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**EVALUATIONS OF CULTURAL PROPERTIES**

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

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



**1999**

## Mount Wuyi (China)

No 911

### Identification

<i>Nomination</i>	Mount Wuyi
<i>Location</i>	Wuyishan City, Fujian Province
<i>State Party</i>	People's Republic of China
<i>Date</i>	30 June 1998

**Note** This property is nominated under both natural and cultural criteria as a mixed site. In this evaluation only that information from the dossier relating to nomination under the cultural criteria are taken into account.

### Justification by State Party

Archaeological remains show that there were people living in Mount Wuyi as early as 4000 years ago. They gradually developed the Gumin culture and later the Minye culture, both of which are unique, in this remote corner of China.

The boat coffins, in which the earliest cotton fabrics in China were found, the Hongqiao boards, and the 48ha Han Dynasty city of the ancient king of Yue, one of the best preserved ancient city sites in China, are evidence of the ancient civilization and traditional customs that vanished more than 3000 years ago.

Mount Wuyi was the cradle of Neo-Confucianism. This began with Cheng Yi (1033-1107) and Cheng Hao (1032-85) and attained its peak with Zhu Xi (1130-1200) It was to become the dominant intellectual theory from the Song to the Qing Dynasties (10th to 19th centuries), representing the universal traditional national spirit. Its influence spread to the countries of eastern and south-eastern Asia, and beyond to Europe and the Americas.

Zhu Xi, the second most influential figure in Chinese culture after Confucius himself, injected new vitality into the traditional Confucianism, and today scholars from many countries in the world still study this school of thought. Zhu Xi wrote and lectured at Mount Wuyi for more than fifty years, with only a short break of nine years. It was to become the centre of Neo-Confucian studies in the 10th to 17th centuries and many Neo-Confucian sites survive there. **Cultural criterion iii**

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*.

### History and Description

#### History

The earliest human occupation in the Mount Wuyi region antedates the Xia Dynasty (late 3rd millennium BC). During the Shang and Zhou Dynasties (16th to 3rd centuries BC) it came within the region of minority aboriginal tribes. During the Qin Dynasty (late 3rd century BC) there was considerable migration of tribal groups into the region.

With the consolidation of the Chinese Empire by the Han Dynasty (late 3rd century BC to early 3rd century AD) Wuyi was fully incorporated into the state system, its ruler becoming a vassal of the Han Emperor. A large town was built nearby in the 1st century BC, which served as the capital and administrative centre of the region.

It was at this time that Mount Wuyi (Wuyishan) acquired its status as a sacred mountain. In the centuries that followed many holy men and scholars were attracted to it, and monasteries and academies were established in beautiful natural surroundings conducive to study and contemplation. To ensure that the beauty of the environment was not degraded, Tang Emperor Xuan Zong issued a decree in AD 748 forbidding fishing and the felling of trees, a sanction that survives to the present day.

Mount Wuyi was first a centre of Taoism, when many temples and study centres were established, but Buddhism also developed alongside, and by the 17th century had largely superseded Taoism. It was in the Song Dynasty that Zhu Xi evolved the doctrines of Neo-Confucianism, from his famous Wuyi Jingshe Academy, work on which began in 1183. The intellectual renown of Mount Wuyi has continued to attract scholars, sages, artists, and writers throughout subsequent ages.

#### Description

The cultural elements are concentrated in two areas in the extreme east of the nominated property.

In the lower stretches of the Nine Bend River and the mountainous area to the north, the eighteen wooden *boat coffins* in rock shelters high on the steep cliffs, supported on so-called Hongqiao boards, which have been dated to the 2nd millennium BC, are extraordinarily well preserved. Investigation of them produced a remarkable assemblage of organic materials - bamboo, silk, cotton, hemp, etc.

This area contains the remains of no fewer than 35 ancient *academies* dating from the Northern Song to Qing Dynasties (10th to 19th centuries). Closely integrated into the natural landscape, little remains of most of them. All that remains of Zhu Xi's extensive

Ziyang Academy, founded in the 12th century, for example, are two rooms added several centuries later.

Similarly, few of the Taoist *temples* and *monasteries*, more than 60 of which have been located, survive to any degree of completeness. Among the exceptions are the Taoyuan Temple, the Wannian Palace, the Sanqing Hall, the Tiancheng Temple, the Baiyun temple, and the Tianxin temple, all of which have survived to varying degrees of authenticity. There is also a number of *tombs*, the oldest dating back to the Shang Dynasty (late 2nd millennium BC), and *inscriptions* in this area.

Also of interest is the evidence of the *tea culture*. In the 11th to 16th centuries there was an Imperial tea farm here, producing tea for the Imperial Court. Certain original elements survive, but the remainder of the structures visible today are recent reconstructions. In addition, the remains of ancient tea factories, from the 17th century onwards, also survive, mostly in fragmentary form.

The second area, detached from the main scenic area and lying some 10km to the south-east, is the archaeological site of the *Han city of Chengcun*. Discovered in 1958, this is a walled city enclosing some 48ha of uneven land. The circuit of walls survives intact, and in places the walls measure 8m high by 4m wide. There are four land gates and three water gates, spanning the river which passes through the site.

The layout of the town is in accordance with the principle of urban design characteristic of southern China at this period. Four large building complexes have been located in the interior, tentatively identified as palaces or administrative centres. Other structures, such as houses, industrial buildings, kilns, and a water-supply system, have been found inside and outside the perimeter walls.

## Management and Protection

### *Legal status*

The entire area proposed for inscription is protected by a series of overlapping laws of the People's Republic of China (PRC), including the following: Forestry Law (1982), Law on the Protection of Wildlife (1988), Law on Environmental Protection (1989), Law on Management of Scenic and Historic Interest Areas (1985), Regulations on Nature Reserves (1994), and Law on the Protection of Cultural Relics (1982).

Regulations and other legal instruments relating specifically to Mount Wuyi were promulgated by the Fujian Provincial People's Government in 1982, 1988, 1990, 1995, and 1996.

### *Management*

The entire area covered by the nomination - 63,575ha of core zone, 36,400ha of inner protection zone, and 27,999ha of buffer zone - is owned by the People's Republic of China.

Two of the four zones into which the nominated property is divided have cultural values: the eastern natural and cultural landscape protection zone (7000ha)

and the Chengcun Han Dynasty ancient town (48ha). Each of these, according to Chinese practice, consists of a core area, an inner protection zone, and a buffer zone. No development may take place in the core area, whilst that in the two surrounding zones is strictly controlled.

The *Master Plan of the Wuyi Scenic and Historic Interest Areas* was completed by the State Bureau of Cultural Relics (now the National Administration for Cultural Heritage) and the Ministry of Urban and Rural Construction and Environmental Protection in 1986. This ordinance, in association with the *Rules on the Management of Scenic and Historic Interest Areas in Fujian Province*, promulgated by the Provincial People's Government in 1996, provides an overall management and protection programme. It involves the installation and maintenance of facilities for fire prevention, internal communications, viewing facilities and other facilities for tourists, the investigation and conservation of cultural properties, the creation and maintenance of scientific documentation and archives, and the training of scientific, technical, and other personnel.

A number of cultural structures are individually designated as protected properties at State or provincial level.

The *Plan for the Protection of the Chengcun Site of Han Dynasty Town* was formulated in 1995. It provides for systematic scientific excavation and survey as the basis for the preparation of a master management plan. It was designated a key site under State protection in 1986.

## Conservation and Authenticity

### *Conservation history*

Systematic conservation may be considered to have begun as early as the 8th century AD, when Tang Emperor Xuan Zong declared Wuyishan to be a celebrated mountain and issued an edict controlling forestry operations, thereby protecting the landscape as a whole. The first supervisor of the area was appointed by the Imperial court in 1121. Further protection and development control resulted from the establishment of the Imperial tea plantation in 1302.

Many of the religious and academic structures were progressively abandoned and left to collapse into ruins. Others survived, though were rebuilt on more than one occasion following landslides or fires. After 1949 several underwent changes of use from Taoist temples to secular purposes (meeting halls, tea factories, residential buildings) but have subsequently been restored and opened to the public.

Three major surveys of the cultural heritage have been carried out in 1973, 1982, and 1987 respectively.

### *Authenticity*

The cultural landscape in the eastern zone, along the Nine Bend River, has conserved a remarkable degree of authenticity, largely owing to the strict application over more than a millennium of the 8th century ban on

fishing and forestry operations. However, the intact cultural properties in this region have to a considerable extent lost their authenticity in design, materials, and function as a result of numerous changes of use and reconstructions.

By contrast, the archaeological sites - the Chengcun ancient town site, the boat coffins, and the remains of demolished or collapsed temples, academies, and monasteries - possess full authenticity.

the Bureau referred the cultural part of this nomination back to the State Party for re-examination. The State Party has provided additional documentation supporting inscription under the cultural criteria. This has been examined and the ICOMOS Executive Committee will be considering its recommendation when it meets in October 1999. This will be reported to the Extraordinary Session in Marrakesh in November.

ICOMOS, September 1999

## **Evaluation**

### *Action by ICOMOS*

An ICOMOS expert mission visited Mount Wuyi in September 1998.

### *Qualities*

It is necessary to distinguish between two separate cultural elements in this nomination.

The cultural landscape along the Nine Bend River and on the mountain is one of great beauty, and it contains a group of religious and academic buildings, many in ruins, attracted there because of the beauty and tranquillity of the natural landscape. Its qualities were recognized as early as the 8th century AD, when measures were introduced to ensure their continuance.

The Chengcun ancient town site is one of considerable archaeological and historical significance. It was, however, not recognized until 1958 and its scientific excavation and exploration are still in their initial stages.

### *Comparative analysis*

Comparison must be made with other sacred mountains in China, notably Taishan, Huangshan, and Emeishan, all of which are on the World Heritage List. In terms of religious significance, Wuyishan must be considered to be of less importance, despite its association with Neo-Confucianism.

Chengcun ancient town is exceptional, in that there is no other Han Dynasty city site that has not been overlaid, at least in part, by later urban development.

### *ICOMOS comments and recommendations*

It is necessary to treat the main Wuyishan site and the Chengcun ancient town separately, since the cultural links between them are tenuous.

The landscape in the eastern zone is of considerable cultural interest, not least because of its conscious protection since the 8th century. However, its significance lies principally in its undeniable natural beauty, and as such it is better covered by natural criterion iii.

## **Recommendation**

The initial ICOMOS recommendation was that this property should not be inscribed on the World Heritage List under cultural criteria. At its session in July 1999,

## Aeolian Islands (Italy)

No 908

### Identification

<i>Nomination</i>	Isole Eolie (Aeolian Islands)
<i>Location</i>	Mediterranean Sea - Southern Tyrrhenian Sea
<i>State Party</i>	Italy
<i>Date</i>	24 June 1998

### Justification by State Party

The Aeolian Islands are situated in the southern Tyrrhenian Sea, off the Sicilian coast. They are of outstanding value because of a combination of cultural properties concentrated in a geographical area of scientific and humanist interest and in particular of natural interest - geodynamic, vulcanological, archaeological, natural, and ethno-anthropological - which has shaped a system of considerable value in the structural landscape.

The archaeological value results from:

- The existence of remarkable evidence of uninterrupted life on the Aeolian Islands from the Middle Neolithic period to the present day, with an earlier exceptional role in the whole ancient world during the obsidian period.
- The perfect state of preservation of stratigraphic layers dating partly to the prehistory, protohistory, and antiquity of the Mediterranean, and the fact that, after the desertion or destruction of the settlements, vestiges of all the cultures were preserved almost intact, trapped in a layer of volcanic dust carried by the wind and generated by the pyroclastic flow produced by volcanic activity.
- The extraordinary wealth and state of preservation of the cemeteries, including the theatre masks of the Dionysiac cult which provide precious information on the history of the theatre.
- The acropolis of Lipari with its uninterrupted life, its character as a "defended town," its architecture, its open spaces, and its thematic and multidisciplinary museums in constant development. Its transformation from a prison into an important centre of civilization for the transmission of knowledge, culture, and the history of science and the humanities. It has become the site for the Regional Museum of Aeolian Archaeology, one of the most important

in the world because of its complementary sections on vulcanology and the paleontology of the Quaternary period.

Its ethnoanthropological value is of great interest because of the manmade cultural landscape, which was formed over the centuries and has reached us as an almost intact testimony of the millennial activity of humankind, with specific settlements and cultural features relating to:

- the defence and survival of the inhabitants because of the isolation of the islands, the first settlement being characterized by a productive autarchic system;
- the use of obsidian as an excellent material for making domestic and hunting tools;
- the inclined form of the land and hence the special nature of the steep volcanic cones and the construction of stone embankments which shape the land;
- the soil characteristics which influence different types of cultivation;
- the layouts and architecture of the settlement pattern which have created an urban typology, the evolved matrix of which can be recognized in all the villages of rural origin, and especially in the towns of Alicudi, Filicudi, and Ginostra.

All these manmade landscape values are to be found in this region, now characterized by a steppe-like vegetation, by a native flora, by a cover composed of old cultivations such as olive trees and vines, associated with species of the Mediterranean *maquis*, particularly broom, lentisk, arbutus, dwarf fan-palms, medicinal plants, and capers. In the Aeolian Islands, nature dominates the inhabited areas. Cultivation is carried out on stone terraces, and the houses are set in areas shaped by the vegetation. Everything is linked in such a way that the human settlements and natural landscape give the islands an important ecological interest.

[**Note:** The State Party does not make any proposals in the nomination dossier concerning the criteria under which it considers this property should be inscribed on the World Heritage List. Furthermore, this text is an abbreviated version of the one in the nomination dossier in that it only takes the cultural aspects into consideration.]

### Category of Property

In terms of the categories of cultural property set out in Article 1 of the World Heritage Convention of 1972, the nominated property is *a site*. It is also *a cultural landscape* as defined in the *Guidelines for the Establishment of the World Heritage Convention* (1998), paragraph 39.

### History and Description

#### *History*

The first known settlements go back to the Middle Neolithic period on the island of Lipari. Trading in

obsidian brought prosperity to the islands for about 2000 years, until the last third of the 2nd millennium BC. The spread of the use of metal and its techniques in the Mediterranean led to a period of economic decline and depopulation until the 2nd millennium BC. Activity revived during the Bronze Age.

The islands experienced different fortunes until the arrival of the Greeks around 580 BC. During this period, the archipelago was very sparsely populated. A cyclopean wall discovered during excavations at the acropolis of Lipari probably belongs to this period.

Lipari remained a Greek colony until 252 BC. It then fell into the hands of the Romans during the first Punic War. This occupation caused a strong recession, which ended with the defeat of Carthage.

Very little is recorded about the period covering the Roman Empire and the early Middle Ages. Christianity was established very early, centred on veneration of the relics of St Bartholomew.

In 836, the Arabs destroyed Lipari and deported its inhabitants. The islands remained deserted until the Norman Conquest. With the creation in 1083 of the first Benedictine monastery on the acropolis of Lipari, activity revived and agriculture was reintroduced.

Between the 13th and 14th centuries, Lipari was the object of struggles to control the Tyrrhenian Sea. The unification of the Kingdoms of Naples and Sicily resulted in a period of great prosperity.

In 1544, incursions by Barbary pirates destroyed the town of Lipari. It was rebuilt and encircled by ramparts. Its expansion was limited by these fortifications until the 18th century. Intensified naval and agricultural activities resulted in the population leaving the acropolis to settle in the fertile areas. The island of Salina was divided into three districts at the beginning of the present century.

From 1926 to 1950, the acropolis of Lipari and the old episcopal palace were used as a political prison, which contributed to the economic isolation of Lipari during the first half of this century. Furthermore, in the 19th century the vine monoculture was hit by an outbreak of phylloxera, which badly damaged the vines and generated an economic situation from which the islands did not recover. A long crisis preceded a revival of activity, based mainly on tourism, which emerged after the 1950s.

Although tourism helped to revive the country, it also led to the destruction of its culture. Many traditional houses and buildings linked to agricultural activities were transformed into holiday homes inspired by models foreign to the local culture.

Political action, backed by the scientific and cultural sector, is trying to reverse this tendency by developing forms of protection for the most significant monuments and by diversifying activities.

#### *Description*

The archipelago is composed of seven islands, the principal one being Lipari; two of the islands,

Stromboli and Vulcano, are marked by considerable volcanic activity.

The entire archipelago is an inexhaustible subject of vulcanological studies, as well as being an important area for archaeology. The accumulation of volcanic ash has protected numerous ancient Greek and Roman remains from the wear and tear of time and from plundering.

The present morphology of the villages is characteristic of Mediterranean insular settlement and can be compared with that of the Greek islands. The dominant feature of the landscape is its volcanic stratification, which is particularly visible on cliffs.

### **Management and Protection**

#### *Legal status*

The Aeolian archipelago is part of the Sicilian Region and the Province of Messina. It is organized into four districts : Leni, Malfa, and Santa Marina Salina (all on the Island of Salina), and Lipari. There is one single municipality composed of the islands of Lipari, Vulcano, Filicudi, Alicudi, Stromboli, and Panarea.

Protection of the landscape and architectural heritage of the archipelago, provided for by Law No 1497 of 29.6.1939, is implemented by the Department of Landscape, Architecture and Town Planning Properties of the *Soprintendenza per i Beni Culturali ed Ambientali di Messina*.

#### *Management*

There is a mixed system of land and property belonging to the State, Region, and town council, and above all, private property.

Given the scale of the region, it is impossible to mention all the properties registered and parcelled out by the cadastral survey.

In addition to common land, there are areas for public use, such as those where pumice can be quarried on Mount Pelato in Lipari, other areas of the Monte della Fossa delle Felci in Salina, and many others.

The acropolis of Lipari is owned by the *Demanio Regionale Assessorato dei Beni Culturali ed Ambientali* and comes under the authority of the *Soprintendenza per i Beni Culturali ed Ambientali di Messina* (Department of Archaeological Property).

### **Conservation and Authenticity**

#### *Conservation History*

Until recently, the Lipari islands had not undergone profound alterations. However, the development of tourism and the conversion of traditional buildings into holiday homes pose a serious threat to conservation.

### *Authenticity*

The main guarantee of authenticity and integrity comes from the fact that 90% of the publications on vulcanology are about the Aeolian Islands.

The headquarters of the GVN for the permanent monitoring of volcanic activity, managed by the CNR and by the Ministry of Civil Protection, is on the island of Vulcano. Lipari Castle is the home of the Aeolian Museum, which contains items collected from 1946 to the present. Together with the adjoining archaeological site, it is one of the most important historical and archaeological museums of the Mediterranean.

### **Evaluation**

#### *Action by ICOMOS*

An expert mission visited Lipari in February/March 1999.

#### *Qualities*

The Aeolian Islands form a volcanic archipelago in the area of influence of ancient Greece.

#### *Comparative analysis*

The Aeolian Islands belong to the family of insular arcs with which they can be compared in terms of geometry, morphology, and development of products. However, as already pointed out, the Aeolian Islands have specific features within this family (curvature, incline, energy, flow area, constant activity on Stromboli, etc). With respect to the type of explosive activity, eruptions, etc, the Aeolian Islands can be compared with the Aegean archipelago (Kos, Nysidos, Yali, Santorini, Mylos, Methana).

Certain volcanic shapes typical of the Aeolian Islands (eg the large Fossa crater on Vulcano and Pollara on Salina) show similarities with certain volcanoes of the celebrated Galapagos Islands of Darwin, whilst Stromboli has morphological similarities with the Piton de la Fournaise in the Indian Ocean.

From the archaeological point of view, the Aeolian Islands can be considered as a continuous "Pompeii," with magma eruptions that do not have the same dramatic nature.

For the three millennia in question, this stratigraphy is the most complete, precise, and detailed in the central and western Mediterranean, and it provides a key to understanding other civilizations of the Mediterranean.

This phenomenon has preserved intact the Greek and Roman cemetery (with about 3000 tombs excavated to date), which is almost unique among those of Sicily, Greece, and Etruria.

Nearly twenty shipwrecks, from the early Bronze Age to the 17th century, have been found.

#### *Observations by ICOMOS*

The upheavals of history and the relative aridity of the Aeolian Islands, remarkable for their volcanic geology, are at the origin of frequent population

movements since prehistoric times. The result is a heritage of great archaeological diversity.

Nevertheless, ICOMOS does not consider that the Aeolian Islands possess the outstanding universal value required to justify inscription on the World Heritage List. There are other volcanic islands that have greater archaeological and historical importance and landscapes that have been less adversely impacted by modern intrusions linked with the growth of tourism.

### **Recommendation**

That this cultural property should not be included in the World Heritage List according to cultural criteria.

ICOMOS, September 1999

## Uvs Nuur (Mongolia/Russian Federation)

No 769rev

### Identification

<i>Nomination</i>	Uvs Nuur Basin
<i>Location</i>	Uvs Aimag, Zavhan Aimag, Huvsgul Aimag (Mongolia); Mongun-Taiga Kojuun, Ovur Kojuun, Tes-Khem Kojuun, Ersin Kojuun (Tuva)
<i>State Party</i>	Mongolia and Russian Federation (Tuva)
<i>Date</i>	1 July 1998

**Note** This property is nominated under both natural and cultural criteria as a mixed site. In this evaluation only that information from the dossier relating to nomination under the cultural criteria are taken into account.

### Justification by State Party

The combination of cultural and natural landscapes, including thousands of artefacts, is unique and of global significance.

There are many historic sites on both the Mongolian and Tuvan sides which show signs of man's interaction with his natural environment. Two sites date to the Middle Stone Age (40,000 BP): Mesolithic petroglyphs were found in Sagil Soum and a wall painted with red pigments in Zuunhangai Soum, both depicting bovids and Siberian ibex.

In Zuungov and Omnoguv Soums (Mongolia) stone tools, preserved grain, and fish have been found from the Neolithic period, showing that these people fished and engaged in arable farming.

Research on Bronze Age sites has revealed forty rock paintings and carvings of deer, petroglyphs of animals and abstract designs, and bronze agricultural implements and other tools. These have been dated to 2000-1000 BC.

The transition from the Bronze Age to the Iron Age is illustrated by finds from the Red Mountain, outside the town of Ulaangom. Many different cultures were in the region at this time. Excavated graves, dated to c 700 BC, contained wheat, demonstrating the importance of agriculture at this period; iron tools and farming implements have also been found. All the mountain valleys contain *kurgans* (burial mounds), creating a unique historic and cultural landscape.

Among the many monuments in the Yamaalig Uul (Mountain) protected area in Tuva are more than four hundred *kurgans* and grave markers (*stelae*).

[**Note** The States Parties make no proposals in the nomination dossier concerning the cultural criteria under which they consider the property should be inscribed on the World Heritage List.]

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. It may also be considered as a *cultural landscape* as defined in paragraph 39 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

### History and Description

#### History

Human settlement in this region dates back at least to the Mesolithic period, when people with a hunter-gatherer culture and an emphasis on fishing migrated here, probably from further east. With the advent of the Neolithic period, agriculture was introduced in settled human communities. The beginning of the Bronze Age saw stock-raising becoming part of the economy of the region, and this gradually superseded arable farming in the later 1st millennium BC. Since stock-raising in this terrain requires large grazing areas, the sedentary way of life was replaced by pastoral nomadism, which has survived to the present day.

During the later history of the region structures such as Buddhist monasteries and military fortifications were built by successive ruling powers.

#### Description

The nominated area of the Uvs Nuur Basin is vast, covering more than 37,000km<sup>2</sup>, over 8000km<sup>2</sup> of which consists of protected areas.

It is a region defined by high mountain ranges that enclose a wide diversity of natural landscapes - high mountains and glaciers, snow-covered mountain tundra and alpine zones, mountain *taiga*, forested steppes, bare steppes, semi-desert, and arid deserts of shifting sand dunes. The rivers that flow through the basin have created other types of habitat such as marshes and wetlands.

The impact of humankind on the natural landscape has not been great. Almost every mountain has *kurgans* and grave markers on it, but these are the only significant traces of the nomadic peoples who have lived there for millennia. It is only since the socialist collectivization of the present century that herds and human groups have become enlarged to such an extent that grazing has created problems for the regeneration of the natural vegetation.

### Management and Protection

[This aspect is covered in the complementary IUCN evaluation.]



## Conservation and Authenticity

### *Conservation history*

The history of the conservation of the natural site will be covered in the IUCN evaluation.

The only reference in the nomination dossier to the conservation of cultural elements relates to natural features such as Uvs Nuur and Tore-Holl lakes, which are sacred to the indigenous peoples, who are responsible for their protection.

### *Authenticity*

It is difficult to evaluate the authenticity of the cultural aspects of this large region from the data provided in the dossier. However, since it has been inhabited only by pastoral nomads for many centuries it is certain that the authenticity of the landscape will be high.

## Evaluation

### *Action by ICOMOS*

After discussions between the two Advisory Bodies, it was decided that IUCN would undertake the evaluation mission on behalf of both bodies.

### *Qualities*

There can be no doubt that part at least of the Uvs Nuur Basin is a cultural landscape on which pastoral nomads have lived and grazed their herds for many millennia. Because of this continuity and the remoteness of the region it preserves its integrity to a high degree. This is confirmed by the report of the joint IUCN-ICOMOS mission.

### *Comparative analysis*

In the nomination dossier stress is laid on the special qualities of the Uvs Nuur Basin as compared with those of other Central Asian natural landscapes, such as the Altai Mountains, Lake Baikal (both in the Russian Federation), and Lake Hovsgol (Mongolia). Only passing reference is made to the early prehistoric sites and the *kurgans*. It should be recognized that this type of culture is very common over vast tracts of central Asia and Siberia.

### *ICOMOS comments*

In evaluating this nomination under the cultural criteria alone, ICOMOS finds it difficult to recommend inscription. This is principally due to the fact that the data on the cultural properties are inadequate for ICOMOS to make a judgement. The archaeological remains, whilst significant from a scientific point of view, would appear not to be unique to this property. They are also widely distributed over a vast landscape and do not constitute a clearly defined and compact group. Their outstanding value resides in the evidence that they provide of a millennial pastoralism, not in their intrinsic importance. As such they need to be judged against the background of prehistoric and historic pastoral nomadism over a much wider region. No information is provided about the remains from historic periods (Buddhist monasteries, military fortifications) beyond a single sentence.

The similar culture of northern Europe is already represented on the World Heritage List by the Lapponian area of northern Sweden (inscribed 1996), which was adjudged to be representative of Arctic and sub-Arctic transhumance

pastoralism. A study is required to determine the most representative example of a central Asian/Siberian cultural landscape that illustrates nomadic pastoralism for eventual inscription on the World Heritage List.

## Recommendation

ICOMOS recommends that further consideration of this nomination on the basis of cultural criteria should be *deferred* to await the provision of detailed information on the region's cultural properties. ICOMOS is also concerned that the provisions for the conservation and management of this vast cultural landscape do not appear to conform with the Committee's requirements. The States Parties should also provide comparative data on other traditional nomadic pastoral landscapes in central Asia.

ICOMOS, September 1999

## Ibiza (Spain)

No 417 rev

### Identification

*Nomination* Ibiza, Biodiversity and Culture

*Location* Ibiza - Balearic Islands

*State Party* Spain

*Date* 30 June 1998

### Justification by State Party

In view of the decision taken by the World Heritage Committee at its 11th session in Paris in 1987 not to accept a proposal for inscription restricted to the Upper Town of Ibiza, the State Party intends to submit a different proposal which incorporates new areas and archaeological sites of great value, adds new scientific interpretations to the value of the Properties, and demonstrates the relationship between the cultural and natural elements.

The fortifications of Ibiza, dating back to the 16th century, are a unique illustration of the architecture, military engineering and aesthetics of the Renaissance. This Italo-Spanish model exerted a very great influence, especially on the construction of fortified towns in the New World. **Criterion ii**

The Phoenician ruins of Sa Caleta and the Phoenician-Punic necropolis of Puig des Molins are an outstanding reflection of the urbanization and social life of Phoenician colonies in the western Mediterranean. They are a unique source, both in quantity and in quality, of finds from Phoenician and Carthaginian burial places. **Criterion iii**

The Upper Town of Ibiza is an excellent example of a fortified acropolis with defensive walls and an urban fabric which still show, in an exceptionally clear way, the stratification of the first Phoenician settlements, followed by the Arab and Catalan periods and up to the Renaissance bastions. The latter phase, a long process of erecting defensive walls, did not destroy but incorporated the previous construction phases and urban fabric. **Criterion iv**

### Category of Property

With reference to Article 1 of the World Heritage Convention, the cultural properties nominated for inscription are in part, a *group of buildings*, and in part a *site*. Las Salinas (the Salt-Pans) are also a *cultural landscape*, as defined in paragraph 39 of the *Operational Guidelines for the Implementation of the World Heritage Convention* (1998).

### History and Description

*Property nominated for inscription*

- The Upper Town (Alta Vila) of Ibiza and its 16th Century Fortifications.

The Upper Town of Ibiza is the oldest area. It emerges like an acropolis standing on a headland facing the sea. Its architecture and physiognomy have not been changed since the fortifications were built in the 16th century, based on the military precepts of the Renaissance. The defensive walls and bastions have incorporated, in a much larger area, those which existed before, thus making it possible to study the stratigraphy of successive fortifications.

*Ebysos* (the town of Bes, an Egyptian god) was founded by the Carthaginians in 654 BC. Punic water tanks can still be seen, particularly in the area of El Soto. For 2000 years, the town and its fortified harbour were the centre of Mediterranean navigation. The local economy was based on the collection of salt from the pans, wool, and figs.

After a period of alliance with Rome, the island came under the control of the Arabs in 902. The excavated ruins of a strong earthen wall, as well as the urban plan of the medina, an Arab town spread over a surface of 4ha *intra muros*, date to this period. The medina consists of narrow streets lined by dwelling houses with windows looking over an inner courtyard, and surrounded by walls on three sides.

In 1235, the town was dominated by Christians, who built the Catalan castle, visible from the inside of the present building, the medieval fortifications, and the 13th century Gothic cathedral which can still be admired.

From 1530 to 1540, Philip II drew up a strategic plan to defend communications between Spain and Italy. In 1584-85, new fortifications were erected with the help of two specialized Italian architects, Giovanni Battista Calvi and Jacobo Paleazzo Fratin. These fortifications were to serve as models for the harbour towns of the Caribbean.

- The Phoenician-Punic cemetery of Puig des Molins

This large cemetery is situated in the south west of the Upper Town and covers a fully protected surface of several hectares. At the beginning of the 6th century BC, the ashes of the dead were placed in a natural grotto after cremation. Later, shafts and funerary chambers were dug, over a surface of 5ha and then 7ha. Monolithic sarcophagi were lowered through shafts into hypogea, family sepulchres. This cemetery was in use until the end of the Roman period.

