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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



2003

(Cultural and Mixed Properties)
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INTERNATIONAL COUNCIL ON MONUMENTS AND SITES (ICOMOS)

World Heritage Nominations 2003

1 Analysis of nominations

In 2003 ICOMOS has been requested to evaluate 31 new and deferred nominations and extensions to cultural and mixed properties.

The *geographical spread* is as follows:

<i>Europe and North America</i>	14 nominations (3 deferred, 1 extension) 13 countries
<i>Latin America Caribbean</i>	6 nominations (1 extension) 6 countries
<i>Arab States</i>	1 nomination 1 country
<i>Africa</i>	3 nominations (2 deferred) 3 countries
<i>Asia-Pacific</i>	7 nominations (1 extension) 7 countries

2 ICOMOS procedure

a Preparatory work

Following an initial study of the dossiers, expert advice was sought on the *outstanding universal value* of the nominated properties, with reference to the six criteria listed in the *Operational Guidelines* (July 2002), para 24(a). For this purpose, ICOMOS called upon the following:

- ICOMOS International Scientific Committees;
- individual ICOMOS members with special expertise, identified after consultation with International and National Committees;
- non-ICOMOS members with special expertise, identified after consultation within the ICOMOS networks.

Concurrently, experts were selected on the same basis for *evaluation missions* to nominated properties. The same procedure was adopted for selecting these experts as that just described. The missions were required to study the criteria relating to authenticity, protection, conservation, and management (*Operational Guidelines*, para 24(b)).

Experts are sent photocopies of dossiers (or relevant parts of them, where the dossiers are extensive). They also receive documentation on the Convention and detailed guidelines for evaluation missions.

Missions were sent to all the new nominations except to the extensions and the nominations deferred in 2002. The experts were drawn from Australia, Austria, Belgium, Bolivia, Brazil, China, Colombia, Cuba, Finland, France, Germany, Iran, Republic of Korea, Macedonia, Nigeria, Russia, South Africa, Sweden, United Kingdom and United States of America.

Evaluation missions were carried out jointly with IUCN for the nominations of mixed properties and some of the cultural landscapes.

b Evaluations and recommendations

On the basis of the reports prepared by the two groups of experts, draft evaluations and recommendations (in either English or French) were prepared and considered by the ICOMOS World Heritage Panel and Executive Committee at a meeting in Paris on 15–16 March 2003. Following this meeting, revised evaluations have been prepared in both working languages, printed, and dispatched to the UNESCO World Heritage Centre for distribution to members of the World Heritage Committee for its 27th Session in June-July 2003.

Paris
April 2003

Purnululu National Park (Australia)

No 1094

1. BASIC DATA

State Party: Australia

Name of property: Purnululu National Park

Location: Western Australia

Date received: 25 January 2002

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*. In terms of *Operational Guidelines* para. 39, it is also be a *cultural landscape*.

[Note: The site is nominated as a mixed cultural and natural site. IUCN will assess the natural significances, while ICOMOS assesses the cultural significances.]

Brief description:

Purnululu National Park in Western Australia is closely associated with traditional owners whose origins in the area lie tens of thousands of years ago. The major natural features, notably the creeks, water-holes and Bungle Bungle Range, are not only parts of their environment and sources of their livelihood, but crucial places in their culture.

2. THE PROPERTY

Description

Purnululu National Park is in the East Kimberley Region of north Western Australia, in the drainage basin of, and some 400 km south of, Joseph Bonaparte Gulf.

Its title comes from the regional name in the Aboriginal Kija language for the sandstone of the Bungle Bungle Range (*see below*). The Park includes the whole of the Bungle Bungle Range (ca 45,000 ha), mainly at an elevation of 500-600 m. The Durack and Osmond Ranges rise to an elevation of 500 m. and more on its west; rocky terrain at 200-500 m elevation lie to its south and east.

The area proposed for inscription is the whole of the National Park (239,723 ha). Its southern and eastern boundaries respectively follow the Panton and Ord Rivers; its western boundary is of two lengths of straight line trending south-north and drawn without apparent reference to topography; and its northern boundary follows another river, Osmond Creek, until becoming another straight line, this time west-east.

This configuration excludes the junction of the two Rivers, which is in neither the core nor buffer Zones. The straight lines 'reflect cadastral rather than biophysical features and hence in some places they are difficult to define on the ground or to manage'. A buffer zone is provided by the Purnululu Conservation Reserve, a ca 1-10 km-wide, geometrically designed strip of land on the north and

north-west only. No buffer zone on the other sides is proposed in this nomination.

The Park is located 'in the transition zone between the savannah and arid environments of tropical Australia'. The climate is of typically dry monsoonal character with two distinct seasons: hot, wet summers (the wet season) and warm, dry winters (the dry season). Mean annual rainfall is ca 600 mm, falling mainly between December-March. Run-off and evaporation ensure the presence of very little permanent surface water.

Aboriginal use of the area has been 'primarily focussed along the Ord River, Red Rock Creek and Osmond Creek', but occupation and use of natural resources has occurred widely. 'Aboriginal people sought out and used specific plants and animals throughout the [rocky landscape] while pastoralists took advantage of the grasslands of the sand plains and Ord River Valley.'

The inhabitants of and visitors to the Park, their lifeway and beliefs are crucial to this nomination.

The following are the key cultural qualities of the site. These include both tangible and intangible qualities:

Intangible cultural qualities:

- Association with Aboriginal cosmology;
- Association with Aboriginal land use;
- Reflection of Aboriginal languages;
- Association with Aboriginal knowledge.

Tangible cultural qualities:

- Archaeological sites;
- Rock art.

Intangible cultural qualities:

Association with Aboriginal cosmology: The Purnululu landscape is intertwined with the living religious traditions and beliefs of *Ngarrangkarni*, an indigenous Aboriginal belief system popularly referred to as 'Dreaming' or the 'Law'.

Ngarrangkarni is seen as a complex fusion of ancestral beings, the creation, events long past, laws, ceremonies and rituals – all underpinned by the idea that *Ngarrangkarni* formed the landscape and thus landscape formation is ongoing. Traditional owners see landscape features as reflecting ancestral beings and events, and the names given to features reinforce this connection. The landscape therefore is a living reminder of the presence and power of *Ngarrangkarni*.

Ngarrangkarni gave water to the land and shaped the country. Water was put in the country by the rainbow snake, *Kaleruny*, ... [who] also gave people their languages.' Animals naturally feature strongly in this belief system: for example waterfalls and rapids, because they prevented fish from travelling further upstream, are seen as crocodiles turned into stone. 'People explain the features of the Purnululu region through narrative rather than definition.'

The process of creating and then melding with the landscape means there is an intimate association between people and the land, with the two becoming inseparable. In

this way, the landscape is a cultural artefact that buttresses the social and economic qualities of contemporary life.

Phyllis Kaberry, an anthropologist who worked with the Aboriginal women of the East Kimberley region of the 1930s, describes in her words and those of her informants, how people think of *Ngarrangkarni*:

'[She] does not view her country as so much geological strata, as so much sand, stone and spinifex. The boulders and the pools are *Ngarrangkarni*; that is, they belong to the past and to the totemic ancestors. When this word is used it always implies unquestionable finality on the subject at issue; *Ngarrangkarni* stamps a practice as legal; it invokes a religious sanction for its performance.'

Association with Aboriginal land use:

- Traditional land ownership:

Aboriginal people in Purnululu and East Kimberley region have strong systems of traditional land ownership, which continue to be practised despite the substantial disruption caused by European settlement. These systems are similar to those found elsewhere in Aboriginal societies.

Traditional ownership of land is much more than a question of geography. The societies of East Kimberley can, like other Aboriginal societies, be termed 'religious societies' as land, and indeed all aspects of society, are thought of in spiritual and religious terms rather than material ones.

On its own, traditional ownership of land is not the only important factor in rights to land. The ways in which people look after this land is important as well, including knowledge of appropriate ritual and belief systems, the continuing performance of ritual cycles, acquaintance with major sites and site complexes, possession of sacred objects and general continuing interest in the area.

- Linking natural features to personal identity – *Narraku*:

All of the varying natural features associated with the watercourses – rock pools, rocks, and trees – are named and closely linked to social and economic activities.

Natural features are also connected to personal identity. The name of a landscape feature may be given to a person and the term *narraku* refers to the relationship between the landscape and person thus created.

- Seasonal migrations:

Seasonal migrations were complex and linked to judicious use of fire to maintain ecological diversity and the desire to optimise variety in diet, through harvesting the considerable ecological resources – both plants and animals – at the best time of year.

Prior to European contact, the people of the Purnululu region, like other Aboriginal people in Australia, had developed strategies for managing the environment in such a way that it was maintained as a sustainable system. People recognised the interconnections of species through food chains, understood the actions of the seasons on resources, and intervened in ecological relationships through the use of fire, selective gathering and hunting, food taboos, and religious ritual. Women practiced a selective harvesting of resources that recognised that plants

and other resources are self-generating and must not be overused. Not all of a resource was harvested, so that sufficient would be available next time the area was harvested.

- Hunting and gathering:

Purnululu reflects a persistent hunting and gathering tradition linked to the particular 'transitional' climate of the area. The traditions are thus different from hunting and gathering traditions in other parts of Australia, such as in the Kakadu Park with its monsoon climate and Uluru-Kata Tjuta national park in the desert regions.

Hunting and gathering in Purnululu was, and still is, characterised by a response to a rich ecological diversity. In the rainy season, berries, fruits, wild-honey ('sugarbag'), frogs and white ant larvae are plentiful, in addition to game and fish. In winter, lily-roots and seeds, yams, tubers, nuts, grass seeds, pandanus and baobab nuts are collected by the women, and later in September grubs are found in river-gums, and lily-roots are dug from the mud of the drying water of river beds or billabongs. Fish, game, reptiles, echidna and birds are secured by men most of the year round, although at some seasons they are better in quality than at others.

- Exchange networks:

Barter was a significant factor in Aboriginal economy and one that was linked to specific places in the landscape. The widespread exchange network, called *winan*, stretched 600 km from west to east Kimberley and linked in to system in the Western desert. Item exchanged included tools, weapons, raw materials and foodstuffs. Gathering places such as Ngirriyiny on the Ord River apparently used to attract large numbers of participants and were in effect markets.

Reflection of Aboriginal languages: Four languages were spoken throughout this region: Kija and Miriwoong, connected to the western and northern parts of the Park, and Malngin and Jaru to the southern and eastern parts. The latter two are members of the Pama-Nyungan linguistic family that is spoken throughout the desert regions, including by the Anangu of Uluru-Kata Tjuta, while the former two are members of the Jarrahan language family.

The distribution of these two distinct language families mirrors the transition between arid desert and monsoonal savannah environments and thus reflects major social, religious and cultural differences between the two groups.

Tangible cultural qualities:

Archaeological sites: The traditional owners of the middle Ord Valley assert that their connection to their country extends back to the time during which the features of the landscape were first formed. Results of archaeological research support the argument for a long and continuous occupation of this part of northern Australia, extending back tens of thousands of years.

At Lake Argyle, less than 100 km downstream from the Purnululu National Park, radiocarbon dating demonstrates occupation of the Ord Valley for at least the past 20,000 years. The evidence also infers the seasonal occupation of the rock shelters based on the presence of fragments of goose (*Anseranas semipalmata*) eggshell in the Miriwun

deposits. As *Anseranas semipalmata* breed and lay eggs during the wet season, it is suggested that the uplands were perhaps occupied during the wet seasons and riverine areas during the dry season.

Rock art: The rock art at Purnululu has yet to receive research attention equivalent to that given to other rock art sites in Australia. A three month survey in 1988 recorded over 200 sites. The paintings depict a range of animals including crocodiles, turtles, fish, kangaroos and emus. As well as human and snake-like figures, the sites also include stencil of hands, mostly in red ochre and also representation of boomerangs and spears.

Paintings ‘are usually maps of their own country, or of country to which they are related, giving them the authority to depict it. Paintings may also illustrate a story...’. The rock art may well have accumulated over a long time but dating it scientifically has not so far been attempted in a systematic programme. It is known that some images were made just a few decades ago.

The ‘Turkey Creek artists’, whose art originated in the discontent and frustration of Aboriginal people at not being able to visit their own country, demonstrated in the 1970s the living nature of this artistic tradition in expressing relationships between people and landscape. The presence of examples of the local art in galleries through Australia and in private collections elsewhere, suggests that others find in it considerable significance: the Purnululu ‘artistic expression of the connections between, land, myth and history is now recognised as providing a unique contribution to the development of international art movements [and in trying] to best express the connection between humanity and land...’.

History

Human activity in the area has occurred over some 40,000 years. Radiocarbon dating places the earliest known occupation of the Ord valley, downstream of the Park, some 20,000 years ago. Long-term use of the area is suggested by a plentiful archaeology, as yet incompletely discovered.

The first survey of the area was in July 1879. The first colonists arrived in the Middle Ord region in the mid-1880s. Gold was discovered 1885 but stock raising became the main activity. ‘By June 1884 the first mob of 4,000 cattle were brought into the Ord River grasslands...’ 6,000 followed the following year. By 1902 there were some 47,000 cattle.

Overstocking of cattle, which led to over-grazing ‘set in train the destructive process of massive landscape erosion’, a process which saw the Aboriginal population involved in unpaid seasonal labour on pastoral stations, while their natural food resources were diminished. The indigenous population decreased by perhaps as much as 50%.

From 1967 procedures to reverse this process were started. Control of stock and re-vegetation programmes were put in place and the 1968 Pastoral Award stopped the abuse of Aboriginal labour. However, in moving people out of the cattle stations, the measures helped create new living sites – ‘humpies’ – which came to be characterised by social deprivation.

‘From around 1985 onwards large numbers of cattle and donkeys (25,000 and 4,000 respectively)’ were removed to reduce overgrazing still further. The National Park was created in 1987, when the area became uninhabited. The same year saw the start of a programme of protective burning to reduce wildfire and create mosaics of vegetation. By the mid-nineties, tourism had become a local feature, despite the difficulties of access, with ground-based visitors numbering ca 20,000 p.a. and perhaps the same number overflying the Park each year.

In spite of more than a 100 years of outside intervention, and the resulting severe changes in the landscape and in social structures, it is claimed in the nomination that Aboriginal people who live near Purnululu still retain communal memories of traditional land management practices, and of *Ngarrangkarni* associations, and still use the landscape for harvesting wild food and for social gatherings.

Management regime

Legal provision:

The Park and Reserve are owned by the Government of Western Australia.

Amendments to the Conservation and Land Management Act 1984 are currently under negotiation to allow the Park and Reserve to be vested with a Prescribed Body Corporate to hold native title on behalf of traditional owners. They are ‘the registered Native Title claimants under the Commonwealth Native Title Act 1993 of an area that includes the area proposed for nomination’. Two different groups of ‘traditional owners’ have claimed this land.

Technically, all traditional owners have recently lost their legal claim to the land in a court case. Nevertheless, they aspire to joint management of the Park and the transfer of its ownership to them.

Since the nomination was submitted, and pending the completion of legislative changes, a Deed of Agreement between the Department of the Environment and Heritage and the Purnululu Corporation has been signed. This document allows for the formation of a Purnululu Park Council to provide ‘meaningful input for the traditional Aboriginal custodians in relation to the park’.

It is envisaged in the nomination that, in the future, the Dept. of Conservation and Land Management would manage the property on behalf of this Purnululu Park Council, a body made up of traditional owners and the Department. Until the Council is set up, it is not clear what proportion of the eight members of the Council will be Aboriginal traditional owners, how they will be involved proactively in the management of the Park, or whether new settlements will be set up in the Park – although this was envisaged in the nomination.

The Middle Ord Region is in the Australian Heritage Commission’s Register of the National Estate. The National Park was created in 1987 and upgraded to class A in 1988. If inscribed, the Park would be additionally protected under the Environment Protection and Biodiversity Conservation Act (EPBC Act) 1999, which covers World Heritage properties in Australia. It requires

that a management plan be prepared and implemented, consistent with the World Heritage Convention and the Australian World Heritage Management Principles.

Management structure:

The Park and Reserve are managed by the Department of Conservation and Land Management, Western Australia.

The National Park Management Plan 1995-2005, currently under review, sets out seven specific goals. Cultural considerations come into three of them.

Overall, the Plan was clearly a good one for the National Park at the time of its compilation. It could now be said to be light in its treatment of the management of cultural values and in particular in the integration of traditional owners and their traditional practices into the forefront of management of the Park.

It is understood that the Plan is currently under review and will when completed, embrace both cultural resources of the past and current cultural change and its implications. The nomination dossier states that 'Where issues arise in relation to culturally sensitive areas, those issues are given high priority by ... management.'

Surveys: The nomination says some surveys have been carried out but implies that monitoring is still to be put in place. Supplementary information provided by the State Party in September 2002, provides much enlarged information on the state of surveys and knowledge of the nominated area in terms of cultural processes. Lists of archaeological sites, sites on surface finds and rock shelters are listed in the document. Although a few *Ngarrangkarni* sites are listed, no methodology is suggested for recording the intangible links between peoples and the landscape. Nor is there mention made of the involvement of oral historians or ethnographers to begin compiling data on the crucially important relationship between Aboriginal traditional owners and the landscape, so that there can be an understanding as to how to monitor this fragile intangible heritage.

Traditional owners: A key aspect of this nomination and of management of the area is the role of traditional owners. Many aspects of their culture, history and aspirations are discussed but two fundamental matters seem to be treated with some ambiguity.

Neither the nomination nor its supporting documents state how many people are embraced by the term 'traditional owners'. The impression given is that they are no more than a few dozen. The size of the population is clearly crucial to the viability and sustainability of the landscape as a living cultural landscape. This points needs clarification.

Nor does the nomination say where these traditional owners now live. The nomination infers that the Park is uninhabited and that the local people were moved out at the creation of the Park in 1987. It is stated that traditional owners hope to establish new settlements in the park, but no details as to how this process will be managed are given, although it is understood that the process will be part of the advice given by the Purnululu Park Council, once it is established.

It would have been helpful if this significant matter could have been addressed more clearly – at least in terms of

aspirations. If Purnululu is to be sustained as a living landscape, then the relationship between traditional owners and that landscape is fundamental and ideally should be based on a close physical inter-dependence.

Resources:

The Park is funded on a ratio of 5:9 by public funds and revenue it raises itself, to a total of 324620 \$ p.a. Much of current income comes from landing fees.

Considerable increases are in mind to upgrade management in the event of inscription. The Park staff consists of two permanent rangers and a seasonal visitor centre manager.

Justification by the State Party (summary)

Aboriginal people have lived in the East Kimberley Region for at least the last 20,000 years. The Park provides exceptional testimony to this hunter-gatherer cultural tradition, particularly its riverine features... Fire has been, and continues to be, an important tool in Aboriginal management of this environment.

Ngarrangkarni (popularly the 'Dreaming' or the 'Law'), handed down through countless generations, continues to be the guiding principle in the living traditions and beliefs of Purnululu's traditional owners.

The cultural landscape is significant because its people and traditions have survived despite the impact of colonisation, showing a resilience at a time when such cultures everywhere have become vulnerable.

If included on the World Heritage List, Purnululu will enhance its comprehensiveness and complement other Australian World Heritage properties, especially Uluru-Kata Tjuta and Kakadu National Parks.

3. ICOMOS EVALUATION

Actions by ICOMOS

A joint IUCN/ICOMOS mission visited the property in August 2002.

Conservation

Conservation history:

Managed sustainably by traditional owners for tens of thousands of years, the nominated area became subject to moderate to severe degradation, including erosion, from the 1880s onwards as a result of mineral and agricultural exploitation, notably cattle-grazing. The effects of this phase are still present, both in the landscape and among the traditional landowners.

1987 the National Park was created. In 1995 the *Management Plan 1995-2005* was exceptionally framed, as distinct from other National Parks, 'to ensure the involvement of the Aboriginal traditional custodians in the ongoing management of the Park' (Preface, p. i).

State of conservation:

The nomination says that 'the present state... is a result of the historic pressures of pastoralism and overgrazing and the current pressures of tourism'. On the other hand elsewhere in the nomination it is implied that the cultural landscape sustained by the Aboriginal people is still visible. Perhaps it would be truer to say that cultural landscape still exists as the perceived link between people and the landscape even though few or no people live in the area and much change has been inflicted over the past one hundred years or so.

'The current pressures of tourism affecting the present conservation of the property are focussed on the friable sandstone gorges, not the more resilient black soil plains, sand plains and grasslands affected historically by cattle.' Basic steps like hardening paths and distributing camping grounds are mitigating tourism impacts and have probably stabilised the situation.

Risk analysis:

The following risks have been identified:

- Natural disasters
- Visitor pressure
- Lack of occupants*
- Loss of traditional knowledge*
- Mining*

[* These are not detailed in the nomination]

These are dealt with in turn:

Natural disasters: Fire, floods and other disasters have been addressed by the production of emergency action plans.

Visitor pressure: The current campsites approach full capacity at times. '...tourism has the potential to affect values.' Although numbers of visitors are low compared to many other World Heritage sites, the fragility of the area makes it extremely sensitive to them. One policy is to promote aerial access for day visitors, to contain the demand for overnight stays and consequential infrastructural developments; but increasing air traffic may increasingly impair 'the feeling of wilderness experienced by many visitors' and create an aural threat.

It may be necessary to limit visitor numbers at peak times. Meanwhile, to constrain visitor numbers and retain the wilderness nature of the Park, it is policy to maintain land access by unpaved roads suitable for 4-wheel drive vehicles. Pressure to upgrade the road for normal vehicles is, however, constant. Internal roads and some tracks may also need to be upgraded. This issue will be addressed in the review for the current Park plan in 2005.

High pressure from visitors on footpaths is leading to some degradation of paths. Upgrading is likely to take place. Visitor facilities are also expected to be upgraded to meet visitor's rising expectations.

Lack of occupants: Although not specifically listed in the nomination as a threat, clearly any diminution in the number of people who consider themselves to be traditional owners of the area, to such a level as to make the traditional management of the park unviable, would be

a serious threat. It is not yet clear how the numbers of people associated with the park will be sustained – but clearly this is part of the on-going negotiations with traditional owners, and the final form of agreement has yet to be determined.

Loss of traditional knowledge: This theme likewise was not highlighted as a threat. Nevertheless the integrity of the cultural landscape as a living landscape would be severely compromised if the local owners were no longer the oral custodians of traditional knowledge.

Mining: This threat was not articulated in the nomination. In response to an enquiry into whether or not existing controls over mining will be sufficient to protect cultural and natural qualities, Environment Australia has said that the EPBC Act provides protection for 'World Heritage Values' that are contained in the property and in conjunction with the Mining Act 1978 will provide sufficient protection.

Authenticity and integrity

The present state of the landscape in Purnululu raises issues connected with authenticity and integrity. The nomination acknowledges that the landscape has suffered from the results of mining and of agricultural over-exploitation by settlers. Thus the physical landscape overall as it stands cannot be considered to be entirely authentic in connection with the cultural qualities put forward as contributing to its overall significance. Rather what the nomination is suggesting is that the inherent qualities of the landscape are discernable and are capable of restoration to a condition approaching that which pertained before the arrival of settlers, through the re-introduction of traditional land-use practices. One such example is the implementation of an appropriate fire regime based on traditional Aboriginal fire management combined with the use of traditional knowledge and skills, to further ecosystem recovery of the sand and black soil plains.

On the other hand many of the intangible qualities associated with the landscape, such as the practice of *ngarrankarni* and knowledge of ethno botany, are still relatively intact – albeit attenuated through the movement of traditional owners to the outside of the park.

The practice of hunting and gathering has also diminished through the extended distances between where people live and the park, although it is understood that agreement is to be negotiated on acceptable levels of extraction of natural resources in the future.

Similarly the fact that the park is no longer lived in diminishes its cultural qualities. However it seems to be the stated intention to encourage new settlement in the park, once a satisfactory regime of partnership management has been put in place.

Overall, the dynamic relationship between the aboriginal owners and the park is still there but operating at a much less intense level than previously. If this relationship is to be strengthened in the future, in order to reinforce the authenticity of the area, then proactive cultural management will be needed to ensure that the owners do

not become park keepers or that traditional knowledge becomes atrophied.

Comparative evaluation

Of 730 World Heritage sites, only 3 represent hunter-gatherer societies, at Kakadu, Uluru (both in Australia) and Tongariro (New Zealand). Given the hundreds of thousands of years in which hunter-gathering was the only way of life for humanity, the sparsity of its representation of the World Heritage List could be said to reflect poorly on the credibility of that List. In evaluating surviving sites, then clearly scarcity or rarity are factors. However it cannot be argued that all surviving hunter-gatherer sites, because of their scarcity, are of universal value.

Most surviving hunter-gatherer societies are in Australia, ‘the last continent populated by hunter-gatherers to experience and survive colonisation’. The evaluation of such sites is therefore mainly focused within one country.

Already two sites are inscribed within Australia. How is Purnululu culturally differentiated from the existing World Heritage sites?

The ICOMOS 1994 evaluation of Uluru ‘noted several major differences between [Uluru and Kakadu] regions ... they exemplify cultural adaptations to opposite poles of an ecological continuum. [Purnululu] originates in a related cultural tradition but represents an adaptation to an intermediate point on this ecological continuum. Different to the cultures of the tropics and the desert, Purnululu uniquely represents thousands of years of hunter-gatherer adaptation to a riverine and upland ecosystem.’

The geographical difference is also manifest in cultural manifestations. The Purnululu *Ngarrangkarni* is similar in philosophy and concept to the *tjurkpa* of Uluru but it is ‘different in form and vision, with a different ecological and cultural well-spring. The differences are manifest in the very different artistic representations ...’.

Purnululu can therefore be considered a prime example of hunter-gathering societies whose cultural traits reflect geographical traits intermediate between the tropics and the desert within Australia.

Further afield in, for instance, North America, central Borneo, the Philippines, hunter-gather peoples tend to live in well-watered areas. While closer parallels may exist unnoted, there do not seem to be direct analogues for the hunter-gatherers of the Purnululu region outside Australia.

On grounds of rarity, this property would seem to have an *a priori* case for inscription both in itself and on comparative grounds in general. On grounds of overall significance, in comparison with other hunter-gather sites, Purnululu is seen as being a unique cultural response to a local environment.

Outstanding universal value

General statement:

The Purnululu National Park is of significance for the way it testifies to the traditions of a hunter-gatherer society which still exists and whose way of life has a very long time-depth.

There is evidence that Aboriginal people have lived in the East Kimberley Region of Purnululu for at least 20,000 years. Their descendants still live near the park and are strongly associated with the landscape through traditions of extracting wild produce and through their indigenous religious philosophy, *Ngarrangkarni*, which invests the landscape with ancestral associations, and layers of meaning. Material testimony to this long tradition is found in hundreds of archaeological sites, including rock art sites, scattered across the park.

Purnululu is also of significance for the resilience its traditional owners have shown in the face of adverse impacts of colonisation.

Overall Purnululu is of outstanding universal value as one of the few remaining areas of the world where hunter-gathering lifestyles still persist and for its unique cultural response to the particular geophysical characteristics of the area.

Evaluation of criteria:

Purnululu is nominated under ***criteria iii, v and vi***:

Criterion iii: Purnululu clearly bears an exceptional testimony to a unique cultural tradition, if one considers the area not just as a reflection of the hunting and gathering way of life, but a particular (unique) cultural manifestation of that, related to the geography and climate of the area. In an area transitional between the arid interior of the continent and the wetter north, the cultural traditions show how people ‘adapt to areas of significant environmental diversity’, in this case a riverine culture with beliefs linking it ‘to the time when the features of the landscape were first formed’.

Criterion v: It is doubtful if the Purnululu area still exhibits a traditional human settlement or land use in its entirety, but continuance of cultural traditions, related to land-use is exhibited. In addition, the post-1920 Aboriginal experience under pastoralism is an important element of the nomination in that it demonstrates the effects of irreversible change, the responses generated, and the persistence of local traditions.

Criterion vi: Purnululu is directly and tangibly associated with the living religious traditions and beliefs of *Ngarrangkarni*, an outstanding example of indigenous Australian belief system, indissolubly at the core of the Aboriginal way of life.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The nomination raises a number of key issues in relation to defining and sustaining cultural landscapes.

The nomination is put forward as a living cultural landscape, associated with hunting and gathering traditions and one that has an enormous time depth. It is however acknowledged that there has been a severe dislocation of the local processes – caused by the arrival of European settlers in the 1880s and the subsequent exploitation of the natural resources through cattle ranching. It moreover appears to be the case that the park is no longer lived in, with the remaining indigenous Aboriginal communities

living – apparently although this is not made clear – around the edges of the park.

Although the long negotiations over land rights at Purnululu have only recently come to a legal conclusion, it is the stated intention to integrate local people into the management of the park. How this will be achieved is still being debated but the signing of an agreement to set up a Purnululu Park Council is a significant step forward.

What is not clear however is whether the aim is to re-establish settlements in the park to allow traditional practices over a wide areas of the park to be re-established, or whether the spirit of a hunting and gathering economy is to kept going through ceremonial and social associations with the area, rather than economic ones. Either way a certain number of people will be needed in order to reach a sustainable system, which has a tangible impact on the ecology of the area. There is no discussion in the papers as to how this capacity will be evaluated or managed.

The second issue is connected with several of the key cultural qualities of the area. Many of the cultural qualities associated with Purnululu are intangible qualities. While those qualities can be understood and evaluated by outsiders (indeed that is what the nomination seeks to do), the qualities are entirely related to Aboriginal traditional knowledge, very little of which it seems has been recorded. How to sustain this knowledge and how to monitor success or otherwise with this process are not addressed in detail.

It would have been helpful to have had the need for the recording of oral history and sociological research noted. It would also seem to be the case that documenting the complex relationship between Purnululu and its indigenous inhabitants calls for innovative approaches and possibly innovative technologies. Aspirational aims connected to these issues would have helped to indicate commitment to a way forward.

Both these points will need to be addressed in the forthcoming review of the Management Plan, which overall will need to address the management of the property as a World Heritage site as well as a National Park and bring out much more strongly cultural issues. The nomination raises the interesting issue as to how to map a landscape valued largely for its intangible associations. The nomination says that the boundary (of the National Park which coincides with the nominated area) is ‘difficult to define on the ground or to manage’ (*Management Plan*, p. 5).

As the intangible qualities of Purnululu are closely linked to its natural qualities, it would be desirable to map associations and evaluate the most acceptable boundary in the light of the density of associations across the park. The World Heritage site may not in all instances coincide with the national park. Just over half of the length of the boundary of the nominated area does not have a Buffer Zone. In response to enquiries on this issue, Environment Australia have indicated that the EPBC Act provides protection not only within World Heritage areas but also ‘outside a World Heritage property’ and thus ‘obviates the need to establish formal buffer zones around... each of Australia’s World Heritage properties’. However it could be that part of the national park area could provide a Buffer Zone if the nominated area is seen to be smaller than the national park.

Recommendation with respect to inscription

That the nomination be **deferred** in order to allow the State Party to provide:

- An updated Management Plan;
- Clearer arrangements for the governance of the nominated site, particularly in relation to sustaining traditional Aboriginal communities in the Park;
- An approach to ways of sustaining intangible qualities;
- An appraisal of approaches to ethnographic, sociological and oral recording of intangible and tangible cultural traditions.

In assessing this nomination, ICOMOS has formed the view that the cultural and natural qualities of the site are so intrinsically linked as to be inseparable. It hence advises that, in order to recognise and sustain the complex interaction between the natural and cultural values of the site, consideration should be given to inscribing Purnululu only as a mixed site.

ICOMOS, March 2003

Rio de Janeiro (Brazil)

No 1100

1. BASIC DATA

State Party: Brazil

Name of property: Rio de Janeiro: Sugar Loaf, Tijuca Forest and the Botanical Garden

Location: State and City of Rio de Janeiro

Date received: 29 February 2002

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*. In terms of Operational Guidelines para. 39, it is also be a *cultural landscape*.

[Note: This property is nominated as a *mixed site*, under the natural and the cultural criteria. This evaluation will deal solely with the cultural values, and the natural values will be covered in the IUCN evaluation.]

Brief description:

The property consists of the Tijuca National Park and three headlands, all within the City of Rio de Janeiro. It also includes the Rio de Janeiro Botanical Gardens, Corcovado, with its statue of Christ, and Sugar Loaf as one of three headlands dominating the Bay of Guanabara and the approach to the City from the sea. The ensemble is much prized for its recreational uses by residents and visitors, and for its symbolic values by Brazilians.

2. THE PROPERTY

Description

The areas nominated forms the dramatic setting for Rio de Janeiro and reflect the cultural relationship over time between the forested landscape, the mountains, and the city. The city is punctuated by a series of forested mountains peaks that tower over the city and rise up to 1,021 m high. These include Sugar Loaf [Pao de Acucar], Urca, Cara de Cao, Corcovado, and Tijuca, the latter two being part of the Tijuca National Park.

The city is cradled between these mountains and Guanabara Bay, creating an urban landscape setting of outstanding beauty that has been shaped by significant historical events, influenced by a diversity of cultures, and celebrated in the arts, through painting and poetry in particular. As noted in one of the background papers, this landscape context of Rio illustrates ‘...the intricate relationship between nature and society ... the splendid landscape of today incorporates so much human effort in the past...’

The nomination includes three separate areas:

- Tijuca National Park (3 sectors totalling 3,358 ha)

- Rio de Janeiro Botanical Gardens Research Institute (137 ha)

- Sugar Loaf, Urca and Cara de Cao (105 ha)

Tijuca National Park includes a significant section of the Atlantic Forest, some of which was reforested through innovative restoration efforts in the mid 19th century. The park also contains important historical elements representing the early history of coffee and sugar plantations, as well as 19th and early 20th century park development.

The three physically separate areas of the National Park are essentially mountainous, afforested and uninhabited. They are ‘green’ areas suspended above the city of Rio de Janeiro that at one and the same time needs them to stay green but presses to encroach upon them. The Forest of Tijuca itself, occupying much of the southern part of Sector A, occupies rugged terrain yet is littered with both natural and artificial features – for example, waterfalls, caves and lookouts on the one hand, grottoes, ruins and fountains on the other – the whole accessible by carefully-contrived roads and paths. It shares characteristics of Romantic parks and gardens elsewhere, and is indeed much influenced by European ideas. Sector B, made up mainly of the Serra da Carioca and the Floresta da Gávea Pequena is, in contrast, essentially wild (though the vegetation is generally not indigenous). Access includes a railway at its eastern end. Sector C has only one point of vehicular access, a road on its north to a lookout. It is otherwise almost completely undeveloped, though a favourite recreational area.

Rio de Janeiro Botanical Gardens Research Institute (137 ha), is an historic and renowned scientific institution. It, includes a forest reserve (83 ha) and a formal garden (54 ha), both are open to the public, and provides educational programmes for all ages. The gardens include an arboretum, with a large collection of Amazonian trees, and internationally significant collections of several plant families, particularly palms. It also includes a national herbarium, a research library, and is the centre for an ongoing research program on the Atlantic forest. The botanical garden is adjacent to Tijuca National Park.

The Botanical Gardens are geographically coterminous with the south east of National Park Sector B. Topographically and functionally, they are divided between mountainside to their west and formal gardens to their east.

Sugar Loaf, Urca and Cara de Cao (105 ha) are a dramatic series of isolated hills linked to the Tijuca massif. The city of Rio de Janeiro was founded in 1565 at the base of Sugar Loaf.

History

The histories of the six physically separate components of the nominated property are fundamentally bound up with the history of the city, but can be individually distinguished at local level. For instance, the history of the Botanical Gardens is different in detail from that of Tijuca Forest.

The nomination provides no history of the area before Europeans first saw Sugar Loaf mountain in 1502. The first European settlement, Rio, was founded at the foot of

Sugar Loaf in 1565. The second was on Castelo Hill, whence the city spread west along the coast and then north and northwest inland. Its expansion and shape were strongly influenced by the way the newly acquired land was allotted in grants around the Tijuca massif. This last was itself practically untouched into the middle of the 17th century but areas on it were thereafter cleared for sugar plantations.

Water supply to the growing city became a major problem in the 18th century: the Carioca River was canalised from 1720, carrying water into the city centre eventually via the Carioca viaduct (1750, now disused). Coffee cultivation and water supply on the Tijuca came into conflict following the arrival of the Portuguese Royal Family and Court (20,000 persons) in 1808: the demand for both increased enormously. Yet in the same year an ‘acclimatization garden’ was created to help the establishment of exotica in what was the beginning of the Botanical Gardens.

The early 19th century saw a big increase in contact with Europe and other parts of the world as diplomatic, scientific and artistic missions arrived in Rio. The Tijuca massif became fashionable for its ‘Alpine’ climate; it became popular to climb Sugar Loaf. Water supply remained the crucial question, however, and a serious drought in 1843 led to governmental expropriation of the mountain springs and a change in policy to revive the forest. 90,000 trees were planted between 1861 and 1874, and thereafter landscaping was added to re-afforestation. Glaziou, fresh from working on the Bois de Boulogne, Paris, tackled Tijuca; and the Corcovado railway was inaugurated.

Between 1889 and 1961, the Tijuca Mountains were semi-abandoned and, as the city below was regulated and modernized, it came to rely less on Tijuca for its water. As it expanded still further, recreational fashion changed and people began to flock to the city’s beaches rather than to its mountains and forests.

Forest restoration began again in the 1940s, but by then the relationship between the city and the montane forest now in its middle demanded more profound attention. In the words of the nomination, the dilemma between ‘the forest that wants to grow and the city that also wants to grow’ needed to be resolved.

The Tijuca National Park was created in 1961, ‘a zone above the 100-meter mark.’ Ten years later the Forest Garden in Gávea (Sector B) was merged with the Botanical Gardens. The Forest Reserve now contains 83 ha of reconstituted parts of the remnants of the Atlantic Forest.

Though under great pressure for habitation as the city has expanded, the National Park is virtually uninhabited: 36 dwellings contain 156 persons, mostly employees and ex-employees.

The Botanical Garden flourished after its founding in 1808. It is now one the oldest and most renowned botanical gardens in the new world, and throughout its history has remained closely linked to the Tijuca National Park. In addition ‘to supplying the shoots for replanting Tijuca, the Botanical Garden, as a public garden and scientific institution, was to be an area that [legitimised] the forest as a laboratory for forestry and botany...’ For nearly 200 years the Botanical Garden has served as one of the most

important institutions studying and conserving Brazilian flora, through its living collections, herbarium, and library.

Since 1995, the arboretum has been revitalized, a National School of Tropical Botany created, a new herbarium building constructed, according to international technical standards, to shelter properly the institution collection, and an impressive education program initiated. The herbarium includes a large number of specimens from the national Brazilian flora as well as representative species of various countries from the European, Asian, African, and American continents. ‘The Herbarium keeps both national and international interchange with similar institutions...and owns important collections of nomenclature types, photographs and preserved fruit collections.’

The Atlantic Forest Program was created in 1989 with its basic mission to further knowledge about the plant communities of the Atlantic Forest remnant, by carrying out academic and applied research. In 1998, the name of the Botanical Gardens, as part of the Ministry of the Environment, was changed to Rio de Janeiro Botanical Gardens Research Institute. In 2001, the Rio de Janeiro Botanical Gardens Research Institute became an autonomous institute linked to the Ministry of the Environment

Management regime

Legal provision:

The whole of the nominated property is owned by the State and is legally under federal or municipal authority. In general, all the areas of the proposal are well provided for in law, either or both collectively e.g. the National Park, and/or individually eg the Botanic Gardens and single structures like an aqueduct (Nomination dossier, *Protection Measures and modes of action*, lists numerous Laws, Decrees and Resolutions of both federal and municipal government). The legal provision covers natural and cultural resources.

The other most important legal provision, concerning the area of the proposed World Heritage property, is the Area of Environmental Protection and Urban Regulation of Alto da Boa Vista-Aparu (APARU). The boundary of the proposed World Heritage area, except for the three headlands to the east, is that of Tijuca National Park. It runs carefully along the 80-100 m. contour, essentially the divide between developed and undeveloped land.

Much of the proposed World Heritage area on the mainland, notably Sector B of the National Park part of the nomination, is within the APARU. With one minor exception, however, there is no correlation between the boundaries of the proposed World Heritage area and the Protected Area, and indeed most of Sectors A and C in the National Park parts of the nomination are outside the Protected Area.

Everywhere the nominated area is surrounded by a Buffer Zone but this contains considerable areas of urban development. While a large area of the Buffer Zone between Park Sectors A, B and C is within the Protected Area, much of the Buffer Zone lies outside the Protected Area. Again most of the boundary of the former does not coincide with the boundary of the latter.

The area of the Botanical Gardens is coterminous on its west with Sector B of the National Park and is mainly outside the Protected Area. The three headlands lie outside the Protected Area, with dense waterfront development included in the Buffer Zone along all but the east side of Urca (occupied by Sugar Loaf).

The three main components of the nomination (Sectors A, B and C) are all within (indeed are) the National Park (Federal Decree nos. 50.923 of 06/07/61 and 60.183 of 08/02/67). It is also part of the UNESCO Atlantic Rain Forest Biosphere Reserve. The Botanical Garden is outside the Park but is also part of the Biosphere Reserve. The architectural complex of the Forest Garden is protected by being listed under federal law, as are Sugar Loaf and other features and structures within the nominated areas.

Management structure:

Management of the Tijuca National Park, supported by the Ministries of the Environment (MMA), of Sports and Tourism, and of Budget and Management, is provided by a mixed regime of the Brazilian Institute of the Environment and Renewable Natural Resources (IBAMA), the Department of Eco-Systems (DIREC) and the City Council of Rio de Janeiro. Sugar Loaf and Urca are managed by the City Council alone; and Cara de Cão by the Ministry for the Army. The Botanical Gardens Research Institute is an autonomous public body linked to the Ministry of the Environment. It has its own 5000-strong Association of Friends (which contributed to the nomination dossier).

The nomination makes no mention of any arrangements for the overall management of the nominated areas as a World Heritage Site. Such an entity, if it is to exist, would benefit from its own presiding body, executive or advisory, rather than having to rely on the fragmented attention of numerous different bodies meeting in four different situations. Without such, there is a risk that World Heritage interests, as distinct from those of federal and local government and of particular sites and organisations, will not be appropriately addressed.

Resources:

There is no single management plan as such for the nominated area, but the management of its components occurs within key existing provisions, namely the overall city plan (1992), the Area of Environmental Protection and Urban Regulation of Alto da Boa Vista-Aparu and of other areas of environmental protection, a Strategic Plan for the Tijuca National Park (1999), and management plans for the National Park (1981) and Botanical Gardens Research Institute (2001).

The National Park enjoys three official and two external sources of finance, including funds gathered from the sale of admission tickets to Corcovado. The Botanical Gardens is likewise funded from public and private sources. Part of the takings by a concessionaire for the use of facilities at Sugar Loaf and Urca is returned for their upkeep, otherwise funded by the City. Funding at Cara de Cão comes from the Army.

The Park employs almost 200 people in total, 166 of them involved in cleaning and security. The Botanical Gardens Research Institute employs 166 staff; 37% of them are PhDs. Emphasis is given to the importance of staff training.

Considerable resources go into visitor management and interpretation. Over 2.5 million visits per annum are made to the National Park, around 1 million to Sugar Loaf, and about 350,000 to the Botanical Gardens. Careful differentiation is made between different uses for different areas within the Park, in the face of enormous recreational demand, for which a considerable infrastructure is required. Much of this is 'hard' eg paved roads and car parks, a heliport (at Corcovado), restaurants, shops, toilets and barbecue pits, though many of the activities themselves are 'soft' eg walking, climbing, viewing, hang-gliding and ecological education.

Justification by the State Party (summary)

The nomination is of an 'urban location, both a natural site and a site changed by man'. It is a cultural landscape presenting all three sub-categories: a man-made creation (the Botanical Gardens, and the Tijuca Forest); an evolutionary landscape, always changing as 'The forest influences the city, while the city influences the forest'; and an associative site centred around the iconographic image of the Sugar Loaf and the statue of Christ the Redeemer on Corcovado. 'The ensemble offers one of the world's most admirable landscapes and one of the most complex cultural landscapes, perhaps the most distinguished urban landscape anywhere in the world.'

3. ICOMOS EVALUATION

Actions by ICOMOS

A joint ICOMOS/IUCN mission visited the site in September 2002.

Conservation

Conservation history:

The area of Tijuca National Park, designated as such in 1961 and 1967, had previously been largely stripped of its native vegetation, cultivated, exploited for its water, reafforested for conservation reasons, partly turned into a landscape park, developed for recreational purposes, and then semi-neglected in the first half of the 20th century. The main significance of the creation of the Park is that it defined limits for further building, and in so doing signalled a change in attitude towards what was increasingly seen as a precious environmental resource.

The Botanical Gardens have pursued their own distinguished development since the 17th century, accumulating a formal garden, a forest, buildings and an enviable scientific reputation.

The three headlands have not been seriously changed during their rise in popularity over the last two centuries. Sugar Loaf itself was definitively protected in 1973.

State of conservation:

All the areas are in a good state of nature conservation. The Botanical Gardens are described as in 'an excellent state of conservation', now including a new Herbarium building. 'Key indicators for measuring the state of conservation' enjoys its own short section in the nomination dossier: they include such as measuring the potability of water and

vegetative regrowth. Aerial photography and thematic mapping are in routine use. ‘Partnership monitoring’ with NGOs and local residents includes the conservation of the cultural heritage. As a result of such monitoring, improvements have been noted in, for example, growth of fauna, the condition of buildings and monuments and ‘Awareness-raising and a broader, more participative role for society’.

Risk analysis:

The key threats are:

- Urban Expansion
- Illegal, unplanned habitation
- Radio masts
- Over-visiting
- Natural disasters

These are dealt with separately:

Urban Expansion: The ever-present risk is from urban expansion. Much of the nominated area is now officially under control through planning constraints, but the proposed areas are at risk from unplanned, even illegal, habitation. Much of the Buffer Zone is outside Protected areas and thus it is difficult to see what protection it can offer.

Illegal, unplanned habitation: Some of the early areas of encroachment, the *favelas*, now have a somewhat picturesque character and contribute towards the culture of the city. However the number and size of the unplanned habitations surrounding the National Park – some 46 shanty towns, housing 180,000 people – gives rise to concern about future pressure on the nominated areas.

Radio masts: Very large masts are already prominent on a few key high points in the National Park.

Over-visiting: Over-visiting appears not to be a general problem but one confined to certain localised parts of the national Park where there are signs of excessive wear and tear.

Natural disasters: Tropical storms occasionally cause landslides and avalanches, and there is some danger of fire in the Park and flooding in the Botanic Gardens.

Authenticity and integrity

Throughout, the nomination is careful to make clear that the vegetation in the proposed areas has almost completely changed since the 16th century. Even the Botanical Gardens’ 83 ha of Forest Reserve is of reconstituted parts of the remnants of the Atlantic Forest. The nomination states quite explicitly that the landscape of Rio is presented to the World Heritage List ‘not as a vestige of the [original] Atlantic forest ... but rather as the authentic product of the effort to conserve a unique tropical forest in the heart of a metropolis.’

The key question is whether a re-created forest – seen by many as the forerunner of other successful experiments in forest restoration, and the creation of urban forests – can be seen as ‘authentic’ in World Heritage terms. It is definitely not an authentic natural forest; however it could be argued

that it is an authentic example of a very early landscape restoration programme, exemplifying romantic ideals.

The nominated areas arguably possess a certain historical and visual integrity through the way their history, siting and use has linked them together with each other and with the city of Rio as their focus and foreground. Physical impacts on them, despite their situation near a huge metropolis, have been minor. Collectively, the two islands, the Botanical Gardens and the three parts of the National Park provide a ‘green’ and recreational lung for the metropolis and a hugely important defining backdrop for the city.

Comparative evaluation

The nomination mentions other major cities interfacing with sea and mountain only to dismiss them as valid comparanda: Hong Kong, Cape Town and Naples simply do not have, it is asserted, the topographical and visual impressiveness of Rio which ‘brings together mountain, sea and prairies’ and also ‘offers contours of extraordinary purity and force.’ Venice is proposed for comparison, ‘the only city that is entirely inscribed on the World Heritage List because of its landscape’ as distinct from other cities inscribed as historical centres.

Although Rio de Janeiro contains elements familiar in other urban contexts, it is as a whole extraordinarily distinctive. At its centre is a forest, probably a unique circumstance. There seems little to be gained by forcing comparisons with other world cities, for it is the unique combination of natural and man-made factors which afford Rio as a whole its distinctiveness.

Tijuca Forest contains many artificial features and also natural features that have been modified. Overall, it aspired to European ideas of a Romantic landscape in the earlier 19th century. In some respects it shares characteristics with the World Heritage cultural landscape of Sintra, west of Lisbon. That, of course, was patronised by the Portuguese Royal Family and fashionable circles prior to 1808. Perhaps there might be some connection between the two, unmentioned in the nomination..

The Rio de Janeiro Botanical Gardens Research Institute is one of the most prestigious such institutions in the world.

Outstanding universal value

General statement:

The areas comprising the nomination make up the dramatic ‘natural’ backdrop to Rio.

The forest, possibly the largest urban forest in the world, represents an early (beginning in 1861) and significant example of ecological restoration through reforestation, for Latin America and for the wider Western Hemisphere. This nominated landscape is an excellent example of planning and management of the periphery of a developing urban area, each influencing the other over time.

The botanical garden, established by the Portuguese Court (then resident in Brazil) in 1809, contributes to the scholarly study of the region’s forested ecosystem, is renowned for its plant collections, is itself an important example of landscape planning with significant cultural

attributes, and historically provided the plants for reforestation in the 19th century.

The Sugar-Loaf mountain and the Corcovado statue have become icons representing the city of Rio – as part of the wider green setting of the city.

Overall the combined elements are perceived to have outstanding beauty and, through their association with the city, give it added significance.

As is said in the nomination, Rio is a ‘union of city, sea and mountain.’ However the nomination includes only mountain, with no city and only views of the sea. How then should the cultural qualities of this landscape be evaluated?

Apart from the Botanical Gardens, the nominated areas could be said principally to have natural history interest, although they demonstrate significant evidence for human influence and intervention. The nomination argues that the forest itself is a cultural resource, a legacy of historical events and cultural developments that also has natural value. As the nomination clearly states ‘...it is not as a vestige of the Atlantic forest that the landscape of Rio is presented to the World Heritage List, but rather as the authentic product of the effort to conserve a unique tropical forest in the heart of a metropolis.’

As one of the contributors notes, it was ‘...the landscapers, botanists, foresters, authorities and all the other agents who helped shape what we identify physically and culturally as the forest.’ The forest was ‘built’ when it was reforested in the mid 19th century just as the botanical gardens were designed; thus these two resources are natural resources with cultural value – connected to the restoration of natural aspects.

The nominated areas do also have high intangible significance, through their association with millions of people living in the city. The residents value highly their cultural qualities, which are connected to their perceived beauty, their recreational opportunities and the way they provide Rio with a sense of identity. And as icons for Rio, they also could be said to have a wider universal value.

The key question, therefore, is whether the ‘natural’ backdrop to Rio can have high cultural qualities associated with early landscape gardening and ecological restoration, with intellectual and plant collections at the Botanical Gardens and with the continuing perceptions of beauty and usefulness attributed by the residents of the city. Or can the ‘natural’ backdrop only be evaluated according to tangible natural criteria.

It is here argued that the ‘natural’ backdrop is far more significant for its cultural qualities than for its natural qualities.

Evaluation of criteria:

The site is nominated under **criteria ii, iv and iv**. However **iv** is wrongly quoted; **iii** is meant.

Criterion ii: There clearly is a strong argument that Rio de Janeiro and its environs demonstrate ‘an important interchange of human values ... in terms of this nomination as it stands, solely ‘landscape design’.

Because the city, or significant parts of it, is excluded, other ‘developments’, as in town planning, are by definition excluded.

The ‘natural’ areas were in fact designed as part of the backdrop to the city, to provide recreation, to solve environmental problems and to create something of beauty. The development of the Tijuca national park, particularly in the light of the early date for these approaches, can be seen to have played a significant part in the development of urban forests and urban design, which had a significant influence in Latin America and elsewhere.

The nomination does not however justify this last point: how this site was influential or in some way sets a standard or direction that was followed in other locations in the Americas or elsewhere.

Looking specifically at the Botanical Gardens, these were of undoubted significance in introducing and developing an idiosyncratic European type of garden into the emerging Latin America; and they are still of universal renown in terms of their research and scientific prowess.

Criterion iii: The nomination makes the argument that “the formation of the Rio landscape is the most remarkable example of the way in which the history of Brazil was built by means of a difficult confrontation between the harshness of tropical nature and the demands of a modern society balanced between the influences of European models and American realities, between the temptation to destroy the forest (the coffee culture, urban pressure) and the new desire to protect it (preservation of fountainheads, climatic equilibrium of the city, social valorisation of the environment’.

This argument appears to provide more support for criterion ii (above) rather than criterion iii.

Criterion vi: The nomination states: ‘Cocovado, with its statue of Christ, and Sugar Loaf, have become the symbols of Brazil known throughout the whole world.’

The question is whether these two features, one man-made and specific to a world religion, the other natural, together are of outstanding universal significance.’ The nomination does not justify their universal significance.

It might have been more compelling to note that the entire nominated area is well known, and its dramatic scenic quality has provided inspiration for many forms of art, literature, poetry, and music. Thus it is the whole ensemble that has in effect become linked with the identity of Rio.

It is undoubtedly the case that images of Rio, which show the bay, Sugar Loaf and the statue of Christ have a high worldwide recognition factor, and have had wide currency for a long time: images often made out of butterfly wings were popular decoration on treen souvenirs in Europe from the middle of the 19th century. Such high recognition factors can be either positive or negative: in the case of Rio, the image that was projected, and still is projected, is one of a staggeringly beautiful location for one of the world’s biggest cities.

Such high recognition of the physical form of Rio’s landscape setting must give it a certain universal value.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The nomination talks about the ‘union of city, sea and mountain’. One of the weaknesses of the nomination is in the way the sea plays such a slight part. Only round Sugar, Urca and Cara da Cao does the sea meet the nomination and then only as part of the Buffer Zone.

The other weakness lies in the inter-relationship between the city and the mountains. The green knolls and mountains are such a key feature of the view inland from the bay and yet not all of them are included in the nomination. Also excluded is the large Rodrigo de Freitas Lake, which forms part of the ‘necklace’ of green around the city.

If the overall green setting of Rio is being considered as of universal value as a cultural landscape, for the way it has become inter-woven into the form of the city and helped establish such a clear identity for Rio, then the logic of the proposed boundaries are hard to find.

It is suggested that the cultural values which together combine to provide the overall significance of the Rio cultural landscape should be spelt out more clearly and then considered in relation to the boundaries of the proposed site. Perhaps a clearer articulation of the green areas would then emerge and reasons for including or excluding certain areas.

However the boundaries are drawn, it is likely that the site will still be fragmented with urban areas in between, thus some sort of overall management coordination would be desirable. This would need to be put in place alongside an overall management plan, which draws together the management of the site in a unified way.

A re-appraisal of the boundaries would also provide the opportunity to consider how the nominated areas could be given the highest protection. At the moment the proposed areas do not all coincide with existing designation of protected areas. Clearly it is essential that the nominated areas are given effective tools to stop urban encroachment. At the moment Cara de Cao, Sugar Loaf and Urca do not form part of the National Park and parts of the proposed areas and the buffer zone are outside protected areas.

Assuming the nomination is not supported by IUCN as a natural or mixed site, ICOMOS should consider supporting in principle its inscription as a cultural landscape, subject to the caveats outlined above.

Recommendation with respect to inscription

That this nomination be *deferred* to allow the State Party to address:

- An appraisal of the cultural values of Rios’ setting in order to inform a re-definition of the boundaries of the proposed World Heritage site, so as to protect the overall back-drop of the city more effectively;
- A reassessment of the management arrangements for the nominated area in order to ensure overall coordination;
- A reassessment of the protective designations of the nominated areas and of the buffer zone, in order to provide effective tools to stop urban encroachment;
- The production of a management plan.

ICOMOS, March 2003

Parque Nacional del Este (Dominican Republic)

No 1080

1. BASIC DATA

State Party: Dominican Republic

Name of property: Parque Nacional del Este and its buffer zone

Location: Altagracia Province

Date received: 08 January 2002

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*. In terms of Operational Guidelines para. 39, it is also be a *cultural landscape*.

[Note: This property is nominated as a *mixed site*, under the natural and the cultural criteria. This evaluation will deal solely with the cultural values, and the natural values will be covered in the IUCN evaluation.]

Brief description:

Parque del Este is a National Park embracing a peninsula and island with a sub-tropical environment. It was a centre of the Taino culture in pre-Hispanic times, a culture that came to an abrupt end here in the three decades immediately after the arrival of Christopher Columbus in 1494. The subsequent isolation and forest cover have preserved intact a large and significant archaeological resource, Hispanic as well as indigenous, from the early 16th century and earlier. The site includes an outstanding suite of rock art (paintings and petroglyphs), one among the most extensive in the world and scientifically and artistically on a par with the most important of comparable sites in the whole of the Americas.

2. THE PROPERTY

Description

The title of the nomination implies that the buffer zone is part of the core zone ie part of the actual nominated area. The following assessment is drafted on the assumption that the nomination is of the core zone i.e. the peninsula and an island, and that the buffer zone is its buffer zone as well as the buffer zone of the Park.

The Parque Nacional del Este lies at the south eastern corner of Hispaniola, the island of which the eastern two-thirds is occupied by the Dominican Republic in the eastern Caribbean. The Park is a 41,894 ha protected area comprising a peninsula and Saona island off its southern tip. A buffer zone of ca 12,000 ha crosses the inland neck of the peninsula on the north and, thereafter entirely a marine zone some 6 nautical miles wide, surrounds the whole of the rest of the peninsula and the island. Most of the core zone is covered in semi-humid forest though about half the island and the southern coastal strip is of scrub, the latter backed by savanna. There are also significant areas

of salty wetlands, including lagoons, and mangroves, especially on the south of the peninsula.

With major archaeological remains and rock art, the Parque Nacional del Este is a relict cultural landscape as well as a National Park for natural reasons. The extensive archaeological resources are associated with Taino culture, denoting how the Taino people lived in relation to their natural environment.

The nomination document itemizes the most important pre-Hispanic cultural resources, 48 sites in all: 21 caves and 6 springs containing ca 1,600 pictographs, ca 160 petroglyphs, and 12 archaeological deposits, 3 dolinas with archaeological remains, 1 ritual sinkhole (a deep natural well containing ceremonial and objects in common use), 10 ball courts, 6 villages, 7 settlement cemeteries, and 2 shipwrecks (one early 16th century, the other 18th). Six caves and three springs with ca 100 pictographs and ca 500 petroglyphs and one cemetery are identified in the buffer zone. Only 5%-10% of the Park area has yet been investigated. Further inventory and analysis of rock art, ball court, village/cemetery sites, and other archaeological deposits in the park and buffer zone should expand the rich resources of pre-Hispanic culture(s) that known sites represent.

Particularly significant resources – the José María, Ramoncito, El Puente, and Panchito caves, La Aleta sinkhole, and La Aleta ball courts – are all Taino ceremonial centres. The caves of José María (1200+ pictographs, 16 petroglyphs, 348 m), Ramoncito (ca 300 pictographs, 14 petroglyphs, 692 m), El Puente (ca 60 pictographs, 11 petroglyphs, 1218 m), and Panchito (ca 28 petroglyphs, 259 m) on the western side of the Park provide significant archaeological, anthropological, and artistic information about the Taino culture. Anthropomorphic, zoomorphic, vegetal, geometric, and abstract representations are discernible. Carved and painted images in caves and along streams were apparently associated in Tainos culture with natural spirits and deities believed to inhabit these places. Some of the images may be groups of symbolic pictorials representing mythological, spiritual, and ritual aspects of Taino history and culture, some may be mnemonic devices to aid inter-generational transmission of cultural traditions, some may comprise a hieroglyphic system, and others may record first encounters in European-American contact.

La Aleta sinkhole is a deep freshwater well that has been identified with the water source, described by Las Casas, for the village of the Taino chief Cotubanama. Its features and the nature and placement of objects suggest that the Taino considered the well a portal to the underworld. The organic objects, including a wooden duho (stool) associated with a chief's political and religious power, gourd vessels linked with Taino mythology, and basketry, comprise 'a unique assemblage from a unique depositional context' in Caribbean archaeology. Investigations have demonstrated the existence of an artefact-rich sediment of large (80 m+) but unknown extent some 30 m below the water level. Despite past vandalism, the well offers excellent opportunities for exploration of the relationship between Taino culture and the natural environment as well as the intangible values of archaeological resources of the Park.

The peninsula core zone is now modestly equipped with Park recreational and management facilities, with a

permanent population of two Park guards. Saona island also houses two Park guards, plus two naval detachments and about 400 people in the fishing village of Mano Juan. The buffer zone inland, with a population of ca 15,000, includes four small towns, six hotels near the Park and some small-scale tourism development. Around 300,000 visitors come annually to the Park and then leave, as the nomination dossier so eloquently puts it, ‘without having knowledge at some of the most impressive biodiversity that exist in around the places they meet to swim and rest under the sun.’

History

Arawak and Carib Indians occupied the island when it was first visited by Christopher Columbus in 1494 on the return part of his first voyage. He gave the island the Taino called Adamay to a friend and fellow traveller from Savona in Italy who renamed it Bella Savonese. Hence its present name, Saona. During the following three centuries, Hispaniola was variously ruled and divided between France and Spain. A brief period of independence (1821) was followed by occupation by Haiti, a revolt and the establishment of the Dominican Republic in 1844. Spain briefly re-annexed the country in 1861 and was evicted in 1865. Between 1916 and 1924 the Republic was occupied by the USA.

Early Spanish chronicles documented the settlement forms and customs of the island, including the Park area, the Taino district of Higüey, where contact occurred as early as 1494. The Tainos were a distinct people indigenous to the Greater Antilles who, from the 12th – early 16th centuries, occupied the area now including not only Hispaniola but also Cuba, Jamaica, Puerto Rico, the Bahamas and the Virgin Islands. Their culture, marked archaeologically by such artefacts as stone structures and pottery, was preceded by a long pre-ceramic cultural development. It was their mature society, which was the first point of contact between American and European cultures through the 1490s. For nine years relations between incomers and the Taino under Cotubanama were stable in what was a densely populated area that is now the Park. In 1503 and 1504, however, Taino rebellions were comprehensively crushed. After the second, all the villages in the area were destroyed and abruptly abandoned. Some of the places that are now archaeological sites eg the La Aleta sinkhole, were described in the early 16th century by Fray Bartolemé in his *Cronica de la Destrucción de las India*.

Such bloody conflicts, and the consequent dispersal, often into slavery, of the people, plus transmitted diseases to which the Tainos had no immunity, resulted in the virtual disappearance of the Tainos as a distinct society by the 1520s. They and their organically evolved cultural landscape came to an abrupt end within a generation of European contact. The area of the Park has been uninhabited or but sparsely occupied since the early 16th century. Saona saw some minor naval actions in the 16th and 17th centuries and was illegally and briefly occupied in 1630 and 1771. The dictator Rafael Trujillo awarded it to his family and cropped it for coconuts; he started the small town of Mano Juan in 1944, using it as a place for political dissenters. The National Park was created in 1975.

Management regime

Legal provision:

The existing legislation establishing the Park as a protected area (Presidential Decree no. 1311, 16th September 1975) provides strict controls over the cultural (archaeological) resources as well as the natural. It was reinforced in 2000 (Ley General de Medio Ambiente y Recursos Naturales, number 64-00, Article 34).

Land ownership is slowly being transferred to the Park by expropriation but with due respect to the rights of original owners and their heirs.

Management structure:

The Subsecretaría de Estado de Áreas Protegidas y Biodiversidad of the Secretaría de Estado de Medio Ambiente y Recursos Naturales is the government organization directly responsible for the National Parks system and therefore for managing the Parque Nacional de Este. This responsibility is discharged by a Park administrator.

Resources:

Finance comes from the state and from the project budgets of partners working in the Park. The former includes a redistributed portion of the visitor income but Parque Nacional del Este receives much less than it generates.

Management of the cultural resources depends in general on the protection and management of the natural environment of the Park. The Park Management Plan currently in use dates from 1980. Its priorities are listed as 11 objectives, one of which is: ‘Protection and putting in value of [evaluating] the sites of historical-archaeological interest.’ Conservation of all resources is the priority coupled with the positive promotion of research. This leads to much inter-institutional and interdisciplinary work, so that, for example, cultural resource management goes along with archaeological investigation. Positive promotion of work with local communities is undertaken, especially in environmental education. An interpretive programme involving trails and the availability of Park information is being pursued.

Much of the data-base about the Park seems to depend on the work of outside bodies. Examples include inventory of the rock art, including detailed records of José María cave (1993) and documentation of all known caves containing pictographs and petroglyphs via GPS, photography, and topographical analysis (on-going), and recent archaeological investigations at La Aleta sinkhole and conservation of the removed artifacts through Dominican Republic/United States partnership.

