives from critical marine habitat and the corresponding role of the property in the conservation of large pelagic species, especially several species of sharks. Among the latter are exceptional aggregations of the near-threatened Silky and Lemon Shark, the vulnerable Bigeye Thresher Shark and Galapagos Shark, the emblematic and endangered Hammerhead Shark, as well as White-tip Reef Shark and Black-tip Shark. Among some 300 recorded fish species are important aggregations of large pelagic fish, such as the vulnerable Whale Shark and Blue Marlin, as well as Sailfish Broadbill Swordfish, Shortbill Spearfish, Giant Manta Ray and Pelagic Stingray. Blue Whale and Bottlenose Dolphin are among the visiting marine mammals.

Integrity

The isolation of Cocos Island National Park contributes to the safeguarding of evolutionary processes, which are the basis of the notable richness and abundance of land and marine life forms. Provided that alien invasive species of both flora and fauna can be controlled, the conservation prospects on land are promising. In the marine areas, the large aggregations of top predators, including but not limited to numerous shark species, demonstrate the integrity within an intensively fished marine region. The entire property is one of the rare marine no-take areas and as such makes an invaluable contribution to conservation as a safe haven for marine life, and as a nursery and dispersal centre – provided illegal fishing can be kept at bay. While many of the aggregations occur in a

relatively small area within the property, the marine limits fail to do justice to the life cycles of the many migratory species. Cocos Island National Park cannot achieve the long term conservation of species indiscriminately exploited in the wider Eastern Tropical Pacific and elsewhere. The critical factor for the long run integrity not only requires adequate management of the property but also sustainable fishing levels outside of it. The Eastern Tropical Pacific Marine Corridor provides a highly needed framework for international cooperation in this regard.

Protection and management requirements

While there is no evidence of pre-Columbian occupation, fishermen, pirates, whalers, commercial sailors and scientific expeditions have long used Cocos Island as shelter and to procure fresh water. Attempts to settle the island include a brief episode of running a prison, but eventually all such attempts have been unsuccessful. Today the human presence is restricted to a rotating group of conservation staff, tourists, and visiting scientists. The entire property is strictly protected by law, state-owned and managed by Costa Rica's National Park Service under the Ministry of Environment and Energy in cooperation with other governmental and non-governmental institutions, such as the "Friends of Cocos Island Foundation". Any extraction of marine resources and all commercial, industrial or agricultural activities are banned. Management planning guides interventions with a focus on planning of public use and tourism, protection of sensitive sites, alien invasive species, scientific research, and the review of relevant legislation. Sufficient staff and funding is needed to secure adequate operations, which is costly due to the remote location.

On land, the main threats are invasive alien species of both flora and fauna. While no mammals occur naturally on the island, deer, wild boar, cats and rats have been introduced with complex effects on the ecosystems, as well-documented from small island settings around the globe. Temporary settlers brought plants like guinea grass and coffee. The latter has since been invading the understory of the forests. Continuous monitoring and management are needed to eradicate alien invasive species to the degree possible and to prevent new invasions through and strict and enforced protocols for all visitors to the island. In the waters, illegal fishing is common despite efforts by national authorities and non-governmental organizations. Therefore, continuous monitoring and law enforcement is needed, as is awareness-raising with the fishing industry. Tourism activities around the island, mostly recreational diving, likewise require adequate monitoring and control to prevent disturbance in the highly localised areas of major aggregations of fish, as well as littering and other pollution caused by passing vessels and yachts. Following the 1982/1983 El Niño event about 90 percent of the coral reefs of Cocos National Park died off, a dramatic reminder how protected areas can be affected by events far beyond their boundaries. Eventually, for conservation to be effective in the long term, measures are needed at a much larger geographical scale. These measures could include extensions, buffer zones and, at the international level, coordination and cooperation with other marine protected areas in the Eastern Tropical Pacific, including World Heritage properties in Colombia, Ecuador and Panama.