The Phoenician Punic cemetery is the oldest to have been preserved, thus making it possible to study a wide variety of tombs, statues, and cult objects. It has been included in the urban perimeter and has added to the beauty of the site, with its terraces planted with olive trees to take advantage of the humidity of the underground chambers.

Compared to the 1986 request for inscription, the perimeter of the cemetery has been added to that of the Upper Town in the 1998 request.

- The Phoenician-Punic Archaeological Site of Sa Caleta

This is the site of the first Phoenician occupation, near the salt-pans. It was abandoned around 590 BC in favour of the site of Ibiza. This settlement covered the 5ha of the peninsula before it was eroded by the sea.

Excavations have unearthed walls of a thickness of 45-60cm. Scattered square-shaped buildings were linked by an irregular system of streets and triangular public areas, revealing an archaic form of urbanization. In the southern district, the sub-structures of a dwelling house can be visited; it is composed of a large rectangular room and seven other rooms, probably shops and kitchens. Bread was baked in 2m diameter ovens. The site was inhabited by a community of about 800 people, it had an egalitarian social structure, and an economy based on agriculture, metallurgy, salt, and fishing.

#### *Properties located in the buffer zone*

- Es Soto

Punic water tanks, tombs that extend the cemetery of Puig des Molins, as well as an old Moslem cemetery and the ruins of a Christian chapel, were unearthed in this southern part of the headland, between the defensive walls of Dalt Vila and the sea.

The inclusion of this zone of archaeological interest, which is fortunately in a good state of preservation, makes it possible to maintain a green space between the fortifications and the sea.

- Ses Feixes

This area stretches along the coast, over a flat surface situated on the other side of the harbour, opposite the Upper Town. It displays a form of cultivation based on an ingenious irrigation system: the fields are divided into long, narrow rectangles by a network of canals which have a dual function of collecting water and irrigating the fields. This system permits an intensive but well balanced cultivation of arid and marshy soils.

The proposal for inscription includes this site in the buffer zone as evidence of an agricultural organization that has both a technical and an aesthetic value.

- Las Salinas

Situated in the southern tip of the island, opposite the island of Formentera, this site is put forward as a cultural landscape. An age-old human activity has created a natural setting favourable to the maintenance of biodiversity. The collection of salt has always played a key role here. The area was laid out with a system of canals, dams, and dikes which formed wetland areas of great beauty and ecological interest, with a specific flora and fauna.

## **Management and Protection**

### *Legal status*

All the cultural properties in question are placed under the protection of various laws and regulations

concerning monuments, historic centres, archaeological sites, and the natural environment.

National Decree No 309/1969 gives Dalt Vila and Es Soto the status of Historic Complex. The salt-pans of Ibiza and Formentera are natural reserves protected by Law No 26/95. The archaeological ruins are protected by national, regional, and local measures. In 1997, the Autonomous Community of the Balearic Islands adopted a *Partial Regional Plan for Ibiza and Formentera* with a view to protecting the salt-pans. There is also a *Special Protection Plan* and an *Urban Development Plan*.

### *Perimeter and buffer zone*

The perimeter is precise and logical. The Upper Town is clearly demarcated by its walls. The Puig des Molins cemetery and the ruins of Sa Caleta have been demarcated just as precisely as an archaeological area.

An extensive buffer zone includes the headland of the Upper Town and the cemetery, and it stretches along the coast, thus protecting the other headland and the area of Ses Feixes on the other side of the bay. The protective measures for Es Soto and the cemetery prevent any kind of alteration from being made to the environment of the fortified town. To the north, the buffer zone protects the urban districts situated beyond the walls, as they are important sources of information. In this way, the popular districts, with an Arab-style town plan and architecture, are preserved. The protective measures of the area of Ses Feixes and the headland which dominates the town prevent speculative development.

### *Management*

In the last ten years, the public authorities of Ibiza have implemented a programme of major works which have had a decisive impact on the cultural management of the island and have also enhanced the monuments of Dalt Vila.

The perimeter of the bastions has been freed of ancillary buildings which used to mask them. Water tanks and other additions which disfigured the top of the fortifications have been removed to restore the beauty of the landscape. The dwelling houses located within the walls have been equipped with modern facilities (water supply, sewerage). Electric wires have been buried. Many buildings have been restored using historic documents as a guide, and respecting the requirements of authenticity.

The curators and experts are highly qualified and well supported by the administrative authorities. The town council is determined to resist the pressure of speculation, which could affect the area of Ses Feixes.

### *Training*

The town council has organized a training workshop where young people, supervised by experienced architects and archaeologists, can learn about restoration. They are encouraged to start small maintenance firms.

### *Authenticity*

Archaeological excavations have not affected the authenticity of the Phoenician and Punic cemeteries. The monuments were not reconstructed and the structures are the original ones. Admittedly, certain openings were made in the hypogea to enable visitors to enter them one after the other. However, this alteration was made a long time ago and can be considered as being part of the history of the site.

The authenticity of the Upper Town is a more complex issue. Changes were made regularly in order to meet the social needs of its residents, an important factor for preserving the living character of the town. In this respect, the height and size of certain walls are a determining factor to safeguard the physiognomy of the town. On the whole, it maybe considered that the urban structure is intact, and that the determination to improve living conditions is positive.

The materials and the forms of the 16th century walls are authentic. Reproductions of the original plans can be consulted in the archives.

The harmony of the ensemble is spoilt by the construction of steps in reinforced concrete and a communications trench near the entrance. This unattractive intervention does not comply with professional conservation standards. It would be appropriate to stress that this type of intervention is unacceptable in order to avoid a repetition in the future and to recommend the restoration of the place to its original state.

### **Evaluation**

#### *Action by ICOMOS*

An ICOMOS mission visited the nominated property in February 1999.

#### *Comparative analysis*

The fortified town and the Phoenician and Punic ruins have an exceptional character. The expertise of Calvi and Fratin in the construction of fortifications with bastions has always been recognized. The archaeological sites are of great interest.

The organization of the fields of Ses Feixes is unique in the Mediterranean and reveals an Arab-Berber origin. The Nabataeans used a similar capillary system in the Negev desert. The use of such an irrigation system implies a well planned use of the soil and control of water resources, a careful study of the differences in levels, and the erection of dams and retaining walls. An extensive social organization would have been necessary, and this was continued by the Christian parishes.

The features of the cultural landscape described are not limited to the sites nominated for inscription but can also be found in the agricultural environment of Ibiza and Formentera, despite the development of tourism, mainly confined to the coastal areas, and thanks to the deep attachment of the population to its traditions. This attachment is also reflected in local dances, popular beliefs, and forms of spirituality. This close relationship between the land and cultural traditions should be taken into account when

evaluating the sites, for it is the foundation for their conservation.

#### *Comments by ICOMOS*

ICOMOS considers that the cultural properties and cultural landscape in question are of great interest, and they have fortunately come to light in the remarkable and very detailed file submitted by the State Party. The historic importance of the fortifications of the Upper Town and their influence on the architecture of harbour towns in the Caribbean should be underlined, as well as the great wealth of the Phoenician and Punic cemetery which is included in the request for inscription. Nevertheless, these historical and cultural values were already known in 1986 at the time of the first request for inscription, when ICOMOS had made a negative evaluation, and again in 1987 when the World Heritage Committee had decided to turn down this request.

In the course of the last few years, the public authorities, especially at regional level, have pursued an active policy to preserve and rehabilitate the site, which deserves praise. However, there is no new revelation to permit a possible revision of previous evaluations.

Stress is laid on the cultural value of the irrigated landscape of Ses Feixes and the ancient salt-pans of Las Salinas. It is difficult to understand, therefore, why these are included in the buffer zone if the object of the nomination is to emphasize the cultural diversity of Ibiza.

ICOMOS is not convinced that the State Party has made a persuasive case for the resubmission of this property, the central feature of which was rejected by the Committee in 1987. Although new elements have been added, some of them are in the designated buffer zone. If this nomination is to be considered further, it is essential that the State Party should revise its presentation so as to submit all these elements in an integrated way and thereby justify the title that appears on the cover of the volumes making up the nomination (but not in the formal nomination form), "Ibiza - Biodiversity and Culture."

### **Recommendation**

That this nomination be **referred back** to the State Party requesting a revised justification for inscription to treat the various elements in the nomination as components of an integrated whole. In the event that this is made available in an acceptable form, ICOMOS will recommend inscription on the basis of **criteria ii, iii, and iv**:

**Criterion ii** The intact 16th century fortifications of Ibiza bear unique witness to the military architecture and engineering and the aesthetics of the Renaissance. This Italian-Spanish model was very influential, especially in the construction and fortification of towns in the New World.

**Criterion iii** The Phoenician ruins of Sa Caleta and the Phoenician-Punic cemetery of Puig des Molins are exceptional evidence of urbanization and social life in the Phoenician colonies of the western Mediterranean. They constitute a unique

resource, in terms of volume and importance, of material from the Phoenician and Carthaginian tombs.

**Criterion iv** The Upper Town of Ibiza is an excellent example of a fortified acropolis which preserves in an exceptional way in its walls and in its urban fabric successive imprints of the earliest Phoenicians settlements and the Arab and Catalan periods through to the Renaissance bastions. The long process of building the defensive walls has not destroyed the earlier phases or the street pattern, but has incorporated them in the ultimate phase.

**Note**

A revised justification for the inscription of this property has been received by ICOMOS. This is to be considered by the ICOMOS Executive Committee at its meeting on 16 October 1999, and a recommendation will be made orally to the World Heritage Committee in Marrakesh.

ICOMOS, September 1999

## **Pyrénées – Mont Perdu (France and Spain)**

**No 773**

ICOMOS was notified of a request from the States Parties to extend this World Heritage site too late for a written evaluation to be prepared for this volume. A text will be prepared and circulated to members of the extraordinary meeting of the Bureau and the meeting of the Committee in November 1999 in Marrakesh.

## Mir Castle (Belarus)

No 625

### Identification

<i>Nomination</i>	The Mir Castle (The Radzivils Castle)
<i>Location</i>	Grodno Region, Korelichi District
<i>State Party</i>	Republic of Belarus
<i>Date</i>	1 October 1991

### Justification by State Party

The subtly nuanced plastic composition of the Mir Castle, carried out with due consideration for the environment, its dimensions, artistic design, and colours, as well as the harmonious combination of the original design and later developments allow the Mir Castle to be considered a unique masterpiece and an outstanding creation of many generations.

The same factors, together with the originality of the fortifications design, make it a remarkable specimen of a late medieval fortified feudal residence, at least for the Slav territories and the Baltic region.

The original elements of the Castle reflect some characteristics of the late Belorussian Gothic, which developed on the basis of popular arts during the Renaissance period in eastern Europe and was influenced by both the locally prevailing Orthodox faith and, latently, some pagan traditions. Each of these factors contributed to shaping the special characteristics of the Belorussian Gothic, which show in the proportions and dimensions of the construction, adjusted to man and the environment, in the refinement of decoration of the Castle's various elements depending on their functions and significance (which reflects some pagan ideas about the magic of symbols), and in the use in façade decoration of an original combination of light-and-shade effects with confrontation of the textures of various materials and the use of toned colours. These architectural and artistic features make the Castle a unique defence construction of its kind. This original trend in architecture was later supplanted by western schools, whose influence grew with the expansion of Roman Catholicism. In the Mir Castle some later developments according to the principles of the Italian Renaissance were, nevertheless, adapted to the original design with the use of local artistic methods and traditions.

On the other hand, the Mir Castle had undergone hardly any stylization or imitative reconstruction. All the extraneous features are clearly authentic. The project currently under way envisages preservation, conservation, selective scientifically based restoration of various original elements

and later developments, and opening the site for visitors.

**Criteria i, iii, and iv**

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *monument*.

### History and Description

#### *History*

The castle was built in the late 15th or early 16th century (the first reference to it dates from 1531) by the Ilyinichi family. The initial work consisted of building the walls and towers, but work came to an end for some unknown reason. Building had been completed by the beginning of the 17th century with the addition of palatial accommodation, with some Renaissance features (including an Italian-style garden), after it had passed to the Radzivil family in 1569. This work was probably supervised by the Italian architect Gian Maria Bernardoni.

Following sieges in 1655 and 1706 reconstruction work involved the addition of some Baroque features. It was badly damaged during the Napoleonic period, in 1794 and again in 1812, and it remained in a state of ruinous abandon until the 1920s some restoration work took place, as a result of which some Secession elements were added. During World War II it served as a prison camp and a ghetto. Restoration did not start in earnest again until 1982.

#### *Description*

The Mir Castle is situated on the bank of a small lake at the confluence of the river Mirianka and a small tributary.

Its fortified walls form an irregular quadrilateral; there are four exterior corner towers with hipped roofs rising to five storeys and a six-storey external gate tower on the western side. All the towers have basements with vaulted ceilings; the basements and lower storeys are four-sided and the upper storeys octagonal. The upper storeys originally had wooden ceilings, but these were later replaced by brick vaulting.

The facades are in brick, with recessed plasterwork. Stone elements were added in the later 16th century. The window and door frames and the balconies are made of sandstone. The roofs are tiled, some of the tiling being glazed.

Some traces of the original ramparts survive to the west, north, and east. The total area of the Castle, as nominated for inscription, is 18,750m<sup>2</sup>, and the entire complex, including the castle and its park, covers 27ha.

### Management and Protection

#### *Legal status*

The property is registered on the State List of Monuments of Town Planning and Architecture of the Republic of Belarus.

#### *Management*

The Mir Castle is owned and administered by the State Arts Museum of the Republic of Belarus. It is managed by the Minsk Regional Agency.

**Evaluation**

ICOMOS has commissioned a comparative study, which will be ready shortly. An expert evaluation mission is to be sent to the property as soon as possible.

However, the nomination dossier currently held by ICOMOS was submitted in late 1991. At that time a major restoration project was in progress. ICOMOS wishes to have an up-to-date report on the property, covering current legal status, ownership, management, and conservation history, with appropriate plans, photographs, and slides. At the time this evaluation was prepared for the printer, nothing had been received from the State Party.

**Recommendation**

To await the provision of an updated nomination dossier.

ICOMOS, September 1999



## Flemish belfries (Belgium)

No 943

### Identification

<i>Nomination</i>	Flemish belfries
<i>Location</i>	Flanders
<i>State Party</i>	Belgium
<i>Date</i>	1 July 1998

### Justification by State Party

Belfries are - along with market halls - noteworthy and primordial representatives of civic and public architecture. At this level of meaning, the shift from the form of the "seigneurial keep" to that of the "communal keep" is highly significant. Church belfries, in regions such as historic Brabant, also bear witness to the relations between the civil and religious powers within the community. In the variety that exists with all its "functional" range of forms, and the relative changes that these have undergone, the belfries - and the complexes of which they usually form part - therefore represent a vital aspect of civil architecture from the 13th century onwards.

#### Criterion ii

The Flemish belfries are part of a group of unique constructions reflecting the origin and the development of civic independence which marked the history of Flanders from the Middle Ages onwards. These belfries are a unique incarnation of the desire for emancipation which led to a degree of local democracy of great significance in the history of humankind. The evolution of the belfries is revealing in itself in that it is intimately linked to the ebb and flow of the history of a region that lies at the heart of Europe.

#### Criterion iv

[**Note** This text is an abbreviated version of the text appearing in the nomination dossier.]

### Category of property

In terms of the categories of property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*.

## History and Description

### History

The definition of the term "belfry" was somewhat vague at the outset. Referring originally to the mobile wooden towers used in siege warfare, the term is later applied by Viollet-le-Duc in the *Dictionnaire raisonné de l'architecture française* to the wooden watchtowers mounted on the palisades surrounding the *portus* or pre-urban centres. It was to be applied occasionally to towers of all sorts, but particularly to those housing bells or standing next to the bell-tower.

Palisades, bells, and the right to possess bells are all closely associated with the development of urban life which took place in these regions following the Viking raids of the 9th century. A favourable geographic situation at the heart of Europe, the re-establishment of major trade routes such as Bruges/Brugge-Cologne, and the improvement of navigable waterways at regional and national level made this region the ideal site for contact, trade, and the meeting of cultures. Travelling merchants re-appeared and perhaps began to organize and establish permanent warehouses near the *castra* of the feudal lords. These pre-urban groupings, which often grew up along river valleys, are the origin of towns like Tournai and Gent, along the Escaut. Locations where roads met navigable waterways were particularly propitious for the organization of markets, first temporary but later becoming permanent fairs, encouraging merchants to settle in one spot. In addition, the cloth-weaving industry seems to have developed from the 11th century onwards, in small centres such as Lille, Ypres (Ieper), Bruges (Brugge), Ghent (Gent), etc. Trade and cloth-weaving became key factors for the development of the pre-urban centre, which began to make its presence felt as an organized body through the influence of the professional bodies (guilds, corporations) and to mark out its physical bounds by building ramparts or palisades with belfries to provide safety against marauders. From the 12th century onwards, such ramparts were often rebuilt in stone and subsequently extended.

Such centres expanded under the protection provided - for a fee - by the *castra*, whose importance and role gradually diminished to such an extent that in some cases, such as Ghent and Antwerp (Antwerpen), the abandoned castles were taken over by the local burghers. This development illustrates the insoluble conflicts between *châtelain* and burghers keen to organize as a "commune" with their own administration. Again from the 12th century onwards, successive Counts of Flanders favoured the burghers which led to the flowering, from Arras to Bruges, of thriving towns demanding written proof of their rights and privileges in the form of charters. These charters, issued from the 12th century onwards, are extremely diverse and fragmentary, and extremely practical in nature, often in the form of a step by step approach setting a legal seal on gradually acquired rights.

The commune was in fact made up of all the burghers living in the city who had given their oath of allegiance. At their head were the elected magistrates, the aldermen or *scabini* responsible for carrying out administrative functions, and the *mayer*, who had no specific powers. The chief alderman held an important position, since he

presided over the court and council meetings, kept the seals of the town and the keys to its gates, and commanded the town militia which owed the *ban* (feudal service) to the overlord. As feudal lord, the commune had other obligations to the *seigneur*, such as the payment of aid in the four following cases: departure on crusade; knighting of the eldest son; dowry of the eldest daughter; ransom of the overlord if taken prisoner. In return, the *seigneur* swore to protect the commune and respect its rights.

Many of the belfries now in existence are successors to wooden constructions, often destroyed by fire and known only through archives, which give no descriptions. The multi-purpose belfry soon came to be built of stone to prevent the risk of future fires. Its imposing volume formed either an isolated feature or a central or lateral element of the market halls, themselves often rebuilt in stone at an early date.

#### Description

The early belfries of the 13th and early 14th centuries are strongly reminiscent of the seigneurial keep, from which they take their massive square form, elevations showing sparing use of openings, and rising storeys built on or designed for vaulting. The main shaft is topped by a wall-walk and parapet running between bartizans: the central spire features a slate campanile roof and variations on a number of forms. The finials of the corner and central turrets are decorated with animals or symbolic characters protecting the commune.

The 13th century belfry of Ieper is a fine example of this type, although it forms part of the market hall complex later to include the town hall, construction of which continued down to the 17th century. Most of the examples concerned cover the periods of the 14th-15th centuries and the 16th-17th centuries, thereby offering an illustration of the transition in style from Norman Gothic to later Gothic, which then mingles with Renaissance and Baroque forms.

The 14th century belfry in Gent represents a transitional style on a rectangular plan, already taller and slimmer in outline.

In the 14th-15th centuries, the belfries abandoned the model of the keep in favour of finer, taller towers such as those of Dendermonde, Lier, and Aalst. The subsequent addition to the top of the shaft of a narrower, different shape to serve as the base for the campanile would give the desired monumental effect, and the roof itself would take on more bulbous, sometimes extended lines, as in the case of Veurne (17th century). As already mentioned, these crowning features underwent repairs and even frequent transformation, the chronology of which differs markedly from that of the shaft itself, which remained a constant feature.

When the market halls and belfries grew too small to function as a meeting-place for the aldermen, a new type of building was required, the *Hôtel de Ville* or town hall, clearly designed in accordance with the administrative organization and, from the 15th and 16th centuries onwards, assuming an obvious representative role achieved by incorporating the symbolic belfry, as in the examples of Brussels and Oudenaarde.

The *Hôtel de Ville* in Antwerpen (1564) is an excellent example of the transposition of Renaissance principles in the central risalith with superposed diminishing registers flanked by obelisks and scrollwork and finished with a pediment, reiterating the theme of the central belfry.

The 20th century was faced with the problem of reconstruction after two World Wars. The rebuilding of the belfry and market hall of Ieper after the First World War provoked international controversy, finally resolved by an identical reconstruction based on the surveys which had preceded the restoration under way when war broke out. The same type of "archaeological" reconstruction was applied in Nieuwpoort. The period between the wars also saw the construction of new town halls featuring belfries, demonstrating variations on the theme of regionalism at Dijksmuide and Eeklo, or blended with modernist tendencies at Roeselare. All three possess an obvious symbolic value, with a slightly different emphasis according to location: the belfry at Roeselare was destined to celebrate the town's rebirth after the destruction of 1914-18, and a return to the tradition of the belfry abandoned in the 18th century. In Eeklo, which had hitherto possessed only a church belfry, the much-needed expansion of the *Hôtel de Ville* served as the starting point for the construction of a belfry destined also as a monument to the fallen. Post- World War II reconstruction led in Oostende to the re-siting of the badly damaged *Hôtel de Ville*, complete with belfry, in the outskirts of the town. On the former town-centre site was built a *Palais des Fêtes*, reiterating on one corner the theme of the belfry in a sober and highly stylized profile strongly reminiscent of the traditional image.

Existing belfries are very varied in type, but fall into one of two basic categories:

1. civic (market hall) belfries;
2. church belfries.

The belfries in the following twenty-four towns are proposed for inscription on the World Heritage List :

Aalst (Alost)  
 Antwerpen (Anvers)  
 Brugge (Bruges)  
 Dendermonde (Termonde)  
 Dijksmuide (Dixmude)  
 Eeklo  
 Gent (Gand)  
 Herentals  
 Ieper (Ypres)  
 Kortrijk (Courtrai)  
 Lier (Lierre)  
 Leuven (Louvain)  
 Lo-Reninge  
 Mechelen (Malines)  
 Menen (Menin)  
 Nieuwpoort (Nieuport)  
 Oudenaarde (Audenarde)  
 Roeselare (Rosiers)  
 Sint-Truiden (Saint-Trond)  
 Tiel  
 Tienen (Tirlemont)  
 Tongeren (Tongres)  
 Veurne (Furnes)  
 Zoutleeuw (Léau)

## Management and Protection

### Legal status

Market hall and church belfries form part of a complex or edifice which is listed as a historic monument in its entirety and, indeed, often forms part of a listed urban site, thereby reinforcing the role of the protection agency, the Monuments and Sites Division (*Division des Monuments et Sites*).

The legal protection orders all date from the initial period of application of the first preservation act (*Conservation des Monuments et Sites*) of 1931, which proves that the belfries met the required criteria in terms of their artistic, historic, and architectural value.

The protection orders apply to the entire edifices and complexes, except in the case of Menen where an additional order was made approximately a year later, covering the *Hôtel de Ville* adjoining the belfry. The protection orders apply equally to damaged market halls and belfries, some barely reconstructed as in Nieuwpoort or in the course of reconstruction as in Ieper, confirming the value placed on such operations.

Protection orders for the surrounding urban site, made possible by the decree of 3 March 1976, are still the exception and cover variable areas ranging from the market-square, as in the case of Mechelen (1985) or Dendermonde (1996), to the historic centre of Lo or to Veurne (1995). The site surrounding the belfry complex in Gent contains a concentration of monuments, each individually protected by successive orders.

Without mentioning each specifically, "movable" fittings which are in fact immovable are also included in the protection orders: in the case of the belfries, this means key distinguishing features such as the clock, bells and carillons, etc.

Protection orders are under consideration for Dijksmuide and Roeselare, part of the "modern heritage." These orders have been deferred until now because the overall inventory of architectural heritage, which forms the basis for all comparison and appraisal, had not yet begun in the region.

It is to be noted that the two public buildings, neither of which is under threat, lie within the perimeter of the area of habitat designated as of cultural, historic, and/aesthetic value (CHE zone), which already ensures them a measure of protection. They also stand in close proximity to one or more listed monuments.

For Roeselare, the inventory begun in November 1997 has already identified the importance and the impact of the "new *Hôtel de Ville* and belfry" on its immediate environment, the Grand'Place. The protection order is now based on reports and research by the team which intends to recommend protection of the urban site and of the town hall as a specific monument forming part of the Grand'Place ensemble.

In the case of Dijksmuide, a request for listing made by the town council has not been followed up, in part because the problem did not appear to be urgent since neither the belfry nor the town hall is under any threat. In the context of its nomination as part of the "Flemish

belfries phenomenon," this matter is clearly being given priority.

### Management

At the level of the Flemish community, the Monuments and Sites Division and *ad hoc* units are involved in the overall management of the sites, since the belfries and the complexes of which they form part are listed monuments. They are involved in matters of maintenance, in the drawing up of conservation/restoration plans, in the execution of work, and in examining the required annual reports.

The Monuments and Sites Division handles financing for maintenance and restoration work and is responsible for timely proposal of the sums which must be included in the annual budget of the ministry responsible.

At the local level, the town council, represented by its college of burgomaster and aldermen, is responsible for the management of the belfries. The town council then allocates responsibility for day-to-day management of the belfry to the appropriate department(s), depending on the use currently made of the belfry.

The departments most often concerned are the Culture Departments for the "functional" oversight and Technical Departments for the "physical" oversight of the building and its "day-to-day" maintenance. Naturally, in those towns which have their own monuments department, such as Antwerpen, Gent, and Mechelen, these departments are involved in management and work closely with *ad hoc* units of the Monuments and Sites Division on the preparation and follow-up of the various dossiers.

## Conservation and Authenticity

### Conservation history

The Flemish belfries are both civic buildings and symbols. As such, they have been the object of constant maintenance. Their construction often took place in several stages, but they have always been maintained in good overall order. Some, damaged by war, have been rebuilt, generally in identical form. All are listed as historic monuments, either in isolation or as part of an edifice, a square, or an urban site.

### Authenticity

In view of the number of buildings under consideration (24), it is not proposed to analyse the degree of material authenticity of each in this document. It might be argued that the authenticity of these monuments is not to be measured in these material terms, but rather by considering their symbolic value and the permanence of their existence. The oldest have been in existence since the 13th century, and construction has continued right down to modern times.

Most of these belfries were built in several stages which, in certain cases, reflect the economic fortunes of the town throughout its history. War, and World War I in particular, destroyed many which have since been rebuilt, generally in identical form, demonstrating their importance as a symbol of the permanence of the commune. The authenticity of the market hall and belfry

of Ieper can no more be contested than the authenticity of the city centre of Warsaw, entirely rebuilt after the last war.

## **Evaluation**

### *Action by ICOMOS*

An ICOMOS expert mission visited Flanders in March 1999.

### *Qualities*

There is no doubt of the distinctive nature of the Flemish belfries. Their location in the ancient County of Flanders is unique to this region. The borders of the ancient county spill over into parts of what are now the Netherlands, France, and the Walloon Province of Belgium. Belfries are to be found in each of these different regions, testifying that these are indeed a tradition specific to Flanders.

### *Comparative analysis*

The belfries constitute an ensemble which has no equivalent. The most that can be done is to mention some of the elements they have inspired. In the past, contacts with the Hanseatic League were not merely commercial: the towns of Flanders inspired the building of belfries in Poland. The construction of the Tour Perret in Amiens just after World War II, or the tower of the *Hôtel de Ville* in Le Havre designed by the same architect, are directly inspired by the Flemish belfries, even though their role is not that of a bell-tower.

### *Comments by ICOMOS*

Whilst ICOMOS has no reservations about the value of the Flemish belfries, it is conscious that they represent a phenomenon that was characteristic of the ancient County of Flanders and not merely the modern Belgian Provinces of Oost- and West-Vlaanderen. As pointed out above, fine examples are to be found in the Walloon Province of Belgium.

## **Brief description**

This nomination consists of a series of twenty-four belfries of medieval origin, generally attached to the town hall and occasionally to a church. They are invariably found in urban settings.

## **Recommendation**

This nomination was *referred back* to the State Party, which was requested to extend it to include important examples of belfries in the Walloon region of Belgium. At the time this evaluation was prepared for printing, no additional information had been received from the State Party.

## Mostar (Bosnia/Herzegovina)

No 946

### Identification

<i>Nomination</i>	The Old City of Mostar
<i>Location</i>	Herzegovina-Neretva Canton
<i>State Party</i>	Federation of Bosnia and Herzegovina
<i>Date</i>	15 July 1998

### Justification by State Party

Mostar is the result of interaction between natural phenomena and human creativity over a long historical period. The universal qualities of the cultural landscapes of south-eastern Europe represent a universal phenomenon that is the common property of all humankind. The cultural and historical value of Old Mostar resides in the urban agglomeration that was created in the 16th century during the height of the Ottoman Empire around the Old Bridge, the technological wonder of its age, in which complete harmony was achieved between the built structures and the natural environment of the Neretva River.

The Old Town has been embellished for centuries with the visual artistic expressions of succeeding generations, particularly towards the end of the 19th century and the beginning of the 20th century under the influence of the Austro-Hungarian Empire and central European architecture.

The sustainable development of the area has been endangered by human destruction and devastation by war. This ensemble has attracted the continuous interest of both the local and the international public from the outset, as witnessed by many historical documents, up to the present day, when that interest has been renewed. Enduring interest has been shown in exploring the origins of the different styles and the way in which they have been expressed, in spatial harmony, and their preservation.

Protection, maintenance, regulation, and revitalization of the historic centre is a long-term process. Earlier minimal studies have only been known through preliminary reports, scattered references in the literature, or lectures at meetings. For all these reasons and because principles relating to the importance of preserving the material remains of the past, including the architectural heritage, and in particular because of the false impression that this part of the town has become outdated and is in the process of disappearing from the historical landscape, UNESCO and the international community must accept the justification for this nomination, the more so since the preserved remains of the earliest town are themselves urban in character. They became incorporated over time into the urban fabric of the entire town of Mostar as an integral part of European culture. The historic core, with the surrounding areas, has become a symbol of civilized

living. This almost automatically justifies the existence of the town as one of the earliest sources for the identity and history of Bosnia and Herzegovina as a whole.