There are two good archaeological museums in Santo Domingo. One of them, the Museum of Dominican Man, has an archaeologist on the staff, contains material from the nominated area and is conserving the objects from Aleta sinkhole.

‘There are no specific monitoring programs in the Park’s terrestrial area. The indicators that are taken and analysed subjectively by the administrator ... are the general state of the vegetation cover ... and the frequency that the different faunal species ... are observed.’ (Nomination dossier) There appears to be no monitoring at all of cultural resources. Yet, for example, the impacts of dryness and damp on the pictographs in various caves require

monitoring. One explanation for this regrettable state of affairs probably lies in the size and make-up of the staff.

National Park staff consists of and are graded as:

- Technical: one administrator (usually professionally an engineer);
- Operational: 18 parkguards and supervisors (of primary or secondary school educational level);
- Administrative: administrative assistants, finance officers, ticket sellers and secretaries (with qualifications appropriate to their position).

All staff is involved in personnel development schemes and appropriate training. Nevertheless, it is not clear how the protection of cultural resources is actually handled in terms of developing policies, staffing, training, and financial resources to meet their distinctive needs. Nor is there any management plan for the nominated area as a World Heritage site, presumably because it is assumed that the (22-year-old) National Park plan will suffice. Yet a World Heritage site is not the same as a National Park: the objectives of the two are different. Were the nomination to be inscribed, perhaps that could be the occasion for a review and update of the existing plan, taking into account the above points and, overall, the management needs of a World Heritage site eg systematic monitoring arrangements.

Justification by the State Party (summary)

The Park contains masterpieces of human creative genius (Jose Maria and Ramoncito caves) where more than 1,500 pre-Hispanic pictographs attributed to the Taino culture show a plastic beauty making them deserving of the title of authentic masterpieces of rock art.

The archaeological resources of the Park include intact and documented evidence of the first cultural contact in the Caribbean between European and indigenous people, and of the consequential extermination of the latter.

The archaeological assemblage in the Park has a high research potential and provides a unique testimony to Taino culture, which was terminated as a living tradition in the 1520s.

The archaeological assemblage in the Park constitutes in general one of the best-preserved areas of Taino culture, containing several important examples, in an exceptional state of conservation, of the only type of construction – ball courts – known in the Antilles in pre-Hispanic times.

3. ICOMOS EVALUATION

Actions by ICOMOS

A joint ICOMOS/IUCN mission visited the site in May-June 2002. ICOMOS has also consulted its ISC on Rock Art.

Conservation

Conservation history:

The nominated area has remained basically undisturbed since its abandonment in the early 16th century. Human intrusion has been minimal. The National Park was created in 1975. Since then human modification has been both controlled and deliberately constrained by natural and archaeological conservation policies while at the same time encouraging scientific research.

State of conservation:

The archaeological deposits are generally in an excellent state of conservation. The rock art in the caves is overall (80%) in pristine condition e.g. not a single flaw has been detected in the 300 pictographs in Ramoncito cave and the not one of the three later graffiti have affected the thousands of paintings in Jose Maria cave. Throughout the caves, some panels are flaking, owing to lack of humidity (10% in Ramoncito), and, especially in the buffer zone, some have been altered during later occupation or by vandalism eg in Berna cave some of what are suspected to be among the earliest pictographs are in poor condition. Unauthorised excavation has damaged Vallecito cave but archaeological deposits in other caves, at the settlements and the cemeteries within the Park ‘have never suffered significant alteration by human action.’ Exceptions include some of the springs or sinkholes, known as places for offerings and therefore looted in some cases where accessible. The major sinkhole La Aleta has suffered in this way but this led to proper archaeological investigation, which showed an excellent state of preservation of organic material. Similar results come from similar investigation at Chicho spring. Neither of the two known shipwrecks has been touched. Overall, scientific archaeological excavation is recent and so far confined to a small number of sites e.g. near Mano Juan and Catuano.

Risk Analysis:

The main threats area:

- Development
- Tourism
- Decline of traditional subsistence
- Poverty
- Natural disasters

These are considered separately:

Development: Most alarming is the statement in the nomination dossier that, despite the protected area status of the Park, ‘in the near future it is not possible to guarantee that [the Park] is not going to be subject of a government decision, motivated by economic pressures, that would result in the alteration of the Park’s limits.’

It is understandable that ‘the shoreline of [the Park] is desired by hotels to develop more and bigger hotels’, as the nomination says, but the National Park designation is precisely to inhibit such development in the interests of natural/cultural conservation.

If the nomination moves forward to inscription, the Committee would need to seek some assurance that such a reduction of the Park would not occur.

Tourism: Tourism pressures are increasing rapidly and already the buffer zone is markedly affected. Recently, the number of ‘excursion packages to the Park has gone up in a spectacular manner’ which, with other tourist developments, ‘supposes new risks for the integrity of the Park.’

However restraining mechanisms are being put in place including the use of the trails through the Park only with approved guides and closing the two major rock art caves to the general public.

Decline of traditional subsistence: The biggest medium-term threat is that the traditional means of subsistence of the small population in the Park – fishing and vegetable cultivation – has declined as ‘all fishermen have become tour boat captains or employees of hotels.’

Poverty: Poverty leads local people to use the Park as a resource for their own subsistence, resulting in deforestation and faunal and floral degradation (from charcoal-burning, firewood collection, vegetable cultivation, cattle-grazing, animal/bird hunting for meat sale as pets, and forest fire starting from campfires). Archaeological looting is similarly carried out.

Natural disasters: These include hurricanes (the latest, in 1998, was literally disastrous) and wild fires (against which there is virtually no preparedness).

Authenticity and integrity

The nomination dossier provides no information or justification specifically on authenticity; though some of its material under ‘integrity’ indicates clearly that the qualities of authenticity, well-illustrated otherwise in photographs, are high. In monumental and historical terms, for example, the Park’s resource ‘has remained practically intact since its artisans abandoned the cultural values it treasures in the first decade of the 16th century.’ There has been no subsequent use of the structures, or settlement in the area, so the archaeological remains and deposits are not only intact but also virtually undisturbed under tropical forest cover. There is therefore a huge research potential locked-up in the area, for example in the layers and contents of former village sites and cemeteries.

In present perception, the rock art appears outstanding. Some of its motifs also appear on ceramics, indicating the art’s place in a cultural context and not just as an isolated phenomenon. More effective presentation of existing rock art research supporting some of the hypotheses about it would strengthen the case for its outstanding universal value. The nomination includes a large bibliography but too much of the recent research is unpublished to subject it to critical, external review.

Comparative evaluation

There is no mention of the Caribbean, let alone Hispaniola, in Jean Clottes, *L’Art Rupestre. Une étude thématique et critères d’évaluation* (Occasional Papers for the World Heritage Convention, ICOMOS, ed. July 2002). The nearest sites mentioned are 3 in Mexico (one, Baja California, on the List, two of them Olmec, 1st millennium BC), 1 in Guatemala (Maya), and 1 in Texas, USA (Lower Pecos River).

The rock art in this nomination has to look far in space and time for comparanda at the level of quantity and quality to which it aspires. The nomination claims in fact that, in terms of rock art, there are no caves like Jose Maria cave in America, ‘the only known cave sanctuary in the world that contains such a large collection of paintings in a single cavern with one entrance.’ The same cave contains more paintings than Lascaux, France, and Altamira, Spain (both Listed), though the comparison is worthless without acknowledging that the two are some 20,000 years earlier than Jose Maria cave. The quality of the paintings in Jose Maria is, it is claimed, comparable to that of listed caves in Argentina, Brazil and Mexico. Artistically, the rock art in the Park finds its cultural context in similar work in northern South America and the Caribbean islands rather than further north.

The archaeological structures interpreted as ball courts are comparable to similar examples at two sites in Puerto Rico but the Aleta set in the Park is uniquely well-preserved, ‘intact since it was abandoned during the first years of the sixteenth century.’ Similarly, the Aleta sinkhole is culturally significant as a ritual deposit of Taino cultural objects: other such holes are known in Taino archaeology but the size and contents at Aleta make it outstanding. The stool, or *duho*, can be compared with another one, found in Hispaniola and dated to the 14th century, now in the Louvre, Paris. The remarkable extent and nature of the objects, their state of preservation, and the intriguing physical features of the well distinguish La Aleta from numerous sinkholes containing archaeological deposits associated with the Taino culture. Its only comparator is the deposit at Chichen Itza, Yucatan.

Outstanding universal value

General statement:

Parque del Este, Dominican Republic, is of outstanding universal value for three prime reasons:

- It contains a virtually untouched archaeological resource relating to one of the world’s regional cultures, that of the Taino in the Caribbean, which disappeared four hundred years ago in well-documented circumstances.
- It contains one of the world’s great portfolios of rock art, 80-90% in pristine condition, unusually with a firm terminal date in the early 16th century CE and with origins perhaps BCE.
- The place was witness to one of the first encounters between European and indigenous people in the Americas, an event documented as it happened in the three decades either side of 1500 CE, and represented in the well-preserved but so far little-explored archaeology of the Park.

The Parque Nacional del Este is an exceptional testimony to the Taino cultural tradition, which had established a stable complex society in the Greater Antilles over four centuries. The Taino themselves became extinct as an ethnic group in the early 16th century as a result of European contact but aspects of their culture survive in physical traits transmitted through intermarriage, continuing customs, mythology and traditions, names and words in the regional language, contemporary handicrafts, archaeological evidence and historical records.

Evaluation of criteria:

The site is nominated under *criteria i, ii and iii*:

Criterion i: The quantity, state of conservation, and early 16th century and earlier date of the suite of rock art as well as its aesthetic qualities, suggest that overall this criteria could be justified. However this criterion is not normally used for objects that were not primarily created to be revered for their creativity. In the case of these wall-paintings, it seems their primary purpose was ritual rather than decorative.

Criterion ii: At one level, this is an obvious and well-justified criterion: the Park contains one of the areas where Spanish incomers met indigenous people in the first years of European/First American contact. Furthermore, part of this contact in the Park area is documented as well as being represented archaeologically (though the extent and nature of this archaeology is not made explicit in the dossier). Given what has happened in the 510 years since this contact began, few phases in world history still resonate so much in world affairs, not least in those fields indicated in the second half of criterion ii: developments in architecture or technology, monumental arts, town-planning or landscape design.' In that general sense, clearly 'an important interchange of values over a span of time [and] within a cultural area of the world' has occurred, with global consequences that continue still.

The State Party puts forward the case that locally, if such an interchange occurred, it was very much one-way, with European ideas of conquest, application of military technology and transport of disease resulting in the extinction of the local population. It emphasises, quoting the early 16th century eye witness Father Fray Bartolomé, 'the inhuman ways the American natives were treated.' It stresses, too, the existence and quality of the archaeological evidence bearing on this phase of cultural contact (without actually specifying any).

But neither point meets the requirement of the second half of criterion ii that the contact itself is but the mechanism leading to 'developments in architecture or technology' etc. No such developments happened locally or directly as a result of the contact in what is now the Parque del Este.

Criterion iii: The Park contains an exceptional, in some respects unique, testimony to the Taino cultural tradition which has completely disappeared.

The nomination also suggests that the site can be seen as reflecting the contact phase between Taino and Spanish culture. Evidence for this Taino-Hispanic resource is not referred to in the nomination except for a ship. It needs to be established whether the archaeological evidence does support this claim.

Criterion vi: This criteria was not suggested in the nomination but could be considered as appropriate. The Park area was one of the landfalls on Columbus' first voyage and bears remarkable witness, archaeologically, documentarily and in well-preserved form, to the initial interfacing in modern times of Europe and the Americas, of Old and New World. It could be argued that the event which took place in the years either side of 1500 CE in the area of this nomination had far-reaching consequences of global significance in the longer term.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

As, in cultural terms, this nomination depends almost entirely on assessment of archaeological evidence, much of which is lacking, it is recommended that the nomination be deferred to the State Party to allow them to provide a commitment to a survey programme for archaeological remains across the whole site. This programme should include:

- The nature, extent and distribution of the Taino sites, specifically of the period 1490-1520s, in order to support the claims of the outstanding quality of the property in relation to the first European encounter with the Americas in modern times;
- A scholarly appraisal of the rock art in its regional and world context;
- Evidence for Spanish contact;

The State Party should also provide assurances that:

- Archaeologically trained staff will be appointed within the National Park;
- The National Park boundary will not be reduced to allow property or other forms of commercial development and that such development will not be permitted within the present National Park;
- The existing Management Plan will be updated to encompass cultural issues;
- There will be an appraisal of the need for an archaeological museum for conservation and display;
- The security of the rock art in all caves will be reviewed and steps taken immediately to protect Berna cave in particular and new rock art sites as they are discovered.

It is also suggested that the State Party be invited to consider increasing the Park budget in order to fund its basic work in a fuller, more professional way, not least in the light of these recommendations; to which end it might consider refunding more of the income generated by the Park, and to increase the generously-low entry fee (2 US \$).

Any revised nomination should not include the Buffer Zone in its title.

Recommendation with respect to inscription

That the nomination of Parque del Este be **deferred** to allow the State Party to provide the material outlined above.

ICOMOS, March 2003

Pico Island (Portugal)

No 1117

1. BASIC DATA

State Party: Portugal

Name of property: Landscape of the Pico Island Vineyard Culture

Location: Azores

Date received: 31 January 2002

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*. In terms of Operational Guidelines para. 39, it is also a *cultural landscape*.

[Note: this property is nominated as a *mixed site*, under the natural and the cultural criteria. This evaluation will deal solely with the cultural values, and the natural values will be covered in the IUCN evaluation.]

Brief description:

Pico is a volcanic island lying among the archipelago of the Azores, some 1500 km out into the Atlantic due west of Portugal. Surviving around its north western corner is a remarkable pattern of spaced-out, long linear walls running inland from, and parallel to, the rocky shore. Their enclosed spaces contain thousands of small, contiguous, rectangular, stone-walled plots ('currais') constructed in a rectilinear pattern. Many hectares of these plots, especially around villages, are still cultivated for various crops including vegetables, but thousands of hectares are now abandoned and mostly overgrown. Some of the latter in the Santa Luzia area on the north coast are included in one of the two areas of which the nomination is comprised. The other is at Criação Velha south of Madalena where perfectly preserved plots grow vines out of the basalt rock under a strict management regime designed to sustain both economic viability and authenticity.

2. THE PROPERTY

Description

The archipelago of the Azores is situated nearly halfway across the Atlantic, 1,500 km west of Portugal. Pico is the second largest (447 km²) of the nine islands. Pico Mountain (a stratovolcano) dominates the island. It reaches a height of 2.351 m above sea level, the highest point in the Azores and Portugal. Pico was uninhabited until its settlement by Portuguese from the mid 15th century onwards.

The nominated area of 154.4 ha comprises two separate areas of 'lajidos', or coastal lava plain. Both lie in the north western quarter of the island, one on the west coast at Criação Velha, the other on the north near Santa Luzia. Both are completely surrounded by a buffer zone of 2445.3 ha, very narrow in places (*see below*), stretching far south and south east from Criação Velha and west and east

of Santa Luzia. The former is an actively-farmed viticulture area immediately south of the island's main town, Madalena; the other was formerly used for growing vines and figs but has since been abandoned and is now extensively covered by vegetation, mainly clumps of heather as much as several metres high.

Each area is essentially part of the same overall system of land division, marked on the ground most obviously by long, more or less straight unmetalled tracks ('canadas') and parallel linear stone walls characteristically up to ca 2 m. high climbing up-slope from above high-water mark towards the peak of Pico Mountain. The elongated swathes of terrain they formed are subdivided into rectangular blocks of land ('jeirões') by cross-walls often associated with foot-paths ('servidões'). The effect, perhaps the intention, was to create an irregular but decidedly rectilinear grid, or 'reticulation' as the nomination document calls it, of large enclosed, roughly rectangular blocks of walled land serviced by internal, walled tracks and transverse paths.

Within these blocks are thousands of 'currais', small, contiguous, enclosed plots marked out more or less symmetrically by thin dry-stone walls often ca 1 m high ('traveses'). These plots are characteristically 2 m wide by some 4-5 m long but they can be longer by several more metres. Narrow gaps occur in these walls to allow zig-zag foot-access ('bocainas') between the 'currais', cleverly arranged to prevent the wind blowing straight through. No plans exist of the walled structures in the nominated areas, though such plans are currently being created by air-photographic plotting. It is claimed that if all the walls were joined in one continuous line, it would pass around the Equator twice.

In general the 'currais' were used for growing vines. Traditionally and still, cultivation and cropping is entirely by hand. Vehicles are restricted to the main tracks between the 'jeirões'. No wheeled vehicles or mechanical devices are used or allowed within the 'currais' of the nominated Criação Velha area where traditional wine-growing continues, producing a sweet, much-prized and once-widely exported desert wine called 'Verdelho'. In the Santa Lucia area, the pattern of these small rectangular plots has in small part been disrupted by the later insertion of now-abandoned stone-walled, D-shaped enclosures where figs were grown.

None of the enclosures contain soil. Crops were grown by inserting roots into cracks in the rock. The purpose of the little walled plots was to protect the crops, as is still the case today with the vines in the Criação Velha area, from Atlantic winds and salt spray; and for the walls to provide support for the vines themselves. Their tendrils and, later, fruit, are draped over the walls to keep them off the ground.

Immediately below the farmed zone, but still within the core areas, is a strip of lava coastline, roughly 50-100 m deep and too exposed to wind and salt spray to be used for crops of any kind. Along it ran a track, occasionally made-up but otherwise on the bare rock where, in places, the wheels of ox-carts loaded with produce ground out permanent ruts. The track was joined by other tracks running down through the vineyards at right angles to it. The whole network was connected with storage sheds and small ports along the rocky shore. Lajido village, within the Santa Luzia nominated area, is one of the larger of such

ports, inhabited and now very much officially conserved. Its installations in place include a small quay, a ramp for sea-access, church, warehouses, tide well, and a manor house with redundant wine-press and cellar available to the public as an *in situ* museum.

As well as occasional small villages, this landscape of land allotment is punctuated by single functional buildings: small sheds tucked among the walls, cisterns, the head-gear of tide-mills, storage buildings and 19th windmills. A few 'manor' houses of ca 1800 were the summer homes and estate centres of the major landlords. There are no settlements or houses in the Criação Velha nominated area but in general the local vernacular architecture is most immediately characterised by brilliant white exteriors and detailing. A distinctive architectural character lies in rarer, black-walled buildings, notably in Lajido.

The reticulated land arrangement of the coastal plain does not appear to exist on the uplands. Instead, in a totally pastoral landscape, large irregular fields are enclosed by stone walls or land.

History

The documentary history of Pico and its winegrowing has been well-researched but the fields themselves have hardly been studied, certainly not archaeologically and structurally. It is difficult at this stage to correlate the two types of evidence.

Documentary references to wine-growing in the second half of the 15th century have understandably encouraged a local belief that the system of land enclosure as we see it now is of that date. It may well be that either or both of the nominated areas, especially the Criação Velha area, embrace an area of early viticulture and might even include fragments of early enclosure; but there is no proof of the original date of construction of the system of land allotment now existing on the ground. It clearly is not, in any case, of one period, since its structure shows phases and changes which suggest development over time.

In very broad terms, after initial clearance around the first, widely-spaced settlements, clusters of stone-walled fields probably developed as land was cleared in the 16th-17th centuries. The main axial arrangements may well have been laid out in the 18th century when a small number of land-lords, symbolised by the manor houses, owned much of the land. While small plots would always have been necessary for practical reasons, much of their present extensive rectilinear pattern could well be of the 19th century when, instead of large estates, social and agricultural change encouraged the growth of a mosaic of land holdings cultivated by numerous 'small farmers'.

Most of the formerly-cultivated area of stone-walled plots has been progressively abandoned since the phylloxera disease in the mid-late 19th century and during rural desertification throughout the 20th century.

Management regime

Legal provision:

Nearly all decisions affecting the area, including the discharge of international obligations, are the responsibility of the Autonomous Regional Government of the Azores. Government revival of the wine industry started in 1980 with the creation of the Vinicultural Region of the *Verdelho* of Pico (Regional Decree 25/80/A). Subsequent laws to protect the standards of wine production were passed in 1988 and 1994.

In 1986, the area was classified as a Protected Landscape, banning mechanical farming within the *lajido* zones, and protecting the traditional architecture of the area. In 1994, the Regional Directorate for the Environment established directing and consultative committees for the Protected Landscape of Regional Interest of the Viniculture of the Island of Pico. In the Regional Act of Law 10 of 2002, four levels of protection were set out for these areas, including two zones of reticulated vineyards or currais – the small *lajidos* of Criação Velha and Santa Luzia – which were to be strictly protected for high quality wine production. These zones correspond to the nominated core areas. The buffer zones are covered by other protective policies within the Protected Landscape, though the Protected Landscape also includes some other areas which are outside the buffer zone altogether.

Several plans apply to the area of the Protected Landscape. For example, a detailed four volume 'Safeguarding Plan' for the Protected Landscape was prepared in 1993 as a basis for the 1994 legislation. More recently, an action plan ('Dynamizing Plan') was adopted by the Regional Secretariat. This is a programme to be undertaken over the period 2001-2006 so as to co-ordinate the activities of vine growers and agencies responsible for environment, roads, ports, water and public lands, waste disposal, buildings, culture, tourism, licensing and funding.

The whole area of core and buffer zones falls within a Category V Protected Area, carefully zoned in a hierarchy of planning control. At one extreme, there is a complete ban on any new building and the use of mechanical equipment in the Criação Velha nominated area; at the other, although there are planning constraints on buildings, normal village life is lived in Lajido.

A management plan for the proposed World Heritage site has recently been prepared. (See comments below under ICOMOS evaluation).

Management structure:

Management is at the regional, island, municipality and protected landscape levels. A Management Committee, appointed by the Regional Secretary (Minister) for the Environment, is responsible for the Protected Landscape, which includes the nominated area. An executive Technical Department for the Protected Landscape area (and so for the nominated site), based in Madalena, receives support e.g. in a public awareness campaign, from other regional services. The Pico Island Department of the Environment provides in particular scientific expertise. The municipalities of La Madelena (Criação Velha) and San Roque (Santa Luzia) exercise planning control.

Regarding local management responsibilities:

- The vineyard plots and private buildings are the responsibility of the many private owners, though their actions and methods are tightly constrained by tradition, law and regulation (see above);
- The vineyard plots and private buildings are the responsibility of the many private owners, though their actions and methods are tightly constrained by tradition, law and regulation (see above);
- The local roads are the responsibility of the Regional and local authorities;
- Small ports are administered by the Regional Secretary for Agriculture and Fishery;
- Other Public Property is the responsibility of the Regional Directorate for Territory Ordinance and Hydraulic Resources.

Resources:

Many officials and others are involved with the nominated area, but it has no specifically dedicated staff (though a fixed-term team is very successfully promoting Criação Velha as a potential World Heritage site with school children and local communities). The newly prepared Management Plan does not give any indication of future resource needs or how these are to be met.

The Technical Department is currently preparing a detailed data-base for the Protected Landscape, including a Sites and Monuments Record. Large-scale prints of recent vertical air photography are being digitised and detailed archaeological mapping of the reticulation is already demonstrating some interesting morphological and chronological points.

An active programme seeks to reinforce the economic base of the *lajido* landscape by promoting the sales of Verdhelho wine.

Justification by the State Party (summary)

- This landscape is based on a balance and partnership between Man and Nature since the first settlers up to the present.
- People have turned unproductive stone into their sustenance by planting vines in it, protecting the plants from strong winds and salty breezes by building a huge and structured mesh of walls. This reticulation forms a unique ambience impressive through its perfection and grandiosity.
- With it has developed a diverse heritage of manor houses, wine-cellars, warehouses, tide wells, ports and ramps, conventional houses, churches and other structures.
- Wines of exceptional quality produced locally from the verdelho grape have been widely exported, play an important part in the Pico economy, and still involve a people proud of their past, maintaining traditional rituals and practices and protecting their architectural heritage.
- The nomination is of the most representative and the best preserved area within the viticultural zone of the

island, keeping alive the striking characteristics of this landscape.

3. ICOMOS EVALUATION

Actions by ICOMOS

A joint mission with IUCN was carried out in July, 2002.

Conservation

Conservation history:

There is no conservation history in the conventional sense. One of the two areas has been farmed apparently continuously for perhaps four-five hundred years during which its walls have doubtless been modified and rebuilt many times; but it exists in good condition. The other area of stone-walled plots was progressively abandoned during the later 19th-20th centuries and is now almost entirely derelict but largely undisturbed.

State of conservation:

Similar stone-walled systems of land allotment formerly existed around much of the island but have either been destroyed or fallen out of use. Even around the Criação Velha nominated area, markedly on the outskirts of Madalena, former extents of stone-walled plots are being fragmented or destroyed in housing and other development.

Otherwise, the walls of the reticulation in the nominated areas are in excellent condition, with almost literally hardly a stone out of place in the Criação Velha nominated area. The plots are fully in use, carefully maintained and as carefully safeguarded. The windmill, the most prominent of vertical features overlooking them, is being restored as a visitor centre and lookout point. The Santa Luzia system of walls, and beyond, is largely overgrown but generally walls survive in undisturbed if derelict condition beneath the vegetation.

Risk Analysis:

Decline in Traditional vinicultural: Perhaps the most dangerous threat is the least physical. The authenticity of the Criação Velha nominated area depends not only on the maintenance of the current walled landscape but on its continued working by traditional, non-mechanical methods. Those responsible are well aware of the challenge but, given what is happening economically elsewhere in agriculturally marginal, rural areas of the world, for this highly specialised landscape to continue in good heart as a working landscape and not just as a museum landscape, it will have to go against the trend.

Development pressures:

- *Airport development:* Pico airport, just to the west of the Santa Luzia area, is soon to undergo expansion to take direct flights from Lisbon. The Protected Landscape team has secured modifications to the design to their satisfaction, so that it has no direct physical impact on the core area (though there is an intermittent aural impact).

Pico is currently protected environmentally by its relatively cumbersome access (air to, then half-hour ferry journey from, the neighbouring island of Faial). Direct flights are bound to stimulate tourism, and it is crucially important for

the well-being of the prospective World Heritage site that it is appropriately safeguarded from outside and within.

- *Expansion of housing:* There is clearly a danger that, despite planning controls, a growth of Magdalena could easily lead – from a World Heritage point of view – to undesirable development within existing ‘reticulation’ on the town’s margins and in particular around the edges of the Criação Velha. The presence of new housing south of Madalena and west of Criação Velha is already potentially serious. It requires effective controls to ensure that the setting of the site, and in particular the views from it towards the summit of Pico, are not degraded.

- *Stimulation of tourism:* Although tourism can bring positive benefits, without lack of controls it can also be highly damaging. It is not clear from the papers quite how tourism will be harnessed to advantage and the less attractive development pressures constrained.

Management:

The whole area of core and buffer zones is apparently very well-managed.

A Management Plan has recently been prepared, following the evaluation visit. Although this sets out tasks to be undertaken over the next few years, and includes excellent maps and plans of the nominated site and the field systems, it is less helpful in setting out an overall vision of the nominated site or in providing aims or strategies which could guide future actions.

For instance, the plan outlines various interpretive initiatives but does not provide for an overall interpretive strategy. Nor does it indicate how the living village of Lajido is to be sustained or the management of the currently derelict areas approached.

It would also have been helpful for the plan to consider the issue of future skills and resources needs to sustain the site.

Boundaries:

Considering the presence of such an extensive area of reticulated stone-walling on the island, the two nominated areas are very small.

On the western, marine side, the boundary of the Criação Velha nominated area is obviously satisfactory, as it is on the south and east. On the north side, the ‘reticulation’ has been locally destroyed by a small zone of modern development, partly hidden in woodland, but immediately north again is a small, clearly-defined, walled estate attached to the well-maintained family manor house called Salema.

This association, between reticulated landscape and proprietorial house of the early 19th century, is lacking from the rest of the nomination, yet it is fundamental to the history and working of the system. Furthermore, this particular ‘pocket estate’, contains a full suite of other associated features – pathways, field shed, tide-well, cistern, wine press and storage building, small lake and planted, exotic trees, together with extraordinarily clear and well-preserved detailing of the plots and their relationships.

The case for including this estate within the nomination is compelling on cultural grounds.

The proposed **buffer zone** appears to be weak in two places:

- At Criação Velha, the village is spreading along the north-south road and across the slopes west of, and overlooking, the nominated area. This suburban development can clearly be seen from the nominated area. The western boundary of the buffer zone, currently east of the road, should be pushed up the slopes east of the road in order to control development impacting directly on the view out from the site towards the natural eye-catcher, Pico Mountain.

- At Lajido, the south eastern point of the nominated area and the boundary of the buffer zone are virtually coterminous. It would be helpful from a World Heritage point of view in managing land to extend the boundary to the south east and up the slope as close as possible to Santa Luzia, without actually including the village.

Authenticity and integrity

Authenticity is about as high as can be expected of a landscape that has developed over 500 years. To all intents and purposes, the landscapes of the two core areas, and much of the buffer zone, are intact, extraordinarily well-preserved, and without the addition of irrelevant or untoward structures or other features. They remain agricultural, specifically viticultural, unmodified and almost entirely fixed in time in the 19th century when the windmills were added as the last significant accretion. The main change since then has been field abandonment and vegetational recolonisation. The major exception is the airport near Santa Luzia; minor exceptions are a few buildings in Lajido that are going to be removed.

The intention is to maintain this authenticity. No mechanical methods of cultivation are allowed in core zones, and farming is by individual owner farmers. Not all the owners live in the immediate vicinity; some are residents of the neighbouring island of Faial (as has traditionally been the case). A realistic appreciation of economic possibilities, respecting the need to maintain authenticity in life-style as well as in the landscape physically, needs to be based on wine marketing, with appropriate ecotourism and craft promotion.

From a cultural perspective, the nominated property is in no sense complete, in that it is merely a very small fragment of a once far larger vineyard landscape extending throughout much of the coastal area of the island. On the other hand the fragment itself is of high quality and internally intact. In Criação Velha about 90% of the ‘currais’ are in production; whereas in the core area of Santa Luzia they are about 80-90% abandoned. The actual structure of the ‘currais’, the lava walls, survives everywhere almost undamaged (except where pulled to bits to provide the building stone for the D-shaped structures near Lajido).

Comparative evaluation

Much of the cultural detail about this nominated site is particular to Pico, but it is in general not quite so unusual in several respects as a field system or as an agricultural

landscape devoted above all to vine-growing and wine production.

The Pico field systems have much in common with examples on the Hawaiian archipelago, also volcanic (and homeland of the evocative lava names 'aa' and 'pahoehoe'). There, long, axial swathes of stone-walled fields apparently largely abandoned by ca 1870 have been archaeologically investigated. They too form part of a much-used landscape with its own range of lava-built structures. Unlike the Pico landscape of Portuguese colonists, however, the Hawaii systems were originally an indigenous creation, pre-dating European arrivals.

In Europe, the Pico reticulation is morphologically paralleled in the type of stone-walled field systems now familiar in – for example – prehistoric Britain, particularly those around 1300 BC on the granite uplands of Bodmin Moor and Dartmoor in south-west England. These too have axial land arrangements subdivided into smaller units.

Close parallels exist in other respects at two recently inscribed World Heritage Sites, Cinque Terre, Italy, and Alto Douro, Portugal. Both are visually more striking than Pico in that the cultivation of their steep hillsides has created dramatic vertical effects, both cover larger areas, both concentrate on vine-cultivation through physical adaptation, and both are highly marginal areas by agricultural standards. As on Pico, rural depopulation has created areas of abandoned landscape at Cinque Terre, while at Alto Douro, as at Pico, vines grow on barren rock but, in contrast, the production of an internationally-favoured wine has brought prosperity to the landscape and its peoples.

There is also some similarity with the tiny enclosures for vines on the lava of Lanzarote, in the Canary Isles. On Faial, the Azores island immediately west of Pico, blocks of landscape are also marked out in long, parallel hedges and fences. They may be fragments of earlier land-arrangement before the roughly rectangular fields of presently enclosed land, and they hint at an historic tendency in the Azores, not just on Pico, to divide land in long, parallel swathes.

More detailed comparisons between Pico and other vineyard landscapes need to wait for the completion of the ICOMOS thematic study on vineyard cultural landscapes that commenced in January 2003.

Outstanding universal value

General statement:

The Pico Island landscape reflects a unique response to viticulture on a small volcanic island and one that has been evolving since the arrival of the first settlers in the 15th century.

Evidence of this viticulture is manifest in the extraordinary assembly of small stone-walled fields, in houses and manor houses, in wine-cellars and in associated buildings such as churches and ports. The wines produced on the island are of high quality and have thus helped to extend the influence of this small island around the world.

Although many of the small fields have now been abandoned, the practice of winemaking, and the strong cultural traditions associated with it, is still flourishing on the island.

The extraordinarily beautiful man-made landscape of the island is testimony to generations of small-scale farmers who, in a hostile environment, created a sustainable living and much-prized wine. Their landscape reflects continuity in adversity. Overall it is an agricultural monument in stone, which incidentally has high aesthetic value.

Evaluation of criteria:

The Landscape of the Pico Island Vineyard Culture was nominated under four of the six cultural ***criteria i, iii, iv and v:***

Criterion i: Although not deliberately created as an aesthetic form, the intensively stone-walled landscape is now appreciated for its aesthetic value. Nevertheless this criterion is not normally applied to collective utilitarian creations now appreciated for their aesthetic beauty.

Criteria iii and v: Both these criteria are applicable for similar reasons. The landscape reflects a distinct, local and now traditional interaction with a hostile environment over several centuries, which produced a sustainable living and much prized wine. However, the greater part of the relevant landscape is now abandoned and the traditional viniculture is but tenuously alive.

Criterion iv: The only way this criteria would be relevant was to cite the impact of colonist on a previously empty landscape. There are two problems with this. First, in the absence of dating criteria for the walls, it is difficult to ascribe many of them to the impact of colonists. Secondly it could be argued that colonists have had greater impact in terms of influencing world history in other parts of the world. On Pico the colonists had a significant impact through the introduction of wine making – but this was part of a broader development by the Portuguese of wineries across many of their earlier colonies. Pico is therefore only part of a bigger picture.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The credibility of this nomination lies very much in the concept of two, relatively small, core areas that have been carefully chosen to be representative of a much more extensive area of viticulture formerly conducted in an axial arrangement of roughly parallel swathes of landscape divided by drystone walls and subdivided into small, stone-walled plots. The Criação Velha area represents how the reticulate system of land use was, and can still be, worked to produce a much-prized wine. The Santa Luzia area is representative at the moment of thousands of hectares of abandoned reticulation, though the intention is that it too should eventually be brought back into cultivation.

This nomination raises some interesting points in relation to the concept of World Heritage cultural landscape. The two nominated areas are but small parts of a much larger similar landscape which still exists, partly ruined and abandoned, partly in use. The cultural landscape could be said to be the whole area, or at the very least the buffer zone.

Is it appropriate therefore to inscribe as a cultural landscape what is known to be only a fragment of a larger whole? There are precedents such as the cultural landscapes at Cinque Terre, Alto Douro and the Philippine Cordilleras Rice Terraces. In all these cases the inscribed

areas are only parts of larger agricultural landscapes. They are nevertheless quite large areas.

The two areas of the Pico nomination are very small, both in themselves and together. The nomination is actually very modest in real terms, even unambitious, and is akin in some respects to two archaeological monuments rather than what might well be expected of a true cultural landscape. The fact is that the definitions of the nomination seem to have been led above all by the designations of the existing regime of protection and planning control, rather than by an objective appraisal of the merits of the landscape itself in terms of a World Heritage cultural landscape.

Overall the two areas would need to be extended to justify there being seen as sufficient to represent the particular landscape traditions of Pico, assuming that in time the remainder of the vineyard landscape atrophies.

The nomination is submitted as a mixed site. If IUCN do not support the natural values of the site, and if the State Party is minded to re-submit a larger area, then it is suggested that it could be re-submitted as a cultural landscape with more emphasis being given to its value as a living vineyard landscape.

Any new nomination would need to try and resolve the apparent inconsistency between the two types of areas. The Criação Velha nominated area remains in use and therefore qualifies as cultural landscape type 2b ('living landscape'), even though it is really just a field system with contained structures, lacking any habitation at all. On the other hand, the Santa Luzia area is almost entirely abandoned fields, with large areas under thick vegetation; it is clearly of type 2a ('fossil' or 'relict' landscape), yet it contains the lively village of Lajido.

Overall, however, any re-submission would need to wait for the outcome of the thematic study on vineyard cultural landscapes in order that Pico's position, in relation to other vineyard landscapes around the world, is understood.

Recommendation with respect to inscription

It is therefore recommended that the nomination be **deferred** for possible resubmission by the State Party on cultural criteria alone, covering a more extensive area, and as a cultural landscape. Any new nomination should await the outcome of the ICOMOS thematic study on vineyard cultural landscapes in order to confirm the outstanding universal value of Pico's vineyard landscape.

ICOMOS, March 2003



Quebrada de Humahuaca (Argentina)

No 1116

1. BASIC DATA

State Party: Argentina

Name of property: Quebrada de Humahuaca

Location: Province of Juyuy

Date received: 31 January 2002

Category of property:

In terms of categories of cultural properties set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of Operational Guidelines para 39, it is also a *cultural landscape* and possibly also a *cultural route*.

Brief description:

The property follows the line of a major cultural route along the dramatic valley of the Rio Grande, from its source in the cold high desert plateau of the High Andean lands to its confluence with the Rio Leon some 150 km to the south. The valley displays substantial evidence of its use as a major trade route for people and goods over the past 10,000 years.

2. THE PROPERTY

Description

The Quebrada de Humahuaca is a long narrow valley some 155.4 km in length carved out by the Rio Grande. It is flanked by high mountain ranges and stretches from the cold high desert plateau of the High Andean lands, where the river rises, to the wide warm humid Jujuy valley to the south-east.

The valley has provided a natural route for people to travel from the time of hunters and gathers right through to the present day. Also through its sub-valleys it linked the numerous tracks from the forest areas with the main arterial route, thus funnelling the resources of the uplands towards the plains.

A huge number of settlement sites testify to its significance both as a major route and as a place for substantial agricultural enterprise. The diversity of settlement also reveals the story of the valley's role in the unfolding history of this part of South America.

The site covers an area of 172,116.44 ha. There are around 28,000 inhabitants living mainly in the three towns of Tumbaya, Tilcara and Humahuaca.

The key aspects of the site are the network of routes through the valley. These encompass remains of ancient tracks, revetted roads, a railway and finally tarmaced roads. Scattered along the valley's 150 km length are extensive remains of successive settlements whose inhabitants created and used these linear routes. They include:

- Prehistoric hunter/gatherer and early farming communities, 9000 BC to 400 AD;
- Large structured agricultural societies, 400-900 AD;
- Flourishing pre-Hispanic towns and villages, 900 AD - 1430-80 AD;
- Incan Empire, 1430-80 - 1535 AD;
- Spanish towns, villages and churches, 1535-93 - 1810 AD;
- Republican struggles for independence, 1810-20th century.

The site also possesses other tangible and intangible cultural qualities including:

- Rituals and oral traditions;
- Shrines;
- Rock Paintings.

These are dealt with in turn:

Prehistoric hunter/gatherer and early farming communities, 9000 BC to 400 AD: The earliest evidence for paths and trackways (some of which are still in use) are associated with the use of caves and cave shelters high up in the mountains. 6 caves, decorated with both petroglyphs and pictographs, contain evidence from beads and arrows for their use as shelters. Associated with the caves are lithic workshops, lower down on the river terraces, where the stone was worked for axes and arrow-heads. 27 workshops have been located.

Between 1000 BC and around 400 AD it seems that settled farmers gradually displaced the hunter-gathers but still lived at high level and made use of the caves. 12 settlements have been identified with circular or elliptical houses built on stone foundations. At this early period, it seems that the most important routes were the lateral ones across the valley, linking east with west and the Chaco with the Pacific coast of Chile.

Large structured agricultural societies, 400-900 AD: Evidence for the five hundred years following 400 AD shows a distinctive demographic change. The population increased and settlements, now much larger, moved down to foothills immediately above the alluvial plain. House plans also showed a change to square. Around 20 sites have been found dating to this period and stylistically they show links with the wider Andean areas of Tiwanaku and the sub-Andean lands of San Pedro de Atacama, with whom trade links were established. In this period is the first evidence for extensive caravan traffic in trade goods.

Flourishing pre-Hispanic towns and villages, 900 AD - 1430-80 AD: This period reflects the final flourishing of the local settlements before the arrival of first the Incas and then the Spaniards. Numerous fortified towns, known as *pucaras*, were built on prominent eminences above the valley floor along a 50 km stretch of the valley. Each settlement consisted of densely packed and often contiguous substantial stone-built houses. A key aspect of the *pucaras* was their inter-visibility – the settlements being clearly sited for visual interconnection along the valley.

The 30 *pucaras* are associated with complex stone-walled, terraced field systems, based on irrigation techniques. Their layout reflects a sophisticated territorial organisation designed to optimise the agricultural resources of the valley. They are also on a grand scale, the major sites covering 4,000 ha with the stone fields thus extending along the valley over many kilometres. Many of the fields are visually distinctive for their peculiarly endemic vegetation of teasels or columnar cactus.

Trade between the towns and with the pastoral caravans who moved through the valley led to an intense flow of peoples and goods along the main routes.

As a group, these settlements and their field systems form a dramatic addition to the valley landscape and one that seems to be unrivalled in the Andean area.

Incan empire, 1430-80 - 1535 AD: The expansion of the Incan Empire in the 15th century curtailed local development. The period of the Inca Conquest from 1430-1535 AD is reflected in the introduction of new methods of agricultural production, such as dairy farms, and different building methods using mortar between the stones. Some new settlements were built; in other areas the Inca and pre-Inca remains sit side by side.

Quarries and goldmines were opened and specialised craft workshops introduced to provide goods for export to the Incan Royal capital of El Cuzco. To facilitate this new trade, revetted roads were constructed raised slightly above the plain to allow the passage of traffic through out the year. Along the road, hostelleries known as *tambos* were built for travellers to rest.

Part of what is known as the Incan 'Royal Road', runs along the valley linking the valley into the vast Incan road network which extended from Chile to Ecuador. It remained in use until the early 20th century.

Spanish towns, villages and churches, 1534-93 to 1810: In the 16th century, the valley became the Spanish access route from Alto Peru to the interior. There was strong resistance to the invaders with attacks from the *pucaras*.

The Spanish opened silver mines and introduced horses as pack animals alongside traditional llamas. Two large ranches or haciendas were set up. Spanish activity led to a huge increase in trade with the route through the valley being used for animals, goods and also slaves.

They also built planned settlements constructed around churches and squares or plazas. The Churches, often the main monumental building in the settlements, were built in two main styles, the earlier 'mudejar' style with steeple-towers, and the later 'Italian Mannerist' style known as *Gesé* without towers. Although many of the churches have been rebuilt, sometimes more than once, some still retain earlier portable paintings and altarpieces brought from previous buildings.

The single storey houses in the Spanish settlement were constructed of local materials but often had the street facades decorated with pilasters.

Alongside the Spanish settlements the local traditions of building and farming in irrigated terraced fields continued. These local settlements became known as 'Indian' settlements. Their distinctive architecture of adobe

construction on a stone base, with extensive walled yards, is still extant today.

Republican struggles for independence, 1810 to 20th century: The valley proved to be an essential route for the transit of troops in the struggle for independence and was the scene of ferocious combats. Forts were set up and many of the local population were forced to flee. And again in 1936 during the war against the Peruvian-Bolivian Confederation, the valley was of strategic importance.

Nevertheless, during this time there was much increased trade up and down the valley as droves of mules brought in European goods and took out the products of the Potosi silver mines. At the end of the 19th century the extraction of salt-peter in the trans-Andean desert led to a substantial increase in east-west traffic, which continued until 1929-30.

The arrival of the narrow-gauge railway in 1900 had a profound impact on the driving of flocks and herds and also led to the development of new urban centres as trade once again increased.

Rituals and oral traditions: The valley shows evidence of important rituals connected with travel and life along the routes. Visitor staying in local hotels are still called *pasajeros* or 'passengers' rather than guests.

The long and extensive cultural interchange in the valley has left its mark in several intangible ways. There is still a vibrant oral traditions of ballads, songs and festivals; some display a fusion of Christian and pre-Christian beliefs, while other pre-Christian beliefs, such as the Mother Earth or *Pachamama* tradition, co-exists with the Catholic faith.

The Spanish language spoken in the valley reflects linguistic structures of Quechua; while in music, indigenous musical instruments are successfully mixed with Spanish guitars, and Quechua tunes combined with Aymara music introduced by the Incas.

Rock Paintings: The extensive rock painting sites in the valley – some 26 have been identified – show evidence of the use of caves and shelters from the time of the hunter gathers right down to the arrival of the Spanish. In some caves, early petroglyphs and pictographs of geometric and zoomorphic shapes, peoples and animals, are found alongside representations of the Spanish on horseback confronting warriors on foot.

History

The history of the valley begins with evidence of hunter-gatherer societies living in caves and cave shelters around 10,000 BCE. There probably took part in seasonal migrations.

Deteriorating climate between the 6th and 3rd millennium BCE, which heralded drought conditions, seems to have deterred further settlement until an increase in rainfall after 2500 BC, encouraged new groups of people to re-colonise some of the earlier caves.

These new settlers combined hunting with agriculture and this restricted their mobility. After about 100 AD villages emerged, and linked to these, traffic between them and with different ecological areas. Caravans of llamas began

to transport goods such as obsidian, turquoise, ceramics and the hallucinogenic drug *cebil* from the eastern forests.

After around 700 AD an increase in population, linked to the improvement agricultural techniques, led to the development of large settlements near the river. Surpluses were traded with neighbouring areas and perhaps much further afield. These settlements certainly reflected the rising power of the Tiwanaku State around Lake Titicaca and there is evidence of trade between the two.

After 1000 AD, and perhaps prompted by the collapse of the Tiwanaku state, there was yet another period of social change that heralded the final flowering of the local Quebrada culture. The low settlements were abandoned and towns built on higher rocky outcrops. Known as *pucaras* (*fortresses*), they were characterised by densely grouped housing for growing populations. The separate *pucaras* may have been the seats of the heads of different ethnic groups within the valley.

An increase in population, and a huge increase in trade, led to the cultivation of vast areas along the valley and on the lower slopes of the mountains. Caravan traffic grew in volume and also in extent with the valley becoming linked to the forests, to the Jujuy valley, to the south of Bolivia and to the neighbouring parts of Chile.

Between 1430 and 1480, the expansion of the Incan Empire curtailed any further local development. Almost certainly the Incan conquerors arrived along the very trade routes they sought to control. The Incans were interested in exploiting minerals and in setting up large agricultural enterprises to export the products of both to their heartlands. New settlements were established to facilitate this trade and the transport system improved through the construction of a complex system of new engineered roads that linked Quebrada with the formidable transport system that crossed the Incan Empire from Ecuador down to Chile and Argentina – along a space of some 5,000 miles.

In the 16th century the valley gradually succumbed to new conquerors, the Spanish. As with the Incas, the Spanish wished to control the strategic trade routes and harvest the resources of the valley. Trade increased along the existing road network with silver, cattle and cotton being exported and European goods imported.

A huge demographic change took place as many of the inhabitants fell victim to new diseases and immigrants from Spain began to settle in the valley in new settlements. Trade increased and by the 18th century a line of staging posts was established along the main route through the valley and further afield, as part of the link between Buenos Aires and the High Peruvian area.

For 14 years from 1810, Quebrada played a crucial role in transferring troops and armaments to and from High Peru in the fight for Independence which was achieved in 1816, and subsequently in the ‘civil wars’ and border clashes between the new states. In peaceful times in the 19th century, trade increased, particularly after the opening of the salt-peter mines in the trans-Andean desert. The character of that trade changing markedly with the arrival of the railway along the valley in 1900.

Finally, in the 20th century, the main valley route became part of the Pan-American north-south road and thus the

valley continues to play an important role in linking the Atlantic with the Pacific.

Management regime

Legal provision:

The National Constitution of 1994 provides the overarching framework for the protection of both the cultural and natural heritage, through establishing the right to protection in order to enjoy a healthy and balanced environment. Other relevant Acts are:

- Decree of 2000 which declared as National Historical Monuments the archaeological deposits of Coctaca, Los Amarillos el Pucara de Tilcara and La Huerta in Quebrada;
- Resolution of 1993, whereby Quebrada de Humahuaca and its integral villages were declared of National Interest;
- Decree of 1975 whereby the two villages of Purmamarca and Humahuaca were declared Historical Places;
- Decree of 1941 which protected the six key chapels and churches as Historical Monuments;
- The Act of 1913 which protected archaeological and palaeontological deposits as assets of scientific interest.

Further Provincial Laws protects folklore and craftsmanship as well as heritage of provincial importance. Specifically a Decree of 2000 gives high priority to pursuing the inscription of Quebrada as a World Heritage Site and a Resolution shaped the composition of the Technical support Team for the proposed World Heritage Site (see below).

Overall therefore, Quebrada is well protected by both general and specific legislation designed to protect its discrete cultural heritage and pursue wider protection through World Heritage status. There is also a legal framework for the coordinating management structure.

Management structure:

There are three main levels of management.

At the National level, the National Museums and Monuments and Historical Places Committee are responsible for the designated national urban, architectural and archaeological heritage. It is advised by the Argentinean Committee for the National Heritage.

At the Provincial level, the Secretariat of Culture is responsible for a broad range of cultural heritage, supported by Dirección de Antropología, Arqueología y Folklore; Archivo Histórico Provincial; Museo Provincial de Arqueología; Museo Histórico Provincial; Complejo Patrimonio Cultural de Hornillos, and the Museo Soto Avendaño. Alongside the Secretaría de Turismo is responsible for development and planning of tourist activities and their necessary resources.

At the Municipal level, the Municipal Committees are responsible for heritage within their areas.

Coordinating the activities of these various other authorities is the Comision del Sitio, or Site Committee for the World Heritage Site. It is responsible for the preparation and implementation of 'rules and strategic actions for the preservation, defence, care and use of the asset'. The Commission is supported by a Technical Team of specialised professionals in the different heritage subject matters. As well as being involved in planning and programming, they are responsible for advice on records and monitoring.

The Commission liaises with the following bodies: Consejo de Notables (Council of Notables); Comision Asesora (Advisory Committee in scientific and technical matters); Comisiones del Sitio Locales (the local Site Committees which bring in 'comunidades aborigenes'); and the Centros de Interpretacion (Interpretation Agency).

An impressive project for the production of a Management Plan has been initiated. This includes developing:

- Strategic Plan for Integral Management
- 'Lets all of us together prepare a school for all' Education Project
- Tourist Development Plan
- Sustainable Tourist Development for rural communities
- Integral use of Solar Energy in scattered communities
- Environment Education Programme
- Provincial Emergency Plan
- Community Involvement Workshops – for main sentiments along the route
- World Heritage TV show
- Weekly newspaper column on World Heritage

The first two phases of this project have now been completed and a detailed progress report – amounting to some 40 pages has been sent to UNESCO. In phase I, workshops were held in the main settlements to present the World Heritage approach, to discuss implications, to look at problems within different groups of peoples, to identify roles for the key players and to look at an overall vision for the property. Phase II has begun to identify risks, to evaluate and promote the conservation and restoration of the architectural, archaeological and the natural heritage, as well as looking at the education programme and how to pass on knowledge about the whole World Heritage process. Local commissions have been set up in the nine settlements along the route with key players identified and the main organisations represented. Overall, a Culture Heritage Agency has also been established.

Thus a very systematic approach has been taken to setting the groundwork for a responsive and involving management process. In addition progress has already been made on specific items such as getting the agreement of local bishops to opening churches 8 hours a day with local guides; creating a Farming and Craft Fair, and merging the Culture and Tourism Secretary's Offices.

Resources:

Funding for maintenance, conservation restoration and development comes from national, provincial, and local government sources and from non-governmental sources.

In 2001, the National Government allocated 300,000 \$ to Quebrada de Humahuaca, while the Provincial administration gave 171,011 \$. In addition the National Secretary of Tourism allocated funds for diffusion of cultural heritage and further funds came for infrastructure improvements.

In response to the major threat of floods, funding for a short term Strategic Plan for the handling of the Rio Grande basin has been allocated 94,400,000 \$ for the three years 2002-2005.

Specific project funds are allocated by the National Commission of Museums, Monuments and Historical Places. In 2002 they gave 300,000 \$ for the restoration of chapels and have committed 30,000 \$ per annum for the years 2002-2005. In addition the Commission works to gain private sponsorship for projects it identifies, and in 2002 raised 48,850 \$ for Los Amarillos.

The management process being put in place seems to be very effective in achieving conservation gains indirectly by working through existing organisations. Thus the indirect resources harnessed for the site are considerable.

Justification by the State Party (summary)

The site is put forward as a cultural itinerary – the first such nomination for Latin America. Quebrada de Humahuaca displays evidence for the use and intervention of man from the time of the first hunter-gatherers right down to the present day.

The valley displays a great wealth of settlement evidence previous to the arrival of the Spanish. In particular are the extensive remains of stone-walled agricultural terrace fields at Coctaca, thought to have originated around 1,500 years ago and still in use today. These are associated with a string of fortified towns known as pucaras. The field system and the pucaras together make a dramatic impact on the landscape and one that is unrivalled in South America.

The valley also displays several churches and chapels and a vibrant vernacular architectural tradition.

Although the value of the valley as a trade route is brought out in the descriptive text, it is, surprisingly, not spelt out in the overall justification for nomination.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS evaluation mission visited the site in July 2002.

Conservation

Conservation history:

The National Museums, Monuments and Historical Places carried out an inventory of cultural heritage in 1998 and 1999 and this information is available on the Internet.

Allied to this inventory, a system of monitoring has been put in place. This is a complex system, which combines evaluating the state of repair of assets with an assessment of frequency of intervention to keep the property in a stable condition. Assuming, say, doors last 50 years and roofs 7 years, for instance, an estimate can be made of the likely building work over the next hundred years and thus the overall funding required.

State of conservation:

The most visible remains of the main Inca route have been restored. Many of the chapels and churches along the route have been restored recently using traditional materials. As for the lived in villages and towns, these seem mostly to be up to an acceptable conservation level.

Of the key issues is the way some of the churches were restored or re-built in the 1950s and 1960s when the work was perhaps more thorough than would be undertaken now.

Management:

A detailed Management Plan process has been set in train. Although this has not yet produced a final management plan, perhaps equally importantly it has put in place a coordinated management structure along the valley linking local, provincial and national levels on an on-going basis and drawn in considerable funding. Moreover it seems to have allowed an admirable degree of local participation, which is reflected in local support for this nomination. As part of the management plan, a number of projects have been initiated which should allow the World Heritage status to begin to deliver real benefits along the valley not just in terms of conservation and restoration but in social and cultural terms – through cultural tourism, alternative energy, education and training projects.

Once completed, the Management Plan should be submitted to the World Heritage Bureau.

An unknown quantity in the nomination is the scope and extent of the major flood alleviation project. As this has not yet started, it is suggested that this should be interrogated in a similar way to any other major project, which might impact on an already inscribed site. It is suggested that the State Party be thus asked to undertake a full environmental impact assessment before the project commences.

Risk analysis:

The following threats were identified in the nomination:

- Flooding
- Urbanisation
- Intensification of Agricultural processes
- Electric power lines
- Re-building/building extensions
- Increasing tourist pressure

These are considered separately:

Flooding: Flooding seems to happen most years caused by excessive rainfall and local landslides. The Rio Grande is an area of high seismic and volcanic activity, both of which impact on flooding. Flooding also seems to be exacerbated by illegal tree felling and other changes to the vegetation.

A large sum of money has been set aside for a major short-term flood defence project. However no details of what this consists of are given. It is thus not clear whether the project is to mitigate the problem through reversing trends in environmental change, or is to do with hard-landscaping and trying to control the flow of the river. The scope of this project needs clarification, to assess the impact on World Heritage values.

A Provincial Emergency Plan has been put in place to deal with floods and other natural disasters.

Urbanisation: A package of creeping changes is listed, such as non-local building materials, alteration to roads, the installation of satellite dishes, new factories. It seems these are mostly evident on the fringes of the towns.

Intensification of Agricultural processes: The recent closure of mines in the valley has led to more people gaining a living from agriculture and this has led to intensification of processes and the increased use of fertilisers.

Antennae/Electric power lines: A major power line project was successfully stopped by community pressure. A growing proliferation of aerial and dishes and smaller power supply lines continue to cause concern. The need to try and avoid power lines spreading to remote areas has been accepted, and this is linked to the project to deliver alternative energy supplies to remote areas. A move is being made to try and stop antennae being sited on prominent places.

Re-building/building extensions: Much of the character of the towns and smaller settlements is linked to the prevalence of single story buildings. Growing prosperity is putting pressure on this tradition and a number of vertical extensions have appeared in some of the towns. As yet there seems to be no effective control for the key areas as there are no unified building codes. It is intended that this issue will be addressed by the Management Plan.

Increasing tourist pressure: There is some evidence that over-visiting is becoming a problem in some areas with excessive wear and tear on paths and some archaeological sites. This is partly it seems because existing visitor management tools are not always being enforced. Another

issue is the apparent debasement of local crafts through overexploitation by visitors.

Authenticity and integrity

The Quebrada de Humahuaca valley is a combination of different aspects of settlements and transport routes which together make up the cultural route and the cultural landscape. Overall the valley still retains a high degree of integrity but this is made up of a combination of discrete factors, each of which need to be assessed individually.

The archaeological sites seem to be well preserved. Most of the remains of the later abandoned settlements are likewise reasonably intact and have a high integrity. There is one exception and that is the Pucara of Tilcara which was partially reconstructed in the 1940s and thus now has low integrity.

Many of the field systems associated with the pucaras are still in use and thus have integrity as part of a continuing agricultural system.

Spanish Churches still retain their overall form and particular construction techniques, although a few seem to have been over restored.

The cores of the main settlements still hold onto their distinctive low-rise form and traditional spatial planning but around the margins show diminishing authenticity in response to development pressures. On the other hand, there is evidence that the use of introduced modern materials is being countered by an increasing interest in the use of traditional local materials and techniques as a means of asserting identity.

Comparative evaluation

The nomination notes that ‘not too many sites have been found which can be compared to this route’. Two possible comparators in South America are the Valle de Colca in Peru and San Pedro de Atacama in Chile.

The Valle de Colca is an inter-Andean valley in the north of Peru. Its river runs for some 200 km from the Andes to the Pacific. Like Quebrada de Humahuaca, it shows evidence of the way societies have used its resources over around 10,000 years. There are seventeen traditional towns in the valley, many with colonial churches. Also like Quebrada de Humahuaca, the valley was one of the great emporia of agricultural production in pre-Hispanic times. However there are also important differences. The Valle de Colca has suffered from the pressures of tourism, and the modernisation of agricultural production has led to the abandonment of many traditional terraces, which in turn has led to erosion. Much of the landscape is thus now a fossilised landscape rather than one still living.

San Pedro de Atacama in the dry north of Chile is on the western side of the Andean chain and an example of desert culture. Like Quebrada de Humahuaca it shows long evidence of human activity but one that displays a battle for survival rather than agricultural richness. Water, always at a premium, is now needed both for agriculture and for mining and the mining projects are threatening the survival

of agriculture. Although San Pedro de Atacama was used as a trade route, the scarcity of resources limited its use and most trade seems to have been one way, rather than the two-way exchange that was such a feature of Quebrada de Humahuaca.

The nomination does not consider comparators outside South America. Looking further afield, it is difficult to find a discrete valley, which shows such long evidence of a cultural route, without major periods of decline or abandonment, where the valley routes were linked into a much wider network, and where the valley is still part of a main transcontinental highway.

Perhaps the best comparators are valleys in the north of Pakistan. There tracks from Baltistan feed north to the silk routes of China and south to the plains of Pakistan and northern India. The Karakorum Highway has revitalised the links and many of the villages and towns along the route still display extensive evidence of traditional land use, dramatic terracing and much evidence of early settlement.

Further east, part of the main route in China linking Sichuan with Lhasa still retains its importance as a modern-day route as well as displaying much evidence of early settlements and again, in parts, dramatic traditional settlements with terraced fields stretching way up very steep hillsides.

What all three display are long continuity of use, a strong persistence of traditional culture, and distinctive agricultural solutions in mountainous terrain. What distinguishes Quebrada de Humahuaca is the fact that it was not only a route linking the uplands to the lowlands but within the valley were resources that were a key part of the trade. What now makes the valley significant is also the fact that it has survived reasonably intact whereas other valleys in South America have atrophied in recent decades.

Outstanding universal value

General statement:

Running along the Quebrada de Humahuaca valley and fanning out into its hinterland is a network of routes that have played a crucial role not only in the development of the valley itself but also of the wider areas of central South America. Successive waves of peoples have gained access to the rich resources of the uplands along the valley routes. They have also allowed the development of trade, which in turn fostered the growth of large-scale agricultural societies, and of settlements to service trade.

The strategic importance of the trade routes led to the development of a sophisticated pre-Hispanic territorial organisation in order to optimise the resources of the valley and promote trade between the uplands and the lowlands. It also led to conquest first by the Incas who wished to control mines, crafts and agricultural produce, and later by the Spanish who also exploited mines and dairy herds, both of whom added to trade and the infrastructure to optimise that trade.

The rich cultural remains of this long legacy of movement of peoples, goods, and ideas over some 10,000 years is manifest in a collection of settlement sites, reflecting occupation of the valley from pre-historic times, to the

present day. Particularly notable are the pre-Hispanic and pre-Incan remains of large scale agricultural societies at more than a dozen prominent sites in the valley which overall created a landscape of fortified towns and extensive stone-walled fields, unrivalled in South America.

Evaluation of criteria:

The Quebrada de Humahuaca is nominated under *criteria ii, iii, iv* and *v*:

Criterion ii: The valley has been used over the past 10,000 years as a crucial passage for the transport of people and ideas from the high Andean lands to the plains, thus providing a link between the highlands and lowlands and indirectly between the Pacific and the Atlantic.

Criterion iii: In defence of this criterion, the nomination sites the disappearance of successive societies as they are replaced by others. Such a sequence isn't in itself of universal value. This criterion is not seen to be relevant unless one can cite the fact that the long valley route is the cultural tradition that has now lost its economic and strategic value – and this is not put forward in the nomination. Moreover the nomination stresses the continuing functioning of the routes along the valley as a continuing part of cultural history.

Criteria iv and v: Both these criteria can be justified in the same way. As a whole, the valley reflects the way its strategic position has engendered settlement and agriculture and trade. Perhaps most important amongst the settlement phases is the pre-Hispanic and pre-Incan settlements which display a complex territorial organisational strategy designed to position settlements advantageously along the valley and allow the development of intensive agriculture through sophisticated irrigation technologies.

As a group, the defensive settlements and their associated field systems form a dramatic addition to the landscape and one that can certainly be called outstanding.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Once completed the Management Plan for the Site should be submitted to the World Heritage Centre.

As soon as possible the State Party should carry out an environmental assessment of the proposed flood defence project in order to gauge its impact on the outstanding universal values of the valley.

The possible nomination of a trans-national Incan cultural route has been mooted. The current nomination of the Quebrada de Humahuaca valley routes would link well into such a nomination.

Recommendation with respect to inscription

The property should be inscribed on the World Heritage list as a cultural route on the basis of *criteria ii, iv and v*:

Criterion ii: The Quebrada de Humahuaca valley has been used over the past 10,000 years as a crucial passage for the transport of people and ideas from the high Andean lands to the plains.

Criteria iv and v: The Quebrada de Humahuaca valley reflects the way its strategic position has engendered settlement, agriculture and trade. Its distinctive pre-Hispanic and pre-Incan settlements, as a group with their associated field systems, form a dramatic addition to the landscape and one that can certainly be called outstanding.

ICOMOS, March 2003

Trebic (Czech Republic)

No 1078

1. BASIC DATA

State Party: Czech Republic

Name of property: Jewish Quarter and St. Procopius Basilica, Trebic

Location: Vysočina region, Trebic district

Date received: 16 November 2001

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. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, this is a section of historic town.

Brief description:

The ensemble of the Jewish Quarter, the old Jewish cemetery and St. Procopius Basilica in Trebic represent the co-existence of Jewish and Christian cultures from the Middle Ages to the 20th century. The Jewish Quarter is an exceptional testimony to the different aspects and functions of this type of community. St. Procopius Basilica, built as part of the Benedictine monastery in the early 13th century, is an exceptional witness to the influence of Western-European architectural heritage in this region.

2. THE PROPERTY

Description

The proposed site is in the town of Trebic, and it has three distinct components: the Jewish Quarter, the Jewish cemetery, and St. Procopius Basilica, all situated on the north side of the river Jihlava. The Jewish Quarter has an area of 4.4 ha, and it is limited by the river in the south, a hillside in the north, and a road in the west. The cemetery lies behind the hill to the north, and St. Procopius Basilica stands on a small hill to the west of the Jewish Quarter. The rest of the historic town of Trebic has developed especially on the southern side of the river. The whole is part of an urban conservation area, and it is surrounded by an extensive buffer zone (ca 143 ha).