ECUADOR

- Sangay National Park

Brief Synthesis

With its outstanding natural beauty and two active volcanoes, the Sangay National Park illustrates within its 270,000 hectares the entire spectrum of ecosystems of Ecuador. These include glacial and volcanic ecosystems, cloud forests, Amazon rainforest, wetlands, lakes, and the fragile moorlands (páramos) and grasslands of the highlands. Geologically, this area is especially important due to the presence of the Sangay volcano, which at 5,140m in altitude is one of the more active volcanoes in the world. The Sangay National Park also provides significant habitat for a rich flora and fauna, including many threatened species such as the Mountain Tapir and the Spectacled Bear.

Criterion vii: The Sangay National Park contains one of the world's most complex series of ecological habitats. With an altitudinal range extending from 900 to 5,319 metres above sea level, the park includes three volcanoes: Tungurahua (5,016m), Sangay (5,230m), and Altar (5,319m). These volcanoes have a superlative aesthetic beauty, including a rare combination of grasslands, rainforests and many other fragile habitats. The property includes a vast system of wetlands with 327 lakes, covering a surface of 31.5 km², which protect and generate environmental services of local, national and regional importance. The park also contains one of the largest areas of páramo (a montane grassland vegetation) occurring in Ecuador.

Criterion viii: Sangay (a perfect cone-shaped volcano) is notable globally for its long period of continuous activity. The area exhibits a rugged topography with deep, steep-sided valleys, abundant cliffs and many rocky jagged peaks. A number of large rivers, draining eastwards into the Amazon Basin, are characterized by fast and dramatic variations in water level. Run-off is extremely rapid due to high rainfall and steep slopes. Erosion is a constant danger, although controlled by thick forest vegetation. Numerous waterfalls occur, especially in the hanging valleys of the glacial zone along the eastern edge of the Cordillera.

Criterion ix: The presence of an active volcano means that primary succession is a continual process which influences species composition in a number of special ecosystems in the park, including rainforest, cloud forest, grasslands and moorlands (páramos). For example, many plant species in the páramo, in particular bunch

grasses and cushion plants, have adapted to cold weather conditions and have evolved specialised structures for water capture. These areas also provide an excellent example of ongoing succession, where volcanic ash creates fertile soil and new habitats for plant colonization. Although the flora is poorly known, at least 3,000 species are expected to occur in the park and, given the special conditions, probably exhibit a high degree of endemism. At the same time the associated fauna, including a large number of birds and insects, is also expected to be unique. The park comprises two Endemic Bird Areas, the Central Andean páramo (home to some 11 bird species of restricted range), and the Ecuador-Peru East Andes (home to 17 restricted-range species). It is important to note that the high diversity of ecosystems and different vegetation types in the park increases the likelihood of evolutionary changes.

Criterion x: Natural vegetation has been well conserved and covers around 84.5% of the entire park. With its different ecosystems, the park has the best and least disturbed assemblage of native species in the region. At least 3,000 species of flowering plants are expected to occur in the park and recent reports describe 107 mammal, 430 bird, 33 amphibian, 14 reptile and 17 fish species. Perhaps the highest profile animal is the endangered Mountain Tapir, for which the Sangay Park represents one of its last refuges. The park is also one of the three protected areas with the largest populations of Spectacled Bear, classified as vulnerable. Other emblematic species include the Andean Condor, Andean Cock-of-the-rock, Jaguar and Giant Anteater, classified as vulnerable because its populations are declining in many parts of its range. The Lowland Tapir, another vulnerable rainforest species, only survives in undisturbed areas.

Integrity

This undisturbed area is sufficiently large (271,925 ha) so that its ecosystems can continue to provide ecological services and undergo natural biological processes. Located in the middle of the Ecuadorian Andes, the area contains no human settlements. Sangay was declared a National Park in 1979 and included in the World Heritage List in 1983. In 1992 the park was extended to the south, increasing its area by 245,800 ha, although this extension was not included as part of the World Heritage property. 15,651 ha of park were excluded in May 2004, but the area inscribed as World Heritage was not reduced. Today, the Park covers an area of 502,105 ha of which 271,925 ha is considered as World Heritage. An executive management plan, approved in 2005, has been used as a management tool for the area and is kept updated.