Destruction of the town deprived cosmopolitan travellers of opportunities for resting both their bodies and their souls and for understanding their own past. The living townscape of Mostar constitutes, a vast class-room for the young and the enquiring in appreciating their own destiny.

[**Note** The State Party does not make any proposals in the nomination dossier concerning the criteria under which it considers this property should be inscribed on the World Heritage List.]

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*.

### History and Description

#### History

There has been human settlement on the Neretva between the Hum Hill and the Velež mountain since prehistory, as witnessed by discoveries of fortified enceintes and cemeteries. Evidence of Roman occupation comes from beneath the present town.

Little is known of Mostar in the medieval period, though the Christian basilicas of late antiquity continued in use. The name of Mostar is first mentioned in a document of 1474, taking its name from the bridge-keepers (*mostari*): this refers to the existence of a wooden bridge from the market town on the left bank of the river which was used by soldiers, traders, and other travellers. At this time it was the seat of a *kadiluk* (district with a regional judge). Because it was on the trade route between the Adriatic and the mineral-rich regions of central Bosnia, the settlement spread to the right bank of the river. It became the leading town in the Sanjak of Herzegovina and, with the arrival of the Ottoman Turks from the east, the centre of Turkish rule.

The town was fortified between 1520 and 1566 and the bridge was rebuilt in stone. The second half of the 16th century and the early decades of the 17th century were the most important period in the development of Mostar. Religious and public buildings were constructed, such as mosques, a *madrasah* (Islamic school), and a *hammam* (public bath); these were concentrated on the left bank of the river, in a religious complex (*kullia*). At the same time many private and commercial buildings, organized in distinct quarters, known as *mahalas* (residential) and the bazaar, were erected.

Bosnia-Herzegovina was first occupied (1878) and then annexed (1908) by the Austro-Hungarian Empire, and it was in this period that a number of administrative, military, cultural, and Christian religious buildings were established. These were mainly on the right bank of the river, where a new quarter was developed according to a strict "Rondo" plan. This provides a strong contrast with the left bank, where there was a more organic growth on the steeper slopes, with winding narrow streets and public open spaces for trading (*pazar*), recreation (*mejdan*), and prayer

(*musallah*). The town was also connected at this time by rail and new roads to Sarajevo and the Adriatic.

#### *Description*

The area nominated for inscription spans the Neretva River, with the bridge at its centre.

Of special significance is the Radobolja stream, which enters the Neretva on its right bank. This provided a source of water for the growing settlement, and from it spring a number of small canals used for irrigation and for driving the wheels of water-mills.

The centre of the settlement was the bazaar, which extended on both banks of the river, the two parts being articulated by the bridge. From them began the network of streets forming the *mahalas*. This system was altered to a considerable extent during the Austro-Hungarian period, when the new quarters were laid out on European planning principles and other bridges were built across the river.

The nominated area contains many important historic buildings. Of the thirteen original *mosques* dating from the 16th and 17th centuries, seven have been destroyed during the present century for ideological reasons or by bombardment. One of the two 19th century Orthodox *churches* has also disappeared, and the early 20th century *synagogue*, after undergoing severe damage in World War II, has been converted for use as a theatre.

Several Ottoman-period *inns* survive also survive, along with other buildings from this period of Mostar's history such as *fountains* and *schools*.

The *administrative buildings* are all from the Austro-Hungarian period and exhibit Neo-Classical and Secessionist features.

There is a number of *houses* surviving from the late Ottoman period (18th and early 19th centuries) which demonstrate the component features of this form of domestic architecture – hall, upper storey for residential use, paved courtyard, verandah on one or two storeys. The later 19th century residential houses are all in Neo-Classical style.

Some early *trading and craft buildings* are also still extant, notably some low shops in wood or stone, stone store-houses, and a group of former tanneries round an open courtyard. Once again, the 19th century commercial buildings are predominantly Neo-Classical in style.

A number of elements of the early *fortifications* are visible. The Herceguša Tower dates from the medieval period, whilst the Ottoman defences are represented by the Halebinovka and Tara Towers, the watch-towers over the ends of the Old Bridge, and a stretch of the ramparts.

### **Management and Protection**

#### *Legal status*

Historic Mostar is protected by the 1985 Law on the Protection and Use of the Cultural, Historical, and Natural Heritage of Bosnia and Herzegovina, the 1996 Interim Statutes of the Town of Mostar, and the 1998 Law on Waters. In 1998 the Mostar Municipal Council promulgated a series of decisions relating to the rehabilitation and conservation of buildings in the protected zone of the town and the prohibition of any non-authorized interventions.

#### *Management*

Ownership of properties within the nominated area is varied – government bodies, religious communities, and private individuals and institutions.

At national level, overall supervision is exercised by the Centre for the Heritage of Bosnia and Herzegovina, based in Sarajevo. Direct responsibility at regional level is the responsibility of the Institute for the Protection of the Cultural, Historical, and Natural Heritage, located in Mostar. This body collaborates with the Mostar-based Institute for Urbanism and Spatial Planning and the Municipality of Stari Grad, and also works closely with the Old Mostar Foundation and the Research Centre for Islamic History, Art, and Culture in Istanbul (Turkey).

All applications for authorization of projects coming within the provisions of the municipal decisions must be submitted to the Municipality of Stari Grad. These are then evaluated by the Institute for the Protection of the Cultural, Historical, and Natural Heritage, which submits recommendations to the Municipality, which in turn is responsible for final decision-making.

A UNESCO Rehabilitation Plan was prepared in 1997 and the Aga Khan Foundation has also produced a master plan, as well as undertaking detailed studies for the rehabilitation of some important monuments and districts on either side of the river. However, there is no comprehensive management plan at present in force for the historic centre of Mostar.

### **Conservation and Authenticity**

#### *Conservation history*

The first steps in the conservation history of Mostar date from 1878, when the Ottoman Grand Vizier issued a decree “prohibiting the export of antiquities and the destruction of old buildings.”

The Old Town suffered grievous damage during World War II. Legal instruments enacted between 1945 and 1965 provided the basis for the conservation of historic buildings and their scientific study, and several relevant institutions were established in Mostar. A number of major restoration projects were undertaken during this period, including the reconstruction of Koski Mehmed Pasha's *Madrasah* and the Old Bridge.

The hostilities that broke out in the early 1990s saw systematic destruction of much of the Old Town by bombardment and fire in 1992-95, with resulting structural destabilization and deterioration from natural forces as a result of neglect. Among the structures that were wholly or partially destroyed were the Old Bridge, with its towers, the old warehouses and shops close to the bridge, all the domed mosques, many other Islamic buildings, and a number of the Austro-Hungarian administrative buildings.

Some of the repair work carried out after this destruction, particularly by certain religious institutions and foreign humanitarian foundations, is frankly described by the State Party in the nomination dossier as being in contravention of recognized conservation principles. In addition, many new buildings were erected that were not compatible with the requirements of an historic town centre.

### *Authenticity*

On the basis of the test of authenticity, as defined in paragraph 24.b.i of the *Operational Guidelines for the Implementation of the World Heritage Convention*, there must be considerable reservations about the authenticity of Mostar. In terms of authenticity of design and setting, the Old Town may be deemed to be acceptable, since the site of the medieval settlement is still occupied and the urban fabric that developed through the Ottoman and Austro-Hungarian can still be discerned relatively clearly.

However, as the preceding section shows, there has been a very substantial degree of reconstruction in Mostar, principally as a result of war, and the State Party itself comments adversely on the authenticity of both materials and workmanship in much of this work. The proportion of reconstructed buildings is also very high; this comment applies to many of the most important Islamic buildings and to the celebrated Old Bridge.

### **Evaluation**

#### *Action by ICOMOS*

An ICOMOS expert mission visited Mostar in February 1999.

#### *Qualities*

Mostar is an historic town of great importance, which represents the encounter between the cultures of the east, in the form of its Ottoman Turkish heritage, and of Europe, as witnessed by the monuments of the Austro-Hungarian period. Its natural setting is a dramatic one, in a river gorge, and the human settlement has adapted itself harmoniously to its natural environment.

#### *Comparative analysis*

The obvious comparison to be made is with Sarajevo (also nominated in 1999). Both are basically 15th century Ottoman frontier towns on major communication and trade routes which reached an economic peak in the 16th century and have retained significant traces of their Islamic past, despite the process of "Europeanization" that resulted from the short but influential Austro-Hungarian occupation. Finally, both suffered enormous damage between 1992 and 1995 during a period of savage hostilities.

However, there is a significant difference between the two resulting from the spectacular site of Mostar and the symbiotic relationship between the human settlement and its natural setting.

#### *ICOMOS recommendations for future action*

The lack of a management plan for Mostar is disturbing, especially in the light of some of the comments made by the State Party in the nomination dossier about the quality and nature of some of the restoration and reconstruction projects that have been carried out since 1995. ICOMOS is unable to make any recommendations concerning this nomination until a management plan has been prepared and it has had the opportunity to study the plan and evaluate its implementation. This plan should contain a detailed description of the proposed projects, the timetable for its implementation, and the resources (including funding) available and approved. ICOMOS understands that such a plan is being prepared, but no details were provided in the nomination dossier.

The ICOMOS expert experienced some embarrassment during the mission. When he met the Mayor of Mostar he was told that the nomination had been prepared without consulting the Croat administration. Whilst it is convinced that the bicultural nature of Mostar is fully and fairly presented in the nomination desirable, ICOMOS feels that it might be desirable for the State Party to initiate discussions that will lead to the nomination having the full support of both communities.

### **Brief description**

Mostar is an old town in a dramatic site spanning a deep river valley. Its street plan and historic buildings vividly illustrate its role as the meeting place of the cultures of east and west over many centuries, symbolized by its famous medieval bridge.

### **Recommendation**

This nomination was *referred back* to the State Party, requesting further information about the management plan for the Old Town. At the time this evaluation was prepared for printing, this information had not been received by ICOMOS. In the event of its being supplied before 1 October 1999 and found to conform with the requirements of the Committee, ICOMOS recommends that the Old Town of Mostar be inscribed on the World Heritage List on the basis of *criteria iv and vi*:

**Criterion iv** The Old Town of Mostar is an outstanding example of a multicultural European urban settlement.

**Criterion vi** Mostar is an exceptional symbol of the human potential for successfully integrating groups with differing ethnic, cultural, and religious backgrounds into a homogeneous civilized community.

The Bureau proposed that the title of the nominated property be amended to "The Old Town of Mostar," in keeping with the titles of the other properties inscribed on the World Heritage List.

ICOMOS, September 1999

## Viñales (Cuba)

No 840rev

### Identification

<i>Nomination</i>	Viñales Valley
<i>Location</i>	Province of Pinar del Rio
<i>State Party</i>	Republic of Cuba
<i>Date</i>	22 June 1998

### Justification by State Party

The proposal for inscription on the World Heritage List is based on the definition of "cultural landscape" in Articles 36, 37, 38, and 39ii of the *Operational Guidelines for the Implementation of the World Heritage Convention* as a "living landscape."

The Viñales Valley is a mixture of natural landscapes (small hills) and human activities (the cultivation of tobacco, fodder, and food crops). It has an exceptional aesthetic and socio-cultural value. The variations in the relief and the colour contrasts between the ochre soil, the green hues of the plants, and the dark limestone outcrops make this landscape an admirable sight, the beauty of which is due to the combination of the natural features of the site and the transformations made by human activities.

[**Note** The State Party does not make any proposals in the nomination dossier concerning the criteria under which it considers this property should be inscribed on the World Heritage List.]

### Category of Property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, the Viñales Valley is a *site*. Taking into account the surroundings of the property, the Viñales Valley may also be considered to be a *cultural landscape*.

### History and Description

#### *History*

The numerous caves scattered on the slopes of the hillocks in the Viñales Valley were inhabited for many centuries before the arrival of the Spanish conquerors.

The fertile soil and favourable climate were conducive to the development of stock-raising and the cultivation of

fodder and food crops, using slaves from Africa. The *cimarrones*, or escaped slaves, often found refuge in the caves of the Valley. The Pan de Azucar site contains the ruins of the biggest hacienda, where slaves were taught different trades.

Following the emergence and considerable expansion of tobacco cultivation, the village of Viñales was founded in 1875, along the road leading from Pinar del Rio, the capital of the province, to Puerto Esperanza, the main outlet to the sea. The Western Railroad (*Ferrocarril del Oeste*), of which only a few vestiges are left, was built in 1882.

The Viñales Valley was the scene of several military operations during the War of Independence, and also during the Cuban Revolution.

At present, the Valley is devoted to agriculture; its population of some 8000 people are engaged mainly in growing tobacco, a crop which gives the best yields.

#### *Description*

The Valley is surrounded by mountains. It is a plain of arable land, dotted by spectacular limestone outcrops rising to a height of up to 300m (*mogotes*). It has a series of very large caves containing ammonite fossils. The vegetation on the hills is characterized by local endemic species, particularly *Microcycas calocoma*, a living fossil of the Cretaceous phanerogamic flora. It is home to an interesting avian and molluscan fauna.

The entire plain is devoted to traditional agriculture. Recent experiments have revealed that mechanical methods lower the quality of tobacco, and this explains why old methods, such as animal traction, are still being used. The Valley changes as the seasons pass and the crops grow, and these variations are accentuated by its east-west orientation. As the sun moves across the sky, a unique spectacle is to be seen, with grey and green rock formations, red soil, white and grey houses, and cultivated plants in a wide palette of greens.

Most of the buildings scattered over the plain are simple; they are built using local and natural materials, and are used as homes or family farms. The village of Viñales, strung out along its main street, has retained its original layout, and there are many interesting examples of colonial architecture.

The Valley is home to an original culture, a synthesis of contributions from indigenous peoples, Spanish conquerors, and black slaves. An excellent illustration is the musical expression of the field worker (*veguero*), of which Benito Hernandez Cabrera (known as the Viñalero) was the main interpreter. Traditional crafts also flourish here.

Cubans identify themselves strongly with the Viñales Valley because of the beauty of the site and its historical and cultural importance. In the visual arts, the Viñales Valley has been transformed into a symbol of the Caribbean landscape by artists such as Domingo Ramos and Tiburcio Lorenzo.

### Management and Protection

#### *Legal status*

Some 92% of the area proposed for inscription is in the hands of private owners, with 30% owned by individual



farmers and the rest by the National Association of Small Farmers.

The Viñales Valley is protected by provisions in the Constitution of the Republic of Cuba of February 1976 and by the Declaration of 27 March 1979 designating it as a National Monument, in application of two Laws of 4 August 1977, one on the protection of cultural property, and the other on national and local monuments.

#### *Management*

The high authority responsible for management is the National Council of Cultural and Natural Heritage of the State. Local supervision is ensured by the Provincial Centre for Cultural Heritage of Pinar del Rio, the Provincial Branch of the Ministry of Science, Technology and the Environment, and the Provincial Branch of the Ministry of Agriculture.

The conservation of the natural and cultural values of the site is considered to be vital, and all the requisite statutory and administrative steps have been taken to this end. At the same time, the social needs of the local population and the imperatives to promote economic activities and improve living standards are also taken into account. Awareness campaigns directed at both the local population and visitors are designed to highlight the natural and cultural values of the site.

The first national tourist plan, based on environment-friendly principles, was launched in 1959 in the Viñales Valley. It was during this period that the first hotel, *Los Jazmines*, was built, and it still has its original features. According to information from the State Party, in 1997 the site was visited by over 30,000 foreign tourists. These visits are expected to increase. The authorities, therefore, plan to build the necessary infrastructure, roads, and new hotels, and to implement projects to develop ecotourism.

The authorities are at present working towards the creation of a National Park spread over 13,200ha, which would include the Viñales Valley, thus giving added protection to its environment.

### **Conservation and Authenticity**

#### *Conservation history*

The site has always been managed on traditional lines, whilst its regular maintenance is linked to agricultural practices. The importance of the site for Cubans led to conservation based on customary practices, until the legal and statutory measures of 1979 came into force.

#### *Authenticity*

The site proposed for inscription on the World Heritage List is a "living landscape" with a high degree of authenticity. It has been able to preserve its specific character, while adapting to modern conditions of life and receiving flows of visitors.

#### *Risk prevention*

The area is not in danger from natural catastrophes. The general measures for protection and management should make it possible to prevent anthropogenic damage.

### **Evaluation**

#### *Action by ICOMOS*

An ICOMOS expert mission visited the site in February 1999.

#### *Qualities*

The Viñales Valley is an outstanding example of the interaction between human activities and a natural setting of great beauty. Despite its active economic and social life, it has preserved the harmony and equilibrium created by generations of farmers, thus forming a melting pot for different cultural influences.

#### *Comparative analysis*

The impressive scenery of hills rising from the ground is unique in Cuba. Similar karstic formations can be seen in other regions of the world - the Dominican Republic, Thailand, Madagascar, Vietnam, and China. Ha Long Bay has the same geological composition and is included in the World Heritage List.

The unusual character of the Viñales Valley results from its sizeable settlement and the fact that it is a hub of human activity, particularly agriculture and the cultivation of tobacco based on traditional methods. This cultural aspect gives the site an exceptional value.

However, ICOMOS does not feel that this property does not possess the outstanding universal value that would justify its inscription on the World Heritage List.

#### *ICOMOS recommendations for future action*

Although tourism is at present under control, its development is expected to threaten the integrity of the site. It is recommended that even greater attention should be paid to such developments in the relevant management plans. A programme to collect oral traditions and "intangible heritage" would be timely in order to preserve the memory of this remarkable human settlement, in the areas of music, crafts, and other forms of popular culture.

It would be appropriate to provide signposting that blends better with the site, and to lay out marked paths to encourage the development of ecotourism.

Cultural itineraries could be identified, based on different types of traditional agricultural products, such as sugar, tobacco, or coffee, so as to establish links with other Caribbean islands.

### **Recommendation**

The Bureau recommended that this nomination should be *referred back* to the State Party, requesting additional information for review by ICOMOS, to be supplied by 1 October 1999. This information had not been received when this evaluation was prepared for printing. A second ICOMOS mission will be visiting the property in October 1999 and a revised presentation will be made orally to the Committee at its meeting in Marrakesh.

ICOMOS, September 1999

## Loire Valley (France)

No 933

### Identification

<i>Nomination</i>	The Loire Valley between Maine and Sully-sur-Loire
<i>Location</i>	Départements of Loiret, Loir-et-Cher, Indre-et-Loire, and Maine-et-Loire, Régions of Centre and Pays de la Loire
<i>State Party</i>	France
<i>Date</i>	29 June 1998

### Justification by State Party

During the Renaissance the Loire Valley between Sully-sur-Loire and Maine was an important cultural area for meetings and influences between Mediterranean Italy, *la douce France*, and Flanders. This cultural area witnessed the emergence of a landscape civilization, first French, then European, which produced some of the most perfect models for modern landscapes.

The inhabitants of the Valley certainly cultivated, cared for, and loved to contemplate their land before the Renaissance, managing it according to the classic sequence *domus-hortus-ager-saltus* between the two great natural environments of the river and the surrounding forest. However, it was from the Renaissance, alongside the appearance of the word “landscape” in Europe, that original development of this spatial organization began to be represented in the form of writings, paintings, and gardens created as the aesthetic, and more specifically landscape, models needed to be able to speak of cultural landscapes.

Before the Renaissance the earliest literary accounts of these landscapes were those of Charles d’Orléans and then, in a different way, of Rabelais, whose Abbey of Thélème is still today a symbolic model. With the arrival of the Renaissance the main writers on landscape were Pierre de Ronsard, Honorat de Racan, and Joachim du Bellay. Their works described and celebrated the beauties of these landscapes, at times comparing them favourably with other famous examples, such as that of Rome, where Du Bellay spent time.

In parallel with these celebrations of the land, representations in the form of gardens that were laid out according to aesthetic principles, and which were more than simple subsistence gardens decorated with flowers, accompanied the transformation of the great medieval castles into country houses (*châteaux*) for pleasure and diversion. In these very numerous gardens, *l’aquosité*, a typical Renaissance term meaning enjoyment of water in all its forms, whether still,

running, or gushing forth, which has nowadays fallen into disuse, took its place alongside the love of plants and animals in the designs, considerably expanding the dimensions and the aspirations of medieval gardens.

This emergence of new models, celebrated by poets and laid out by architects, was not a passing fashion. The movement born out of Humanism on the banks of the Loire evolved and expanded over the centuries to become modern. The Loire landscapes were to establish themselves and contribute smoothly to the development of the modern landscape.

In the 17th century the Loire landscapes were celebrated by Jean de la Fontaine and the Marquise de Sévigné. The art of the garden led to the great classic masterpieces in which *l’aquosité* developed such a high profile that gardens became in a sense laboratories of the “hydraulic architecture” that was to reach its climax in the great canals of the Age of Enlightenment.

The Loire landscapes were celebrated in the writings of, among others, Alfred de Vigny, Gustave Flaubert, Honoré de Balzac, Charles Baudelaire, and even Victor Hugo, whose romantic sensibility was in full agreement with that of Turner, the most important painter of the Loire. The Loire Valley was also studied and celebrated by a glittering array of geographers. Some of them, the two Reclus for example, went so far as to talk of “the most beautiful realm under the heavens” and to assert that the middle reaches of the Loire had “more than any other province contributed to the birth and development of the nation.” The great pioneers of modern tourism – the Joannes, Abel Hugo, and Ardouin-Dumazet – joined their voices to those of these scholars to make the Valley one of the main tourist destinations of Europe and then of the world, a role that it continues to occupy. The 19th century witnessed the growth of pictorial and photographic depictions of the river, which played a part in the spread of its fame and in strengthening the will to protect the treasures of its heritage, a phenomenon that began in the mid 19th century and persists to the present day.

In fact, pictorial representations of the Loire landscapes were later than those in literature and in gardens. René Bazin attributed this timelag to the difficulty of painting the Loire because of the vast dimensions of the valley and its “delicate and hazy light which gives no deep shadows, no contrast.” It is true that in the Seine Valley painters could find viewpoints that would allow them to take in the river in its totality, from one line of hills to the other, so as to be able produce a framed view of the river. The size of the Loire is such that this type of framing is almost impossible, with the exception of those elements that painters and engravers generally took advantage of – the bridges, the quays, and the urban facades of its towns, all of which were often depicted from early on. This was the case in the 19th century with Joseph Mallord William Turner; however, he was able to create other viewpoints and, in addition, to use the transparency of watercolours to suggest the delicacy of the light of the Loire Valley. The series of paintings that he made during his journey between Nantes and Orléans in 1826 is both a monument and a dedication.

It is a source of regret that Delacroix, who painted the Loire with a sensibility that foreshadowed modern works of art, did not devote himself more to subjects that were so worthy of his visions of grandeur. It must finally be regretted that Stendhal appears not to have known the main work, because his romantic genius would doubtless have discovered a

dimension in these landscapes that he appears to have known nothing about.

There have been many painters of the Loire in the modern period, such as Debré, Boller, Kolsek, and Verdenet, but there have been many more photographers. In the Loire Valley, as in many of the natural mountain landscapes discovered in the last century, photography has been able to go beyond the limitations of painting in order to express the monumental and grandiose character of the river. Nevertheless, these graphic representations have not replaced those of writers and poets. In this long list, the name of Maurice Genevoix first comes to mind, but the many others who have found their sources of inspiration in the Loire, such as Charles Péguy, René Bazin, René Boylesve, Julien Gracq, Francis Ponge, and those who made up the Loire School at the end of the last century around Hubert-Fillay.

The celebration over the years of artists, not only those from the region but also from elsewhere in France and abroad, have all contributed to the growth of the Loire myth. They have all described at length and often addressed the Loire with the admiration mixed with respect and fear appropriate for a very high personage, in fact to a royal personage. One very recent work, which summarizes the unanimous opinion, celebrates the Loire as a queen, with the middle reaches as the crown. As such she is worthy of admiration, of respect, and of fear, for which monarch, although subject to the demands of the etiquette and rituals of his role, would not preserve a royal freedom to be moved to rages that are sometimes devastating? This is how it is with the Loire in her kingdom. Conscious of the requirements of rank, she submits to the constraints from the knowledge and needs of her subjects and allows her course to be managed in order to shower them better with her benefits, yet remaining royally free. Is the Loire “the last untamed river in Europe?” It is rather “the last free river in Europe.” **Criterion ii**

The landscape models developed during the Renaissance in the Loire Valley were based on the spatial distribution system *domus-hortus-ager-saltus*. The contribution of the Renaissance can be measured by the impact that it had on three of these elements.

The major contribution was the metamorphosis of the *hortus* into a pleasure garden attached to a grand house and then, over time, to other residences and finally becoming a very large part of the space separating the two *saltus* from the river on one side and the forest on the other. It was not because this space was explicitly designed as a pleasure garden, but because types of cultivation connected specifically with gardens, in particular orchards and vineyards, where pruning and especial care play a major role, gradually took over most of the space, often replacing the arable fields of the *ager*. This extension of the garden and its techniques to the Loire Valley lands between the river and the forest found its most pronounced expression in Touraine, early celebrated as the Garden of France and itself often put forward as the representative model for the whole national territory: is France not first, for many people, a country whose most striking quality is that of being a garden?

The other models in the Valley during the Renaissance relate to buildings, in the form of the famous *châteaux* but also its towns and villages. The towns are all ports, laid out on a simple and effective plan which picks up the Roman *cardo* and *decumanus*. Thus the main elements are the quay flanked by the esplanade and the built-up river front; at right-

angles are the river, which is extended by the main street on or near which is the main square, surrounded by public buildings. These are the features most depicted and disseminated by designers and engravers. The villages are divided into those built at the foot of the hills on the highest flood terrace and those on the slopes themselves along the main communication routes, such as the Paris-Tours road. Today these models seem so complete in their design and function that they form an integral part of the image of the Loire and benefit from careful protection and restoration activities. Thus, the Loire bridges destroyed during World War II were rebuilt to their original design.

As for the two *saltus*, the river itself on one side and the forest on the other, they also bear the imprint of the creators of the Renaissance and in their turn served as examples in the organization of other landscapes, as, for example, in the transformation of the large forests into royal hunting parks. Elements that can still be discerned in the Loire forests, like that of Chambord, such as straight alleys several kilometres long, clearings, and crossroads, are to be found later in all the forests of the Ile-de-France, and gave rise to the famous series of maps known as the *Cartes des Chasses*, one of the most famous manifestations of which is the water-colour series of the Abbé Lagrive. **Criterion iv**

## Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. It is also a cultural landscape, as defined in paragraph 39 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

## History and Description

### History

The Loire Valley was important over much of pre- and protohistory. The Roman impact on the landscape was massive, and it today still strongly influences settlement location and form (especially urban) and road communications. The Loire was one of the most important arteries for communications and trade in Gaul.

In the late Roman period St Martin, Bishop of Tours, founded an abbey at Marmoutier around 372, and this was to serve as the model for many other monastic settlements in the Loire Valley in the centuries that followed. The sanctuary at Tours was one of the most important pilgrimage centres in Europe until it was superseded by Santiago de Compostela. The many monasteries served as focal points for settlement in the Middle Ages.

Seigneurial power developed in the 10th century and made a profound impression on the landscape. Land allotment followed the patterns of feudal society and strongly fortified residences were built by the overlords. These, too, acted as focal points for settlement. The Loire Valley was a frontier zone during the Hundred Years' War and the scene of many confrontations between French and English. The castles were rebuilt and extended to become massive fortresses, the forerunners of the *châteaux* of today.

The ever-present danger to Paris from the English during the War resulted in the Royal court spending long periods at

Tours. With the end of the War in the mid 15th century the Valley was an ideal place for Humanism and the Renaissance to take root in France. This involved *inter alia* the dismantling of the massive medieval fortresses and their reconstruction as palaces for pleasure and recreation.

The 17th-18th centuries saw the development of a secular commercial economy based on industry, crafts, trade, shipping, the river, and the towns alongside the feudal survival of the *Ancien Régime*. The late 18th century also saw the first water-management controls introduced in the Valley; these were intensified throughout the 19th century.

The romantic representation of the Valley in the 19th century by writers and painters led to the Loire becoming a magnet for tourists, first from France, then Europe, and then in the 20th century the rest of the world. This interest in the scenic qualities of the Valley and its monuments encouraged efforts to preserve the heritage of the landscape, in the form of its monuments, its towns, and its rural structure.

#### *Description*

The basin of the River Loire occupies a huge area in central and western France, stretching from the southern part of the Massif Central to an estuary on the Atlantic coast. Some 200km of the central part of the main river valley are the subject of this proposal, stretching from Sully east of Orleans to the junction of the Loire and the Maine near Angers in the west. Essentially this is the “new” Loire, for the river originally drained north-eastwards into the Paris basin. This length now lies in two Régions, Centre and Pays de la Loire, and four Départements.

The valley runs almost exclusively from west-south-west to east-north-east along the length of the proposed World Heritage cultural landscape and is much affected by the prevailing south-westerly wind. The Loire itself is fed direct by two long tributaries running off the Massif Central some 350km to the south. In the length nominated for inscription there are numerous other tributaries, all coming in from the south and including three important ones, the Cher, the Indre, and the Vienne. They substantially drain areas of limestone, clays, and sands, producing significant deposits in the valleys.

Along the Loire between Orléans and Angers, the valley is characterized by low cliffs of tufa and limestone and, often below one or more river terraces, there is a flood plain dissected by old channels. The river itself contains many islands and gravel and sand banks; it also fluctuates significantly in depth and width from season to season and year to year. Some of the flood plain is regularly under water in winter, a phenomenon welcomed as refreshment for the soil rather than a hazard. The valley has, however, a long history of periodic catastrophic flooding, carefully recorded as stone-cut water levels at numerous places along it, and even today its inhabitants live perennially under threat of severe inundation. Much contemporary river management is concerned to minimize that risk.

For most of its length in the proposed area the Loire is confined within dykes. Its banks are also punctuated at intervals of only a few kilometres by a series of villages, small towns, and cities. Notable among the urban settlements are (from north-east to south-west) Sully, Orleans, Blois, Amboise, Tours, Saumur, and Angers. Land-use is extremely varied, from urban density through intense horticulture to vineyards (some reliant on flooding) to hunting forest. In

general, the economy of the region is buoyant, only in part based on a tourist industry primarily concerned to extol a quality of life associated with the heritage in general and the *châteaux* in particular.

The area selected for nomination is characterized by an integrity of heritage values. Many of the individual monuments and urban settlements are in themselves of great heritage value; they are to be seen, in the words of the nomination dossiers, as “precious stones in a diadem.” It is the overall landscape that has evolved over time that is considered to be of outstanding universal value, and so the nomination concentrates on the Loire Valley as a cultural landscape (as does this evaluation).