Jewish Quarter: The Jewish Quarter rises from the river up on the hillside. The urban layout is characterised by two main streets, of which the lower one is noticeably wider than the other street higher up on the hillside. These streets and the riverside are linked through a number of small alleys. Some of these medieval alleys go through the houses. The buildings are vernacular in character, and consist generally of a vaulted ground floor and one or two upper floors with wooden ceilings. Some of the façades have features dating from the Renaissance or baroque period, but many are of later date, also the 20th century. Considering the characteristic condominium structure of the quarter, the buildings are distinguished by their

diversity rather than unity of style. A typical building may have a medieval alley going through, Renaissance vaults in the ground floor, 18th century façade in the upper part, 19th century main door, and 1930s plaster work in the lower part of the street front. Due to political constraints, the Jewish quarter was limited in space. Due to natural limits, this area was never fully fenced, though there was 'separation' ('eruf') until 1875, after which Jews were free to move and buy property elsewhere. As a result, wealthy people moved out, and the area remained in the hands of the poor.

Characteristically the area is organized in condominiums. There were often several owners in one house (even up to 16), and buildings were internally subdivided; owners could change their part of the building autonomously. On the street level there was often a shop or a workshop; the upper levels were reserved for residential use. There were few services within the houses.

There is no special typology for a Jewish house, which is characterised more in terms of the use of a limited space and the condominium structures. This leads to linkage of different houses through acquisition of spaces from neighbouring buildings. There are houses with no street entrance, because these were entered from the other lots. Some houses have entrances at different levels, utilising the possibility of the sloping ground. In Trebic the area has preserved all essential social functions, synagogues, schools, etc., as well as a leather factory. The oldest mention of a synagogue is of 1590; the present Old (Front) Synagogue dates from 1639-42, a simple baroque building, today used as a church for Hussites. The New (Rear) Synagogue dates from the 18th century; it has been recently restored and serves as a museum and meeting room.

Jewish Cemetery: The cemetery is situated above the Jewish Quarter, behind the hill. Access was arranged via a special road for carriages. Historically speaking this is the second cemetery; there was one earlier close to the monastery. The current cemetery has two parts: the first part dates from the 15th century, and the second from the 19th. There are some 4,000 stones; some carvings are important. At the entrance, there is a ceremonial hall, built in 1903, which is intact.

St. Procopius Basilica: The basilica is situated in a good position on the hill with a view over the whole of Trebic. It was originally a monastic church (13th century) and part of a Benedictine monastery (founded 1101). Now, it is linked with the castle built on the site of the monastery after its destruction in the 16th century. The features of the church are rather unusual in its European medieval context. This is partly due to the mixed use of Romanesque and early Gothic elements. It is a triple-choired, three-aisled basilica with an elongated presbytery, an open north porch with square plan, and two western towers. Beneath the east end and the presbytery, there is a crypt with pointed rib vaults. The basilica is built in granite and sandstone. The exterior of the basilica is in square-cut granite blocks. The stones are rather rough on surface and somewhat irregular, suggesting that the surfaces would have been rendered originally. The west elevation is in baroque style, with 'gothicized' features in it, and it has plaster rendering. The walls of the interior are now bare, though some traces of original plaster have been discovered in the choir. The nave has gothicized baroque vaults with rendered fields.

History

A Benedictine Monastery was founded in a strategic position at the crossing of Jihlava River, in 1101. Its existence stimulated the establishment of a market, which brought traders and amongst them also Jews. This was the beginning of a structural development of the monastery together with the settlement, called 'Podklasteri' (lit. beneath the monastery) in its immediate vicinity, and the town of Trebic itself on the other side of the river.

The Jewish Quarter was sited in the focal point of the commercially expanding settlement, close to the monastery and the ford across the river. Not having any defences, it went through the same fate as the rest of the town, and had to suffer of many attacks and destructions, such as those in the 15th century by the Hungarian king. In favourable years, the site developed and prospered allowing the necessary facilities to be built. In the 16th century, orders were issued to expel the Jews but these were not carried out. As a whole the authorities were here much more tolerant than elsewhere in Europe. In earlier years, the Jews were involved in money lending, but also working in some crafts: tanning, bead firing, glove making, and soap making. From the 17th century on, they were mainly involved in trade and such crafts. There were further destructive events in the subsequent centuries, including fires and frequent floods – in areas close to the river.

From the beginning, the Jewish Quarter had its own self-government with an elected magistrate and two councillors. In 1849, it had its own administration led by a mayor, and it was called Zamosti (lit. over the bridge). In the 1920s, the area was merged with the town of Trebic, and the population started being mixed. In 1890, there were nearly 1,500 Jews in this area, but in the 1930s only 300 were of Jewish faith. All Jewish residents were deported during the Second World War, and none are left at present. The houses are now owned by people of non-Jewish faith.

The Benedictine monastery, established in the early 12th century was richly endowed, and an important centre of ecclesiastical life and economic development. The first monastic church was rebuilt during the reign of King Wenceslas I (1230-53), being ready in the 1250s. After some damage in 1468, the church was repaired at the end of the century. During the first half of the 16th century, the monastery was rebuilt as a castle, and fully renovated in baroque style in 1666-84. There were various minor changes also in the basilica, which was then restored by a well-known Czech architect, Frantisek Maxmilian Kanka. The works began in 1726, and restoration of the nave was concluded in 1733. Externally several windows were widened and buttresses added, the south-west tower was rebuilt, and a new west front with two towers was constructed in the style of gothicising baroque. While avoiding any radical 'restorations', the church was subject to some restoration in the 1920s and 1930s. The southern chapel, which had been destroyed, was rebuilt in the 1950s.

Management regime

Legal provision:

The conservation legislation in the Czech Republic, dating from 1987 with subsequent amendments, includes the protection of historic towns. The historic town of Trebic was declared a conservation area in 1990. The Jewish Quarter and St. Procopius Basilica with the castle and gardens are included within the Trebic conservation area (1990), which extends on both sides of the river Jihlava. All sites are surrounded by a common buffer zone (1996). Out of the 120 buildings of the area, 11 are protected as listed monuments, including the two synagogues and houses, as well as the cemetery and St. Procopius Basilica. At the same time, all buildings in the conservation area are protected, and the buildings in the buffer zone are subject to planning control. Of the 120 buildings in Jewish Quarter, 90% are privately owned.

Management structure:

Management is exercised at different levels. At the level of the Trebic town, it is the responsibility of the city administration and planning office. The Trebic Fund has the role to obtain funding from different sources, and to initiate legal acts to sustain its activities and to promote the profile of local monuments. The District Council, the department of culture, is responsible for the supervision of protection and maintenance in the protected area and buffer zone. The regional office of the State Monuments Institute, Brno, participates in the development of relevant policies. At the State level, the Ministry of Culture, Monument Care Section, assigns financial resources from the state budget. The State Institute for Monument Care, Prague, offers professional methodological assistance in the preparation of conservation and restoration programmes and projects.

The whole nominated area is subject to the territorial conservation plan of the town of Trebic, which is one of the protected historic towns in the Czech Republic. Apart from protection, the plan provides for the functional use, control of heights and volumes of new constructions, and for traffic management in the area. Trebic is registered in the government-approved programme for the regeneration. The citizens of Trebic are reported to be proud of their city.

Resources:

Over the past decade, the State has provided financial resources on a regular base both for the Jewish Quarter and St. Procopius Basilica. The District Council of Trebic has also provided funding for the restoration of historic buildings in the Jewish Quarter. The owners of all buildings, whether listed or not, are eligible for financial aid, following conditions based on the conservation law. In 2002, 35 owners have applied for such aid to repair external wall renderings and roofs. In 1999, there was a similar action, focused on the improvement of utilities, including sewage.

Justification by the State Party (summary)

The monastic Basilica of St. Procopius is a linking element between the Romanesque/Gothic transitional buildings of France, Germany, Austria and Hungary, and should be regarded as one of the most bizarre buildings of its time. It can be described as a synthesis of the Plantagenet style and the earlier principles of Romanesque building, conditional on the arched vaulting. The Jewish Quarter has been preserved as an exceptionally cohesive unit, and has survived a series of adverse natural catastrophes and incursions by its foes. Its continual existence over 500 years between the monastery/château and the Christian town bears witness to the tolerance of the local population, who generally did not allow reservations regarding Jewish residents to develop into persecution or pogroms, as occurred elsewhere. The Jewish cemetery is one of the largest in the Czech Republic, and contains around 3,000 tombstones.

The nominated area is proposed for inscription on the World Heritage List on the basis of *criterium i, ii, iii and iv*: *criterion i* is associated with the Basilica as a highly original building reflecting late Romanesque and Gothic trends reflected in French and German influences; *criterion ii* as the site expresses the remarkable symbiosis of two cultures, Jewish and Christian; in addition, the basilica is outstanding for its architectural and artistic features that refer to western Europe; *criterion iii* refers to the tradition of Jewish community in this location from the Middle Ages to 1945; *criterion iv* refers to the structure of the community, where all essential elements are maintained. This is extremely rare, and this site is considered the most representative.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the site in June 2002. ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages and architectural historians.

Conservation

Conservation history:

The Jewish Quarter has met with several destructive events, including armed conflicts (eg in 16th century), as well as several fires and floods. The last major flood occurred in the 1980s. Since then, the city has carried out a risk prevention programme, and providing the river with a system to avoid floods.

State of conservation:

The nominated area and monuments are in reasonable condition as a result of rehabilitation and conservation work over the past decade. Several buildings are still in need of conservation work and possibly structural consolidation. In the past, the area has been subject to fires and floods, but initiatives have been taken recently to mitigate these issues. In the Jewish Quarter, there is an on-going programme, and owners can have financial incentives for the repair and restoration of their properties. The Jewish cemetery is in good condition with a

permanent caretaker, and the stone fence has been repaired recently. St. Procopius Basilica is well maintained.

Management:

The management of Trebic is exercised at various levels, with the contribution of the central state, as well as regional and local authorities. The Jewish Quarter has received particular attention in this context. Over the past decade, the on-going management programme has contributed to a systematic improvement of the quality and safety of the area, involving the inhabitants to repair and restore their properties.

Risk analysis:

In the past, there have been many disasters due to fire and floods. In terms of flood prevention, the authorities have recently improved the protection systems along the river. These problems, nevertheless, do remain as potential risks for the Jewish Quarter. Another potential risk is also in over-restoration especially in relation to tourism development. The general character of the Jewish Quarter is vernacular, and the present interventions are consistent with this spirit. It will be important to maintain this character even in the future as it is part of the identity and special quality of the place. It is also related to appropriate control of the correct use of materials and techniques in the area.

Authenticity and integrity

Authenticity:

The Jewish Quarter has been subject a number of changes over the centuries; it has suffered from fire and floods. The changes are due especially to the characteristic condominium structure of the Jewish community within a limited space. Properties were continuously subdivided and exchanged according to needs. The fabric of the area has retained an exceptionally good stratification ranging from the late Middle Ages to the 20th century. Often, in one building, there can parts that relate to several centuries. The vaulted ground floors were built in stone, and have thus often retained medieval fabric. The upper floors tend to be more recent being in wood. In the overall, the area is satisfactory in terms of its historic authenticity. The cemetery has retained a large number of tomb stones from the different centuries, reaching even the present time. The Basilica has had an intervention in the early 18th century (eg the nave vaults), and some minor restorations in 1862, 1929-30 and also recently. The building has well retained its historic character and authenticity. The castle, built over the foundations of the previous monastery in the 16th century, is also in good condition, and used today as a museum.

Integrity:

The functional association of the Jewish Quarter, the cemetery and the Basilica (with its castle/monastic complex) is important for the definition of the significance of the place. Visually and structurally, the Jewish Quarter has well retained its integrity. The visual relationship between the Quarter and the Basilica is intact. There is some modern development over the hill also within the buffer zone, but the volumes are within reasonable limits. There are some modern constructions on the 'Christian

side' of the river, such as the head offices of the former Communist Party, which is inside the buffer zone. A few taller buildings have been built, possibly in the 1960s, further away outside the buffer zone. Nevertheless, these do not disturb, and the current planning regime does not allow anymore large volumes to be built.

Comparative evaluation

The Jewish Quarter has been selected by the Czech authorities as a result of a careful comparative study of all Jewish settlements in Europe. It is understood that such settlements have been destroyed in many countries, though some still survive in Central Europe and in the Mediterranean. Such is the case of Evora in Portugal, where a large area of the town was inhabited by Jews, but was 'Christianised' already in the 16th century. One of the most important Jewish quarters was in Prague, but this area was rebuilt in the 19th century, apart from the old synagogue and cemetery. The name 'Ghetto' would have been first applied to the Jewish quarter in Venice, though its exact etymology is uncertain. In its character, however, the Ghetto of Venice is different from the Jewish quarters in Moravia, due to the social-economic situation, and the architectural character of the area. In Venice the area is still inhabited by Jews though mixed with others.

Jewish quarters have been included in the World Heritage List as part of various historic towns. For example, the historic centre of Bardejov (WH 2000) includes a Jewish quarter with a fine 18th century synagogue. Similarly, there is a Jewish quarter with a small synagogue in Ferrara (WH 1995).

In the context of Central Europe, Moravia, due to its more favourable politics, has preserved several examples of settlements. Out of these, the Jewish Quarter of Trebic is considered the most representative. It is considered the most complete, including all the functions of a Jewish settlement, such as synagogues, schools, a hospital, a factory, etc. It is presented in association with the St. Procopius Basilica, which represents the cultural-economic context that motivated the foundation of the Jewish settlement.

Outstanding universal value

General statement:

The nominated Jewish Quarter, cemetery and St. Procopius Basilica are closely associated with each other, providing an exceptional testimony to the coexistence of Jewish and Christian cultures from the Middle Ages up to the Second World War.

Evaluation of criteria:

Criterion i: The State Party has referred especially to St. Procopius Basilica as a highly original building representing late Romanesque and Gothic trends in French and German influences. While the basilica is certainly exceptional in its geographical and historical setting, it cannot be considered outstanding in comparison to the models in Western Europe. Therefore, ICOMOS does not consider this criterion relevant to the nomination.

Criterion ii: The State Party refers to the site as an expression and a remarkable symbiosis of two cultures, Jewish and Christian. The basilica is considered outstanding for its architectural and artistic features with reference to Western Europe. ICOMOS agrees that the architecture and the urban form of the Jewish Quarter resulted from the adoption of local building and crafts traditions to the special needs of the Jewish community and the challenges that it met over the centuries. This form of interchange over many centuries was specific and important to Europe, where Trebic is seen as an exceptional witness.

Criterion iii: The State Party refers to the Diaspora of the Jewish community in this location over several centuries. ICOMOS agrees that the Jewish Quarter of Trebic, the cemetery and St. Procopius Basilica together bear an exceptional testimony to this cultural coexistence. It is thus considered as an exceptional testimony to a cultural tradition, which in this form has disappeared.

Criterion iv: The State Party refers to the Jewish Quarter as an exceptionally well-preserved and cohesive urban whole representing the gradual development of the built-up area. Agreeing that the site does contain the essential elements, ICOMOS however maintains that the Jewish Quarter and the Basilica do not necessarily form a type of urban form that could be defined as outstanding. In fact, it is understood that the typology varied according to local building traditions. Therefore, it is not the type that should be referred to but rather the way the Jewish traditions were expressed within the site, giving it a particular cultural impact.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

In the future, particular attention recommended to continuously monitor the appropriate use of materials and the quality of the execution. It is also recommended that training and information sessions be organised in this regard, addressing the property owners and the contractors who work in this area.

Recommendation with respect to inscription

That the property be inscribed on the World Heritage List on the basis of ***criterium ii and iii:***

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

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

ICOMOS, March 2003

The Koguryo Tombs (D. P. R. of Korea)

No 1091

1. BASIC DATA

State Party: Democratic Peoples' Rep. of Korea
Name of property: Nominated complex of the Koguryo Tombs
Location: Pyongyang, South Phyongan Province, Nampho, South Hwangghae Province
Date received: 25 January 2002

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, it could be a *monument*. It is a serial nomination.

Brief description:

Several groups and individual tombs from the period of the Koguryo kingdom. The Koguryo was one of the strongest kingdoms in northeast China and half of the Korean peninsula between the 3rd century BC and 7th century AD. These tombs, from the later period of the kingdom, many with beautiful wall paintings, are almost the only remains of this culture.

2. THE PROPERTY

Description

Complexes of tombs, all together consisting of about 30 individual ones, located mainly in agricultural areas and some in villages. Several types of these tombs exist – stone piled, stone chambered and earthen mound tombs. So far over 10,000 tombs belonging to the Koguryo kingdom have been identified, in China and Korea. Among those, some 90 are decorated with wall paintings, 70 of which are in Korea and almost half are the subject of this nomination. These decorated tombs are supposed to be specially made for kings, members of the royal family and other aristocrats.

The paintings in the tombs are divided into several types: paintings of portraits, portraits and Four Deities, Four Deities alone, decorative patterns.

There are also several types of tombs, according to the number of burial chambers – single chamber, two chamber, multi chamber and side chamber types. They are built of stone and corridors lead into the burial chambers.

The tombs have varied shapes of ceilings some quite elaborate, having to solve the need of roofing wide spaces without columns, with stone slabs which had to carry the heavy load of a stone or earth tumulus (mound).

History

The Koguryo kingdom existed for nearly 1,000 years, from 277 BC to 668 AD. It was established in Huanren, Liaoning Province in China, relocated in the year 3 AD to Kungnae Castle in Ji'an, Jilin Province, China, to Mt. Taesong area in Pyongyang, in 427 AD and finally to the Jangan Castle in the centre of the present day city of Pyongyang.

Pyongyang, situated in a strategic location, had long been the political, economic and cultural centre, as the capital of ancient Korea (Kojoson) which is the reason why the Koguryo kingdom moved its capital here and made great efforts in developing it.

The Koguryo kingdom expanded its territory to cover northeast China and half of the Korean peninsula, becoming one of the strongest powers in the east. It collapsed in the year 668 AD.

The best known cultural heritage remains of this kingdom are thousands of tombs, built of stone and covered by stone or earthen mounds. Earthen mound tombs, including many with murals, were prevalent once Koguryo moved its capital to Pyongyang – but existed in other parts of the kingdom as well.

Most of the known tombs suffered of clandestine excavations in the last thousand years. As a result very few were scientifically excavated prior to such activity and there are very few complete objects coming from the tombs. The tombs received worldwide attention only in 1905, when during the Japanese occupation many of them were opened to the general public. The first scientific research and documentation were carried out by Japanese scholars between 1911 and the 1940s.

Regular surveys, excavations and documentation took place from 1945 on.

Minor conservation actions took place in early 1940's, such as restricting entry to tombs and creating entrances to some .Regular maintenance, protection and conservation works started in 1946, with proper legislation and nomination of site managers.

Management regime

Legal provision:

The main three laws protecting cultural heritage and its management are: Presidential decree 35, 'Socialist Constitution of the Democratic Peoples' Rep. of Korea' and the 'Law of the Dem. Peoples' Rep. of Korea'. Other relevant laws are land, environment, forests laws as well as different by-laws, regulations and operational guidelines.

Management structure:

- I. MBCPC – Management Bureau of Cultural Property Conservation, under Ministry of Culture;
- II. BCP – Bureau of Cultural Preservation, at provincial and city levels;
- III. Cultural preservation departments of city, county or district;

- IV. CRMO – Cultural Relics Management Office, prepares and implements the conservation and management;
- V. Site Managers.

Resources:

Consists of national and local budget.

Justification by the State Party (summary)

Criterion i: Excellent artistic quality wall paintings depicting daily life pictures and other scenes. Important for its artistic and historic values. Outstanding architectural elements showing planning and technical skills.

Criterion ii: The burial practice of Koguryo had an influence on that of other cultures in the region, including Japan.

Criterion iii: The wall paintings document the history, religious beliefs, and customs of the contemporary people, as well as science and culture .They show costumes, arms, musical instruments, dance, astronomy, etc.

Criterion iv: The nominated tombs represent an important architectural form of tombs in this region and period.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS mission visited the sites in July 2002. The expert could visit only limited number of tombs, since those closed to the public were closed for the evaluation mission as well.

ICOMOS has consulted its International Scientific Committee on Wall Painting.

Conservation

State of conservation:

Some of the tombs suffer of deterioration of the paintings. Some are regularly flooded. Others are properly maintained and preserved. Old conservation interventions seem problematic. Lack of short and long term conservation and study programmes.

Management:

Though the management structure and staffing is good and qualified, there are problems with monitoring, adequate equipment and with lighting.

Risk analysis:

Lack of any alarm system. Two of the tombs are in a village and have no buffer zone. Flooding of one tomb. Future tourism – no plans for its management.

Authenticity and integrity

While the mural paintings are authentic and untouched, there are considerable authenticity issues regarding several tombs. Mainly the Mausoleum of King Tongmyong,

gravestones at the Jinpha-ri tomb and entrance to Tokhung-ri tomb are mentioned as new, not based on scientific evidence and compromising the integrity of the monuments.

Comparative evaluation

This is probably the main problem with this nomination. The Koguryo kingdom, culture and tombs existed in much larger area than the nominated. Most of it, for most of the time the kingdom existed is in China. There is no proper comparison with tombs of the same culture, in China. The nomination, as well as a second expert opinion, does state that these are the tombs from the later period of the kingdom, and they have specific characteristics. This point should be strengthened in the comparative analysis.

Outstanding universal value

General statement:

Due to the importance of the culture and the excellent representation of the culture by the paintings, the property meets the requirement of Outstanding Universal Value.

Evaluation of criteria:

The high significance of the property comes from the importance of the Koguryo kingdom's culture to which the structural solutions of the tombs ceilings, as well as the testimony to daily life depicted on the wall paintings, are the only remains.

The nomination meets **criteria i** and **iii**:

- It is certainly a representation of special engineering genius and solutions. Its wall paintings are art masterpieces of the culture and period of the Koguryo kingdom as well as important documentation.
- The nominated tombs are a unique testimony to the important Koguryo kingdom, its culture and civilization.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

- Strengthen modern research, including on pigments;
- Prepare visitors management plan;
- Improve monitoring equipment;
- Improve lighting.

Recommendation with respect to inscription

ICOMOS recommends additional comparative study, to cover better tombs of the same culture, which are not in Korea. If possible, a joint nomination with China would be recommended.

ICOMOS recommends more severe selection of tombs to be nominated, mainly to avoid nomination of those with severe problem of authenticity. An analysis of reconstruction works which took place on the interior or exterior of the tombs will be required to assess their authenticity.

ICOMOS will recommend a second evaluation mission since its expert was unable to visit the interior of all nominated tombs. ICOMOS will not be able to recommend inscription of tombs not seen by its expert during the evaluation mission.

These recommendations mean that the nomination be *deferred* for further steps to be taken by the State Party.

ICOMOS, March 2003

Bremen (Germany)

No 1087

1. BASIC DATA

State Party: Federal Republic of Germany

Name of property: The town hall and Roland on the marketplace of Bremen

Location: The City of Bremen

Date received: 22 January 2002

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*. It is a combination of architectural work and monumental sculpture.

Brief description:

The old town hall on the marketplace of Bremen was built in the early 15th century in Gothic form, and renovated in the early 17th century in the so-called Weser Renaissance style, which has its origins in the Netherlands. A new town hall was built next to the old one in the early 20th century. The town hall is associated with the development of the free and autonomous cities that found its expression in the Hanseatic League. Such ideas are also symbolically represented by the medieval stone statue of Roland, which was erected on the marketplace in front of the town hall.

2. THE PROPERTY

Description

The city of Bremen is an autonomous Federal Land, situated in north-western Germany, on the river Weser. The site of the medieval town has an oblong form, limited by the river on the south side and the *Stadtgraben*, the water moat of the ancient defence system, on the north side. Most of this area has been reconstructed after the Second World War.

The town hall is situated in the centre of the eastern part of the old area, separating the market in the south from the *Domshof*, the cathedral square in the north. The statue of Roland is located in the centre of the market place. The town hall is placed between two churches; of these the *Dom*, the cathedral church of St. Peter (built from 12th to 19th centuries), is located on the east side, and the *Liebfrauenkirche* (the church of Our Lady, built in the 12th and 14th centuries) on the west. Across the market, there is the *Schütting*, the seat of the ancient merchant guilds (built in the 16th century, restored in the 19th century). On the east side of the market is the modernist building for the municipal institutions, the *Haus der Bürgerschaft*, built in the 1960s.

The nominated property consists of the town hall and the Roland statue (0.3 ha). The buffer zone encloses the above mentioned market and the cathedral square with the main

buildings (36 ha), surrounded by an outer protection zone (376 ha). The town hall has two parts: the Old Town Hall initially built in 1409 on the north side of the market place, renovated in the early 17th century, and the New Town Hall that was built in the early 20th century as an addition facing the cathedral square.

The Old Town Hall is a two-storey hall building with a rectangular floor plan, 41.5 x 15.8 m. It has brick walls and wooden floors structures. The exterior is in exposed brick with alternating dark and light layers; the decorative elements and fittings are in stone. The roof is covered by green copper. The ground floor is formed of one large hall with oak pillars, and served for merchants and theatrical performances. The upper floor has the main festivity hall of the same dimensions. Between the windows, there are stone statues representing the emperor and prince electors, which date from the original Gothic phase. On the market side there is an open arcade with stone columns. Underground, the town hall has a large wine cellar, which has been later extended to the west under the ground level, and is now used as a restaurant.

In the 17th century, the town hall was renovated, and the middle three of the eleven axes of the colonnade were accentuated by a bay construction with large rectangular windows and a high gable, an example of the so-called Weser Renaissance. The bay has two levels, occupying a part of the festivity hall in an elaborate carved wooden structure. The lower part of the bay contains a panelled council room (*Gildenkammer*). Smaller roof gables were placed on both sides of the central gable. An elaborate sculptural decoration in sandstone was added to the façade, representing allegorical and emblematic depictions whose prototypes are primarily of Dutch origin. The medieval arcade was rebuilt with round arches (instead of pointed arches of the Gothic period) and 'Tuscan columns', and it now formed an open balcony. In the interior, the large festivity hall has one wide span with heavy oak beams; the lower part of the walls is panelled, and the doorways (of different dates) have sculptured polychrome frames.

The New Town Hall was the result of an architectural competition, and it was built in 1909-1913, designed by Gabriel von Seidl from Munich. The building has three main floors, and it was intended for representation and chancellery. The elevations are covered in tiles (clinker); windows and details are built in south-German limestone.

The stone statue of Roland stands in the middle of the market place, in front of the town hall, facing the cathedral church. The statue is ca. 5.5m tall, and it was initially erected in 1404 in representation of the rights and privileges of the free and imperial city of Bremen. Such statues have been common in German towns and townships, representing a martyr who died in the struggle against heathens. The statue of Bremen is associated with the Margrave of Brittany, referring to Charlemagne.

History

The origins of Bremen go back to the 8th and 9th centuries, when it became a seat for a bishop. In 965, Bremen was given the rights for raising customs and to mint, and it received town rights in 1186. The municipal authority was gradually formed during the 13th century. In 1358 the town entered the Hanseatic League. In 1646, Bremen was

recognized as *Freie Reichstadt* (free imperial town). At the end of the Second World War, 1947, it became one of the Lands of the Federal Republic of Germany.

The Roland statue in stone was first erected in 1404, replacing an earlier wooden statue, and is considered the oldest Roland statue still in place in Germany. The statue used to have a shelter, which was removed in 1885. In 1938, the statue was subject to a major repair, and other restorations followed in 1959 and 1969. In 1983-84, the Roland was again provided by a protective fence as originally; the head was replaced with a copy. Over the years, the statue has had various colour schemes.

The first Rathaus of Bremen existed in the 14th century. The current Old Town Hall was built in 1405-1409, and renovated in 1595-1612. The master builder was Lüder von Bentheim (ca. 1555-1612), who already had other projects in Bremen, as well as reconstructing the exterior of the Gothic town hall of Leiden (Netherlands) beginning in 1585. The new architectural elements were designed following the plans by Hans Vredeman de Vries, Hendrik Goltzius, Jacob Floris and other masters of the Dutch Renaissance. The New Town Hall was added in 1909-1913.

The town of Bremen was heavily bombed during the Second World War, and some 62% of the buildings were lost. However, the area of the town hall survived relatively well.

Management regime

Legal provision:

The owner of the town hall and the Roland is the municipality of the Free Hanseatic City of Bremen. The town hall and the Roland are under the protection of the *Denkmalschutzgesetz* (DSchG, 1975/1989, law for the care and protection of cultural monuments) of the Federal Land of Bremen, and are listed as historical monuments. The Lands of the Federal Republic of Germany act independently in educational and cultural matters, a principle which also applies to monument protection. All laws and regulations concerning the protection of cultural monuments are passed by the *Bürgerschaft* (Land parliament) of Bremen. Almost all buildings within the inner buffer zone are under preservation order individually, and the DSchG law applies to the Markt as a whole.

Management structure:

In the city-state of Bremen, the lower authority, *Landesamt für Denkmalpflege*, also functions as a specialised monument authority and has the power of decision concerning applications submitted by monument owners in agreement with those owners. Once an agreement is reached, the higher authority: *Senator für Inneres, Kultur und Sport* (Senator for Internal Affairs, Culture and Sport) makes the final decision. The protection authorities are under the control of the Bremen Land government and thus of the senate. The employer is the respective senator responsible for culture.

Any alteration, repair and restoration work carried out in the town hall is done in close collaboration between the specialised monument authorities and the senate chancellery, with the participation of the competent

building regulation office and the affiliated authorities. The supervision of the respective project is assumed by the *Bremer Bau-Management GmbH*, while the municipal corporation *Bremer Bau Betrieb GmbH* is primarily in charge of the planning and realisation. The competent authority for the conception and determination of city centre development in the general environs of the town hall is the *Stadtplanungsamt* which draws up binding statements regarding construction project petitions and processes construction plan schedules within the context of the approval procedure. One primary responsibility of this office is the organization of public space.

The area of the nominated property and buffer zone is subject to the regulations of the urban master. All listed buildings have their own conservation plans, established by the *Landesamt für Denkmalpflege*. The nominated property also has a ten-year management plan, which has been prepared together with the World Heritage file, and submitted for approval by competent authorities.

Resources:

The finance of all maintenance and conservation work on the property comes from the public funds. During the past ten years this has amounted to 6.5 million DM.

Justification by the State Party (summary)

Criterion iii: The town hall of Bremen is an unusual testimony to a culture that is partially still intact, because it recognizably lends expression to the unity of religious, philosophical and secular action in a secular building, and because the continuity of its utilisation – comprising the legislative, executive and judiciary in pre-constitutional times – lives on today in the executive. Criterion iii also addresses the singular harmony between the town hall ... and the other forces represented by the Dom and the council church *Unser Lieben Frauen*, the merchants' association with the *Schütting*, and the legislative branch – formerly incorporated into the town hall and now accommodated by the *Haus der Bürgerschaft* opposite – as well as the fact that this (not always harmonic) coexistence is still in place today, at the beginning of the twenty-first century, as though it had only just been invented.

Criterion iv: The town hall of Bremen is an outstanding example of the ‘Rathaus’ (town hall) as a Central and Western European type due to its exceptional location between the older Dom, the first citizens’ church and the free town. Thus positioned, the town hall clearly separates the Markt – which owes its existence to the construction of the town hall – from the older ecclesiastical authorities. This circumstance is to be regarded as a conscious act of civil emancipation of the Middle Ages, further confirmed by the position of the Roland. The structure’s spatial hierarchy ... is a further factor rendering it an outstanding example of the building type so important the development of European democracy. As is, finally, the artistic form lending expression to the aspects mentioned under Criterion vi ... including the incorporation of the *Gildenkammer* into the Upper Hall – and the New Town Hall of 1909 – as well as the Roland, which is unique among all surviving Roland statues by virtue of its form, size and the message it conveys.

Criterion vi: The iconology of the Bremen Town Hall is based primarily on late medieval and Humanist avowals of faith which serve as the foundation for the system and sense of justice still prevailing today. It furthermore documents the city's and council's claim to being the first free imperial city in the empire. The self-conception of the senate is documented with particular exemplariness by the New Town Hall of 1909–1913, where letters 'SPQB', *Senatus Populusque Bremensis*, occasioned during the era of the German Empire and inscribed on the portal leading into the senate hall, recall the republican roots of this body's constitution.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited Bremen in August 2002. ICOMOS has also consulted architectural historians in Central Europe and the Netherlands, as well as its International Scientific Committee on Historic Towns and Villages and architectural historians.

Conservation

Conservation history:

The nominated property has been under preservation order since 1909 (Old Town Hall) and 1973 (New Town Hall).

Since its construction, the town hall has undergone repair and maintenance. The main gable was stabilised in 1928–1930. The statues of the south and west façades were replaced with copies in 1959–1963. There was a comprehensive restoration of the exterior and the Upper Hall in 1964–1968. The representative rooms were restored or renovated in 1985–98. Modern lifts were also installed. Maintenance work is currently going on in the façades, including re-pointing the joints and consolidating the stone parts. The copper roof is currently under repair.

State of conservation:

At the conclusion of the repair work, the Old Town Hall is expected to be in a good state of conservation. The façades of the New Town Hall are dirty and show effects of exposure to weather, but restoration is not considered necessary.

Management:

The management and care of the property is well organized.

Risk analysis:

There are no risks foreseen.

Authenticity and integrity

Authenticity:

The town hall of Bremen has had various phases in its history, starting with the first construction in Gothic style, in the early 15th century, and the substantial renovation in the Baroque period in the early 17th century. Furthermore, there have been various transformations and additions in the subsequent centuries, including the construction of the

new town hall in the early 20th century. Taking into account this historic evolution, the town hall can be conceived as having historical authenticity in its form and material in respect to the various periods. It has also retained its historically established spatial relationship with the neighbouring historic buildings and market squares.

The Bremen Roland is considered to be one of the oldest still standing of such statues in Germany. Nevertheless, it has been repaired and restored numerous times, and much of the original material has been replaced, therefore losing part of its authenticity.

Integrity:

While the immediate surroundings of the town hall have survived reasonably well, the rest of the historic town of Bremen suffered serious destruction during the Second World War, and was rebuilt after the war.

Comparative evaluation

Architecturally, the town hall of Bremen is considered to have been strongly influenced by Dutch examples, mixed with North-German features. It is further noted that the Bremen town hall was built by Dutch masters. Also the decoration repeated symbols of Dutch origin, related to the so-called Weser Renaissance, which was diffused in a part of northern Germany and northern Netherlands.

In the Netherlands, most towns had their separate town hall in the fifteenth century. Some early examples were built in Gothic style (eg Middelburg, Gouda), which lasted to the early 16th century, when the Renaissance style took over. In Utrecht, the town hall was designed in imitation of the Italian *palazzo*; in The Hague (1564) instead the building was basically of a medieval type with steep pitched roofs, but the ornamentation was in Renaissance style. The most important of the Dutch Renaissance town halls is considered to be the mannerist building in Antwerp, designed by Cornelis Floris de Vriendt (1561). The climax in the development was the Amsterdam town hall (1648–1665), which later became the royal palace. The closest example to Bremen is the town hall of Leiden, which had been renovated by the same masters in the late 16th century, before they undertook the work at Bremen.

In Germany as well as in the Netherlands, the town hall came to symbolise the civic pride. It contained the meeting rooms and offices of the burgomaster and the city council. In architectural terms, the Dutch town halls have been seen as a parallel phenomenon to English country houses and French castles. In Northern Germany and the Baltic States, the town hall was an expression of the autonomous municipalities and free cities, which formed the Hanseatic League from the 13th to the 15th centuries. Several Hanseatic cities have already been inscribed on the World Heritage List, including Stralsund and Wismar in 2002. These last two towns have preserved their integrity exceptionally well even though they were damaged during the Second World War.

The Roland statue has been a common symbol in many central-European towns and villages since the Middle Ages. The Bremen Roland is considered to be one of the oldest still standing even though part of its original material has been lost.

Taking into account what has been noted above, the Bremen town hall does not bring anything substantially new. While recognizing its merits, its architecture is based on a Dutch model, of which the best examples are found in the Netherlands and Belgium. Regarding the issue of the autonomous, free towns, this is well represented in the Hanseatic League, of which Bremen was a member. Nevertheless, the already inscribed Hansa towns in north Germany are better preserved than Bremen, thus providing a more comprehensive representation.

Outstanding universal value

General statement:

While recognizing the intrinsic architectural and symbolic merits of the Bremen Town Hall, the property needs to be seen in its historical and cultural context. The architecture of the building has its main reference in the prototypes that exist in the Netherlands and Belgium, particularly for its renovation in the early 17th century.

In terms of the medieval development of autonomous city states, these aspects are considered to be best represented in the Hanseatic League. Bremen was an important member of the League, even though in the later period of its history. The Hanseatic League is already well represented in the World Heritage List, including Lübeck, Stralsund and Wismar in northern Germany.

Unfortunately, much of the old city of Bremen was lost in the bombardments during the Second World War – though the immediate surroundings have survived. Other Hanseatic towns on the World Heritage List are better preserved, therefore providing a more integrated support for the relationship of the town hall with the city and being a better representation of the ideas of the league.

Evaluation of criteria:

Criterion iii: The question whether or not the culture that the Bremen town hall represents, is still intact can be debated. In any case, the coexistence of different institutions in the urban centre is not exceptional in Central Europe, and it is not considered that Bremen on this ground be justified for this criterion.

Criterion iv: The typology represented by the Bremen town hall was developed in the Dutch context, where it is well represented. The Roland statue is certainly of importance, but it has already lost some of its authenticity. The ensemble of the town hall and the Roland are seen as important in the national context, but they do not institute a case for the use of this criterion.

Criterion vi: The concepts that were embodied in the municipal institution are well represented in already existing World Heritage sites, particularly the towns that were members of the Hanseatic League.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

That the property should not be inscribed on the World Heritage List.

ICOMOS, March 2003

Bhimbetka (India)

No 925

1. BASIC DATA

State Party: India

Name of property: Rock Shelters of Bhimbetka

Location: Madhya Pradesh

Date received: 29 January 2002

Category of property:

In terms of categories of cultural properties set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of Operational Guidelines para. 39, it is also a *cultural landscape*.

Brief description:

The nominated site is in the foothills of the Vindhyan Mountains on the southern edge of the central Indian plateau. Within massive sandstone outcrops, above comparatively dense forest, are five clusters of natural rock shelters, displaying paintings that appear to date from the Mesolithic period right through to the Historical period. Twenty-one villages, lived in by people whose contemporary cultural traditions are closely associated with the rock paintings, are found in the buffer zone.

2. THE PROPERTY

Description

The nominated Bhimbetka rock shelters site lies within the Vindhyan Hills, an area of massively sculpted sandstone rock formations clustered around Bhimbetka Hill, which forms an easily identifiable landmark, 45 km south of Bhopal.

The area has abundant natural resources – perennial water supplies, natural shelter, rich forest flora and fauna, and like similar regions of significant rock art (for example Kakadu National Park in Australia or Kondoa Irangi in Tanzania), these conditions of plenty seem to have been conducive to the development of sustainable and persistent societies and the creation of notable rock art.

The nominated area covers 1,893 ha and is surrounded by a Buffer Zone of 10,280 ha.

The site includes five clusters of rock shelters, with one large complex in the buffer zone. The Rock Shelters display persistent traditions of rock painting, spanning periods from the Mesolithic to the Historic. They also display a profusion, richness and variety of mural subjects and, as a collection, form one of the densest known concentrations of rock art, (400 painted shelters in an area of 1,892 ha or c. 19 km²).

The buffer zone includes 21 villages whose culture appears to indicate a remarkable continuity with the rock art and with the tradition of hunting and gathering depicted in the

paintings. Many of the rock shelters within the nominated area are set within fairly dense forest, which displays a high diversity of flora and fauna, still harvested by the local people.

Overall the landscape of the nominated site has a strong appealing aesthetic quality – derived from the beauty of the naturally sculpted rock formations and the contrasting lush, dense, wooded vegetation, which together give the place a ‘timeless’ quality.

Public access: Part of the site is now open to the public and this has necessitated the construction of paths and railings, signs, access roads and tracks. These interventions are confined mainly to part of the core area. Works undertaken so far have been done quite sensitively, with respect for the natural and cultural values of the area. Development of infrastructure including roads has been minimised. The site retains a ‘natural appearance’ with a general absence of inappropriate installations and structures.

Boundaries: The nominated site is in two parts, a larger area (containing Hills II to IV) and a much smaller area (Hill I), separated by the Bhopal-Hoshangabad National Highway 12 and the central railway line. In the absence of the road, a contiguous site would have been more logical.

The nomination mentioned five clusters of shelters with a sixth in the buffer zone. In the absence of a map showing the distribution of rock shelters within the nominated area, it is difficult to assess the appropriateness or otherwise of the site boundaries and to understand why the sixth group has been omitted. The suggested boundaries appear to be a pragmatic solution to the problem of defining the Bhimbetka cultural landscape within the varied and complex legal protection, zoning, tenure and land use of the site.

The nomination states that the boundaries of the buffer zone were developed through examination of forest compartments (delineated by the Department of Forest) protected and reserved forest areas and revenue and village boundaries. The delineated areas are not marked on the ground by visible boundaries. Nor are some of the boundaries contiguous with other statutory designations such as the Ratapani Wildlife Sanctuary.

The evaluation report also highlights the fact that further painted shelters exist just outside the buffer zone to the west.

Much of the nominated area is contained within the Ratapani Wild Life Sanctuary, which is reported to have high species diversity. However the nominated area does not include the large lake, Ratapani Reservoir, which lies just outside the eastern boundary of the buffer zone

Detailed description

Specifically the nominated site includes:

- 400 painted rock shelters in five clusters;
- Palaeolithic evidence from excavations within shelters indicating antiquity of human settlement;
- Stone and Iron Age walls and floors within the rock shelters;

- Evidence of a very long cultural continuity within many of the painted rock shelters;
- Indications of strong cultural links between the Bhimbetka paintings and the culture of local villages in the buffer zone;
- Forest areas around the rock paintings.

Painted rock shelters in five clusters: The nomination says that ‘the site complex is a magnificent repository of rock paintings within natural rock shelters’. No detailed inventory is provided of the painted rock shelters, (although the nomination states that 133 painted shelters have been documented) nor an analysis of the scope or contents of the paintings – so only the following generalities can be given.

Largely in white and red, the paintings are essentially a record of the varied animal life of the surrounding forest and of various facets – economic and social- of peoples’ lives. Images include extinct fauna, mythical creatures; domesticated animals, carts and chariots; designs and patterns, inscriptions and Buddhist symbols of the Historic period and also pictorial narratives of events such as large processions of men on caparisoned horses and elephants, and battle scenes.

Some paintings contain a few images, while others have several hundred. Depictions vary from the realistic to the stylised, graphic, geometric or decorative. Sizes of the paintings range from five centimetres to an immense impression on a ceiling of an animal nearly five metres in length and two metres across.

Stylistically the paintings are closely linked to a distinctive, regional Central Indian style of rock paintings, which is well documented. Many features are also typical of significant bodies of rock art around the world.

Palaeolithic evidence for antiquity of human settlement: There have been a relatively large number of archaeological excavations at rock shelters in Bhimbetka most in the 1970s. These have produced evidence of stone tools and other materials from the Palaeolithic period as well as associations between Bhimbetka and the surrounding plains.

The original rock shelter users were probably hunter-gatherers whose seasonal patterns of land use would have extended well beyond the rock shelters (and the core zone, and possibly the greater area of the nomination). Archaeological evidence sheds light on associations of Bhimbetka with these surrounding areas. For example, the source of some raw materials of microliths excavated from the rock shelters was identified as Barkhera, 6 km south of Bhimbetka.

The excavations at Bhimbetka are said to have produced new evidence for the continuity of materials for Stone Age tools for the entire Palaeolithic period in the region.

The trench at III F (Auditorium cave), which is very significant in demonstrating the antiquity and also continuity of human settlement in the area, has been preserved for public viewing and education.

Stone and Iron Age structures: Excavations have also identified an association between a primary living site and the construction of stone enclosures and walls from the

Lower Palaeolithic period. Continuity of this ancient practice may also be observed in a number of rock shelters that contain stone walls and levelled stone floors, including remains dated to the second century BC and comparatively recent stone gateways noted by the evaluator.

Evidence of a very long cultural continuity: In at least one of the excavated shelters, it is said in the nomination that continued occupation is demonstrable from 100,000 BCE (Late Acheulian) to 1000 AD.

Bhimbetka rock art has not been directly dated (using AMS dating techniques). Evidence of early dates therefore has to come from associative material such as the presence of art in rock shelters with Pleistocene deposits, art pigments identified in Mesolithic sequences, and images in paintings associated with hunter gatherer and pre-agricultural societies.

Evidence for a long continuity of tradition comes from the content of paintings and typological analyses, which have established broad cultural periods associated with pottery found elsewhere in the region. Added to this are superimpositions or overlapping of painting of different styles and periods, observed in many shelters. Up to fifteen layers have been recorded.

Direct dating research in collaboration with Australian researchers (as identified in part of Phase 1 of the management plan) is ongoing. This work, which includes recent sampling of rock surface crusts and paints at Bhimbetka and other sites, is aimed at providing age estimates for selected motifs including engraved cupules.

On the basis of present knowledge, it is believed that the rock art dates from the Mesolithic period (around 10,000 years ago), through the Chalcolithic (Microlithic) and right into the Historic, Medieval and recent Historic periods.

Indications of strong cultural links between the Bhimbetka paintings and the culture of local villages in the buffer zone: Although, as noted in the nomination, a detailed picture of past Bhimbetka societies has yet to emerge, it is clear that the Bhimbetka cultural landscape has been, and still is, much more extensive than the core area of the rock shelters. Within the surrounding area are Buddhist remains and stupas in dressed stone of the Sunga period corresponding to the second century BC inscriptions in the rock shelters.

Such research work as has been done on the cultural life of the surrounding local villages in the buffer zone, indicates that current traditional lifestyles of the *adivasi* (indigenous) settlements of the Gonds, Pradhans and the Korkus peoples in the area show strong affinity to aspects of the rock painting.

Particularly noted are affinities with the tradition of wall paintings on houses that seem to demonstrate a continuity of wall painting traditions with the images in the rock shelters – the most recent of which are probably a few hundred years old. Similar decorative elements are found on pots and other handcrafted items of everyday use.

These people also still use the resources of the forest at certain times of year for hunting and for gathering edible produce – as illustrated in the cave paintings.

Clearly more ethnographical studies are needed to reinforce these preliminary studies.

Forests surrounding the rock paintings: The nomination does not detail particular qualities of the natural environment – which is described as ‘pristine’. An inventory of trees is given together with a list of edible plants – flowers, tubers, fruits – and the animal species, which thrive in the protected Ratapani Wildlife Sanctuary – mammals, reptiles, birds and insects.

History

The site complex was discovered by V S Wakankar in 1957. Almost a hundred years earlier in 1867 rock paintings had been discovered in Uttar Pradesh and the first scientific article on Indian rock paintings was published by J Cockburn in 1883. Bhimbetka was first mentioned in 1888 as a Buddhist site – from information obtained from local adivasis.

Two shelters were excavated in 1971 by Bajpai, Pandey and Gour. The following year a systematic survey of the wider area from Kari Talai to Jaora was undertaken by Wakankar. His classification into seven topographical areas (I-VII), within which clusters of shelters were numbered alphabetically, and individual shelters given Arabic numeral, is still followed. This survey identified 700 shelters of which 243 are in the Bhimbetka group. It also showed the Lakha Juar Group to be as rich as Bhimbetka in rock paintings, with 178 shelters spread over two hills.

So far excavations have been limited to Bhimbetka. Between 1972 and 1977 excavation undertaken by Wakanakar, Misra and Hass revealed a continuous sequence of Stone Age cultures from the Late Acheulian to the Late Mesolithic and also some of the world’s oldest stone walls and floors. Wakanakar revealed stratified deposits including Chalcolithic pottery, which indicated contact with Chalcolithic man on the neighbouring plains.

The excavated material has been examined to establish sequence and typology for stone tools. So far there is no conclusive corroboration between the excavated material and the wall paintings – for which absolute dates have not been established. Nevertheless circumstantial evidence from pigments in deposits and images that indicate pre-agricultural societies, together with similarities with pottery patterns of the Calcolithic Malwa ware, indicates that the earliest paintings are from the Mesolithic period. A broad chronology has been established but more work is needed to establish a detailed chronology. Similarly the nature of the societies associated with the paintings is as yet little known.

And as has been mentioned earlier, no ethnographic work has been carried out on the surrounding villages to research links with the culture of the rock shelter sites.

Management regime

Legal provision:

The ownership of the nominated area and the buffer zone lies with the State Government of Madhya Pradesh. The core of the area has been declared as protected under the Ancient Monuments and Archaeological Sites and

Remains Act, 1958, and the Ancient Monuments and Archaeological Sites and Remains Rules (1959) apply.

The core area of the nomination also falls within the boundary of the Ratapani Wildlife Sanctuary, protected by the provisions of the Wildlife (Protection) Act, 1972, which is administered by the Department of Forest, Government of Madhya Pradesh.

Parts of the buffer zone have legal protection under the Indian Forest Act, 1927, the Wildlife Protection Act, 1972 and the Forest (Conservation) Act, 1980.

In the buffer zone some lands are Revenue lands, administered by the Department of Revenue. These lands, which comprise mainly agricultural lands and villages, are not protected by the legislation that protects the core area and forest and sanctuary zones. However, various government programs developed for these lands are complementary to the planned management of the greater area.

The nomination dossier provides copies of relevant pieces of legislation and their respective provisions and regulations, as well as copies of revenue lands records.

Management structure:

Section 3 of the nomination document outlines the management history and context (research, notification and strategies, land tenure documents, management issues, demographic statistics) and the general approach to management. A separate Management Plan provides maps.

Management of the core area (as a declared monument of national importance) is the responsibility of the Archaeological Survey of India (ASI). As the core and buffer areas fall within the boundaries of reserved/protected forest/Ratapani Wild Life Sanctuary, the Government of Madhya Pradesh through the Department of Forest is a major partner in management of ecological and environmental aspects. The Department of Revenue of Madhya Pradesh is also a partner in the management system with respect to Revenue lands.

The nomination document lists the officers responsible at the regional and local levels for the implementation of management policy.

Phase 1 of Management Plan is co-ordinated by a special Bhimbetka unit chaired by the Director General of ASI. The unit has a local committee in Bhopal headed by the Superintending Archaeologist, with representatives from the state departments, which are partners or stakeholders in management. It is proposed that in the next stage of the management plan an autonomous body will be set up as the management authority.

Management Plan

The Plan is an aspirational document that outlines approaches, proposed methodologies and intended programmes rather than detailing those programmes.

Three major components are identified as the basis of management:

- Cultural content;
- Ecology and environment;
- *Adivasi* settlements/villages.

The management plan has two parts:

- Phase 1: survey and collection of primary data relating to the three major components (in progress; co-ordinated by the ASI)
- Phase 2: development of detailed proposals after the completion of phase 1 and implementation of these through administration by an autonomous authority, executive committee and implementation committee.

Phase 2 will therefore become the detailed Management Plan.

The nomination states that direct protective policies are being formulated by ASI in the context of legislation (re physical interventions, restrictions and regulations) and these are aimed at conservation of cultural relics, geomorphological features and visitor management. Indirect measures are also being put in place, which relate to the coordination of policies with the authorities of Madhya Pradesh (Department of Forest, Department of Tourism, and Department of Revenue).

For the revenue lands, government programmes have been devised to develop sustainable economic activities, which will help reduce the dependence of village people on the natural resources of the protected zones, and will support management policies for the nominated area. Programmes include the Rajiv Gandhi Watershed Management Mission that was set up in 1994 for the purpose of environmental management and poverty reduction. The programme has been adopted for the 21 villages of the buffer zone, and it seems to be linked with the Joint Forest Management Programme to conserve the resources of the protected forest and sanctuary areas.

The tourism development plan, in Phase 2, indicates proposed strategies for development of tourist infrastructure and visitor management.

Resources:

The ASI has an annual budget for the maintenance and preservation of the protected monument. This budget provides for:

- Maintenance
- Visitor facilities
- Conservation of shelters, paintings archaeological deposits and architectural features
- Documentation, exploration and excavation

The department of Forests, the government of Madhya Pradesh, also provides an annual budget for the protection, preservation and maintenance of the protected forest and the Ratapani Wildlife Sanctuary.

Once the management plan proposals have been finalised and agreed, the ASI has made a commitment to provide an adequate budget for the overall management and conservation of the site according to the projections made in the plan.

Justification by the State Party (summary)

The site complex is a magnificent repository of rock paintings within natural rock shelters.

It displays archaeological evidence of habitation and lithic industry from the Palaeolithic and Mesolithic periods, through the Chalcolithic to the medieval period.

The paintings appear to date back at least to the Mesolithic period and to have been continued into the historical period. Together, the paintings and archaeological evidence provide an undisturbed continuous sequence of living culture from the Stone Age to within the last few hundred years.

The richness and variety of the large concentrations of paintings, within a site that demonstrates a progressive sequential use throughout the ages, remains unparalleled.

While the contents of the shelters have revealed a continuity of habitation, cultural elements of this are also observed in the continuing traditional lifestyle of the adivasi villages in the surrounding buffer zone. These settlements also still manage to maintain an ecological balance with the surrounding forests, which have been a key resource for the peoples associated with the rock shelters over the past 100,000 years.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS evaluator visited the site in November 2002.

Conservation

Conservation history:

Cultural qualities: Apart from archaeological excavation carried out in the 1970s and the subsequent analysis of finds, little evidence is given in the nomination of conservation of cultural aspects of the site.

There is no complete inventory of the rock paintings and no conservation work has been carried out nor has there been any assessment of need. The nomination does indicate that some paintings are suffering from exposure to sunlight, damage by water ingress, by algae or by vandals.

Natural qualities: Forest records detail the diversity of flora and fauna in the forest areas. It is not clear how illegal felling is monitored or recorded. Not is it clear how other natural indicators – such as water levels – are monitored. No indication is given of active conservation work in the area.

Management:

The nominated area receives adequate legal protection under a range of cultural heritage and environmental legislation.

The evaluation focused on the contextual aspects of management, practical methods of policy implementation and current progress with management goals as outlined in the nomination and management plan.

The evaluator made visits to three major complexes of the core area, the village of Amchha in the buffer zone and to

Raisen and Shamala Hills rock shelters outside the area of this nomination. Comparisons were also made with Sanchi (a World Heritage listed, early Buddhist, site administered by ASI) and two protected cultural heritage sites (Bhojpur and Islamnagar) managed by the State of Madhya Pradesh.

At Bhimbetka it appears that significant steps have been taken with respect to the implementation of protective legislation and with some of the management programmes outlined in the plan, such as survey and research, visitor management, forest protection, other environmental management.

The diversity of interests and stakeholders involved in the nominated area- various national and state government agencies and departments, and local communities -presents a complex situation for management. Effective communication and co-ordination (including integration of the cultural, archaeological and environmental programs) will be crucial to successful management.

The Government of Madhya Pradesh, through the Department of Culture and Tourism, performs a key role in co-ordinating the functions of the ASI with the various State authorities, in particular the Department of Forest and the Department of Revenue. An effective working relationship appears to exist between the ASI and the Department of Culture and Tourism and other state authorities, for this purpose. Quarterly Evaluation Meetings will be held in Bhopal to evaluate the progress of work assigned to each of the different departments.

Conservation of the forest and natural environment are crucial aspects of the nomination. Current and planned programmes for the buffer zone appear to have great potential for environmental regeneration and community development; however, as environmental goals may take some time (and much co-ordination and consultation) to achieve, short-term strategies to protect the forest and other values are also required. The way local communities will be linked though the various buffer zone programs was made clear to the evaluator. However it was less apparent how they will connect in a practical way with the activities of the core area. Balancing and integrating the local economy with conservation/management is a major challenge.

Strategies for basic tourist management have been implemented, but additional and upgraded measures are required. Sites that are not currently open to tourism should remain closed, as there are no protective measures in place. As the management plan indicates, visitor numbers and impacts should be monitored and regulated. Forward planning (Phase 2) includes strategies to manage anticipated increases in tourist numbers including the construction of a visitor centre. It is important that, as proposed, the visitor centre and associated facilities are constructed outside the core area.

A major Phase 2 objective is the acceptance of the management plan in its final form by all stakeholders. It appears that adequate preparation and planning has been undertaken to serve as the basis for developing a comprehensive management plan. This will need to include systems to assess, monitor and review conservation and management strategies for both natural and cultural values. Help with engaging stakeholders could perhaps usefully be provided through the provision of other WHS Management

Plans that have been developed through co-operative planning with a range of stakeholders.

Overall, as there are so many stakeholders and programs involved, it is apparent that the co-ordinating roles of ASI and the Department of Culture and Tourism of Madhya Pradesh are critical.

Risk analysis:

Rock shelters: Apart from natural weathering – which shows no signs of accelerating – various published article have drawn attention to other threats to the rock shelters and paintings. These include inappropriate levels of uncontrolled visitors; flooding of deposits from monsoon rains; effects of nest building insects; sooty deposits from fires; disturbance of floors by wild animals; and soil erosion as a result of pastoral activities. These have not had a major impact, but implementation of the management plan is crucial to addressing these vulnerabilities in the future. In particular, the completion of a detailed inventory of the rock paintings and of their condition is urgently needed, as well as research into the water flows in the catchment area (see below).

Farming practices: Officers consulted during the evaluation confirmed that illicit cattle gazing (as opposed to regulated grazing in the wildlife sanctuary area) is a major issue affecting the values of the nominated area. ASI is considering erecting a fence around the nominated area. Longer-term strategies for the buffer zone are proposed in part 2 of the management plan.

Forest cover: Forest cover is a key factor in preventing land degradation (quite apart from its cultural values). It protects rock surfaces (and rock art) from the effects of wind, sun and rain. Denudation of forest cover through the felling of trees continues to be an occasional problem within the wildlife sanctuary, though the Department of Forest enforces protection through rangers and guards. However outside the wildlife sanctuary, tracts of reserved and protected forest – particularly to the north of the buffer zone – have suffered denudation and felling. Poaching and cattle encroachment – in spite of protective measures- also remain a problem. Additional guards may be needed to prevent further loss of the forest cover and natural values.

Water: The Bhimbetka hills form a watershed for the Betwa and Narmada rivers, which provide the main source of water for the region. The nomination acknowledges a significant drop in the water levels due to ‘excessive tapping’ arising from population increases. The quality and flow of water in local springs has also deteriorated. The pollution of watercourses by cattle seems to be a major problem. Monitoring and fencing will help with this latter problem but more wide-ranging solutions are needed to gain a sustainable approach to water usage. Research into the supply and use of water within the whole water catchment area should be considered. At the moment such a wide-ranging survey is not envisaged in the management plan.

Community life: Risk to the integrity of local adivasi culture in the 21 surrounding villages is apparently quite high, as mounting economic and developmental pressures encourage people to move to the towns. Also new settlers from other regions are beginning to appear in the area. Although change is gradual at the moment, it could easily gain momentum. It is therefore vital that ethnographic

studies are undertaken as a high priority with a view to putting in place sustainable development practices that aim to provide incentives to keep people in the area, through sustaining key aspects of the local culture.

Such opportunities for linking cultural heritage parameters to development are not envisaged in the management plan.

Authenticity and integrity

The nomination dossier does not examine in any depth the concept of authenticity/integrity with respect to Bhimbetka as a cultural landscape. It refers briefly to geomorphological and ecological features as indicators of authenticity and integrity and says that the site is ‘undisturbed and ‘artificially unaltered’ and that change has been only through the forces of nature.

Unquestionably, the essential geological character of the rock shelters remains uncompromised. However, as indicated in the nomination, there is a range of evidence for various sustained impacts upon the natural and cultural values of the nominated area. Many of these are implicit in the concept of a continuing cultural landscape. Understanding and acknowledging these processes - some of which will be part of the significances of the cultural landscape – is vital to the management of the area.

Rock shelters: Taken on their own the rock shelters and associated rock paintings are extraordinarily well preserved, both from a cultural and geomorphological point of view - largely because they remained unknown to the outside world until just over 50 years ago – and thus have a very high degree of authenticity.

Wider cultural Landscape: If one however extends the site to include all the elements of the cultural landscape, the picture looks slightly different – both from the point of view of authenticity and possible threats to that authenticity.

The cultural landscape should include sufficient elements of the interrelated factors that go to make up the cultural landscape to allow the site as a whole to have authenticity.

The significance of the Bhimbetka cultural landscape is about the connection between the people who created the rock art and the way they sustained a living from the surrounding countryside over many millennia. It is also about the way people have apparently shifted from living near the rocks to the villages in the surrounding areas – but still keeping their cultural links, particularly in the use of natural resources and in their artistic forms. The cultural qualities of the landscape are about sustainable management of local resources over a very long time span, and about the way landscape inspired art.

What is problematic in the nomination (and this is referred to again later) is the fact that part of the key significances of the cultural landscape is outside the nominated area – villages who use the landscape and archaeological remains linked to the rock paintings.

The nominated area is more suited to a nomination for a relict cultural landscape – one where evolution has stopped. This would fit the idea that after some point in time – perhaps four or five hundred years ago, the painting of rock shelters ceased. The nominated area would then

include the most of the corpus of rock art and would present a very authentic relict cultural landscape.

However, the nomination is for an evolving cultural landscape and therefore authenticity has to be seen in all the key elements of this dynamic cultural entity. The following elements of the landscape need therefore to be scrutinised for authenticity: natural landscape as a cultural resource; cultural traditions of the communities living within the landscape, in terms of how they relate to the rock paintings and the surrounding natural landscape, and evidence for pre-historic links between the rock shelters and the wider landscape.

Natural Landscape as a cultural resource: The natural landscape appears to have provided abundant food and other materials for the residents of the wider Bhimbetka landscape for many millennia. The fact that the landscape has survived largely intact reflects a sustainable use of those resources. The nomination document lists the wide range of edible fruit, tubers and flowers harvested by the local people as wild food, together with wild honey gained from the forest – depicted in several of the rock paintings, and the wild animals hunted for food also shown in the images. The forest would also have been used for a certain amount of grazing and to provide shelter for domesticated animals.

The hunting and gathering practices of the people now living in the villages is undoubtedly still there as an authentic element of their traditions, but very much under threat due to increase in population and the diminishing forest resource. It is also further threatened by the proposal to fence off the nominated area to stop excessive cattle grazing.

If the authentic nature of the relationship between people and the forest is to be sustained, then people must still have access to the forest. To achieve this, a fundamental strategy is needed to limit the number of people using the forest so that it can continue to be used as a sustainable resource.

Secondly enough of the ancient forest lands need to be included to make the association viable. At the moment certain areas of the Ratapani Wildlife Sanctuary appear to be excluded from the nomination area as are some protected forest areas – although both are in the buffer zone, while other parts of the Ratapani Sanctuary such as the Ratapani Reservoir, are excluded from both and the buffer zone. Also parts of the buffer zone include areas recently denuded of forest cover.

What is needed is an appraisal of the ecological unit needed to create a manageable area, which can sustain certain uses by people as well as the inherent natural components, and which is also large enough area to have a beneficial impact on water resources.

The area of forest put forward in the nomination area is considered by the evaluator as being the minimum need to sustain the natural values as a basis for the conservation of the area. That view relies on people being excluded largely from the area. If the forests are to have a more symbiotic relationship with people, in order to sustain the authenticity of the link between people and forests, then it could be argued that a larger area is needed.

Archaeological evidence: The nomination highlights the fact that preliminary evidence of prehistoric campsites, which may have a link with the rock shelters have been found in the plains as well as in the riverine belt. The proposed management plan will have a section dealing with the widening of the ambit of research to consider the social links across the land. This has implications for the boundary of the nominated site and also for the authenticity of the protected cultural landscape.

Painting styles: A vital link between the rock painting and the people living in the villages is the stylistic similarities between their house and handicraft decorations and the rock art in the shelters. This is a very authentic link at the moment unforced by awareness of the link. How to sustain that link as something dynamic is a considerable challenge. But to do so would involve people in the village being part of the living forest and still related to the rock culture area. It would mean trying to sustain their traditions and trying to find a way of allowing them to remain attached to the area in numbers that allowed sustainable contact and still provided them with a living.

The authenticity of the link between the past painting styles and the present handicraft styles needs to be sustained through the two parts being within the nominated area.

Comparative evaluation

Comparisons can be made of Bhimbetka with other rock shelter art sites in India and around the world. Rock shelter art sites are not arbitrary – they rely on certain geocultural features and are quite distinct from ‘open air’ rock art on boulders and rock faces.

In India sites extend from the Himalayas to the far south with the greatest concentration being in the quartzitic belt of central India, including some in Madhya Pradesh. These others do not compare with Bhimbetka in terms of density of paintings, cultural continuity, variety and preservation of images and environmental values of the surrounding vegetation.