Protection and management requirements

A large part of the subtropical forest in the lowlands along the eastern border of the Park has been converted to grasslands for cattle ranching and agriculture, and these activities that represent the most significant threats to the property, including the risk of encroachment and livestock entering the property, illegal hunting and fishing are also an ongoing concern. In order to address these problems, the Ministry of Environment is permanently monitoring the area and implements local management actions as part of the management programs of the protected area, with principal objectives to reduce and / or eliminate the threats to the OUV of the property.

The area was placed on the World Heritage List in Danger from 1992 to 2005, mainly due to the construction of the Guamote – Macas road, as well as from threats caused by grazing and illegal hunting. The park was seriously affected by the building of the road, which now separates the World Heritage site from the southern extension of the park. Impacts included contamination of the Upano River and nearby lakes, the use of dynamite, microclimate changes and indirect effects including new settlements, cattle ranching, illegal hunting and deforestation. However, in 2005 a new management plan was adopted defining strategies for the restoration of the zones affected by the road, as well as developing participative management of the park in order to reduce conflicts over land use and the relationship between the local population and wildlife. Following this the park was removed from the List in of World Heritage in Danger. Many programmes have been implemented in order to improve management efficiency, develop participative community management and increase environmental education, among others.

The Ecuadorian Government recognizes environmental principles in its 2008 Constitution, declaring the State as responsible for the management and administration of its protected areas in order to guarantee biodiversity conservation and to maintain ecosystem ecological functions. The State works with provincial and local governments, other state institutions, non-governmental organizations and communities in order to achieve these goals.

SAINT LUCIA

- Pitons Management Area

Brief Synthesis

Belonging to the Lesser Antilles, the volcanic island of Saint Lucia is located in the Eastern Caribbean Sea and surrounded by the Atlantic Ocean. The Pitons Management Area (PMA) in the Southwest of Saint Lucia is a multiple use conservation and management area of 1,134 hectares of land and 875 hectares of sea, respectively, totaling 2,909 hectares. The eponymous Pitons, two towering volcanic spires, are the major iconic landmark of the island. These spectacular twin pinnacles, Gros Piton and Petit Piton, rise side by side from the sea to 770 and

743 m.a.s.l., respectively. They are bridged by an inland ridge and tower above an accessible caldera-like formation known as the Qualibou Depression. PMA finds itself within the Soufriere Volcanic Centre and encompasses a wide range of its diverse geological features, including a site of geothermal activity with fumaroles and hot springs, known as the Sulphur Springs. Petroglyphs and diverse artifacts bear witness of the Amerindian Carib population which historically inhabited what is now PMA.

Despite the small extension there is a high diversity of terrestrial habitats, flora and fauna. The dominant vegetation is comprised of various forest types, including rare elfin woodland on the summits. Small, little disturbed patches of natural forests remain, preserved by the steepness of the land.

The Marine Management Area within the PMA is a strip of roughly 11 km long and about one kilometre wide along the shore. It comprises a steeply sloping continental shelf with healthy fringing and patch reefs covering more than 60 % of the marine area, boulders and sandy plains. The diverse marine and coastal habitats harbour important marine life. Hawksbill turtles are seen inshore, and whale sharks and pilot whales offshore.

Criterion (vii): The PMA derives its primary visual impact and aesthetic qualities from the Pitons, two adjacent forest-clad volcanic spires rising abruptly from the sea to heights greater than 700 m.a.s.l. The Pitons predominate over the Saint Lucian landscape, being visible from virtually every part of the island and providing a distinctive landmark for seafarers. The combination of the Pitons against the backdrop of unspoiled lush and diverse natural tropical vegetation and a varying topography in a coastal setting gives the property its stunning natural beauty.