#### **Management and Protection**

The nominated area covers 745km<sup>2</sup> and is surrounded by a buffer zone of 400km<sup>2</sup>.

Ownership of the myriad individual properties that make up the nominated area is varied, ranging through descending levels of government body to private individuals. The river itself and its banks are public property.

Protection is similarly very diverse in nature. Different natural areas may be listed under the 1930 Law on the Protection of Sites, designated as natural reserves, biotopes, natural zones of ecological, floral, and faunal interest (ZNIEFF), or important bird-conservation zones (ZICO), or included within a regional natural park. All these forms of legal designation involve varying measures of control over human interventions.

Cultural monuments may be protected under the 1931 Law on Historic Monuments, they may be protected areas (*Secteurs sauvegardés*) or zones for the protection of the architectural, urban, and landscape heritage (ZPPAUP).

The French Government decided in 1994 to implement a ten-year master plan for the coherent planning and management of the Loire Valley (*Plan Loire Grandeur Nature*). This covers the protection of the environment and the economic development of the area. It is operated in close collaboration with the relevant organizations and institutions – territorial collectivities, economic agencies, and associations. The following are the main objectives: protection of the inhabitants against flooding; specific planning measures for the Middle and Lower Loire; measures to ensure that water demands can be met; and restoration of the ecological diversity. In 1997 a “landscape” section was added to this plan; among other features, it envisages increasing the number of protected historic monuments in the nominated area.

Overall supervision of the nominated landscape at national level is exercised by the Ministry of Land Use Planning and the Environment (Directorate of Nature and Landscapes, Sub-Directorate of Sites and Landscapes) and by the Ministry of Culture and Communication (Directorate of the Heritage, Sub-Directorate of Historic Monuments). The Centre and Pays de la Loire Régions each have Regional Directorates of the Environment and of Cultural Affairs, and the Départements of Loiret, Maine-et-Loire, Loir-et-Cher, Loire-Atlantique, and Indre-et-Loire have Departmental Services of Architecture and Heritage.

On the perimeter of the nominated area is to be found the Loire-Anjou-Touraine Regional Natural Park whose management is covered by its charter.

## Conservation and Authenticity

### *Conservation history*

Conservation of the different and diverse elements that make up the nominated area has been in progress at varying rates over a long period. Most of the *châteaux* and many other historic buildings have been protected as historic monuments or sites for many years, a number of them since the beginning of the present century at least. With the enactment of the 1962 Law, a number of urban centres were protected as *Secteurs sauvegardés*, and ZPAUPP were declared in several villages following the promulgation of the 1983 Law.

All of these actions of designation and protection have brought in their train systematic programmes of conservation.

### *Authenticity*

When assessed as a cultural landscape, the Loire Valley exhibits a high degree of authenticity. Its historical trajectory can plainly be seen in the present-day landscape. There are some obtrusive modern features, such as recent mineral extraction, a concentration of overhead electric lines, and some low-quality modern housing, including mobile homes, at certain points. However, regulation of this type of intrusion is covered in the master plan.

Since this nomination is of a cultural landscape, it would not be appropriate to consider the authenticity of every natural or cultural component. However, it may be relevant to note that the ICOMOS expert mission report commented favourably on the overall authenticity of materials and design at the numerous cultural monuments that it visited.

## Evaluation

### *Action by ICOMOS*

An ICOMOS expert mission visited the Loire Valley in March 1999.

### *Qualities*

The dynamic relationship between the river and the landscape that has grown up along its valley over two millennia is a powerful one. The diversity of settlement reflects both the physical characteristics of different sections of the river and their historical evolution. The settlement pattern ranges from isolated farms through villages to small and important provincial towns. The social and political history of France and of western Europe in the Middle Ages and the Renaissance is illustrated by the series of magnificent great houses (*châteaux*) for which the Loire Valley is famous. The land-use patterns are also richly indicative of social and economic change over the past millennium.

### *Comparative analysis*

Great rivers have played a fundamental role in the evolution and spread of culture: the great Old World civilizations can clearly be seen to have evolved along waterways such as the Tigris/Euphrates, the Nile, the Indus, the Mekong, and the Yangtze. In Europe the Danube, the Rhine, and the Rhône

have all been cultural and economic vectors of great significance.

The special character of the Loire is the coherence of its relationship with its natural environment. All rivers and their valleys exhibit abundant traces of the course of their use and settlement over time. However, this is more clearly evident and better preserved in its historical integrity in the valley of the Loire, which is a paradigm of human interaction within a riverine cultural landscape.

### *ICOMOS recommendations for future action*

The ICOMOS mission report made a number of recommendations relating to the boundaries of the nominated area and its future management. These were referred back to the State Party, and the nominated area has been slightly revised, in accordance with the ICOMOS recommendations. A Steering Committee has been established to oversee the management of the area, with representation from the government authorities and institutions involved.

## Brief description

The Loire Valley is an outstanding cultural landscape of great beauty, containing historic towns and villages, great architectural monuments (the *châteaux*), and cultivated lands that has been formed as a result of many centuries of interaction between human beings and their physical environment, and primarily the river Loire itself.

## Recommendation

That this property be inscribed on the World Heritage List on the basis of *criteria ii and iv*:

**Criterion ii** The Loire Valley is an outstanding cultural landscape along a major river which bears witness to an interchange of human values and to a harmonious development of interactions between human beings and their environment over two millennia.

**Criterion iv** The landscape of the Loire Valley, and more particularly its many cultural monuments, illustrate to an exceptional degree the ideals of the Renaissance and the Age of the Enlightenment on western European thought and design.

ICOMOS, September 1999

## Vigan (Philippines)

No 502rev

### Identification

<i>Nomination</i>	The Historic Town of Vigan
<i>Location</i>	Province of Ilocos Sur
<i>State Party</i>	Philippines
<i>Date</i>	30 April 1998

### Justification by State Party

Vigan, part of the 18th and 19th century network of Asian trading cities, demonstrates a unique architecture that effortlessly fuses Ilocano, Filipino, Chinese, and Spanish styles. It also demonstrates, in a tropical Asian setting rather than in the New World, the typical Spanish colonial urban layout as specified by the *Ley de las Indias*, thus linking Vigan to another network of colonial cities in Latin America.

#### Criterion ii

Vigan is testimony to the Filipino cultural traditions and lifestyle of the 18th, 19th, and 20th centuries. Its domestic architecture, allowing business to be conducted on the ground floor and the family to reside above, reflects deep kinship with its Asian neighbours, where entrepreneurs preferred to live and work in their houses. The lifestyle gave rise to streets lined with shop-houses, similar to the rows of Vigan houses that stand next to one another along the narrow streets. The urban ensemble of Vigan is a group of buildings which, because of its architecture, its homogeneity, and its place in and relationship with the landscape, is truly of outstanding universal value from the point of view of history and art.

#### Criterion iii

The architecture of Vigan is truly reflective of its roots. It is built from the wood, stone, shells (*kapis*), and terra cotta derived from its surroundings. The houses are in the traditional *bahay na bato* style, where the ground floor is enclosed by stone walls and the upper level is constructed entirely of wood. A variant to this style exists in Vigan in which both storeys of some houses are built entirely in stone or brick.

#### Criterion iv

Vigan is well known in the Philippines as the last urban area that has maintained the architecture and urban planning established during the Spanish colonial period. Modernization and progress are creating pressure for the transformation of many structures in the historic core zone as well as the buffer zone. However, Vigan is determined to maintain its authenticity.

#### Criterion v

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*.

### History and Description

#### History

Before the arrival of the Spanish, there was a small indigenous settlement on what was at that time an island, consisting of wooden or bamboo houses on stilts. In 1572 the *conquistador* Juan de Salcedo founded a new town, which he named Villa Ferdinandina, on this site, and made it his capital when he was appointed Lieutenant Governor (*Encomendero*) of the entire Ilocos region. Intended as a trading centre rather than a fortress, it was the northernmost city established in the Philippines by the Spanish.

At the end of the 17th century a new form of architecture evolved, which combined the traditional construction with the techniques of building in stone and wood introduced by the Spanish. Brick was introduced by the Augustinian friars for their churches and other buildings.

The seat of the Archdiocese of Nueva Segovia was transferred there in 1758, making it the centre of religious activity in the region. In 1778, as a result of its expansion, it was renamed Ciudad Ferdinandina.

The Mestizo river was central to the development of the town in the 16th-19th centuries: large sea-going vessels could berth in the delta and small craft communicated with the interior. However, it is now no longer navigable owing to silting, as a result of which the town is no longer an island.

As the major commercial centre for the region, Vigan traded directly with China. As a stage in the Manila-Acapulco galleon trade that lasted throughout the Spanish colonial period, it supplied goods that were shipped across the Pacific to Mexico, and thence onwards across the Atlantic to Europe. These trading links resulted in constant exchanges of peoples and cultures between the Ilocanos, Filipinos, Chinese, Spanish, and (in the 20th century) North Americans.

#### Description

Vigan is located in the delta of the Abra river, off the coastal plain of the China Sea, close to the north-east tip of the island of Luzon.

The present-day municipality covers some 27km<sup>2</sup>, divided into nine urban districts (*poblaciones*) and thirty rural villages (*barangays*). Nearly half the total area is still in use for agriculture. The Historic Core Zone, which is proposed for inscription on the World Heritage List, covers an area of 17.25ha defined on two sides by the Govantes and Mestizo rivers.

The traditional Spanish checkerboard street plan opens up into a main plaza, in two parts. The Plaza Salcedo is the longer arm of an L-shaped open space, with the Plaza Burgos as the shorter. The former is dominated by the Municipal Hall and the Provincial Capitol and the latter by the Cathedral.

The urban plan of the town closely conforms with the Renaissance grid plan specified in the *Ley de la Indias* for all

new towns in the Spanish Empire. There is, however, a noticeable difference between Vigan and contemporary Spanish colonial towns in Latin America in the Historic Core (known as the Mestizo district), where the Latin tradition is tempered by strong Chinese, Ilocano, and Filipino influences. As its name implies, this district was settled by affluent families of mixed Chinese-Ilocano origin.

The building materials used in Vigan are terra cotta, wood, shells (*kapis*), stone, and lime, all obtained from the surrounding area. The architecture of the typical Vigan house is derived from the traditional Filipino dwelling, the *bahay kubo*, which is a small one-room hut built of light woven materials (wood, bamboo, and thatch), raised off the ground on stilts for ventilation and as protection against monsoon flooding.

Such structures are no longer to be found in Vigan, but their influence is discernible in the much larger *bahay na bato* (stone house). This is a much more solid structure, with a stone-built lower storey surmounted by a timber-framed upper storey, and with a steeply pitched tiled roof (reminiscent of traditional Chinese architecture). The exterior walls of the upper storey are enclosed by window panels of *kapis* shells framed in wood which can be slid back for better ventilation. Most of the existing buildings were probably built in the mid 18th to late 19th centuries. Few have escaped internal reorganization to adapt them for alternative use with the decline of the town's prosperity.

The Chinese merchants and traders conducted their business from offices and warehouses on the ground floors of their houses, with the living quarters above. This is characteristic of Chinese society, to be observed in other Asian cities such as Penang, Singapore, and the older sections of Bangkok.

The resulting townscape has a special quality not to be found elsewhere. It is a unique manifestation of the multi-cultural nature of Filipino society, which harmoniously blends Ilocano, Filipino, Chinese, and North American elements to produce a homogeneous whole.

In addition to the domestic and commercial architecture, Vigan possesses a number of significant public buildings, which also show multi-cultural influences. These include the Cathedral of St Paul (1790-1800), the Archbishop's Palace (1783), St Paul's College (1892), the Catholic Cemetery Chapel (1852), and the neo-classical early 20th century Provincial Capitol.

## Management and Protection

### Legal status

Vigan is currently protected by the following legal instruments at national level:

- Presidential Decree No 374, 1974 "Amending certain sections of ... the Cultural Properties Preservation and Protection Act;
- Presidential Decree No 756, 1975 "Amending Presidential Decree No 260 to include the Mestizo Section, the houses of Padre José Burgos and Leona Florentino in its scope";
- Presidential Decree No 1505, 1978 "Amending Presidential Decree No 260, as amended, by prohibiting the unauthorized modification, alteration, repair, and

destruction of original features of all national shrines, monuments, landmarks, and other important edifices";

- Executive Order No 358, 1996 "Creating a Presidential Commission for the Restoration, Conservation and Preservation of Vigan Heritage Village."

A new "Act providing for the Protection and Preservation of Philippine Cultural Heritage ..." is shortly to come into effect.

At local level, the Ordinance No 05 "Providing for the preservation and protection of ancestral houses and other properties in Vigan, Ilocos Sur, particularly in the Mestizo Section" was promulgated in 1990 by the Municipality of Vigan. Following the 2nd International Conference on Vigan in March 1997, the following Municipal Ordinances were approved by the Sangguniang Bayan (Municipal Council):

- Ordinance No 12 "Defining the Core and Buffer Zones of the Historic Town of Vigan and the historical, educational, aesthetic, and economic parameters of its preservation and development";
- Ordinance No 14 "Providing the guidelines for the conservation of the Historic Town of Vigan."

The Council is still considering the proposed Ordinance "Creating the Conservation Authority of Vigan."

### Management

Ownership of the buildings and open spaces included in the nomination is mixed. The public buildings are owned variously by the Provincial Government of Ilocos Sur, the Municipal Government of Vigan, and the Roman Catholic Diocese of Nueva Segovia, and most of these are accessible to the public. All the houses in the Core and Buffer Zones are privately owned, but none is open to the public.

The Core and Buffer Zones are carefully defined so as to preserve the urban fabric and townscape. This action was taken following the deferral of the nomination in 1987, when the zones were not adequately delineated.

Formal responsibility for the preservation of the Historic Core rests with the Vigan Heritage Commission, created by Executive Order No 358, 1996, in collaboration with the Municipality of Vigan. In addition, the Commission has links with the Department of Tourism, the National Historical Institute, the National Museum, the Intramuros Administration (Manila), the National Commission for Culture and the Arts, and the non-governmental organizations involved in the conservation of the town. Church property is administered through the Archdiocesan Commission for the Conservation of the Cultural Heritage of the Church.

Awaiting the establishment of the proposed specialist Conservation Authority, day-to-day management remains the province of the Municipality of Vigan.

A number of land-use and other plans take account of the special needs of Vigan to varying degrees. These include:

- National Tourist Master Plan for the Philippines 1991-2010;
- Conservation Plan for the Historical Center of Vigan, 1995 (Tourconsult/International for the Commission of the European Union);

- Tourism Development Master Plan for Region I, 1992; Vigan, 1995 (Department of Tourism);
- Northwestern Luzon Growth Quadrangle Development Plan, 1995 (USAid Project);
- Investment Promotion Package for the Northwestern Luzon Growth Quadrangle, 1997 (USAid Project);
- Implementing Rules and Regulations: Action Plan, 1996 (Vigan Heritage Commission).

The Second International Conference for the Conservation and Development of Vigan, held in 1997, prepared a number of draft policies and ordinances for the development and preservation of the historic town.

Negotiations are in progress at the present time with the Agencia Española de la Cooperación Internacional for the preparation of a "Comprehensive Conservation and Development Plan of Vigan."

All funding for conservation projects at the present time comes from the limited budget of the Municipality of Vigan. Local non-governmental organizations are studying mechanisms for fund-raising, and private donations have been received for specific projects. When it is fully operational the work of the Vigan Heritage Commission, which is mandated to coordinate conservation programmes in the town, will be funded by the national government.

## Conservation and Authenticity

### *Conservation history*

The first attempt to sensitize proprietors of historic properties and administrators in Vigan to the need for adequate conservation was in 1975, when the National Museum organized a seminar at which the town's heritage and the need to preserve it were emphasized. Subsequently a team of architects and engineers was sent by the Museum to carry out documentation work and advise property owners on necessary conservation measures. However, shortage of funds meant that this had little lasting impact.

The 1995 Conservation Plan for the Historical Centre of Vigan (see above) surveyed the existing buildings (56 properties with wooden upper storeys, 130 entirely in masonry or brick), and concluded that 86 structures were in a good state of conservation and 84 in a mediocre to poor state of conservation.

A detailed inventory of 120 houses was carried out in 1996, funded by the Toyota Foundation, and this serves as the basis for future conservation planning.

### *Authenticity*

The street pattern is entirely authentic, conforming completely with that laid down by the Spanish in the 16th century. The authenticity of the overall townscape and the open spaces is also high.

So far as the buildings are concerned, lack of conservation control has resulted in the use of modern materials such as galvanized iron on roofs instead of tiles.

An awareness of the need to preserve authenticity has only developed recently in relation to Vigan. Restoration and conservation practices that respect the authenticity of this

town that has developed organically over several centuries are now being introduced, making use of the considerable reserve of traditional crafts that survives in the Philippines.

## Evaluation

### *Action by ICOMOS*

An ICOMOS expert mission visited Vigan in January 1999.

### *Qualities*

Vigan is unique among the towns of the Philippines by virtue of the fact that it is the only one to preserve much of its Spanish colonial character intact. It is also significant because of the way in which distinct architectural traditions - European, Ilocano, Filipino, and Chinese - have fused to create a homogeneous townscape of great cultural importance.

### *Comparative analysis*

Vigan belongs to a group of important South-East Asian trading cities in which Asian and European elements blend together, such as Malacca, Macau, Singapore, and Hoi An. Closest to it is probably Hoi An, where the same pattern of shop-houses influenced strongly from China can be observed.

Vigan is, however, unique in that it is the only town in this group in which the rigid Spanish colonial checkerboard street pattern survives intact. The only surviving parallels in this respect are to be found in Latin America, but these do not exhibit the multi-cultural fusion that Vigan demonstrates.

### *ICOMOS comments and recommendations for future action*

The nomination of Vigan to the World Heritage List was first considered by the Committee at its 13th Session in Paris in December 1989. The Committee recommended that it should not be inscribed on the List, but exceptionally "suggested that the Philippine authorities contact ICOMOS and the Secretariat so as to study the possibility of elaborating a new nomination made up of particularly significant elements of the very special heritage of the Philippines" (Committee Report, XIV.46.C).

ICOMOS had recommended rejection in 1989 on the grounds that "this cultural property has not been shown to have sufficient exemplarity, and the urban and architectural quality of Vigan is in no way comparable to that of Spanish cities in the Caribbean such as Cartagena de Indias (Colombia) or Trinidad (Cuba)." ICOMOS now acknowledges that comparison with Spanish colonial towns in Latin America and the Caribbean is not a valid one: historic towns should be evaluated in a regional context rather than globally.

The expert mission that visited Vigan in January 1999 made a number of observations that should be referred to the State Party:

- Minor modifications are suggested to the delineation of the Core Zone. The Divine Word of Vigan College in the north-eastern part of the Core Zone, which is a modern four-storey structure, should be excluded, as should certain buildings used for inappropriate purposes (soft drinks store, petrol station).



- Similarly, the limits of the Buffer Zone should be modified so as to exclude the former Vigan Central School, now used as an extension of the bus terminal complex.
- The mission was concerned that the Vigan Heritage Commission created in 1996 is not fully operational, apparently for lack of professional personnel. There is also a duplication of responsibilities between the Commission and the National Museum, which is the agency to which all requests relating to protected historic buildings must be referred.
- The Municipal Ordinance to establish the Conservation Authority was close to being approved when the mission took place. Since it provides for the creation of a team of conservation professionals, a further source of duplication seems likely to be introduced shortly.

ICOMOS recommends that the State Party should be a. requested to modify the boundaries of the Core and Buffer Zones slightly, so as to make them more appropriate for World Heritage inscription, and b. establish clear lines of responsibility and authority for the existing and proposed agencies involved with the preservation of the historic town, so as to avoid potential duplication and conflict.

#### **Brief description**

Vigan is the most intact example in Asia of a planned Spanish colonial town, established in the 16th century. Its architecture reflects the coming together of cultural elements from elsewhere in the Philippines and from China with those of Europe to create a unique culture and townscape without parallels anywhere in East and South-East Asia.

#### **Recommendation**

The Bureau recommended that this nomination should be referred back to the State Party, requesting modifications to the boundaries of the nominated area and its buffer zone, as suggested by ICOMOS, and an unambiguous statement of the proposed conservation structure, to be supplied by 1 October 1999. This information had not been received when this evaluation was prepared for printing. In the event of this information being supplied and found acceptable, ICOMOS recommends that the property should be inscribed on the World Heritage List on the basis of *criteria ii and iv*:

**Criterion ii** Vigan represents a unique fusion of Asian building design and construction with European colonial architecture and planning.

**Criterion iv** Vigan is an exceptionally intact and well preserved example of a European trading town in East and South-East Asia.

ICOMOS, September 1999

## Kalwaria Zebrzydowska (Poland)

No 905

### Identification

<i>Nomination</i>	Kalwaria Zebrzydowska: the Mannerist architectural and park landscape complex and pilgrimage park
<i>Location</i>	Vojevodship of Bielsko-Biała, Kalwaria Zebrzydowska District
<i>State Party</i>	Republic of Poland
<i>Date</i>	29 June 1998

### Justification by State Party

In general terms, the cultural property of the Mannerist Calvary Park in Kalwaria Zebrzydowska is a unique and exceptional example of a group of 44 buildings located in an extensive and attractive area, situated according to a carefully determined system in terms of its content, function, and form. This system dominated the natural environment, creating the unrepeatable historical designed landscape (**criterion ii**). Representative of its type, it is also the most superb example in the rich range of Calvary landscapes (**criterion iv**). It contains symbolic messages concerning important ideas and content, translated into the language of traditional religious theatre, set in the scenery of the landscape.. The complex embodies a combination of formal effects and architectural values with the symbolism and ideological content (**criterion vi**).

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. It is also a *cultural landscape* as defined in paragraph 39 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

### History and Description

#### History

Work on building the Calvary was begun in 1600 by Mikołaj Zebrzydowski, the Voivode of Cracow, who built the Chapel of the Crucifixion on the slopes of Żar Mountain. Together with a small hermitage, this was used by him for personal meditation.

However, Zebrzydowski was persuaded by the Bernardine (Cistercian) monks Tomasz Bucki and Ludwik Boguski to

enlarge his original concept to cover an extensive landscape complex with many chapels, linked in form and theme to those in Jerusalem. It was conceived as being for the use not only of the local inhabitants but also of believers from elsewhere in Poland and in neighbouring countries.

The layout was the work of the distinguished mathematician, astronomer, and surveyor Feliks Żebrowski. He based it on the landscape of Jerusalem at the time of Christ, using a system of measurement that he developed to enable the urban landscape of Jerusalem to be reproduced symbolically on the natural landscape. This makes use of the natural topography, the Lackarańska Mountain representing the Mount of Olives and the Żar Mountain Golgotha, for example.

The sites chosen for the chapels that represented the stages in the taking of Christ and the Stations of the Cross were linked by tracks cut through the natural woodland and were marked first by a simple cross. These were replaced by chapels, nearly all of which were built between 1605 and 1632. The architect of the chapels was a Belgian, Paul Baudarth, and the influence of the Mannerist architecture of The Netherlands is very marked. In 1632 a wall was built (now no longer extant) which symbolized the urban limits of the Holy City, and also a system of routes that linked ten chapels associated with the life of the Blessed Virgin Mary.

Only four further chapels were added – those dedicated to the Third Fall of Christ (1754), the Weeping Women (1782), St John Nepomucen (1824), and the Angel (1836). The original Bridge of the Angels was replaced by a new structure in 1907.

The Church of the Our Lady of the Angels and the Bernardine monastery were designed by the Italian architect Giovanni Maria Bernardoni. However, he did not complete the project, which was finished by Baudarth in 1609. The monastery was considerably enlarged in 1654-56, and took on the appearance of a Baroque castle.. A pilgrim chapel in developed Baroque style was added to the church in 1658-67, to house a miraculous picture of the Virgin. The church achieved its present form at the end of the 17th century, whilst the monastery was enlarged once again at the beginning of the 19th century.

When the monastery was founded in 1617 the inhabitants of the town of Kalwaria Zebrzydowska that had sprung up were allowed to rent part of its lands within the Calvary park. They began to clear the woodland for pastures, and in the mid 18th century they were allowed to build houses on their plots. A process of reafforestation began at the beginning of the 19th century.

At the beginning of the 18th century the Czartoryski family, the owners of the park, built a palatial residence near the pilgrim church, but this was largely destroyed in the 19th century. At the end of World War II the plot on which the palace had stood, together with some surviving outbuildings, passed into the ownership of the state, which used it for the construction of a theological college.

Historical archives show that Kalwaria Zebrzydowska had many distinguished royal and noble visitors as well as countless pious pilgrims. Many were attracted by religious performances and ritual that were staged there. As early as 1613 Mikołaj Zebrzydowski had received permission to found a religious fraternity to organize religious ceremonies of this kind. Local people joined the

Bernardine monks at Easter to take part in dramatic enactments of Christ's Passion. These religious performances were discouraged during the Austrian occupation of this region, but they were revived after 1947. In addition to the Passion procession at Easter, there is a similar event at the Feast of the Assumption of the Blessed Virgin Mary in August.

#### *Description*

Kalwaria Zebrzydowska lies between the valleys of the Skawa and Raba tributaries of the Vistula, and is defined by the massifs of the Żar and Lanckorońska mountains. The area is now largely forested, the result of 18th century planting. The ruins of two medieval castles are located at either end of the landscape, on the slopes of the two mountains.

The landscape makes skilful use of natural features to complement and set off man-made structures. The disposition of buildings in the landscape makes this an outstanding example of a Mannerist park: characteristics of Italian Renaissance and French Baroque garden and park design are blended with Mannerist freedom and irregularity. The overall layout is in the form of an ellipse, covering some 400ha. The main structures are around the perimeter of this area, and are linked by paths and roads that symbolize the routes within ancient Jerusalem and which were used by pilgrims in their passage from one episode in the Passion to the next.

A characteristic Mannerist feature is the many visual axes between the different structural features. There is also a series of magnificent panoramas, not only over the Park itself, but also towards the Tatra Mountains, for example, and the city of Cracow.

The chapels and churches complete the composition of the Park. They are seen to emerge unexpectedly from dense woodland cover or as dramatic features at the end of long avenues. The chapels exhibit a high degree of originality of form and composition, along with scrupulous attention to detail. However, their most striking feature is their diversity, arising in some cases from their symbolic purpose (as, for example, the Chapel of the Heart of the Virgin Mary, which is heart-shaped in plan). Ground plans range from simple ellipses (the House of Caiphas) or triangle (the House of Annas) to more complex forms such as a triangle linked with semi-circles (the House of Our Lady), a Greek cross (the House of Pilate), a rectangle with semi-circular apses (the Holy Sepulchre), an octagon containing a square (the Ascension), an elongated rectangle (the Last Supper), and a square with corner pilasters (the East Gate of Jerusalem).

The elevations are equally varied and imaginative. A variety of materials and techniques have been used – unrendered stone and brick, dressed stone, and rendered and plastered brick; roofs of copper or zinc sheets or ceramic tiles. The way in which details are applied to the elevations clearly derives from The Netherlands. Dadoes and wide entablatures are used for horizontal division, and half-columns or pilasters for vertical divisions. Elements of Tuscan, Ionic, and Composite orders are used, enlivened by rusticated faces and surrounds to windows and doors. The small windows take various forms, often circular or oval. Among other features are strapwork ornament, blind arcades, and corn or acorn pendants. A number of the chapels have pulpits in stone, brick, or wood protruding from their facades. There is

also skilful use of colour resulting from the variety of materials used and tinted rendering. Several of them have domes with rich stucco decoration.

The interiors are, by contrast, plain in their furnishings and decorations. Many of them contain blocks with the inscription *Terra Santa*, indicating that they contain soil from Jerusalem.

There are two large churches in Kalwaria Zebrzydowska. The Church of the Grave of the Virgin, which has strong Baroque affinities, is in broken stone with stone blocks for detailing and the strong podium on which it is built. It is rectangular in plan with an apsidal east end and an entrance porch or narthex at the west. It is built on two levels, the lower part representing the Grave itself and the upper the Ascension. It has a saddleback roof with a slender central spire.

The Church of the Crucifixion has an elongated rectangular plan with a bipartite interior with compound vaulting and a saddleback roof with a spire. The tripartite façade has three entrances and four projections; double Tuscan pilasters support a wide entablature decorated with friezes depicting symbolic subjects.

The dominant feature of the landscape is the Church of Our Lady of the Angels and the Bernardine Monastery, located high on the slopes of the Żar Mountain. The church has an unaisled nave with an elongated presbytery closed by the main altar. There are three separate chapels with domed roofs on the south side. The two-storey façade is surmounted by two towers with Baroque roofs, separated by a triangular pediment. The richly decorated interior is in Baroque style, with some outstanding carved choir stalls.

The monastic complex, built round two internal cloisters, is on the north side of the church. It has a three-storey façade with five projections and crowned by lunette cornices.

There is a number of secular residential buildings within the Park. They are detached houses and are mostly to be found lining the avenues. The earlier ones, from the 18th and 19th centuries, are wooden structures in a distinct local style. They are usually single-storey, with an attic and verandahs in front; the roofs are saddleback in a variety of materials.

### **Management and Protection**

#### *Legal status*

The entire complex is a protected monument since it is on the register of scheduled monuments of the Vojevodship of Bielsko-Biała. The protection afforded in this way is laid down in the Polish Act of the Protection of Cultural Property of 1962, as subsequently amended, and the Code of Administrative Procedure.

It is the subject of special policies in the Local General Plan of Spatial Development of the Town and District of Kalwaria Zebrzydowska, approved in 1982. Part of it is covered in the corresponding plan for the District of Lanckorona.

#### *Management*

The cultural landscape of Kalwaria Zebrzydowska with the routes of the avenues in the Park, the chapels, and the meadows and woods in the north-eastern part are owned by the Bernardine monastery. The woods on the Żar Mountain

are owned partly by the monastery and partly by the state, whilst the forest of Lanckorona is in multiple private ownership. There is also a number of small residential and agricultural lots within the area that are in private ownership.

As a national historical monument, Kalwaria Zebrzydowska comes within the purview of the State Service for the Protection of Monuments, and funds are made available for conservation from the Ministry of Culture and Arts through the offices of the General Coordinator of Monuments and the Regional Conservator of Monuments.