It would be logical to compare patterns of Bhimbetka rock painting sites with those of other significant regions of sandstone rock shelter art such as Kakadu National Park (Australia), or uKhahlamba/ Drakensberg Park of South Africa. However, these areas are many times the size of Bhimbetka.

It is unquestionable that the Bhimbetka area contains a major corpus of rock art, which, like other bodies of sandstone rock art, survives in various states of preservation. Although empirical data on site densities in major rock art regions is sparse, it is clear that the stated density of distribution (several hundred painted shelters in an area of 1,892 hectares or c. 19 km sq) is comparable with other significant regions of sandstone rock art such as Kakadu National Park and the Drakensberg Park in South Africa and the Laura region in north-eastern Australia.

Although many rock shelters are rich cultural repositories it is unusual for them to preserve sequences as lengthy as the Bhimbetka shelters, in combination with rock art.

Although there are a number of World Heritage listed prehistoric sites, those suitable for comparison, particularly

in Asia, are relatively few. The site of ‘Peking Man’ in Zhoukoudian, China, has remarkable evidence of human evolution and a long cultural sequence, but lacks the element of parietal (wall) art. There are some 20 properties with rock art features inscribed on the World Heritage list, but they are very diverse. Although other World Heritage properties also have rock art of very substantial antiquity, it appears that few have confirmed *cultural contexts*, which compare in antiquity, or continuity, with those nominated at Bhimbetka.

Outstanding universal value

General statement:

Bhimbetka is a dramatic area of sandstone outcrops, surrounded by comparatively dense forest, which rise above the central Indian plateau. Its universal value lies in the way a dense collection of rock paintings within rock shelters provide an apparently undisturbed and continuous sequence of living culture from the Stone Age to the historical period, and also in the cultural continuity between the rock shelter art and the culture of the local surrounding villages in art and in hunting and gathering traditions.

A key issue, however, is whether the area nominated is sufficiently wide to encompass these values

Evaluation of criteria:

The nomination proposes Bhimbetka as a cultural landscape. Although it does not explicitly state which type of cultural landscape is proposed, the nomination suggests ‘cultural landscape’ sub-category ii ‘a continuing landscape’.

No criteria are cited in the nomination for evaluating Bhimbetka. It is suggested that *criteria iii* and *v* could be appropriate:

Criterion iii: The significance of Bhimbetka is connected to the way people have interacted with the landscape and how aspects of that interaction have persisted over a very long time-span. The rock art images demonstrate hunting and gathering traditions that still persist in a modified form in the local villages. The tradition of painting symbols and pictures, seen in huge qualities and spanning many millennia in the caves, is still carried on in local villages on shrines and on houses.

The Bhimbetka landscape thus bears testimony to a cultural tradition closely linked to the locality of the caves. The quantity and quality of the rock art make that testimony exceptional.

Criterion v: The Bhimbetka landscape is closely associated with a hunting and gathering tradition, which has an extremely long connection with the area (as documented by the rock art), and is still part of the culture of the local *divasi* villages surrounding the rock art site. Persistence of hunting and gathering traditions is now extremely rare anywhere in the world and yet once they were widespread. Bhimbetka is thus of value for the way it can still represent this way of life, although hunting and gathering is no longer a dominant part of the economy.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Unquestionably the nominated area and buffer zone, which includes hills and plateaux, valleys, springs and creeks, gullies, low lands, agricultural lands, tribal villages, and forested and deforested areas represents a complex cultural landscape which has evolved over thousands of years.

However, it is clear that the Bhimbetka cultural landscape has been, and is, much more extensive than the core, nominated area of the rock shelters. By including a broader spatial context that incorporates a variety of topographic, ecological and cultural features, the nominated area could express more faithfully the totality of the Bhimbetka landscape over time.

The nomination together with the management plan raises key issues over both cultural and natural sustainability of the Bhimbetka area. Its value and significance are related to the strong association between people and the local landscape over many millennia. There are however forces working to break down that association – connected to over-grazing, reducing water levels and the gradual drift away from the area by the local people.

If Bhimbetka is to be managed as a cultural landscape, which aims to sustain its universal values, then management will need to address cultural, natural, social and economic issues. It will also need to encourage management that draws together these aspects in a sustainable way.

The evaluator considered that the nominated area was the absolute minimum needed to reflect the values of Bhimbetka as a site of universal value. What is in doubt though is whether the comparatively tightly drawn area of the nomination would provide sufficient resources to tackle the threats to the area and put in place a sustainable management regime.

Another aspect of the boundary relates to the corpus of rock paintings in the area and whether the suggested boundary reflects what is seen as the Bhimbetka group of paintings.

Recommendation with respect to inscription

It is recommended that the nomination be *deferred* to allow the State Party to provide additional information in order to clarify the following:

- How community involvement in the nominated area will be organised in order to sustain the traditional interaction between people and landscape in matters relating to the use of forest resources and the continuation of artistic traditions
- How the apparently very ancient traditions associated with the area can be recorded and documented to inform ways of sustaining them
- Whether the proposed boundaries of the nominated area provide sufficient resources to allow sustainable cultural and environmental development
- How a ‘layered’ approach to landscape management can be provided to allow different degrees of involvement from stakeholders involved in the property, within an overall integration of efforts
- Whether the nominated area encompasses the majority of the Bhimbetka corpus of rock paintings

Consideration should also be given to changing the name of the nomination to the Bhimbetka Cultural Landscape to reflect the wider issues involved.

ICOMOS, March 2003

Takht-e Suleiman (Iran)

No 1077

1. BASIC DATA

State Party: Islamic Republic of Iran

Name of property: Takht-e Suleiman

Location: Western Azerbaijan Province

Date received: 14 November 2001

Category of property:

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

Brief description:

The archaeological site of Takht-e Suleiman, in north-western Iran, is situated in a valley of a volcanic mountain region. The site was the principal Zoroastrian sanctuary, as well as having an Anahita Temple, in the Sasanian period (6th to 7th centuries CE), partly rebuilt in the Ilkhanid (Mongol) period (13th century). The site has important symbolic significance. The designs of the fire temple, the palace and the general layout have had significant influence in the development of Islamic architecture.

2. THE PROPERTY

Description

The nominated site is situated in Azerbaijan province, within a mountainous region, ca. 750 km from Tehran. The site is formed of plain, surrounded by a mountain range. It contains a volcano and an artesian lake as essential elements of the site. The nominated area has a landscape buffer zone, covering ca. 74 km² (about 8 km by 16 km), enclosing the following nominated properties with their specific buffer zones:

- Takht-e Suleiman ('Solomon's throne'), the main focus of the nomination;
- The mountain to the east of the previous served as quarry for the construction of the site;
- Zendan-e Suleiman ('Solomon's prison'), a small volcano with ancient shrines around the top;
- Tepe Majid, an archaeological mound culturally related to Zendan-e Suleiman;
- Belqeis Mountain with a citadel (named after Bathsheba, Solomon's mother);

The area has only been partially excavated, and there is archaeological potential especially in the buffer zone, and also outside. The so-called Ahmad Abad Tumulus to the west of Zendan-e Suleiman has been indicated as an example. The landscape buffer zone also comprises a small village with its potential expansion zone.

Takht-e Suleiman: The site is formed of an oval platform, rising about 60 m above the surrounding valley. The platform measures about 350 by 550 m. It has a small calcareous artesian well, which has formed a lake ca. 120 m deep. From here, small streams bring water to surrounding lands. The Sasanians occupied the site starting in the 5th century, building there the royal sanctuary on the platform. The sanctuary was enclosed by a stone wall 13 m high, with 38 towers and two entrances (north and south). This wall apparently had mainly symbolic significance as no gate has been discovered. The main buildings are on the north side of the lake, forming a nearly square compound (side ca 180 m) with the **Zoroastrian Fire Temple** (Azargoshnasb) in the centre. This temple, built in fired bricks, is square in plan. To the east of the Temple there is another square hall reserved for the 'everlasting fire'. Further to the east there is the **Anahita temple**, also square in plan. The royal residences are situated to the west of the temples. The lake is an integral part of the composition and was surrounded by a rectangular 'fence'. In the north-west corner of this once fenced area, there is the so-called Western Iwan, 'Khosrow gallery', built as a massive brick vault, characteristic of Sasanian architecture. The surfaces were rendered in lime plaster with decorative features in *muqarnas* (stalactite ceiling decoration) and stucco.

The site was destroyed at the end of the Sasanian period, and left to decay. It was revived in the 13th century under the Mongol occupation, and some parts were rebuilt, such as the Zoroastrian fire temple and the Western Iwan. New constructions were built around the lake, including two octagonal towers behind the Iwan decorated in glazed tiles and ceramics. A new entrance was opened through the main walls, in the southern axis of the complex.

It is noted that the surrounding lands in the valley (included in the buffer zone) contain the remains of the **Sasanian town**, which has not been excavated. A **brick-firing kiln** dating from the Mongol period has been found 600m to the south of Takht-e Suleiman. The mountain to the east was used by the Sasanians as a **quarry** for building stone.

Zendan-e Suleiman: This hollow, conical mountain, an ancient volcano, is situated some 3 km to the west of Takht-e Suleiman. It rises about 100 m above the surrounding land, and contains an 80 m deep hole, about 65m diameter, formerly filled with water. Around the top of the mountain, there are remains of a series of shrines and temples that have been dated to the first millennium BCE.

Belqeis Citadel: The Belqeis Mountain is ca 3,200 m high, and is situated 7.5 km north-east of Takht-e Suleiman. On the highest part there are remains of a citadel (an area of 60 x 50m), dating to the Sasanian era, built in yellow sandstone. The explorations that have been carried out so far on the site indicate that the citadel would have contained another fire temple. Its orientation indicates a close relationship with Takht-e Suleiman.

History

Historical background: The Persian Empire was founded by the Achaemenid dynasty (6th to 4th centuries BCE). Subsequently, a new empire was established by the Parthians (2nd BCE to 3rd CE), who were conscious of their Persian identity, even though under strong Hellenistic influence. The following Sasanian Empire (3rd to 7th CE), re-established the Persian leadership in the region, and was successful in forming a counterforce to the Roman Empire. Basing on the Achaemenid heritage and the impact of the Hellenistic-Parthian period, the Sasanians developed new artistic and architectural solutions. Their architecture had important influence in the east as well as in the west; it became a major reference for the development of architecture in the Islamic period.

Religious context: Fire and water have been among the fundamental elements for the Iranian peoples since ancient times. Fire was conceived a divine messenger between the visible world and the invisible (gods). Water was the source of life. Volcanic regions were thus of particular interest, especially when there was the presence of water as it was the case of Takht-e Suleiman.

Zoroastrianism is an Iranian religion, and has its origin in Prophet Zarathustra, who probably lived in the 7th century BCE or earlier. This religion is characterized by its monotheistic aspect related to Ahuramazda, and it recognizes the conflict between good and evil forces. Ahuramazda was worshiped by the early Achaemenids, whose rituals took place in the open on fire altars, without any temples. With the revival of new nationalism, the Sasanians established Zoroastrianism as a state religion, building fire temples for the cult. Zoroastrianism has had an important influence on Christianity and Islam, and it is still a living religion, practised in Iran, India and Central Asia.

The Sasanians also recognized the cult of Anahita, the goddess of earth, associated with water. A temple of Anahita is included in the complex of Takht-e Suleiman.

The early period: The volcanic site where the Sasanians built their sanctuary, Azargoshnash (Fire temple of the Knights), later called Takht-e Suleiman (Throne of Solomon), has been subject to worship for a long time. The hollow, volcanic mountain, called Zendan-e Suleiman (the prison of Solomon) is surrounded by the remains of temples or shrines, dated to the first millennium BCE. These are associated with the Manas, who ruled the region from 830 to 660 BCE. The crater was once full of water, but has later dried out.

The Sasanian period: With the arrival of the Sasanians (5th century CE), Zendan-e Suleiman lost its importance in favour of Takht-e Suleiman, where construction started in mid 5th century CE, during the reign of the Sasanian king Peroz (459-484 CE). The site became a royal Zoroastrian sanctuary under Khosrow I (531-579) and Khosrow II (591-628), and it was the most important of the three main Zoroastrians sanctuaries. The other two have not been identified so far.

The construction of this temple site coincides with the introduction of Christianity as the main religion in the Roman Empire. The need to strengthen Zoroastrianism can thus be seen as an effort to reinforce national identity as a counterpoint to Christianity in the Roman world. The

importance of Takht-e Suleiman was further increased with the introduction of the cult of Anahita. The royal ensemble was surrounded by an urban settlement on the plain. The site was destroyed by the Byzantine army in 627, a counter measure to the Sasanian attack to their territories.

Mongol period: The site regained importance in the 13th century, when the Ilkhanid Mongols rebuilt part of it as a residence for Ilkhan Aba-Qaan, then the ruler of Iran. The reconstruction phase included the fire temple and the western Iwan, as well as new structures around the lake. The Mongol rehabilitation shows cultural continuity, which is particularly interesting in the revival of Zoroastrian faith in the middle of the Islamic period. Due to its natural and cultural qualities, the site has been associated with various legendary and biblical characters and issues, such as Solomon, Christ, earthly paradise, Holy Graal, etc.

Later phases: After the Ilkhanid period, from the mid 14th century, the site was abandoned and gradually fell into ruins. It was rediscovered by the British traveller, Sir Robert Ker Porter in 1819, followed by other explorers. In 1937, the site was photographed by Erich F. Schmidt, and surveyed by Arthur U. Pope and Donald N. Wilber. In 1958 it was explored by Swedish archaeologists. The first systematic excavation was undertaken by the German Archaeological Institute under R. Naumann and D. Huff, in the 1970s.

Management regime

Legal provision:

The nominated properties are under the ownership of the Islamic Republic of Iran. Takht-e Suleiman was inscribed on the national heritage list of Iran in 1931, and it is subject to legal protection under current legislation: Antiquity Law (1309/1930), Law of the Iranian Cultural Heritage Organization Charter (n. 3487-Qaf, 1988).

Management structure:

The main excavation on the site has been carried out by the German Archaeological Institute, who has provided the relevant documentation. At present, the preservation and development activities and the management of the nominated area are the responsibility of the Iranian Cultural Heritage Organization. The provincial office of the ICHO in Orumiyeh is responsible for archaeological excavations and takes necessary safety measures for preservation in the buffer zones. A separate unit has been created for field management within ICHO, namely *The Directorate of the Takht-e Suleiman Development Project*. The purpose of this unit is to give impetus to the decision making mechanism and integrate the activities of various departments, following the example of the successful project scheme at Zogha Zanbil. A five-year management plan has been adopted for Takht-e Suleiman, in 2002. The first section of the plan clarifies the organization and the budget, the second section defines the strengths and weaknesses of the site providing for its maintenance and development. The third section summarizes the activities since 1993, and the fourth section provides the plan for a sustainable preservation and presentation programme in the coming years.

Resources:

The resources for the conservation and maintenance of Takht-e Suleiman are provided mainly by ICHO. The Organization is currently searching for additional funds to sustain the management of the site. The number of visitors is not expected to increase much in the foreseeable future. The current facilities for the reception of visitors are fairly basic, but the future plans foresee an improvement as part of the programmes for the conservation and improved presentation of the site. The pace of development in this region is relatively slow, but the management plan foresees initiatives for raising the awareness of local authorities and the public about the values of the site and the aims and importance of sustainable development.

Justification by the State Party (summary)

The State Party presents Takht-e Suleiman as one of the most important ancient sanctuary sites in the country, characterised by the presence of fire and water (volcano and artesian wells). The site has been a place of worship at least since the first millennium BCE. The main feature is the Zoroastrian Fire Temple that was built by the Sasanian kings. It was the most important of the three main Zoroastrian temples of this period, and dates from the 6th century CE.

The State Party proposes the site to be listed on the basis of **criteria i, ii, iii, iv and vi**:

Criterion i: the site shows creative competence in the use of the sacred lake and its relationship to the Zoroastrian faith and Pre-Zoroastrian beliefs in order to match with geological and natural settings.

Criterion ii: the site demonstrates how different people were able to plan, engineer and use the landscape in accordance with their religion and philosophy regardless of their ethnicity, from early times to Sasanian and Mongol periods. The site was associated with legends and beliefs (Solomon, Christ, Zarathustra); Sasanian kings made pilgrimage to the site after their coronation at Ctesiphon.

Criterion iii: The site provides a valuable insight to Zoroastrianism as an official and royal religion, and the development of Iranian art, architecture, and landscape planning in the pre-Islamic and early Islamic periods.

Criterion iv: The site reveals one of the great artistic achievements of the Sasanian civilization, and witnesses the organization of landscape and religious activity in perfect harmony.

Criterion vi: Takht-e Suleiman is substantially associated with beliefs of outstanding universal significance, including Zoroastrianism, one of the oldest belief systems today. Its influence on most of the great religions has been recognized.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the ensemble of Takht-e Suleiman in September 2002.

Conservation

Conservation history:

The ancient shrines on the mountain skirts of Zendan-e Suleiman were abandoned in the antiquity and fell into ruins. The sanctuary of Takht-e Suleiman was destroyed by the Byzantine army in the 7th century CE, after which it was not used until its partial reconstruction in the Mongol period in the 13th century. From the mid 14th century the site was abandoned, and it was gradually turned into ruin due to natural forces of decay. The first systematic excavation was undertaken by the German Archaeological Institute in the 1970s. The site is currently under the care of the Iranian Cultural Heritage Organization, who is responsible for its consolidation and restoration.

State of conservation:

The calcareous water pouring from the artesian source and the occasional flooding of the lake have raised the ground level by several meters since the Sasanian period. The water has washed away mortar from the joints and weakened the foundations. The hard climate, snow, ice, and earthquakes have provoked erosion and collapses, aggravated by physiochemical causes, contributing to the collapse of brick and masonry structures. The thick outer walls have lost the upper parts, and the stones have fallen to the ground. The damaged, massive brick structures with their heavy vaults have intrinsic weakness due to their weight. Only small areas remain of surface decoration, which was originally made in stucco, *muqarnas* (octagonal decorative tile) or ceramic tiles. The shrines around the Zendan-e Suleiman and the Belqeis Citadel are in a similar ruined state. The land surrounding the core areas has archaeological potential. It is understood that a Sasanian town existed in the valley, which is now cultivated by local farmers. Furthermore, there are numerous mounds of potential archaeological interest, only partially explored so far.

Management:

The ICOMOS mission to the site considered the management to be organized in a reasonable manner, but recommends that special attention be given to the tools required to carry out the proposed projects. Attention should also be given to guarantee sustainability of the financial resources in the long term.

Risk analysis:

The main causes of decay of the architectural remains relate to seismic action and the atmospheric problems due to heavy winters, water and frost. While tourism is not a major activity at present, there is possibility for increase in the future, which needs to be taken into account in planning and management. There may thus be risks in the buffer zones due to development pressures and the construction of visitor facilities in and around the sites. Furthermore, there is potential conflict between the interests of the farmers and archaeologists, particularly in the event that excavations be undertaken in the fields of the valley.

Authenticity and integrity

Regarding the authenticity of the site, evidence has confirmed the site as the main Zoroastrian sanctuary of the Sasanians. The place is an archaeological site excavated only recently; the restorations and reconstructions are relatively limited so far. A section of the outer wall near the southern entrance has been rebuilt recently, using mainly original stones recovered from the fallen remains. Part of the brick vaults of the palace structures have also been rebuilt, using modern brick but in the same pattern as the original. As a whole, these interventions can be seen as necessary, and do not compromise the authenticity of the place, which retains its historic ruin aspect.

The landscape of the area surrounding Takht-e Suleiman has evolved over time, obtaining its own visual integrity characterised by its rural and agricultural nature. There is also clear structural and functional relationship between the different elements within this ensemble. This concerns also the Belqeis Citadel, which is situated further away from the rest. The citadel however was built in the same period as the main sanctuary, and its location and orientation suggests that it had religious significance related to this. The small village, situated between Takht-e Suleiman and Zendan-e Suleiman, has become an integral part of the visual integrity of the landscape. It is noted however that strict control is required regarding the character and volume of any new constructions, taking into account also their surface materials and colour.

Comparative evaluation

The Sasanian dynasty (ca 224 to 651 CE) governed an empire that extended from Sogdiana and today's Georgia in the north to Mazun region in Arabia, and from the Indus River to the Upper Tigris and Euphrates river valleys. In Iran, the major sites that represent the Sasanian civilization include the palace of the first Sasanian ruler (Ardashir I, early 3rd century CE), at Firuzabad, still basically Parthian. The royal palace at Bishapur was built at the time when the Sasanian army defeated the Roman Emperor Valerian (260), and reflects Greek and Roman influences. The Taq-e Kisra at Ctesiphon, their capital city (in present-day Iraq), is one of the most outstanding royal sites, particularly its famous *iwan* (a brick vault: 75 feet/22.50 m wide, 90 feet/27 m high). The sacred site of Taq-e Bustan, near Kirmanshah in western Iran, consists of two large *iwans*, carved in the rock in the 4th and 5th centuries CE. Many of their fortifications continued to be used in the Islamic period. There also exist a number of fire temples in Iran, but less important than Takht-e Suleiman.

Sasanian architecture is characterised by its structural solutions, and especially the vaults built in brick or stone, or carved in rock, and decorated with monumental sculptures. Some of these features were inherited from the Achaemenids and Parthians, but Sasanians gave their architecture its own, strongly Iranian identity. Their buildings were an important reference for the development of the early Islamic architecture, and their influence was felt even in Europe, for example, in Romanesque architecture. It is also interesting to note that the chapels of a square plan built by the Religious orders in Mexico correspond exactly to the scheme of the Sasanian fire temple.

Within this context, Takht-e Suleiman is distinguished as being the principal Zoroastrian sanctuary in the Sasanian civilization. The site is a mature expression of Sasanian royal architecture, and the fire temple is the oldest and largest in existence.

Outstanding universal value

General statement:

The site of the ensemble of Takht-e Suleiman and Zendan-e Suleiman is remote and protected by mountains. It has not been subject to major developments recently, and has thus kept its integrity. It has strong symbolic and spiritual significance, related to fire and water, the principal reasons for its occupation from ancient times. Takht-e Suleiman is the principal Zoroastrian sanctuary. It is also a mature architectural expression of the Sasanian civilization, which had significant influence on the development of Islamic architecture. The site has important archaeological potential.

Evaluation of criteria:

Criterion vi: The ensemble of Takht-e Suleiman consists of several elements, which together contribute to spiritual significance of the site. The beginnings of the appreciation of the site are documented in the shrines around the top of the ancient volcano, Zendan-e Suleiman, dated to the early first millennium BCE. The spiritual significance was further reinforced when the Sasanians built there the principal sanctuary to Zoroastrianism, an early monotheistic religion, which has influenced other world religions, such as Islam and Christianity. The presence of the Anahita Temple, ancient Iranian goddess of waters, fertility and procreation, gives added value. The symbolic meaning of the site is stressed by the Mongol rehabilitation six centuries later, and by the association of legendary and biblical figures with the site, such as Solomon, Bathsheba, and Christ. Takht-e Suleiman has also been identified as a representation of earthly paradise.

Criteria i and iv: Takht-e Suleiman offers significant evidence to the mature phase of development in Sasanian architecture. This is documented in the royal complex designed around the lake. The fire temple can be seen as a prototype; it is the largest and the oldest preserved structure. While various types of buildings, such as the brick *iwan* or the water and fire temples, can be found in other Sasanian sites, Takht-e Suleiman provides an outstanding example of their combination into a whole, which is not found elsewhere.

Criterion ii: Takht-e Suleiman is recognized to have influenced the development of Islamic and Christian architecture. The architecture that forms the complex of Takht-e Suleiman, the square structure of the fire temple, the massive vault of the *iwan*, and the open court around the water source, are clearly reflected in the architectural composition of Islamic mosques and shrines. Some relationship can also be seen with early Romanesque churches in Europe.

Criterion iii: The region of Takht-e Suleiman is rich in ancient settlements, of which many are still unexplored. The site provides exceptional evidence to the development of cult and religious practices from the 1st millennium BCE

to the 14th century CE. The site of Takht-e Suleiman itself was surrounded by a town, which is now covered by agricultural land.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

That the site be inscribed on the basis of *criteria i, ii, iii, iv* and *vi*:

Criterion i: Takht-e Suleiman is an outstanding ensemble of royal architecture, joining the principal architectural elements created by the Sasanians in a harmonious composition inspired by their natural context.

Criterion ii: The composition and the architectural elements created by the Sasanians at Takht-e Suleiman have had strong influence not only in the development of religious architecture in the Islamic period, but also in other cultures.

Criterion iii: The ensemble of Takht-e Suleiman is an exceptional testimony of the continuation of cult related to fire and water over a period of some two and half millennia. The archaeological heritage of the site is further enriched by the Sasanian town, which is still to be excavated.

Criterion iv: Takht-e Suleiman represents an outstanding example of Zoroastrian sanctuary, integrated with Sasanian palatial architecture within a composition, which can be seen as a prototype.

Criterion vi: As the principal Zoroastrian sanctuary, Takht-e Suleiman is the foremost site associated with one of the early monotheistic religions of the world. The site has many important symbolic relationships, being also a testimony of the association of the ancient beliefs, much earlier than the Zoroastrianism, as well as in its association with significant biblical figures and legends.

ICOMOS, March 2003

Tel Aviv (Israel)

No 1096

1. BASIC DATA

State Party: Israel

Name of property: The White City of Tel Aviv

Location: Dan Metropolitan Area, Tel-Aviv, Jaffa

Date received: 28 January 2002

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*. In terms of *Operational Guidelines for the Implementation of the World Heritage Convention*, this is an urban area representing *a new town of the 20th century* (OG 1999, 27:iii).

Brief description:

Tel Aviv was founded in 1909 and built as a metropolitan city under the British Mandate in Palestine. The White City was constructed from the early 1930s till 1948, based on the urban plan by Sir Patrick Geddes, reflecting the modern organic planning principles. The buildings were designed by architects, who immigrated after training and experience in various European countries, thus realizing here an outstanding ensemble of the modern movement in architecture, implemented in a new cultural context.

2. THE PROPERTY

Description

The City of Tel Aviv developed to the north of the city of Jaffa, on the hills along the eastern coast of the Mediterranean Sea. The property proposed for nomination consists of three selected urban areas (zones A, B, C), which were built in the 1930s, based on the urban master plan by the British architect Patrick Geddes (1925/7). The Geddes plan identified an area, ca. 1.5 x 4 km (667 ha), where the central part was enclosed by: Rothschild avenue, Malchey Israel boulevard, Ben Gurion boulevard, and the sea in the west. It was conceived as a 'garden city', but with a more urban character than those built earlier. There was a free-standing building on each lot, surrounded by a garden, and the ground plan should not be more than one third of the lot.

The development of Tel Aviv follows a succession of urban plans, starting from ancient Jaffa, and including the historic quarters of Neve Zedek (1896), 'Achuzat Bayit' (1909), the Red City, Lev Hayir and, finally, 'The White City of Tel Aviv' (1931-47).

Historically, the beginning is marked by the construction of **Neve Zedek**; it has two-storey buildings in sandstone with tiled roofs in traditional styles, and it is built on a hill sloping towards the sea. This became the first nucleus of Tel Aviv, first called 'Achuzat Bayit' (lit. housing estate).

The **Red City**, developed to the east of the previous, and consists mostly of Eclectic Style buildings with tiled roofs. It forms part of the buffer zone to the nomination.

The area called **Lev Hayir** (the core of present-day Tel Aviv) and its surroundings extend to the north of the previous. It is mainly built in international style, a succession of 3 to 5 storey buildings with gardens. The area along the Rothschild avenue (zone B), and a part of the central area (zone C) are included in the World Heritage nomination.

The **Central 'White City'**, to the north of the previous and built according to the Geddes Plan, has clearly marked residential zones and business areas. The centre is on the highest spot, the circus of Zina Dizengoff with the Habima Theatre, a museum pavilion, and the Mann Auditorium. The buildings are mainly 3 to 4 stories high, with flat roofs, plaster rendering, some decorative features, and the colour scheme ranging from cream to white. 400 buildings out of 1750 are listed for protection. This forms the main part of the proposed World Heritage nomination (zone A).

The **Northern White City** lies beyond the Ben Gurion boulevard, and was built somewhat later. The western part is similar to the Central White City, but built later until 1948. The eastern part dates from the late 1940s to 1960s, and it was built to lower standards – in a period of recession. The southern section of the Northern White City is included in the buffer zone.

The area along the sea coast has high-rise buildings (more than 15 stories), as well as the southern part of the Rothschild boulevard. There are two tall buildings in zone A, and several scattered within the buffer zone, resulting from previous building permissions.

The three zones, A, B, and C, proposed for nomination have a consistent representation of Modern Movement architecture, though they differ from each other in their character. Zone B was built in the early 1930s, and zone A mainly from the 1930s to early 1940s. The zone C, the Bialik district, represents local architecture from the 1920s on, with examples of Art Deco and Eclecticism, but also a strong presence of 'white architecture'. This small area represents a selection of buildings that became landmarks in the development of the regional language of Tel Aviv's modernism. The relation of the width of the street to building height varies from narrow residential streets (1.6 to 1), to broad residential streets (2 to 1), and to main commercial streets (2.4 to 1).

The buildings reflect influences from the Bauhaus, Le Corbusier and Erich Mendelsohn. The buildings are characterised by the implementation of the modernist ideas into the local conditions. The large glazed surfaces of European buildings are reduced to relatively small and strip window openings, more suitable for the hot weather. Many buildings have *pilotis*, like in Le Corbusier's design, allowing the sea breeze to come through. Other elements include the *brise-soleil* to cut direct sunlight; the deep balconies served the same purpose giving shade, as well as adding to the plasticity of the architecture. The flat roofs were paved and could be used for social purposes. A characteristic feature is the use of curbed corners and balconies, expressive of Mendelsohn's architecture. The buildings also include a certain amount of local elements, such as cupolas. The most common building material was

reinforced concrete; it had been used since 1912, being suitable for less skilled workers. Other materials were also introduced, such as stone cladding for the external surfaces, and metal. There was some use of decorative plasters, though decoration became a matter of carefully detailed functional elements, eg balcony balustrades, flower boxes, canopies, etc.

History

The Jewish population living in the Ottoman Palestine at the end of the 19th century had mainly come from Spain in the 16th century. Following the First World War, the Palestine territories became a British mandate in 1920. Due to growing anti-Semitism in Europe, large groups of Jewish immigrants started arriving to Palestine in the early 20th century, first from Russia and Poland, and then again from 1933 onwards. The political movement advocating the re-establishment of a Jewish homeland in Palestine, opposing the Diaspora, has been called Zionism.

Tel Aviv's origins go back to the Ottoman Jaffa, a walled city in the midst of agricultural land in the early 19th century. Towards the end of the century, also due to the construction of Suez Canal, Jaffa developed into a commercial harbour, as well as being the port for pilgrims to the Holy Land. A decree of 1856 allowed foreigners to acquire land, which led to the development of suburban areas. The first Jewish settlement north of Jaffa was Neve Zedek, founded in 1887-96. In 1908-09, a group of affluent merchants established Achuzat Bayit as a garden suburb, later named Tel Aviv.

From 1920 to 1925, Tel Aviv's population grew from 2,000 to 34,000, and the construction followed a variety of styles, combined with local Oriental motives. The first master plan (1921) for a new settlement was prepared by Richard Kauffmann. The Scottish architect Patrick Geddes designed a new plan in 1925, which was ratified in 1927 and approved with amendments in 1938. The construction started in the early 1930s; the designers were the newly immigrated architects who had been formed in Europe, and who implemented here the modernist vision. At the same time, the trends in Europe were changing due to new political situations.

The main influences to modernist architecture in Tel Aviv came from the teachings of the Bauhaus (19 architects had studied at the Bauhaus school), and from the examples of Le Corbusier and Erich Mendelsohn. The architects included Joseph Neufeld and Carl Rubin who worked with Mendelsohn, who was a friend of Richard Kauffmann's. Arie Sharon, Shmuel Mistechkin, and Shlomo Bernstein studied at the Bauhaus school; Sam Barkai and Shlomo Bernstein worked in Le Corbusier's office, and Ze'ev Rechter studied in Paris. Dov Karmi, Genia Averbuch, and Benjamin Anekstein were amongst those who studied in Gent and Brussels; others were influenced by Terragni and Pagano in Italy. Mendelsohn worked in Israel from 1934 to 1942 (mainly in Haifa and Jerusalem).

Management regime

Legal provision:

In Israel, the State is directly responsible only for those heritage sites that date before 1700 CE. The built heritage of a later date is subject to other types of protection.

National level. The Planning and Building Law (1965, amendment 31/1991) and the Planning Code (1965, revised in 1996) have established a hierarchy of levels (national, regional, local and detailed planning schemes) implemented through administrative mechanisms; no government authority is directly responsible for heritage policy. The National Master Plan, TAMA 35, has a section on 'Urban Conservation Ensemble in Central Tel Aviv – Jaffa' (1991-1997), and is in the process of approval.

Municipal level. The main responsibility for the protection of historic urban areas lies with the municipal authorities (three grades of protection). The *Conservation Plan*, now in the process of approval, will be a legal tool, ensuring the protection of the Tel Aviv historic area and registered buildings. Other legal instruments include: Tel Aviv Master Plan (1965), Tel Aviv Ordinance 2659 b (2001) with zoning provision, and a series of detailed plans for Tel Aviv and Jaffa with protection orders.

Regional level. The Conservation Plan of Tel Aviv requires approval by the Regional Planning Committee. The Regional Master Plan, TMM 5, with 'Zone of Urban Pattern Protection' has passed the first stage of approval, and is the principal tool for protection.

About 90% of the buildings in the nominated area are privately owned; the rest is municipal or mixed. The owners' rights (including development rights) are strong in Israel. Therefore, even registered buildings are open for possible additions, except in the case of stringent protection. The municipality should compensate the loss of property value. The strategy of transfer of development rights applies in Tel Aviv and can help to reduce rooftop additions in the nominated area. There are some 1,000 registered buildings in Tel Aviv; 120 of these are subject to stringent protection, with no changes allowed. Zones A and C are covered by the regulations of historic urban plans (Geddes, 1927/38). The 'Lev Hayir' plan, applying to zone B (approved in the 1990s) allows for additional floors under the condition that the existing buildings be fully preserved.

Management structure:

There are two major management levels: Municipality and Municipal Department. The Municipality of Tel Aviv has three Departments involved: Engineering Department directly in charge of Tel Aviv management, the Financial Department, and the Municipal Legal Sector, as well as the City Conservation Committee. Within the Planning Division of the Engineering Department, there are: the City Centre Planning Team (town planning, architecture, planning regulations), the Conservation Team (implementation of Conservation Plan, research, listing; monitoring, documentation, database, restoration permits, contacts with clientele), and the Building License and Inspection Team with functions of monitoring. There is a network of external consultants.

Management is covered in urban and territorial plans, including: National Master Plan TAMA 35 with a section

on 'Urban Conservation Ensemble in Central Tel Aviv – Jaffa' (1991-1997), Tel Aviv Ordinance 2659 b (2001), and Regional Master Plan TMM 5 (main legal instrument for the conservation area of Tel Aviv). Management policy includes programmes to encourage tourist activities and information with emphasis on conservation.

Resources:

On Municipal level, the annual budget consists of 1/4-1/6 of City Engineering Department's budget (750,000 \$ US in 2002). Investments to municipal renovation projects: rehabilitation of Tel Aviv boulevards with bicycle lanes (7 million \$ US); renovation of city's infrastructure (25 million \$ US); planned investment for rehabilitation of Dizengoff Square including project and conservation work (27,5 million \$ US). The main funding for restoration comes from the owners, with existing rate of about 50 restored buildings in 2001-2002 (12,5 million \$ US, including 15% of municipal donation). Rooftop additions are one of the sources for investments. The municipality provides building grants, and subsidizes loans up to 4 years; there can also be tax reductions. There is a proposal for the creation of a city preservation fund.

Justification by the State Party (summary)

Tel-Aviv's 'White City' is part of a modern, dynamic urban centre, of unique universal value. It is considered the largest urban concentration of the early international style. The city's uniqueness, in comparison with other modern centres, can be assessed by the following parameters:

The Zionist dream of building a new and better world for a new egalitarian society was materialized in the first Hebrew city in a spontaneous way, not dictated by any authorities. There was a great affinity between the Modern Movement and the local needs of the Jewish settlement in Palestine, whose main purpose was to supply the physical structure of the Jewish homeland as soon as possible, vis-à-vis accelerating waves of immigrations. ... The combination of Geddes' urban planning and the language of Modern Architecture developed locally helped create a unique urban centre, unequalled in size and quality in Israel or anywhere else. ... During the years 1931-1948, 3,700 International style buildings were built in Tel-Aviv, 1,000 of which were selected for preservation. ... The architectural aspect, richness due to a variety of influences, and the making of a local architectural language: the local architectural language evolved from the fusion of different influences and the constant open discussion of basic planning problems within the 'Circle'. Together, these architects searched for new construction methods, which would help raise standards and reduce production costs, as well as solve local climatic problems.

Criterion ii: the city was an experimental laboratory for the implementation of modern principles of planning and architecture; it influenced the whole country;

Criterion iv: it is a fusion of influences and currents of the European Modern movement, and their adaptation to a regional context;

Criterion vi: the plan was based on the idea of creating a new place for a new society, where Zionist ideal would

come true through the Modern Movement; it is also a synthesis between Oriental and Western cultures.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited Tel Aviv in July 2002. ICOMOS has consulted its International Committees and specialists, as well as DoCoMoMo and relevant literature. ICOMOS has also consulted its International Scientific Committee on Historic Towns and Villages (CIVVIH).

Conservation

Conservation history:

After the completion of the White City of Tel Aviv in the 1940s, a 'Tel Aviv revival' started in the early 1980s with a significant international exhibition: '*White City. International Style Architecture in Israel*' by Dr Michael Levin. In 1994, a conference on international style in architecture was organised under the aegis of UNESCO and Tel Aviv Municipality, supported by internationally known professionals. Growing scientific, governmental and public awareness gave start to numerous publications in Israel and abroad, including a campaign for the protection and conservation of the Modern Movement structures in Tel Aviv.

State of conservation:

The first interventions in preservation, consolidation and repair were launched in the 1980s. At that time, the methods and technique were not adequate and caused additional deterioration of materials and urban fabric. The second period took place in the 1990s, bringing a revival of Tel Aviv architecture and urban life, under the guidance of the Conservation Team of Tel Aviv Municipality and other municipal services. Research of historical iconography and cultural values, systematic documentation, monitoring were launched. At the moment 1,149 modernist buildings are listed for protection in the nominated area and buffer zone. Intensive work has been done to revive the original technology of construction, material use, traditional craftsmanship and technique. The level of restoration projects, execution of works and detailing has been improved, based on the '*Guiding Principles for the Care and Conservation of listed buildings*' (Conservation Plan, TA 2650 B).

So far, 210 buildings have been restored following the conservation guidelines, with a rate of ca 50 buildings per year during the last two years. About 650 dilapidated structures are no longer endangered. Infrastructures and living facilities are being improved to meet higher standards and quality of life. Some of the centrally disposed buildings have been rehabilitated (eg 'Cinema' building, Dizengoff Circle, turned into a modern, well-equipped hotel). All this brings visible improvement into the urban environment and image of Tel Aviv. Restored blocks in the nominated areas start to be attractive for a new type of inhabitants – well-to-do strata of population, thus revitalising the city. Evidently, the state of preservation of Tel Aviv fabric is the same in all parts of the city, and the efforts still need to continue.

Management:

It is noted that the State Party has accepted the recommendations of the ICOMOS expert mission regarding the delimitation of the nominated areas and the buffer zone. A document has since been provided indicating the new boundaries of the areas, as well as giving other additional information.

The conservation and management of the nominated property have been developed in a systematic manner over the past decade. In general lines, the management regime is now reasonably well organized; there is a conservation plan with appropriate guidelines, which are implemented by the municipal authorities. Nevertheless, there are still some issues that merit careful attention.

- The Regional Master Plan (TMM 5) is an important legal instrument, defining the conservation area of Tel Aviv; it would be important to include the management plan as a structural part to this strategic document.

- The nominated areas and the buffer zone are currently subject to changes, including the allowance for the construction of additional floors to buildings that are not protected at the highest level (stringent condition). It will be necessary to strengthen the conservation strategy as a priority in these areas, and to strictly control any additions so as to be in character with the area.

- Currently, new permits for tall buildings in the nominated area (A) and the buffer zone are being processed by the authorities. It is recommended that none of such tall buildings should be built in these areas.

- It is further recommended that the pending approval of conservation plans be processed so as to become legally binding.

Risk analysis:

The main risks to the White City of Tel Aviv come from its very character as a living city and the central part of a large metropolitan area. Even if the area has protection and a conservation regime, it also remains subject development pressures and consequent change. In part this can be seen in potential new projects for tall buildings; in part it is seen in the pressure to modify existing buildings, even if listed for protection. This is obviously even more the case with non-listed buildings, which however form a substantial part of the urban fabric.

Authenticity and integrity

Tel Aviv is a new city characteristic of the 20th century. It is the most dynamic of all large urban settlements in Israel; not a 'town-museum', but a city where tension between 'living city' and 'maintaining the present state' continues to exist. In the overall, the spirit of the Geddes plan has been well preserved in the various aspects of urban design (morphology, parcelling, hierarchy and profiles of streets, proportions of open and closed spaces, green areas). The stratigraphy of urban development, from ancient Jaffa to the White City of Tel Aviv, is clearly traceable. There are some visible changes in the buffer zone due to new construction and commercial development in the 1960s-1990s, eg some office and residential structures that are out of scale. The urban infrastructure is intact, with the

exception of Dizengoff Circle, where traffic and pedestrian schemes have been changed. Such spots are relatively few and do not reduce the level of authenticity and integrity. Still, the substance is undergoing slight change, which could affect this urban ensemble in the future.

The White City is encapsulated inside a ring of high-rise structures, which has obviously altered the initial relationship with its context. Within the nominated area and buffer zone, however, the amount of buildings over 15 storeys is not significant – except for a tall tower (Glickson/Dryanov St.) in zone A. At the present, Tel Aviv Municipality plans to allow at least two more towers in Zone A, one in Zone C, and several in the buffer zone, where a certain number already exists. Most of these projects are in the process of approval.

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

One problem needs special attention: rooftop additions even in registered buildings (especially in zone B, and in the buffer zone). Some of these are almost invisible; others consist of one or two additional floors. In buildings with stringent protection such changes are not permitted. Currently, compared to still intact structures, the quantity of remodelled buildings is not enough to alter the urban profile, the original scale or parameters. It is also noted that rooftop 'additions' are widely spread in Israel; often architects themselves designed them. The tradition to add a floor when family grows, or to keep the generations of a family together is closely related to the Diaspora fate of the Jews. Within certain limits, such additions could be perceived as part of traditional continuity. It is also historically connected with residential, commercial and cultural functions. In urban management, such flexibility allowed the continuous development of Tel Aviv historical core without radical changes in its fabric.

Comparative evaluation

The roots of town planning in the 20th century go back to the social-economic and industrial developments in the 19th century, though distinct in character. The idea of the *Cité Industrielle* by Tony Garnier (1904-17) is a significant step. Early examples include the garden city plans, such as Letchworth by R. Unwin and B. Parker (1904), and 'more urban' designs, eg by O. Wagner in Vienna (1911) and H.P. Berlage in Amsterdam (1915).

The First World War is a further watershed in this development. The idea of an *Arbeitersiedlung* (workers' settlement) finds expression in various examples in Germany already in the early decades of the century (Kiel, Leipzig). In the 1920s, favoured by economic developments, the *Neues Bauen* in Germany is particularly significant, eg the settlements in Frankfurt and Berlin (especially Bruno Taut). These settlements as well as the experimental housing in the Netherlands were homogenous, often designed by one architect or a small

design team. The small *Weissenhofsiedlung* (1927) near Stuttgart, was promoted by Mies van der Rohe involving 16 modernist architects. It was conceived as an exhibition and promotion of the ideas of the modern movement. The conferences of C.I.A.M. (*Conférences Internationales d'Architecture Moderne*, initiated in 1928) contributed to the policies, and after the Second World War, the plans of Chandigarh in India, by a team led by Le Corbusier, and Brasilia by Costa and Niemeyer are later examples of these developments.

In the 1930s, this progress was interrupted due to new regimes with strong political and nationalistic policies in countries, such as Germany and Russia. Modernism was abolished in favour of more monumental designs, recalling ancient imperial-Roman and nationalistic symbolism (eg Albert Speer). In Italy, the ideas of modernism were debated starting from 1926. Differing from Germany and Russia, the Fascist regime was initially more open to the rationalist ideas of modernism, considering it necessary to update architecture and town planning concepts. Mussolini promoted the establishment of new cities, planned to be self-sufficient within their rural context, including Littoria/Latina (1932), Sabaudia (1934), and Carbonia (1935) in Italy, which reflect modernism in form but are also an expression of the policies of the regime.

Modern movement started being felt in the early 1930s, when the first exhibition on modern architecture was organized in Algeria (1933). However, in the early decades, the main tendencies were related to the design of colonial settlements, partly reflecting classical styles and axial compositions, partly beginning to integrate traditional forms. In Egypt, Heliopolis (1906-22) was designed on the model of the British Garden Cities with villas and gardens. In Algeria, the town plan of Algiers was approved in 1931, introducing the concept of zoning, partly involving rebuilding existing fabric, partly introducing new areas. In Rabat in Morocco, the French architects H. Prost and A. Laprade (1918-1920) introduced traditional forms in contemporary buildings. In Libya and Somalia, Italian architects designed agricultural villages, similar to Aprilia. In Addis Ababa, grand schemes were prepared in 1939 for an imperial palace and government offices, but these remained like dreams. The new town plans include the centre of Asmara in Eritrea (1935).

While based on the ideas developed in the European context in the 1920s, Tel Aviv is distinguished both in quantitative and in qualitative aspects. It also differs from the colonial architecture and town plans in North Africa. The term 'Bauhaus style' often used in relation to Tel Aviv is not necessarily appropriate. Instead, the city represents a great variety of architectural trends from Europe, which were mingled with local building traditions, and the designs were adapted to the climatic requirements. Therefore, the White City also became an early example of the adaptation of the modern movement in a particular cultural-social environment.

The closest comparison of already inscribed World Heritage sites is Brasilia (inscribed 1987; criteria i and iv), founded as the capital city of Brazil in 1956. Brasilia, however, represents a different set of values and design criteria, as well as being of much later date. It is further noted that the White City of Tel Aviv has been included in

the list of DoCoMoMo as an outstanding example of the modern movement.

Outstanding universal value

General statement:

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

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

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

Evaluation of criteria:

Criterion ii: the master plan for the city of Tel Aviv was designed by Sir Patrick Geddes, producing an innovative synthesis of the urban planning criteria of his time. The architectural designs represent the major influences of the Modern Movement in Europe, integrated with local traditions and requirements. Therefore, the White City can be considered an outstanding example of the implementation of a synthesis of the modern movement architecture into a new cultural context. The nominated area also provides a panorama of the historic evolution of the planning and architecture in Tel Aviv.

Criterion iv: Tel Aviv is an outstanding example of a new city of the 20th century, designed according to the criteria developed within the Modern Movement, and reflecting the most significant trends in architecture of the time. The White City is exceptional in its size and coherence, representing an outstanding realization of a modern

organic plan, integrating buildings and spatial arrangements of high quality.

Criterion vi: According to the State Party, Tel Aviv reflects the idea to create a new place for a new society. ICOMOS does not consider this to be sufficient for the use of criterion vi. Moreover, the principal justification of its outstanding universal value is considered to be based on the application of criteria ii and iv.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

At the moment, the national legislation of Israel does not allow listing of recent heritage; therefore, the White City of Tel Aviv is mainly protected through planning legislation. ICOMOS recommends that in the future, the State Party consider the possibility to provide legal protection also at the national level to recent heritage.

Considering that the White City of Tel Aviv is at the centre of a metropolitan area, ICOMOS recommends that efforts be made to continue monitoring the development trends, and to improve where possible the control of changes in the existing fabric.

While recognizing the already constructed tall buildings in the nominated area and the buffer zone, it is recommended to avoid any further buildings of that size.

It is also considered necessary to integrate the management plan with the conservation plan in order to guarantee their efficacy.

Recommendation with respect to inscription

That the property be inscribed on the basis of *criteria ii* and *iv*:

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

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

ICOMOS, March 2003

Khoja Ahmed Yasawi (Kazakhstan)

No 1103

1. BASIC DATA

State Party: Republic of Kazakhstan

Name of property: The Mausoleum of Khoja Ahmed Yasawi

Location: South Kazakhstan Oblast, City of Turkestan

Date received: 29 January 2002

Category of property:

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

Brief description:

The Mausoleum of Khoja Ahmed Yasawi, in the town of Yasi, now Turkestan, was built at the time of Timur (Tamerlane), from 1389 till 1405, remaining unfinished in some parts. In this building, the Persian master builders experimented architectural and structural solutions under the supervision of the emperor. These solutions were then adopted in the construction of Samarkand, the capital of the Timurid Empire. At present it is one of the largest and best preserved constructions of the Timurid period.

2. THE PROPERTY

Description

The Mausoleum of Khoja Ahmed Yasawi, a distinguished Sufi master of the 12th century, is situated in southern Kazakhstan, in the city of Turkestan (Yasi). The mausoleum is placed in the area of the former citadel, in the north-eastern part of the ancient town, now an open archaeological site. To the south, there is a nature protection area; on the other sides the modern city of Turkestan surrounds the site. The nominated property is limited to the mausoleum of Ahmed Yasawi (0.55 ha); the buffer zone covers the archaeological area of the ancient town (88.15 ha).

The Mausoleum was built at the end of the 14th century by the order of Timur, replacing a smaller mausoleum of the 12th century. It is one of the largest built in the Timurid period. There are some other buildings in the vicinity, including mausoleums for distinguished persons, small mosques, and a medieval bath house. A site museum is placed in the former Russian barrack building of the 19th century. On the north side, the mausoleum is separated from the new town by a section of the ancient citadel wall, which has here been reconstructed.

The Mausoleum is rectangular in plan, 45.8 x 62.7 m, and is oriented from the south-east to north-west. Its total height is 38.7 m. The structure of the building is in fired brick with mortar of gypsum mixed with clay (*ganch*). The

foundations were originally built in layers of clay (1.5 m deep), but these have recently been rebuilt in concrete. The main entrance is from the south-east through the Iwan into the large square Main Hall, *Kazandyk*, measuring 18.2 x 18.2 m, covered with a conic-spherical dome, the largest in Central Asia (18.2 m in diameter). In the centre of this hall there is a bronze cauldron (*kazan*, 2.2 m diameter, weight: 2 tons), dated 1399 for ritual purposes. The tomb of Khoja Ahmed Yasawi (Gur khana), the most important space, is situated on the central axis at the end of the building in the north-west. In the centre of this space, there is the sarcophagus. The hall has a double dome; the inner dome is 17 m high, and the outer dome 28 m, and its extrados is covered with green and golden decorated tiles. The drum of the dome is tiled with hexagonal green glazed tiles adorned with gold pattern. The building has spaces assigned for several functions: such as meeting rooms, a refectory (*Ash khana*), a library (*Kitab khana*), and a mosque.

The mosque is the only room where fragments of the original wall paintings are preserved, which are geometric and floral ornaments in light blue colour. The intrados of the domes is decorated in alabaster stalactites (*muqarnas*). In the exterior, the walls are covered with glazed tiles with large geometric patterns with epigraphic ornaments, characteristic of Timurid architecture. There are fine Kufic and Suls inscriptions on the walls, and texts from the Qu'ran on the drums of the domes. The building remained unfinished at the death of Timur in 1405, and was never completed. Therefore, the main entrance still lacks the surface finish and the two minarets that were planned.

History

Sufism (*tasawwuf* from 'wool' in Arabic) is a mystic movement in Islam. It has been considered as the inner, mystical, or psycho-spiritual dimension of this religion, developing as a spiritual movement from the 9th and 10th centuries. Sufist ideas evolved particularly in the 12th and 13th centuries in the thoughts and writings of people such as: Attar (perished in 1221), Ibn Arabi (1165-1240) and Jalal al-Din Rumi (1207-1273).

Starting in the 12th century, Sufism also developed into several regional schools, of which the Turkic branch was headed by Khoja Ahmed Yasawi. Sufism has been seen as one of the forces that sustained the diffusion of Islam, preventing its downfall, especially in the difficult period after the Mongol invasion in the 12th century. Yasawi was born in Yasi or in Ispidjab (Sairam), in 1103. After initial education by his father he studied in Bukhara, one of the principal centres of Islam at the time. He spent most of his life in Yasi, and died there in 1166. His contribution was crucial for Central Asia, where he popularized Sufism, and contributed to the diffusion of Islam.

The town of Turkestan: The modern town of Turkestan is referred to ancient Kazakh towns, and its origins go back to the early Middle Ages. Until the 16th century, it was called Yasi. At first it was a suburban area of Shavgar, in the region of Syr Daria, the crossroads of agricultural and nomadic cultures. Shavgar developed into a large handicraft and trade centre, but from the 12th century, Yasi gained importance over this. It was also one of the few places that do not seem to have been destroyed by the

Mongols in the 13th century. Pilgrimage to the tomb of Ahmed Yasawi was another factor that contributed to its development.

In the 1370s, Timur (Tamerlane) (1328-1405) became the new ruler of Central Asia, and his reign extended from Mesopotamia and Iran to Transoxiana. His capital was in Samarkand. Timur's policies involved the construction of monumental public and cult buildings (mosques, mausoleums, *madrasahs*) in regions such as Syr Daria, where towns were vital outposts on the northern frontier of his possessions, including the Mausoleum of Ahmed Yasawi. Timur's wish was to contribute to the diffusion of Islam, but even more so to fulfil specific political objectives. Considering that the Sufi orders determined the support of nomadic tribes in the steppes, the construction of this remarkable sanctuary aimed to gain the support of the Sufis and of the large nomad community, who otherwise might have presented a risk for his ruling. He is reported to have participated personally in the design of the Mausoleum, which was built parallel with the Mosque of Samarkand. For the first time here, Timur used a team of immigrated skilled master builders from Shiraz and Isfahan. The building also represented an experiment, where he introduced innovative spatial arrangements, types of vaults and domes, that were later implemented in the capital cities.

From the 16th to 18th centuries Turkestan was the capital and residence of the Kazakh Khanship, developing into its largest trade and craft centre. The Mausoleum of Ahmed Yasawi was the outstanding monument of the town, and several prominent personalities were buried close to it. However, the political struggles and the shift of trade to sea routes resulted in the decline of urban life. In 1864 Turkestan was invaded by the Russian army. The old town was destroyed and deserted. A new railway station was built far from the old town, becoming the new centre for development. Some vernacular dwellings were built closer to the old town, called 'Eski Turkistan'. Today, the old town is an archaeological site, and one of the 14 Reserve Museum sites in Kazakhstan.

The Mausoleum: the construction took place between 1389 and 1399, continuing until the death of Timur in 1405. The building was left unfinished at the entrance and some parts of the interior, thus providing documented evidence of the working methods at that time. In the 16th century, the mausoleum went through some repair and reconstruction on the main portal; the arch was repaired by the order of Abdullah-Khan, the governor of Bukhara. From this time until the 19th century, Turkestan was the residence of the Kazakh khans. In the 19th century, Kokand khan turned the mausoleum into a fortress, and built a defence wall around it in mud brick. In 1864, when the Russian army took over Turkestan, the building was in a poor state of repair. In 1872, the authorities decided to preserve it. From 1938 there has been regular maintenance, and since 1945 several restoration campaigns have been carried out, the latest from 1993 to 2000. In the Soviet period, this monument was treated as a historic building and a museum. Since the independence of Kazakhstan in 1991, its spiritual function has prevailed, and it has even come to epitomize national identity.

Management regime

Legal provision:

The Mausoleum of Ahmed Yasawi is a national monument, included on the List of National Properties of Kazakhstan, and protected by the decree 38 of 26.01.1982. The site of the mausoleum is included in the Protection Zoning Plan (1986) of the city of Turkestan, prepared under the supervision of the Ministry of Culture, by the State Institute for Scientific Research and Planning on Monuments of Material Culture (NIPI PMK, Almaty). The plan has been approved by the Committee of Culture, and confirmed by the decree 628 of 22.11.1988. The adjacent secondary monuments and the archaeological remains of the medieval town of Yasi are included in the 'Azret-Sultan' State Historical and Cultural Reserve Museum (decree 265, 28.08.1989). The museum was opened in 1990.

Management structure:

At the national level, the management of the site is under the responsibility of the Committee of Culture of the Ministry of Culture, Information and Public Accord. Locally, the care is the responsibility of the 'Azret-Sultan' State Historical and Cultural Reserve Museum. The museum staff prepares the annual programmes and plans for the repair and management of the property. There is a long-term development plan (2000) for the whole city of Turkestan, respecting the protection zoning. The Tourism Department of the South Kazakhstan Region has a regional plan for tourism, including Turkestan as a main destination. A five-year management plan for the property has been prepared by the 'Azret-Sultan' Museum, to be approved in 2002. This plan includes guidelines for safeguarding, research, conservation, monitoring, and maintenance of the property, as well as for the development of the planning control zone and the nature protection area, in order to preserve important views from and to the mausoleum.

Resources:

The 'Azret-Sultan' Museum has 19 permanent staff, including technicians, custodians, guides, and administrators. Additional staff is contracted according to needs. Yearly funding is provided from the State budget (8,500 \$/year), and additional funds are collected from entrance fees and offerings (ca 75,000 \$/year).

Justification by the State Party (summary)

The State Party stresses the uniqueness of the mausoleum, which was built in the 14th century by order of Timur over the tomb of Ahmed Yasawi, the great 12th-century Sufi master. The earlier mausoleum was already a pilgrimage place, but the new construction increased its religious importance so that it became one of the most significant sacred places for Moslems. The mausoleum is a characteristic example of Timurid style, and a most impressive testimony of the architectural attainment of Timur's empire in the late 14th century. The mausoleum provides important advances in building technology, displaying an unsurpassed record of all kinds of Central Asian vaulted constructions and showing some innovations. Its main dome is the largest existing brick dome in Central Asia, 18.2 m in diameter. The original

architectural details show the highest level of craftsmanship. To date, the results of many years' work by scientists prove the outstanding universal value of the Mausoleum of Khoja Ahmed Yasawi as a highly significant architectural monument in itself, for the period it represents, and a unique survival of one of the four largest buildings of that period. It was one of the greatest architectural achievements of its age, a landmark chapter in the history of Central Asian architecture, and has influenced further developments. It was a striking structure thought to be one of the greatest mausoleums of the Islamic world.

The State Party proposes that the property be inscribed under the *criteria i, iii, iv, and vi*. Criterion i for its architectural achievement; criterion iii for its being one of the great mausoleums of the world; criterion iv as a characteristic example of Timurid architecture; criterion vi for its association with Ahmed Yasawi as the great master of the Turkic branch of Sufism.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the site in August 2002.

Conservation

Conservation history:

After its construction, the building underwent a first intervention in the 16th century on the main portal, when the arch was repaired. In the 19th century, it was turned into a military depot; a defence wall was built around it. The building was in a poor state of repair, and was proposed to be demolished. However, in 1872, the authorities decided to repair it. This meant preparation of survey drawings, whitewashing the interiors, and constructing buttresses to support the north-west corner (1886-87). From 1938, a workshop was responsible for its maintenance on a permanent basis, under the direction of an architect. There have been restorations in 1945, in the 1950s, in the 1970s, and again from 1993 to 2000. The last restoration was sponsored by the Government of Turkey, and the works were implemented by 'Vakif Insaat', a Turkish firm, with the participation of Kazakh specialists. During these works the foundations were remade in reinforced concrete, the walls were consolidated, the roofs were water-proofed, and the domes were newly covered with tiles, as most of the old tiles had been lost. The form and colour of the new tiles is reported to correspond to the old, of which fragments have been found in place.

The surrounding area (buffer zone) corresponds to the former medieval town with the defence wall. The area was destroyed in the 19th century, and a new town centre was built further to the west. Some of the surviving remains next to the mausoleum have been demolished during the recent campaigns involving earthworks. The northern part of the old citadel wall was rebuilt in the 1970s, providing an enclosure for the mausoleum and its adjacent buildings. A drainage system has now been implemented in order to remove excess water from the site.

State of conservation:

After the recent works, the structure is considered stable, but the authorities still report on problems of rising damp and salts, due to high water table. There is also need to continue monitoring the behaviour of the structure of the building and the materials after the restoration.

Management:

The ICOMOS mission observed that the NIPI/PMK department has qualified specialists, but it should improve the collaboration with the 'Azret Sultan' office. This office would require a qualified permanent technical team, consisting of specialised technicians and skilled craftsmen dedicated to the maintenance of the heritage site. It would also be necessary to establish a documentation centre in the site museum, prepare a detailed report on the works over the past 130 years, encourage research on the history and conservation of the Museum Reserve, and develop appropriate methods for the restoration of wall paintings, metal works, wood works, and surface finishes. The mission has also noted that there was need to encourage appropriate academic institutions in the country to initiate training in the conservation of cultural heritage. A new management plan has been prepared, and it is expected to have been approved in 2002.

Risk analysis:

Considering that the town of Turkestan is situated in a vast plain, any high-rise buildings outside the buffer zone would have an impact on the visual integrity of the place. This is not an immediate risk, in view of the current planning regulations. The building of the Arys-Turkestan water canal and the creation of large agricultural fields in the region have been the cause of the rise in the water table. It will be necessary to study ways to reduce the impact in the area of the mausoleum and its buffer zone. No serious seismic risk is reported. The number of visitors is growing in Turkestan, being some 200,000 in the year 2000, and the mausoleum is the main target of tourism and pilgrimage. Bearing in mind that the winter climate in Turkestan can be rather cold, the increasing number of visitors is causing the risk of condensation in the interior.

Authenticity and integrity

Authenticity:

The Mausoleum of Ahmed Yasawi has suffered from inappropriate use and neglect especially around mid 19th century, until the interest for its safeguarding started gaining ground. Even so, it has been better preserved than some other Timurid monuments, such as Bibi Khanum Shrine in Samarkand, which is of comparable size. In fact, the mausoleum of Ahmed Yasawi has preserved its original vault construction and a large part of the external decoration. The external decoration has been partly renovated in recent restorations, including the upper part of the large inscription, as well as the tiled extrados of the domes. Some original remains of the wall paintings are visible in the interior, and it is possible that future restoration may discover more of them under the whitewashed surfaces. The *muqarnas* of the ceilings are still in place. The mausoleum has not been subject to any major changes over time, and it can be considered a genuine representation of the architecture of the Timurid

period. Of added interest is the stage of the unfinished parts, preserved as a documentary evidence of the construction methods. The mausoleum has preserved an exceptionally high degree of authenticity as a monument.

Integrity:

Regarding the context, the mausoleum remains standing within the old town area, where the houses have been destroyed in the 19th century. The fact that this area has not been rebuilt, however, provides a valuable opportunity for medieval archaeology. On the other hand, the new town of Turkestan has kept a low skyline, so that the Mausoleum of Ahmed Yasawi continues to stand out as a major monument within its context, thus maintaining the required visual integrity.

Comparative evaluation

Even though the Mongol and Timurid periods in the Western and Central Asia caused much suffering and destruction, they also promoted a highly important development in art and architecture. The Timurid Empire extended from Mesopotamia to Western India and from the Caucasus to the Arabian Sea, including the present-day Uzbekistan, Iran, and Afghanistan. The capital cities of the empire, Samarkand and Bukhara, already inscribed on the World Heritage List, comprised some of the principal buildings and ensembles, in particular the Bibi Khanum Mosque, which is comparable with the Mausoleum of Yasawi in its size and architecture.

There are also important works of this period in Iran (Yazd, Mashad and Tabriz, as well as in Herat in present-day Afghanistan), which are the key references for developments in architecture since the pre-Islamic period and well into the 17th century. The master builders from the conquered cities and lands such as Shiraz, Isfahan, Yazd, Tabriz, south Caspian, and Damascus, as well as stone cutters from India, were involved in the construction of the masterpieces in the Timurid period.

The significance of the Mausoleum of Yasawi in this context lies in its being a prototype, where the architectural and artistic solutions were experimented under the control of the emperor himself. The Mausoleum has also better preserved its integrity and authenticity than most of the other buildings, such as those in Samarkand, which have later been partly rebuilt or modified.

Outstanding universal value

General statement:

The Mausoleum of Khoja Ahmed Yasawi is an outstanding example of Islamic religious building, designed and constructed under the supervision of Timur Tamerlane, at the end of the 14th century. The building became a prototype for the contemporaneous construction of other major buildings in the Timurid period, particularly in the capital city of Samarkand, being a pilot project for the design of spatial arrangements, and the construction of vaults and dome structures. The site itself, the burials and the remains of the old town of Turkestan (Yasi) offer significant testimony to the history of Central Asia. The mausoleum is closely related to the diffusion of Islam in

this region with the help of the Sufi orders, as well as having political significance in relation to the political ideology of Timur (Tamerlane).