Criterion (viii): The PMA contains the greater part of a collapsed stratovolcano contained within the volcanic system, known to geologists as the Soufriere Volcanic Centre. Prominent within the volcanic landscape are two remnant volcanic peaks, Gros Piton and Petit Piton. The Pitons occur with a variety of other volcanic features including cumulo domes, explosion craters, pyroclastic deposits (pumice and ash), and lava flows. Collectively, these fully illustrate the volcanic history of an andesitic composite volcano associated with crustal plate subduction.

Integrity

The boundaries of PMA have been determined to cover the area's outstanding volcanic features and were extended during the nomination process. The expanded area includes a broader range of volcanic features but also a greater proportion of privately owned and rural residential land. The land boundary of the PMA is based on natural and man-made elements, including land contour, water courses, roadways and land tenure.

Slightly more than half of PMA is on governmental land with the remaining land in private hands. While the conservation areas and the marine portions of the PMA are uninhabited, there are approximately 1,500 residents living within the Terrestrial Multiple Use Zones. The zonation responds to the different demands in a property that explicitly attempts to strike a balance between resource use and nature conservation. The marine boundary about one kilometre off-shore, is the 75m depth contour, which circumscribes the coral reef. Within the PMA, the Soufriere Marine Management Area (SMMA) is a multiple use marine area in its own right.

Given the predominance of the volcanic phenomena and the scenic beauty, the boundaries adequately cover the key values. The challenge will be to monitor, prepare for and manage natural and man-made threats, including in particular construction of hotels and other buildings which may compromise the visual integrity of the property.

Protection and management requirements

PMA is a multiple use area based on a Cabinet Decree and was gazetted under the Physical Planning and Development Act of 2001. The Soufriere Marine Management Area (SMMA), established in 1994 under the Fisheries Act, represents the marine component of the PMA. In 2003, the PMA was also declared an Environmental Protection Area and in 2011 a Special Enforcement Area, the latter in response to unauthorized development. There are multiple further statutes applying to PMA, including on agriculture, forestry, fisheries, soil and water conservation and wildlife protection amounting to a comprehensive legal and policy framework.

The management draws on comprehensive consultation with governmental and civil society stakeholders, including communities in the hinterland of PMA, and benefits from ecological, socio-economic and cultural research. A Management Plan guides the management of the site.

Despite the comprehensive legal and management framework, a number of threats require permanent attention. Both in the short and longer term the increasingly strong pressure to construct hotels and residential buildings is the single most important threat to the integrity of the relatively small property. This includes central areas of the property of fundamental importance for the visual integrity of PMA and steep slopes susceptible to erosion. Both the terrestrial and the marine areas of PMA are important tourist destinations, which adds to the encroachment pressure but may also lead to other impacts.

The rugged terrain provides a degree of natural protection against encroachment and other terrestrial land use, such as agriculture, grazing, extraction of timber and fuel wood, as well as tourism. Still, management is needed both within the propriety and its adjacent communities to maintain the visual attractiveness of PMA and to minimize the impacts on flora and fauna. There is a need for systematic monitoring and law enforcement, including on private lands. On the latter lands management arrangements with the owners in line with the values

and management objectives of PMA are needed. Under certain circumstances purchasing of private land may be considered.

Such measures will also benefit the water quality of the marine areas which may be affected by sedimentation and pollution from land-based sources. As for the marine areas, over-fishing and excessive harvesting of other living marine resources could represent a threat and require monitoring.

As in most island settings alien invasive species threaten the local ecosystems. Consequently, monitoring, prevention, control and when possible eradication must be part of management efforts. Furthermore, PMA is susceptible to natural disasters in the form of hurricanes and other severe weather events, possibly aggravated by future climate change. Both terrestrial habitats and reefs are known to be affected by such weather events, through negative impacts from high levels of rainfall, sedimentation and wave action.