Local management is coordinated by the owner, the Bernardine Monastery, working with the State Service, which is represented by the District Conservator. The latter specialist is employed by the Council of the Town and District of Kalwaria Zebrzydowska and works in collaboration with the Town Architect. The Monastery has a scientific advisory council which includes distinguished architects, landscape architects, monument conservators, historic garden specialists, art historians, etc. This body is responsible for overseeing the work of the officials directly involved and advising them on policies for conservation and management.

There is no overall management plan for the Park. However, there is a rolling programme of conservation and restoration projects agreed between those responsible for its management and approved by the scientific council. Currently, projects are in progress or planned for major renovation and consolidation of the churches and chapels, conservation of their internal fittings, assessment and resurfacing of the routes within the Park, management of the vegetation, and control over development of houses within the boundaries.

## **Conservation and Authenticity**

### *Conservation history*

Since it was established, the Calvary has been under the control and management of the Bernardine Monastery. Several campaigns of restoration have been initiated and carried out by successive Guardians (Superiors) of the Kalwaria Zebrzydowska community. These took place in the mid 18th century, on three occasions during the 19th century, and in the early decades of the 20th century. Most of the work, which involved consolidation of the foundations of the chapels, replacement of roof coverings and structures, and conservation of the interiors, was carried out by the monks themselves, though specialists were brought in for tasks such as paintings conservation and restoration.

At the end of World War II the land was nationalized and became part of state forests and state-owned farms. Efforts were also made to curb the use of the area for pilgrimage. Registration of the Calvary as a protected monument in 1981 placed it on a different footing, but this coincided with an increase in new private housing in the area and the creation of new access roads. This gave rise to a series of legal interventions by the Regional Conservator of Monuments. In 1986 the post of Park Architect was created, to be replaced in 1992 by the post of Conservator of Monuments by the Council of the Town and District of Kalwaria Zebrzydowska.

Work began on a study for the restitution of the system of routes and avenues, which resulted in regulations for the movement of motor vehicles, rehabilitation of the vegetation, and the design and location of new buildings. A large part of the area of the avenues was subsequently returned by the state to the Bernardine Monastery. The 1994 development plan put the avenues under strict control as a conservation zone of the landscape park and at the same time buffer zones were established for the entire complex.

Currently the construction of new housing within the protected area is prohibited and there are controls over building in the buffer zone. There is still intensive exploitation of the woodland cover for the local carpentry industry, but this is now being controlled.

### *Authenticity*

Kalwaria Zebrzydowska has retained its overall authenticity as a designed cultural landscape: the 1604 plan survives almost completely intact, with the topographical and symbolic relationship between its man-made structures and its natural environment fully preserved.

So far as individual structures are concerned, they have been conserved solicitously by the Bernardine community over the centuries and preserve their form and setting unchanged. Conservation interventions have been made with care and with respect for the authenticity of materials and techniques.

The authenticity of functions also survives untouched, since the Calvary is still a centre for pilgrims to see this landscape that symbolizes the Passion of Christ and the Life of the Blessed Virgin Mary.

## **Evaluation**

### *Action by ICOMOS*

An ICOMOS expert mission visited Kalwaria Zebrzydowska in January 1999. The views of its International Scientific Committee on Historic Gardens and Sites were also made available.

### *Qualities*

Kalwaria Zebrzydowska is an outstanding implantation in a natural landscape of central Europe of a symbolic representation of those elements of the urban landscape of Jerusalem at the time of the Passion of Jesus Christ which has survived intact as a centre of pilgrimage for four centuries.

### *Comparative analysis*

The concept of the Calvary, a group of chapels arranged in a layout that symbolizes the stages that led up to Christ's crucifixion in an urban or open landscape (*Sacri Monti*), has a long ancestry. However, it intensified at the time of the Counter-Reformation at the end of the 16th century, and was aided by the publication of a re-creation by Androchomius in 1584 of an accurate plan of Jerusalem at the time of Christ.

Many were constructed, in Italy, the Iberian peninsula, the Low Countries, and central Europe in particular, in the 17th century, and they took many varied forms. Kalwaria Zebrzydowska is among the small group of so-called "Great Calvaries," which were vast projects that spread over large areas of open countryside with significant topographical features and adopted an approach derived from Baroque park

design. Kalwaria Zebrzydowska is of especial significance because of the way in which the routes and avenues between the chapels were laid out, giving an added dimension to their symbolic significance.

In Italy a number of these have been preserved as components of national natural parks; several *Sacri Monti* of this type are now preserved and protected in Piedmont, for example. The basis of their preservation is conceived almost entirely in terms of their historical value; the religious element is subordinated and pilgrimage is not seen as central to their management and presentation. Kalwaria Zebrzydowska, by contrast, still has a predominant spiritual role in the life of the Polish people and is still in the care of the monastic community that have been its guardians since the beginning of the 17th century.

#### *ICOMOS recommendations for future action*

ICOMOS is concerned about the project to create a Neo-Baroque garden in the new seminary building on the site of the Czartoryski palace. This would be highly inappropriate in what will be a modern structure. Consideration should be given to replacing this with a simpler design that makes use of the remaining fruit trees at this place in creating a garden more in keeping with the buildings that surround it.

The modern metal masts that surround the pilgrimage area are surmounted during the tourist season by loudspeakers, flags, and other appurtenances. These are wholly incongruous in this context and should be replaced by more discreet equipment.

There is a group of picturesque old residential buildings close to the basilica. They are not owned by the Bernardine Monastery and so their development has not been controlled, and as a result some have been “modernized” using inappropriate materials and techniques; some also have large parabolic television aerials on their facades. Action should be taken to improve their appearance and to prevent further disfigurements of this kind.

In view of the above, the State Party might wish to give serious consideration to restoring full property rights over the entire nominated area to the Bernardine Monastery, which has shown itself to be suited in every way to its management and conservation.

There is no management plan in the sense required by the World Heritage Committee (*Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 24.b.i) for the Kalwaria Zebrzydowska Park, although there is clearly a number of elements of such a plan already in place. The State Party should without delay work with the different institutions involved to prepare such a plan and submit it to the Committee for assessment.

#### **Brief description**

The Kalwaria Zebrzydowska is a virtually unchanged example of the natural landscape in which a linked series of symbolic places of worship relating to the Passion of Jesus Christ and the Life of the Virgin Mary was laid out at the beginning of the 17th century. It is still today a place of pilgrimage.

#### **Recommendation**

That this nomination be *referred back* to the State Party, requesting that a draft management plan for the property be prepared for evaluation before the December 1999 meeting of the World Heritage Committee. This information had not been received when this evaluation was prepared for printing. In the event that this is supplied and favourably evaluated, ICOMOS recommends that the property should be inscribed on the World Heritage List on the basis of *criteria ii and iv*

**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 avenues of the events of the Passion of Christ. The result is a cultural landscape of great beauty and spiritual quality in which natural and man-made elements combine in a harmonious manner.

**Criterion iv** The Counter Reformation in 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.

ICOMOS, September 1999

## Sighișoara (Romania)

No 902

### Identification

<i>Nomination</i>	Historic Centre of Sighișoara
<i>Location</i>	Region of Mureș
<i>State Party</i>	Romania
<i>Date</i>	29 June 1998

### Justification by State Party

The old town of Sighișoara is a site which reflects the German civilization of Saxon settlers in Transylvania. It reveals a way of building which exerted a considerable influence throughout the Middle Ages on the subsequent development of towns in Transylvania, the type of dwelling houses as well as traditional architecture.

#### Criterion ii

The urban fabric, with its geometric and spatial structure, and the numerous monuments of indisputable interest, developed in organic symbiosis with the landscape, give this group of buildings, the value of an outstanding achievement.

#### Criterion iii

The town is a very typical example of the specific medieval structure of a small-sized urban site, with a homogenous architecture and unique geographic position.

#### Criterion iv

It is the best preserved town in Transylvania, a testimony to all that is characteristic of the building tradition of Saxons who settled here in the Middle Ages, a tradition expressed by the conservation of architectural styles, construction methods, and forms of urban housing which have survived until present days.

All these factors prove that Sighișoara is a site typical of both the medieval and the modern German civilization in Transylvania, threatened by social and cultural changes which have occurred in the last decades following the massive exile of the German minority.

#### Criterion v

### Category of Property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, the historic centre of Sighișoara is a *group of buildings*.

### History and Description

#### History

Sighișoara, which lies in the heart of Transylvania, developed on a plateau, dominated by a hill overlooking a bend in the river Tirnava.

In the 13th century, German craftsmen and merchants, known as Saxons, were ordered by the Hungarian sovereigns to colonize Transylvania and protect the border of the Carpathians against the steppe peoples. They settled on a hill, called the City Hill, which has revealed traces of occupation going back to the Palaeolithic period.

Following incursions by the Tatars in 1241, the fortified settlement on City Hill was reinforced with walls, guarded by towers, which were extended to surround the entire plateau at the end of the 14th century. The town, which was known in 1280 as *Castrum Sex*, developed commercial activities thanks to the powerful guilds of craftsmen. Each guild was responsible for the construction of a tower and its defence. The importance of the town was recognized in 1367 when it obtained the title of *Civitas* and became the second national political entity of Transylvania (the *scaun* of Schässburg, the original Germanic name for Sighișoara).

Under pressure from the Turks between 1421 and 1526, the fortified city raised its walls. At the same time, a settlement grew around the Church of the Saint Anthony hospital (existence attested by documents in 1461), situated at the foot of the plateau. The core of the Lower Town, protected by walls with defensive gates, gradually expanded to the east and west, and now stretches to both banks of the Tirnava.

During the XVIIth century, the town of Sighișoara suffered from a succession of tragic events. The population was reduced by almost half as a result of two plague epidemics. In 1676, a fire destroyed three-quarters of the town (although the buildings on City Hill survived), but it was rebuilt over the old foundations. The Lower Town was also damaged by two fires (1736 and 1788) and floods (1771), and the entire town was shaken by an earthquake in 1838.

In 1840, the merchant guilds lost the monopoly granted to them in the 13th century, and they disappeared. Although Sighișoara remained somewhat on the fringe of economic development in the 19th century, it was able to safeguard its historic centre from extensive transformations. However, occasional interventions led to the loss of a few towers and a section of the wall. In 1866, when Hungary transferred the constitution of the *Komitat* (district) to Transylvania, Sighișoara/Schässburg became the capital of the Tirgu Mares/Neumarkt district, and the Dominican monastery was pulled down to make way for the new town hall.

In the 19th century, the upper part of Sighișoara continued to function as an administrative and cultural centre. The commercial and craft activities were moved to the Lower Town which lost its fortifications in a subsequent expansion phase.

#### Description

The historic centre of Sighișoara, proposed for inscription on the World Heritage List, is composed of a fortified site spread over a steeply sloping plateau and dominated by City Hill, and the Lower Town with its woody slopes lying below. These two sectors form an indissociable group corresponding to the historic boundaries of the medieval town.

Apart from 19th century settlements, the historic centre of Sighișoara has kept its original medieval urban fabric with its detailed allotment of buildings plots, with some variations depending on the successive development

phases of the site, as well as its network of narrow streets lined with closely aligned rows of houses.

The Citadel is composed of three roads running lengthways, cut by passages at right-angles. The main axis (School Street) links City Square, laid out over the site of a group of houses in 1894, to the two main gates erected in the north, under the Tailors' Tower, and in the south, under the Clock Tower. The latter makes it possible to enter the Lower Town, which stretches along the slope around Hermann Oberth Square (the former Market Square), an intersection for roads crossing the major axis at right angles (Ilari Chendi Street and 1st of December Street).

Archaeological excavations carried out in the Citadel have disclosed remains of wooden houses dating to the 13th-14th centuries. Their foundations were incorporated in the stone houses of the 15th-16th centuries, most of which were rebuilt after the 1676 fire.

The houses, most of them the simple homes of craftsmen of two or three storeys, were built in stone or brick, covered in a coloured roughcast, and topped by a high tiled roof. They have a distinctive plan, with a narrow facade along the street, an L- or U-shaped layout, dwelling tower, linked rooms, etc.

The houses with compact layouts, probably the oldest ones, are characterized by a lateral vaulted entrance gallery. This entrance gallery is sometimes shared by two adjoining houses because of the small plots of land. Many of the houses still have a barrel-vaulted basement, workshops on the ground floor with a wooden ceiling or brick vault, and the living rooms on the upper floors. A few facades (City Square, for instance) have a more aristocratic architectural style of Baroque inspiration (17th-18th centuries).

A group of houses between Citadel Lane and Hermann Oberth Square stand out because of the way the storeys have been arranged to fit the configuration of the sloping ground.

A wall, 93m long and with interval towers, encloses the Citadel plateau. The different phases of construction from the 12th century to the 16th century can be clearly identified. It rises to a height of 8-10m between the Ropemakers' Tower and the Butchers' Tower, the best preserved section. Nine towers out of the original fourteen still stand and can be distinguished by their shapes. The imposing Clock Tower plays a special role as the symbol of the town, for it was placed under the responsibility of the city council, which held its assemblies there until 1556. Situated in the middle of the southern fortification wall, it dominates the three squares of the historic centre and protects the stairway connecting the upper town and the lower town. It now houses a museum.

Among the monuments in the historic centre of Sighișoara, it is worth mentioning the Church of Saint Nicholas, an edifice typical of the Gothic architecture of Transylvania. It is perched on the hill, and can be reached by a ramp staircase of 175 steps, called the Staircase of the Schoolchildren. It has been protected by a wooden roof since 1642. The Church was constructed in different stages between the 14th and 15th centuries over the remains of a Roman building. It has a hall-type plan with a polygonal apse. The decorative sculpture on the facade reflects Central European influences.

The Church of Saint Mary belonging to the Dominican monastery, demolished in 1886, is a 13th century Gothic monument of the hall type with bare facades. Inside is a Baroque altar dating to 1680.

The Dominican monastery and the Coopers' Tower in the south-west of the Citadel, and the Locksmiths' Tower and Church of the Franciscan convent in the north, made way respectively for the huge neo-Renaissance style City Hall (1886-88) and the Roman Catholic Church (1894).

## **Management and Protection**

### *Legal status*

A new preservation law has been under discussion for several years; the draft bill has been altered no less than fifteen times. Particularly difficult is the question of to what extent denationalization should be allowed for historic buildings that up to now have belonged to the state or to communal governments (eg the houses of the Saxons who emigrated to Germany before 1990). A division into two categories is planned. Historic buildings of national significance (category A) are to remain in public ownership, all others may be denationalized. To date there has only been a differentiation between listed historic buildings and buildings that are of significance for the townscape. Thus in the future there will be a third category.

On the map of the Sighișoara conservation district, which constitutes an adequate buffer zone, almost every building in the upper town is recorded under one of the two designations that are currently in use. Two-thirds of the houses are historic buildings, one-third is designated as significant to the townscape. In the lower town the ratio is reversed. The new law would make it necessary to filter out the buildings which are of national significance and thus cannot be denationalized. Basically this category would probably encompass the two churches, the cemetery, the city hall, the town fortifications, and the Staircase of the Schoolchildren.

A special problem with denationalization is the fact that many houses are occupied by several families, all of whom should have the right to purchase the part in which they are living. Additional regulations will have to be developed to ensure mutual responsibility by all parties for the preservation and uniform treatment of common building elements (roof, staircase, facade).

The national significance of the upper and lower town as a conservation district was already established in 1996, when they were united in a "Zone for the protection of the architectural and urban design heritage"; this conservation district encompasses the entire upper town and the former market square (Hermann Oberth Square) with its surroundings as well as the buildings on the hill side of Mill Lane and Hospital Lane. The city gates (the hospital gate, the mill gate, and the Baier Lane gate), documented on older maps and city views, were used for determining the borders of the conservation district.

These borders become uncertain in those areas where suburbs arose early on outside the fortifications. This is especially relevant for the settlement around the Baier Lane gate (now Street of 1 December). The homogeneous historic development in this area (buildings mostly dating from the 19th century on the exterior, but often with an older core) makes it seem advisable to add this to the

conservation district, thus also including it in the zone that is proposed for inscription on the World Heritage List. The same is true for the short transverse lane that branches off to the south from Hospital Lane, directly west of the former hospital gate, with its two historic buildings from the 19th century (notary's office and former boarding school).

#### *Management*

Compliance with the provisions regulating the conservation district is supervised by the municipal building office, which is directly responsible to the mayor. A permit is required for any construction work within the conservation area. In principle demolition is not allowed, with the exception of recent outbuildings at the rear of property lots. The approval of the Historic Preservation Administration in the Ministry of Culture must be ascertained for construction work on historic buildings. Illegally undertaken actions must be undone, and a penalty paid. Since the buildings within the conservation district have all been surveyed and the survey results have been published, no one can claim ignorance of the situation.

### **Conservation and Authenticity**

#### *Conservation history*

Apparently no major preservation work was carried out before 1990 - at least there are no reports about such work. The largest project in the last ten years was the restoration of the hilltop church, in close collaboration between the Romanian preservation office and the Munich-based Messerschmitt Foundation. The latter has set itself the task of preserving the cultural heritage of the Germans in eastern and south-eastern Europe, even after their expulsion or emigration to their ancient homeland. The church was closed and under construction for several years. It has a new roof of small clay tiles and a new floor of sandstone slabs; the building was plastered and painted. Remnants of the ashlar-painted plaster were conserved, as were the Late Gothic wall paintings that survived at several places. Used by the congregation only on holidays, the hilltop church is to house a museum for Late Gothic wall and easel paintings; ownerless altarpieces from churches that are no longer in use are to find a new home here.

Practically no public funds are available for preservation work on dwelling houses or for the urgently necessary renewal of the infrastructure. Since there is no chance that this situation will change soon, planning work is also limited to the formulation of general goals such as the improvement of the living standard in apartments, renewal and burial of electric, gas, and telephone lines, and street paving.

A particularly large problem is presented by the city fortifications. In discussions of Sighișoara as a possible World Cultural Heritage site, the fortifications are one of the most significant features. Other cities in Transylvania, such as Sibiu, had more extensive fortifications which were associated with more important historical events (sieges, bombardments), but none is anywhere nearly as well preserved as that of Sighișoara. However, the wall retains its original height at only a few points. The longest section of the wall surviving to its original height, the part between the Ropemakers' Tower and the Butchers' Tower (at the cemetery gate below the hilltop church), collapsed over almost half its length in the summer of 1998. The

remaining part is also in danger of collapse. Quick and decisive action is needed here if the total loss of this section of the wall is not to be risked.

#### *Authenticity*

The authenticity of Sighișoara can be characterized as very high, in terms of both its monuments and its urban fabric, as long as the situation created in the 19th century is taken as the point of departure. If, however, the loss of the Dominican monastery and its replacement by the city hall in 1886-88 is not accepted as a legitimate development in the urban form, then a different, less positive conclusion is drawn. The same applies to the Franciscan convent and the Baroque German School, both of which fell to new buildings in historic revival styles.

### **Evaluation**

#### *Action by ICOMOS*

An ICOMOS expert mission visited Sighișoara in January 1999. ICOMOS also consulted its International Scientific Committee on Historic Towns and Villages.

#### *Qualities*

Sighișoara is a small city at the intersection of trade routes that come from western and northern Transylvania, continue to Brasov, and from there lead over the Carpathians to Wallachia. For centuries these routes served the exchange of goods and ideas between the Christian countries of central Europe and the Ottoman Empire.

#### *Comparative analysis*

Because of its exposed location in the arc of the Carpathians, which always formed an endangered border between the Mongols and the Tatars (in the east) and the Turks (in the south), Transylvania was a country in which not only cities but also market towns and villages could only survive if their defences (city walls, castles, fortified churches) were constantly renewed and extended. In contrast to the fortified churches, of which numerous examples have survived, the fortifications of the cities have been lost, except for fragments, as a result of growth in the 19th and 20th centuries -- with the exception of Sighișoara.

Placing Sighișoara in the larger context of all the cities that were founded in the 12th and 13th centuries in what was then the kingdom of Hungary by German merchants and artisans (the so-called Saxons), one also encounters two towns in present-day Slovakia which were inscribed in the World Heritage List several years ago: Banská Štiavnica (Schemnitz) and Spišský Hrad (Zipser Burg). Both are comparable to Sighișoara in size and age, and in both the most important monuments are fortified buildings, but that is all they have in common. Banská Štiavnica grew because of mining; Spišský Hrad is a bishopric: the city fortifications have not survived. In the cultural heritage of the Saxons who settled Transylvania and Spiš (Zips), making an imprint on the cities and villages of these regions from about 1150 until 1990, Sighișoara represents the urban type of an artisans' and merchants' fortified town. It is the best preserved example of this type.

#### *ICOMOS recommendations for future action*

The issue of ownership must be newly regulated. Together with the possibility of acquiring ownership of the houses they are living in, an incentive must be created for owners



to invest private capital in the preservation of historic buildings. The towers of the city fortifications should remain the property of the city, but contracts for private use could be drawn up.

Endangered parts of the city wall, in particular the stretch between the Ropemakers' and Butchers' Towers, must be provisionally secured to prevent further loss. Detailed investigations must ascertain the cause of the danger and of the recent collapse. Finally, plans for long-term protection of the wall must be developed and discussed with international experts recommended by UNESCO.

The borders of the conservation district (Zone for the protection of the architectural and urban design heritage) should be revised, with consideration being given to the possibility of including lower Baier Lane (Street of 1 December) in this district. The goal would be to prevent large-scale demolition, as has occurred on lower Mill Lane.

An urban design plan should be worked out for the levelled area on lower Mill Lane; this should define where future development can take place (including construction lines, density, height limits, etc). When investors have been found a competition should be held to develop ideas for the future design of the area.

The Bureau referred this nomination back to the State Party, requesting the following additional information:

- When can passage of the historic building protection law be expected? The guidelines for implementation of the World Heritage Convention stipulate categorically that a cultural property proposed for the World Heritage List must be protected by law, by contractual agreements, or by tradition (*Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 24 b ii). None of these options is valid for Sighișoara.
- A complete version of the local ordinance for the conservation district (the Zone for the protection of the architectural and urban design heritage of Sighișoara) is requested.
- A statement is required concerning the precautionary measures being taken to prevent further loss of the city wall. If there are plans for reconstruction of the collapsed sections of the wall between the Butchers' and Ropemakers' Towers, these should be submitted.
- A request is made for review of whether lower Baier Lane (Street of 1 December) could be included in the conservation district.

The State Party subsequently provided extensive supplementary documentation which has been studied by ICOMOS and found to satisfy all these points.

### **Brief description**

Founded by German craftsmen and merchants, known as the Saxons of Transylvania, the historic centre of Sighișoara has preserved in an exemplary way the features of a small, fortified, medieval town which played an important strategic and commercial role at the edges of central Europe for several centuries.

### **Recommendation**

That this property be inscribed on the World Heritage List on the basis of *criteria iii and v* :

**Criterion iii** Sighișoara is an outstanding testimony to the culture of the Transylvanian Saxons, a culture that is coming to a close after 850 years and will continue to exist only through its architectural and urban monuments.

**Criterion v** Sighișoara is an outstanding example of a small fortified city in the border region between the Latin-oriented culture of central Europe and the Byzantine-Orthodox culture of south-eastern Europe. The apparently unstoppable process of emigration by the Saxons, the social stratum which had formed and upheld the cultural traditions of the region, threatens the survival of their architectural heritage as well.

ICOMOS, September 1999

## Maramures wooden churches (Romania)

No 904

### Identification

*Nomination* The Wooden Churches of Maramures

*Location* Region of Maramures

District: Bârsana; Village: Bârsana  
District: Budești; Village: Budești  
District: Desești; Village: Desești  
District: Ieud; Village: Ieud  
District: Sisești; Village: Plopiș  
District: Poienile Izei Village: Poienile Izei  
Town: Târgu Lapus; Village: Rogoz  
District: Sisești Village: Șurdești

*State Party* Romania

*Date* 29 June 1998

### Justification by State Party

Certain researchers stress the exceptional character of the wooden churches of Maramures owing to their shape, construction, authenticity, equilibrium, dynamism, and atmosphere. The superlatives everyone is tempted to use at the sight of these churches are certainly not empty of meaning but express the feelings aroused by anything that is a work of art. These churches are the result of the expertise of successive generations of brilliant craftsmen and their capacity for working with an innate artistic sense. The skills of the stone cutters of Maramures have earned them a well deserved reputation, still recognized nowadays thanks to their contemporary creations.

#### Criterion i

The wooden churches of Maramures, nominated for inscription on the World Heritage List, are an example of the type of construction based on a *Blockbau* system. They are also an interpretation of the Gothic style, but using wood only, based on traditional techniques which crystallized in the 18th century and survived in this form until the present day, thus creating a model, and even a style, described as the "Maramures manner." **Criterion iv**

### Category of Property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, these properties constitute a *group of buildings*.

## History and Description

### History

The region of Maramures, situated in the north of Transylvania, was formed over time by the fusion of very old geographic and socio-political entities called "countries," including those of Maramures, Chioar, and Lapus where the churches nominated for inscription on the World Heritage List are located. These "countries" are united by their geographic environment, composed of mountains once covered by forests and numerous rivers, but also by their history and spiritual life.

In the Middle Ages, the rural social structures were founded on community-type villages grouped in each valley, under the general leadership of the voivode of Maramures. The churches of the region were placed under the jurisdiction of the Orthodox monastery of Peri. The region of Maramures, known by the name of *terra Maramoroisiensi* (1324) and *districtus Maramoroisiensi* (1326), enjoyed a certain degree of political autonomy before coming under the authority of the Hungarian sovereigns.

It became a *comitat* (county) in 1385 and was then incorporated into the Principality of Transylvania (1538), which was annexed by the Hapsburgs in 1711. The period between the end of the 17th century and that of the 18th century was particularly rich in political and cultural events for Maramures, where Byzantine traditions intermingled with Western contributions (Uniate Church, Reformation, and Counter-Reformation). Most of the wooden churches of the region were rebuilt after the destruction caused by the last great Tatar invasions in 1717.

### Description

The eight churches of Maramures that are proposed for inscription on the World Heritage List are monuments based on traditional timber architecture.

They were built in the 18th and 19th centuries and have retained their traditional plan, composed of a naos and pronaos in the shape of a rectangle, and a pentagonal recessed sanctuary. A portico was added to the western facade of the churches in Bârsana, Poienile Izei, Ieud Deal, Șurdești, and Plopiș. They are covered by a high, steep, double-pitched roof from which soars a tall bell tower with a gallery similar to stone Gothic churches, giving the churches their characteristic silhouette.

The churches stand on a base made of stone blocks and pebble fillings. The wooden beams (in oak or pine) are arranged according to the *Blockbau* system and assembled by joints in the shape of a V, U, or T, to make the construction stable and flexible. The beams of the upper part of the walls extend beyond the junction points to form supporting consoles for the framework. The outer walls are usually embellished with a torsade motif, while structural components (consoles, door and window frames, balustrade, bell tower gallery, etc) have a sculpted decoration.

The three inner areas are covered by ceilings or vaults of different forms. A gallery was installed later (late 19th – early 20th century) in the naos to accommodate the growing congregation. The inner walls were completely covered with paintings during the second half of the 18th century and first half of the 19th century by travelling

painters whose names are known. These painters belong to post-Byzantine traditions, but their iconography also reflects the ideas conveyed by the Reformation and Counter-Reformation. The canons of Byzantine art are reinterpreted in a graphic and decorative manner to create a more naive and refreshing style of painting. At the beginning of the 19th century, Baroque and Rococo paintings made their appearance in the wooden churches of Maramures, probably through the intermediary of neighbouring countries.

- The Church of the Presentation of the Virgin at the Temple (Bârsana)

The old church of the Bârsana monastery, built in 1720, became a parish church in 1806 when it was moved to the present site. On this occasion, a two-level portico, connected by a staircase, was added to the western facade. Because of its plan, the church belongs to the tradition of churches of the Maramures region, but differs by its smaller size. The painter Hodor Toader did the painted decoration in 1806, using an iconography and style which confirms the influences of Baroque and Rococo painting, especially in the naos and sanctuary.

- The Church of Saint Nicholas (Budești)

The church of Saint Nicholas was built in 1643 on the site of a 15th century church. It is an outstanding example of the wooden churches of Maramures which served as a model for many other churches. It is also distinguished by its size and the four pinnacles at the base of the spire, which indicates a link with the neighbouring region of Lapus. The paintings inside come from two different periods : those of the narthex and naos are the work of Alexandru Ponehalski (1762) who also painted several icons, while those in the sanctuary are by Ioan Opris (1832).

- The Church of the Holy Paraskeva (Desești)

The church, which was built in 1770, reflects the artistic maturity of its builders. The external architectural elements are highlighted by decorative motifs (serrations, leaves, etc) incised or cut in the wood to create a homogeneous and valuable ensemble. The painter Radu Munteanu, known as the leader of an 18th century school of religious painting, was responsible for the interior decoration (1780), assisted by the painter Gheorghe.

- The Church of the Nativity of the Virgin (Ieud Deal)

The present church, built in the middle of the 18th century, replaced the one destroyed by the Tatars in 1717. The structure of the inner space, especially the vaults over the naos and narthex, reveals the ingenuity of the builders. The painter Alexandru Ponehalski, who was already active in the region, did the interior decoration, which has a particularly rich iconography (1782). The wooden churches of Maramures usually formed a complex with a cemetery, but in Ieud it is also completed by a bell tower standing on its own and a Way of the Cross with stations built in masonry.

- The Church of the Holy Archangels (Plopiș)

Situated in the "country" of Chioar, the church of the Holy Archangels (1796-1798) shows certain analogies with the church in Șurdești, such as the flat roof slightly lowered over the sanctuary, the slender bell tower with four corner pinnacles, and certain elements of the sculpted decor outside (torsades in the middle of the

walls, motifs on the base and the balustrade of the belvedere). The decoration, painted in 1811 by Stefan, a native of the village, is preserved on the vaults and the iconostasis with, in particular, a Descent from the Cross.

- The Church of the Holy Parasceve (Poienile Izei)

The church of Saint Paraskeva, one of the oldest of the wooden churches of Maramures (1604), reveals two phases in the development of such buildings. The first phase can be seen in the lower part of the walls with a sanctuary based on a square plan, a typical feature of the oldest wooden buildings. In the 18th century, the walls were raised, the naos was covered by a semi-circular vault, and the interior was decorated with paintings (1794). The portico protecting the entrance was added during the first half of the 19th century.

- The Church of the Holy Archangels (Rogoz)

The church built in 1663 was moved from Suciu in Sus to Rogoz in 1883. It is characterized by a recessed heptagonal sanctuary, a polygonal pronaos, a southern entrance, and a large asymmetrical roof. It is also distinctive for its profusion of decorative sculpture ("horsehead" consoles, old traditional Romanian motifs, an accolade frame for the entrance, torsades, rosettes, crosses, etc). The partly preserved murals were painted in 1785 by two painters from the country, Radu Munteanu and Nicolae Man.