Evaluation of criteria:

Criterion i: The Mausoleum of Yasawi is a significant architectural achievement in the history of the Islamic architecture. It was a prototype for the innovative development of spatial and structural solutions as well as ornamentation in Timurid architecture.

Criterion iii: While recognizing the importance of the mausoleum in the Islamic architecture, this criterion would more appropriately refer to the cultural traditions that the monument and its site represent. The building also provides an exceptional testimony to construction methods in the Timurid period, especially due to the parts that remained unfinished.

Criterion iv: The mausoleum was a significant prototype in the development of a type of religious building, which had significant influence in Timurid architecture and in the history of Islamic architecture.

Criterion vi: The origins of Sufism can be detected in the 9th and 10th centuries, involving several spiritual leaders. While recognizing the importance of Khoja Ahmed Yasawi in the Turkic branch of Sufism, this was one of several branches that developed from the 12th century onwards. His significance was thus important in the regional context. ICOMOS does not consider this justification sufficient for the use of criterion vi.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

While recognizing the efforts made by the authorities, ICOMOS recommends that special attention be given to the control of the built environment outside the buffer zone in order to avoid any high-rise constructions. The State Party is also encouraged to increase the resources for conservation management, and to establish a training strategy for those involved in the conservation of the site.

Recommendation with respect to inscription

That the nominated property be inscribed on the basis of *criterium i, iii and iv*:

Criterion i: The Mausoleum of Khoja Ahmed Yasawi is an outstanding achievement in the Timurid architecture, and it has significantly contributed to the development of Islamic religious architecture.

Criterion iii: The mausoleum and its site represent an exceptional testimony to the culture of the Central Asian region, and to the development of building technology.

Criterion iv: The Mausoleum of Khoja Ahmed Yasawi was a prototype for the development of a major building type in the Timurid period, becoming a significant reference in the history of Timurid architecture.

Franciscan Missions (Mexico)

No 1079

1. BASIC DATA

State Party: Mexico

Name of property: Franciscan Missions in the Sierra Gorda of Querétaro (Santiago de Jalpan, Santa María del Agua de Landa, San Francisco del Valle de Tilaco, Nuestra Señora de la Luz de Tancoyol, San Miguel Concá)

Location: Municipalities of Jalpan de Sierra, Landa de Matamoros, and Arroyo Seco in the State of Querétaro de Arteaga (Sierra Gorda region)

Date received: 5 December 2001

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 serial nomination of five *groups of buildings*.

Brief description:

The Franciscan missions of Sierra Gorda were built in the last phase of the evangelisation of the interior of Mexico in the mid 18th century, and became an important reference for the continuation of the evangelisation and colonisation of California, Arizona and Texas. The richly decorated façades of the churches are of special interest, representing an example of the joint creative efforts of the missionaries and the *Indios*. The rural settlements that grew around the missions have retained their vernacular character.

2. THE PROPERTY

Description

The nominated property consists of five Franciscan missions, which date from the 1750s and 1760s. The properties are located in the mountainous Sierra Gorda region in central Mexico, where evangelisation took place much later than elsewhere. Of the five missions, Santiago de **Jalpan** (the earliest, built 1751-58) and Nuestra Señora de la Luz de **Tancoyol** are located in the municipality of Jalpan de Sierra, Santa María del Agua de **Landa** and San Francisco del Valle de **Tilaco** are in the municipality of Landa de Matamoros, and the mission of San Miguel **Concá** is in the municipality of Arroyo Seco.

The Franciscan missions were complex organisational units run by friars aiming at evangelising, congregating and teaching indigenous people. Each mission had to erect the church, find the natives, subdue them, and then group them in huts around the church. The missionaries had to learn the native language, supply the population with food, teach them how to behave, and only then evangelise them. All five missions share similar elements in relation to their environment, the town, and the religious buildings. The environment offers splendid mountain views; the strategic

locations of the missions determined the layout and development of the native settlement around. Today, these are traditional rural settlements.

The architecture of the missions is designed following a general pattern, though there are individual differences. Their features are reminiscent of 16th century convents, and include generally an atrium, a Sacramental Doorway, an open chapel, processional chapels, and a cloister. There are also some features taken from Mexican baroque art of the 17th and 18th centuries, evidenced in the cross-shaped ground plan of the church, in the carved and stuccoed façade, and the use of lime plaster in the interior. These features are most characteristic of Jalpan, Landa and Tancoyol, while Tilaco and Concá have more individual design; eg there are no chapels. The buildings are made in local stone, and have plaster rendering. The orientation of the complex differs in each case; the main façade is oriented to the west only in Tilaco, while Jalpan faces east, Tancoyol south, and Concá and Landa south-east.

Considering that the congregation generally gathered outside, the main elevation of the church is opulently decorated with winding plants and flowers, fantastic architectural elements, angels, figures of virgin and saints, including St. Francis. While the general layout of the complex reflects the Franciscan model, the spirit and forms of decoration refer to local traditions and local products as gifts to God. Artistically the whole has a particular air of innocence and naïveté. Strategically, the images were ‘ideographic’, enforcing the didactic scope of the mission. The façade has usually three horizontal and three vertical sections, forming framed fields; in Tancoyol, there are five horizontal sections. The dominating colour is ochre.

In contrast, the interior is now much less pretentious; it has simple plaster rendering, and the altarpiece has straightforward architectural forms. A cupola crowns the transept crossing. Seen from the front, a tall bell tower is attached on the left side of the church. The lower part of the tower is plain on a square plan; the upper part is richly ornate with architectural elements. The residential part, on the right side of the church, has an arched entrance and in some cases there is a cloister passage around the court. Otherwise it is relatively simple without decoration.

History

The northern region of Sierra Gorda, where the missions are placed, is part of the mountainous central Mexico. In ancient times, the native inhabitants used to be involved in mining and trade, living in small settlements scattered over the lower parts of the mountains. Sierra Gorda was a natural barrier between the agricultural, sedentary people and the nomadic, hunter-gatherer tribes of the north. At the time of the arrival of the Spaniards, the people were mainly living on agriculture. The *Huastec* lived in large feudal estates and were skilled in cotton spinning. The *Jonace* lived in caves and attacked estates. The *Pame* was a large group who grew corn and lived in grass or palm-leaf houses; they were docile and collaborative with the friars.

In the 17th century, due to political interests and silver mining, armed conflicts were often provoked, involving the Spaniards and groups of native people. This resulted in the destruction of many of the early missions. In the 17th century, the Franciscans made attempts to penetrate further

into the country, but were not able to establish permanent presence. In the 18th century, they obtained a new authorisation, resulting in the decision, in 1744, to establish five missions (Jalpan, Concá, Tancoyol, Landa and Tilaco). Due to continuing conflicts in the region, the first years were difficult, delaying the construction of the actual mission complexes until 1750-51, under the leadership of Friar Junípero Sierra.

The construction phase took some two decades combined with the active evangelisation work by the Franciscan friars. By the end of the period, in 1770, the mission was accomplished. The political situation had changed, and the missions were secularised. Due to rebellions and armed conflicts in the 19th century, the missions suffered and eg the gilded altarpieces were destroyed. Towards the end of the century, the churches faced further problems and some images that were replaced, eg in the central part of the front of Jalpan. In the 20th century, the population decreased, and some missions were abandoned at times; others had alterations, such as the atriums of Landa (1966) and Jalpan (1964). Nevertheless, they have continued as religious entities, dominating the settlements which grew around them as well as being a reference for the region. From the publication on the Baroque in the Sierra Gorda region, by Monique Gustin in 1969, a new interest was revived to safeguard these baroque masterpieces, leading to restoration during the 1990s.

The driving force in this phase of evangelisation was Junípero Serra (1713-1784), a Spanish Franciscan priest whose missionary work in North America earned him the title of Apostle of California (he was beatified by the Pope in 1988). He was instrumental in the establishment of the Sierra Gorda missions, where he served from 1750 to 1758, moving then to south-central Mexico (1758-1767). When Spain began its occupation of Alta California (present-day California), Serra joined the expedition, and in 1769 he founded Mission San Diego, the first in California. Altogether 21 missions were founded by him and his successors in California, where they became the strongest factors in the development of the region.

Management regime

Legal provision:

The Franciscan missions are protected, within the framework of the constitutions of Mexico and the State of Querétaro, by the relevant building and urban codes, as well as the following legal instruments:

- Federal Law on Monuments and Archaeological Zones (1972), establishing regulations for protection, research, conservation and social use;
- Law on Religious Congregation and Public Cults (1992), regulating preservation of the occupied buildings;
- Law for the Protection of Cultural Heritage in the State of Querétaro (1991).
- The Sierra Gorda is protected as a Biosphere Reserve (1997) due to its exceptional biodiversity.

The five missions are listed in the National Register of Immovable Properties. A State decree on conservation zones is in the process of being approved.

Management structure:

The management of the mission complexes and the surrounding urban area are the responsibility of various levels of administration, including the National Commission for Historic Monuments, the National Institute for Anthropology and History (INAH). The physical plans for the settlements have been elaborated by the Division of Urban Development and Housing of the Querétaro Secretariat of Urban Development and Public Works (SDUOP), taking into account the cultural and natural values of the whole environment. The division has also been responsible for the conservation and restoration projects undertaken from 1989 and which still continue.

The settlements are subject to the State Development Plan (1998-2003).

Each of the nominated properties has its own property management plan. In addition, there is a comprehensive management plan, which provides the framework for the coordination of actions regarding all properties within their regional context.

The State Secretariat for Tourism has started to launch tourist programmes, and provide information and facilities for visitors.

Resources:

The Franciscan Missions have received funding from the Federal State, INAH, and the State of Querétaro. In 2001, the total budget of restoration amounted to ca 254,000 \$ US.

The INAH centre of Querétaro has 75 staff, including managers, architects, restorers, researchers. In addition, the Commission of Historic Monuments of Querétaro's INAH Centre has a team of specialists in archaeology, social anthropology, linguistics and history.

Economically, the Sierra Gorda region is poor; the population is mostly involved in primary industry, related to agriculture and livestock raising.

Justification by the State Party (summary)

Criterion ii: the Sierra Gorda Missions bear witness to the cultural coexistence between two different groups with their environment. They stand as the result of an exchange of values and influences between evangelising Franciscan friars and the native population. The iconographic wealth in the facades of the churches is the result of the creative work of both groups and a true mirror of their spirituality and worldview.

Criterion iii: the most thorough evangelising work carried out by the Franciscan Order in America is reflected in the architectural and artistic achievement in these missions. Through their work they were able to ensure the evangelisation of northern Mexico along a corridor that reached northern California and the Baja Peninsula, thus expanding a new cultural system. However, churches built in these areas were not as large and did not have the same features as those built in the Sierra Gorda.

Criterion iv: all five missions are part of settlements of great cultural significance that have managed to preserve their original layout and spatial arrangement and which

stand as evidence of the use in the 17th century of a religious domination system that actually dates to the 16th century. The hybrid baroque facades of the churches bear exceptional witness to a rich variety of shapes, images, colours and iconography that betray them.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the five sites in August 2002. ICOMOS has furthermore consulted religious orders and historians on the significance of the nominated properties.

Conservation

Conservation history:

After the completion of evangelisation work by the Franciscan friars in 1770, the missions were secularised. During the following century and until the mid 20th century, the buildings suffered from neglect, abuse and some destruction. A new interest was revived in their safeguarding in the 1970s, resulting in efforts to improve the social-economic conditions of the settlements in the 1980s, and the restoration of all five missions starting in 1989.

State of conservation:

The current condition of the mission complexes is satisfactory both in relation to the structure and the context.

Management:

The ICOMOS expert during the field visit has taken note of several issues related to the management of the sites. At the time of the visit the planning tools for conservation areas were under preparation. Similarly, the 'Urban Image Improvement Programme' is currently under preparation by SDUOP and INAH. It is noted with satisfaction that, since the mission took place, the authorities have now completed the conservation management plans for the ensembles and they are being implemented.

The ICOMOS expert emphasised the need to favour those types of tourism that can sustain the identity of the place (emphasis on local cultural and ecological issues). The local management team should be enforced in its relationship with the community, encouraging communal participation, eg artistic and artisan activities. Education and training on heritage management, and cultural and eco-tourism should be systematically organized in Sierra Gorda, incorporating local authorities, communal leaders, teachers and others. The missions should be provided annual budgets for regular maintenance after the restoration. It is also necessary to verify that the seminar function has necessary spaces and equipment for its proper functioning.

While it is noted that the region is already listed as a biosphere reserve (MAB), the importance of a landscape protection area for the particularly beautiful valley in Tilaco should be considered.

Risk analysis:

In the past, the region has been over-exploited causing deforestation, changes in agricultural activity, plagues, and clandestine felling. There have been frequent forest fires. Droughts and frosts have depleted agricultural production resulting in losses of producers on the mountains. Efforts are now made to reforest for commercial purposes, and to prevent such damages. In fact, the MAB programme is reported to be giving positive results in the region.

The visitor facilities are considered inadequate; there are few specialised establishments, and infrastructures are just beginning to be created.

The population is beginning to be aware of new facilities, however, which will have an impact on the currently traditional environment. There is a risk of the population losing its traditional identity. The changes would easily also reflect in the character of the built environment, which has kept its vernacular aspect until now. Some efforts to mitigate such changes have already been taken by the authorities and the local communities.

Authenticity and integrity

The architecture of the Franciscan Missions of Sierra Gorda is associated with the final phase of the evangelisation of Mexico in the 18th century. The basic design criteria of such missions were already established in the 16th and 17th centuries. While taking the main elements of the earlier schemes, the Sierra Gorda Missions give a new interpretation to them in the vernacular context. The aesthetic originality is in the external decoration of the churches, which has strong indigenous component in the selection of themes and execution.

As noted above, the buildings have faced a period of neglect, losing some of their features. Partly this was due to the renovation of the interiors in a sober neo-classical expression, common in the 19th century. The recent restoration of the five missions was based on a thorough research, and was carried out in an appropriate manner by qualified teams. The historic stratifications and changes were duly respected. It has also been possible to reveal and reintegrate the original polychrome colour schemes of the church façades.

In the present time, the centres continue their religious function, being used as ceremonial centres and as a core for activities in the territory. So far, the surroundings of the missions have had a fairly coherent development as vernacular villages (Concá, Landa, Tancoyol, Tilaco) or as a small township (Jalpan). The land use has retained its traditional form, even though there are fears of adverse developments at present.

Comparative evaluation

The Franciscan missionaries were the first of the religious orders to arrive in Mexico in the 16th century, followed by the Dominicans, the Augustinians, the Company of Jesuits, and others. The overall design of the religious ensembles and churches was made by experienced monks and technicians, but the construction work was mainly carried

out by the indigenous people, the *indios*, of the different localities.

The aim of the missions was first to convert to Christianity established civilisations, which lived in urban centres and had building skills. While taking the general layout from European models, they took into account the way of living of the indigenous, and what appealed to them. The ensembles usually contained: a water fountain, a courtyard, the chapel of the *indios*, the chapels for procession, the church, the cloister, and large fenced garden for vegetable and fruit. Fine examples are, eg the monasteries of Huejotzingo, Calpan, Acolman, Actopan, Atlatlauhcan, and Tepoztlán.

In the baroque period, the church elevations became especially elaborate – in Mexico perhaps more than in other Latin American countries. The sculptured message was addressed to the people who gathered outside, and represented symbols referring to Christian faith and local traditions. In many cases the Spanish and Creole masters did not apply any specific style. The materials could vary from stone to brick and mortar. The first priority was to provide accommodation and the basic facilities; the church could be built or redecorated later. Many Mexican churches are in Baroque style.

The five missions of Sierra Gorda represent a vernacular ensemble, distinguished from the previous especially in social and cultural aspects. The underlying philosophy and policies characterised them as being closer to the people, and their communal function still continues. The missions were established in mountain areas of difficult access, addressing nomad population rather than urbanised civilisations as was the case earlier. The missions reflect the philosophy of the 18th century, aimed at the initial Franciscan idea of simplicity. The buildings are simple in their general layout and interiors. The church elevations are the only features that stand out, and are considered the most remarkable in the last phase of evangelisation.

In the spirit and architectural character, the Franciscan missions also differ from the Jesuit Missions, (eg those inscribed on the World Heritage List in Argentina, Brazil, Bolivia and Paraguay), which were inspired by the wish to create an ideal society, a ‘city of God’.

Outstanding universal value

General statement:

The Franciscan missions of Sierra Gorda represent the last phase of evangelisation in Mexico, addressing the nomadic populations of the central parts of Mexico, and then becoming an important base for the continuation of evangelisation in California and North America. The Sierra Gorda Missions are distinguished by their vernacular character both in the unpretentious mission buildings as well as in the well-preserved settlements that grew around them. At the same time, the church elevations represent an intense artistic declaration of Franciscan and indigenous motives and symbols.

Evaluation of criteria:

Criterion ii: In Sierra Gorda, the Franciscan friars founded their work with the nomadic population of the mountain region on the ideas emerging in the mid 18th century. The rich iconography of the church façades reflects this encounter. Through the work of Junípero Serra, the missions became a fundamental reference in the region that extended from Mexico to California, Texas and Arizona, where it founded a new cultural system, reflected in many place names (eg San Francisco, Santa Clara).

Criterion iii: This criterion is closely related to the previous as the Sierra Gorda Missions bear witness to the evangelisation process by the Franciscans, which extended to a large part of North America. This cultural encounter is witnessed in the harmonious relationship of the missions with the vernacular settlements that grew around them, and in the use of Franciscan and indigenous symbols in the richly decorated church elevations. The missions were founded in the proximity of ancient ceremonial centres and small pre-Hispanic settlements, aiming to replace pagan beliefs with the new faith.

Criterion iv: The Sierra Gorda Missions represent a vernacular version of a type of settlement, of which the layout and spatial arrangement have their origins in the 16th and 17th centuries. While recognising the cultural significance and the specificity of these settlements, ICOMOS considers that the criteria ii and iii are more relevant in defining the value of this nomination.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

While recognising the initiatives already taken by the authorities in the management of the territory of the Sierra Gorda Missions, ICOMOS wishes to encourage special attention to the control of future developments in the region, taking into account sustainable land-use in and around the settlements, and the character of the landscape.

Recommendation with respect to inscription

That the property be inscribed on the World Heritage List on the basis of ***criterias ii and iii:***

Criterion ii: The Sierra Gorda Missions exhibit an important interchange of values in the process of evangelisation and colonisation of central and northern Mexico, and the western United States.

Criterion iii: The five Sierra Gorda missions bear witness to the cultural encounter of the European missions with the nomadic populations of central Mexico, remaining a significant testimony to this second phase of evangelisation in North America.

ICOMOS, March 2003

Orkhon Valley (Mongolia)

No 1081

1. BASIC DATA

State Party: Mongolian People's Republic

Name of property: Orkhon Valley Cultural Landscape

Location: Orkhon-Kharkorin Region

Date received: 9 January 2002

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. In terms of Operational Guidelines para 39 it is also a *cultural landscape*.

Brief description:

The nominated area encompasses an extensive area of pastureland either side of the Orkhon River, within which are numerous archaeological remains and five significant monuments including Kharkhorum, the capital of Chinggis (Genghis) Khan's vast Mongolian Empire.

Collectively these remains reflect the symbiotic links between nomadic, pastoral societies and their administrative and religious centres, and the importance of the Orkhon valley in the history of central Asia over the past two millennia. The grassland is still actively grazed by Mongolian nomadic pastoralists.

2. THE PROPERTY

Description

The nominated Orkhon Valley Cultural Landscape is in central Mongolia, some 360 km southwest of Ulaanbaator, the capital. The site covers around 7,550 ha, along the Orkhon River and is made up of five discrete sites. These are surrounded and amalgamated by a buffer Zone of 140,000 ha – stretching to the watershed of the valley.

Over 90% of Mongolia's huge land area, extending to some 56 million km², is high level pasture or desert wasteland, at an average altitude of around 1,500 m. It is thinly populated by 2.7 million people, the majority of whom are still engaged in pastoralism. The climate is harsh, with severe winters, and dry, with rainfall limited to on average 20 cm per year. Water is at a premium and the river valleys have therefore assumed great importance, becoming the focus for settlements of various kinds.

In Mongolia, nomadic pastoralism, the grazing of horses, sheep, goats, cows and camels, is perceived as much more than the objective technical demands of pastoral life: it is revered and glorified as the heart of Mongolian culture.

In turn Mongolian nomadic culture is part of a much wider distinctive nomadic pastoral culture, embracing many other people besides the Mongols and extending across central Asia. Over at least the past two millennia these nomadic cultures, through economic, political and cultural links,

have made an immense impact on the sedentary cultures with which they interacted across Asia and into Europe.

Nomadic pastoralists spent their lives moving their herds from one pasture to another, sometimes covering vast distance each year. They operated and moved across their territory within strictly regulated and controlled ways, linked to the specific designation and use of grazing grounds and to territorial rights and social units. Underpinning this movement were fixed points, which could be cities, providing centres of government, crafts, trade and commerce, or religious sites, such as temples and funerary areas. The density of such fixed points varied enormously across the vast Eurasian steppes.

The Orkhon Valley Cultural Landscape is being put forward as one of the key areas in Mongolia where the links between nomadic pastoralism and the associated settlements can be seen most clearly, where there is a high density of remains, and where above all these remains are of national and international importance. The Orkhon Valley was at the centre of traffic across the Asian steppes and became the capital of first the Uighur Empire and then later of the Mongol Empire, described in the nomination document, as 'the greatest empire the world has ever known'.

The nominated site straddles the Orkhon River, which flows north, draining into Lake Baikal across the border in Russia. The broad, shallow river valley provides water and shelter, key requisites for its role as a staging post on the ancient trade routes across the steppes, such as those now known as the 'Silk Road', and for its development as the centre of two of the vast central Asian empires.

Specifically the valley provides evidence of:

- 6th/7th century Turkish memorial sites
- 8th/9th century Uighur capital of Khar Balgas
- 13th–14th century Mongol capital of Kharkhorum
- The earliest surviving Mongol Buddhist monastery at Erdan
- The Hermitage Monastery of Tuvkhun

All these monuments are open to the public.

Turkish Memorials of Khosho Tsaidam: Located in the Tsaidam Valley Lake along the western part of the Orkhon River, are two memorial monuments associated with the Turkish Empire in the early 8th century. These are the Bilge Khan and Kultegin memorials – commemorating a politician and his younger brother who was Commander in Chief of the armed forces. There are two other smaller memorials and a fifth that has just been revealed.

Large numbers of Turkish remains are known across what was the vast Turkish Empire, which stretched from the edges of China (they besieged what is now Xi'an) in the east, to what is now Iran in the west. Only however in Mongolia have memorials to kings, lords and aristocrats been found. Those at Khosho Tsaidam are the largest and most impressive monuments of their kind. They consist of huge, vertical stone tablets inscribed with the distinctive Turkish runic-like script – the earliest Inner Asian known language - first deciphered in 1893 and providing much evidence of Turkish culture.

The Bilge Khan memorial is set within a walled enclosure. The inscribed stone has a carved twisted dragon at its top and on one of the faces a carved ibex – the emblem of Turkish khans. The slab was set into the back of a carved stone turtle. Found alongside was a beautiful carving of a man and a woman sitting cross-legged – perhaps the Khan and his queen.

The Kultegin memorial, also originally erected on a stone turtle, was similarly set within an enclosure, with walls covered in white adobe and decorated inside with coloured pictures. Fragments of carved figures of perhaps the Khan and his wife have also been found. In both enclosures is there evidence of altars.

The sites were first excavated in 1889. Since 2000, Mongolian and Turkish archaeologists have collaborated in comprehensive excavation and study of the area. Protective fences have been erected around the site and a purpose built building put up to house recovered items and provide work-space for researchers.

Ruins of Khar Balgas City: Khar Balgas was the capital of the Uighur Empire, which governed the area for around 100 years in the 8th and 9th centuries. It served not only as the administrative centre but also as a trading and cultural centre for the empire's extensive network across Asia and into Europe. The large, fortified town – covering 50 square kilometres –, was an important staging post along the Silk Road, and had within its walls a palace, military barracks, shops, temples, monasteries, as well as districts for farmers and craftsmen.

Russians surveyed the palace ruins in 1889. Remains of the city walls and buildings constructed in rammed earth have remained untouched since Russian archaeologists conducted partial excavations in 1949. Little work has yet been done in deciphering the finds, which include engraved stone tablets in the Uighur script based on the Sogd alphabet, some with decorative motifs of dragons.

Ruins of Kharkhorum City: Kharkhorum was established as the centre of Chinggis Khan's Mongolian Empire in 1220. It remained the capital until the end of the 14th century. From Kharkhorum, Chinggis Khan entertained numerous foreign delegates from as far afield as what is now Iraq, Armenia and Georgia in the west, and from India, China and Korea.

Investigations have been carried out at Kharkorum intermittently since the end of the 19th century. Very little remained above ground.

Since 1999 Mongolian and German archaeologists have conducted joint excavations with remarkable results. Remains of palaces, city gates, workshops houses and paved streets have been identified. Excavated items include domestic fragments as well as relics associated with Islam and Nestorian Christianity.

It is now established that the city covered some 64 km². Built on high foundations, the palace of Ugedei Khan (Chinggis's son) had a roof covered with red and green tiles supported by 64 columns of oriental design. Within, the floor was paved in green ceramic tiles, the walls decorated with green murals and there is evidence of decorative sculptures.

Erdene Zuu Monastery: Buddhism spread across the Mongolian Empire in the 13th century becoming the state religion in 1586. Erden Zuu monastery was the first

Buddhist monastery to be established in Mongolia on the southern side of Kharkhorum at the end of the 16th century. The monastery is surrounded by a wall interspersed with 108 white subargans (stupas). Within the wall were originally 62 structures, laid out to reflect Mongol town and palace planning. 44 were destroyed as a result of atheistic ideologies between 1937 and 1940. The surviving 18 buildings are gradually being restored, 3 as places of worship, the remainder being used as museums.

Tuvkhun Hermitage Monastery: This spectacularly sited monastery on a hilltop 2,600 m above sea-level and with wide views out across the grazing grounds, grew out of meditation caves, natural caves used by hermits.

In the 17th century, Ondor Gegeen Zanabazar, one of Chinggis Khan's descendants, who is revered as the person who 'Mongolised' Tibetan Buddhism, built the hermitage monastery around the caves. The monastery created images of the Buddha that were quite distinct in form from those of India and Tibet.

Like the Erdene Zuu Monastery, the Tuvkhun Hermitage monastery suffered destruction between 1938 and 1940. All the main buildings were demolished, only the meditation caves and two wells survived. Parts of the monastery were rebuilt in the 1990s from photographic evidence and using traditional methods and materials.

History

Modern Mongolia comprises only about half of the vast Inner Asian region known throughout history as Mongolia. It is also only a fraction of the great Chinggis Khan's Mongol Empire, which in the 13th and 14th centuries stretched from Korea to Hungary, covering nearly all of Asia except the Indian sub-continent and parts of south-east Asia. It was the largest contiguous land empire the world has known. Many people from societies conquered by the Mongols have written about them – much unfavourable. On the other hand Mongol sources emphasise the almost god-like military genius of Chinggis Khan whose success rested not just on military skill but also on increasingly sophisticated administrative systems. The empire's success – over nearly two centuries – also depended on the absorption and employment of Chinese, Iranian, Russians and others. Mongolia and its people have thus had a significant and lasting impact on the historical development of major nations such as China and Russia, and periodically influenced the entire Eurasian continent.

Until the mid 20th century most of the people who inhabited Mongolia were nomads. The Mongols were one of several distinct nomadic peoples living in Mongolia who over the past two millennia have engaged in constantly shifting alliances, with centralised states such as the Huns, Syanbi, Jujuan, Turkic and Uighur Empires emerging from time to time between the 3rd century BC and the 9th century AD. Over the centuries, some nomadic peoples moved west to establish the Hun Empire in Europe while others moved into Iran, India and China.

For two centuries, the establishment of Chinggis Khan's Empire with its centralised control, interrupted this pattern and put in place sophisticated military and political systems, which exceeded in skill and efficiency most others of the time. Under Chinggis and his successors, the Moguls conquered most of Eurasia.

In the early 16th century with the waning of the empire, Mongolia once again became a land of warring factions. From the late 17th to the early 20th centuries, Mongolia was a major focus of Russian and Manchu-Chinese rivalry, leading eventually to the fragmentation of Mongolia, with Inner Mongolia (the south part of Mongolia) being absorbed by the Chinese and with increasing Russian interest in Outer Mongolia. Russia's predominance in Outer Mongolia was unquestioned by 1921 and in 1924 the Mongolian People's Republic was established – under the control of Moscow. Mongolia became an independent State in 1946.

Today more Mongolians – around 3.5 million – live in Inner Mongolia, China, than in the Mongolian People's Republic, which has a population of 2.7 million.

Management regime

Legal provision:

The five primary sites in the Orkhon Valley have been designated Special Protected Areas. This means that they are subject to State control, and occupation or economic use are prohibited. These designations were prompted by recommendations made to the Government during the course of the Management Plan process.

Within the wider valley, 24 historical and archaeological sites have been designated as Protected Monuments. Of these, 4 are in the nominated area and 20 in the Buffer Zone.

The Northern part of the Orkhon Valley was declared a special State Protected area in 1994, and the Khangai mountain area was declared a Special Protected Area in 1996 – both in the Buffer Zone.

The Buffer Zone has also been given 'limited protected status' under a Law on Special Protected Area Buffer Zones passed in 1997. This restricts the following activities: agriculture, forestry and mining; further developments or economic activities require approval from local authorities on the basis of an Environmental Impact Assessment. It is suggested that tourism facilities, roads and bridge construction, which are judged not to have a negative effect, will be permitted with permission. Low impact cattle breeding will be allowed but permission will be needed for activities such as the erection of livestock pens, digging wells, making hay, and construction of new buildings.

According to the Constitution of Mongolia adopted in 1992, each citizen has the right to live in a healthy and safe environment; additionally, lands and natural resources can be subject to national ownership and state protection.

The State central administration, local authorities, and local governors are obligated to supervise the conservation and protection of historical and cultural heritage. The legal protection of cultural and historical heritage is assigned either to the state or to local authorities, depending on the nature of the site.

Through a raft of legal measures (detailed in the Management Plan), the Government plans to limit the commercial activities that could have a negative effect on the Heritage Site and to support activities that meet proper use requirements.

Management structure:

A detailed Management Plan has been prepared for the site. This is very thorough and readable and aims towards the sustainable development of the valley through putting in place a lasting harmony between ecology and nomadic pastoralism, which sustains the value of the property.

The Management Plan evolved out of a conference on the Management of World Heritage: the 'Orkhon Valley Cultural Landscape' supported by 60 specialists and 400 stakeholders.

The scope of the Management Plan is at variance with the scope of the nomination document. The plan covers the whole Orkhon valley and addresses the pastoral economy and ecology of the wider area as well as the conservation of the five key monuments. On the other hand the nomination is more restricted and concentrates on the five key archaeological sites.

The plan gives detailed prescription for addressing many of the key threats to the area. The recommendations identifies Risk Preparedness; Conservation and Protection; Research and Information; Education; Publicity; Public & Economic Interests; Tourism; Development of museums and overall Management of the site as key issues and prescribes measures for the active implementation of the plan within a strict monitoring system.

The Orkhon Valley nominated area and buffer zone covers two administrative units (aimags) and five districts (soums), covering a total area of 1438.6 km².

The Ministry of Culture is responsible for the general implementation of legislation regulating the preservation, protection, and exploitation of the Orkhon Valley Cultural Heritage Site, while municipal authorities are responsible for the enforcement of these laws.

Currently there is no co-ordinated administration of the Orkhon Valley Cultural Heritage area. Of the specific sites within the Orkhon Valley, only Erdene Zuu monastery has its own administration, which also has responsibility for the Khosho Tsaidam monuments. Tuvkhun Monastery is guarded by a resident lama, while the Khosho Tsaidam monuments and Khar Balgas ruins are protected by hired guards.

The Management Plan affirms the commitment of the Government of Mongolia to strengthening mechanisms of protection, monitoring, exploitation and co-ordination for these valuable heritage sites, and to providing integrated management through the establishment of a distinct administrative body for the Orkhon Valley World Heritage Site. Detailed administrative arrangements for this body are given in the Management Plan.

Resources:

Currently, there is no administrative body in the Orkhon Valley heritage area that has funding to undertake protection and conservation of historic sites – with the exception of the Erdene Zuu museum administration, which obtains its funding directly from tourism. The administration of Erdene Zuu monastery provides additional funds for research, preservation and protection activities. In addition, Erdene Zuu's monastery's Lavrin temple is an active place of worship, which obtains financial support from the monastery's administration.

Other historic sites do not receive any funds from the state budget.

At the current time, financial allocations for the protection, restoration and research activities within the nominated cultural landscape are provided from local and foreign investment. In total 3.82 million US \$ have been provided for this purpose during the last five years.

The Management Plan suggests that income for preservation, protection, conservation and restoration activities in the Orkhon Valley could be collected in the following ways:

- Setting annual budget allocations for heritage site management at the state and municipal levels
- Appropriating taxation income from tourism-related businesses making use of the heritage sites
- Offering fee-based services for the Orkhon Valley Cultural Heritage Administration
- Soliciting financial contributions and assistance from local and international organizations, countries and citizens.

It is however reported in the Evaluation Report that the Mongolian government has recently agreed a national plan to fund the protection of cultural heritage, which will benefit the Orkhon Valley Cultural Landscape as one of its first batch of projects.

Justification by the State Party (summary)

The nomadic cultures of central Asia have for millennia been the main cultures over a large part of Asia and have made an immense contribution to the world, through trade, conquest and the transmission of ideas.

The Orkhon Valley represents the way nomadic use of the landscape is underpinned by strategic, military and spiritual centres, which facilitated trade and the growth of empires.

The Orkhon Valley provides striking evidence of the way successive nomadic cultures have used its natural advantages of water, shelter and strategic position to establish centres of power and influence. These are now manifest in a number of key sites: the Turkish funerary monuments of the 6th/7th centuries, the 8th/9th century Uighur capital of Khar Balgas as well as the Mongol imperial capital of Kharkhorum and the monasteries of Erdene Zuu and Tuvkhun dating from the 16th and 17th century.

The way the valley is used today is still essentially as a resource for a nomadic pastoral culture. The landscape demonstrates the features of nomadic life exceptionally well. In spite of some modern intrusions, the grassland steppe is remarkably unchanged, particularly in the Hangayn Nuruu National Park.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS Mission visited the site in August 2002.

Conservation

Conservation history:

The nomination document acknowledges that many of the monastery buildings are in need of conservation and that progress has been slow. Preventative conservation could also be a problem with very few people to look after the buildings and contents to which the public have access. For instance the evaluation report mentions that the Tuvkhun monastery is managed by one lama. Nevertheless work has been carried out within the Erdene Zuu Monastery to protect Buddhist artefacts from visitors and also from theft and fire – the latter grant-aided by UNESCO in 1998.

The lack of maintenance of the mud walls that relate to the two ruined cities is also acknowledged but at Kharkhorum a protective fence has been erected around the site (in 1995). Similarly a protective fence has been installed around the Turkish graves and recovered broken and weathered stones housed in a newly erected building.

State of conservation:

The Management Plan fully acknowledges the conservation needs. The administrative structure proposed to deliver the Management Plan would become the key mechanism for developing conservation projects and ongoing maintenance programmes and for lobbying for funds.

In terms of specialised conservation, since 2000 the Turkish Cooperation Agency has supported archaeological investigation and conservation of the Turkish monuments.

Risk analysis:

One missing element in the Management Plan (an otherwise admirable document) is a chapter on threats and vulnerabilities to the significances. (Historical damage and existing undesirable change is listed but not future threats) Nevertheless the proposed actions imply the threats and risks. These fall into the following three broad categories:

Natural:

- Flooding;
- Earthquakes;
- Forest fires;
- Weathering of statues and erosion and possible collapse of mud walls;
- River pollution from unauthorised tree cutting.

People:

- Population growth;
- Urban spread from the main town in the valley;
- Overgrazing leading to desertification & wind erosion;
- Over visiting by tourists – steadily increasing in recent years;

- Unsuitable visitor facilities – a large visitor centre is proposed for Kharkhorum;
- Random vehicular tracks;
- Vandalism and theft.

Conservation:

- Reconstruction of buildings which could endanger historical evidence (in the Erdene Zuu monastery);
- Neglect of isolated sites.

The management plan addresses these issues. It is a visionary and aspirational plan – no quick answers are proposed. Instead the plan intends to consider many of the fundamental issues, which underlie and link some of these threats. Moves toward more sustainable living in the valley are clearly essential to try and halt the environmental decline, which in turn is threatening the cultural heritage assets. Promoting research and establishing base line indicators are a necessary first step.

Authenticity and integrity

Overall the Orkhon Valley has a high degree of authenticity as a continuing cultural landscape, which reflects Central Asian nomadic pastoralism, notwithstanding some damage and degradation.

The agricultural development policies of the 1950s encouraged settlement and arable cultivation in the vicinity of Kharkhorum and Khar Balgas. This process has now been reversed with arable cultivation abandoned and several buildings demolished. The same policies led to collectivisation of the herds and this in turn led to overgrazing of the grassland in some places. Although collectivisation has been reversed, it is not clear how the problem of over-grazing is being addressed – although it is a clear aim in the Management Plan.

What both the nomination document and the management plan refer to is the intrusion of roads, power lines and a power generation plant in the ruins of Karakhorum. These are visually intrusive but are ‘reversible’ and could be removed at a future date. The Plan also refers to intrusive tracks and garbage dumps and some looting of ancient graves for their stones. The problems are recognised but will not be solved immediately.

Outside the nominated area and outside the Buffer Zone is the new Kharakhorin settlement immediately to the west of ancient Kharkhorum. The management plan acknowledges that houses there have been constructed in a ‘disorganised manner’ and that there are currently no zoning regulations restricting the growth of this settlement. The plan also acknowledges the need for control and clearly without control this settlement could impact adversely on the integrity of the wider landscape as a setting for the nominated area.

Very little information is given on the state of the ubiquitous grass – the grazing resource that underpinned the whole development of the valley. It is not clear how much it is still the species-rich pastureland characteristic of upland steppes in Mongolia. An objective of the Management Plan is to enforce regulations limiting livestock numbers, having first ascertained pasture capacity.

The management plan emphasises how vital it is to sustain nomadic pastoralism as a means of managing the grassland and continuing intangible and tangible traditions associated with this way of life.

Many of the temple structures were extensively damaged in the 1930s deliberate ideological destruction of religious buildings. However the surviving buildings appear to have kept their authenticity. The work to repair and re-build damaged building has been undertaken using methods and material traditional to Mongolian society which in one sense has ensured the survival of authentic practices. Nevertheless the issue of whether rebuilding more temples could damage the authenticity of the surviving remains needs to be addressed.

The encouraged revival of the Mongolian Buddhist religion associated with both the new and surviving buildings (something that is happening across Mongolia and Inner Mongolia) means that the buildings still used for Buddhist rituals have a greater authenticity than they would otherwise have had.

As for the ruins and archaeological sites, it seems to be the case that, apart from structured archaeological excavations, most of the ruins are undisturbed and therefore the authenticity of the archaeological components is high.

Comparative evaluation

The nomination document does not attempt a comparative analysis of the overall Orkhon valley, concentrating instead on the five key sites within the valley (and the analysis of these is mainly based on comparators within Mongolia). As however the site is being put forward as a cultural landscape, demonstrating the interaction between man and the landscape, it is important to consider how the Orkhon valley compares with other cultural landscapes within the grassland steppes of Eurasia.

First of all the high altitude grassland steppes cover a vast area of central Asia – most of Mongolia, large parts Inner Mongolia in China, parts of southern Russia and also eastern Afghanistan and Kirghistan – and in much of these areas ancient pastoral traditions and degrees of nomadism persist. Numerous groups make up these pastoralists but Mongols are probably the largest – in terms of the grazed area they occupy.

In the Orkhon Valley what is distinctive is the combination of grassland nomadic culture with remains of ancient urban, centralised or highly socially structured societies, strong religious evidence and links with international trade routes as well as a landscape that is considered ‘beautiful’.

Within Mongolia there are other urban sites such as Baibalyk, a city of the Uighur Empire and Kharbalgas, a trading city of the Uighur Empire and later, whose ruins are better preserved than at Kharkhorum. In southern Russia around the Kharkhira River, is a city that was the realm of Chinggis Khan’s younger brother; and others such as Dudn Ereg and Elstei where investigations have uncovered remains of complex administrative trading, craftwork and military centres as at Kharkhorum.

Within China there are numerous abandoned cities scattered across the vast grass steppes and marking the lines of the Silk Road branches. Some have hardly been investigated and many are even without even a name. A

good number have survived in better condition than those in the Orkhon valley, such as the ancient city of Jiaohe near Turpan, or Yuanshangdu, much larger than Kharkhorum and one of the capitals of the Yuan Dynasty, just south of Inner Mongolia.

In China there are also spectacularly beautiful grasslands associated with cities such as, for instance, those around Lake Barkol. In China too are grasslands with monasteries associated with annual festivals, such as the Mongolian area of northern Yunnan near Zhongdian, or the Tagong grasslands of western Sichuan. These have Buddhist temples, which could be said to be better than those of Orkhon in architectural terms.

However what the Orkhon valley displays is more than architectural significance: its value lies in the assembly of structures and their representivity. Nowhere else immediately comes into focus if the field is narrowed to grassland steppes that exhibit a combination of secular and religious monuments, have urban remains from the capitals of two empires, and still retain a vibrant pastoral culture.

However this is an under-researched area. If more work was done on some of the abandoned cities of China or Russia the picture might well change. Nevertheless it could be argued that within the vast expansive steppes of Central Asia it is likely that there are going to be enough distinctive cultural landscapes to justify more than one nomination. This nomination exemplifies the way one valley became the focus of two mighty empires of the Uighurs and Mongol peoples. Elsewhere other valleys could well have provided mercantile and spiritual support for nomadic peoples, but have developed in quite a different way, and in so doing exemplified alternative approaches to resources deployment – but still manifesting cultural remains of universal value.

Outstanding universal value

General statement:

There are contradictions inherent in the nomination and management plan. The area is nominated as a cultural landscape but the nominated boundaries relate only to the five key archaeological sites: the buffer zone encompasses the wider cultural landscape, which in a sense binds the monuments together.

The wider Orkhon Valley is an outstanding example of an evolving cultural landscape which through sustainable land-use practices and a spiritual relationship to nature harnessed the traditions of nomadic pastoralism to support huge empires that had a profound influence on the whole of central Asia and far into Europe and created built structures whose remains are now of universal significance.

But it is this whole that gives it its outstanding universal value. It would be more difficult to justify the key monuments on their own without their relationship to the wider landscape. This scope of the nomination thus needs clarifying.

The wider Orkhon Valley Cultural Landscape Site is characteristic of the comparatively sheltered river valleys, which dissect the vast Mongolian steppes. It is distinctive in the way its considerable material remains demonstrate the centralised and urban character at the heart of the vast

Uigher and later Mongol Empires which brought much of central Asia within one comparatively unified control.

The remains also reflect the enormous influence these ‘nomadic empires’ had in economic, cultural and political terms over a large part of Asia and over the major nations with which they interacted from China to the edges of Eastern Europe.

The emerging archaeology of the Turkish commemorative sites and of the city of Kharkorum testifies to sophisticated cultures with extensive links along the trade routes from China to Europe and India.

The Buddhist remains reflect the adoption of Buddhism as the official religion in Mongolia as well as the distinctive Mongolised form of Buddhism which emerged centred on the hermitage monastery of Tuvkhun.

Over-arching these critical heritage sites is the persistence of Mongolian nomadic pastoral culture, which spawned the empires and still dominates the life of the Orkhon valley and indeed much of Mongolia. Its longevity is reflected in the huge number of burial and ceremonial sites, stone figures and rock paintings, which litter the valley floor of the nominated site and of its Buffer Zone and whose age range spans more than two millennia from the Bronze Age to the modern era.

Finally (and not put forward in the nomination document but highlighted in the Management Plan) is the strong intangible culture of the nomadic pastoralists that expresses itself in, for instance, annual festivals, music, oral literature, horse-riding skills, and also in the vital meanings and associations with which the landscape is imbued.

Evaluation of criteria:

The site was nominated under ***criteria ii, iii, iv and vi.*** Discussion of these criteria assumes that the whole valley is being evaluated.

Criterion ii: The Orkhon valley clearly demonstrates the way the landscape of the valley and more widely its hinterland has, through the use of its resources by a strong and persistent nomadic culture, led to the development of extensive trade networks and the creation of large administrative, commercial, military and religious centres.

The empires that these urban centres supported undoubtedly influenced societies across Asia and into Europe and in turn absorbed influence from both east and west in a true interchange of human values. This interchange of values is manifest in the design of the Uighur city and of the city of Kharkorum (with its Islamic style columns and Chinese style roof tiles); in the adoption of the Buddhist religion and its subsequent modification by Mongolian traditions.

It would be difficult to find a society that has had a greater influence – for both good and bad – across such a large sweep of the globe than did the Mongol Empire of Ghengis Khan. For nearly two centuries the exploits of the great Khans’ forces terrorised (both actually and in anticipation) lands to their west -reaching to the gates of Vienna- and east. Their success reflected the skill and organisation of the mounted army, which drew expertise from both Chinese and Muslim siege warfare experts. This consolidation of these conquests, made possible by one of them most formidable war machines the world has known,

and the subsequent wide-ranging trade, led to the fortified towns and religious remains in the Orkhon Valley.

Criterion iii: The Orkhon Valley bears an exceptional testimony to a cultural tradition that is still living. Underpinning all the development within the Orkhon valley for the past two millennia has been a strong culture of nomadic pastoralism. This culture is still a revered and indeed central part of Mongolian society and is highly respected as a ‘noble’ way to live in harmony with the landscape. It is also perceived to have a far greater value than the life of settled arable farmers.

The pastoral nomadic traditions are very much alive and the landscape it is argued is a living testimony to the persistence of this culture – both in the grazing traditions and in the remains of cities with which people identify.

Criterion iv: It is argued that the Orkhon valley is an outstanding example of a valley that illustrates several significant stages in human history. First and foremost it was the centre of the Mongolian Empire and thus retains a memory of one of the world greatest empires. Secondly it reflects a particular Mongolian variation of Turkish power – through the distinctive memorial stones – only found in Mongolia. Thirdly, it provided the setting for the Tuvkhun hermitage monastery in which developed a Mongolian from of Buddhism and local Buddhist sculpture. And fourthly, through the remains of Khar Balgas, it demonstrates significant remains of the capital of the Uighur Empire – about which much more needs to be known but which highlights the importance of Uighur urban culture.

Criterion vi: It is argued that the Orkhon Valley is directly associated with events and beliefs of outstanding universal significance.

The significant event cited is the fact that Gingghis Khan selected the valley for his capital and that it functioned as the centre of a vast empire for more than a hundred years.

The nomination also cites the development of Mongolian Buddhism as a distinctive local variation.

What could have been cited to support this criterion were the output of the artistic studios attached to the Tuvkhun monastery – cast statues of Buddhas ‘whose artistic value is recognised world wide’ according to the Management Plan. Clearly a specialist on such statues would need to comment.

The application of this criterion is less satisfactory than the other two. It is difficult to see Mongolian Buddhism, related as it is so closely to Tibetan Buddhism in the architectural detail and layout of its buildings, as being of universal significance. Nor is it easy to associate the valley with one outstanding event. Much more pertinent seems to be the associations with ‘stages in human history’ under iv and the two other criteria ii and iii cited, both of which relate the valley to the persistence of cultural traditions and the scope and influence of those traditions.

ICOMOS should support the use of criteria ii and iii and iv if these are applied to the wider cultural landscape.

4. ICOMOS RECOMMANDATIONS

Recommendation for the future

The wider Orkhon Valley is clearly of outstanding universal value as a cultural landscape.

At the moment however, the wider valley is not being put forward for inscription. The nomination is for five discrete sites only, even though the management plan covers a wider area.

Clarification is needed on this matter before a decision can be made on inscription. The current proposal for five separate sites does not constitute a cultural landscape.

Support for the nomination should not ignore real vulnerabilities. However the commitment shown to tackle these vulnerabilities through the development of the Management Plan, with widespread involvement of stakeholders, and the way in which those writing the Plan successfully persuaded the government to grant official protection to parts of the site, has demonstrated a real commitment to the world heritage process. The strong enthusiasm shown by local people and the state party for the nomination should be harnessed.

There is one specific area where direction should be given and this is the proposal to build a visitor centre located directly outside the walls of the old city of Kharkhorum. Such a site would present an unacceptable intrusion into the landscape. Visitors need managing and providing with information and knowledge; alternative sites should however be explored.

Recommendation with respect to inscription

The nomination should be **deferred** in order that the State Party may clarify whether or not the nomination is for the Orkhon valley cultural landscape, or for five discrete, archaeological sites.

ICOMOS, March 2003

The Pradnik River (Poland)

No 1085

1. BASIC DATA

State Party: Republic of Poland

Name of property: The Valley of the Pradnik River in the Ojkowski National Park – a unique complex of cultural landscape

Location: Malopolska, Cracow Province

Date received: 21 January 2002

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*. In terms of Operational Guidelines para. 39 it could also be a *cultural landscape*.

Brief description:

The Valley of the Pradnik River in the Ojkowski National Park is a picturesque, miniature, limestone gorge, characterised by typical geomorphological features and a dense concentration of cultural features: a long archaeology principally in caves, and defensive, decorative and vernacular buildings. A place at the forefront of conservation in Poland since the 19th century, it is rich in artistic and scientific associations and continues to stimulate creative work.

2. THE PROPERTY

Description

The Pradnik Valley in the Ojcowski National Park (ONP) has long been known in Poland as a picturesque place with high scenic natural and cultural values, derived from its striking rock formations, caves, fortifications, castles and traditional wooden architecture.

The property lies in Malopolska (Little Poland) in the south of Poland, some 20 km north west of Cracow. The nominated area is entirely within the Ojkowski National Park (ONP) and is about 10 km long and on average some 1.5 km wide, embracing ca 1500 ha. The surrounding buffer zone is ca 7350 ha. The boundary of the core zone in general follows the skyline as viewed from the floor of the river valley and its tributaries, and includes three major viewpoints over the landscape.

The property thus defined contains ‘the most characteristic segment of the Pradnik Valley, a karst gorge from Pieskowa Skala to the village of Ojcow’. It essentially consists of a narrow, steep-sided valley cut by the Pradnik River through the limestone, the whole rather small-scale and even intimate. It shows typical characteristics of such a geomorphology, notably a

sinuous course, near-vertical cliffs, caves (210 of them), and ‘needles’ of rock left standing by circumambient erosion.

Specifically the nominated area contains:

- Prehistoric & archaeological sites;
- Sacred art & architecture;
- Defensive structures;
- Rural vernacular buildings;
- Industrial structures;
- Designed landscapes;
- Resort buildings.

These are considering separately:

Prehistoric & archaeological sites: The valley had many features which proved attractive to early settlers, such as a concentration of caves, the proximity of running water and the occurrence of flint, a key resource for the manufacture of tools and weapons. This is exemplified in the richness of the early prehistoric remains. Evidence for human occupation at the Cienna cave in Ojcow dates back to the Middle Palaeolithic ca 120,000 years ago, and is thus one of the oldest archaeological finds recorded in Poland. The finds included flint tools, bones of Neanderthal man and of animals from the tundra and steppe-tundra zones, such as reindeer, mammoth and bison.

With the retreat of the glaciers and an emerging warmer climate, the valley proved attractive to new groups of humans from around 100,000 BCE. These people were engaged in the hunting of cave animals such as bears. Traces of small hunting camps assigned to the so-called Pradnik Culture, have been found along the length of the Pradnik valley.

In the last period of glaciation, cooler climate constrained settlement and evidence is only found in the middle phases when modern man began to settle in hilltop camps. Advances in the making of flint tools at this time – so-called leaf blades – allowed the development of weapons for hunting large Pleistocene mammals. There is considerable evidence for settlements right through the Old and Middle Stone Ages and into the Neolithic. By this time, flint was being mined and also exported out of the area. Such was the stability of the Neolithic communities, that large agricultural settlements began to emerge.

The valley seems to have been less attractive to Bronze Age farmers and it wasn’t until the 3rd century BC that more settlers – the Celts – moved into the area, bringing a rich culture and new technologies. They survived until 4th century AD when the destructive forces of the Huns caused, as in the rest of southern Poland, complete depopulation which lasted right through until the 11th century.

The final formation of the settlement pattern in the Pradnik valley came in early mediaeval times when ecclesiastical organisation was strengthening and this is manifest in the building of parish churches. In the

first half of the 13th century, Pradnik formed the southern part of the defensive boundary around Cracow – and many fortified castles still exist as evidence of this role.

Sacred art & architecture: The most important examples of sacred architecture in the valley are the church complex at Grodzisko, the ‘Na Wodzie’ wooden chapel in Ojcow, and roadside chapels and figures.

The church at Grodzisko dates in its present form from the late 17th/early 18th centuries. It is part of a complex which includes the priest’s house, a church wall with figures of rulers and saints, a supposed hermitage and artificial grottoes. The church was modelled on Baroque buildings in Rome and is thus an interesting example of the provincial borrowing of ideas, modified to match the capabilities of local craftsmen. An obelisk mounted on an elephant, based on the work of Bernini in Rome is moving in its naivety – the mason had probably never seen an elephant. The grotto building (with stalactites imitated in stucco) derives in style from Mannerist garden buildings and fairly convincingly represents a mediaeval hermitage.

The wooden chapel of ‘Na Wodzie’, at Ojcow, was rebuilt in 1901 from the remains of a bath pavilion. Its style is described as ‘Resort Style’ (Ojcow was developed as a spa resort from the 1850s) which links elements from Swiss, local and Zakopane styles. The interior reflects a type of historicism which emerged from the search for a national style. It borrows elements from folk art – especially from the Podhale mountain region in southern Poland.

Most of the roadside figures and crosses have a mass-produced character – but are still nevertheless considered important as ‘sanctifying’ the landscape. Roadside ‘cupboard’ chapels, made by local craftsmen, and fixed to trees, are characteristic of the forested slopes of the Pradnik valley.

Defensive structures: There is a concentration of mediaeval defensive structure structures in the Pradnik valley linked to its strategic importance on the line of the route linking Little Poland with Silesia and Great Poland. Control over the castles was a decisive factor in the victory of one prince over another in the struggle for the throne of Cracow. Three castles were destroyed in such conflicts, the 13th castles of Skala, Wyszogrod and Grodzisko, and evidence for these is thus archaeological. More survives of the 14th royal fortification at Ojcow – an octagonal tower and curtain walls, perched precariously on a rocky pinnacle, while the royal castle at Pieskowa Skala evolved into a residence – albeit after several rebuildings. Between 1948 and 1968 it was restored to its Renaissance form and now serves as a Museum.

Although the five castles were linked to the defence of Cracow, they did not form a defensive chain: rather each seems to have been constructed to fulfil a specific and local defence function.

Rural vernacular buildings: In the 19th century a very distinctive form of vernacular wooden architecture evolved in the Jurassic limestone uplands of Poland. Within the Pradnik valley examples of these traditional buildings are now scarce – the nomination indicates that only a dozen or so have been preserved.

The earliest examples of these houses were constructed of horizontal logs, above high masonry foundations. They had decorated porches and saddleback roofs. The style evolves during the course of the 19th century, with later examples having decorated bargeboards and lower foundations. In the final flourishing of this style a local variation emerged in the Ojcow valley. These houses were built of horizontal logs on a low foundation with the joints between the logs sealed with clay and painted bright blue.

Industrial structures: The Pradnik River was used from the early medieval period as a source of energy for numerous industrial buildings such as corn and saw mills. The mills are first documented in the 13th century. By the 15th century there were ten mills. These early mills used undershot wheels which, between the 16th and the 18th centuries, were gradually replaced by overshot wheels.

The 18th century was the economic high point for the Pradnik Valley. At that time, in a 15-km stretch of the river, there were as many as 30 waterwheels driving 17 mills. Until the early 19th century the mills were nearly all constructed of timber. During the 19th century many were rebuilt in masonry. After the 1920s turbines gradually replaced water wheels. And since 1945 many of the mills have disappeared.

Around 11 structures of mills and associated buildings survive mainly dating from the late 19th/early 20th centuries, and of these only three are timber mills.

Designed landscapes: In the mid 19th century the Pradnik valley developed as a summer resort. At this time several landscape parks were created notably one at Ojcow next to the castle. It has since been remodelled several times but maintains the character of a romantic landscape park. It is now partially destroyed.

Resort buildings: Ojcow developed as a summer and health resort in the second half of the nineteenth century and kept its popularity for almost a hundred years. To cater for visitors, a railway line was constructed to Olkusz and many hotels, villas and guesthouses built amongst the houses, meadows and orchards of the thriving peasant farmers. Their style influenced by Swiss models, these wooden residential villas were in many ways characteristic of 19th century spas and resorts throughout eastern and central Europe. At Ojcow, however, the style was modified to a degree not met elsewhere in the country, through the absorption of local and Zakopane traditions.

Further development took place in Ojcow between 1918 and 1939 when the Polish government recognised the area as a health resort. In 1927 the main centre of the resort was moved to Zlota Gora –

which increased the number of visitors. At the same times the owner of the village, Ludwik Czartoryski, inspired by the ideas of Ebenezer Howard, gave 100 hectares of land to be developed as an innovative 'settlement-forest' which he saw as a local application of the garden suburb idea, espoused and promoted by Howard. After 1945 Ojcow was nationalised and the resort ceased.

History

The Pradnik Valley contains the oldest traces of human settlement in Poland. The presence of caves in the limestone cliffs, together with copious flint and water, and a varied terrain offering opportunities for defence, almost certainly attracted people to the valley.

The oldest finds in caves (120,000-115,000 BC) are probably linked to the Acheulean cultural traditions, recognised as one of the oldest in Europe, and also to the Levallois-Mousterian and Micoquian-Pradnik tradition. The finds testify to hunting and the collection of wild food. Traces of settlement for the later lower and middle Palaeolithic periods are also found in the vicinity of rock shelters. With the discovery and use of bronze and the abandonment of flint there seems to have been a loss of interest in the area in the Bronze Age (2200-600 BC), but settlement once again resumes in the Iron Age – and Roman settlements are found in the vicinity of Ojcow.

The early medieval period saw an intensification of settlement in which strongholds built on rocky spurs projecting into the valley played a key role. Permanent settlement of the valley began to form in the medieval period. Almost all the surrounding villages were in existence in the 13th and 14th centuries and the same era saw the development of permanent fortifications and castles. The royal estates in time passed to magnates and the church. By the mid 13th century, the Grodzisko and Skale estates belonged to the Poor Clares, a religious order, while in 1378 the Pieskowa Skala estate passed into the possession of the Szafraniec family. Only Ojcow remained in the hands of the king. This division of land persisted until the collapse of the Polish Republic in 1795.

Many of the estates were divided into manors in the 15th and 16th centuries. A period of economic prosperity in the 16th century – the 'golden age' for Poland – led to the rapid expansion of villages. Further development was brought about by the resettlement of craftsmen in the 18th century when new settlements were created along the river.

After the partition of Poland, between Russia, Prussia and Austria in 1795, the valley found itself under Austrian rule. In 1809 Ojcow and the surrounding area were joined to the Kingdom of Poland and then in 1815 to the Congress Kingdom. In 1829 the government sold the Ojcow estate to private owners.

After the loss of independence and the final establishment of the frontiers of the Partitions, Ojcow came to be seen as one of the most pleasant places in

the south of the Congress Kingdom and begun to attract artists, poets and intellectuals. The tradition of visiting picturesque places – prevalent over much of Europe – encouraged many distinguished visitors such as Chopin and the last Polish king Stanislaw.

In the 19th century, the area was much developed as a summer and health resort with the building of Swiss style hotels and villas. The first phase of building was destroyed in the January Uprising of 1863 but replaced in the second half of the century.

Attempts to protect the valley date from the early 19th century, prompted by concerns over the indiscriminate felling of forests by merchants, and the looting of cave deposits. Two private owners were instrumental in buying up parts of the area in order to exercise control over its use. And at the end of the century a company managed to buy the castle of Pieskowa Skala, together with the surrounding forest, in order to protect them from development. These early conservation approaches had a profound influence elsewhere in Poland.

But it was not until the period between the two world wars that a State Commission for Nature Conservation was appointed and research begun into the area. After the Second World War, in response to many conferences and organised pressure, the forested areas were taken over by the newly created State Forest Agency of Ojcow, which became the Ojcowski National Park in 1956.

Poland regained its independence in 1918 only to be overrun by Germany and the Soviet Union in World War II. It became a soviet satellite after the war, and, in 1990, an independent state.

The last twenty years have seen a rapid decline in agriculture in the Pradnik Valley and a steady increase in tourists.

Management regime

Legal provision:

The nominated area and buffer zone are already protected by national policy and legislation: 'within the nominated property there is strict control preserving the existing form of the cultural landscape.' The key document is the decree of the Council of Ministers of 8 August, 1997, which established the principles of land use in the ONP. The property is embedded within the Network of Landscape Parks of the Jurassic limestone uplands, created in 1981, which forms 'the largest area of landscape protection in central Europe'.

The buffer zone consists of the rest of the ONP and its own protective zone.

Management structure:

The director of the ONP is the key manager who coordinates the work by other owners, such as the Church authorities, the Royal Castle of Wawel or private owners. All work is carried out in strict accordance with principles established by the

Provincial Conservator of Historic Monuments and the directorate of the ONP.

Within local government, the State Inspector of Building Control in the *Powiat* of Cracow has a remit for the technical condition of buildings, while at the level of the commune there is a Department of Architecture – whose remit is not entirely clear.

No overall coordinating structure is proposed specifically for the world heritage site.

Resources:

The ONP is managed from State Funds. Each year appropriate funds are assigned from the state for the National Parks. Annually about 1.5 million zloties (roughly 394,000 €) is assigned to each of the 22 parks. Each of the parks has the ability to raise funds from tourists or through providing educational services. There are also funding sources from local government and from the Provincial Conservator of Monuments for lesser monuments in the Pradnik valley. Major projects can be paid for out of state funds.

Justification by the State Party (summary)

The Pradnik Valley is one of the most interesting areas of central Europe [with] a rich variety of geological formations, natural, cultural and landscape values. Different phases of settlement and land use are stratified and visible, harmonising with the unique forms of the living and fossil natural environment. This interrelation of natural and cultural determines the unique character of the cultural landscape which is the principle value of this exceptional area.

The Pradnik Valley is exceptional for the following reasons:

- Its great concentration of a variety of cultural and natural phenomena within a small area with an attractive landscape;
- The unique degree of the interaction of the resources of natural and cultural heritage covering an especially wide chronological spectrum;
- It is representative culturally of the whole of central Europe but with an individuality flowing from the combination of universal ideas ... with those of local artists and craftsmen;
- The local landscape has inspired many generations of intellectuals and investigators. Foundations were laid here for much in modern conservation in Poland, in concepts of the Romantic ideal, and for early ideas of tourism and climbing as a sport. Writers, artists and creators of folk legends and tales have all been inspired by this Valley, truly exemplifying the role of the landscape in the creation of culture;
- All these elements form a multi-aspectual and multi-layer cultural landscape.

3. ICOMOS EVALUATION

Actions by ICOMOS

A joint ICOMOS/IUCN mission visited the property in August 2002.

Conservation

Conservation history:

There appears to be no tradition of conservation for groups of smaller rural buildings in the landscape, in terms of sustaining local traditions across the whole area. Repairs and maintenance for more major buildings are carried out, by owners with guidance, while the ONP undertakes major conservation building work itself. It also manages farmland in its ownership for nature conservation and aesthetic reasons.

State of conservation:

No detailed inventory of the state of conservation in the valley is given in the nomination. However it is stated that the state of preservation of the most important architectural monuments is good.

More of a problem appears to be the atrophication of details within minor building and in the landscape generally. The character of a cultural landscape is as much to do with the collective impact of plentiful minor buildings as with the fewer grander buildings. It is similarly to do with the way landscape reflects a continuing use. In the Pradnik valley the decline of farming and the modernisation of houses is beginning to have an impact on the qualities of the cultural landscape.

Risk analysis:

Socio-economic changes: Socio-economic changes in the Pradnik Valley (500 inhabitants) are beginning to impact on the physical character and authenticity of buildings and their setting. Rising standards and expectations are leading to modernisation of existing houses and the building of new 'traditional' houses for those returning from Krakow to live in the valley and commute back to the city.

Spatial development is controlled according to the ONP plan but some new building details and tourist cafeterias make a striking visual impact.

More fundamentally farmers have almost disappeared from the valley – none of the present inhabitants of Ojcow are engaged in agriculture and livestock breeding has ceased. Land owned by the state is cultivated directly by the ONP – for nature conservation reasons.