- The Church of the Holy Archangels (Șurdești)

Built in 1767, the church of the Holy Archangels of Șurdești synthesises all the features of the wooden churches of Maramures at the height of their development with, in particular, a double canopy and superposed windows. The two-level portico and its tall bell tower date to the 19th century. In 1783, three painters, including Stefan (iconostasis and sanctuary), shared the task of decorating the inside of the church.

## Management and Protection

### *Legal status*

The eight wooden churches included in the nomination are designated as historical monuments of national importance with the status of National Treasures (List of Monuments, category A) under the terms of Article 1 and 2 of the 1994 Law No 11 for the Protection of Historic Monuments. Article 1 of the same statute defines the surrounding conservation areas as being "part of the historic monument." For each of the eight wooden churches a surrounding conservation area and a buffer zone have been defined in 1993, including the necessary regulations. Having been approved by the Commission for Conservation Areas within the Ministry of Public Works and Territorial Planning under the terms of the Building Act, Law No 50 from 1991 for Building Regulations and Territorial Planning, they have a legal status.

It should be mentioned that the existing legislation for the Protection of Historic Monuments, Law No 11 of 1994, has very strict provisions relating to the protection, preservation, and management of designated properties and sites. Nevertheless, it is only a provisional one, without providing efficient control and management at the county or local level. There is no professional body or institution (since the dissolution of the National Office

in November 1994), the Direction for Historical Monuments being included in the administration of the Ministry of Culture. A draft of the new Conservation Law prepared in recent years, including a National Board and decentralized structures at the county level, will be submitted to the Parliament end of March 1999.

### *Management*

As places of worship, the wooden churches are in the ownership of their religious Orthodox communities.

It is the responsibility of owners of designated buildings and areas to manage and repair them and open them to the public. Any alterations require the permission of the Ministry of Culture and the National Commission for Historic Monuments.

There are clearly defined and adequate conservation areas and also adequate buffer zones around the nominated properties. They have been designated already in 1993 on the initiative of the Ministry of Culture in collaboration with the Ministry of Public Works and Territorial Planning and the County administration. The conservation areas and buffer zones are provided for in Law No 11 (1994) for the Protection of Historic Monuments, the Building Law No 50 from 1991 on Building Regulations and Territorial Planning, and the regulations for each conservation area related to urban planning in conformity with the Order of the Minister of Public Works and Territorial Planning concerning conservation areas.

Overall supervision of the nominated properties is the responsibility of the Ministry of Culture. It carries out this work in collaboration with the National Commission for Historic Monuments, the National Office for Heritage Protection, the State Secretariat for Church Affairs, and, where appropriate, with the Ministry of Public Works and Territorial Planning, the Ministry of Education, the Maramures County Inspectorate for Culture, the County Office for Cultural Heritage, the Maramures Orthodox Archbishopric, and the local parish.

Substantial financial aid is available for non-governmental owners - especially the religious communities - from the Ministry of Culture for conservation and restoration projects. Financial aid is available also from the State Secretariat for Church Affairs and the Orthodox Archbishopric. Between 1992 and 1997, the Ministry of Culture contributed to a conservation programme for 17 wooden churches in Maramures County, and since 1997 a pilot conservation project for seven wooden churches (including the nominated properties), the "Maramures Project," has been under implementation. Other initiatives to be mentioned are applications for financial support from the European Commission for mural painting conservation works for Șurdești and the Getty Grant Program for wood conservation works at Bârsana, Ieud, and Rogoz.

## **Conservation and Authenticity**

### *Conservation history*

Respect for tradition and for sacred places resulted in the continuity of maintenance and restoration work, even in the communist period. Between 1958 and 1977, the National Office for the Protection of Historic Monuments managed to train several specialists for conservation, specifically for the Maramures timber architecture, and to

coordinate conservation interventions on almost all the nominated churches. At Bârsana in 1963-65 during conservation works some inadequate additions from 1929 were eliminated. At Budești in 1970, the stone foundation was renewed and the vault of the naos replaced partially. At Ieud-Deal in 1957-59 and 1960-62 structural consolidation work was carried out on the clock tower and the shingle roofing was replaced. At Plopiș repair and consolidation works took place in 1961 (foundations and base in stone), and in 1973 structural consolidation of the tower. At Poienile Izei complete restoration work was carried out in 1961-62 (enlargement of the gallery in 1970). At Rogoz in 1960-61 a new foundation and base in stone were inserted, some logs were replaced; the roof timbering was repaired and in 1968 treatment was carried out against biological attack (*Merulius lacrimans*). At Șurdești structural consolidation works took place in 1960-62.

All these conservation works were executed to a high professional level, respecting and using only traditional materials, methods, and technology.

After the dissolution of the National Office in 1977 some of the trained craftsmen had the chance to continue their work within the open-air museums and so the traditional skills survived.

Since 1990 all the authorities responsible for the protection and conservation of the wooden churches on the national and regional level have started different initiatives and projects for training specialists, both in traditional timber conservation work and in biological treatment (professionals have had specialized training in Norway, the United Kingdom, and elsewhere). Special attention has been paid to the conservation problems of the mural paintings; some restorers have become specialists and international courses are organized (at Rogoz in 1998). At the moment, there are four high-level specialized companies in the Maramures County for conservation, maintenance, and repair work on the churches. Maintenance and conservation work on the nominated properties continued after 1990: at Bârsana in 1997 structural consolidation works for the clock tower and the roofing (protection of the painted vault); at Budești restoration currently in progress (replacing of the roofing and parts of the clock tower); at Desești repair of works from the beginning of this century (foundation base replaced in concrete, the roofing material changed) in 1996-97 (including the conservation of the mural paintings); at Poienile Izei in 1996-97 restoration of the gallery to its original dimensions and the roofing renewed; at Rogoz in 1997-98, treatment against biological attack and conservation of the mural paintings, now completed; conservation of the mural painting at Șurdești since 1997.

### *Authenticity*

The level of authenticity of the various properties included in the nomination is very high. The traditional maintenance and repair work on the wooden churches and the conservation principles of the Maramures craftsmen have ensured that replacement of damaged or degraded architectural elements has respected the materials and techniques used by the original builders.

The well preserved interior layout and decoration of the churches with their mural paintings are masterpieces of art and authentic vernacular documents for the traditional

religious life of the orthodox communities over the centuries.

### **Evaluation**

#### *Action by ICOMOS*

An expert ICOMOS mission visited the wooden churches of Maramures in February 1999. The ICOMOS International Scientific Committee on Vernacular Architecture was also consulted.

#### *Qualities*

The properties that make up the nomination of the Maramures wooden churches provide a vivid picture of the traditional timber architecture in the northern part of Romania from the 17th century to the present day as a result of the log house tradition responding to the requirements of Orthodox liturgical space, combined with a specific interpretation of Gothic architecture materialized in timber. The nominated churches with their mural paintings and the surrounding churchyards and cemeteries are representative examples for the geographically and historically different areas of these vernacular traditions in the mountainous regions of the northern Carpathians.

#### *Comparative analysis*

The special value of the Maramures wooden churches lies in the fact that they are outstanding examples of a specific type of religious timber architecture resulting from the combination of Orthodox religious traditions and the interpretation of the Gothic spirit in wood, the architectural expression, design, and proportions being very different from the wooden religious architecture of the adjacent Carpathian regions to the north and north-west.

#### *ICOMOS recommendations for future action*

The *Operational Guidelines for the Implementation of the World Heritage Convention* make it a condition for inscription on the World Heritage List that every property should have an appropriate management plan in force. The original nomination dossier did not contain any information about management plans, and so this nomination was referred back to the State Party by the Bureau at its meeting in July. The State Party has provided extensive information about the management plans in force, which fully satisfy the requirements of the Committee.

### **Brief description**

The nominated Maramures wooden churches - a selection of outstanding examples of different architectural solutions from different periods and areas - provide a vivid picture of the variety of design and craftsman skill expressed by the small but nevertheless lofty timber constructions with their characteristic tall and slim clock towers at the western end of the building, single or double roofed and covered by shingles, which are a particular vernacular expression of the cultural landscape of that mountainous area of northern Romania.

### **Recommendation**

That this property be inscribed on the World Heritage List on the basis of *criterion iv* :

***Criterion iv*** The Maramures wooden churches are outstanding examples of vernacular religious wooden architecture resulting from the interchange of Orthodox religious traditions with Gothic influences in a specific vernacular interpretation of timber construction traditions, showing a high level of artistic maturity and craft skills.

ICOMOS, September 1999

## Brimstone Hill (St Kitts/Nevis)

No 910

### Identification

<i>Nomination</i>	Brimstone Hill Fortress National Park
<i>Location</i>	Parish of St Thomas, St Christopher (St Kitts)
<i>State Party</i>	Saint Christopher and Nevis
<i>Date</i>	29 June 1998

### Justification by State Party

The Brimstone Hill Fortress is of historical, cultural, and architectural significance - a monument to the ingenuity of the British military engineers who designed it and supervised its construction and to the skill, strength, and endurance of the African slaves who built and maintained it.

The Brimstone Hill Fortress National Park is worthy of inscription on the World Heritage List for the following reasons:

- Adapting classical 17th and 18th century European fortification design to the construction of an extensive and self-contained military complex on the steep slopes and the top of a jagged arid hill some 230m high is a marvellous feat of engineering.
- In some of its architectural features, notably the Citadel, are expressed elements of different stages of fortress design.
- It is an embodiment of European imperialism, the enslavement of Africans, and the emergence of a distinctive Caribbean culture.
- It is indicative of the competition for power and wealth at a crucial stage in world history.
- It provides a medium by and through which the geology, ecology, and history of the Caribbean can be understood.
- As managed, in accordance with established criteria, by a competent local organization on behalf of the people of a young nation, the majority of whose citizens are descended from former slaves, it is a symbol of the endurance of a colonized African people and of the integrity of Caribbean culture, and as such it can be an inspiration to other young nations in a post-colonial era.

[**Note** The State Party does not make any proposals in the nomination dossier concerning the criteria under which it considers the property should be inscribed on the World Heritage List.]

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *monument*.

### History and Description

#### *History*

Known as Liamuiga (Fertile Island) to the native Amerindians, St Kitts was the first Caribbean island to be permanently settled by both the English (in 1623) and the French (1625), who shared it between 1627 and 1713, when it came under sole English control through the Treaty of Utrecht, at the end of the War of the Spanish Succession. Known as the "Mother Island," it provided the model and the springboard for English and French colonization in the Caribbean.

African slaves were brought in from the earliest years of European settlement, and it was on St Kitts and the other early colonies that the plantation system, based on sugar production and slavery, had its roots. Some syncretic forms that combine elements of the cultures of Europe, Africa, and - to a lesser extent - Native America, can be traced to St Kitts.

The military use of Brimstone Hill began in 1690, when the British mounted cannon on the north-west side to drive the French from Fort Charles, just below the hill. It became a place of refuge in the event of invasion, as, for example, when the French invaded in 1706.

In 1782 the Fortress was besieged by the French, to whom it was surrendered after holding out for a month. However, in the same year the British won a resounding naval victory over the French at the Battle of the Saints, thereby establishing British naval superiority. The Treaty of Versailles in 1783 (which granted independence to the thirteen colonies in North America) restored the island to the British and a period of intensive reconstruction and investment began. Because of its reconstructed and very formidable defences, St Kitts became known as the "Gibraltar of the Caribbean." It successfully drove off an attack by the French navy in 1806. From this time onwards the British navy was able to ensure the security of its island colonies in the Caribbean.

The fortress was abandoned as a result of British defence cuts in 1853. The wooden buildings were auctioned and dismantled and masonry buildings were plundered for their cut stone; natural vegetation progressively took over.

#### *Description*

Brimstone Hill is an twin-peaked upthrust of volcanic rock 230m high, clad with limestone over much of its surface. It is covered with scrub, with patches of bare rock in places; the more sheltered areas and ravines are covered with large trees and dense undergrowth.

Unlike the Spanish Caribbean fortresses, Brimstone Hill was not constructed to protect a harbour or important town. Its role was to protect that part of the coast of the island settled by the English against attack from the sea, and also to provide a place of refuge in case of invasion, until the Royal Navy could secure the surrounding waters and force the

surrender of the invading land army. As such it is strategically distinct from the Spanish fortresses.

The structures are on different levels on the upper third of the hill. They consist of a series of discontinuous masonry walls, four defensive bastions, a citadel on the northern of the twin summits, and a series of barracks, magazines, water catchments, cisterns, and other military buildings, now in a ruinous state. The various components are linked by branches of the military road, which enters the complex from the north.

The principal structural material was dressed stone (basalt) blocks, with a rubble core. Unlike the Spanish forts, those built by the British were not faced with stucco. However, the local limestone was used as a decorative element for quoining and facing round doorways and embrasures.

On entering the Fortress, the first structure is the *Barrier Redoubt*, with defensive walls and a small casemate that served as a guardroom and powder magazine. Next comes the *North-West Work*, which incorporates the stout Magazine Bastion with its associated water catchment and cistern.

This is linked by a curtain wall to the *South-East Work*, the main feature of which is the Orillon Bastion, the counterpart to the Magazine Bastion. A prominent feature here is the bombproof Ordnance Storehouse. The hospital was located within this bastion, but only its foundations survive. Outside the wall there is a small cemetery with tombstones.

Behind the defensive line formed by the North-West and South-East Works and at a higher level is the massive *Prince of Wales Bastion*. Within its walls are situated a cistern, a magazine, and a guardroom (now adapted for use as a small conference centre) with underground storeroom. This has been restored with great care and accuracy.

There is an impressive row of colonnaded basements of the *Infantry Officers' Quarters* nearby. The wooden upper storeys were destroyed by a hurricane in 1844 and replaced by smaller stone structures, only one of which survives, in reconstructed form. These face the *Grand Water Catchment System*, consisting of a paved catchment area covering more than 150m<sup>2</sup>, three underground water cisterns, and an open tank, capable of storing over 400,000 litres of water.

No more than some ruined walls of the *Artillery Officers' Quarters* survive, but the kitchen has been restored. In the Commissariat Yard the *Warrant Officers' Quarters* and the *Commissariat Storehouse* have been reconstructed and are now used as an interpretation centre and gift shop.

The system of walls known as the *North-East Work* has several barrack blocks behind it, but they are still unrestored. Archaeological excavations have taken place with a view to eventual reconstruction.

The heart of the Fortress is *Fort George*, the massive masonry structure on one of the twin peaks that dominate the complex, still in an excellent state of repair. It is the earliest surviving British example of the type of fortification known as the "Polygonal System," and one of the finest examples known anywhere in the world. Together with two associated parade grounds, this is usually known as the Citadel. A series of rooms is grouped around a central courtyard; seven of these have been restored and now house the museum. There is a large cistern below the floor of one of the rooms which is still in use as the main source of water for the National Park.

There are many other ruined structures within the walls and on the slopes outside.

## Management and Protection

### Legal status

The 15.37ha of the Brimstone Hill Fortress is a National Park as defined in the National Conservation and Environment Act 1987.

### Management

The property is owned by the Federation of St Christopher and Nevis.

It is covered by the 1998 draft National Physical Development and Planning Act for St Kitts, undertaken with technical assistance from the United Nations Centre for Human Settlements and the United Nations Development Programme. The Act specifies the following conditions regarding the Park:

- Provision of protection and enhancement of the National Park in order to ensure that it continues to make an invaluable contribution to the aesthetic qualities of the landscape;
- Establishment of a 1-mile (1.6km) buffer zone around Brimstone Hill;
- Preparation and implementation of a detailed National Park management plan;
- Ensuring by design and development control that land-use development on the adjoining areas is compatible with the Park development objectives.

The 1987 Act assigns to the Brimstone Hill National Park Society "the power to make and enforce regulations for [its] management and administration." The Society is a voluntary organization, registered as a non-profit-making company. Policy decisions are taken by its Council of Management, which is composed of representatives elected by its members with two Government nominees.

In the 1960s, after its foundation as the Society for the Restoration of Brimstone Hill, the Society's income was derived from membership subscriptions, private donations, and government subventions. In the two succeeding decades it received grants from the Canadian Development Agency, the Organization of American States, and in particular from the British Development Division. In the mid 1990s assistance was also obtained from the UNDP, the Mukti Fund, and the French Mission, and since that time most project funds have been generated by admission fees (which were doubled in 1994). The Government continues to provide free electricity, duty concessions on imported materials and supplies, and maintenance of the road to the Fortress.

The headquarters of the Society is in Basseterre, where the President and General Manager are located. Technical assistance comes from the Government, local professionals, and experts from overseas (North America, Venezuela, and the United Kingdom). There is a Park Manager on site, with a staff of fourteen. Senior Park staff carry out periodic monitoring, assisted by two full-time security personnel.

A draft Management Plan for 1997-99 includes a phased programme of restoration and stabilization, ground clearance, reconstruction and new construction, infrastructural development, interpretation, archaeological investigation, museum development, furnishing, promotion, operations, entertainment, personnel, revision of membership structure, and approaches to Government. This is accompanied by a detailed budget.

## Conservation and Authenticity

### *Conservation history*

There was a programme of selective brush cutting by the Government between 1900 and 1929, but the rehabilitation of the monument began in 1965, when the Society for the Restoration of Brimstone Hill was set up and leased the site from the Government. Work concentrated first on the clearance of vegetation from selected walls and the stabilization of some of the main structures. With technical assistance from the UK and the USA, reconstruction projects were initiated when these were needed for the provision of visitor and staff facilities.

### *Authenticity*

As an historic military defensive ensemble the Fortress possesses a high level of authenticity. Stabilization, restoration, and reconstruction projects carried out since 1965 have involved the discreet use of modern materials, usually in combination with traditional materials. Portland cement has been used for the preparation of mortars, but mixed with lime in recommended proportions. New stone has been used in reconstructions, but worked using traditional techniques. Where wood has been used for reconstructions, it has not always proved possible to obtain the original timbers, but care has been taken to apply authentic dimensions and wood-working techniques.

## Evaluation

### *Action by ICOMOS*

An ICOMOS expert mission visited Brimstone Hill in February 1999.

### *Qualities*

Brimstone Hill Fortress is an outstanding example of 17th and 18th century European military engineering in a Caribbean context and on a commanding natural site.

### *Comparative analysis*

Brimstone Hill was among the fortified sites in the Caribbean region studied by the Expert Meeting on this subject organized by Colcultura and UNESCO and held at Cartagena de Indias (Colombia) in July/August 1996. Its special multi-ethnic background (Amerindian, English, French, African) was identified as an outstanding quality, along with the fact that it was the first English colony established in the Caribbean. It was one of five major fortresses that were singled out for special mention: the others were Shirley Heights (Antigua, 1786-93), The Garrison, Bridgetown (Barbados, 1650-1750), The Cabrits (Dominica, 1770-1815), and Fort Rodney, Pigeon Island (St Lucia, 1778-1824). All were built by the British, but all except The Garrison (which is less completely preserved than

Brimstone Hill) are significantly later in date than Brimstone Hill. The Cabrits and Fort Rodney served a strategic purpose analogous with that of Brimstone Hill, serving as both fortresses and refuge points.

### *ICOMOS recommendations for future action*

As visitor numbers grow, two problems will have to be faced by the Park management. First, there will inevitably be greater wear-and-tear on the monuments themselves, which will increase the level of maintenance required. Secondly, it will become necessary to make alternative provision for access and parking. At the present time cars are parked on the Parade Ground. This necessitates passing through the narrow gateway and driving up the equally narrow roadway, neither of which can be widened without an adverse impact on the authenticity of the property. Consideration must be given to the eventual provision of a shuttle service for visitors, thereby reducing the threat to the site.

These provisions should be incorporated into the draft Management Plan for the National Park. It is essential also that the National Development and Planning Act should be approved and implemented without further delay, so as to provide the legislative framework for all future activities at Brimstone Hill.

According to the land-use plan accompanying the nomination, land to the east of and behind Brimstone Hill, at present forested and used for pasture, is zoned for low-density tourist facilities (restaurants, small houses, etc). ICOMOS feels that this proposal should be reconsidered, since its present condition contributes significantly to the picturesque background of the monument.

## Brief description

Brimstone Hill is an outstanding example of the application of the principles of 17th and 18th century military architecture in a Caribbean context. It is of especial interest since it represents an exclusively British solution, the choice of prominent natural features as the sites of fortresses that served both as defensive works and places of refuge.

## Recommendation

The Bureau recommended that this nomination should be referred back to the State Party, requesting information on the progress of the draft National Development and Planning Act. This information had not been received when this evaluation was prepared for printing. In the event of this information being supplied and found acceptable, ICOMOS recommends that the property should be inscribed on the World Heritage List on the basis of *criteria iii and iv*:

**Criterion iii** Brimstone Hill is an outstanding British fortress, built by slave labour to exact standards during a peak period of European colonial expansion in the Caribbean.

**Criterion iv** Because of its strategic layout and construction, Brimstone Hill Fortress is an exceptional and well preserved example of 17th and 18th century British military architecture.

ICOMOS, September 1999



## Bellinzone (Switzerland)

No 884

### Identification

<i>Nomination</i>	Three castles, defensive wall and ramparts of the market-town of Bellinzone
<i>Location</i>	Bellinzone - Canton of Ticino
<i>State Party</i>	Switzerland
<i>Date</i>	9 September 1998

### Justification by State Party

The Bellinzone ensemble is the sole remaining example in the entire Alpine region of medieval military architecture, comprising three castles, a wall which once closed off the whole Ticino valley, and the ramparts which surrounded the town for the protection of its citizens.

It is perfectly legitimate to rank the Bellinzone fortifications as a unique monument of European architecture erected in defence of feudal culture.

[**Note** The State Party does not make any proposals in the nomination dossier as regards the criteria under which it considers the property should be inscribed on the World Heritage List.]

### Category of property

In terms of the categories of property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*.

### History and Description

#### *History*

Bellinzone owes its origins to its strategic position controlling access, via the Ticino valley, to the main Alpine passes into the *Milanese*, ie the whole north of Italy and on into other northern regions up to the Danube and beyond.

Recent excavations have shown that the site was inhabited as early as the Neolithic period. It was a Roman outpost until the frontiers of the Empire were pushed further north to the Danube. Under pressure from barbarian inroads from the north, Bellinzone once again became a defensive stronghold against the peoples streaming down from the plains of central Europe. In the troubled days of the declining Roman Empire, the site

fell into the hands of the Ostrogoths, the Byzantines, and finally the Lombards.

The excavations also showed that the fortress suffered a fire around the year 800. In the 10th century, Bellinzone formed part of the possessions of Otto I, founder of the Holy Roman Empire. The earliest constructions still extant probably date from around this period.

Around the year 1000 the castle and the county were granted by the emperor to the Bishop of Como. It was at this period that the interior of the castle of Castelgrande was divided up to accommodate houses, turning it into a small fortified town.

In the 12th century, Frederick Barbarossa took possession of the fortress. The town grew up gradually around the citadel and the fortifications were improved.

Between the 13th and 15th centuries, the town expanded around the castle. The castle of Montebello was built around 1300, and soon incorporated into the system of fortifications. The castle of Sasso Corbaro, built in 1480 to the south-east of Castelgrande, also forms part of the system of defences, but was destined to remain separate from the network of fortifications.

Bellinzone became part of the state of Milan under the rule of the Visconti. From the early 15th century onwards, Bellinzone came under attack from the Swiss confederates who sought to capture it. The Visconti strengthened its defences considerably and began the construction of a wall running from Castelgrande to block the Ticino valley: the wall was known as the Murata. More work was launched on Castelgrande, the hub of the system of defences, in order to rationalize the scheme of fortifications. The tripartite division of the courtyard was finalized and the courtyard cleared of the houses which still encumbered it, while the constructions on the south flank were connected to the castle. From this stronghold stretched a series of ramparts to protect the city and make it possible to control the movement of travellers through the valley.

At the beginning of the 16th century, Bellinzone fell to the confederates, and the fortifications lost much of their importance but were not destroyed. In 1515 the Ticino flooded and swept away a large part of the Murata.

From the 16th century onwards, history began to pass the stronghold by. In 1803, Castelgrande was used as prison and an arsenal. The modern town developed at the expense of the ramparts. In 1882, the arsenal was extended.

The 20th century brought belated recognition of the historical value of the site and major restoration work began.

#### *Description*

The ensemble consists of three castles and a network of fortifications, including towers and defence works, looking down over the Ticino valley and the town centre.

The three castles are:

- Castelgrande (Château d'Uri, Château Saint Michel);

- Château de Montebello (Château de Schwyz, Château Saint Martin);
- Château de Sasso Corbaro (Château d'Unterwald, Château Sainte Barbara).

The *Castelgrande* is the largest of the three fortresses and dominates the town from its rocky eminence. The most outstanding features are its two towers, known as the White and Black Towers respectively. The spacious interior is divided by internal walls radiating out from the Black Tower into three courtyards. The White Tower, to the east, is surrounded by its own set of fortifications, known as the Redoubt. The arsenal consists of a series of massive buildings on the western side of the south courtyard. The enceinte has two chapels, but only their foundations still survive.

*Montebello Castle* lies on a rocky spur to the east of Castelgrande, with which it is linked by the town walls. In plan it is lozenge-shaped and, unlike Castelgrande, it is surrounded by deep moats. Its core is the central keep, from the end of the 13th century, which was given additional protection in the form of new defensive walls in the mid 14th and late 15th centuries.

Unlike Castelgrande and Montebello, *Sasso Corbaro Castle* does not form part of the defensive perimeter of Bellinzone. It is built on a rocky outcrop some 600m to the south-east of the town, covering a vulnerable approach route. The entire castle, consisting of a main keep and a strongly fortified bailey, with outworks, was built in the last quarter of the 15th century. It is square in plan, the keep jutting out on the north-eastern corner and rising slightly above the level of the crenellated walls.

Some two-thirds of the original line of the *Town Ramparts* still survive, with interval towers, but the gates have disappeared. To the west of the town, starting at Castelgrande, there is what remains of the impressive defensive wall known as *La Murata*, which originally extended across the Ticino river. First constructed in the early 15th century, its present form dates from the 1480s.

## Management and Protection

### Legal status

The three castles, the Murata, and the buffer zone are protected by a decree of 18 May 1926 amended by a later decree of 23 October 1962, both issued by the Council of State of the Canton of Ticino. All the fortifications are shown in the land development plan of the Commune of Bellinzone (*Plan d'aménagement du territoire de la Commune de Bellinzone*) as cantonal and national monuments, thereby granting them the full protection of all the instruments provided in both federal and cantonal legislation, avoiding any risk of abuse.

### Management

The three castles and the fortifications are owned by the State Council of the Canton of Ticino.

The bodies responsible for the management and maintenance of the monuments are the Canton Finance and Economics Department (*Département Cantonal des Finances et de l'Economie*) and the Lands Department (*Département du Territoire*). Discussions are under way

on the possible transfer of responsibility for the management of the three castles to the Bellinzone Tourist Board.

## Conservation and Authenticity

### Conservation history

As excavations went ahead in the mid 20th century, a number of restoration projects were put forward for consideration. The first restoration, under the control of Max Alioth, took place in 1953: some buildings were demolished, the ramparts were rebuilt up to their presumed original height, and crenellations were added. In the years that followed, differences of opinion over the restoration led to certain parts being removed. In 1967 Professor Werner Meyer was put in charge of archaeological excavations designed to produce results on which restoration work could be based.

A twofold objective now seems to have been realized: saving the ruined remains of the three castles and the network of fortifications, and improving visitor facilities by developing access to the site and improving the appearance of the interior areas.

The castle of Castelgrande underwent restoration and development at the hands of architect Aurelio Galfetti in 1981. The project gave the public easier access to the castle from the foot of the rock to the level of the fortress by cutting a vertical shaft and installing a lift and stairs up to the platform. The development is of very high quality, as is the interior aspect of the conference and museum rooms. It would be preferable, however, for no further developments to be added beyond what has already been done. The lift is an acceptable concession to the visitor's requirements, but an excessive attention to appearance could risk adulterating the emotional impact usually aroused by medieval fortresses, an emotion which is always attenuated by the pursuit of too great a perfection in the restoration.

### Authenticity

The authenticity of the property is clearly attested by the many documents referring to its past history, but it has been substantially attenuated by excessive reconstruction, particularly of the upper sections of the walls, reconstruction which is probably documented but the scale of which cannot be evaluated from the elements in the nomination submission.

## Evaluation

### Action by ICOMOS

An ICOMOS expert mission visited Bellinzone in February 1999.

### Comparative analysis

In the 15th century, many seigneurs and feudal lords sought to protect their frontiers by means of grandiose fortifications (Helsingborg/Helsingör, Viborg, Peschiera, Hohenwiel). Others transformed their cities into fortresses for their garrisons (Dubrovnik/Ragusa, Graz, Novara, Luxembourg). Bellinzone stands apart from all these ensembles of historical significance in both the

scale of its architecture, dictated by the site, and in the excellent state of preservation of the whole.

When power passed to the Swiss confederation, the fortifications of Bellinzone, built to defend against that very enemy, lost their military *raison d'être* and were never subsequently extended. For this reason, they have retained in untouched form the typical aspect of the low Middle Ages, apart from the substantial dilapidation of the wall and the ramparts.

In the rest of Europe, unlike in Bellinzone, the most important fortifications have either been destroyed by war or political turmoil, or have over the years been so far altered in the wake of new knowledge of the art of defensive construction that only fragments of the originals now remain, such as the walls of Wenzel in Luxembourg.

#### *Comments by ICOMOS*

The ensemble is authentic in terms of its layout, but it has undergone hypothetical restorations which have privileged the picturesque to the detriment of the authenticity of the elevations and the crowning of the walls. At its 23rd Session in Paris in July 1999, the Bureau referred this aspect of the nomination back to the State Party, requesting more detailed information about the successive restoration and reconstruction work, so as to be able to evaluate the authenticity of the nominated property. The material supplied by the State Party does not provide the information required by ICOMOS. It may be necessary for a further mission to be carried out by ICOMOS so that the property may be examined in greater detail in conjunction with Swiss experts.

#### *ICOMOS recommendations for future action*

The nomination submission does not contain an overall plan setting out the precise limits of the property. It simply states that the surface area of the nomination covers 5ha, with no buffer zone. The wisdom of this choice is questionable. A fortress is, by its very nature, designed for the surveillance of a particular area, in this case a pass, but in any event the surrounding countryside is an integral part of the function of the fortress. In consideration of the role of this construction since its creation, it is necessary to create a considerable buffer zone to limit urban development in the approaches to the monument.

Following the 23rd Session of the Bureau in Paris in July 1999, the State Party has provided precise information about the area proposed for inscription and the buffer zone, which ICOMOS finds fully in conformity with the requirements of the Committee.

#### **Brief description**

The Bellinzone site consists of a group of fortifications centring on the castle of Castelgrande, which stands on the summit of a rocky peak looking out over the entire Ticino valley. Running from the castle, a series of fortified walls protect the ancient town and block the passage through the valley. The second castle forms an integral part of the fortifications; a third but separate castle (Sasso Corbaro) was built on an isolated rocky promontory south-east of the other fortifications.

#### **Recommendation**

That further consideration of this nomination be *deferred*, with the State Party being requested to provide further details of the history and nature of the restoration work affecting the monument (independent of any development work).

ICOMOS, September 1999

## Merv (Turkmenistan)

No 886

### Identification

<i>Nomination</i>	State Historical and Cultural Park “Ancient Merv”
<i>Location</i>	Mary Vilayet
<i>State Party</i>	Republic of Turkmenistan
<i>Date</i>	7 November 1996

### Justification by State Party

The Mausoleum of Sultan Sanjar is a masterpiece of human creative genius and is itself worthy of World Heritage Status. It is preserved in the centre of its city, with outstanding fortifications, street layout, citadel and other monuments.

**Criterion i**

The cities of the Merv oasis have exerted considerable influence over the civilizations of Central Asia and Iran for four millennia. Located in an oasis on a major east-west trade route, known popularly as the Silk Road, they have facilitated the exchange of goods and ideas. The Seljuk city in particular influenced architecture and architectural decoration and scientific and cultural development.

**Criterion ii**

The sequence of separate major cities, the series of fortifications, the ability to study different street layouts across the cities, and the Mausoleum of Sultan Sanjar are unique.

**Criterion iii**

The corrugated monuments, built of mud brick, are characteristic examples of Central Asian buildings, the preservation of which is rare. The majority survive in the Merv oasis, with two outstanding examples to the west of the Seljuk city. Recent discoveries of advanced early Islamic steel furnaces indicate Merv was a major technological centre.

**Criterion iv**

The mud brick monuments of Merv, such as the corrugated buildings, pavilions, and icehouses, are characteristic traditional structures of the area, fragile by nature and vulnerable under the impact of irreversible environmental and socio-economic change.

**Criterion v**

Numerous major events and personalities of historic importance have been associated with Merv. These include Abu Muslim, who initiated the Abbasid revolution, the Seljuk sultans, and scholars attracted to the libraries and observatory of Merv, such as the

geographer, Yaqut al Hamavi, and the poet/astronomer, Omar Khayyam.

**Criterion vi**

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*.

### History and Description

#### History

The oasis of Merv in the Karakum Desert has supported a series of urban centres since the 3rd millennium BC. The earliest Bronze Age centres (c 2500-1200 BC) were located in the north of the oasis, where the Murghab river came to the surface and could easily be utilized. With the development of more advanced irrigation techniques, the centres moved further south, and there is a series of important Early Iron Age sites.

The historic urban centre developed around 500 BC to the east of the oasis, where it was well sited to take advantage of routes to the east. It consisted of a series of adjacent walled cities, occupying an area of more than 1200ha. The oldest of these, Erk Kala, is attested in written sources from the Achaemenian period (519-331 BC), most notably on the famous trilingual inscription of Darius the Great at Bisitun in western Iran

The oasis formed part of the empire of Alexander the Great, and Pliny the Elder suggested in his *Natural History* (VI, 16-17) that the Hellenistic city was founded by Alexander himself. The Seleucid king Antiochus I Soter (281-261 BC) rebuilt it and named it *Margiana Antiochia*; it is identified with Erk Kala and Gyaour Kala. It was occupied for some 1500 years, throughout the Parthian and Sasanian periods and into the early Islamic period. It has been suggested that Greek and Roman soldiers, survivors of the crushing Parthian defeat of the Romans at Carrhae in 53 BC, may have been settled at Margiana. Islam became dominant with the death of the last Sasanian king, Yazdigird III in 651. However, Merv was little more than an industrial zone in the 8th-10th centuries, although the central mosque continued in use as late as the 11th-12th centuries.

The medieval city of the Seljuks developed to the west of Gyaour Kala, replacing it as the urban centre as the latter declined. It was walled by Sultan Malikshah (1072-92), and further suburban developments to the north and south were later also walled by Sultan Sanjar (1118-57).

The city, extending over more than 600ha, was the capital of the Great Seljuk Empire (11th-13th centuries), and was one of the principal cities of its period. Its famous libraries attracted scholars from all over the Islamic world, including the astronomer-poet Omar Khayyam and the geographer Yaqut al Hamavi.

This brilliant flowering came to a violent end in 1221-22, when it was sacked by the Mongols, who slew many of its inhabitants and destroyed the complex water

system. It survived in a much diminished form, as part of the empire of Timur (1370-1405). The new and much smaller city, known today as Abdullah Khan Kala, was built on another site to the south by Timur's successor, Shah Rukh (1408-47).

In the 16th century Merv came under the domination of the Uzbek Turks, who ruled from Bukhara, and a century later it was incorporated into the Persian empire. An increase in population in the 18th century led to the creation of a fortified extension, known as Bairam Ala Khan Kala, now mostly ruined.

#### *Description*

The oasis of Merv currently occupies an area of 85km by 74km in the Karakum Desert at the crossing point of the Amu Darya on the main east-west route to Bukhara and Samarkand. It was formed by the silt brought down by the Murghab river which created an alluvial fan. The landscape is flat, except where it is disturbed by irrigation works, and it is interspersed by a dense pattern of ancient sites dating from the Bronze Age to the post-medieval period.

#### *- The Bronze Age centres (2500-1200 BC)*

The earliest settlements were in the northern part of the oasis. Five of these are to be included in a protection programme - Kelleli, Adjı Kui, Taip, Gonur, and Toguluk.

Kelleli is an area of settlement with two major sites. Kelleli 3 (4ha) has a double external wall with towers flanking four symmetrical entrances.; an area of houses has been cleared in the south-western sector. Kelleli 4 (3ha) also has a double outer wall with towers. Both sites are poorly preserved, but they contain important evidence of Middle Bronze Age *Margiana*. From the same period is Adjı Kui 8 (8.5ha).

The transition from Middle to Late Bronze Age, and from one form of settlement pattern to another, is illustrated by Taip. Two close but distinct mounds consist of a walled square area of 3.5ha with a large courtyard building in the south.

The largest Bronze Age site in the Murghab delta is Gonur Depe (55ha). The enormous northern mound survives to a height of 4m above its surroundings. Excavations have revealed the existence of a huge palace and a probable fire temple, both from the Middle Bronze Age. There is a large contemporary necropolis lying to the west of it.

The much smaller southern mound (3ha) had a village erected on it in the Late Bronze Age. It is enclosed by a massive square wall with circular corner towers and semicircular towers along each side. This site is well preserved.

The Toguluk area was densely occupied during the Bronze Age. Excavations have revealed the remains of several large fortified buildings.

#### *- The Iron Age centres (1200-300 BC)*

Two Iron Age centres are to be included in the overall protection scheme - Yaz/Gobekli Depes and Takhirbaj Depe.

Iron Age settlement was also in the northern part of the oasis. Takhirbaj Depe is the most prominent site in the whole area. Excavations have revealed that settlement began in the Late Bronze Age with the construction of a walled and moated citadel and subsequently extended considerably. It was the most important Iron Age centre of the region and it continued in occupation through to the Achaemenid period.

Yaz Depe is of special importance less for its archaeological remains as for the fact that it has produced abundant ceramic finds that provide the basic typology for the period. Nearby is the well preserved Partho-Sasanian rectangular fortress of Gobekli.

#### *- The historic urban centre*

This consists of three principal elements - Erk Kala, Gyaur Kala, and the medieval city of Sultan Kala or Marv al-Shahijan.

Erk Kala (20ha) is a walled and moated polygonal site with walls surviving to c 30m and an internal citadel.

Gyaur Kala is roughly square in plan, with walls c 2km long. In the interior there are the remains of a number of important structures. The central Beni Makhani mosque is partly obscured by excavated dumps, but its cistern demonstrates how water was distributed by means of underground canals. The Buddhist *stupa* and monastery in the south-east corner is the westernmost excavated structure of this kind known to date. The "Oval Building" in the north-west quarter consists of a series of rooms around a courtyard on an elevated platform.

Medieval Sultan Kala, which lies to the west of Gyaur Kala, began as a suburban development and was not walled until the 11th century. It is about the same size (4km<sup>2</sup>), but another walled area of 2-3km<sup>2</sup> was later added to it. The Mausoleum of Sultan Sanjar (1118-57) was constructed in the centre of the Seljuk city. The cube-like structure that survives originally formed part of a large religious complex. Its fine detail, such as the elegant brickwork, the carved stucco, and the surviving mural paintings, make it one of the most outstanding architectural achievements of the Seljuk period.

The walls of the medieval city and of the citadel (Shahriyar Ark) are unique. They represent two consecutive periods of 11th-13th century military architecture. The 12km circuit of the walls includes towers, posterns, stairways, galleries, and in places crenellations; the earlier work is preserved by being encased in the later structures.

In addition to these main urban features, there is a number of important medieval monuments in their immediate vicinity. The Mausoleum of Muhammad ibn Zayd was built in 1112 for a descendant of the Prophet. Its domed chamber has a fine Kufic inscription, and part of the original decorated brick facade is still visible in the prayer hall.

One of the most characteristic architectural features of the oasis are the monuments known as *köshks*. These are isolated square or rectangular structures, usually of two storeys. The walls above glacis level are divided into corrugations, giving them a characteristic appearance. Two of the most impressive are the Greater

and Lesser Kiz Kala, in which the principal rooms are arranged around a courtyard on the first floor; the rooms on the ground floor are dimly lit through slit windows.

- *The post-medieval city, Abdullah Khan Kala*

Apart from the walls and moat of the 15th century, only a few walls of the palace survive in the citadel. However, the walls are of exceptional interest, since they continue the remarkable continuous record of the evolution of military architecture from the 5th century BC to the 15th-16th centuries AD.

There are many major monuments from the historical period in the oasis. The imposing fortresses at Gobekli, Uly Kishman, and Garry Kishman formed part of the 30km of earthen ramparts built for protection against threats from the northern steppes.

There are many fine mosques and mausolea from this period in the oasis. Among them are the three mausolea from the Timurid period at Geok Gumbaz, the magnificent 12th century Seljuk Talkhattan Baba Mosque, and the extensively restored mausolea of Imam Bakr and Imam Shafi in the Talkhattan cemetery. There are also several well preserved *kōshks* and defensive towers (*dings*) from the 18th and 19th centuries.

## Management and Protection

### *Legal status*

Merv is covered by the provisions of the 1992 Law on the Protection of Turkmenistan Historical and Cultural Monuments. The State Historical and Cultural Park "Ancient Merv" was created by decree in 1997. All interventions, including archaeological excavations, within the Park require official permits from the Ministry of Culture.

### *Management*

The Park is the property of the Republic of Turkmenistan. It comes, along with the seven other State Parks, under the aegis of the National Department for the Protection, Study, and Restoration of Monuments, an agency of the Ministry of Culture. Management and conservation of the sites and monuments within the Park and of all standing monuments within the oasis is the responsibility of the Office of the Park, which comes under the National Department.

The staff of the Office, the headquarters of which is situated close to Sultan Sanjar, consists of a Director, an Assistant Director, an archaeologist, office clerical staff, and wardens. There are two subsidiary offices in Mary Vilayet responsible for monitoring of outlying monuments.

A draft Five-Year Management Plan has been drawn up by Dr Georgina Herrmann (Director of the International Merv Project - see "Conservation history" below) for the UNESCO Office in Tashkent. This makes a number of specific proposals for urgent work to be carried out at vulnerable monuments. General recommendations

concern the provision of interpretation facilities and recommended routes for visitors and infrastructural improvements (enlarged parking facilities, upgrading of roads, the relocation of power and telephone poles and pylons in the vicinity of monuments). There are very detailed specific proposals for individual monuments concerning conservation needs, access and safety facilities for visitors, clearance of debris, drainage, structural surveys, removal of unsightly modern structures and scaffolding, and the provision of effective buffer zones around individual monuments.

A three-stage implementation programme is put forward for the improvement of tourist facilities. In the first stage this will be confined to improvement of interpretation and reception provisions. The second stage concerns upgrading of hotel facilities in Mary, the construction of visitor and study centres, restaurants, and offices at Merv, and a major staff and guide training programme. The third stage, dependent upon a substantial increase in visitor numbers and tourist revenue, considers the possibility of the creation of an hotel complex at Merv itself.

## Conservation and Authenticity

### *Conservation history*

There has been no systematic conservation of the Merv monuments and sites, which were neglected during the Soviet period. They have only been treated as a group since the State Park came into being, and since that time most of the work has been *ad hoc*, in reaction to urgent threats. The Islamic monuments, particularly those built in baked brick, have been subject to emergency conservation actions since the early 20th century. However, no further work is being undertaken on major monuments, to avoid the potential for degradation following their uncovering.

All conservation work is carried out by the staff of the Park under the supervision of the Scientific Methodological Council on the Study and Restoration of Historic Monuments, chaired by the Deputy Minister of Culture and composed of experts from the Monuments Protection Department, the Academy of Sciences, the State University, and the Ministry of Culture.

There has been no vandalism or intrusion since the Park was established, and unauthorized construction in the neighbourhood has been halted permanently. The only modern intrusions are the roads in Sultan and Gyaurl Kalas, which are used for the access of visitors.

The International Merv project is a joint Turkmen-British archaeological collaboration between YuTAKE, the South Turkmenistan Multidisciplinary Archaeological Expedition, Department of History, Academy of Sciences (Ashgabad) and the Institute of Archaeology, University College London. It is supported by a variety of official bodies and private foundations, from the United Kingdom, the USA, and elsewhere. It has a wide-ranging programme, covering survey, mapping, inventarization, excavation, conservation, and analysis.

Records of all work carried out since the creation of the Park are maintained at the Park Headquarters. A photographic dossier of all changes in the sites and monuments since the late 19th century has been prepared by the International Merv Project and is due to be published, that on secular buildings in 1999 and that on religious buildings in 2000.

#### *Authenticity*

It is difficult to generalize about the authenticity of so vast and complex a property as the State Historical and Cultural Park “Ancient Merv,” which is the subject of this nomination.

The archaeological sites have been relatively untouched and so their authenticity is irreproachable. Restoration and conservation interventions at some of the Islamic religious structures during the present century have not been carried out according to current conservation principles, though they may be defended as essential to stabilize and ensure the continuity of these “living” monuments. They have been well documented and it is possible to reverse them if required. In any case, they represent only a minute proportion of the totality of this ancient landscape and its monuments.

#### **Evaluation**

##### *Action by ICOMOS*

An ICOMOS expert mission visited Merv in December 1998. ICOMOS has also benefited from discussions with the Director of the International Merv project.

##### *Qualities*

The long history of human occupation of the Merv oasis is preserved to a remarkable degree in its sites, monuments, and landscape. It is a unique material record, largely untouched, of this culturally significant but relatively unknown region over a period of more than four millennia.

##### *Comparative analysis*

There is a number of prehistoric and historic settlements in Central Asia along the Silk Road. None, however, is comparable with Merv in terms of the special nature of the wealth of material evidence over so long a period, and none exhibits the special pattern of shifting urban settlement to so high a degree.

##### *ICOMOS recommendations*

The draft Five-Year Management Plan (see “Management” above) is admirable and well suited to the current requirements of this property. ICOMOS recommends the Bureau of the World Heritage Committee to seek assurances that the Plan will be approved and fully implemented with the minimum delay.

ICOMOS wishes in particular to draw the attention of the State Party to the need to increase the security staff available for this enormous property and provide it with the necessary equipment (vehicles, communications).

#### **Brief description**

Merv is the oldest and most completely preserved of the oasis cities along the Silk Route in Central Asia. The remains in this wide oasis span some four thousand years of human history, and a number of monuments are visible, particularly from the last two millennia.

#### **Recommendation**

The Bureau recommended that this nomination should be *referred back* to the State Party, requesting assurances that the Five-Year Management Plan should be approved and fully implemented before the end of 1999 and a map showing the precise boundary of the site. At the time this evaluation was prepared for printing, nothing had been received. In the event of such assurances and the map being provided by 1 October 1999, ICOMOS recommends that this property should be inscribed on the World Heritage List on the basis of *criteria ii and iii*

**Criterion ii** The cities of the Merv oasis have exerted considerable influence over the cultures of Central Asia and Iran for four millennia. The Seljuk city in particular influenced architecture and architectural decoration and scientific and cultural development.

**Criterion iii** The sequence of the cities of the Merv oasis, their fortifications, and their urban lay-outs bear exceptional testimony to the civilizations of Central Asia over several millennia.

ICOMOS, September 1999

## My Son (Vietnam)

No 949

### Identification

<i>Nomination</i>	My Son Sanctuary
<i>Location</i>	Duy Phu Commune, Duy Xuyen District, Quang Nam Province
<i>State Party</i>	Socialist Republic of Vietnam
<i>Date</i>	28 July 1998

### Justification by State Party

My Son, a valley surrounded by mountains, was chosen as the site for a religious centre for the capital of the Champa Kingdom. The My Son sanctuary area is one of the most famous Champa architectural and sculptural monuments in Vietnam. The material remains contribute to the understanding of the evolution of Cham thought.

The majority of the My Son towers were built in the 10th century AD. Many were damaged during the recent war; they are being preserved to await decisions on future repair work.

**Criteria ii and v**

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*.

### History and Description

#### History

The Champa Kingdom began in AD 192 when the people of the Tuong Lam area rose up against their Chinese overlords and founded an independent state in the narrow strip of land along the coast of central Vietnam. This state is known from sporadic Chinese records, in which it appeared successively as Lam Ap, Hoan Vuong, and then Chiem Thanh, a transcription of *Champapura*, meaning "the city of the Cham people." The Cham economy was based on farming (wet-rice agriculture), fishing, and seaborne trade.

The Cham came under the influence of the Hindu religion of the Indian sub-continent early in their development, though the exact date is not known. Many temples were built to the Hindu divinities, such as Krishna and Vishnu, but above all Shiva. Mahayana Buddhism must have penetrated the Cham culture later, probably in the 4th century, and became

strongly established in the north of the Champa Kingdom, but Shiva Hinduism remained the state religion.

There were two sacred cities in the Champa Kingdom, each belonging to a large clan. My Son (the name in Vietnamese means "Beautiful Mountain") was sacred to the Dua clan (*Narikelavansa* in Sanskrit), who worshipped the mythical king Srisanabhadresvara and governed Amaravati, the northern part of the kingdom; it was also the capital of the whole Champa Kingdom. Whilst the religious significance of My Son was important, its location, in a small valley surrounded by high mountains gave it strategic significance as an easily defensible stronghold.

Successive kings in the 6th to 8th centuries favoured My Son and endowed it with fine temples. Between 749 and 875 the Cau clan were in power, and for a time the capital was moved to Vivapura in the south of the territory. Nevertheless, My Son retained its religious importance, and resumed its paramountcy in the early 9th century during the reign of Naravarman I, who won many battles against the Chinese and Khmer armies.

From the beginning of the 10th century the influence of Buddhism began to wane, to the advantage of My Son, where Hinduism had always been strong. By the reign of Giaya Simhavaram in the later 10th century it had achieved parity with Buddhism in the Cham Kingdom. It was at this time that most of the finest surviving architectural monuments were built there.

Most of the 11th century was a period of continuous warfare and My Son, along with other sacred sites in the Champa Kingdom, suffered grievously. It was Harivarman IV who brought peace to the kingdom. He had moved his capital to Do Ban towards the end of the century but he undertook the restoration of My Son. Warfare broke out again in the 12th century, when Jaya Indravarman IV attacked the Khmer Empire and sacked its capital. This resulted in an immediate reprisal, and the Champa Kingdom was occupied by the Khmers from 1190 to 1220.

From the 13th century the Champa Kingdom slowly declined and was absorbed by the growing power of Vietnam. It ceased to exist as an entity in the later 15th century, when worship ceased at My Son.

#### Description

Within the nominated site, which represents the ancient settlement and sanctuary area, eight groups of tower temples have been singled out, denominated A-H in accordance with the classification of the French architect and archaeologist Henry Parmentier, who studied My Son in the earlier 20th century and recorded nearly seventy monuments.

In date they cover the period from the 10th to the 13th century, and this long date range is reflected in different architectural styles. All are constructed in fired brick with stone pillars and decorated with sandstone bas-reliefs depicting scenes from Hindu mythology.

The basic layout of a tower-temple, which mirrors the Hindu cosmogony, centres around the main tower (*kalan*), symbolizing the sacred mountain (*meru*) at the centre of the universe. The square or rectangular base (*bhurloka*), representing the human world, is built in brick or stone blocks and decorated with reliefs. Above this rises the main tower (*bhuvakola*), constructed entirely in brick, with applied



columns and a false door facing east, also lavishly ornamented. The interiors are plain, with small niches for lamps; the *Shivalinga*m was situated on a plinth in the centre. It symbolized the spirit world. The towers were separated from their roofs (*suarloka*) by a decorated frieze. They consisted of three storeys forming a stepped pyramid, and represented Kailasa, the mountain sacred to Shiva. It is known that many of these roofs were originally covered with gold or silver leaf.

In front of the *kalan* there was a smaller gate-tower (*gopura*), built in brick with stone pillars. Most of the temple complexes had long buildings (*mandapa*) with tiled roofs adjacent to the gate-towers, for religious ceremonies. In many cases there were smaller two-roomed temples (*kasagraha*) for the worship of lesser deities around the *kalan*. Each complex was surrounded by a thick wall of brick, but these have almost entirely disappeared over the centuries since My Son ceased to be a sacred centre.

The predominant style of the architecture and sculptural decoration of the My Son temples derives directly from India. There are, however, some elements of Vietnamese art, from the north, to be observed, most significantly the boat-shaped roofs of one or two of the buildings that are characteristic of Dong Son architecture.

There are thirteen temples within the enclosure designated *Group A*, the main one of which, A1, is the highest in My Son (24m). Close by is the subsidiary *Group A'*, with four temples. Most were built in the 10th century, apart from A10, from before 875.

*Group B*, with the associated *Groups C and D*, is the largest concentration of temples at My Son, 27 in all. They range in date from the 10th to the 12th century. Temple B1 was built in 1275 and was the largest at My Son; it has, however, been largely destroyed by bombing. Of especial beauty is temple B5, an auxiliary structure used for housing offerings.

There are two main temples in *Group E*, one from the 7th century and the other from the 11th century. The earlier of these, E1, can be seen to have contained a great deal of wood in its original construction. It is noteworthy for the sophistication and variety of its carved decoration.

*Group F* has only two temples. Temple F2 has some decorative features which, together with its overall architectural style in the Hoa Lai style, suggest an early 9th century date.

Jaya Harivarman I built the five temples that comprise *Group G* on a hill between Groups A and E in the 12th century. One was used for the worship of the monarch's parents and the other was dedicated to his guardian angel. There is extensive use of terra cotta, characteristic of Cham art in the 12th and 13th centuries.

*Group H*, to the west of the others, consists of four temples from the late 12th and early 13th centuries, among the latest to be built at My Son. Only the main temple H1 has survived wartime bombing.

In addition to these groups, there are three small isolated tower temples (K, L, and M), but all have deteriorated to a considerable extent.

## Management and Protection

### *Legal status*

The My Son sanctuary, covering an area of 310ha, was registered as a National Monument in 1979. In 1989 the People's Committee of the former Province of Quang Nam - Da Nang issued Decision No 1484/QD-UB "Regarding the prohibited enclosure for protecting the Hon Den - My Son cultural and historical monuments zone." This defines an area of 1062ha within which settlement, grazing, logging, and other activities deleterious to the preservation of the site and its monuments are prohibited. It also assigns responsibilities for the enforcement of this decree.

### *Management*

Overall responsibility for the protection of the property rests with the Ministry of Culture and Information, operating through its Department of Preservation and Museology. This is devolved to the Quang Nam Provincial Department of Culture and Information, which collaborates closely with the People's Committee and the Division of Culture and Information of Duy Xuyen District, which has established a Committee of Management of the My Son Monuments.

Account is taken of the special needs of the historic heritage in the National Plan for the Development of Tourism in Vietnam and in the General Plan for the Socio-Economic Development of Duy Xuyen District.

A Master Plan for the Strengthening, Preservation, and Exploitation of the My Son Monuments Zone has been completed by the Quang Nam Provincial Department of Culture and Information. Following an evaluation of the current state of conservation of the monuments, it defines and prioritizes objectives for infrastructure development, conservation, and promotion and tourism development. There are two implementation phases (1999-2005 and 2005-2010), for which detailed budgets have been prepared. Responsibility for preservation and conservation is allocated to the Department of Preservation and Museology of the Ministry of Culture, whilst the Province and District authorities will be responsible for maintenance, presentation, and tourist promotion. At the time of the ICOMOS expert mission (see below), this was awaiting official approval.

There is no human settlement in the nominated area or the buffer zone, and none is permissible under the protective legislation. The Quang Nam Socio-Economic Master Plan provides for rehabilitation of the forested area surrounding the site in order to improve the ecological environment and local climatic conditions.

The staffing of the property consists at the present time of six graduate conservators and administrators, two conservation and museology students, one graduate accountant, and eight guards. Maintenance workers are provided by the District.

Annual visitor numbers have risen steadily from 3570 in 1990 to 12,500 in 1997. The national tourism plan foresees very substantial increases in visitor numbers in the coming decade.

## Conservation and Authenticity

### *Conservation history*

Following the survey and inventory work of Parmentier in the earlier 20th century, restoration work was carried out at My Son by the École Française de l'Extrême-Orient (EFEO) in 1938-44. This included the construction in 1939-41 of a dam on the stream which passes through the site, following a disastrous flood, but this was swept away by further flooding in 1946.

With the start of hostilities in 1965 My Son became a guerrilla base and the whole region was the target for American bombing and minelaying. In August 1969 the sanctuary itself was heavily bombed, causing great destruction. After the war the area was progressively cleared of mines and unexploded bombs and shells.

In 1980 a Polish expert delegation from PKZ worked with specialists from the Vietnamese Ministry of Culture and Information to study Champa remains in central Vietnam. A joint Committee for the Restoration of Champa Remains was set up and work was carried out on the documentation and consolidation of temples in Groups A-D and general clearance of the site. Between 1990 and 1996 work was concentrated on the removal of vegetation from the structures and on the consolidation of the bases of temples in Groups E-H.

Current conservation work is restricted to further removal of vegetation and soil from structures. There is a regular monitoring system for the My Son monuments, for which the Management Board and the Quang Nam Provincial Museum are responsible. Reports are submitted to the Provincial Department of Culture and Information and the Department of Preservation and Museology of the Ministry of Culture and Information.

The Italian Fondazione Lerici prepared a project for a computer-based archaeological map of the My Son area in 1998. This would involve photo-interpretation using satellite imaging and aerial photography, archaeological and topographical reconnaissance, geomorphological and hydrogeological reconnaissance, geophysical exploration, a survey of the state of degradation of the monuments, trial excavations, the creation of a Geographic Information System (GIS) database, and training courses. It would last three years. (No reference is made to this project in the nomination dossier, although the project document is included in the annex to the nomination, and so its current status is uncertain.)

### *Authenticity*

The authenticity of My Son in terms of design, materials, workmanship, and setting is high. Conservation interventions under French and Polish expert guidance have been relatively minor and do not affect the overall level of authenticity, although some are not in conformity with contemporary conservation principles.

## Evaluation

### *Action by ICOMOS*

An ICOMOS expert mission visited My Son in January 1999.

### *Qualities*

The My Son Sanctuary is a remarkable architectural ensemble that developed over a period of ten centuries. It presents a vivid picture of spiritual and political life in an important phase of the history of South-East Asia.

### *Comparative analysis*

The Champa Kingdom exhibits a number of qualities that make it unique among the major historic kingdoms of South-East Asia. Of especial importance is the association with the Hindu religion, imported from India, which stubbornly persisted here in the face of Buddhist competition for many centuries. Comparisons may be made with more spectacular sites, such as Angkor (Cambodia), Pagan (Myanmar), or Sukhothai (Thailand), but these represent cultures that are complementary to that of My Son rather than competitive in cultural and spiritual terms.

### *ICOMOS recommendations for future action*

It is essential that the management plan should be implemented without delay. Despite the wholly admirable efforts of the State Party, the state of conservation of many of the individual monuments is very poor, and there is a need for urgent action.

The proposed Italian project is commendable, since it is designed to increased understanding of the entire complex, and also includes an important training element. It is hoped that funding can be secured for the implementation of this project as soon as possible.

## Brief description

During the 4th to 13th centuries there was a unique culture on the coast of contemporary Vietnam, owing its spiritual origins to the Hinduism of India. This is graphically illustrated by the remains of a series of impressive tower temples in a dramatic site that was the religious and political capital of the Champa Kingdom for most of its existence.

## Recommendation

The Bureau referred this nomination back to the State Party, requesting information on the implementation of the management plan for the property and assurances that the necessary funding will be forthcoming. requested to reflect upon the natural and historical links between this property and Hoi An, reflected in the close association of both with the same river. If the information requested is made available before the 23rd Extraordinary Session of the Bureau of the World Heritage Committee in November 1999, ICOMOS recommends that this property should be inscribed on the World Heritage List on the basis of *criteria ii and iii*:

**Criterion ii** The My Son Sanctuary is an exceptional example of cultural interchange, with the introduction of the Hindu architecture of the Indian sub-continent into South-East Asia.

**Criterion iii** The Champa Kingdom was an important phenomenon in the political and cultural history of South-East Asia, vividly illustrated by the ruins of My Son.

## Villages in Transylvania (Romania)

No 596bis

### Identification

*Nomination* The Villages with Fortified Churches in Transylvania (extension of Biertan and its Fortified Church)

*Location*

- Department of Alba, district of Călnic, village of Călnic
- Department of Braşov, district of Prejmer, village of Prejmer
- Department of Braşov, district of Buneşti, village of Viscri
- Department of Harghita, district of Dârjiu, village of Dârjiu
- Department of Mureş, district of Saschiz, village of Saschiz
- Department of Sibiu, district of Biertan, village of Biertan
- Department of Sibiu, district of Valea Viilor, village of Valea Viilor

*State Party* Romania

*Date* 29 June 1998

### Justification by State Party

The fortified churches should be considered as a group. Nowhere else can such a large number of fortified churches be found in such a restricted area, proof that this phenomenon was widespread within a geographical and cultural (ethnic) area. They are an outstanding architectural achievement, thanks to the variety and use of the repertory of defensive architectural forms of the Late Middle Ages in Europe. In western and northern Europe certain types of defences applied to churches are typical of a few regions or countries (eg fortified churches in France and in northern countries, or churches with a fortified enceinte in Germany and Austria).