Parking and traffic difficulties are expected to increase. There is also a planned new national highway west of the area, which could raise pressure for urbanization and thus contribute to the abandonment of traditional agricultural holdings right outside the ONP area. The surrounding villages in the agricultural area around the valley buffer zone are already gradually losing their traditional rural historical character.

Changes in water level: Water levels in Pradnik are falling, due it seems to mining in Silesia. In addition, an important part of the Pradnik stream is captured at its source for supplying water to Suliszowa, and this has further affected the water regime of the valley. There are plans to try and get water from another supply and also to release the captured source.

Air pollution: There has been heavy air pollution in the past due to the Silesian industrial region. Although the situation is now much improved, air pollution is still a problem. Not many lichens are seen in the forest and there is damage mostly to coniferous trees in exposed locations.

Air pollution also has a negative impact on buildings – acid rain attacks stonework and the sheet metal covering of villas in the health resort.

The only option which appears to be open to the ONP authorities to improve matters is to encourage the conversion of heating from coal to gas. This work was started in 1993 and is continuing.

Tourism: Pradnik's position, so near to Cracow and in the heart of a Region inhabited by around a quarter of the population of Poland, means that pressure from tourists is a key problem. Currently around 400,000 people visit the area and regulating them at the height of the season seems to be outside the ONP's control. Nor are they able to have an impact on erosion problems caused by the visitors. The ONP is currently trying to influence the tourist model at a strategic level and thus to effect a change from recreational to more educational visits.

Authenticity and integrity

The area proposed has an integrity in that it consists of a carefully selected, topographically meaningful length of valley with an historically arbitrary but spatially sensible hinterland.

The nomination states that 'The monuments and landscapes ... are fully authentic in a scientific, aesthetic and emotional sense ... they are examples of the continuation of tradition and technology.' It goes on to say that this is also a living landscape, with traditional forms of land use still current. It is also an altered landscape, reflecting different methods of land use themselves reflecting the basic environmental circumstances. The present landscape, it asserts, is therefore the result of processes of organic change acting on the natural landscape. It plays a genuine role in modern society, not least in setting standards in conservation based on old methods, which maintain the character of the area and guarantee the continuation of full authenticity of structure, detail and decoration of the buildings.

It could be argued that the valley is evolving and therefore the evolution in building traditions and the changes in land management (in some places meadows and fields have been abandoned) exemplify that change. However the changes also reflect a decline in traditional practices; there has been heavy restoration on a number of buildings, and it is difficult

to see the area as an exemplar of building conservation practice in general, and in part the landscape is managed by the ONP for nature conservation reasons, rather than to reflect traditional farming practices. Thus it could be argued that the integrity of the landscape as a cultural landscape reflecting a local form of development has been compromised.

Comparative evaluation

The valley is the most visually attractive and best known of the many 'Jurassic valleys' in the southern Polish uplands. The only possible Polish rival would be the karst valleys of the Pieniny and western Tatra mountains which are in fact quite different on several scores.

No properties currently on the World Heritage List are directly comparable; yet at 'Czeski Raj and Czeski Kras many elements similar to those occurring in the Valley of the Pradnik' can be found.

The nomination dossier itself notes that cultural landscapes 'scattered all over the karst area of Bohemia frequently exhibits a higher architectural quality than that of the Ojcow region'. Apparently similar areas of karst geomorphology are markedly different eg Mont Perdu. A close analogue is the World Heritage site at Aggtelek Karst and Slovak Karst (Hungary and Slovakia), but like other karst sites regionally, and indeed in other parts of Europe, it is dismissed in the nomination because it is, unlike the Pradnik Valley, mountainous. Nevertheless, the Zadielska Dolina in the east of that area is 'a picturesque valley ... also associated with the ruins of a medieval castle'; but its density and range of cultural monuments are, it is argued, less than in the Pradnik Valley.

Another comparator lies in the calcareous uplands of the Grands Causses of the southern part of the Massif Central, France. Geological and geomorphological features are similar, though the gorges, of the Tarn for example, are visually much more dramatic than the Pradnik Valley – again to the advantage, according to the dossier, of the latter with its small-scale attractiveness and 'concentration and variety of cultural monuments'.

'The agricultural exploitation of the Pradnik Valley ... is representative of the traditional agriculture of central Europe ... The form of the traditional agricultural use of the land in the Ojcow region is closer to the traditions of the uplands in Germany. The most analogies can be found in the valleys and gorges of the Franconian Jura especially 'Franconian Switzerland'.'

The essence of the 'comparative analysis' in the nomination is that the Pradnik Valley is different, and especially valuable, because it is not mountainous like other major karst areas, and because of its human scale, its small-scale character, its accessibility and picturesque quality, its demonstrable interrelationship between the natural and cultural, and its visible phases.

Clearly the nominated area is important within Poland but it would be difficult to argue that it is outstanding

within the karst landscapes of central and Eastern Europe, nor of universal significance. Furthermore, as the nomination notes, ‘in western and northern Europe there is no shortage of similar areas and sites’. Slovakia, Greece, southern France and Spain, all have limestone landscapes some of which it could be argued are grander and culturally more significant than Pradnik.

The valley is reasonably pretty as it cuts through modestly high limestone cliffs but it is in no way extraordinary, merely replicating hundreds of such valleys in the limestone countrysides of southern Europe. The built environment and the farmed landscape seem in no way extraordinary. If there is any universal value on the cultural side, then it has to lie in invisible qualities such as events, history, cults and stories about the place.

Outstanding universal value

General statement:

This nomination is of a scenically attractive valley and its immediate surrounds. It is cut through limestone uplands, an area of rich resources, which have been humanly used periodically over the last 100,000 years or so, and persistently since the 11th century.

Its strategic position to the north of Cracow led to the development of fortified castles; its scenic qualities attracted tourists from the 18th century and led to landscape developments reflecting first of all Romantic and Picturesque ideas and ideals and later utopian ideas. Activities to protect the valley in the late 19th century launched the conservation movement in Poland and had an impact across the country.

All this adds up to the Pradnik valley being of undoubted national importance, but its attributes cannot be said to rise to being of outstanding universal value.

Evaluation of criteria:

The nomination concentrates on one criterion: ‘Basic **criterion iv representative of its type**’. It also discusses ‘additional’ **criteria ii and vi**.

Criterion ii: Although the case is not made under ‘criteria’ in the nomination, there is a degree of ‘interchange’ in that influences from the east, Italy and western Europe can be seen in various works in the valley created since medieval times; but though interesting, their interest does not seem to extend beyond the local, and it is difficult to identify the reciprocal influences which a true ‘interchange’ requires (except in the export of flint in prehistoric times). ‘Landscape design’ would be the only relevant field of those listed in the criterion, and again the valley has been receiver of ideas rather than externally influential on developments in this field as the sense of the criterion requires.

Criterion iv: The nomination gives no reasons for using (iv), either with regard to the valley being ‘outstanding’ (rather does it stress its representativity), or in illustrating ‘significant stages

in human history’. Strengths in buildings, architectural and technological ensembles and landscape itself could perhaps have been expounded, though there remain the difficulties of demonstrating persuasively that these local strengths are, individually and/or collectively, ‘outstanding’ and also demonstrate a ‘significant stage (or stages) ... in human history.

Criterion vi: The nomination addresses ideas about conservation, tourism and intellectual activity in Poland, but advances no strong case that they are of outstanding universal, rather than only national, significance.

Other criteria: There are aspects of the valley that might fit **criterion iii**. It could be argued that it bears ‘an exceptional testimony to a cultural tradition which is living’, but much more would need to be made of its representativity of a regional way of life, and of its vernacular material culture, rather than its material exotica. The nomination touches on this by remarking that the landscape reflects the development of local communities and preserves representative examples of the use of land; but much more evidence would be needed to make the point a substantial one. And this aspect does not seem to be a particularly strong element in its character.

Similarly, emphases on elements which are not its main strengths would have to be made for it to become, under **criterion v**, ‘an outstanding example of a traditional land use representative of a culture’. In fact, its vernacular dimension is not what, in essence, this valley is about, and in any case much traditional practice has declined.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The whole Pradnik Valley is a pleasant ensemble of undoubted national significance, clearly a place of pride and worthy of the best of conservation. The cultural components, either singly or collectively, do not, however, proclaim World Heritage quality; and the key matter of the interrelation here between natural and cultural, while interesting and scientifically important, is not unusual in limestone uplands and may well be better represented elsewhere.

It can be recognised that this property maybe significant in its east European context, but it is not of outstanding universal value.

The State Party should be thanked for the nomination of this property and encouraged to continue to look after it so admirably within the Ojkowski National Park.

Recommendation with respect to inscription

That the property should not be inscribed on the World Heritage List.

Derbent (Russian Federation)

No 1070

1. BASIC DATA

State Party Russian Federation

Name of property: Ancient City and Fortress Buildings of Derbent

Location: Dagestan, Eastern Caucasus, Western Seaboard of Caspian Sea

Date received: 28 June 2001

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*. In terms of *Operational Guidelines for the Implementation of the World Heritage Convention*, this is a section of an inhabited historic town.

Brief description:

The Citadel, Ancient City and Fortress buildings of Derbent were part of the northern limes of the Sasanian Persian Empire, which extended to east and west of the Caspian Sea. The fortification was built in stone, and it consisted of two parallel walls that formed a barrier from the seaside up to the mountain. The town of Derbent was built between these two walls, and has still retained part of its medieval fabric. The site continued having great strategic importance until the 19th century.

2. THE PROPERTY

Description

The ancient city of Derbent is situated on the western shores of the Caspian Sea, in the narrowest place between the sea and the slopes of the Tabasaran mountains (part of the Bigger Caucasus). The city has an important strategic location as it forms a natural pass (the Caspian Gates) between the Caucasian foothills and the sea. For many centuries, it was thus in the position to control the traffic between Europe and the Middle East. As a result of this geographic particularity the city developed between two parallel defence walls, stretching from the sea up to the mountains. Over the centuries, the city has been given different names, all connected to the word 'gate' ('dar band' in Persian means 'lock gate'). The fortification was originally built during the Sasanian Empire, and continuously repaired or improved until the 19th century, until its military function lasted. The fortification consists of the defence walls, the citadel (Narin-Kala), and the historic town.

The Defence Walls: The Defence Walls are the most outstanding feature of Derbent. They rise from the Caspian Sea up to the citadel on the mountain, an overall length of ca 3.6 km. There are two walls (north and south) running parallel, ca 300-400 m from each other. The city was built between these walls. The wall then continues over the

mountains ca 40 km to the west (mountain wall), as well as extending into the Sea (ca 500 m), in order to protect the harbour. The north wall still exists in its full length, while much of the south wall was demolished in the 19th century. The earliest parts of the walls are in unbaked bricks, but the main part of the structure (6th century CE) is built in solid ashlar stone (in average: 100 x 65 x 25 cm) with lime mortar, and a rubble core. Some of the later construction used smaller stones (ca 30 x 40 cm). The stones are laid face and header side alternately for better binding. The thickness of the walls varies from 230 cm to 380 cm; the height is about 12 m.

A total of 73 defence towers were built at regular intervals. The north wall has 46 towers, ca 70 m from each other. There are several gates, which are of architectural interest in their design. Originally, most gates date from the 6th or 7th centuries, but some have been rebuilt or changed later. There used to be 14 gates, and 9 still remain, 2 in the citadel, 4 in the south wall, and 3 in the north wall: *Narin-Kala-kapi* (Mountain Gate), *Kali-kapi* (Citadel Gate), *Bajat-kapi* (Song Masters Gate), *Orta-kapi* (Middle Gate, upper part rebuilt in 1812), *Dubari-kapi* (Double Wall Gate), *Dzharchi-kapi* (Messenger Gate, rebuilt in 1811), *Kirkhlar-kapi* (Gate of Forty, rebuilt in 17th century), *Dash-kapi* (Stone Gate, 10-12th centuries).

The Citadel: The Citadel is situated up on the mountain. It covers an area of ca 180 m x 280 m (4.5 ha), fairly irregular in shape. The walls of the citadel are provided by small defence towers distanced 20-30 m from each other. The most interesting of these is in the south-west corner, a square tower that serves as a link to the mountain wall. On three sides, the citadel is defended by steep slopes. Inside the Citadel, there are a number of historic buildings, though most of them in ruins.

Along the southern wall, there is the Khan's Palace, which was an elaborate building with courtyards, but now partly in ruins. In the Citadel, there are also the remains of a 5th century Christian church, subsequently built over when other religions were introduced (Zoroastrianism, and then Islam). '*Djuma-mesjid*' is one of the earliest mosques in the former USSR. It probably dates from the 8th century, though renovated or rebuilt in the 14th and 17th centuries. The *madrasah* building, in front of the mosque, dates from the 15th century. Together with an administrative building, the *Mosque* and *Madrasah* form a closed courtyard. The citadel also has bath buildings and several underground water tanks.

The Historic Town: Between the two defence walls, there developed the city of Derbent. The area, ca 300 m wide and over 3 km long, was articulated in two main parts, and there were also some transversal walls (dating from the 10th to 18th centuries). The western part, on the mountain slope just under the Citadel, formed the residential section. The eastern part, close to the sea, was used for merchants, craftsmen, storage buildings, barracks and depots. Close to the seafront, there was another fort built in the 18th century for the Shah's Palace, which has since been demolished. In the second half the 19th century, Derbent lost its defence function; most of the southern wall was demolished, and the modern town developed in the lower part of the walled area, along the seafront (in north-south direction), as well as on both sides of the ancient walled city. Nevertheless, most of the historic town core has been preserved, though

with some minor alterations, such as a new main street. The old city was divided in separate quarters (*magals*), and the street pattern referred to the gates. The streets are narrow and tortuous. The town still contains interesting courtyard houses, as well as some public buildings: mosques, baths, *madrasahs*, and the remains of a caravanserai. The building material is stone, and there are some carved decorations. The two focal points of the old town were the mosque and the caravanserai.

History

The site of Derbent is understood to have been inhabited since some 5,000 years. There was a fortress structure already in the 7th or 8th centuries BCE. In the 1st century BCE, the place was part of a new state formed in the area of Azerbaijan and southern Dagestan.

The subsequent periods related to the nominated property can be summarised as follows:

- Sasanian Empire from 5th to 7th centuries CE;
- Arab Caliphate from 7th to 10th centuries;
- Mongol rule from 13th to 14th centuries;
- Timurid Empire from 14th to 15th centuries;
- Shirvan Khan from 1437;
- Turkish-Persian conflicts during the 16th century;
- Safavid Empire from the 17th to 18th century;
- Derbent Khanate from 1747;
- Russia from 1813.

The Persians (Sasanians) conquered the site at the end of the 4th century CE. The current fortification and the town originate from the 6th century CE, when they were built as an important part of the Sasanian northern *limes*, the frontier against the nomadic people in the north. From this time and until the 19th century, Derbent remained an important military post. From the 7th century, it was ruled by the Arabs, taken over by the Mongols in the 13th century, and by the Timurids in the 14th century. The Persians took it back in the early 17th century (the Safavid ruler Shah Abbas, whose capital was in Isfahan). In the 18th century, the Persians and Russians fought over Derbent, and finally the Russian sovereignty was recognized by the Persian Shah in the early 19th century.

Over some 15 centuries, the fortification system was in military use. It was regularly maintained and repaired, and additions were built according to needs. In 1820, the south wall was demolished and an active building started in the lower part of the city. The upper part, with its 11-12,000 inhabitants, remained more or less intact. In the second half of the 19th century, the economy was in decline, but the city recovered at the end of the century, when the Vladicaucausus railway established a connection with Baku (1900). At the moment, the city is again facing some problems, and looks for new resources such as tourism.

Management regime

Legal provision:

The monuments of history and culture are owned and protected by the State according to the prescriptions of the RSFSR Supreme Soviet Decree of 27.12.1991. The list of these monuments has been confirmed by the Decree of the President of the Russian Federation of 20.02.1995. The land where the monuments are situated is in federal ownership in accordance with the Land Code of the Russian Federation. Lands and monuments are turned over to the Reserve of History and Art of Derbent who exercise their right for operative management.

Management structure:

The control for the implementation of conservation and restoration programmes is the responsibility of the Ministry of Culture of the Republic of Dagestan, together with Committees on land and natural resources. The republican programmes on preservation are further controlled by the Ministry of Culture of the Russian Federation.

A management plan is in elaboration on the basis of the 1995 legislation, and taking into account all the other relevant guidelines and instructions. This plan has short-term and long-term measures to protect the property, and to guarantee its authenticity and integrity.

Resources:

The special Federal Programme, 'Culture of Russia (2001-2005)', has one million rubles earmarked for the restoration of Dubari-kapi in 2001, and some 350,000 \$ US for other works in the Citadel. There are further funds available for the maintenance and repair of the 'Reserve of history, architecture and art' from the republican budget. The government of Dagestan reserves 100,000 rubles per year for the upkeep of monuments of history and culture.

There are series of training seminars on management issues, organised yearly for the chiefs of organisations and institutions responsible for conservation of cultural heritage.

The Citadel is visited daily by about 100 persons. In the summer season, there are some 10,000 visitors.

Justification by the State Party (summary)

The citadel, fortress structures and the ancient part of Derbent are an ensemble of structures of different designations integrated by a common historical and artistic background of the past culture of population that lived within city borders. The urban ensemble was united under architectural and urban traditions during a number of centuries. The a.m. city's integral parts and the city as a whole represent outstanding value of culture, history and artistic life that enriched European and Eastern civilizations.

The citadel, fortress structures and ancient Derbent altogether represent the following:

- **Criterion i:** a unique work of art, a masterpiece of creative genius of native population of this region;

- **Criterion ii:** big influence of Derbent architecture on development of art of monumental architecture and typological images in the art of construction culture of peoples of Eastern Caucasus in medieval times;

- **Criterion iii:** a thought that city stays an exclusively valuable witness of disappeared civilization;

- **Criterion iv:** monuments of medieval Derbent are outstanding structures of 14th to 15th centuries, typical specimens of Muslim culture of the Caucasus;

- **Criterion v:** the city of Derbent is a unique example of a traditional dwelling of a human being. It is a hub of defensive system on Eastern Caucasus, a centre of spreading of Islamic culture among peoples of this region; Derbent architecture existing during 14 centuries is a material evidence of long history of this area, a witness of penetration of Islamic ideas to territories of the Caucasus.

3. ICOMOS EVALUATION

Actions by ICOMOS

Due to administrative problems, an ICOMOS expert mission was only able to visit the nominated property in January-February 2003.

Conservation

Conservation history:

In the 19th century, a large part of the southern defence wall and the lower part of the town, close to the Caspian Sea, were demolished to give place for new development. There were also some alterations in the north wall made by to accommodate windows and door openings for the buildings.

Research and restoration of the fortress have been going for several decades. Restoration of the monuments started in 1956, under the responsibility of the experts of Soviet Union. These works included the restoration of the fortress Narin-kala, four gates of the north and south walls; Kilsamesjid and Minaret mosque; the mausoleum of Tuti-Bike. Restoration has also been completed on some other buildings, as well as five sections of the north wall.

State of conservation:

The citadel area, the Narin, is basically an archaeological area, where most structures are in ruins. There have been some repairs and reconstructions using mainly traditional materials.

Regarding the defence walls, there are problems in the stability of the wall structures due to foundation failures and consequent cracks. There is organic growth, and problems caused by rain and thermal movements.

In the residential area of the town, Sharestan and Robat, most of the urban walls that divided the town into different sections have been lost. Only in the mosque area there still remains a dividing wall, which however is covered with cement. The remaining section of the historic town has retained its traditional fabric and the narrow, winding streets. Traffic is not controlled in the historic area. As a result, cars have caused damage to buildings, and the

narrow lanes are used for parking. The mosque and several other buildings have been repaired or restored. The baths are now in exhibition and museum use.

Management:

The Narin citadel area and its surroundings have been listed as a national monument by the Daghestan Republic, and are protected. The general master plan for the historic area has been approved by the city council, including norms and guidelines for protection and conservation. Any changes to the present situation therefore must be approved by the technical commission of the City Council.

The ICOMOS expert has observed that, while historic area is protected by the government, though there are economic pressures for construction particularly in the surrounding areas. This is particularly relevant to the buffer zone on the southern side of the old town. At the same time, the ICOMOS expert took note of the civic pride of the inhabitants and their wish to preserve the historic town.

Risk analysis:

The fortress structure is subject to various environmental problems: such as landslides, thermal movements causing cracking of walls and foundation failures. The impact of rain and sun facilitate the growth of grass and lichens, erosion of surface stones and mortars. The area has moderate earthquake problem. In recent years, the development and construction activities are also causing problems to the historic structures, including some destruction.

The buffer zone is subject to development pressures. Proper building control should be established here, so as to control the height of new buildings and keeping the character of the area homogeneous in relation to the historic district.

Authenticity and integrity

Authenticity:

Considering the long history of Derbent as a military defence structure, and accepting the loss of a part of the property, it has still preserved a good amount of authentic structures representing the different historic periods. The individual buildings, ie the defence walls, towers, gates, mosques and other public buildings have gone through changes dictated by use, but maintaining essential parts of historic fabric. The restorations in recent decades have been relatively limited, though the current structural conditions require further attention and consolidation.

Integrity:

The fortifications of Derbent retained their military function until the beginning of the 19th century. Until that time also the surrounding context remained in its natural condition. Since 1820, a part of the south wall has been demolished, as well as a large part of the medieval urban fabric. The city has developed along the Caspian seaside, in north-south direction, across the fortification walls. This has obviously meant a partial loss of the structural and visual integrity of the place as acquired over several centuries. Nevertheless, the remaining north wall, the citadel and the medieval town fabric with its public buildings have retained a great interest both architecturally

and historically. This is the case especially in the upper section of the town and the citadel, where the ancient structures dominate the landscape.

The residential area retains its medieval aspect, though it has been subject continuous transformation over depending on the needs of the inhabitants. The public buildings are mainly religious, and any service structures have been established in new parts of the city. A major interest in this area could be seen in the continuation of the traditional way of living, which obviously is challenged by modernisation.

Comparative evaluation

When the Sasanians revived the Persian Empire after the Hellenistic-Parthian period; their main adversary in the west was the Roman Empire, and in the north the Nomadic tribes. The problem of the northern frontier was recognized also by the Romans who even sustained the Persian efforts to resist potential invasion from that direction. This fortified 'limes' formed a barrier over the mountains of the present-day Dagestan, where some 40 km still remain. The site of Derbent was critical for the boundary, and the walls actually entered some 500 m into the Caspian Sea to control sea traffic as well. The defence system continued on the eastern side of the Caspian Sea, across the Turkeman steppe. A popular reference of this wall is made to Alexander the Great. In 1937, E.F. Schmidt photographed it from the air noting that there remained some 170 km. There has also been recent archaeological work on this site. In any case, the fortifications of Derbent are the best preserved part of this 'limes'.

The Sasanian fortification system could be compared to the Roman limes (Hadrian's Wall, inscribed in 1987, criteria: ii, iii, iv), as well as the Great Wall of China (inscribed in 1987, criteria: i, ii, iii, iv, vi). Even though having a similar function, the Sasanian construction differs in terms of culture and type of construction. In the case of Derbent, furthermore, the question is about a gate structure and related town in a strategic point of north-south communication on the Caspian Sea. In relation to the other sites, it can be seen to have different though complementary qualities.

The Sasanians had strong defences in their towns and villages, and many of these were retained and re-used in the Islamic period. Structurally the walls of Derbent can be compared to other Sasanian constructions, such as those of Takht-e Suleiman in north-western Iran. It is noted that there exists a comprehensive study of the fortifications in Iran (published in 1998), as well as a comparative study by UNESCO of the military architecture in the geo-cultural region of Central and Southern Asia (1997).

While a part of the town of Derbent was rebuilt in the 19th century, there still remains the eastern section under the citadel on the mountain side. This historic centre could be compared with other towns in the region and particularly with the historic centre of Baku already inscribed on the World Heritage List (WH 2000, criterion: iv). This comparison regards particularly the single historic buildings. Considering that the historic development of Derbent was closely related to its defence function, it acquired a rather severe character. In this regard, it is distinguished from the other towns, which were more

oriented towards 'ordinary' life and activities. In fact, the value of the town should be seen as an element of the fortification system.

Outstanding universal value

General statement:

The 'Citadel, Ancient City and Fortress buildings of Derbent' has been a boundary site at least since the 7th century BCE. Its main significance and outstanding universal value can be seen in its role as part of a defence system, which was created by the Persian Empire retaining its strategic role until the 19th century. This 'Persian limes' can be compared with the Roman limes (the Hadrian's Wall) and the Great Wall of China, which had a similar function. As a place for the control of a boundary, the town should be seen in this relation. The design and construction of these walls was a remarkable achievement, and the walls probably continued much further than the current ca 200 km.

While recognising the strategic role that Derbent continued to have in the Islamic period, its outstanding universal value can hardly be seen in the diffusion of Islam in the Caucasian region. In the 14th and 15th century, in particular, there were other centres which had this function, including Baku, not far from Derbent, as well as the Timurid capitals of Samarkand and Boukhara.

Evaluation of criteria:

- **Criterion i:** the nomination dossier refers to Derbent as a masterpiece of the creative genius of native population in this region. While recognising the local contribution in single structures, ICOMOS retains that the historical and strategic significance of Derbent should be seen in a much broader context. It is noted that this criterion was used in relation to the Great Wall of China, considering its size and the quality of construction. While recognising the similarity of these two sites, the Great Wall of China is far larger an undertaking, does not consider this criterion justified.

Criterion ii: while recognising the likely exchange of influences of Derbent in relation to the architecture of the Caucasus region, there is not enough evidence to justify outstanding universal value on this basis.

Criterion iii: the critical location of Derbent has made it a strategic place of control in the region, and the property bears exceptional archaeological and architectural evidence to the cultures that governed and inhabited the region over three millennia.

Criterion iv: while recognising the interest of Derbent in providing evidence to Muslim culture and architecture in the 14th-15th centuries, ICOMOS considers that the outstanding universal value of Derbent should be referred to it as an outstanding example of the defence structure which formed the northern limes to the Sasanian Empire. The military function of the site continued until the 19th century.

Criterion v: the nomination dossier does not provide sufficient information to justify the claim of outstanding universal value in relation to continuous land use. A further study would be required to consider up to what point Derbent would qualify in this regard.

In conclusion, the outstanding universal value of the property is recommended on the basis of *criteria iii* and *iv*.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

While recognizing the efforts made by the authorities to conserve the nominated property, special attention is drawn to the need to strengthen the implementation of management by providing the necessary financial and professional resources.

ICOMOS also recommends that the norms for new constructions in the areas surrounding the nominated property should be elaborated specifying the height, volume and architectural character in harmony with the historic area.

Furthermore, regarding the citadel area and the ancient defence structures, ICOMOS recommends that any reconstruction be strictly limited, following internationally accepted guidelines.

Recommendation with respect to inscription

That the nominated property be inscribed on the basis of *criteria iii* and *iv*:

Criterion iii: The site of the ancient city of Derbent has been crucial for the control of the north-south passage on the west side of the Caspian Sea since the 1st millennium BCE. The defence structures that were built by the Sasanians in the 5th century CE were in continuous use by the succeeding Persian, Arabic, Mongol, and Timurid governments for some 15 centuries.

Criterion iv: The ancient city of Derbent and its defence structures are the most significant section of the strategic defence systems designed and built in the Sasanian empire along their northern limes, and maintained during the successive governments until the Russian occupation in the 19th century.

ICOMOS, March 2003

Franja Hospital (Slovenia)

No 1088

1. BASIC DATA

State Party: Republic of Slovenia

Name of property: Franja Partisan Hospital

Location: Municipality of Cerkno

Date received: 22 January 2002

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*.

Brief description:

The Franja Partisan Hospital in southern Slovenia was built for the cure of wounded soldiers during the Second World War. It was the largest of such facilities in the former Yugoslavia, and is located in a narrow gorge in the mountain region to keep it secret during the war. It consists of a group of wooden cabins made in available material, and still preserves the furniture and equipment.

2. THE PROPERTY

Description

The Franja Partisan Hospital is situated in the hilly Cerkno region, which is full of small valleys, ravines and glens carved by the Cerknica River and its tributaries. The Hospital lies in the gorge of the Cerinscica stream, which discharges into the Cerknica River near Novaki. The complex was built in the narrowest part of a limestone glen with steep, high walls and in the midst of a dense forest. The Hospital is a cluster of functionally arranged hospital facilities. It is comprised of 18 facilities, of which 13 are wooden cabins that were gradually built in the period from December 1943 to May 1945. During the war, the hospital was among the best equipped clandestine partisan hospitals, and had a surgery room, X-ray apparatus, an invalid care facility, and even a small electric plant. Most of the equipment is preserved in situ.

To ensure maximum concealment of the hospital and the secrecy of access to it, the wounded were blindfolded and carried to the hospital only by the hospital staff. The cabin roofs were covered with branches in order to prevent their being seen from the air, and in winter the roofs were covered with snow. The cabin exteriors were painted with a protective camouflage painting in the colour shades of rocks and shadows projecting on rocks. Smoke, which proved to be a major problem in some hospitals because it could be seen from afar, was here dispersed among the rocks and bushes covering several hundred metre-high cliffs. The noise in the hospital, which functioned like a miniature village, was stifled by the torrential stream.

History

The territory of Slovenia formed part of the Austro-Hungarian Empire until the end of World War I. After the disintegration of this Empire, the Primorska region, in which the Franja Partisan Hospital is located, was annexed to the Kingdom of Italy under the Rapallo Treaty in 1920. On 6 April, 1941, Germany, Italy and Hungary occupied the remainder of Slovenia, which formed part of the Kingdom of Yugoslavia, and divided it among themselves. As members of a nation whose further existence was threatened by occupiers, the Slovenes responded to the call for resistance and joined a mass political organisation and resistance movement known as 'the Liberation Front' (OF). This applied in particular for Slovenes in the Primorska region, who had lived under fascism since 1922 and at least since 1926 suffered harsh national and even social oppression (prohibition of Slovene books and use of the Slovene language in public, forced change of name, destruction of gravestones, etc.).

Named after Dr. Franja Bojc-Bidovec, who served as the hospital's administrator for the longest period, the Franja Partisan Hospital is one of several clandestine hospitals established by the Partisan Resistance Movement during the last years of World War II in different parts of former Yugoslavia.

Partisan health services began to develop in this part of Slovenia after the capitulation of Italy on 8 September, 1943, when the first improvised hospitals were set up in the surroundings of Cerkno, particularly on solitary farms. In the period following the capitulation of Italy (September 1943) until the German offensive in October of the same year, a extensive liberated territory existed in this area, with several larger armed partisan units. During the offensive it became evident that military units could not carry their wounded members with them or transfer them to hospitals in other regions, as this resulted in too many casualties. It was thus decided that a clandestine hospital would be built in the Primorska region as well. The Pasice Gorge near the village of Dolenji Novaki, where wounded soldiers and sanitary materials had already been successfully hidden during the offensive, was selected as the location of the clandestine hospital. By 23 December, 1943 the first cabin was built and the first wounded soldiers brought there for treatment. The cabin was the initial core of the partisan hospital; the last construction was completed in May 1945. The hospital operated without being discovered until the Liberation.

Management regime

Legal provision:

The land of the Franja Partisan Hospital is owned by the local community (Municipality of Cerkno). The roads, routes and water courses are public property, while the remaining land in the protected area is privately owned.

The Franja Partisan Hospital was declared a cultural monument by the Decision of the Government Council of the Peoples' Republic of Slovenia for Education and Culture published under No. 36 in 1952. The Municipality of Idrija adopted in 1986 a special decree to protect the hospital as a cultural and historical monument. In 1999, on the basis of the Law on the Protection of Cultural Heritage

the Government of the Republic of Slovenia passed a decree for the statutory protection of the hospital as a cultural monument of national importance.

Management structure:

The Franja Partisan Hospital is managed by the Idrija Municipal Museum which in 1978 established a dislocated department in Cerkno. It is responsible for the maintenance and presentation of the site, and especially for the guided tours of the monument. The Ministry of Culture and the Cultural Heritage Administration are responsible for the adoption of protection regulations and other administrative issues. The Institute for the Protection of Cultural Heritage is responsible for the general management of recording, research, the preparation of conservation programmes, etc.

Resources:

The conservation and maintenance of the Franja Partisan Hospital is financed by the Republic of Slovenia, the Municipality of Cerkno and the Idrija Municipal Museum (entrance fees, sponsors, donators). The restoration and major maintenance works are financed on the basis of project proposals submitted annually by the Idrija Municipal Museum to the Ministry of Culture for approval. The Hospital has no funds of its own to finance urgent interventions.

Justification by the State Party (summary)

The property was first presented by the State Party on the basis of criteria i, iv and vi. Subsequently, this was modified referring only to *criteria iv* and *vi*.

The Franja Partisan Hospital is an exceptional example of the organisation of medical services by a resistance movement during World War II, and the largest and best preserved facility of its kind in Europe and the world. Because of its historical message, cultural and civilisational significance, typological characteristics, critical-historical surveys and published material, the Franja Hospital is an outstanding monument of universal value for the entire world. By its location, facilities and its preserved medical equipment, the Franja Partisan Hospital is the most illustrative example of the organisation of a medical service in wartime. A tour of the protected site offers a convincing picture of life in the hospital during its operation. Its carefully selected location in a remote gorge with a stream and waterfalls, accessible only by a footpath running along the stream, demonstrates how well-concealed such hospitals had to be.

Criterion iv: Franja Partisan Hospital is an outstanding example of a type of building ensemble - a hidden hospital of the partisan resistance movement - perfectly integrated into the landscape. Its functioning in the occupied territory was possible due to:

- Configuration of the terrain in the Slovene territory that enabled the builders to adapt hospital buildings to special geographical and climatic conditions of the natural environment,
- the use of traditional skills of constructing in wood which were typical for the vernacular architecture of central Europe, combined with contemporary skills needed for a better quality of life and survival possibilities of the

patients (electric plant, surgery equipment, X-ray apparatus).

Criterion vi: Franja Partisan Hospital is directly and tangibly associated with a particular segment (as the result of extraordinary circumstances) of the most dramatic period of human history in Europe - the great conflict. It preserves and conveys to new generations positive universal cultural values of humanitarianism, altruism and compassion. These values mark people during the most dramatic periods in the history of humanity, such as World War II.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the nominated site in July 2002.

Conservation

Conservation history:

The facilities of the Franja Partisan Hospital are preserved *in situ* including all the immovable property and most of the movables. The comparison with original photographs shows that most of the site has remained in the original shape. The first restoration works started already in 1949, the unfavourable climatic conditions in the gorge having harmful effects on the wooden structures. Subsequent events include the following:

- In 1952 a snow slide caused considerable damage to Slovenia and the Franja Hospital.
- In 1957, a rock fall damaged seven cabins.
- In 1961 the access route to the upper shelter and some cabins were restored.
- In 1968, the deteriorated parts were replaced in 8 facilities.
- In 1980, the surgery cabin was restored, serving as a model for the gradual restoration of the remaining facilities.
- In 1989, ca 6-8,000 m³ of rock, sand and earth broke away from the slope above the gorge, burying the eastern part of the hospital and destroying or severely damaging 3 cabins and the sales kiosk. The destroyed cabins were rebuilt on the basis of measured drawings. Most furniture and equipment could be recovered and restored.

State of conservation:

Recent interventions include the repair and reconstruction after the rock fall in 1989, as well as other works such as replacement of deteriorated parts in the cabins (beams, roofing, wallpaper). Some mistakes can be indicated, eg use of improper materials especially paints. Some changes are visible on the site, mostly related to attempts to prevent humidity. These include lifting up the barracks from the ground on concrete pillars or strengthening the foundation stones with cement, which the risks of preventing air circulation. The roof shingles, having been made of sawn boards instead of cut boards, have been extremely vulnerable to rain, and have been changed. Modern paint

has been introduced in order to ‘weatherproof’ the wood as well as to protect the buildings against insects and fungus. Unfortunately the type of paint used prevents the boards from the necessary ‘breathing’, thus risking an accelerated process of decomposition.

Management:

The ICOMOS expert commented on the current management of the property, which was not considered adequate to the needs. The site had no short-term or long-term management plans. It was recommended that such plans should be prepared after the creation of a body dedicated to the management of the Franja Partisan Hospital and its conservation area, and that this body should include representatives of all responsible agencies, local and governmental, as well as landowners of the farmsteads. In fact, at the moment of the ICOMOS site visit, a new construction was being built in the vicinity. This building had an official permission, but it was considered to disturb the traditional harmony of the landscape. The current visitor facilities are not sufficient, and they are much too close to the entrance to the gorge. It was also noted that the management regime should take care of, eg, correction of earlier inappropriate interventions in the cabins; better control of building permissions for the privately owned lands; providing a new visitor centre at a greater distance from the gorge entrance for presentation of the site and information to visitors, including proper parking areas.

Subsequently, 30 December 2002, the State Party has provided a new, comprehensive management plan for the property, taking into account the comments of the ICOMOS expert. The property now has a management plan with an indication of the short-term and long-term measures to be taken, including monitoring and control of the works.

Risk analysis:

The site has been conceived and built as a temporary structure. Consequently, many issues that would normally have been taken into account need here special attention. These include, eg, the protection of the buildings against humidity and weathering without the loss of authenticity. Secondly, the natural environment causes some risks, as can be seen in the rock falls, requiring monitoring and prevention. Thirdly, the present lack of proper control in the privately owned conservation area may result in incompatible constructions in the vicinity of the site.

Authenticity and integrity

Despite certain changes and some losses over the past five decades, the Franja Partisan Hospital can be considered to have maintained its integrity. Most of the cabins, as well as their furniture and equipment are authentic. The site thus represents a genuine testimony of the life in a clandestine partisan hospital during its operation in the 1940s.

Comparative evaluation

The nomination document provides a detailed comparative analysis of the phenomenon of clandestine partisan hospitals based on a serious research and inquiries addressed to those countries where well-developed resistance movements existed during World War II, asking whether similar facilities were developed and existed in such countries, how the medical service was organised by their resistance movements, whether any special facilities for treating the wounded were built and what were their characteristics and if any such facilities are preserved today and protected as monuments. Replies received from 11 countries have confirmed that such clandestine partisan hospitals were built only in Slovenia, Croatia and some in Bosnia and Herzegovina. Most of these facilities fell into ruin after the war and only memorial signs were placed at the locations. Relatively few such facilities still exist in Croatia and Yugoslavia. In Slovenia, 4 clandestine hospitals (out of 120) have been preserved. The Franja Partisan Hospital is the largest and best preserved.

Care of the sick is one of the fundamental needs of society, and has always existed in some form. In the Middle Ages, most hospitals were associated with monasteries. Military hospitals were established along travel routes. In 1099, the Knights Hospitallers of the Order of St. John established such a hospital for 2,000 patients in the Holy Land. In the 19th century, some people specially contributed to the development of the care of the sick and wounded: Florence Nightingale (nursing), Louis Pasteur (germs), and Lord Lister (surgery). The Red Cross came out of the initiative of Jean-Henri Dunant, a Swiss humanitarian who was present in the battle of Solferino in 1859. He initiated the voluntary relief societies of Red Cross. The first multilateral agreement, the Geneva Convention, came into being in 1864, later revised and complemented with other agreements. The International Red Cross and Red Crescent Societies form a worldwide organisation.

The care for wounded advanced during the First World War. Then, medical care was provided in improvised facilities, and attention was given to the control of contagious deceases. The Second World War brought new improvements. In particular, it was understood that long transport could be fatal for the wounded due to infection. First aid should be given as soon as possible. Particular attention was therefore given to the development of movable hospital facilities. Hospital buildings out of the war zone, or hospital ships, were used for long-term cure. The fixed partisan hospitals in the former Yugoslavia can thus be seen as an exception during the Second World War.

The following World Heritage sites refer to hospital as an important element of the site: Archaeological Site of Epidaurus (antiquity), Great Mosque and Hospital of Divrigi in Turkey (medieval), Medieval City of Rhodes, Colonial City of Santo Domingo in Dominican Republic, The Palau de la Música Catalana and the Hospital de Sant Pau in Spain (Art Nouveau), and Robben Island in South Africa. The significance of these sites, however, is different from the Franja Hospital.

Outstanding universal value

General statement:

The Franja Partisan Hospital has been presented as an exceptional example of the organisation of medical services by a resistance movement during the Second World War, representing a significant type of facility for the care of the wounded in secrecy, and conveying a message of cultural significance.

There is no doubt about the importance of the care of the wounded especially during wars and armed conflicts. Yet, the organisation of medical services has a long history, which resulted in significant advances in the 19th century and important applications during the two World Wars. The Geneva Convention (1864) and the worldwide organisations of the Red Cross and Red Crescent are some of the major results of such developments. The universality of the care has thus been duly recognised in an international convention, which is specific for this purpose.

While provisional facilities for medical services were built during the First World War, the common practice during the Second World War was to provide for movable facilities that could travel with the troops. The partisan hospitals built in some parts of the former Yugoslavia can thus be seen as an exception, and they are not necessarily representative of the medical services in general during the Second World War.

Evaluation of criteria:

The State Party proposes the property on the basis of *criterium iv* and *vi*:

Criterium iv is referred to the property so far as it ‘represents a special and unique type of building and architectural ensemble’, in fact, an improvised facility that was only built in limited cases. According to the *Operational Guidelines for the Implementation of the World Heritage Convention*, this criterion should refer to ‘an outstanding example of a type of building or architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history’. While recognising the national importance of the partisan hospital, it is not considered to be representative in a broader context nor to institute an outstanding example of a type of ensemble.

Criterium vi is proposed seeing that the Franja Partisan Hospital ‘presents and symbolises humanity in the midst of war atrocities’. The *Operational Guidelines* refer this criterion to a property ‘directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance’. While recognising the importance of the ideas that this property symbolises, these ideas already have a universal representation in the Geneva Convention.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

That this property should not be inscribed on the World Heritage List.

ICOMOS, March 2003

Mapungubwe (South Africa)

No 1099

1. BASIC DATA

State Party: South Africa

Name of property: Mapungubwe Cultural Landscape

Location: Northern Province

Date received: 29 January 2002

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. In terms of Operational Guidelines this is also a cultural landscape.

Brief description:

Mapungubwe is set hard against the northern border of South Africa joining Zimbabwe and Botswana. It is an open, expansive savannah landscape sprinkled with trees, some thorns, others statuesque baobabs, around flat sandstone terraces rising above the plain.

Centred on the confluence of the Limpopo and Shashe rivers and straddling the north/south and east/west routes in southern Africa, Mapungubwe developed into the largest kingdom in the sub-continent before it was abandoned in the 14th century.

What survives are the almost untouched remains of the palace sites and also the entire settlement area dependent upon them, as well as two earlier capital sites, the whole presenting an unrivalled picture of the development of social and political structures over some 400 years.

2. THE PROPERTY

Description

The Mapungubwe kingdom had largely faded out of history by the mid 16th century. At the height of its powers between 1220 and 1300, the centralised and hierarchical society encompassed at least 9,000 people and had huge wealth and influence gained from harvesting rich natural resource and trading these, via Indian Ocean ports, with Arabia, India and China.

Sited on the confluence of the Limpopo and Shashe rivers, which flooded to provide fertile alluvial soils, and with almost ideal climatic conditions, Mapungubwe had attracted Iron Age agriculturalists from the middle of the 1st millennium AD, and before that there is much evidence of hunter-gatherers.

What transformed Mapungubwe from a small-scale, rural society into an influential city-state was the development of a social structure that encouraged population growth through comparatively intensive agriculture, and of a hierarchical system that produced specialisation and a trading economy. Mapungubwe had ivory and gold and relatively easy access to the east African coast where it could trade with the Arabs, Indians and Chinese. Chinese

porcelain, glass trade beads and cotton all found their way to Mapungubwe.

Mapungubwe's wealth and social structures are evident in the three palaces built on separate sites during the three phases of its growth between 900 and its demise, brought on by a rapid change in the climate, a sort of mini Ice Age. The comparatively sudden change in climate, heralded drought conditions that devastated the agricultural base of the kingdom: it could no longer sustain either its people or its trade. The southern African power base shifted north to Great Zimbabwe.

The overall site thus illustrates successive stages in the creation of the first indigenous kingdom in Southern Africa and its ultimate decline and abandonment.

The Mapungubwe site is magnificent in landscape terms, with superb views in all directions, but the excavated remains are not very impressive. The significance of the landscape and of the individual sites within it are thus not readily apparent, even to an archaeologist who does not have local knowledge. If these sites are to be made intelligible for visitors, that can only be done by means of effective interpretation and signage.

Boundaries

The core site covers nearly 30,000 ha. This is supported by a buffer zone of around 100,000 ha – although this is not marked on the maps supplied. The nominated site contains substantial areas of 'natural' landscape of very high quality – in the north of the area bordering the rivers. To the south the boundary cuts across geometrical citrus farms – which in time will be taken out of agriculture.

The proposed boundaries correspond with those of the Vhembe-Dongola National Park, which is currently in the course of being established (see below). No clear buffer zone is indicated on the maps supplied.

The northern boundary of the nominated property is the Limpopo River, which forms the frontier between the Republic of South Africa and the neighbouring states of Botswana and Zimbabwe. A Trilateral Memorandum of Understanding has been drawn up with the objective of establishing the Limpopo-Shashe Transfrontier Conservation Area (TFCA); this very extensive area (5,040 km²), will, when established as a TFCA, constitute a very effective buffer zone. It is intended that each country will concentrate on one facet of protection: cultural heritage in South Africa, wildlife in Botswana, and living cultures in Zimbabwe. Considerable progress has been made in Botswana, but developments are slow in Zimbabwe because of the present political situation.

Specifically the site contains:

- Remains of palaces – (Mapungubwe period);
- Archaeological remains testifying to Mapungubwe's growth 900-1200 AD (Zhizo, Leopard's Kopje);
- Remains of early settlement: Stone Age & Iron Age & rock art;
- 'Natural' landscape surrounding the built remains.

Remains of palaces 1220-1290 AD (Mapungubwe period): These are the key remains of the site – reflecting not only Mapungubwe's great wealth but also the social, religious and political hierarchy that developed as a result of population expansion based on successful intensive agriculture and international trade.

On top of Mapungubwe hill are the remains of a settlement, town, or metropolis some 2.5 km south-east of the Limpopo/Shashe confluence. This capital seems to have controlled an area of about 30,000 km² (comparable with the size of the Zulu Kingdom in the 19th century). In the 80 recorded homesteads associated through 'Mapungubwe' pottery with this capital, it is estimated that there were about 9,000 people paying allegiance to an overall leader. Furthermore a hierarchy has been discerned in these sites with up to five administrative levels.

In the final phase of development at Mapungubwe the hierarchical system separated the ruler from his subjects. Commoners lived on the southern terrace at the foot of the hill, while above on top of the hill, the elite rulers resided. By 1250 AD the layout of the palace area on the hilltop further separated the leader from his family and followers with entrances to the elite areas demarcated by low stone walls.

Together the terrace, plateaus and hill cover an area of about 10 hectares and it has been estimated that between 3,000 and 5,000 population lived there.

Remains of a special building complex – probably a palace – have been fund in the centre of the hilltop demarcated by an arc of prestigious revetment walls. As inadequate records were kept in excavations of this area in the 1930s, it is not possible to reconstruct this palace with any accuracy. However enough has been found from the buildings, distinctive hilltop graves and from cattle dung remains to suggest royal control of cattle and the amassing of considerable wealth in the palace complex. Finds include Chinese Celadon ware, large quantities of glass beads, possibly from Persia, and gold in the form of foil, wire, bangles, strips, beads, coiled helix and pins. The foil was made by hammering globules into thin sheets and this was then folded over carved wooden forms to produce three dimensional shapes such as the now famous rhinoceros – recovered from a grave in the 1930s.

The wealth was the result of extensive and successful trade through East African Coastal ports with India and China of gold and ivory in return for ceramics, glass beads and other luxury goods. So much wealth seems to have been accumulated that the normal channels of distribution within the more traditional social hierarchy became inadequate, and this led to the emergence of a distinct upper class of apparently hereditary sacred leadership.

Archaeological remains testifying to Mapungubwe's growth 900-1200 AD (Zhizo, Leopard's Kopje): The large population that Mapungubwe sustained in its final phase represented a huge increase from what excavations have revealed about the beginning of the urban period. It seems that there was perhaps a five-fold increase in population between 900 AD and 1200 AD.

As the centre of power at Mapungubwe moved twice, three separate sites remained to be examined and collectively they paint a detailed picture showing the development of Mapungubwe from an incipient city-state in 900 to its full blown power three centuries later as a result the emergence

of increasingly sophisticated agriculture and extensive trade links with the Indian Ocean ports.

What are collectively known as Zhizo sites, dating from around 900, represent the first pioneer farmers to settle near the rivers. They cultivated and herded sheep, cattle and goats and begun to trade with the coast. The largest Zhizo site is Schroda on a plateau overlooking the Limpopo valley and housing between 300 and 500 people. This was the focus for 25 smaller sites within a radius of 40 km. A degree of hierarchy was emerging, but the settlements still reflected a very typical southern African pattern – houses encircling a large cattle enclosure. The chief would have been resident at the Schroda capital, with lesser leaders such as headmen in charge of smaller but similarly planned settlements. Large quantities of clay figurines of people and animals – particularly the dense concentration in one area – suggest some sort of centralised ritual ceremonies associated with the chief reinforcing the idea of developing centralised power.

Excavations have revealed evidence of domesticated sheep, goats, cattle and dogs – which with game and fish from the river provided a major source of food. The staple food was Sorghum, which seems to have been the only grain grown.

Imported glass beads and evidence for ivory working imply that Schroda already had trading contacts with the East Coast.

All this evidence suggests that a hierarchy related to growing political power and the unequal distribution of wealth had begun to form in the Region.

After a century Schroda was abandoned and a new centre or capital established by incoming people, believed to be ancestors of the present day Shona people. They established a capital at Leopard's Kopje housing between 1,000 and 2,000 people. Here the cattle were moved away from the centre of the settlement and the land was farmed much more extensively. Excavations show a settled and successful society growing a wider variety of grain, sorghum, beans and millet, stored in pole and daga grain bins, (similar it seems to ones still built in the area), and still keeping domesticated cattle, sheep and dogs.

Over 6500 glass beads have been recovered from the site indicating substantially increased trade with the coast. Many of these beads are tiny – much smaller than those usually found at sites on the East African coast, and could have been preferred for beadwork, a practice still found in the area today. There is also evidence that imported beads were melted down and re-formed into large roller shapes and then widely traded within the region.

Baked clay figurines of people and animals are still found. There is also evidence of iron and copper working.

After another century, the final phase of Mapungubwe emerged around Mapungubwe hill with it seems the population from the earlier phase moving to the bottom of the hill below the newly built palace.

Remains of early settlement – Stone Age & Iron Age & rock art: The combination of a riverine environment and sandstone hills at Mapungubwe seems to have provided a focus for human settlement whenever climatic conditions have been favourable.

Ancestors of the San Bushmen lived in the area for many millennia; Stone Age occupation is evident from 26 sites. Between 250 and 900 AD these hunter-gathers were gradually replaced or absorbed by Iron Age agriculturalists who, after 900, began to form the foundations of the Mapungubwe state. Rock paintings provide powerful evidence for these changes. Most date from between 10,000 to 5,000 years ago and show itinerant hunters. But the paintings also record the first pastoralists and then are overlaid later by geometric paintings of the settled newcomers who perhaps tried to overpower and neutralise the earlier hunters' images.

'Natural' landscape surrounding the built remains: The extensive landscape surroundings of the archaeological remains are today a back-drop for the site. The huge agricultural enterprise of the final phase at Mapungubwe has vanished and much of the core of the landscape has now been returned largely to its unimproved state with wild grazing game animals. Some farms still remain, growing citrus in irrigated fields. In the valley irrigation allows large scale commercial farming and game ranching but some of this has been cleared and it is planned more will follow.

History

Mapungubwe was the largest settlement in the sub-continent in the 13th century AD before it was abandoned. Various communities settled in the vicinity over the next 600 years. Legends and rumours about the place were passed on from generation to generation. Karel Moerschell, a local German farmer, knew about the gold by 1911, but it was not until the 1930s that the significance of Mapungubwe became more widely known.

On 31 December 1932, a local informant, Mowena, led E.S.J. van Graan, and four others to Greefswald farm on Mapungubwe Hill where they saw stone walls and recovered gold and iron artefacts, pottery and glass beads. The finds, which received wide publicity in the media, were reported to the head of the Department of History at the University of Pretoria, Professor Leo Fouché. As a result of his intervention, the University negotiated with the owner of the property, E.E. Collins.

In a legal agreement the University took ownership of the gold and other artefacts and secured an option and contract for excavation rights. The University also successfully requested a postponement of prospecting, mining and related activities on Greefswald. In June 1933, Greefswald was bought by the Government and excavation rights were granted to the University of Pretoria.

The University established an Archaeological Committee, which from 1933 to 1947 oversaw research and excavations. Rev. Neville Jones from Zimbabwe and J.F. Schofield were appointed to undertake the first fieldwork in 1934 and 1935 and they were advised by Professor C van Riet Lowe, Director of the Bureau of Archaeology. Their work focused on Mapungubwe Hill, the southern terrace and the midden there. They briefly surveyed other similar sites in the vicinity.

From 1935-1940 six excavation seasons at K2 and Mapungubwe Hill were directed by Guy A. Gardner. The results of his work were published nearly 25 years later.

Meyer (1998) describes the excavations on Greefswald between 1933 and 1940 as 'rapid, large scale excavations resulting in the recovery of valuable artefacts'. Research was hampered by 'the lack of professional archaeologists in South Africa, the lack of full-time supervision of the excavations by efficient, trained staff, the fact that adequate scientific methods for Iron Age research had not yet been developed and that the Iron Age in South Africa was virtually unknown to archaeologists. Consequently, many of the deposits on the sites were removed without the meticulous excavation and recording required. These problems inevitably resulted in a loss of irreplaceable deposits and eventually also of excavated materials [and] a lack of scientific data.'

The next phase of archaeological investigation, in 1953-1954 and in 1968-1970, under the direction initially of the Department of Anthropology, and then of Professor J F Eloff who was appointed as Head of the newly-formed Department of Archaeology at the University of Pretoria in 1970, was more systematic and focused mainly on the southern terrace.

Over the next 25 years from 1970 to 1995, the Department of Archaeology at the University of Pretoria recognised that their first priority was to establish a firm data base by testing, correcting and supplementing the earlier research, and concentrating on reconstructing the way of life of the site inhabitants. Between 1979 and 2002 reports have been published on the human and faunal remains, Chinese porcelain, gold objects, glass beads and radiocarbon dating.

In addition, sites on neighbouring farms have been investigated by students of the University of Pretoria during the 1970s and 1980s.

Greefswald has remained the property of the State since the 1930s. Management of the farm was taken over by the provincial Department of Nature Conservation in 1992, and control was transferred to SANParks in 1999.

The proposed boundaries of the world heritage site coincide with the boundaries of the proposed Vhembe-Dongala National Park – which is still in the process of formation. It is being inscribed sequentially – with three areas properties already gazetted. These are Den Staat, Geefswald and Reidal which are areas of 'natural' landscape in which are many of the principal archaeological sites.

The aim is for SANParks eventually to acquire all the land within the proposed park or to have contractual agreement with the owners. This will allow the land to be taken out of agriculture and revert to 'natural' landscape. A chart of the current progress with land negotiations is included in the nomination. Currently there are 'in principle' agreements for 11 of the remaining 29 land units, but the timetable is missing. These are currently used for different purposes: some are being cultivated using irrigation agricultural techniques based on water extracted from the Limpopo river, some are managed as game reserves, and others are owned by the De Beers Corporation and are used to ensure water extraction, storage, and provision for that organization's diamond mining activities, which are estimated to have a maximum working life of twenty years.

Management regime

Legal provision:

The nominated property is protected by overlapping legislation. The 1976 National Parks Act provides stringent controls over all forms of human intervention in designated areas. This currently applies only to the three gazetted areas of Den Staat, Greefswald, and Reidel, but when the Vhembe-Dongola National Park is created the whole area will be protected. All interventions within the Park must be submitted to the government agency, South Africa National Parks (SANParks), for scrutiny and, where appropriate, authorization.

Legislation has been prepared to complete the designation procedure. This is before parliament at the present time and will be completed in the coming session.

The Mapungubwe, K2, Schrода, and Little Muck (Leokwe Hill) are protected by the 1999 National Heritage Resources Act. All interventions are subject to authorization by the South African Heritage Resources Agency (SAHRA). Details of the considerable protection afforded by this statute are set out in the nomination dossier. It is intended to extend protection under this act to the entire area in the near future.

In the event of the of the Mapungubwe cultural landscape being inscribed, it will come within the provisions of the 1999 World Heritage Conservation Act, which imposes an additional level of protection.

Independent environmental impact assessment is a mandatory component of these statutes. This requirement is reinforced by the provisions of the 1998 National Environment Management Act, which relates to all development or rezoning proposals.

Management structure:

Overall management of the existing Park is the responsibility of SANParks, which is represented on site by a professional parks manager, assisted by a small but efficient team.

It is the sole management authority for properties owned by SANParks. For properties that remain in private ownership SANParks will operate in conformity with the contractual arrangements agreed with landowners. These vary in nature: in some cases ownership will revert to SANParks after agreed periods, but agricultural activities will continue on others within agreed limits.

With regard to the sites protected under the National Heritage Resources Act, there is close liaison with the provincial SAHRA manager. There is, however, no member of the Park staff with qualifications in archaeological heritage management (known as cultural resource management in South Africa).

There is a Park Committee, consisting of representatives of all the stakeholders (central and provincial government agencies and private landowners). It is chaired by the chairman of the Representative Stakeholder Committee, set up to ensure public participation in all planning and management decisions.

The mission and objectives of the Preliminary Park Management Plan are in accordance with the requirements of the World Heritage Committee. A number of other plans for the nominated area and the Limpopo Province are listed in the nomination dossier. These are currently being revised and a consolidated plan for the Park, based on the Preliminary Plan and covering *inter alia* overall site management, cultural heritage management, and tourism, was expected early in 2003. This is in line with the four acts which apply to site and which require a management plan for a world heritage site.

This management plan has so far not been received.

Resources:

The property receives an annual operating budget from SANParks, as part of the overall SANParks budget. For the 2000/01 financial year, the total operating budget is 1.16 million Rand (116,000 US \$ at an exchange rate of 10.0 Rand = 1.0 \$), including 662,000 Rand for human resources. There is also a 165,000 Rand capital budget for smaller capital improvements.

Development planning of the area is being conducted with funds from the National Government managed by the Dept of Environmental Affairs and Tourism.

Site rehabilitation measures are being funded through the Poverty Alleviation Programme administered by the Dept of Environmental Affairs and Tourism.

The Draft Park Management Plan was put together with financial assistance from DANCED.

The compilation of the Nomination Document was funded by NORAD.

Justification by the State Party (summary)

The Mapungubwe Cultural Landscape was the centre of the first powerful indigenous kingdom in Southern Africa. It was established by the cultural ancestors of the present-day Shona and Venda between AD 900 and 1300. Evidence for its history is preserved in over 400 archaeological sites. The dynamic interaction between people and landscape laid the foundation for a new type of social organisation in the region.

The kingdom grew as a result of wealth that accrued by its leaders from trade with the Indian Ocean network, combined with ideal landscape conditions for agriculture that provided for a population of over 9,000 people. Trade goods included gold, glass beads, cotton cloth, Chinese ceramics, ivory, copper and hides.

By the thirteenth century AD, a social hierarchy had developed which was reflected in settlement planning. Mapungubwe Hill was occupied and modified to separate the elite from the commoners below.

The onset of the Little Ice Age caused drought and crop failures. The kingdom dispersed after AD 1300, new social and political alliances were formed, and the centre of regional power shifted to Great Zimbabwe.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS evaluation mission visited the site in October 2002.

Conservation

Conservation history:

Archaeological research in the form of excavations and survey has been in progress in the nominated area for many years. This has been carried out by the archaeological departments of three universities: Witwatersrand, Pretoria, and Venda. There has undeniably been a considerable measure of rivalry between these institutions in the past. The Archaeological Task Group has played an important role in the development of an integrated policy for archaeological research, as well as aspects of conservation and presentation. It is important, however, that this body should be more closely integrated into the overall management of the nominated property. It should be responsible for defining and monitoring research and interpretation policies for the Park in the short, medium, and long term.

Substantial excavation projects have been carried out at the three main sites Mapungubwe, Schroda and Leonards' Kopje, and there are plans for a large project at Den Staat.

The latter two excavated sites have produced much important material, but they are on flat land and have very little to offer the visitor in visual terms. At Leopards' Kopje such conservation work as has been carried out has been confined to stabilizing the boundaries and sections of the open area, whilst there is little to see of archaeological work at Schroda. It is unlikely that Den Staat will produce any major structural remains for display.

There has been a great deal of field survey, which has produced evidence of many habitation sites. However, these can only be identified from surface finds and differential soil colour and vegetation.

State of conservation:

No specific evidence is put forward in the nomination document for the state of conservation of the excavated remains. However mention is made of natural erosion affecting many old excavation sites that is to be addressed by a Site Rehabilitation Programme.

Nor is there generic information on the state of records. A comprehensive list of known sites in the core area of the Mapungubwe Cultural Landscape, in the buffer zone, and in Botswana and Zimbabwe, has been compiled by Huffman and is synthesised in Figures 6-8 of the nomination. The list also contains all rock art sites recorded during field surveys in the core area and adjacent properties in Zimbabwe by Palaeo-Art Services, a voluntary organisation co-ordinated by Ed Eastwood.

Risk analysis:

The following threats are identified in the nomination documents:

- Agriculture;
- Mining;
- Environmental pressure;
- Natural disasters;

- Visitors' pressure;
- Criminal damage.

And these are dealt with separately:

Agriculture: Intensive agriculture is being practised on irrigation lands along the Limpopo River and in the south of the site. The main impact is likely to be the ploughing of cultural sites. Within the proposed boundary, land currently intensively farmed will in time be decommissioned and gradually rehabilitated, halting any further agricultural encroachment (Cf. History section).

Grazing, particularly by cattle, has had a substantial impact on the vegetation in the past. However, the numbers of stock are substantially lower than they were in the middle of the last century and there are unlikely to be any significant new impacts.

Mining: There are two mining operations with a potential impact, the small Riedel diamond mine, and the major Venetia Mine.

A small portion of the farm Riedel in the eastern part of the Park has been kept on in the hope that it will yield profitable mining operations. All indications are however that it is worked out.

The Venetia Mine is a major diamond mining operation opened in the 1990s by De Beers Consolidate Mines Ltd. Because it is new it was subject to the Environment Conservation Act of 1989, and a full Environmental Impact Assessment and Environmental Management Plan was prepared.

Most of the staff of the mine live in Messina and are bussed in on a daily basis, so there is limited development pressure at the mine itself. However, the bright lights of the mine are highly visible from many kilometres away.

The Messina area is a fairly rich mining area, and there is a possibility that deposits of other valuable minerals may be found. The exact ownership of most of the mining rights in the Park has not yet been sorted out, apart from the above two mines. However, the new Minerals and Energy Act returns all mining rights to the State, and the Government will therefore be in a far better position than it has been for over a century to make an informed decision on whether any new deposits should be mined or not.

Environmental pressure: Very limited environmental pressures are expected. A five-year Alien Invasive Plant Eradication Programme is being carried out under the Working for Water Programme, aimed mostly at waterborne invasives such as Nicotiana, as well as some cacti.

The impact of the recent opening up the property to big game, especially elephants, needs to be considered. There is some argument for fencing off the most important sites from elephant damage. However, elephants have been part of the picture for thousands of years, and the counter-argument says that some elephant impact should be accepted as part of the natural processes. A monitoring programme to detect elephant impacts has been initiated.

Climate change is clearly a major factor in the Mapungubwe Cultural Landscape: the main settlements grew and then declined in response to changing climatic conditions. The early 21st century is at the drier end of the

cycle for this part of the Limpopo Valley, and higher rainfall periods may return in the future.

Natural factors: The main natural disasters are flooding and fire.

Flooding occurs periodically and has done for thousands of years. Most of the sites near the river have been extensively damaged before they were discovered. The main consideration is that any new excavations close to the river should take into account the potential impact of flooding.

A long history of heavy grazing by domestic stock over the last century means that the vegetation is prone to fires only under exceptional conditions. The Park has a fire management policy in place, fire assistance agreements have been made with neighbours, and fire fighting equipment on standby.

An ongoing problem is the erosion of old excavations through the actions of wind and rain. This is being addressed by the Archaeological Task Group.

Visitors' pressure: This is one of the main factors affecting the property. Inadequately controlled tourism pressure could have a substantial impact on the sites, through trampling of deposits, graffiti, damage to paintings, and removal of archaeological material such as pottery and beads.

These issues are to be addressed in the Tourism Master Plan presently being drawn up. A particular issue is whether visitors should be allowed on to the top of Mapungubwe Hill.

Authenticity and integrity

Authenticity at Mapungubwe is high. The cultural sites have not been subject to any form of human intervention since they were abandoned apart from archaeological excavations. The excavations have been stabilised and filled in where possible and the recovered materials are curated at the University of Pretoria, at the University of the Witwatersrand in Johannesburg and at the African Museum in Pretoria.

The natural landscape has been modified along the Limpopo River where commercial farming has been undertaken during the past century: cattle ranching, game ranching and latterly, since the 1980s, irrigation crop farming. Farm houses and buildings have been built and various irrigation measures installed.

In the core area some properties have been acquired and others soon will be in order to address conflicting land use. Farming in the core area has either ceased already or will be phased out over the next five years.

Once the properties in the core area have been acquired by the State, or the owners have entered into a contractual agreement with SANParks, and the properties have been consolidated, all fences will be removed to allow elephants and other game animals to range freely. The flow of game will be extended further with the establishment of the proposed Trans Frontier Conservation Area that will extend across the Limpopo into Botswana and Zimbabwe.

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

Comparative evaluation

The Mapungubwe Cultural Landscape is the cultural and historical precursor to two sites already on the World Heritage List: Great Zimbabwe and Khami, in Zimbabwe. Great Zimbabwe is about 250 km to the north-east and Khami is about 220 km north-north-west of Mapungubwe.

Mapungubwe is the precursor to Great Zimbabwe in the sense that both belonged to the same regional culture and Great Zimbabwe took over as the major east coast trading partner after climatic changes undermined the prosperity of Mapungubwe. However, there is no evidence that the Mapungubwe people moved to Great Zimbabwe from Mapungubwe.

The physical remains at the two sites are different, but with strong similarities. At Mapungubwe Hill, as at Great Zimbabwe, high quality walling relates to the royal areas and to the main entrance to the hill. There are also similarities in social structures. By the end of the period of occupation at Mapungubwe the inhabitants had established a ruling class that lived apart from the commoners. At Great Zimbabwe, the physical separation of commoners and sacred rulers was developed to a greater extent, using large and elaborate stone-walled structures to emphasise this separation.

Mapungubwe, Great Zimbabwe and Khami each represent a different stage in the inter-twined historical process of external trade and social stratification. Whereas the two Zimbabwean sites each cover a period of about two centuries, the core area of the Mapungubwe Cultural Landscape includes a series of three capitals that were occupied over a period of about 400 years. The story they tell is amplified with evidence from hunter-gatherer rock paintings. Mapungubwe should therefore be seen as part of a cultural continuum with Khami and Great Zimbabwe rather than as a competing site.

In a broader global context, Mapungubwe could perhaps be compared with the early city states in Central America and the Near East in that their remains chart the origins of centralised settlement in those continents, although Mapungubwe is much more recent than its counterparts. Although there are similarities in the effects of sedentary agriculture, trade, population increase and class distinction with these sites, the cognitive use of the landscape is different. Whereas elsewhere successive populations built settlements on top of each other to emphasise dominance by ethnic replacement, in the Mapungubwe Cultural Landscape different parts of the landscape were selected at different times. Archaeological deposits therefore tend to represent a limited time period of only one century or two.

Outstanding universal value

General statement:

Mapungubwe is of universal value for the way it demonstrates the rise and fall of the first indigenous kingdom in southern Africa. Within the site are the remains of three capitals, their satellite settlements, and the lands

around the confluence of the Limpopo and Shashe rivers, whose fertility supported the large population within the kingdom.

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

Mapungubwe's comparatively sudden demise, brought about by deteriorating climatic conditions, and the abandonment of the capital, means that the remains of the kingdom have been preserved. Mapungubwe's position as the power base in southern Africa shifted north to Great Zimbabwe and Khami. Mapungubwe must be seen as the forerunner of these two later kingdoms.

Evaluation of criteria:

Mapungubwe is nominated under *criteria ii, iii, iv* and *v*:

Criterion ii: The Mapungubwe Cultural Landscape contains evidence for an important interchange of human values that led to far-reaching cultural and social changes in Southern Africa between AD 900 and 1300. International trade through the Indian Ocean ports created wealth in society which was closely linked to ideological adjustments and changes in architecture and town-planning. The archaeological evidence shows a clear shift as trade increased to a pattern influenced by an elite class with sacred leadership in which the king was secluded from the commoners.

Criterion iii: Until its demise at the end of the 13th century AD, Mapungubwe was the most important inland settlement in the African subcontinent. In its heyday between 1220 and 1300 AD the kingdom extended over an area of about 30,000 km² on either side of the Limpopo and Shashe rivers. The cultural landscape contains a wealth of information in archaeological sites that record the development of the kingdom from relatively small settlements based on a central cattle kraal to a capital with separate areas for the elite and commoners. High status burials provide the earliest physical evidence of substantial gold working in the sub-continent. The gold work and related trade network is the indigenous precursor to the subsequent European exploitation of this precious metal in Southern Africa that began more than 500 years later. Glass beads, spindle whorls and fragments of Chinese porcelain are evidence for a flourishing trade with the east coast of Africa and, from there, with India, Indonesia and China.

The power-base of this culture shifted to Great Zimbabwe when climate change meant it was no longer possible to support a large sedentary population.

Although farming communities continued to live on and off in the Mapungubwe region after 1300 AD, they never again reached the same high population density or political power. As a result of subsequent social and political events and colonial intervention in the last 400-500 years, direct linkages with the original population at Mapungubwe have become obscured. The remains at Mapungubwe are therefore testimony to this once thriving civilisation.

Criterion iv: At Mapungubwe trade, in gold and ivory through the east African ports in exchange for glass beads

and ceramics that derived from as far afield as China, combined with ideal climatic conditions for agriculture, led to the establishments of the first indigenous kingdom in the southern African sub-Continent , a significant stage in the history of the area.

Criterion v: During the past two millennia, periods of warmer and wetter conditions suitable for agriculture in the Limpopo/Shashe valley were interspersed with cooler and drier pulses. When rainfall decreased after 1300 AD, the Mapungubwe Cultural Landscape could not continue to sustain a high population using traditional agricultural methods, and the inhabitants were obliged to disperse.

The remains at Mapungubwe thus graphically illustrate the impact of climate change and record the growth and then decline of the kingdom of Mapungubwe as a clear record of a culture that became vulnerable to irreversible change.

4. ICOMOS RECOMMANDATIONS

Recommendation for the future

The nominated property contains substantial areas of virtually untouched cultural landscape of very high quality. These are, however, separated by some areas of present-day agriculture (principally citrus plantations and circular irrigated fields) in private ownership. The aim is to transfer ownership of these commercial operations to the SANParks, to enter into management agreements, and thus to allow the land to return to 'natural' landscape. This process is already under way, and some previously worked fields are now fallow, awaiting natural regeneration, but a clear timetable is needed.

Whilst it could be argued that sections of the Park in this latter category should be excluded from the World Heritage site, these sites do contain valuable archaeological material and inscription would provide protection under the provisions of the 1999 World Heritage Conservation Act.

Furthermore, exclusion of certain areas within the proposed National Park from the World Heritage site might cause management and legislative complications.

The inscription of the site is seen as offering potential economic advantages through increased tourism activity. The Mapungubwe Tourism Initiative has been set up by the Department of Trade and Industry to assist regional development and economic growth in the central Limpopo valley with Mapungubwe as the central feature. A baseline scoping study of the tourism potential has been prepared. This is being followed up by a Tourist Destination Development Plan, which is coordinated with the work of the Development Bank of Southern Africa. Project managers from SANParks and DBSA have been to the USA on a fact-finding mission. It is clearly crucial that tourist activities are expanded in a sustainable way.

It is also imperative that there should be a well-designed interpretation centre linked with interpretation panels at the main sites – to explain the significance of the almost invisible remains.

An excellent site for the interpretation centre has been identified alongside the main road that forms the southern boundary of the nominated area. It is planned to erect a suitable building or buildings here that would be screened from the interior of the Park. This would need to be linked

to an overall interpretation strategy for the whole proposed world heritage site.

Recommendation with respect to inscription

That this nomination be **deferred** in order to allow the State Party to:

- Provide an updated Management Plan;
- Provide satisfactory progress of the formal designation of the Vhembe-Dongola National Park, of contractual negotiations with private landowners within the nominated property, and of the production of the Management Plan. (All these were originally promised by January 2003);
- Expand the permanent staffing of the Park management team so as to include at least one full-time professional archaeologist with heritage management training;
- Reconstitute the Archaeological Task Group as an integral part of the management scheme, with the responsibility of preparing research policies and authorizing and overseeing excavation and survey projects;
- Commission from consultants, with experience in this field, an integrated interpretation plan, involving the content and display of the interpretation centre, and the presentation and interpretation of individual sites (This might be the subject of a request to the World Heritage Fund. It might also take the form of a bilateral agreement with the US National Park Service).

ICOMOS, March 2003

Gebel Barkal (Sudan)

No 1073

1. BASIC DATA

State Party : Republic of Sudan

Name of property: Gebel Barkal and the Sites of the Napatan Region

Location: Northern state, province of Meroe

Date received: 28 June 2001

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, these are *sites*. It is a serial nomination.

Brief description:

Several archaeological sites covering an area of more than 60 km of length, in the Nile valley. All sites are of the Napatan (900 to 270 BC) and Meroitic (270 BC to 350 AD) cultures, of the second kingdom of Kush. The sites include tombs, with and without pyramids, temples, living complexes and palaces.

2. THE PROPERTY

Description

The sites are on both sides of the Nile, in an arid area, considered as part of Nubia.

Gebel Barkal: A natural hill 100 m above the plain surrounding it, 300 m long and 250 m wide. Since antiquity until these days, the hill played always a special role in the religious life and folklore of the people of the region. Though a natural feature, due to its cultural significance is considered as cultural heritage. The excavations and surveys of the hill and its surroundings revealed several temples, palaces, administrative structures, pyramids and other kind of tombs. 9 temples are known, all at the foot of the hill and facing the Nile. The biggest of the temples is number B500, dedicated to the god Amon, measuring 46 by 160 m. Many of the temples are decorated and have carved hieroglyphic inscriptions.

Several palaces, houses and palatial complexes were excavated. Unlike the temples which are built of stone, many of the palaces were made of earthen, sun dried bricks.

The necropolis – the field of pyramids – is part of the royal Napatan-Meroitic cemetery. Many differences exist between these pyramids and their more famous Egyptian models. The Napatan-Meroitic pyramids reach the maximum height of 30 m and have a different construction and stone finishing technique. The most important difference is their function. Unlike the Egyptian pyramids which were built to enclose and hide the burial chamber, the Napatan ones are commemorative monuments to the

deceased, buried in a hypogaeum underneath. In front of the pyramid a small temple was built, for offerings.

In the cemetery of Gebel Barkal there are 30 explored tombs, most of them by G. A. Reisner and 5 recently by a Spanish archaeological mission.

The tombs are accessible by stairs and most of them are decorated, whether with paintings or engravings.

Gebel Barkal site has still vast unexcavated nor studied, archaeological areas.

El- Kurru; This Napatan cemetery is situated at a distance of 20 km from Gebel Barkal. It includes several royal tombs and royal family members burials. The cemetery was in use between the end of the 9th and the 7th centuries BC. There are different types of tombs in the cemetery, from the most simple, covered with a small tumulus, to the most elaborate with a pyramid on top.

34 tombs were excavated by Reisner between 1916 and 1918.

Nuri: This cemetery contains 82 tombs, all excavated by Reisner. Most of the tombs have pyramidal superstructures. The first burial in Nuri is from the year 664 BC and the last from around 310 BC.

The tombs contain one, two or more burial chambers, some decorated others plain.

Other structures at Nuri include funerary chapels, a church and houses.

Sanam: Situated in the modern town of Meroe. The site includes residential area which was never excavated and a vast ‘popular’ cemetery with more than 1,500 burials. A large temple, measuring 41.5 by 61.5 m has been excavated and studied. An enigmatic structure, called ‘the treasure’ because of some finds, measuring 45 by 256 m is the largest structure on the site. Its function is unknown.

Zuma: A vast burial field, not explored yet, covered with small tumuli. Represents the period between the end of the Meroitic culture in the 4th century AD and the arrival of Christianity to Nubia in the 6th century.

History

Archaeological excavations at Gebel Barkal have not reached yet the earliest strata. In the vicinity of the site, excavations revealed human activity from the 3rd millennium BC. For the Egyptians of the New Empire, Gebel Barkal was a holy place and they made it a religious center and probably an administrative one as well.

The best represented period in the region is the Napatan-Meroitic. Napata or Gebel Barkal, was the capital of the Kushite kingdom, probably already at the end of the 9th century BC, and kept its religious and administrative role until the 4th century. Kurru and Nuri are the two royal cemeteries and Sanam has a Napatan cemetery and a big, not yet excavated, town.

Remains from the post Meroitic period are found El Kurru, Zumma and other sites. Christian period remains are found in the whole region.

History of excavations starts with 1842-45 exploration and documentation by Prussian expedition headed by Karl

Richard Lepsius. In 1912-13 an expedition from the Oxford University, directed by F. L. Griffith, excavated at Sanam. The most important archaeologist for the archaeology of Sudan was George Andrew Reisner who excavated on behalf of the Harvard University and the Boston Fine Art Museum, from 1907 till 1932.

Recently excavations are being carried out by different local and foreign expeditions.

Management regime

Legal provision:

The main protective law is the Antiquities Protection Ordinance 1999.

Management structure:

Cultural Heritage is managed by central, governmental authority: NCAM (National Corporation for Antiquities and Museums), which is under the Ministry of Environment and Tourism.

Resources:

Government budget, foreign expeditions, tourism.

Justification by the State Party (summary)

Criterion i: The rock-cut burials and temples, together with the pyramids and funerary chapels represent a masterpiece of human creative genius.

Criterion ii: The Amun temple at Gabel Barkal is a main center of once an almost universal religion and together with the other sites represents the revival of Egyptian religious values.

Criterion iii: Gebel Barkal and the other sites bear an exceptional testimony of the Napatan, meroitic and Kushite civilizations, that existed along the Nile between 900 BC and 600 AD.

Criterion iv: The tombs, pyramids and temples are special and outstanding examples of architectural ensembles.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS mission visited the sites in September 2002.

ICOMOS has consulted its International Scientific Committee on Archaeological Management.

Conservation

Conservation history:

The sites do not have a long history of conservation and only in recent years some repair works are being implemented. Other activities include mainly fencing and planting around the sites.

State of conservation:

As indicated by all, deterioration is evident, mainly as result of exposure to difficult environmental conditions. The foreign expeditions are implementing conservation measures.

Management:

A management programme, rather than plan, is suggested by the government. Certain activities, such as site guards and managers, exist. Others are in a declaration or intention phase.

Risk analysis:

Main risk comes from environmental factors, such as wind with sand and floods. Others are neglect, agricultural and urban encroachment and vandalism.

The management programme is addressing them but full management is not in place yet.

Authenticity and integrity

The sites kept full authenticity.

Urban encroachment might compromise the integrity of some areas.

Comparative evaluation

This culture did not exist anywhere else and its remains are unique.

Outstanding universal value

General statement:

This property is of extremely high significances as remains of a culture unique to this region, but with strong links to the Northern Pharaonic and other African cultures.

The site meets the requirement of outstanding universal value. It represents through exceptional remains a very important culture.

Evaluation of criteria:

The Gebel Barkal sites meet ***criteria i, ii iii and iv.***

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Active conservation programme should be prepared with priorities, budget, proper staff and timelines.

The management intentions should become a plan with government commitment.

Close monitoring, mainly of the implementation of the management system, is strongly recommended.

Recommendation with respect to inscription

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

The nominated pyramids and tombs, being also part of the special desert border landscape, on the banks of the Nile, are unique in their typology and technique. The nominated remains are the testimony to an ancient important culture which existed and flourished in this region only.

ICOMOS, March 2003

Mardin (Turkey)

No 1098

1. BASIC DATA

State Party: Turkey

Name of property: Historic City of Mardin

Location: Provincial Centre of Mardin

Date received: 29 January 2002

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. In terms of *Operational Guidelines for the Implementation of the World Heritage Convention* this is a living historic town.

[Note: The State Party originally submitted this nomination as a cultural landscape. In June 2002, it asked for it to be considered instead under the above title, though no changes were made to the dossier. Complementary information was received on 15 January 2003.]

Brief description:

Mardin is a medium-sized ancient city in south-eastern Anatolia located on ancient trade routes. The town is built in stone on a hillside, and is characterized by the terraced structure of its fabric and the courtyard-type housing, which features interesting stone carvings. Its most important period was from the mid 12th to the 14th centuries, when it was ruled by the Artuqids, a Turkmen dynasty in the Seljuk period. The region is also the homeland of the Syriac-Aramean culture.

2. THE PROPERTY

Description

Mardin lies in south east Turkey between the Rivers Euphrates and Tigris to west and east, and in rocky terrain dividing to north and south the headwaters of tributaries of both those rivers. Mardin also lies at a cross-roads of historical trade routes, both east-west ('The Silk Road') and south-north. The nomination consists of the entire old city surrounded by the State Highway adjacent to the old city walls on the South and the archaeological site on the North, ca 120 ha. This also includes the citadel on the mountain. The buffer zone is 29 ha. In 2000, some 66,000 people lived in the proposed area and just over 5000 in the buffer zone.

The town of Mardin lies mainly on weathered Upper Cretaceous limestone of the Germav formation, 250 m thick and structurally stable, with less stable marls, clay and sand occurring locally. Up above, the Citadel area is of hard Becirman limestones, 50-70 m thick but with a tendency for calcareous blocks to split off and fall. There are no regular water streams or important spring waters in the area. Two fountains in Mardin City centre are merely leaks in geological terms from the Becirman and

Cretaceous limestones. They might nevertheless indicate one reason why, in a generally waterless landscape, settlement began at that particular spot.

The Historic City, and its more recent accretions, stretches along the slopes of a hill, between the ancient castle and citadel on the flat summit above and the town cemetery below. The immediately surrounding rocky terrain extends in all directions around but gives way to the Mesopotamian Plain to the south. The town is now physically divided from the cemetery by a modern road, and a State Highway passes along the north side of the citadel. Recent urban growth has occurred on all but its upper, northern side. There, archaeological protection and military needs constrain development and other activities. The frontier with Syria lies only a few kilometres to the south.

The historic town extends on the hillside over the length of some 2 km, along an ancient road. The secondary, narrow, winding streets rise gradually on the terraced hillside with numerous stepped connections. The city used to be enclosed with a defence wall, now lost, which was linked with citadel on the top of the hill. The urban topography has a compact and organic form, with terrace roofs forming courtyards for the upper level, and the lower floors penetrating into the hillside; the facades are oriented toward the south. The houses are built in stone; they have vaulted spaces and often arched windows and door openings. The doors and façades are often given rich and elaborate ornaments, and the small columns are dressed with arches and various motifs. The buildings are isolated from the street with a wall, and the spaces are grouped around courtyards. The central parts of the historic town include a number of large buildings and palaces of obvious architectural merits, such as the city museum, which is a patriarchal building with fine architectural details and elaborate capitals. Most buildings have two stories, but some can be on more levels.

In the commercial centre of the town, there is a two-storied bazaar, constructed in rows. Considering that Mardin was the centre of the patriarchate of Syriac Orthodoxy, the town has a large number of monasteries and churches. There are also several mosques, caravanserais, madrasahs, and hammams, standing side by side. These monuments, dating from the 12th to 16th centuries, include: Eminuddin Kulliya, a complex in the south-west of the town, consisting of a mosque, madrasah, hammam, a fountain and a hospital. The Great Mosque and Hammam are on the south side of the main street, in the bazaar area, and it also dates from the 12th century. The lovely Zinciriye Madrasah dates from the 14th century; its buildings are detached in space, and the monumental portal is located in two well decorated rectangular stone frames. The 15th century Kasimiye Madrasah in the south of the city is one of the largest complexes; it was started during Artuqian reign, showing characteristic features of the period. The 13th century Ulu mosque, one of the best examples of Artuqid architecture (ca 12th century), is outside the town at Kiziltepe.

The Citadel was not part of the nomination when first presented, but it is included in the revised dossier. The citadel is reported to have been built in the 10th century though it is elsewhere referred to as Roman.. Today only the entrance to the Citadel, the south bastion and some parts of the walls are standing. The ruins of a mosque

(dating back to 14th Century) and some dwellings can also be observed. Originally, there was a dense neighbourhood to the west of the Citadel, and some more important buildings on the east side. At present, a military radar base is located to the south of the Citadel, adjacent to the bastion.

Even though there is substantial amount of historic fabric, the integrity of the town has been somewhat impaired due to the presence of a number of recent constructions in different parts of the city, many of them multi-storey concrete buildings.

The region of Mardin is given as the homeland of the Syriac-Aramaean culture. The major monument relating to this culture is *Deyru'l Zafaran* monastery, which is not included in the nomination. The monastery lies 5 km east of the town, and it originates in the 4th century CE. It consists of three churches, the cemetery of the saints, *divanhane* (the assembly hall), and the priest's room. The main church (493-518) was built during the reign of Anatasius. The *Church of Virgin Mary* (Seydiyye Church) dates from the Byzantine period, and the *Mar Petrus Church* was founded by Cercis II between 1696-1699. The Monastery prospered between 1166-1932 as the centre of the Patriarchate and has retained its importance until today.

History

Lying within the 'fertile crescent' postulated as the area in south west Asia where (cereal) farming began, the Mardin environs contain evidence of settlement from ca 8000 BCE. Thereafter, a succession of cultures – Akad, Babel, Hittite, Missile, Assyrian, Urartian and Persian – either influenced or actually occupied the area. In 335 BCE Alexander the Great conquered Mardin itself, a feat repeated by the Romans in 249 CE. Thereafter Byzantine rule lasted till 692 CE, followed by a Muslim phase with an important Christian presence.

For about a century between the late 9th and late 10th centuries, Mardin prospered before being conquered by the Seljuks in 1089. Soon after (1105), it became the capital of the Artuqids (Artukids), a Seljuk feudal dynasty who ruled here some three centuries. The nomination of Mardin relates mainly to this pre-Ottoman period, which corresponds to Seljuk dominance in Anatolia. The most interesting monuments belong to the 12th-15th centuries.

In 1515, the Ottomans took Diyarbakir and Mardin and placed the Kurd rulers under their control. In 1516 Selim once more led an army across Anatolia, resulting in a victorious battle near Aleppo against the Mameluke Sultanate. Mardin has remained basically Turkish in political terms ever since, though it lies firmly in the Kurdish area in the south eastern corner of the modern Republic of Turkey.

Management regime

Legal provision:

Many individual monuments and structures are legally protected by the State Law for the Conservation of Cultural and Natural Property (no. 2863, 21 July 1983).

Most of the buildings are privately owned though many religious and old monumental buildings, together with functioning buildings such as schools, are in the public domain.

The Mardin Conservation Plan applies to the Urban Protection Zone and sets out both general principles as well as dealing with detailed matters under the heading 'Ordinary Simple Maintenance'. The city is divided into five zones based on their state of architectural conservation.

The Mardin Urban Development Master Plan (1990) covers all the development areas and newly developed quarters surrounding the area proposed for inscription. Essentially it proposes a new city centre outside the conservation area, thus relieving existing and anticipated pressure on the historic centre.

Management structure:

The Ministry of Culture is the lead national agency in cultural and historic heritage. The Southern Anatolia Project Regional Development Administration is responsible for planning and co-ordinating all regional development activities. The General Directorate of Foundations regulates most properties belonging to religious organisations.

Mardin Citizens' Council is a body representing official and voluntary bodies developing 'Agenda 21' and other projects generally of a 'green' and conservation nature.

Resources:

The total permanent Municipal staff working on historic conservation in Mardin is five: 2 engineers, an art expert and an architect. Mardin Museum employs 2 curators responsible for the city and surrounding sub-provinces. The Regional Council employs five experts who include Mardin within their responsibilities for the whole of South East Anatolia.

The Citizen's Council, with partners, has recently been successful in attracting external funding (UN Development Programme, World Bank), contributing 'to the preservation of Mardin's historical urban identity and its cultural and architectural heritage and to the utilisation of this heritage as an effective element in revitalising the social and economic existence of the city.'

Justification by the State Party (summary)

Numerous civilisations including the Chaldean, Assyrian, Hittite, Old-Persian, Hellenistic and Roman, which sought their wealth from the 'fertile crescent' of Mesopotamia between the Tigris and Euphrates Rivers, settled in Mardin, the legendary city of upper Mesopotamia. Christian and Muslim cultures were the most recent settlers of Mardin. Mardin's history and heritage are therefore inseparable from the culture of migrants, herders, traders and armies. Having embodied all those civilisations

throughout history, Mardin displays very rich architectural, ethnographical, archaeological and historical values. The city has a distinctive silhouette with fine churches and minarets. The current social structure of Mardin reflects this multicultural heritage.

Criterion iii: Mardin and environs, called Turabdin (Mountain of the Servants of God), is the homeland of the ancient Syria-Aramaean culture. As explained above, Mardin has been a multicultural centre throughout its history. This multicultural past is reflected in Mardin's architectural style and may be seen from a great number of vestiges.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS mission visited the site in July 2002. Several architectural historians and conservation specialists have also been consulted, as well as the ICOMOS International Scientific Committee on Historic Towns and Villages (CIVVIH).

Conservation

Conservation history:

In 1974 a State Resolution (14.09.1974/8051) recognised the need to prepare detailed studies to develop new methods in planning [Turkey's] historic towns and cities. 'The old quarter of the Mardin City Centre ... which houses typical samples of vernacular architecture, is a very important area that must be protected entirely.'

The first Mardin development plan was prepared in 1976. In 1977, 363 residential and/or monumental buildings were surveyed and registered. The entire historic city centre (urban conservation area), the Citadel, and some monumental buildings were registered in 1979 (decree no. 1933). In 1985, another State Resolution (1425/31.5.1985) validated the Mardin Historical Environment Conservation Construction Plan, giving legal status to the boundaries around the area defined therein and the archaeological protected area.

State of conservation:

The physical environment is gradually degenerating as a result of immigration, unemployment, poverty and lack of appreciation of conservation needs among residents. While some of the buildings are in reasonable state, many are in a poor state of conservation or in ruins.

Management:

The infrastructure of the city is considered insufficient for current needs. Even though the authorities have taken measures to meet the challenges of Mardin, the existing conservation plan is not properly adhered to, and there is a lack of trained technical staff and resources.

Risk analysis:

Mardin is not considered to be at risk from earthquakes. However, there is some risk of local rock-fall and landslide in areas now well-mapped and monitored.

The biggest risks arise from development pressure and its converse, occupation of historic buildings and areas by rural immigrants, lack of appreciation of conservation needs, poverty, lack of resources and, a new factor, a possibly ill-considered rush into tourism development and dependency (from a base of ca 7000 visitors in 1998).

Authenticity and integrity

Authenticity:

Many of the individual historic buildings undoubtedly meet the requirements of the test of authenticity, though some of them are in urgent need of repair. Considering the whole nominated area, the question is more problematic. The general condition of the historic fabric is not so good. In fact, many buildings are in poor condition or in ruins. The citadel has been an important feature of the town in the past, but it is now in ruins.

Integrity:

As part of the recent developments, a number of multi-storey buildings in reinforced concrete have been introduced within the historic area, which undermines the integrity of the place. In terms of its integrity, the historic town of Mardin is thus severely compromised. In this context, the loss of the defence walls of the town should be mentioned.

Comparative evaluation

Mardin has been subject to the various influences that penetrated Anatolia over the centuries. Of particular interest is considered the period of the Artuqids. They were a Turkmen dynasty that ruled the province of Diyár Bakr (Diyarbakir, northern Iraq) through two branches: at Hisn Kayfá (Hasankeyf) and Amid (1098-1232), and at Mardin and Mayyafariqin (1104-1408). Mardin was their capital for a period. The Artuqids had a brief alliance with Saladin in 1183, for which they were given the city of Amid, henceforth their new capital. In 1185, however, Saladin took over Mayyafariqin, and the following Artuqid rulers submitted to him.

The Artuqids erected numerous buildings in Mardin from the mid 12th to the end of the 14th centuries. Most of those remaining are mosques and *madrasahs*. One can detect various origins in their architecture, eg related to the Anatolian Seljuks, who had their capital in Konya. However the main features of the Artuqid architecture reflect the Syrian influences, especially from Aleppo.

The mosques of Mardin differ from the Anatolian Seljuk style. The Artuqid mosque with its transverse prayer hall, dominant dome in front of the mihrab and large courtyard, represents a type that can be traced back to the courtyard mosques in Arabic countries. The stone minarets are also distinguished being square or octagonal in their plan, rather than round as was common with the Anatolian Seljuks. The Artuqid *madrasah* took the form of an open, courtyard madrasa, a design used also by the Anatolian Seljuks, eg in Konya. The two-story Hatuiye madrasah in Mardin, founded in the final quarter of the 12th century, has an open courtyard and two *iwans*. Remains of the palatial residences of local Seljuk rulers survive in the

citadel at Mardin, and have similarities with those at Mosul, Diyarbakr and Aleppo (inscribed on the World heritage List in 1986; criteria iii and iv). While the history of Mardin is certainly interesting, there are not sufficient elements to define how it is distinguished in its cultural-historical context.

Mardin has also been the centre of the patriarchate of Syriac Orthodoxy, and a number of monasteries and churches have been built here until 1933, when the patriarchate moved to Syria. Deyru'l Zafaran Monastery, dating from the 4th Century, is the main reference for this religion but it is not included in the nomination. Generally speaking, as mentioned in the nomination dossier, the architectural style and materials used in Mardin can be compared to those in other south-eastern Turkish cities such as Sanliurfa, Gaziantep or Diyarbakir which are renown for carved stone. Mardin's terraced urban pattern, formed in response to its natural setting, cannot be considered unique. There are a number of cities and villages founded in the same pattern, for example in the Middle East and the Mediterranean region. The urban structure of Mardin is also similar to Matera in Italy (WH 1993), even though the latter obviously represents a different cultural context.

Outstanding universal value

General statement:

The historic town of Mardin undoubtedly has qualities, particularly related to the pre-Ottoman period. The most interesting issue in the nomination is perhaps represented by the Artuqid period, during the Seljuk Empire from the mid 12th to the 14th centuries. The remaining buildings include mosques and *madrasahs*, which differ from those of the Anatolian Seljuks and the Syrians, the main sources of influence. Mardin is given as the homeland of the Syriac-Aramaean culture, but the main monastery is not included in the nomination.

Regrettably, the integrity of the town as whole is severely compromised as a result of adverse developments. From the conservation point of view, it is justified to treat the historic town of Mardin as a whole. From the point of view of World Heritage, however, the whole cannot be considered to meet the requirements of outstanding universal value.

In the first nomination dossier, the State Party included criteria iii and iv considering Mardin as an example of the interaction of humans with nature, and referring especially to the terraced structure of the site. Criterion iv was dropped subsequently.

Evaluation of criteria:

Criterion iii: Even though Mardin obviously is testimony to several civilisations, this alone does not necessarily provide sufficient grounds for its outstanding value. Rather, it is a common feature of most urban centres in the region, such as Aleppo, which is one of the nearest references, as well as having been an important influence to Mardin. The issue of Mardin being the homeland of the ancient Syria-Aramaean culture and how this is expressed in the ancient site has not been clearly elaborated in the nomination dossier. Even though there is a brief

description of their main monastery, Deyru'l Zafaran, this is 5 km outside the town and has not been included in the nominated area.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

That the property should not be inscribed on the World Heritage List.

ICOMOS, March 2003

Kew (United Kingdom)

No 1084

1. BASIC DATA

State party: United Kingdom

Name of property: Royal Botanic Gardens, Kew

Location: London Borough of Richmond upon Thames, southwest Greater London

Date received: 16 January 2002

Category of property:

In terms of cultural property categories, as defined in Article 1 of the World Heritage Convention of 1972, this is a *site*. The property is also a *cultural landscape*, under the terms of paragraph 39 of the *Guidelines for the implementation of the World Heritage Convention*.

Brief description:

The Royal Botanic Gardens of Kew form a historic landscape garden whose elements illustrate significant periods of the art of gardens from the 18th to the 20th centuries. They house botanic collections (conserved plants, living plants and documents) which have been considerably enriched through the centuries. Since their creation in 1759, the gardens have made a significant and uninterrupted contribution to the study of plant diversity and botanic economics.

2. THE PROPERTY

Description

The Royal Botanic Gardens of Kew are situated on the south bank of the Thames River in the southwest of London and extend over 132 ha.

They include landscape features, edifices and collections which bear witness to a continuous development from the creation of the pleasure gardens in the 16th century to the current site, including the creation of the botanic gardens in 1759.

The landscape consists of gardens (Azalea Garden, Bamboo Garden, Japanese Garden, Aquatic Garden, etc.), wooded glades, ornamental ponds (Lake, Waterlily Pond, etc.) and vistas. The edifices are mostly situated on the edge of the gardens, some sectors of which are not open to the public.

Dutch House, also known as Kew Palace, is the oldest building on the site (1631). Classical in inspiration, this house (in red brick laid in Flemish bond style) was built on the banks of the Thames for Samuel Fortrey, a merchant of Dutch origin. In 1718, it became associated with the royal family and underwent three successive renovations. To the rear the house opens out on to the Queen's Garden, a parterre garden in the 18th century style, designed in 1959,

which contains exclusively plants known in England in and before the 17th century.

The Orangery, the largest Georgian edifice on the site, was built by William Chambers in 1761 and was originally associated with the White House, a residence which was demolished in 1802-1803. Despite the alterations carried out in the mid 19th century to give the lemon trees more light, the Orangery stopped being used for its original purpose and housed a museum until 1959.

Built near a wooded park, Queen Charlotte's Cottage was probably originally the residence of the head of the menagerie, and was given to Queen Charlotte in 1761. This traditional house with a thatched roof formed the centrepiece of a set of buildings known as the New Menagerie, which housed 'exotic' animals including kangaroos.

Many of the follies used to ornament the gardens in the 18th and 19th centuries still remain, such as the Ruined Arch (1759), the Temple of Bellona (1760), both by William Chambers, the Temple of Aeolus (1845) and King William's Temple (1837).

The Rhododendron Dell is one of the largest earthworks at Kew. This valley, created by Lancelot 'Capability' Brown at the end of the 18th century was planted with rhododendrons in the late 1850s. The ha-ha designed by the same architect still marks the boundary of the gardens on the banks of the Thames.

The essential elements of the landscape garden designed by William Nesfield are one of the outstanding features of Kew. This garden is centred on an iron and glass structure, the Palm House (1844-1848), designed by the architects Richard Turner and Decimus Burton, one of the finest 19th century glasshouses still in existence, and at the time of its construction the largest (108 m long, up to 30 m wide and 20 m high). Richard Turner also designed the heating system, installed under the wrought iron grille floor, from which the smoke was expelled through a 165-metre tunnel to the Campanile, a brick chimney resembling an Italian bell tower.

The glasshouse contains one of the world's largest collections of palm trees from tropical rain forests, and also tropical plants known for their economic importance. The glasshouse is surrounded by a terrace and flowerbeds. On one side the glasshouse is reflected in a pond, and on the other it opens out towards the Rose Garden (1845) which is at a slightly lower level.

The landscape design of Nesfield is superimposed on the 18th century layout to form a great variety of small landscaped sectors with flowerbeds, terraces with seats, an ornamental lake and vistas.

From the Palm House there are three vistas, taking the form of avenues, which complete the project of William Nesfield: the Pagoda vista, the Sion vista towards the Thames, and a minor vista.

The Pagoda, employed by William Nesfield to form the limit of the vista of the same name, was designed by William Chambers in 1761-1762. This 50 metre-high, ten-storey structure, made of brick, has lost part of its ornamentation.

Decimus Burton also designed the Temperate House (1859), the largest of the glasshouses open to the public, where plants and trees from temperate regions all over the world are cultivated. The edifice (188 m long, 18 m high, 4880 m²) consists of three parts: a rectangular central part and two lateral octagons extended by two short wings, made of wood, iron, stone and stucco.

The Princess of Wales Conservatory, officially opened in 1987, is Kew's most complex glasshouse. Its technology enables the recreation of ten different environments, covering all the climatic conditions found in the tropics, from arid desert to the most humid rainforest.

The Herbarium, originally an 18th century hunting lodge, houses collections of plants and a library. It was founded as a result of donations by eminent botanists in 1852. The building was extended progressively as the collections were expanded.

Marianne North was a painter of botanic subjects, and in 1879 she offered the director of the botanic gardens not only her collection of some 832 pictures of plants observed all over the world but also a gallery in which to exhibit them. The Marianne North Gallery by James Fergusson reflects this historian's interpretation of the architecture of lighting in Greek temples.

A number of buildings are used for teaching and research, which constitute the major activities of Kew Gardens. The former museum of botanic economics (1847) has been converted into a school of horticulture (1990) and a new Jodrell Laboratory (1965) caters for the needs of researchers in plant anatomy, physiology, cytogenetics and biochemistry. On the edge of the gardens, several large glasshouses are used for the preparation and cultivation of numerous species.

Kew Gardens are also notable for the exceptional richness of their collections. The 19 collections are divided into three main categories: the collections of conserved plants (the herbarium alone contains over eight million specimens), the collections of living plants (70,000) and genetic resources, and the documentary and visual reference collections (including 750,000 published works, 200,000 photographs and over 175,000 illustrations, etc.). These collections, highly exhaustive, diversified and of very high quality, are used in various ways for teaching, research, medicine and conservation.

History

The history of Kew Gardens is very complex. In 1772 two contiguous royal estates were combined: Richmond (the western half of today's gardens) and Kew (the eastern half). Three other estates (private residences and gardens) were also included. The palace built by Henry VII at Richmond in the 16th century, which could be reached by boat from the capital, proved an attractive venue for the court during the summer months. The Kew estate became the property of the Capel family, who made its gardens into a much admired attraction by the mid 16th century. The Capels sold the lease to Frederick, Prince of Wales, in 1731.

The gardens of Richmond and Kew were substantially remodelled at the end of the 18th century. Queen Caroline entrusted the alterations at Richmond to the king's

gardener, Charles Bridgeman (who died in 1738), and the architect and landscape gardener William Kent (1685-1748) – two well-known figures in the early years of landscape gardening, which at the time was a novel approach to the art of gardens. Following the death of the Prince of Wales (1751), Princess Augusta was assisted by Lord Bute and William Chambers (1723-1796), who gave botanical, architectural and gardening advice, and set in motion a highly active period for the estate. William Chambers revived the fashion for 'Chinoiseries' which gained popularity throughout England and then spread to the continent in the form of Anglo-Chinese gardens.

It is generally accepted that Princess Augusta and Lord Bute established the first botanic garden at Kew in 1759. This modest 4-hectare garden, originally for medicinal plants, was developed thanks to the efforts of the gardener William Aiton.

It was not until the arrival of Sir Joseph Banks as head of the botanic garden of Kew in 1773 that the institution won an international reputation. Banks shared with George III a determination to use exotic and native plants for economic purposes, thereby determining the future line of development of the gardens. In the following decades, plant researchers travelled all over the world to bring back new species (from India, Abyssinia, China and Australia) and Kew became the centre of botanic economics for Great Britain and its colonies.

In 1764, Lancelot 'Capability' Brown began to leave his imprint on the Richmond gardens, opening up large vistas and carrying out informal plantations. William Chambers was working in the neighbouring gardens of Kew. The botanic gardens were developed, an arboretum was founded and the small glasshouses increased in number. In 1802, the wall separating the two estates of Richmond and Kew was demolished.

The deaths of Sir Joseph Banks and of George III in 1820 plunged the gardens into a period of decline that was destined to last for around twenty years. Following a parliamentary enquiry and a strong campaign of support, the gardens were saved from irremediable closure. The appointment of Sir William Hooker as the first official director ushered in a period of revitalisation (1841-1885).

William Nesfield, assisted by Decimus Burton, remodelled the gardens at Richmond and Kew, which now formed a single landscaped ensemble. From this period date the construction of the two remarkable glasshouses (Palm House and Temperate House), the foundation of the herbarium and the creation of the national arboretum. Kew helped provide a new impetus for scientific research in the interest of the British Empire, which sent seeds, plants and horticultural advice to its colonies (such as Malaysia, India and Sri Lanka).

With the change of fashions and the development of the gardens, certain elements of the complex landscape devised by William Nesfield were gradually adjusted to facilitate upkeep, and new projects were undertaken, such as the restructuring of the arboretum, the creation of the Alpine garden, and the Japanese gateway.

As the number of visitors increased, the scientific collections were enriched (the herbarium was extended in 1903 and then again in 1932) and glasshouses and spaces were altered to house living plant collections (such as the

first Alpine House in 1887 and the Rhododendron House in 1925).

While the Second World War inflicted some material damage on Kew Gardens, the slowdown in its activities, already in evidence with the decline of the British Empire, was confirmed. The bicentenary of the creation of the gardens gave a new impetus which resulted in the restoration and reopening of the Palm House, and the improvement of the Rock Garden, the Azalea Garden and the Order Beds. As these interventions were not sufficient to accommodate the growing collections, some specimens were moved to a 200-hectare garden at Wakehurst (1965). New glasshouses with more advanced technology were built such as the Alpine House (1981), and in particular the Princess of Wales Conservatory (1986). In 1963, the Jodrell Laboratory was rebuilt to a larger design to accommodate the constantly growing number of researchers. The main activities of Kew Gardens today are the conservation of the heritage of the site itself, and the conservation of ecosystems worldwide.

Management regime

Legal provision:

The property proposed for inscription on the World Heritage List, which includes the Royal Botanic Gardens of Kew, Kew Palace and Queen Charlotte's Cottage, are the hereditary property of Her Majesty the Queen Elizabeth II.

The extent of the property follows the current administrative delimitation of the Royal Botanic Gardens of Kew (except for Little Kew Green) and also includes Kew Palace and Queen Charlotte's Cottage, which are placed under the protection of Historic Royal Palaces.

The whole of the property proposed for inscription is included in a conservation zone designated by the London Borough of Richmond upon Thames. Another part of the buffer zone territory is protected by the conservation zone of the London Borough of Hounslow. The permits needed to carry out works or change functions are subject to the approval of these local authorities, which in the case of historic buildings and zones, consult English Heritage.

44 buildings and structures situated on the site have been listed as buildings of special architectural and historical interest by the Secretary of State for Culture, Media and Sport. All listed buildings are protected by the 1990 Listed Buildings and Conservation Zones Act. This law provides statutory protection to the building, its characteristics and its environment.

The whole of the property proposed for inscription is Level 1 listed on the English Heritage register of parks and gardens, because of its exceptional historic interest. English Heritage and the Garden History Society must be consulted when a permit application is made concerning an intervention on the listed gardens and their environment. Kew Gardens are also protected by Richmond upon Thames from the viewpoint of nature conservation.

Protection of the buffer zone (Old Deer Park, a royal estate south of Kew Gardens, Sion Park on the opposite bank of the Thames, the river from Isleworth Ferry Gate to Kew Bridge, the historic centre of Kew Green with the adjacent

buildings and the church, and then to the east, the built-up sectors of 19th and 20th century houses) is granted at various levels by the individual development plans of the two boroughs mentioned above.

The ICOMOS mission took the view that the overall aspect of six 22-storey tower blocks (Haverfield estate) at Brentford on the opposite bank of the Thames, opposite the gardens and outside the buffer zone, seriously diminished the visual experience at Kew at several points in the gardens.

ICOMOS was informed in December 2002 that a building permit had been granted by the London Borough of Hounslow for a 16-storey block at Brentford near the Haverfield estate.

Management structure:

The property has two separate management units which work together for the conservation and management of the site. The Royal Botanic Gardens of Kew (board of directors and director) manage the whole site except for Kew Palace and Queen Charlotte's Cottage, which are managed by Historic Royal Palaces (board of directors and chief executive). Kew Gardens are placed under the responsibility of the Secretary of State for the Environment, Food and Rural Affairs, and Historic Royal Palaces is appointed by the Secretary of State for Culture, Media and Sport on behalf of Her Majesty the Queen.

The property management plan was adopted by the Secretariat of State for Culture, Media and Sport in November 2002. The Royal Botanic Gardens of Kew is in charge of its implementation. At the same time, the authorities have drawn up a Property Conservation Plan (November 2002), which is a flexible management tool. It thus reinforces the management plan to ensure that the values of the site are conserved. These two documents are in line with the *Guidelines for the implementation of the World Heritage Convention* as regards management issues.

Resources:

The Department of the Environment, Food and Rural Affairs provides most of the funds necessary for the functioning of Kew Gardens, whose annual budget is around 27 million pounds sterling. The other sources of financing are the sale of products and services, donations and fund-raising. The financing sources of Historic Royal Palaces are visitors' entrance fees, sales of products, etc.

Justification by the State Party (summary)

Criterion ii: From the early 18th century through to the present day, Kew has been situated at the heart of architectural, technological, scientific and landscape design developments due to its association with the British Royal Family, the British Empire and its role as the world's premier botanic gardens and research centre.

Criterion iii: Kew's exceptional and diverse living collections, supported by the comprehensive preserved collections, exemplify the active European cultural tradition of collecting and cultivating exotic plants for aesthetic, scientific and economic purposes. This tradition has also led to recording and monitoring of the very rich local biodiversity for over 120 years. The biodiversity

includes an exceptional range of birds, insects, lichens and fungi; some of the latter have proved to be new to science.

Criterion iv: The architectural ensemble at Kew includes a number of unrivalled buildings, including the 17th century Kew Palace, the 18th century Pagoda, the 19th century Palm House, ... The historic landscape within which these buildings are situated is a remarkable palimpsest of features from the 18th, 19th and 20th centuries.

Criterion vi: The Gardens' diverse plant collections and Kew's second Director, Sir Joseph Hooker (1817-1911), were closely associated with Charles Darwin and his theory of evolution, embodied in *The Origin of Species*.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS mission visited Kew in July 2002. A IUCN expert accompanied the mission. ICOMOS also consulted its International Scientific Committee on Historic Gardens and Cultural Landscapes.

Conservation

Conservation history:

Over the past 25 years, very substantial conservation work has been carried out on many of the structures.

In 1988, the Japanese Gateway was restored by Japanese craftsmen using traditional techniques. The Palm House, a fragile structure, is constantly undergoing a repair and maintenance programme so that it can continue to be used for its appointed purpose. But more substantial conservation works have become necessary. During the 1980s, the glasswork was completely dismantled to reveal its basic structure, and wrought iron elements corroded by humidity were repaired while this was still possible.

Similarly, after a hundred years of activity, the Temperate House benefitted from a substantial conservation programme (1978-1982).

State of conservation:

Most of the buildings and structures are in a good state of conservation. The persons in charge of the property conduct a continuous repair and conservation programme, and call on excellent specialists to carry out the restoration work. The restoration project for the Aroid House, made of stone and glass and designed by John Nash in 1825, is currently being drawn up. A team of competent horticulturists ensure the constant upkeep and management of the landscape and its various components. The Broad Walk has recently been replanted as part of an upkeep programme.

Management:

The Kew Gardens management plan and conservation plan should help those in charge of the site to manage the conservation of the landscaped gardens and the conservation of the collections (which could become a source of conflict over future decades). The plans should also enable the development of a general approach to the conservation of the various historic gardens. It is intended to incorporate gardens of modern design into the whole so

as to stress the uninterrupted vitality of Kew. It is important to ensure that these projects do not hinder a clear interpretation of the historic developments in landscaped/architectural spaces which are sometimes planted in profusion.

Risk analysis:

The rules that apply to the conservation zones that cover the buffer zone should protect the immediate environs of the property proposed for inscription from any undesirable developments.

Kew Gardens is continuing its traditional activities in the field of research and in providing access for visitors. Studies by the site managers indicate that the capacity of Kew Gardens is around 1 million visitors a year, a figure that could potentially be raised to 1.4 million visitors a year from 2009 onwards without adverse effects on the cultural and ecological values of the site.

An emergency procedure and crisis management plan has been drawn up to deal with any incidents involving aircraft travelling to and from Heathrow Airport. All buildings which could be affected by fires are fitted with alarm systems connected to fire brigade intervention teams.

Authenticity and integrity

The authenticity of Kew Gardens is indisputable. Since their creation in the 18th century they have remained faithful to their initial purpose.

The 44 listed buildings are monuments of the past, and reflect the stylistic expressions of various periods. They retain their authenticity in terms of design, materials and functions. Only a few buildings have been used for a purpose different from that originally intended (the Orangery now houses a restaurant).

Unlike the works of architecture, in each of the landscaped garden areas, the past, present and future are so closely interwoven (except in the case of vestigial gardens created by significant artists, such as the vistas), that it is sometimes difficult to separate the artistic achievements of the past in terms of the landscape design of the different periods. A complementary preservation effort is necessary for the landscape design, and this could be carried out within the framework of the provisions of the property's management plan and conservation plan.

The physical integrity of the site and its buffer zone has been preserved up to the present day. Kew includes elements that bear witness to the history of the development of landscape gardens, and to its uninterrupted role as a botanic garden and as a centre of interest for the public.

Comparative evaluation

The botanic garden (Orto botanico) of Padua (Italy), inscribed on the World Heritage List in 1997 (on the basis of criteria ii and iii), is the oldest representative of this type of cultural property in the world. It conserves particularly rare plants from the 16th and 17th centuries and contains over 6,000 species. But its collections do not equal the number, diversity and complexity of those of the Royal Botanic Gardens of Kew. The botanic garden (Orto

botanico) of Padua also bears witness to artistic and cultural traditions from the second half of the 16th century.

Looking beyond the World Heritage List, Kew Gardens could be compared to roughly ten other botanic gardens in the rest of the world in view of its historical importance and its value at the present time.

Kew has one of the largest collections of living and conserved plants. The herbarium of the botanic garden of New York (USA) has 6.5 m specimens, and the royal botanic gardens of Sydney (Australia) 1 million. The Jardin des Plantes – Muséum d'histoire naturelle in Paris (France) may have collections that are comparable in terms of number of species (the exact data are not known). The Botanischer Garten and Botanisches Museum at Berlin-Dahlem (Germany) has 22,000 living species and the botanic garden of New York 19,000.

Although other countries transferred plant species from their botanic gardens to their colonies, Kew Gardens played a fundamental role in the dissemination and implantation of exotic species throughout the British Empire. The volume and the impact of this movement are incomparable in scale. Several of these species still play a major economic role today in certain countries. This is the case for example of rubber in Malaysia, India and Sri Lanka.

Outstanding universal value

General statement:

Kew Gardens are situated along the cultural landscape of the Thames, consisting of a picturesque series of parks, estates and significant towns. Since the 17th century, the site proposed for inscription has been a place of retreat for the royal family. In the 18th century, internationally renowned architects such as William Chambers and Lancelot ‘Capability’ Brown not only created many edifices, but also remodelled the earlier baroque gardens to make a pastoral landscape in the English style, establishing a fashion that then spread throughout the continent. The first botanic garden at Kew was founded in 1759.

In the mid 19th century, the Victorian architect and landscape gardener William Nesfield supervised the merging of several royal gardens which then became the focus of a growing level of botanic activity. The period 1840-1870 saw the construction of two internationally renowned glasshouses, Palm House and Temperate House, which are emblematic of Kew Gardens, as manifestations of the splendour of British horticultural arts, expertise and technology. The role played in the past and today by Kew gardens in research and teaching is also linked to the richness of the collections and the alterations made in the 20th century.

Evaluation of criteria:

The State Party proposes that the property should be inscribed on the basis of **criteria ii, iii, iv and vi**.

Criterion ii: Several major edifices of the royal botanic gardens of Kew have been inspired by existing forms, and have in turn influenced architecture in Europe. The architects and gardeners who worked at Kew in the 18th century – Charles Bridgeman, William Kent, Lancelot

‘Capability’ Brown and William Chambers – were the advocates of a new conception of garden art, the landscaped garden, whose forms then spread to Europe. William Chambers was invited to decorate the gardens with exotic follies. The pagoda he built reflects the contemporary taste for ‘Chinoiserie’ to which he gave a new impetus. The two 19th century glasshouses (Palm House and Temperate House), considered highly audacious when they were built, have become models for other constructions all over the world.

The exchanges also relate to horticultural activities and botany. The plant species were collected in British colonies, but in some cases they were redistributed to other countries where they today still provide a basis for economic activity.

Criterion iii: Joseph Banks and William Hooker, gardeners of great renown whose revolutionary methodology modernised botany in Europe in the 18th and 19th centuries, were both directors of Kew Gardens. The gardens have significantly contributed since their foundation to plant research and conservation around the world. More recently, Kew Gardens’ conservation work has continued at international level, notably for the implementation of the Convention on International Trade in Endangered Species (CITES, 1975) and the Convention on Biological Diversity (CBD, 1992). The herbarium contains not only the most extensive collection of plant species in the world but also documentation of exceptional importance.

Criterion iv: The property proposed for inscription on the World Heritage List is notable for remarkable historic and contemporary edifices and landscape features. These include Kew Palace (17th century), the Pagoda (18th century), the two 19th century glasshouses and the 20th century glasshouse.

Criterion vi: It is interesting to note that the intervention of Sir Joseph Hooker, director of Kew Gardens, and of C. Lyell enabled Alfred Russel Wallace (*On the tendency of varieties to depart infinitely from the original type*) and Charles Darwin (*The Origin of Species*) to jointly present their works to the Linnean Society in 1858. But while recognising the role played by Sir Joseph Hooker as advisor and supporter, and the contribution of Kew Gardens to the botanic research of Charles Darwin, ICOMOS considers that this relationship is not sufficient to justify the inscription of the property on the basis of criterion vi.

The report drawn up by the IUCN following the visit to Kew Gardens stresses the importance of the botanic collections, and the remarkable contribution made by the institution in science, species conservation and teaching.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The right balance needs to be struck between the use of the site for botanical purposes and the preservation of the existing historic gardens. It is important that the specialist personnel at Kew should be able to count on the presence of landscape architects qualified in the history of art and history in general, so that the architectural conservation activities can be coordinated on-site.

The heritage of William Chambers, Lancelot "Capability" Brown and William Nesfield should be shown off to better effect, both as regards the reconstruction of individual ornamental elements and their integration in the cultural landscape of the Thames.

Recommendation with respect to inscription

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

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

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

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

ICOMOS, March 2003

Mostar (Bosnia and Herzegovina)

No 946 rev

1. BASIC DATA

State Party: Bosnia and Herzegovina

Name of property: The Old City of Mostar

Location: Herzegovina-Neretva Canton

Date received: 15 July 1998, with additional information on 14 January 2002

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. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention* this is an area of an inhabited historic town (1999, 27:ii; 29:iv).

Brief description:

The historic town of Mostar, spanning a deep river valley, developed in the 15th and 16th century as an Ottoman frontier town ad during the short Austro-Hungarian period in the 19th and 20th centuries. Mostar has been characterised by its old Turkish houses and the Old Bridge, designed by the renown architect, Sinan. In the 1990s, however, most of the historic town as well as the Old Bridge were destroyed.

2. THE PROPERTY

Description

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

Of special significance is the Radoboija 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 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 existent, 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 Hercegusa 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.

History

There has been human settlement on the Neretva between the Hum Hill and the Velez 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 travelers. 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.

Management regime

Legal provision:

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 structure:

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). It also collaborates closely with the Aga Khan Foundation and with the World Monuments Fund, which support a team of six young professional staff working on the implementation of the conservation plan and on the surveillance of specific restoration projects on behalf of the Mostar Institute.

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 (working through its Programme Coordination Unit in respect of the reconstruction of the Old Bridge).

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. At the time of the original nomination there was no comprehensive management plan in force for the historic centre of Mostar. A copy of the outline Management Plan for the Old Town of Mostar, adopted by the Municipality Council of Stari Grad, Mostar, on 1st October 1999, has been received by ICOMOS. This conforms with the basic requirements of paragraph 24.b.i of the *Operational Guidelines for the Implementation of the World Heritage Convention*. The

second ICOMOS expert mission in October 2000 was informed that the Plan would be formally approved by the municipal council at the end of 2000 or at the beginning of 2001. The Aga Khan Trust for Culture and the World Monuments Fund will provide management for the detailed preparation of the neighbourhood improvement plan, the master plan for the Old Town, and the Strategic Plan for the Central Urban Area of Mostar. The International Experts Committee nominated by UNESCO has the role of reviewing important technical material concerning project investments.

Resources:

The State Party has submitted details of the World Bank Pilot Culture Heritage Project for Mostar Old Bridge and Town and other documents relating to the future conservation and management of the Old Town. However, the long-term management at the local level still needs to be established and the required resources indicated.

Justification by the State Party (summary)

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 are 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.]

3. ICOMOS EVALUATION

Actions by ICOMOS

The nomination of Mostar was first proposed in 1999, but its inscription has been delayed. An ICOMOS mission visited the site in October 2000, and ICOMOS at that time decided to support inscription as a special case, intended as a ‘positive contribution to the protection and management of this outstanding multicultural heritage site’. Nevertheless, the nomination was deferred subject to further verification of the management plan and its implementation, in the Bureau 2000, and again in the Bureau 2002. Another ICOMOS expert visited Mostar in March 2003.

Conservation

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 restoration of Koski Mehmed Pasha’s madrasah and the Old Bridge. The works continued in the 1970s and 1980s with the restoration and reconstruction of further buildings. In 1986, the restoration of the historic town was given an Aga Khan Award in Architecture.

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 are reported to have been erected that were not compatible with the requirements of an historic town centre.

State of conservation:

At the beginning of 2003, several reconstruction projects are being carried out in the historic centre of Mostar. The bridge is being rebuilt under the auspices of UNESCO and the World Bank. The survey of the site of the Old Bridge has been carried out, and the reconstruction of the bridge has started; the completion is forecast in 2004.

Other restoration projects are carried out with the support of the Aga Khan Trust, who deals particularly with mosques and some other buildings in the historic centre. This project is expected to be completed by the end of 2004.

Furthermore, Mostar has received financial and technical support from several sources, including the European Union, and a number of projects are under way regarding the infrastructures and the urban fabric as a whole.

Management:

At the moment, there exists a Project Coordination Unit, PCU, advised by an international experts committee. The tasks of the PCU comprise: 1. rebuilding the Old Bridge (UNESCO), 2. rebuilding the central neighbourhood (Aga Khan Trust for Culture), 3. reconstruction and rehabilitation of other neighbourhoods. A management plan has been prepared for the historic town area, though it is mainly concerned about buildings. Less attention is given to archaeological evidence, though this contains the original records of the history of the town.

The municipality has expressed willingness to place more attention to the proper conservation management of the historic area. Nevertheless, the situation is provisional, and proper long-term conservation management still needs to be established at the national and local levels.

Risk analysis:

At the moment, the most critical risk in Mostar relates to the challenge of reconstruction and the willingness and capacity of the authorities, the various contractors and sponsors involved in the process to respect the heritage value.

Authenticity and integrity

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. Considering that much of the urban fabric was destroyed in 1992–1995, it is now under reconstruction. The Old Bridge will be rebuilt as a copy, using mainly new material, though the intention is to integrate some of the historic material especially on the surface. The proportion of reconstructed buildings is very high, and much new material is also being used. The nomination dossier comments adversely on the authenticity of materials and workmanship in the case of the various undertakings. Although some buildings are rebuilt according to available documentation, others may be modernised and modified.

There is fear that the typology and morphology of the historic fabric are being altered as a result.

From the historic point of view, the old town of Mostar could be seen as an urban archaeological site. In the area of the Old Bridge, there has been systematic archaeological documentation of the historic stratigraphy. Unfortunately, this research has focused only on a limited area.

Comparative evaluation

The old Mostar developed mainly in the Ottoman period, from the 16th century, and it was part of the Austro-Hungarian Empire from the 19th century. Its significance is related partly to the Ottoman period, partly to its integration with European cultures. A special feature has always been the Old Bridge, now destroyed.

The main centres of the Ottomans were in Turkey: Istanbul (inscribed on the World Heritage List in 1985; criteria i, ii, iii and iv), Bursa, and Edirne. It is these centres that best express the specificity of Ottoman architecture. The most renowned architect was Sinan Hoga, whose most outstanding works are in Istanbul and Edirne. He is also given as the designer of the Old Bridge of Mostar. The Ottoman residential architecture is well represented in the historic town of Safranbolu (WH 1994; criteria ii, iv and v), in the north of Turkey. The Ottoman Empire extended well into south-east Europe, and there are thus several testimonies of their presence in this region, eg in Bulgaria and Yugoslavia. In Serbia, an old bazaar area in Stari Ras and Sopocani (WH 1979; criteria i and iii) dates from the Ottoman period. In Bosnia, Sarajevo (also nominated in 1999 and not accepted for inscription on the World Heritage List) is comparable to Mostar, being an Ottoman frontier town on major communication and trade routes and having retained significant traces of its Islamic past, despite the short but influential Austro-Hungarian occupation.

It is noted that the historic town of Mostar is not the only historic centre in Europe representing Ottoman influence. The recent destruction has also removed Mostar's most interesting architectural assets, such as the Old Bridge. Now, it remains principally a place of memory, in the same manner as the Historic Centre of Warsaw (WH 1980; criteria ii and vi). When Warsaw was inscribed, it was considered 'a symbol of the exceptionally successful and identical reconstruction of a cultural property, which is associated with events of considerable historical significance. There can be no question of inscribing in the future other cultural properties that have been reconstructed.' (WH Bureau, May 1980; CC-80/Conf. 017/4)

Outstanding universal value

General statement:

The principal interest of Mostar has been in its representation of Ottoman building traditions on a trade route in a frontier region, and the influence that the site has had from the Austro-Hungarian Empire and the Mediterranean. The Old Bridge has been its major monument. At the moment, however, after the destruction in the 1990s, the site has lost much of its old fabric. It is currently in the process of reconstruction. There has also been considerable contribution from the international community to this process, including UNESCO, the World Bank and the European Union, in addition to the support provided by individual countries.

One of the main reasons for the inscription of this site to the World Heritage List was to give a sign of international support and encouragement to the rehabilitation of the country, and the appropriate management of this process. For various reasons, the inscription of Mostar has been delayed, and now the situation is gradually changing. The international community has already given a strong support to the reconstruction, and the process is well on the way. The results will be visible in a few years' time. The local authorities are taking steps to establish conservation management though the current situation can only be seen as provisional.

The condition of the historic town of Mostar today is seen as work in progress. The architectural fabric has been severely damaged or destroyed. The reports also indicate that the reconstruction has not always been correct from the historical point of view. Whatever the results, it would thus be advisable to wait until the situation has been stabilised before deciding about eventual inscription.

Evaluation of criteria:

The State Party has not proposed any criteria. Previously, ICOMOS has suggested that the property could be inscribed on the basis of criterion iv. Taking into account the current situation, however, this criterion should be reconsidered. What remains from the old site is practically an archaeological site within the landscape of the river valley. The physical fabric is being rebuilt, and will be substantially a product of the 21st century. In this regard, the site resembles the case of Warsaw. It is noted however that when Warsaw was inscribed, it was seen as an exception and was not to form a precedent.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

That the assessment of the nominated property be **deferred**.

ICOMOS, April 2003

James Island (Gambia)

No 761 rev

1. BASIC DATA

State Party: The Gambia

Name of property: James Island and Related Sites

Location: James Island, Albreda, Juffureh, and San Domingo, are located in the Lower Niumi District, North Bank Division. Fort Bullen is located in the Upper Niumi District, North Bank Division. The Six-gun Battery is part of Banjul Municipality.

Date received: 3 October 1995; 31 January 2002.

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 serial nomination consisting of a series of *sites*.

Brief description:

James Island and Related Sites present a testimony to the main periods and facets of the Afro-European encounter along the River Gambia, a continuum that stretched from pre-colonial and pre-slavery times to the period of independence. The site is particularly significant for its relation to the beginning and the abolition of the slave trade, as well as documenting the functions of the early access route to the inland of Africa.

2. THE PROPERTY

Description

The nominated property consists of seven separate sites: the whole of *James Island*, the remains of a *Portuguese Chapel* and of a colonial *warehouse* in the village of Albreda, *The Maurel Frères Building* in the village of Juffureh, the remains of a small Portuguese settlement of *San Domingo*, as well as *Fort Bullen* and the *Six-gun Battery*, which are located in three different districts in The Gambia. Fort Bullen and the Battery are at the mouth of the Gambia River, while James Island and the other sites are some 30 km upstream. Albreda, Juffureh, and San Domingo are contained within a large buffer zone, which stretches 12 km along the coastline of the Gambia River, extending ca 500 m inland from the high-water line.

James Island is a small island (0.3 ha) in the Gambia River. Its location in the middle of the river made it a strategic place to control the waterway. The original structures comprise: the fort itself, the slave house, the governor's kitchen, the blacksmith shop, and a store. All of these are in ruins. The fort is situated in the middle of this low island, and is vulnerable to flooding by the tidal waters. It is roughly square in plan, with polygonal bastions at the four corners, chamfered at their apexes to reduce the overall spread of the building and to avoid

having to build on the shore below high-water mark. There were formerly curtain walls between the north and east bastions rising to the same height; a large stone cistern for collecting rainwater was built up against the outside face of the curtain wall. Traces of ancillary fortifications and service buildings survive at each end of the island, and on the southern shore.