In Transylvania, however, there are three types of church fortifications in the restricted area mentioned above: the church with an enceinte (eg Prejmer), the fortified church (eg Saschiz) and the church-fortress (eg the Valea Viilor complex). The way these fortifications have continued and adapted the special conditions of previous monuments is interesting to note. Most of them display a transformation, for defensive purposes, of the entire repertory of forms and plans of short Romanesque basilicas, with or without a western tower, and single-nave churches belonging to the late Gothic period. In certain cases,

these fortifications have created monuments with a dual function - sacred and defensive - which are perfectly balanced from the point of view of form and function (eg Saschiz, Cloasterf, etc).

To this successful defensive architecture should be added the intrinsic value of churches reflecting the spread of certain architectural styles, from the Romanesque to Late Gothic art. The churches still have precious elements of decoration and furniture: altars in Prejmer (around 1450), fragments of murals (Dârjiu), 16th century furniture (Prejmer, Saschiz, and Valea Viilor). The fortified dwelling place of nobles is also authentic and invaluable from the architectural point of view.

### Criterion iv

The sites nominated for inscription all have the features of villages built by Saxon settlers on former "royal lands," sites which have been preserved in most of the 250 Saxon colonies in Transylvania:

- The regular network of streets, even if they are sometimes affected by the relief, is exemplary in the nominated sites; most of them have developed along a street or a vast central area, sometimes doubled by secondary streets (examples can be found in Călnic, Valea Viilor, Biertan, and Viscri). Other rarer examples of villages grew around a square, created after the fortification of a church (Prejmer).

- The protected area (the historic core) still has deep and narrow plots of land attested by documents and research, as well as the method for organizing it: houses with a gabled wall overlooking the street, and a succession of outbuildings. It is also possible to reconstitute historically the layout of the cultivated plots of land (eg at Viscri) since the place names designating the old properties are still used in oral tradition.

The enclosed character, typical of these villages, has also been preserved: a continuous row of houses with a half-buried cellar and a raised ground floor, few windows, gables, and boundary walls of the same height as the facade, sometimes repeating the decoration of the latter.

The position of the buildings for public use has also remained the same. Some of these buildings, arranged around the fortified church, still function: the presbytery or dwelling of the parish preacher, the school and teacher's house placed either within the walls of the school or nearby, the municipal centre and village hall, the barns for storing grain. The number of buildings and their architectural value is significant in all the nominated sites.

In the Saxon villages built on former "royal lands" and, above all, in the nominated villages, there are two types of dwelling house which have remained unchanged. Nevertheless, the variety of ornamental solutions and certain major modifications in the repertory indicate how they have evolved over time. Until the 1980s, the sites retained their character as multi-ethnic villages, with different ethnic neighbourhoods, as can still be seen today.

### Criterion v

The nominated sites, typical villages of the Saxon colonization in Transylvania, form "a coherent whole, an entity of historical value, having its own equilibrium and character, while at the same time including a specific system for organizing space, buildings, and signs of human activities which shape the environment." They represent a construction method reflecting the historic, legal, religious, and social conditions of their creators. They are also an integral part of a culture and a civilization weakened by the emigration of the Saxons to Germany which started in the 1970s and intensified in the 1990s.

#### **Criterion iii**

The buildings and defences erected by the Saxons of Transylvania had a cultural influence on the surrounding region, starting with the subjugated Saxon villages which tried to imitate the defensive and organizational structures of the free communities as much as possible. This influence spread to the Szeklers (churches with an enceinte and other simple defensive structures, the most eloquent example being Dârjiu), as well as the Romanians. It modified not only the appearance of the Romanian districts in Saxon villages but also the Romanian villages of the Saxon colonization, which copied the house fronts, the ornamental vocabulary, and the system of dividing the land into plots (eg Raşinari).

#### **Criterion ii**

### **Category of Property**

In terms of categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, the property nominated for inscription is a *group of buildings*.

### **History and Description**

#### *History*

The property nominated for inscription on the World Heritage List is situated in the south of Transylvania, a hilly region bordered by the arc of the Carpathians.

In the course of the gradual occupation of Transylvania by Hungarian sovereigns, King Geza (1141-1161) established the first colonies of Germans, known as Saxons. As free settlers enjoying certain privileges, they set up associations of colonies in the region of Sibiu-Hermannstadt, governed by Counts. In 1224, King Andreas II signed a letter of franchise called the *Andreanum* which confirmed the liberties granted to Saxons in the province of Hermannstadt. Most of the existing districts were colonized by around 1330, following the emergence of new settlements encouraged by the Counts and Teutonic Knights.

In the 14th and 15th centuries, the legal status granted by the *Andreanum* was extended to cover the last colonized regions. This legally acquired unity took the name of *Universitas Saxonum*, and was recognized by the King of Hungary in 1486. It kept this status within the Principality of Transylvania until the second half of the 19th century.

The origin and development of church fortifications derive from the turbulent history of Transylvania, starting from the Mongol invasions in 1241-42, then the repeated Turkish incursions as of 1395, followed by wars waged by the sovereigns of neighbouring countries up to the beginning of the 18th century. These fortifications should also be considered as a phenomenon specifically linked to the history of their builders, the Saxons of Transylvania.

The Saxon settlers introduced into Transylvania a type of colony adapted to the position of the villages, most of which stood on hills that were easy to reach and protect. The arable land was divided according to a Flemish system and the compact villages, with a church in the centre, were composed of houses with gardens closely aligned in rows along the streets. Defending this type of village, which had certain advantages, was a constant preoccupation of the communities, and they were supported by the Hungarian sovereigns and the Church from the second half of the 13th century. It was also the basis for the development of church fortifications.

Up to the recent past, the church-fortresses as place of worship were the centre of life for village communities. The buildings set against the defensive walls housed the school and village hall.

#### *Description*

Despite subsequent transformations and thanks to archaeological discoveries, it is possible to have an idea of what the first church fortifications looked like during the second half of the 13th century. The churches going back to the colonization period still have a massive western tower with covered ways and loopholes. They were protected by a defensive wall, an entrance tower, and a ditch. These features were inspired by strongholds, and probably also by the fortified dwelling places of the Transylvanian Counts. The one in Călnic-Kelling is the only example to have survived to present times.

The principles of fortification, which had already been highly developed in towns (Sibiu-Hermannstadt, Sighişoara-Schässburg, Braşov-Kronstadt, etc), were transposed to church-fortresses in the 15th century. The oldest of them stands on a plain in the Tara Barşei region, where the defensive wall of the churches was raised and fitted with a covered way and towers, as in Prejmer.

In other colonized regions where the landscape is cut by valleys, new defences were put up around the churches and the enceintes, thus offering a wide variety of forms (eg Biertan, Valea Viilor, and Viscri). The end of the 15th century was the last important phase for fortified churches. In some villages, such as Saschiz, the churches were demolished and replaced by a building with defensive storeys, loopholes, and bartizans resting on consoles or flying buttresses. A bell tower was incorporated into the defensive wall.

The fortified churches have conserved the structures needed for the daily life of the villagers (mills, fountains, bread ovens, and granaries) as well as traditional institutions, such as a school, presbytery, and priest's house grouped near the church.

The village houses are closely aligned along one or two streets or else clustered around a square. They were originally built of wood and had a thatched roof, but were replaced at the end of the 18th century and early 19th century by buildings in stone and brick with shingled roofs.

The shape of the original plots and the layout of the outbuildings in rows (stables, barns, etc) have been retained. The houses, most of them gabled and with a half-hipped roof, were joined on the street facade by a high wall with a carriage entrance and small doorway. The decoration of the facades was usually restricted to the window frames, a cornice and niches, or medallions on the pediment. Some facades were more elaborately decorated with thyrsi, garlands, or even, in the 19th century, with pillars topped by capitals. The village is still divided into separate districts for the different communities (Saxon, Romanian, or Hungarian) which lived together for several centuries.

The six Transylvanian village sites with their fortified churches, proposed as an extension of the village of Biertan, already included in the World Heritage List in 1993, are the following:

- Village of Călnic

The fortified residence built around 1260 by Count Chyl de Kelling, consists of a three-storey dwelling tower, a chapel, and an oval enceinte. In 1430, it was offered to the village community, which raised the walls fitted with two towers and transformed the dwelling tower into one for defensive purposes. In the 16th century, it erected a second enceinte with a covered way and a bastion, and strengthened the inner wall so that it could hold the supply stores.

- Village of Prejmer

The church-fortress is set in the centre of the village square. The Early Gothic Church of the Holy Cross is in the shape of a cross. In the 15th century, it was surrounded by a wall 12m high, forming a quadrilateral with rounded corners reinforced by four horseshoe towers (two have disappeared). The entrance, a vaulted gallery, is protected by a barbican and flanked by a lateral wall. The covered way has a parapet. The complex is strengthened by loopholes and a few bartizans. The granaries and rooms to accommodate the inhabitants are arranged on four levels above the cellars.

- Village of Viscri

During the first quarter of the 16th century, the old Romanesque chapel was enlarged to form a single-nave church, with a fortified storey resting on semi-circular arches supported by massive buttresses. The conical roof of the bell tower is raised and has a hoarding. The first enceinte of the 16th century was strengthened in the 17th century by two towers with a wooden gallery, and a century later its covered way was transformed so that it could hold outhouses while a second and lower enceinte was erected.

- Village of Dârjiu

The fortified group of Dârjiu mirrors the influence of Transylvanian constructions in the neighbouring Szekler region. The Late Gothic church was fortified

towards 1520 and was decorated with a series of murals paintings going back to 1419. The rectangular enceinte was restructured in the 17th century in order to add a bastion in each corner; a fifth one was erected in the west and a bell tower in the south. The walls and bastions were pierced by loopholes and canon slits. Lean-to sheds for storing grain replaced the covered way.

- Village of Saschiz

Since the old village stronghold standing on top of the hill was probably abandoned because it could no longer protect the inhabitants, it was decided to replace the Romanesque church and its enceinte by a new and more accessible church in the Late Gothic style (1493-1525). The defensive storey gives the Church of Saint Stephen the appearance of a high bastion, with a projecting, quadrangular sacristy tower. The bell tower of the old enceinte, demolished in the 19th century, reproduces the shape of the clock tower in the neighbouring and rival town of Sighişoara.

- Village of Valea Viilor

The Church of Saint Peter was transformed into a Late Gothic style and fortified at the beginning of the 16th century. One or several defensive storeys were built above the choir, nave, and tower, all communicating with each other. The porches of the northern and southern entrances are protected by small towers with portcullises. The oval enceinte was also reorganized. The 6-7m high wall supporting the covered way and a sloping shingled roof leads to the loopholes, machicolations, and gun slits. Access is from the vaulted gallery of the western bastion, which juts out from the line of the defensive wall.

The inscription file also proposes to extend the boundaries of the *Village of Biertan with its fortified church*, already inscribed on the World Heritage List, and its buffer zone.

## Management and Protection

### Legal status

The seven fortified churches included in the extended nomination – Călnic, Valea Viilor, Biertan, Saschiz, Viscri, Prejmer, and Dârjiu – were included in the first Romanian National List of Monuments in 1959. They are designated as historical monuments of national importance with the status of National Treasures under the terms of Articles 1 and 2 of the 1994 Law No 11 for the Protection of Historic Monuments. Article 1 defines the surrounding conservation areas as being “part of the historic monument.” For each of the seven villages the nomination area has been defined as a conservation area including the necessary regulations. Having been approved by the Commission for Conservation Areas within the Ministry of Public Works and Territorial Planning under the terms of the Building Act, Law No 50 of 1991 for Building Regulations and Land Planning, they have a legal status.

It should be mentioned that the existing legislation for the Protection of Historical Monuments, the 1994 Law No 11, has very strict provisions relating to the

protection, preservation, and management of designated properties and sites. Nevertheless it is only a provisional one and does not provide efficient control and management at the County or local level. There is no professional body or institution (since the dissolution of the National Office in November 1994), the Directorate for Historic Monuments being included in the administration of the Ministry of Culture. A draft of the new Conservation Law, prepared in recent years, which provides for a National Board and decentralized structures at the County level, was submitted to the Parliament at the end of March 1999.

#### *Management*

Ownership of the various properties is diverse. The fortified churches, like the other places of worship in the villages (the Orthodox, Catholic, Greek Catholic, or Uniate Churches), are the property of their respective religious communities. Where the community no longer exists because of emigration to Germany, ownership is taken over by the Superior Council of the Lutheran Church in Sibiu. This is the case of the fortifications of Călnic, given by the Superior Council in custody to the Foundation *Ars Transsylvaniae* in Cluj-Napoca to create a Transylvanian Documentation Centre for Historic Monuments. The public buildings in the villages, including administration, education, commercial facilities (schools, the village council, inns, shops) are still in the propriety of the State (in the administration of the local authorities); most of the farmsteads are in private ownership. Some of the Saxons who emigrated to Germany after 1990 are still the owners of their farmsteads.

It is the responsibility of owners of designated buildings and areas to manage and repair them and open them to the public. Any alterations require the permission of the Ministry of Culture and the National Commission for Historic Monuments.

There are clearly defined and adequate conservation areas for the village sites, and also adequate buffer zones including parts of the typical Transylvanian cultural landscape around all the nominated properties. As a result of the ICOMOS evaluation mission revised delimitation maps have been provided for Călnic and Dârjiu, and those for Biertan have also been redrawn. These are provided for in the 1994 Law No 11 for the Protection of Historic Monuments, the 1991 Building Law No 50 on Building Regulations and Land Planning, and the regulations for each conservation area related to urban planning in conformity with the Order of the Minister of Public Works and Land Planning concerning conservation areas.

Overall supervision of nominated properties is the responsibility of the Ministry of Culture. It carries out this work in collaboration with the National Commission for Historic Monuments, the National Office for Heritage Protection, and, where appropriate, with the Ministry of Public Works and Land Planning, the Ministry of Education, or the County Inspectorates for Culture, the County Offices for Heritage, and the local authorities.

The management of the nominated area in the villages is in the responsibility of the local

authorities. There is no overall management plan for the whole body of properties included within the nomination. Based on the completed scientific recording as the result of the German-Romanian documentation project, two of the nominated villages (Biertan and Viscri) are the subjects of feasibility studies for a revitalization programme, initiated and financed by the World Bank. It is the intention of the World Bank to offer financial aid also for the conservation projects of the two fortified churches in the villages, the planning being covered by the National Office for Heritage Protection as part of the Ministry of Culture.

Substantial financial aid is available for non-governmental owners (especially the religious communities and the Lutheran Superior Council) from the Ministry of Culture for conservation and restoration projects. Financial aid is also available from the Transylvanian Saxon Foundation in Munich, which sponsors the fortified churches of Prejmer and Viscri, the Foundation for German Heritage in Romania in Stuttgart, and, for maintenance and repairs works within the conservation areas of the villages in particular, the former Saxon communities organized in Germany through the Cultural Council of the Transylvanian Saxons.

#### **Conservation and Authenticity**

##### *Conservation history*

Respect for tradition and sacred places resulted in the continuity of maintenance and restoration works even in the communist period. In the early 1960s the fortified church of Prejmer was restored by the National Office for the Protection of Historic Monuments. At the Călnic castle, at that time in state ownership, that office in the early 1970s carried out structural consolidation work on the main family tower and the outer curtain wall, inserting an inadequate concrete skeleton, though without altering the monument. In the late 1950s the Lutheran Superior Council created a department for architecture and historic monuments within its central administration, coordinating minor repair and maintenance work on the fortified churches.

Maintenance work has, however, been carried out continuously because the fortified churches have been in use as the centres of the daily public life of the communities up to the present time. Most of the interventions are of good professional quality, without reconstructions, additions, or the use of inadequate materials. The care for maintenance and repair is also reflected in the interior layouts of the churches with their traditional furniture, pews, galleries, altarpieces, organs, and mural paintings, some of them Late Gothic masterpieces, in this way reflecting continuity in use of the liturgical space by the communities since the Reformation up to the present day. The famous altarpieces of Biertan and Prejmer were restored in the 1980s by the Conservation Workshop of the Superior Lutheran Council set up in the 1970s in Braşov.

At Valea Viilor and Viscri maintenance and repair work on the church fortifications have been in

progress since 1990. For the fortified church of Saschiz, which was in a poor state of conservation owing to lack of maintenance (emigration of the community) and being in a seismic area (there have been several earthquakes in the last two centuries), a structural consolidation and a conservation project have been initiated by the Ministry of Culture, to be carried out in 1999. Conservation work at Dârjiu (including restoration of the mural paintings) took place in 1981, at Prejmer in 1994-98 and at Biertan in 1989-92. The Foundation Arts Transylvaniae has worked out a conservation plan for the fortifications of Călnic in cooperation with the National Office for Heritage Protection, parts of which have already been implemented.

As a result of the introduction of the socialist system into agriculture after 1945, most of the ancillary working buildings within the farmsteads, especially the stables and barns, went out of use and so most of them are in a poor condition; some of the typical barns have already been lost. Maintenance work has been carried out on the houses in most cases, the main problem nowadays being the abandoned or empty houses of the emigrated Saxons. A conservation and revitalization programme for the farmsteads should also form part of the management plan for the nominated areas.

#### *Authenticity*

The level of authenticity of the various properties included in the nomination is very high. Traditional maintenance and repair work on the fortified churches and the conservation principles of the 1990s have ensured that replacement of damaged or degraded architectural elements has respected the materials and techniques used by the original builders. The well preserved interior layouts and furnishings of the churches with their artistic masterpieces are authentic documents for the traditional religious life of the Reformed communities over the centuries.

The villages are authentic documents for a specific vernacular tradition, and they preserve the original layout of the settlement. The church is placed in the centre of the village, so as to be accessible very quickly in times of danger from all parts of the village, and the rows of very narrow and deep plots are aligned on both sides along one or two main streets (Călnic, Valea Viilor, Saschiz, Viscri) or grouped around a rectangular village square (Biertan, Prejmer). This type of land-use system is characteristic of the early settlements of German colonists in Eastern Europe, and it was maintained even when the former timber architecture (log-house constructions, timber framing) was replaced by masonry buildings at the end of the 18th century and in the first half of the 19th century everywhere in the Saxon settlements. The rows of gabled houses, boundary walls with arched entrances (the so-called Franconian row) facing the streets or squares, the adjacent working buildings of the farmsteads added in a row to the front house along the narrow and deep plot closed by the transversely located barn, the plot continuing with the orchard outside the barn and limited by a fence or a small wall – all these are typical elements of the Saxon vernacular tradition, which have been preserved up to the present day.

This type of vernacular architecture has also had a very strong influence on the architecture of the Romanian and Hungarian peoples settled in Transylvania, not only by the Romanian peasants in the Saxon villages adapting their farmsteads to that architectural tradition, but also in the Szeklers settlements, like the village of Dârjiu, where the type of settlement and the architecture of the farmsteads was similar.

As a consequence of the socialist system, the farmsteads and hence the villages did not suffer any damage from the industrial revolution in agriculture: the buildings of the collective or state farms were located outside the villages, which are therefore authentic documents. This not the case at the village of Dârjiu, where the former socialist systemization activity and the economic development of recent decades has resulted in several modifications; the conservation area is restricted to a small area surrounding the fortified church.

#### **Evaluation**

##### *Action by ICOMOS*

An ICOMOS expert mission visited the nominated properties in February 1999. The ICOMOS International Scientific Committee on Vernacular Architecture was also consulted.

##### *Qualities*

The properties that make up the nomination of the Transylvanian village sites with fortified churches provide a vivid picture of the vernacular traditions preserved over the centuries in the settlements of southern Transylvania, based on the characteristic land-use system, settlement pattern, and organization of the farmstead units and their architecture of the German colonists, which exerted a strong influence on the vernacular architecture and traditions of the other ethnic groups in the area. The variety of building types and defensive solutions, preserved over the centuries and documented by the church fortifications, should also be considered as a unique vernacular expression of the cultural traditions of those communities.

##### *Comparative analysis*

The special value of the Transylvanian village sites with fortified churches lies in the fact that they are outstanding examples of a specific vernacular tradition in south-eastern Europe, the well preserved homogenous settlements of the Transylvanian Saxons and Szeklers, which form a compact unit around their fortified church. They are representative of a group of more than 200 preserved settlements with church fortifications that are unique in the world.

##### *ICOMOS recommendations for future action*

The *Operational Guidelines for the Implementation of the World Heritage Convention* make it a condition of inscription on the World Heritage List that every property should have an appropriate management plan in force. The original nomination dossier did not contain any information about management plans, and so this nomination was referred back to the State Party by the Bureau at its

meeting in July. The State Party has provided extensive information about the management plans in force, which fully satisfy the requirements of the Committee.

**Brief description**

The Transylvanian villages with fortified churches provide a vivid picture of the cultural landscape of southern Transylvania. They are characterized by the specific land-use system, settlement pattern, and organization of the family farmstead units preserved since the late Middle Ages, dominated by their fortified churches, which illustrate building periods from the 13th to 16th centuries.

**Recommendation**

That the extension of the property be *approved*.

ICOMOS, September 1999



## **Butrinti (Albania)**

**No 570rev**

ICOMOS was notified of a request from the State Party to extend this World Heritage site too late for a written evaluation to be prepared for this volume. A text will be prepared and circulated to members of the extraordinary meeting of the Bureau and the meeting of the Committee in November 1999 in Marrakesh.

## Elche (Spain)

No 930

### Identification

<i>Nomination</i>	The Palmeral of Elche: A Cultural Landscape Inherited from Al-Andalus
<i>Location</i>	Autonomous Community of Valencia
<i>State Party</i>	Spain
<i>Date</i>	30 June 1998

### Justification by State Party

This is the only palm grove of its type anywhere on the European continent, which makes it an exceptional landscape in this geographical context. Arab geographers and European travellers have testified to this exceptional quality throughout history.

In addition to the authentic wild forest, many palm trees are cultivated in gardens, the remains of Arab agriculture established over eight centuries ago on the Iberian peninsula. Archaeological data from the Iberian and Roman periods indicate that these plantations are in fact much older than the Arab palm grove.

There is also what survives of a settlement or an urban plan, which can be seen from the cartography of the region. The central core of the town is surrounded by a series of palm gardens before reaching the rural area proper, where these are more widely scattered, even appearing to be natural woods, without human involvement.

Palms also form an essential component of the culture of Elche, manifesting itself in many ways – the processions on Palm Sunday, the Night of the Kings (Twelfth Night), even the town's coat of arms.

[**Note** The State Party does not make any proposals in the nomination dossier concerning the criteria under which it considers this property should be inscribed on the World Heritage List.]

### Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. The Palm Grove may also be considered to conform with the continuing organic cultural landscape defined in paragraph 39 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

### History and Description

#### History

The origins of the Elche palm grove are traditionally attributed to the Phoenicians and Carthaginians in the 1st millennium BC, since dates formed part of their traditional diet. It was with the Arab invasion in the 8th century AD that they began to be cultivated; a network of irrigation canals enabled the brackish waters of the Vinalopó river to be used. The town was moved northwards to a new location and surrounded by many palm groves, so as to recreate a landscape reminiscent of that of North Africa, from whence the new settlers came.

Elche was recaptured in 1265 during the reign of Jaime I and its lands were redistributed. The fertile lands on the left bank, irrigated by the main canal (*Sequia Major*) were granted to those who assisted in the reconquest; this area contained many groves of date palms, some of which survive to the present day. There were no groves on the right bank (the *Magram*), where the lands were assigned to Moslem vassals (*moriscos*); however, despite the lower fertility of this area, its farmers achieved a high degree of productivity, which was to degenerate sadly when the *moriscos* were expelled in 1606.

The area of palm groves went on producing large crops of dates, but these diminished as the town spread in this direction during the second half of the 17th century and the palm trees were cut down. This process was exacerbated with industrialization and the arrival of the railway in the 19th century. It was not until the 1920s that the danger to the palm groves was recognized, and in the 1930s legislative measures were put in place to ensure the continuance of what remained, a process that was completed with the passage of the Law on the Protection of the Elche Palm Grove by the Regional Parliament of Valencia in 1986.

#### Description

The date palm trees of Elche are *Phoenix dactylifera* L., a dioecious species which is native to western Asia and North Africa. They can grow to a height of more than 30m and live for over 300 years.

The palm groves that are the subject of this nomination form a compact group in the eastern part of the town of Elche. The boundaries of the plots (*huertos*) are rectilinear, so that they are mostly square or rectangular, but some triangular, in plan. They are bounded by *cascabots* (fences made of plaited dried palm leaves) or plastered walls of undressed stone 1-2m high. The plots contain the houses of the tenants or owners of the land, though these are mostly in a ruinous condition in the plots nearest to the centre of the town. The palm trees are planted in single or double rows, following the lines of the irrigation canals. They produce both dates for human consumption and the "White Palm" leaves, which are widely exported for use all over the Iberian peninsula for decoration and processional use on Palm Sunday.

### Management and Protection

#### Legal status

The palm groves in public and private ownership that make up this nomination are protected by the 1986 Regional Law on the Protection of the Palm Grove of Elche. Any actions,

such as felling of trees, change of agricultural practice, deliberate neglect, or removal of boundaries, which may adversely affect the quality or appearance of the groves require authorization, and the groves are subject to a systematic monitoring procedure.

#### *Management*

A total of 282 individual palm groves make up the nomination, 102 of them within the urban area and 180 in the surrounding rural areas. Of the urban groves, 50 are owned by the Municipality and the remainder by private individuals; only one of the rural groves is municipally owned.

A foundation to oversee the Elche palm groves was first set up in 1933, and this role is confirmed in the 1986 provincial law. It is composed of representatives of departments of the Provincial Government (*Generalitat Valenciana*) responsible for culture, planning, and agricultural development, two municipal councillors, and one representative of those who run the groves. This body, which is presided over by the Cultural Counsellor of the Province with the Mayor of Elche as his deputy, is responsible for policy and delegates its administrative functions, in accordance with the 1986 Law, to the local management committee (*Junta Local Gestora*).

The 1997 Urban Plan for Elche has a number of provisions relating to the groves within the municipal boundaries. Among its policies are the acquisition by the Municipality of further properties, restocking of groves with new trees, which the Municipality has been growing, and increasing productivity.

### **Conservation and Authenticity**

#### *Conservation history*

Conservation of the palm landscape of Elche has been in progress since the 1920s, but only with the promulgation of the 1986 Provincial Law can it be deemed to be effective.

#### *Authenticity*

The plots in which the groves are planted conform with the original land-allotment system, which is integral with the ancient irrigation system installed during the Arab period.

### **Evaluation**

#### *Action by ICOMOS*

An ICOMOS expert mission visited Elche in February 1999. ICOMOS also benefited from the advice of its International Committee on Historic Gardens and Sites and of the International Federation of Landscape Architects (IFLA).

#### *Qualities*

The landscape of palm groves in and around Elche is a remarkable example of the deliberate implantation of a form of agriculture and a single economic species from one region to another, which also reflects a significant episode in history.

#### *Comparative analysis*

There are, of course, countless palm groves in North Africa and the Near East. However, the exceptional character of

Elche stems from the fact that this was a deliberate implantation by an invading culture of a form of agriculture imported from its homeland in another continent, and which has preserved its original form to the present day. ICOMOS is unaware of any comparable concentration of an economic crop species transported from one region to another that has survived unchanged in its techniques and distribution at a single site over so many centuries.

Many important food crops, such as rice and olives, are known to have been transferred from one region to another in prehistory and classical antiquity, but it is impossible to point to a single example of continuity of place and technique comparable with Elche. Similarly, economic crops have been imported into Europe from other continents (eg tobacco, potatoes, maize), but this took place much later than the introduction of the palm into the Iberian peninsula. Once again, no specific locations can be identified with certainty.

#### *ICOMOS comments*

There are nearly 300 palm groves in and around Elche – 102 within the town's boundaries, 180 in the surrounding rural area. They cover over 440ha and contain more than 11,000 individual trees. The original nomination dossier goes on to report that there are 1046 properties in seven out of 34 neighbouring communes that contain isolated palm trees or small groups or lines of them, which suggests that there must be some 20,000 properties of this kind in total.

These figures are confirmed the information given in supplementary documentation supplied by the Municipality of Elche. This shows additionally that the area of palm groves within ten rural communes to the south of the town is 9362ha. Reference is made in the same document to a buffer zone for the groves in the town covering 810ha.

The cartographic material supplied with the nomination, some of which is repeated in the supplementary submission, contains a series of maps resulting from the revision of the 1992 General Urban Plan. The general map, drawn to a scale of 1:30,000, shows groups of palm groves widely scattered over the territory, with a concentration in the eastern part of the town. These are shown in greater detail in a series of detailed plans at 1:10,000. However, there is no map which specifies the area or areas nominated for inscription; it is assumed that this is the 1:30,000 map mentioned above.

Whilst there is apparently a buffer zone around the urban groves, as required by the *Operational Guidelines for the Implementation of the World Heritage Convention* (paragraph 24.b), this is not shown on any of the maps studied by ICOMOS. Such zones apparently exist for the scattered groves in the rural areas, according to the supplementary documentation, but cartographic information is once again lacking.

The original nomination related to both the palm groves and the Elche Mystery Play (*Misteri*); the latter has now been withdrawn. No revised nomination dossier has been received from the State Party in the conventional form, but a well illustrated cultural survey prepared by the Dirección General de Patrimonio Artístico of the Generalitat Valencia makes a strong case for inscription on the World Heritage List.

ICOMOS is disposed to give sympathetic consideration to the nomination of the palm groves. However, it is still handicapped by the lack of information about precisely what

is proposed for inscription. It is also concerned about the scattered nature of the many palm groves which by inference it assumes to constitute the nominated property, some of them very small in area, and the management problems that this implies. In the opinion of ICOMOS it would be preferable for the State Party to nominate a smaller, discrete, and compact group of palm groves as being representative of the totality.

#### **Recommendation**

That further consideration of this nomination be *deferred* to allow the State Party to prepare a new nomination relating to a smaller and more compact representative group of historic palm groves.

ICOMOS, September 1999