Albreda, a Mandingo village on north bank of the river. Its wharf allows for visitors to cross to James Island. The village is in the middle of agricultural land, with rice fields, fruits and vegetables, as well as woods of mangrove and other trees. The village itself is part of the buffer zone, but it contains two buildings that are proposed for the inscription:

The Chapel, built by the Portuguese in the late 15th century, is in ruins, but more than 50% of its walls are still standing, including the full back elevation. The walls are built of sand and lateritic stones laid in a lime mortar. Just beside the chapel (30m on the west) is a free standing wall, which is contemporaneous with the church.

CFAO Building (*Compagnie Française d'Afrique Occidentale*), at the water's edge near the wharf, is a two-storey building with an adjacent single storey warehouse. The building is documented on the site in 1847. The ground floor, accessible through an open, arcaded veranda, served as a shop and store for goods. The top floor was used as a residence for agents of the trading company.

Juffureh, a typical Mandingo village, consists of traditional buildings, family compounds surrounded by woven fences, and small public open spaces. Today it is a 'pilgrimage' destination, having been identified by Alex Haley (the author of: *Roots*, 1975) as the village of his ancestors. One colonial building in the village is proposed for inscription:

The Maurel Frères Building was constructed around 1840 by the British and was later used as a warehouse by a Lebanese trader named Maurel. In 1996 it was transformed into a small museum on the Atlantic Slave Trade in the Senegambia.

San Domingo stands 1 km east of Albreda. It was a colonial settlement first established by the Portuguese in the late 15th century. It used to contain gardens, a church, a cemetery, and a well; today only ruins of a small house remain, built in lateritic stone and lime mortar. Close by there are remains of the former English settlement of Jillifree, apart from the ruins of a two-storey stone house. The sites of two or three further houses are marked by piles of stones and the cemetery is covered by undergrowth.

Six-Gun Battery was completed in 1821 in Bathurst (founded in 1816, now Banjul) on Saint Mary Island. The Battery consists of six 24-pounder guns, installed on rails, and protected by a large parapet made of stone and lime mortar.

Fort Bullen is at the end of Barra point, opposite to the city of Banjul, on the north bank of the river at the point where it meets the ocean. The fort is protected from the sea by a defensive wall made of stone and boulders. Around the fort, on the east and north sides, is a vast piece of open land, currently defined as buffer zone. A few large old trees provide shade here. The site is close to the Banjul-Barra ferry landing. The fort buildings include the *Old Rest*

House built in mud, residence of the Travelling Commissioner of the colonial administration at the beginning of the century.

History

The area of the Gambia River has long been inhabited, testified eg by the evidence of ancient stone circles and burial mounds (*mbaran*) known in the empires of Ghana, Mali and Songhai. The territory was under the rule of the Kingdom of Kaabu, an offshoot of the Mali Empire (ca. 1200-1867), and the Jollof Kingdom (ca 1300-1500). Kaabu played an important role in Atlantic-oriented trade before Europeans arrived, being in contact with the Phoenicians and Carthaginians, as well as the Arabs (from 1000 CE). The Portuguese reached the Senegambia between 1446 and 1456, when searching for the sea route to India. In 1482, they built the fort *São Jorge da Mina* (Elmina) on the Gold Coast (now Ghana). In the 16th century, English ships ventured into the Gambia region, and by the end of the century also the Dutch arrived here. Slaves became another trading item, especially in the 18th century, until slavery was abolished in Great Britain and the United States, in 1807, and in French colonies in 1848.

Using the Gambia River to access the interior, the coastal areas became the main frontier of acculturation. Kaabu maintained its traditional religion, barring the road to Islam until the 19th century. The Portuguese established contact with the indigenous population, the Niuminkas, beginning a period of trade and cross-cultural relations which, over the next five hundred years, substantially changed the face of The Gambia. Being one of the best navigable rivers in Africa, the River Gambia also had a specific advantage in reaching a vast hinterland. James Island and the associated settlements contain the surviving physical evidence of the principal European trading settlements from the 15th to 19th century, and of the European-African encounter.

James Island was used as a resting ground for fishermen long before the arrival of the Europeans. Its hereditary rulers were and still are Niuminkas, from whom it was acquired by a company of the Duke of Courland (now Latvia) who started building the first fort in 1651. It was taken over by the British, who named it James Island, after Duke of York. The fort was destroyed and rebuilt several times, when it changed hands between the British, French, Dutch, and also pirates and mutineers. By 1815, James Island was abandoned and has since remained in ruins.

San Domingo, east of the village of Juffureh, is the earliest Portuguese settlement in the area. It provided fresh water for James Island, and it was here that the European traders met their African counterparts. Albreda, probably another Portuguese settlement, was rented to French traders in 1681. It became the location of the French comptoir in The Gambia. Albreda and San Domingo served as the main trading outlets of the Kingdom of Niumi, and were the westernmost terminus of the long-distance trade routes from the interior. At the demand of the English, the site was abandoned by the French in 1857, but they came back, seen in the remains of two French trading company buildings, Maurel Frères and CFAO. Juffureh, is the village of the Mandingo trading counterparts and the location from where the British traded as business companies and ruled the area.

The Six-Gun Battery (1816) and Fort Bullen (1826), located on both sides of the mouth of the River Gambia, were built with the specific intent of thwarting the slave trade once it had become illegal in the British Empire after the passing of the Abolition Act in 1807. The sites were abandoned in 1870. During the Second World War, Fort Bullen was re-used as an observatory and artillery base by the British army as a means to protect against a possible attack from the French who controlled Senegal. After World War II, the fort was again abandoned.

Management regime

Legal provision:

All the nominated sites are property of the State.

James Island, Fort Bullen, as well as all significant historic buildings in San Domingo, Juffureh and Albreda are legally protected as National Monuments (1995), and vested in the custody of the National Council for Arts and Culture who controls it and is responsible for its conservation. The Six-gun battery is presently the subject of National Monument proclamation. The President's Office, the major stakeholder has supported proclamation, which is now awaiting gazetting at the Attorney General's Chambers. Once proclaimed National Monument, the site will come under the purview of the National Council for Arts and Culture (NCAC). It will be taken care of by the President's Office, on whose grounds it is situated.

As national monuments and historic sites, under the Legal Notice N°20 of 1995, the proposed sites are legally protected under the *National Council for Arts and Culture Act of 1989*.

Management structure:

The 1989 Act empowers the National Council for Arts and Culture to control the protected area, delegated to the Museums and Monuments Division of this Council.

The sites are subject to a 5-year management plan, which is the result of the joined effort of national and local organisations, supported by the Africa 2009 programme of UNESCO-ICCROM-CRATerre-EAG.

The sites are visited as part of the 'Roots package' organized by tourism agencies. Visitors include Africans in the Diaspora who come visit their ancestral homes. The sites are also used by school groups and researchers as historical evidence. Local fishermen use the island for resting during their fishing expeditions. The area is known as fertile fishing grounds.

Resources:

The revenue generated from this group of sites mainly comes from entry fees. The total annual revenue realised from the Albreda-Juffureh complex including James Island ranges between 17,000 US \$ and 20,000 US \$ (1999 and 2000 figures). But it is noteworthy that these figures are very much dependent on the vagaries of the tourist season, which is at present witnessing a downward trend.

There is one NCAC personnel attached to James Island, who serves as Caretaker, Attendant and Revenue Collector; Albreda-Juffureh has one caretaker, one museum attendant and a semi-permanent staff member for the guesthouse.

Bullen has two caretakers and one attendant for visitors. The Gun Battery (in Banjul) is taken care of by the President's Office. The caretakers work under the direct supervision of the Principal Cultural Officer who assigns him tasks after each inspection visit, which happens on average once in every two months.

Justification by the State Party (summary)

James Island and Related Sites are the most important ensemble of historic structures found in The Gambia and is of significance at both the regional and global level. Together, these sites illustrate all the main periods and facets of the Afro-European encounter along the River Gambia, a continuum that stretched from pre-slavery times to the independence period. The site is significant for its relation to the slave trade and its abolition, to the beginning of the colonial era in Africa, and to the Second World War and beyond.

Criterion iv: James Island and Related Sites are an outstanding illustration of the phases of the Afro-European encounter from the 15th Century up through the colonial era in Africa. The site shows many layers and facets of this long and turbulent history.

Criterion vi: James Island and Related Sites are directly and tangibly associated with the Atlantic slave trade, a chapter in the history of mankind that cannot be underestimated for its negative effects on Africa and many other parts of the world. As one of the largest points of transhipment of slaves in the region, the physical remains within this site embody the intangible values connected with this destructive period.

3. ICOMOS EVALUATION

Actions by ICOMOS

The nomination was first presented as '*James Island and the Albreda/Juffureh/San Domingo Historic Zone*' in 1995. An ICOMOS expert mission visited the site in February 1996. ICOMOS then recommended that further consideration of this nomination be deferred to await the outcome of a comparative study of pre-colonial and early colonial trading settlements in West Africa. A comparative study has now been accomplished, and the State Party has reformulated the nomination taking into account the comments. A second ICOMOS expert mission visited the site in July 2002.

Conservation

Conservation history:

The forts were abandoned in the 19th century, and have since remained in ruins. The villages have been inhabited and maintained in traditional manner, while the remains of the early European settlement buildings are ruined. An exception is the Maurel Frères building, which was rehabilitated as museum in 1996. The sites have been protected as national monuments since 1995. Within the Africa 2009 programme, CRATerre has organized on-site training in 1997, involving maintenance work of the ruins.

State of conservation:

All historic structures on the James Island are in a ruined state. The ruins have been stabilised, and protected by a capping. Due to the low land of the island, some structures are at times beaten by the waves during high tide and storms.

The villages of Albreda and Juffureh are well kept by the inhabitants in the traditional manner, though the roofs are gradually replaced from thatch to corrugated iron. Relatively few buildings are built in cement. The remaining walls of the ruined CFAO Building are poor and susceptible to erosion. The Maurel Frères building is in a good state of conservation, since it has been fully restored in 1996. The Portuguese chapel and San Domingo are in a state of ruins, but the ruins have been stabilised and the most endangered parts reinforced in July 2000.

The Six-Gun Battery is in a good state of conservation. Fort Bullen is in a relatively good state of conservation, though the wall that defends it from the seaside is continuously beaten by the waves, and parts of it have collapsed. Twenty metres of the damaged wall were rebuilt in July 2000, and it is foreseen to gradually rebuild the rest of the collapsed part. The State Party mentions as a specific problem the possibility of the extension of a mosque close to the Six-Gun Battery.

Management:

The nominated properties have a minimum management structure, including at least one trained caretaker per site, and the works are organized on the basis of an overall management plan. The financial resources required for the maintenance and conservation are relatively scarce, and come mainly from the entrance fees.

Risk analysis:

The ruins are subject to gradual erosion due to natural decay processes, flooding, the heavy tropical rains (growth of plants, mosses, trees, etc.). Strong winds and salty environment encourage mortar decay. The structure at San Domingo is threatened by the growing of huge trees. On the other hand, the traditional context is obviously fragile and easily subject to change.

Authenticity and integrity

The fort of James Island, a military stronghold, has been subject to various destructions, last at the end of the 18th century, and has remained in ruins ever since. Fort Bullen and the Six-Gun station were abandoned in the late 19th century, apart from short reuse during the Second World War. The settlements have retained their traditional character and materials, with relatively few interventions in cement, though the thatched roofs are gradually being changed into corrugated metal. The nominated structures can be seen as part of the traditionally evolving landscape, which has maintained its overall visual and structural integrity.

Comparative evaluation

The Portuguese arrived in Senegal and the Gambia in the 1450s, after first stopping in Arguin, now in Mauritania (a World Heritage site inscribed under natural criteria). In Arguin, they built their first trading post before moving into sub-Saharan Africa. Being the closest to Europe, Senegal and the Gambia were mapped by 1462, and one of the first European settlements was constructed on the banks of the Gambia River at San Domingo by that time. Currently there are very few remains from this settlement, but it predates the establishment of the trading posts, forts and castles of Ghana by 15 to 20 years.

In the Gambia, the Portuguese, found existing villages such as Juffureh and Albreda. Not finding commodities such as gold and spices further north in Senegal, the traders located themselves along the River Gambia, which became one of the first exchange zones between Europe and Africa. In addition to gold and spices, the Europeans sought ivory, wax, hides, ebony, coffee, indigo, cloth, beads, and eventually slaves. For these items, the Europeans gave salt, iron, brandy and other European goods.

The development of James Island differed greatly from the forts, castles, and trading posts found after rounding the coast of western Africa, in Guinea, Sierra Leone, Ivory Coast, and Ghana in that the main focus of the James Island site was the control of the hinterland and its riches rather than control of the coast and the trade that passed along it. This led to the placing of the fort some 30 km inland from the mouth of the river, rather than right along the coast. The importance of the river and its control can even be seen in the very shape of the Gambia itself, a long and thin strip of land surrounded on all sides by Senegal except at the sea.

James Island fort, along with Gorée Island in Senegal, were two of the principle places for trans-shipments of slaves to both Europe and America. Although no accurate numbers exist for the numbers of people that became human cargo at James Island, it was, and remains in the minds of the African Diaspora, one of the most important places of memory from this difficult period of history. Furthermore, the Six-Gun Battery and Fort Bullen were constructed with the express intent of thwarting the slave trade once it had become illegal. The dual significance of this site makes it unique within West Africa in relation to the slave trade.

The Afro-European encounter had various facets, as documented in the Island of Gorée, the Ghana Forts and Castles (both inscribed on the World Heritage List on the basis of criterion vi), as well as James Island and Related Sites. These sites, along with others in Sierra Leone, Guinea, Ivory Coast, Benin, etc., together serve to tell the story of the exchange between the different continents.

Outstanding universal value

General statement:

James Island and Related Sites form an exceptional testimony to the different facets and phases of the African-European encounter, from the 15th to the 19th centuries. The River Gambia was particularly important forming the first trade route to the inland of Africa. The site was already a contact point with Arabs and Phoenicians before the arrival of the Portuguese in the 15th century. The region forms a cultural landscape, where the nominated historic elements are retained in their cultural and natural context.

The nominated properties illustrate all the main periods and facets of the various stages of the African-European encounter from its earliest moments in the 15th Century through the independence period. The specific location of James Island and its Related Sites, at the mouth of the Gambia River, is a tangible reminder of the story of the development of the Gambia River as one of the most important waterways for trade of all kinds from the interior to the Coast and beyond. The specific, important role of the site in the slave trade, both in its propagation and its conclusion, makes James Island and its Related Sites an outstanding memory of this important, although painful, period of human history.

Evaluation of criteria:

Criterion iii: refers to the nominated property as it presents a series of elements (forts, trading facilities, villages, cultivated fields, places of memory and the River Gambia itself), which help the reading and interpretation of a historic landscape strongly associated with the Afro-European encounter. The significance of the ruined structures is in providing an exceptional testimony to a 'chapter' in the history of humanity from the 15th century to its conclusion in the 19th and 20th centuries.

Criterion iv: refers to a type of architecture or type of site, which illustrates a significant creative response to specific needs in society. In the case of James Island, the question is less of types of structures or a type of site. Rather, the significance of the site is in the way the identified elements give sense to a cultural landscape. Therefore, it would be more appropriate to apply the criterion iii than criterion iv.

Criterion vi: refers to the nominated region of the River Gambia as being directly and tangibly associated with the European exploration of the African coast and the inland. The site is also exceptional in documenting the beginning and the end of the slave trade, and has retained its memory related to the African Diaspora. The nominated property complements and enriches the previously inscribed properties of Gorée Island and the Ghana forts; therefore also the use of criterion vi would be consistent.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

It is recommended that the management of the site take into consideration the aspects of the cultural landscape of which they are a part.

Recommendation with respect to inscription

That the nominated property be inscribed on the basis of ***criteria iii and vi.***

Criterion iii: James Island and related sites on the River Gambia provide an exceptional testimony to the different facets of the African-European encounter, from the 15th to 20th centuries. The river formed the first trade route to the inland of Africa, being also related with the slave trade.

Criterion vi: James Island and related sites, the villages and the batteries, were directly and tangibly associated with the beginning and the conclusion of the slave trade, retaining its memory related to the African Diaspora.

ICOMOS, March 2003

Sacri Monti (Italy)

No 1068

1. BASIC DATA

State Party: Italy

Name of property: The Landscape of the *Sacri Monti* of Piedmont and Lombardy

Location: *Regione Piemonte:*

- Sacro Monte or Nuova Gerusalemme (New Jerusalem), Varallo Sesia;
- Sacro Monte of Santa Maria Assunta, Serralunga di Crea and Ponzano;
- Sacro Monte of San Francesco, Orta San Giulio;
- Sacro Monte of the Blessed Virgin, Oropa;
- Sacro Monte of the Holy Trinity, Ghiffa;
- Sacro Monte and Calvary, Domodossola;
- Sacro Monte of Belmonte, Valperga Canavese.

Regione Lombardia:

- Sacro Monte of the Blessed Virgin of Succour, Ossuccio;
- Sacro Monte of the Rosary, Varese.

Date received: 28 December 2000; management plan received: 3 January 2003.

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 serial nomination of *sites*. It is also a *cultural landscape* as defined in paragraph 39 of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

Brief description:

The nine *Sacri Monti* ('Sacred Mountains') of this region of northern Italy are groups of chapels and other architectural features created in the late 16th and 17th centuries and dedicated to different aspects of Christian belief. In addition to their symbolic spiritual meaning, they are of great beauty by virtue of the skill with which the architectural elements are integrated into the surrounding landscapes of hills, forests, and lakes. They also contain much important artistic material in the form of wall paintings and statuary.

2. THE PROPERTY

Description

- *Sacro Monte or 'New Jerusalem' of Varallo*

Work began in the last decade of the 15th century to reconstruct the landscape of the Holy Land on a rocky pass overlooking the small town of Varallo. A series of chapels was built, containing approximately life-size statues and

frescoes illustrating various sites of Biblical significance. The theme was changed at the end of the 16th century under the influence of the Counter-Reformation to the Life and Passion of Christ. Many notable artists and sculptors contributed to the work. At the present time the layout comprises the earlier re-creations of Nazareth and Bethlehem set in a wooded landscape, a carefully designed garden area, and 45 chapels located along the main path. The top of the hill is devoted to an evocation of the city of Jerusalem.

- *Sacro Monte of Santa Maria Assunta, Serralunga di Crea and Ponzano*

The origins of the Sacro Monte of Crea date back to 1589, when a project to build 25 chapels illustrating the Mysteries of the Rosary on one of the highest passes of the Monferrato area was initiated. This has been changed over time and now comprises 23 chapels and five hermitages. The complex also includes the buildings of the Sanctuary of the Assumption of the Virgin, which is Romanesque in origin with a number of modifications in the 15th, 17th, and 19th/20th centuries. The chapels contain statuary in polychrome terracotta and paintings from the early period. These were supplemented by further statues (in plaster) during a restoration campaign in the 19th century. The woodland in which the chapels are sited contains an important rare flora.

- *Sacro Monte of San Francesco, Orta San Giulio*

This complex, the only one dedicated to St Francis of Assisi, was built in three phases. The first phase, between 1590, when work began at the behest of the local community, until ca 1630, is marked by Mannerist forms. In the second phase, which lasted until the end of the 17th century, the predominating style is Baroque, with a freer form of Baroque mixed with other influences in the third period, up to the end of the 18th century. The complex consists of 21 chapels, the former Hospice of St Francis, a monumental gate, and a fountain. This sacred mountain is unique in that no changes have been made to the layout since the 16th century. The garden is of exceptional quality and there is a fine view over the lake (the Lago de Orta).

- *Sacro Monte of the Rosary, Varese*

A place of pilgrimage to the headquarters of the eremitic order of *Romite Ambrosiane* from as early as 1474, the Sacro Monte of Varese was laid out after the Council of Trent. Work began in 1604 along a 2 km paved path that represents the Mysteries of the Rosary, which had become increasingly popular since the Battle of Lepanto (1571). Because of munificent donations construction was much faster than at other *Sacri Monti*, and thirteen of the chapels had been completed by 1623. By 1698 it had been completed, in the form in which it survives today, with 15 chapels, the last of them in the sanctuary of 1474 at the summit. As in the Rosary itself, they are divided into three groups of five. The architecture of chapels, wells, and fountains is varied, as is their ornamentation of statuary and frescoes.

- *Sacro Monte of the Blessed Virgin, Oropa*

One of the oldest sanctuaries dedicated to the Virgin Mary, which attracted many devout pilgrims, is at Oropa. Although work began on the Sacro Monte there as an annexe to the Sanctuary in 1617, it was not completed by

the end of the 17th century. The original plan was to depict the life of the Virgin Mary in twenty chapels, with five more dedicated to other New Testament elements. The project benefited from the patronage of the Duke of Savoy, in whose territory it was situated. The site, the highest in the group at over 2,300 m, is a beech-covered hill surrounded by Alpine peaks. There are now 27 chapels, twelve of them depicting the life of the Virgin Mary and the remainder various religious subjects. Their architectural styles represent the Baroque period in which they were built, as do the statues and paintings that embellish them.

- *Sacro Monte of the Blessed Virgin of Succour, Ossuccio*

This group is situated on the west side of Lake Como and 25 km north of the town of that name; it lies on a mountain slope at 400 m above sea-level facing the island of Comacina. It is completely isolated from any other buildings, surrounded by fields, olive groves, and woodland. The fourteen chapels, all built between 1635 and 1710, are Baroque in style, and vegetation forms an integral part of their layout and appeal. They to a considerable extent copy the Varese ensemble. They lead up to the Sanctuary on the summit, which was built in 1537 and symbolically completes the chain of the Rosary.

- *Sacro Monte of the Holy Trinity, Ghiffa*

Between the end of the 16th century and the mid 17th century a plan was conceived for a Sacro Monte around the old Sanctuary of the Holy Trinity here on this heavily wooded hillside. In the first phase, however, only three chapels were built. This resulted in a substantial increase in the number of pilgrims visiting the Sanctuary and so a major effort of expansion took place between 1646 and 1649. In its present state the Sacro Monte comprises six chapels on different Biblical subjects; there are also three smaller chapels or oratories within the nominated area.

- *Sacro Monte and Calvary, Domodossola*

The Mattarella Pass overlooking Domodossola was chosen in 1656 by two Capuchin friars for a Sacro Monte and Calvary. The result is a series of twelve chapels, with appropriate statuary and frescoes, representing the Stations of the Cross, and three for the Deposition from the Cross, the Holy Sepulchre, and the Resurrection. On the top of the pass is the octagonal Sanctuary of the Holy Cross, building of which began in 1657. Only the Sanctuary, five of the chapels, the remains of the medieval castle of Mattarella, and the Institute of Charity are proposed for inscription.

- *Sacro Monte of Belmonte, Valperga Canavese*

The red granite hill of Belmonte stands apart from the crests of the Piedmont chain. The project for a sacro monte here was the idea of a monk, Michelangelo da Montiglio, in the early 18th century. He had spent many years in the Holy Land and wished to recreate its Biblical sites in northern Italy, and so he laid out a circuit of chapels symbolizing the principal incidents in the Passion, culminating in the tiny existing Sanctuary, which had long been a place of pilgrimage. The chapels, of which there are thirteen, are almost identical in plan: they were financed, and to a large extent built, by local people. In their earliest form they were decorated with paintings of sacred subjects

by local craftsmen: it was only a century later that they were embellished by the addition of Castellamonte ceramic statues. The access path was enlarged at the end of the 19th century to meet the increase in pilgrims to the site.

History

The phenomenon of Sacri Monti ('Sacred Mountains') began at the turn of the 15th and 16th centuries with the aim of creating in Europe places of prayer as alternative to the Holy Places in Jerusalem and Palestine, access to which was becoming more difficult for pilgrims owing to the rapid expansion of Muslim culture. The Minorite guardians of the Holy Sepulchre selected three sites – Varallo in Valsesia, belonging to the Duchy of Milan, Montaione in Tuscany, and Braga in northern Portugal – at which to build 'New Jerusalems' designed to be similar in topography to the original.

Within a few years, especially after the Council of Trent (1545-1563), these models, and in particular that of Varallo, built around 1480, were used for another purpose, and especially in those dioceses coming under the jurisdiction of the Milan Curia. This was to combat the influence of Protestant 'Reform' by promoting the creation of more Sacri Monti as concrete expressions of their preaching. These were dedicated not only to Christ but also to cults devoted to the Virgin Mary, saints, the Trinity, and the Rosary.

This ideal project, which went into specific standards for the typology and architectural styles to use, received a strong impetus from Carlo Borromeo, Bishop of Milan. In accordance with the ideas that stemmed from the Council of Trent, he went straight ahead with the completion of the Varallo sacro monte before starting work on the others. This phase went on throughout the 17th century until around the middle of the 18th century. Varallo was succeeded by the sacri monti at Crea, Orta, Varese, Oropa, Ossuccio, Ghiffa, Domodossola, and Valperga. Although at the outset these followed certain basic rules, as they were being constructed they developed individual artistic and architectural aspects.

Other sacri monti were designed and built throughout the 18th century, but many of these were no more than examples of different styles, lacking the religious motivation, the authenticity of composition according to strict rules, and the fine architectural and artistic elements which had marked the earlier phase in the 16th and 17th centuries.

Management regime

Legal provision:

As historic, artistic, and architectural properties, all the Sacri Monti are subject to the provisions of the main Italian protection Laws Nos 1089/1089 and 352/97, as well as Legislative Decree No 490/99. No intervention of any kind may be made to these properties with the authorization of the relevant *Soprintendenza (Beni Ambientali e Architettonici de Milano)*, based in Milan, and *Beni Ambientali e Architettonici del Piemonte*, based in Turin), which are the regional agencies of the Ministry of Cultural Properties and Activities in Rome.

In addition, various forms of legal protection are extended at Regional level to each of the properties:

- Varallo: A Special Nature Reserve (Piedmont Regional Law No 30 of 28 April 1980);
- Crea: A Natural Park and Protected Zone (Piedmont Regional Law No 5 of 28 January 1980);
- Orta: A Special Nature Reserve (Piedmont Regional Law No 30 of 28 April 1980);
- Varese: A legally recognized ecclesiastical organization;
- Oropa: The *Santuario di Oropa* (Sanctuary of Oropa) is defined legally as an 'autonomous lay religious organization';
- Ossuccio: A legally recognized ecclesiastical organization;
- Ghiffa: A Special Nature Reserve (Piedmont Regional Law No 7 of 28 April 1987);
- Domodossola: A Special Nature Reserve (Piedmont Regional Law No 65 of 27 December 1980);
- Valperga: a Special Nature Reserve (Piedmont Regional Law No 30 of 28 April 1980).

The objectives of all the Regional reserves cover the protection of natural, landscape, architectural, archaeological, cultural, and art-historical values, encouragement of appropriate agricultural and silvicultural activities, and development of research.

Management structure:

- Varallo: The property is owned by the civil administration of the Sacro Monte de Varallo (Varallo Sesia Comune) and managed by the Natural Special Reserve office, Varallo Sesia;
- Crea: The property is owned by the Ente Santuario Diocesano Madonna di Crea, an ecclesiastical body set up by the Diocese of Casale Monferrato and managed by the Park office in Ponzano;
- Orta: The property is owned by the commune administration of Orta San Giulio, with the exception of the former Convent, which is in private hands. Management is the responsibility of the park authority;
- Varese: The property belongs to the Parish of Santa Maria del Monte;
- Oropa: The 'Sanctuary of Oropa' (the name usually used for the *Santo Luogo della Madonna Santissima di Oropa*) is the owner of the property and responsible for its management;
- Ossuccio: The property is owned by the Diocesan Curia of Como and managed by the Capuchin Lombard Province of Milan;
- Ghiffa: The property is owned by the Commune of Ghiffa and managed by the Nature Reserve authority;
- Domodossola: The property is owned by the Rosminian Fathers of the Italian Province of San Maurizio and managed by the Nature Reserve authority;
- Valperga: Different parts of the property are owned by Count Luigi di Valperga, the Province of Novara.

Brothers, and other individuals, and their management is overseen and supported by the relevant *Soprintendenze*.

Those properties designated Special Nature Reserves (Varallo, Crea, Orta, Ghiffa, Domodossola, and Valperga) are covered by plans drafted and approved under the provisions of Regional Law No 12/90; these are integrated with the master plans of the surrounding communes. Only the Oropa Sacro Monte has its own restoration and organization plan, approved in 1999 and responsible during 2000 for an initial series of interventions on four of its chapels.

Overall responsibility for the protection of all the properties is the Piedmont Region, based in Turin. There are various bodies in the properties themselves with management committees composed of representatives of the local authorities and experts nominated by the Piedmont Region. These employ personnel responsible for day-to-day management, guardianship, and maintenance. Funding is provided by the Piedmont Region, supplemented in some cases by national and European grants.

In the designated Nature Reserves there are boards of management, whose remit extends to research and documentation promotion of their objectives in local communities as well as surveillance, maintenance, and (where funding can be secured) conservation and restoration projects.

The relevant Diocesan Curia is responsible for the management of the Varese and Ossuccio Sacri Monti, with the support of the *Soprintendenze*. A similar arrangement is in force at Oropa: the council of the *Santuario di Oropa*, founded in 1644, is composed of members elected by the Chapter of the Cathedral of Biella and the commune authorities. It is responsible for management of the property, with the support of the *Soprintendenze*.

Justification by the State Party (summary)

Criterion ii: The Cultural Landscape of the *Sacri Monti* of Piedmont and Lombardy is an outstanding example of this type of property, in which natural elements (mountains, woods, water) have been used as places of sacred and symbolic representation with paths, chapels, and sacred scenes (life-size statues in polychrome terracotta) illustrating the life of Christ, the life of the Virgin Mary, the cult of the Trinity, the cult of the Rosary, and the lives of the saints. The overall result is a cultural landscape laid out on a grand scale, remarkable for its interest and its beauty, with high religious and historical value, and great spiritual quality in which nature and elements created by humans are blended in a harmonious and unequalled style.

Criterion iv: From the mid 16th century the 'instructions' given to the clergy opposed to the Protestant Reformation led in northern Italy to the development of *sacri monti*, a phenomenon that was to repeat itself in many guises up to the early years of the 18th century. The Cultural Landscape of the *Sacri Monti* of Piedmont and Lombardy is an exceptional example of the structuring of the land, the 'sacralization of the landscape' in a landscaping project which makes use of natural element and the work of humans for religious purposes.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the property in July 2001. The ICOMOS/IFLA Scientific Committee on Historic Gardens and Cultural Landscapes was consulted on the cultural values of the nominated properties.

Conservation

Conservation history:

Systematic conservation of this group of monuments did not begin until 1980. Before that time, they were subject to intermittent interventions, some of which made radical changes to the original designs. They also experienced long periods of neglect, which resulted in serious deterioration of the structures and decoration owing to the harsh climatic conditions of the region.

State of conservation:

Efforts since the creation of the Nature Reserves concentrated in the first instance on weatherproofing the structures, and more particularly on restoration of the roofs. Attention then focused on the interiors, and on the restoration of the paintings and sculpture. At the present time the overall state of conservation is acceptable, although a considerable amount of work remains to be done on certain of the chapels.

Management:

The management plan that was requested by the World Heritage Committee in June 2002 was provided by the State Party in December of the same year. This plan is the joint agreement by all the parties involved, ie the state superintendence for the protection of cultural heritage, the regional and municipal authorities, as well as the religious authorities. The purpose of the plan is to coordinate the conservation management of the properties in a coherent manner, adopting common policies and strategies regarding the promotion of cultural, social-economic and tourist activities. Furthermore, the parties have constituted a '*Permanent Conference*' for the establishment and implementation of the system of management. The practical aspects are the responsibility of the *Permanent Operational Working Group*, and the *Secretariat* of this Conference is guaranteed by the Regione Piemonte. The plan provides the framework for the management process and the responsibilities of each party, as well as outlining the programme of activities for 2003-2006.

This plan is considered to fully satisfy the requirements of the conservation management of the properties concerned.

Authenticity and integrity

The authenticity of the Sacri Monti as landscapes is high: little has been lost in almost every case of the original symbolic layouts of the chapels within the natural landscape. An essential feature of the Sacri Monti is that they preserve intimate links with not only the natural landscape but also the neighbouring human communities.

The level of authenticity in materials and workmanship is also substantial and fully in conformity with the

requirements of the *Operational Guidelines for the Implementation of the World Heritage Convention*. Whilst modifications were carried out to certain ensembles and individual buildings during the 17th and 18th centuries, these have largely retained their integrity in terms of materials and workmanship. Recent restoration work has conformed fully with modern principles of conservation and restoration.

So far as authenticity of function is concerned, all the chapels are preserved as places of prayer and reflection, the purposes for which they were originally constructed.

Comparative evaluation

The concept of the Sacro Monte ('sacred mountain') originated with the Counter-Reformation of the 16th century, following the Council of Trent (1545-63). It was a continuation and diversification of the earlier practice of reproducing the main topographical elements of the Holy Land in European landscapes for the benefit of the faithful who were unable to embark on pilgrimages.

Those in northern Italy, including some of the earliest to be created, took various aspects of Christian belief as themes: these included not only the Passion of Christ but also cults devoted to the Virgin Mary, the saints, the Trinity, and the Rosary. Sacri monti were established in different parts of Europe which adhered to Roman Catholicism. Later, there was a concentration on the Passion and the creation of 'calvaries' on a grand scale, covering large areas of landscape. One of the most important of these, the Kalwaria Zebrzydowska in Poland, was inscribed on the World Heritage List in 1999.

Most of the later *Sacri Monti* that were created during the 18th century were little more than exercises in style. They lack the spiritual motivation, the strict adherence to rules of composition and design, and the outstanding architectural and artistic quality of the 16th and 17th century examples.

Because of their early date, their integrity, and their high level of authenticity, the group of *Sacri Monti* that make up this nomination are of outstanding significance and exceptional examples of this important spiritual phenomenon.

Outstanding universal value

This group of *Sacri Monti* ('sacred mountains') in northern Italy are potent symbols of the Counter-Reformation of the 16th century. They utilize sacred imagery and natural landscape to create ensembles with profound spiritual significance. They are noteworthy for the quality and diversity of the structures that compose them and the art that they contain, but also for the close links established with the natural landscape.

It is understood that there are two Sacri Monti of the same period and type in the neighbouring Swiss canton of Ticino. Consideration should be given by the Swiss Government to an eventual trans-frontier extension to the Italian nomination.

The term 'sacred mountain' is the standard designation of natural mountainous features that are themselves the object of veneration, rather than any structures built upon them:

examples are Taishan and Huangshan (China) and Mount Fuji (Japan). The Italian *Sacri Monti* are, however, not worshipped as natural objects but solely because of the chapels erected upon them to symbolize important Christian cults. It is suggested that the Italian term might be retained in this case and not translated, so as to indicate a different spiritual function from that of the oriental sacred mountains.

ICOMOS believes that there may be a case for the application of criterion vi in this case. However, it is not recommending doing so because the State Party has not proposed the properties for inscription under this criterion. It should also be borne in mind that this criterion was not applied in the case of the Polish property, the Kalwaria Zebrzydowska, in 1999.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

ICOMOS suggests that consideration be given to changing the name of the property in the English version to 'The *Sacri Monti* of Piedmont and Lombardy'.

Recommendation with respect to inscription

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

Criterium ii: The implantation of architecture and sacred art into a natural landscape for didactic and spiritual purposes achieved its most exceptional expression in the *Sacri Monti* ('Sacred Mountains') of northern Italy and had a profound influence on subsequent developments elsewhere in Europe.

Criterium iv: The *Sacri Monti* ('Sacred Mountains') of northern Italy represent the successful integration of architecture and fine art into a landscape of great beauty for spiritual reasons at a critical period in the history of the Roman Catholic Church.

ICOMOS, March 2003

Wooden Churches (Poland)

No 1053

1. BASIC DATA

State Party: Republic of Poland

Name of property: Wooden Churches of Southern Little Poland

Location: District: Małopolska (Little Poland); Commune: Biecz; Village: Binarowa; Commune: Jasienica Rosielna; Village: Blizne; Commune: Nowy Targ; Village: Debno; Commune: Haczow; Village: Haczow; Commune: Lachowice; Village: Lachowice; Commune: Lipnica Murowana; Village: Lipnica Murowana; Commune: Jablonka; Village: Orawka; Commune: Sekowa; Village: Sekowa; Commune: Luzna; Village: Scalowa.

Date received: 30 June 2000; Management plan received: 30 December 2002.

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 serial nomination of architectural monuments.

Brief description:

The wooden churches of southern Little Poland represent outstanding examples of the different aspects of the medieval church building traditions in the Roman Catholic culture. Built using the horizontal log technique, common in eastern and northern Europe since the Middle Ages, the buildings were sponsored by noble families and became also a symbol of prestige, representing a highly qualified wooden alternative to the masonry structures in urban centres.

2. THE PROPERTY

Description

The nine properties in southern Little Poland represent different aspects of these developments, and include the churches of *Binarowa*, *Blizne*, *Debno*, *Haczow*, *Lachowice*, *Lipnica Murowana*, *Orawka*, *Sekowa*, and *Scalowa*. Most of these date from the late 15th century, being completed in the 16th century, except for *Lachowice* and *Scalowa*, which were built in the 18th century. They were all designed for the liturgies of the Roman Catholic Church. They are generally located in the centre of a village (except for *Lipnica Murowana*, which is outside the defence walls). All were built as horizontal log constructions. The interiors have rich painted decoration and fittings that initially date from the late Gothic period, later often over-painted in Baroque and Rococo styles. The

buildings are characterized by high roofs covered with wooden shingles.

1. The church of the Archangel Michael (Binarowa)

The parish church of Binarowa was probably first built around 1500, with a roof of *zaskryzienia* type. In 1595 a tower was added to the west end, and at the beginning of the 17th century the church was enclosed by an external arcade. In 1602-08 a ridge turret was added to the roof. The church was renovated in 1641-50, and a chapel was added to the north end. Window openings were enlarged and new polychrome decoration replaced the earlier stencilled work. The church has a crypt under the sacristy and the exterior, the tower, and the south porch are roofed with shingles; other roofs are covered with galvanized metal sheets. The interior is painted in thin tempera. The earliest, stencilled ornament of the ceiling is from the beginning of the 16th century in late Gothic style. Most of the Baroque paintings are from the 17th century. The Gothic sculptures of the end of 14th century are probably from an earlier church at Binarowa and the reliefs of various saints are from the 15th century. Most other decoration, including the pulpit, altarpiece, and the Crucifix, are from the 17th century. After 1909, the roofs of the nave, the chancel, and the upper part of the tower were covered with galvanized sheeting, the shingle covering of the walls was replaced by weather-boarding, and the *zaskryzienia* of the nave was supported by a pillared arcade.

2. The church of All Saints (Blizne)

The parish church of Blizne is referred to in the 14th and 15th centuries. In 1549 the church had its first bell tower, and the interior had a rich painted decoration. The remarkable Last Judgement scene is from this period. The present bell tower is first mentioned in 1646, when also the arcades were built around external walls and the interior was newly decorated. In the early 18th century there were changes to interior decorations and furniture. The 16th century altar was replaced in 1720, using parts of the old one. The church was restored and the arcades were removed in 1811. The churchyard has a wooden enclosure and there is a late 20th century chapel. Near the church, there is a singular group of wooden buildings of the presbytery.

3. The church of Archangel Michael (Debno)

The church of Debno is first mentioned in 1335, and it became a parish church in 1400. The present building is the second on the site and it dates from late 15th century. The tower was added in 1601. The arcade around the exterior wall and the south porch are from the 17th century. The exterior walls and the roofs are covered with shingles or weatherboarding. The walls at the top of the tower have wooden lacework decorations, which are also found in the interior. This church has a unique example of medieval decorations. The ceiling and the interior walls are painted using stencils from the 15th and 16th centuries. The decoration contains more than 77 motifs; there are frequent architectural motifs recalling Gothic forms. There are also animal and human motifs other than religious. The Crucifix is from the 14th century, probably from an earlier building, and it is the oldest element in the church. Similar examples exist in Slovakia (1330-70) and are known as 'Hungarian

Mystical Crosses'. The altar is from the 14th century, a work from a guild workshop in Cracow.

4. The church of the Blessed Virgin Mary and Archangel Michael (Haczow)

The auxiliary (earlier parish) church of Haczow has original Gothic polychrome decoration from the late 15th century, although the building has been dated to the previous century. At the beginning of the 17th century the church was enclosed by an earthen defensive rampart. In 1624 the tower, a ridge turret and the external arcade were constructed and the round window openings were cut in nave walls. In 1784-89 the sacristy was enlarged, the northern chapel was built, a treasury and new arcades were added, and the roof over the nave was remodelled. In 1864 the interior of the church was substantially restored and modernized. The roof, damaged in 1914, was renewed in 1915.

5. The church of St. Peter and St. Paul (Lachowice)

The parish church of Lachowice was built in 1789 from a donation, and it was consecrated in 1792; the bells date from 1802-06. The furniture was designed in Baroque style but was substantially altered in 1836. In 1846 the Stations of the Cross were installed in the external arcade. There were more renovations later, but the form and decorations have been kept. In 1930 the interior decorations were renewed.

6. The church of St. Leonard (Lipnica Murowana)

The church of Lipnica Murowana was built at the end of the 15th century. From this date have survived parts of the polychrome decoration stencilled on the ceiling of the nave. The church was situated outside the defensive wall of the township and had the function of a cemetery church, a function that it still fulfills. It has been renovated many times, but this has not significantly affected its form or spatial arrangement. The ornamental polychrome decoration of the ceiling of the chancel dates from the 16th century; the walls were painted in 1689 and those of the nave in 1710-11. In the 17th century an external arcade was built around the church. The western portal was added in 1837. A crypt under the nave contains the Ledochowski family grave.

7. The church of St. John the Baptist (Orawka)

The beginnings of this parish were connected with the re-Catholicization of the region by the Austrian Emperor Ferdinand III. The construction of the church of St. John the Baptist began in 1651 and the bell tower is from 1656, but the church was only consecrated in 1715. A brick-built chapel was added in 1728. The church was renovated in 1816-19 and the tower was remodelled in 1901. In 1926-27 the chapel was covered with a cupola, which was removed in 1935 and rebuilt as it had been earlier. A new ridge turret was built in 1935.

8. The church of St. Philip and St. James the Apostles (Sekowa)

This auxiliary church (earlier the parish church) was built around 1520, on the site of an earlier church. The building has a square plan with no aisles; the chancel has a three-sided east end and the building is covered with a high roof. Some renovation took place in the 17th century and there were further changes in the 18th century with the addition

of the towers, the stone paving around the church, and the high external arcades. The sacristy and the choir were added prior to 1819. The ceilings and the interior walls were covered with neo-Gothic decorations in the late 19th century. During World War I Sekowa was in the front-line zone since the Austro-Hungarian trenches were near the church, which suffered some damage from military action.

9. The church of Archangel Michael (Szalowa)

The parish church of Szalowa was built in 1736-56 and consecrated in 1756. The interior was completed in 1782. The vestibules in the façade are later additions; there is a separate new vestibule by the sacristy. This church differs from the others because of its architectural form, though it still built using the same technique as the rest. The church has a nave and two aisles, and it is built in a basilica form. The extremely rich Baroque-Rococo polychrome decoration and fittings date from the 18th century. The west front has two towers over the aisles, integrated with the facade and provided with small onion-shaped cupolas. A 19th century fence with a masonry bell-tower surrounds the churchyard.

History

The history of Poland goes back to the unification of the Christian lands and the constitution of the kingdom in the 10th and 11th centuries. Marked by important progress and the foundation of dozens of new cities in the 14th century, Poland's most impressive development is from the end of the 15th to the 18th centuries, when it was united with Lithuania and formed an empire ranging across the whole of central Europe. It is against this background that one can also see the development of wooden architecture in southern Poland, where it has been an inseparable element of the cultural landscape.

Churches have been of particular significance in the development of Polish wooden architecture, and an essential element of settlement structures, both as landmarks and as ideological symbols. They were an outward sign of the cultural identity of communities, reflecting the artistic and social aspirations of their patrons and creators. In early Poland, churches were elite buildings of exceptional significance due to the importance of their patrons, who were usually monarchs, Church officials, monasteries, and finally knights (later aristocrats). Church building was not the work of folk carpenters, except much later, in the 18th and 19th centuries, in a period of increasing social and cultural differentiation.

The oldest well preserved Roman Catholic wooden churches date back to the 15th century. They demonstrate the participation of professional craft workshops belonging to guilds and builders' lodges, sometimes employing both carpenters and masons. These churches are complex, of good craftsmanship, and free from improvisation in their construction. The few well preserved late medieval churches have many features in common. The typical church building was composed of a nave, almost square in plan with a narrow chancel, and generally with a three-sided east end. The churches were orientated with their altars to the east. Originally, the churches were built without towers, which were added later. There were various architectural developments, such as roof structures, in succeeding centuries, and some of the solutions are

unique in Europe. The Gothic character of medieval churches was emphasized by simple stylistic details, such as the shape of door and window openings, arcades, and arches. Until the second quarter of the 16th century there was a common plan for the churches.

The internal fittings were in the style of the period, produced in guild workshops, and the themes and presentations followed rigorous ideological and iconographic rules. New architectural elements, such as towers and arcades, started appearing in the late 16th century, and strict adherence to the old church type was gradually abandoned. From the beginning of the 18th century there was a tendency to exceed the limitations of the traditional model, a symptom of institutional and social changes, and architects or skilled dilettantes attempted to apply to wood Baroque concepts developed in brick architecture. This is an interesting chapter in the history of the wooden sacral architecture, represented in basilica- and aisled-hall churches, sometimes with cupola-covered chapels or cruciform buildings with a central plan, facades with two towers and elaborate interiors with spiral columns, cornices, all executed in wood in 'imitation' of brick architecture. Later styles, such as late Baroque, the Regency, and Rococo, also had an impact and mural decoration is used in illusionist compositions to increase the impression of interior spaciousness. In the 19th century there were revivals, and wooden churches were built with classicist or neo-Gothic features but mostly in details and interiors. The beginning of the 20th century was marked by an interest in the beauty of folk art and the 'rediscovery' of a 'national' architecture.

Management regime

Legal provision:

The monuments are the physical and legal property of the Roman Catholic Church, represented by Church authorities (Bishops) and parochial administration.

The monuments are inscribed in the Register of Monuments and are protected on the basis of the requirements of Polish law. They are also included in conservation zones, which are defined in the land-use master plans of each of the communes.

All the churches are provided with three levels of protected areas: a direct protection in the indicated core area, a buffer zone including the immediate surroundings, and a landscape protection zone, where the main viewpoints from the surrounding hills indicate the limits of the restricted area.

Management structure:

Direct care of the monument remains in the hands of the owner (the Church). Monitoring and control over the conservation work are the responsibility of the Provincial Commissioner for Historical Monuments and of the Historic Monuments Protection Service. The administration of some communes also includes a Department of Architecture, which is responsible for the protection of the church.

The buffer zones defined in the nomination document are divided into two categories: a) the traditional enlarged conservation or protection area, and b) the long-distance

protection, including the surrounding cultural landscape and marking on the map different long-distance viewpoints to be included and protected by the spatial planning. The buffer zones around the nominated properties and conservation areas are mostly defined in accordance with the borders of the historic settlement. An exception is the buffer zone surrounding the conservation area at Lipnica Murowana, where the church is situated outside the walls of the medieval settlement and is used nowadays as a cemetery chapel. Here the buffer zone includes the free territory of meadows and pastureland on the east side, which was also used in the past by the small villages of Lipnica Murowana Gorna and Dolna.

Justification by the State Party (summary)

The log-built Catholic timber churches in Poland are unique phenomena closely related both to general European architectural trends and to the local building tradition. They were the most valuable and elite buildings, the creation of which was closely connected with the social, cultural, and political structures of the medieval state. They are witness to a centuries-long development process, and the oldest source references to them date back to the 11th century. Subsequent centuries are well documented in the archival resources, beginning from the registers of 'St. Peter's Pence' to the detailed reports and inventories contained in the diocesan records of the Visitations of the bishops to parishes under their care. Wooden churches also became a motif in literature and art. They were noticed by foreign travellers as structures having no equivalents in other countries.

The chosen churches also contain interiors of exceptional artistic quality, which reflect the development of European art from the Gothic to late Baroque and contemporary times, many of them of museum quality. It should be mentioned that the Polish wooden churches took their functional spatial composition from liturgical requirements adopted from the West. They form an exceptional enclave situated at the boundary between the cultures of the East and the West, in the area of Christian Slavs.

Criterion iii: The proposed group of timber churches are unique relics of the centuries-old development of a tradition, only dying out in our times. The demise of this tradition has been caused by modern demographic conditions, and technological and stylistic tendencies. These buildings no longer have the prospect of further development, and have become a monument to a vanished epoch. As has been emphasized, they are a unique phenomenon, and appear only in a closely defined area of Polish territory, at the cultural boundary between East and West.

Criterion iv: The selected timber churches are pre-eminent examples of the survival of a tradition of construction of timber buildings which was once much more widespread, and which was connected with the most important ideological concepts of Christian Europe. They are the most representative examples of these structures (which is reflected in the range of their type and identity). These structures preserve lost technological knowledge and constructional skills specific to the historical period in which they were constructed. Modern technology is no longer related to these material traditions.

Criterion vi: All the proposed structures have fulfilled a liturgical and cult function for an unbroken period of several centuries. Around these churches have materialized cultural values having universal value, and at the same time acting as a focus for and a document of local cultural identity. Without change, they fulfil the purpose for which their founders and builders created them, retaining their historical form and at the same time fulfilling the needs of modern religious life.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission visited the nine churches in January 2001. Following the recommendation of ICOMOS, in June 2001, the Bureau decided that further consideration of this nomination be deferred to await the outcome of a comparative study.

In June 2002, the Committee decided that there should be a comprehensive management plan for all the churches. This was provided by the State Party on 30 December 2002.

Conservation

Conservation history:

The dates of construction of the churches in the present nomination range from the 15th to the 18th centuries. Over the centuries the buildings have been subject to some alterations, thus acquiring a historical stratification. Typically, the buildings have had the tower added in a later period, as well as the external gallery that has become a characteristic feature of several of the churches. Also in the interior, there have been changes regarding the painted decoration and the furniture and fittings, respecting the taste of the time. As a whole, the various additions and alterations are in harmony with the whole of the architecture and can therefore be considered enrichment acquired through their useful life.

State of conservation:

The churches have survived surprisingly well up to the present, some with hardly any change. In a relatively few cases the buildings have suffered from damage, such as the church of Sekowa, damaged during World War I and subsequently repaired. The churches have generally been subject to restoration in recent decades. This has also given the opportunity to use modern scientific methods to remove later paint layers and to reveal underlying older decoration. It has thus been possible to reacquire parts of the medieval appearance of the interior of the oldest churches. Restoration has also given an opportunity for systematic survey and research of the buildings and the verification of their history. It has shown, for example, that many of the buildings have retained much of their original material and structure: this is rare in the case of wooden constructions, which are generally subject to weathering and loss of material.

Management:

Following the condition for inscription decided by the Committee in its session in June 2002, the State Party has provided a comprehensive management plan for all the six churches that were recommended for inscription. This plan identifies the principal means of organisation and control of the properties. It takes into account the legal and administrative framework, as well as the factors affecting the properties. For each property, the plan identifies the responsible organisations, resources, and the objectives of conservation policies for their short- and long-term management.

Risk analysis:

Fire is a constant hazard for historic wooden buildings. It is understood that the State Party is taking measures where necessary to update the fire prevention facilities at all the churches. The sites of the properties are not subject to any particular hazards either from development or from natural causes.

Authenticity and integrity

The wooden churches of southern Little Poland have been preserved exceptionally well through the centuries. They have all maintained their original structure, much of their fittings, and even much of the first layers of painted decoration. Some of the churches have hardly been altered since their completion (including the construction of the tower and the external arcade, which are often of later date). Others have been subject to alterations, particularly in the 18th century, and to redecoration in the Baroque-roccoco style. Such changes have, however, been in the character of the architectural conception of the buildings, and can be considered a part of their historical value.

The rural settings of the churches and their relationship with the landscape have been preserved. It is satisfying to observe that the nominated areas also include the auxiliary structures related to church functions, which contributes to the integrity of the sites concerned.

The buildings have also been in continuous use as church buildings, a scene of traditional ceremonies and rituals, until the present day. Recent restorations have been carried out respecting the authenticity and historic integrity of the buildings and sites.

Comparative evaluation

In the 2001 evaluation, ICOMOS recommended that a comparative study be undertaken extending to central and eastern Europe. Consequently, the State Party has provided a comparative study on church architecture in wood, taking into account Catholic and Protestant churches in central Europe. This study has been complemented by studies carried out in Hungary, Romania, Slovakia, and Ukraine, covering a wider region and different beliefs (Roman Catholic, Greek Catholic, Russian Orthodox, Lutheran, and Calvinist). It is noted that a comparative study has already been carried out on Nordic church buildings.

On the basis of these studies, ICOMOS is satisfied that the group of Roman Catholic churches selected from Little Poland is representative of this type of construction. In

particular, the six churches of medieval origin can be considered to be outstanding representations of such traditions. Taking into account the results of the studies, ICOMOS considers that there is potential for completing the selection with examples of different types of church buildings in the other countries of the region.

Outstanding universal value

General statement:

The wooden churches of southern Little Poland represent a church-building tradition that goes back to the Gothic of the Polish Middle Ages. Six of the nominated properties date from the 15th and 16th centuries; three properties are more recent, dating from the 17th and 18th centuries, and documenting the continuation of the traditions. The churches are built using horizontal log technique, common in the vast region of eastern and northern Europe since the Middle Ages. The buildings present many characteristic features that define their singularity, including the overall architectural form, the roofs, the towers, and the arcades around the building. The Polish wooden church took its functional and spatial composition from liturgical requirements adopted from the West, but forming a sort of enclave between East and West.

Considering the social and political situation in Poland from the 15th century onwards, and the commitment of noble families to sponsor the construction of church buildings not only for the cult but also as symbols of their own prestige, these churches have strong social significance. They represent a wooden alternative to the architecture developed in masonry structures in urban centres, as well as an alternative that used the best available craftsmanship and technology.

Furthermore, the churches are exceptionally well preserved testimony of medieval decorative systems, and how these concepts were continued and further developed over the centuries, when other styles became more dominant, especially Baroque and rococo. The churches have retained their original architectural form and liturgical use, and also the rural setting of the sites has remained exceptionally well intact.

Evaluation of criteria:

Criterion iii: The churches are considered to bear an exceptional testimony to the tradition of church building from the Middle Ages. The churches have also been preserved in the context of the vernacular village and landscape setting.

Criterion iv: The nominated churches are exceptionally well preserved and representative examples from the medieval type of church, which respected the ambitions of their sponsors.

Criterion vi: Even though the churches obviously have continued fulfilling their liturgical and cult function for several centuries, ICOMOS does not consider this to be sufficient for applying this criterion.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

ICOMOS considers that this nomination could be completed with properties in Hungary, Romania, Slovakia, and/or Ukraine, where the churches can represent later periods as well as other types of traditions (potential for serial nomination).

Recommendation with respect to inscription

That the six medieval wooden churches of Binarowa, Blizne, Debno, Haczow, Lipnica Murowana, and Sekowa be inscribed on the World Heritage List on the basis of ***criteria iii and iv***:

Criterion iii: The wooden churches of Little Poland bear important testimony to medieval church building traditions, as these related to the liturgical and cult functions of the Roman Catholic Church in a relatively closed region in central Europe.

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

ICOMOS, March 2003

Matobo Hills (Zimbabwe)

No 306 rev

1. BASIC DATA

State Party: Republic of Zimbabwe

Name of property: Matobo Hills

Location: Matebeleland, South Province

Date received: 19 February 2002

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*. In terms of Operational Guidelines, para 39, this is a *cultural landscape*.

Brief description:

The nominated area exhibits a profusion of distinctive rock landforms rising above the granite shield that covers much of Zimbabwe. The large boulders provide abundant natural rock shelters and collectively exhibit a long association with human occupation from the early Stone Age right through to early historical times, and intermittently since. The rocks also provide a dramatic setting for an outstanding collection of rock paintings.

The densely grouped granite formations have allowed the development of a complex and very specific ecology at Matobo, turning it into a moist and rocky island amidst the semi-arid savannahs of south-western Zimbabwe.

The Matobo hills continue to provide a strong and highly-valued focus for the local community through their active use of shrines and sacred places, closely linked to traditional, social and economic activities.

2. THE PROPERTY

Description

The nominated Matobo site covers an area of 2050 km², some 35 km south of Bulawayo in south-western Zimbabwe. It is surrounded by a buffer zone of 1050 km².

The landscape is visually and ecologically distinguished from the surrounding dry savannah. A profusion of distinctive granite landforms, densely packed into a comparatively tight area, rise up to form a sea of hills. Their forms have resulted from the varied composition and alignment of the granite rocks, which responded differently to millions of years of weathering. What remains are inselbergs – large individual vertical rocks, ‘kopjes’, crenellated ridges, ‘dwalas’ or hump-backed domes, and what look like randomly heaped boulders.

These extraordinary granite rock formations have exerted a strong presence over the whole area – both in natural and cultural terms.

The discrete and often small sheltered spaces, formed between this dense collection of rocks, have fostered a wide variety of microclimates, allowing the development

of an extremely diverse range of habitats. The resulting species rich vegetation has in turn provided much sustenance for a wide range of fauna.

These natural attributes have also been the dynamic focus for people living in the area since the early Stone Age. Within natural caves, and on boulders and cliff faces are found a dramatic corpus of rock art much of it dating from the Stone Age.

What gives Matobo its continuing relevance to local communities today is the strong persistence of indigenous beliefs and practices associated with Matobo as a sacred place – the seat of God, (Mwari/Mwali), the home of ancestral spirits, and the focus for rituals and ceremonies linked to rain, harvest, disease and appeasement of spirits.

Overall the landscape has a strong aesthetic quality – the natural phenomena give the place a dramatic ‘natural beauty’. From strategic points on the hills there are far-reaching views over the surrounding landscape. It is easy to see why so many people have imbued this landscape with a special meaning.

Specifically the Matobo Hills nominated cultural landscape includes:

- Rock paintings – a huge corpus of paintings;
- Stone and Iron Age archaeological sites;
- Historical sites from pre-colonial, colonial and post-colonial periods;
- Natural heritage – rock forms, high biodiversity; rare species;
- Living intangible culture associated with the rock forms.

Rock paintings – a huge corpus of paintings: Matobo has perhaps the largest concentrations of rock art sites in southern Africa. The nomination claims that there are ‘no less than 3500 rock art sites’ in the Matobo Hills. Unfortunately this statement cannot be substantiated. Nevertheless even a more conservative estimate of around 700 known sites – each containing a large number of paintings, perhaps in all totalling 20,000 – give the whole corpus of paintings an enormous significance in terms of size and density.

The paintings are found in caves, and on boulders and cliff faces. Stylistically Matobo is part of a rock art ‘region’ which stretches from South Africa to Tanzania. The majority of the paintings have been attributed to the Late Stone Age period with some belonging to Iron Age Farming Communities.

Some of the larger caves – with many hundreds of paintings – display images of extreme visual beauty – such as the galloping giraffe in the Inanke cave.

The earlier paintings associated with hunting and gathering are mostly executed using a red pigment – red ochre – mixed with an as yet unknown binder. The later paintings associated with farming communities used white pigment from kaolin or quartz. This distinction is common within the stylistic region.

Insufficient quantities of organic material in the pigments, mean that it has not been possible to date the painting directly. Indirect methods – using subject matter and the

presence of pigments in archaeological deposits – suggest that the earliest paintings date back at least 13,000 years.

The subject matter of the paintings is essentially naturalistic interpretations of people, animals and trees. But it is also impressionistic in that many of the paintings distorted body proportions to convey a sense of movement, or size to convey importance. In many sites there are layers of paintings superimposed one on top of the other. Images in the later paintings also appear to display a complex cosmology linked to religious beliefs.

Analysis of the styles has suggested that images changed gradually from outlines to polychromes in the hunter-gatherer paintings. The later paintings of the early farming communities exhibit much less skill, accuracy and precision in comparison to the earlier images.

Several of the caves are open to the public.

Stone and Iron Age archaeological sites: An abundance of archaeological evidence has been amassed from the shelters for the Stone Age and Iron Age periods, which when combined has contributed a great deal to the understanding of pre-colonial history of the region. Bamabati cave – said to be one of the most extensively researched caves in southern Africa – has revealed the oldest decorated piece of stone from Zimbabwe together with what appears to be Stone Age pottery. Elsewhere tools, implements and human remains have been dated to the Middle and Late Stone Age. In many caves Iron Age deposits overlay earlier Stone Age material.

Important features of Iron Age sites are the remains of dry-stone walled enclosures and grain bins.

Historical sites from pre-colonial, colonial and post-colonial periods: Graves of King Mzilikazi who formed the Ndebele nation and Cecil Rhodes who led European settlers into the country are both within the nominated area.

Natural heritage – rock forms, high biodiversity; rare species: The valleys between the rocks contain numerous streams and springs supporting a wide range of flora ranging from lichens, figs and aloes to Brachystegia species, mopane trees and over 100 grass species. At least five plant species are indigenous to the Matobo area (*Cyphostemma milleri*, *Lobelia lobata*, *Triaspis dumeticola*, *Maytenus heterophylla puberula* and *Turrea fischeri eylasii*). In addition the area supports a major and significant portion of a further nine species.

Out of 189 mammal species indigenous to Zimbabwe, 88 have been recorded in the Matobo Hills. The area has the highest density of leopards in Zimbabwe. Many other mammals have been re-introduced in recent years such as the white rhinoceros – depicted in cave paintings. About 330 bird species have been recorded, including 40 species of raptors and the highest density of black eagles recorded anywhere in Africa – over 70 pairs nest in the Matobo Hills.

Living intangible culture associated with the rock forms: Matobo is the home of the wide-ranging oracular cult of the high God, Mwali, whose voice is believed to be heard from the rocks. This powerful oracle links the indigenous communities to the hills – where the ancestral spirits live in sacred forest, mountains, caves, hollow trees and pools. Some say these beliefs originated with the Iron Age peoples who inhabited the area and thus there maybe links with the rock art.

The natural granite rock formations have a powerful intangible association with the people who live in the surrounding area. They have become objects of spiritual significance from where people can derive inspiration, fertility, good health and make contact with their ancestral spirits.

Within the Matobo hills, certain places have become known as shrines. Njelei, specifically associated with agricultural rituals, is one of the most important and attracts people from as far as South Africa, Namibia, Botswana and Lesotho. Dulu is visited throughout the year by people with illnesses.

The reverence given to the area, along with the rituals associated with visiting, has become a powerful force for its conservation, as despoiling the environment would deprive god and the spirits of a home to live in. There are also taboos in place that operate to keep the natural resources intact. For instance, no one may hunt animals or cut down trees in the sacred forest.

These intangible links are quite without physical evidence and rely for their continuation on communal memory and social practices alone.

History

Evidence for the early history of the area comes from archaeological excavations and from analysis of the rock paintings. These indicate a long and perhaps continuous use of the caves from the Stone Age right through to the early historical period first by hunters and gatherer societies and then by Iron Age settlers practicing agriculture. In the Zimbabwean context the separation between the prehistoric and the historic periods is not clearly defined.

The sites first appear in the records of missionaries, mineral seekers and explorers who document the arrival and establishment of the present Ndebele group of people during the first half of the 19th century under the leadership of the King Mzilikazi. Mhlahlandlela, on the northern fringes of the Matobo Hills, was one of the earliest settlements. The first Bulawayo was established soon after. Around the same time the Nguni people, fleeing Zululand, arrived in the area.

Resistance by the local people to the early colonists is well documented. During confrontations in 1893 and 1896 between Cecil Rhodes and the Ndebele leaders, the Matobo Hills played a pivotal role in providing refuge to local people who derived inspiration from the oracles of the Mwari shrines.

The majority of the area which now forms the Rhodes Matopos National Park was declared a conservancy in 1926.

Management regime

In order to reflect a coherent landscape, encompassing not only the rock paintings and rock batholiths but also the strong social interaction between local people and these tangible aspects, the nomination suggests a boundary that is larger than the Rhodes Matopos National Park. The proposed boundaries cover the areas of two Rural District Councils. This has important implications for management.

Within the nominated area are three types of land ownership:

- The Rhodes Matopos National Park – managed by Department of National Parks and Wildlife Management (Ministry of the Environment) (DNPWLM);
- Communal lands without individual tenure – managed by Matobo and Umzingwane Rural District Councils on behalf of the President and the people of Zimbabwe;
- Privately owned land – with individual tenure.

The National Park is managed by DNPWLM to retain the significance of its natural resources. This department is in the process of being established as an Authority (ie as an independent statutory body under the Ministry). The management of archaeological and other cultural properties is the responsibility of the National Museums and Monuments (Home Affairs) (NMMZ) irrespective of land tenure. However the ownership and management of shrines and ritual activities is the responsibility of members of the community. The following agencies also have management responsibility within the nominated area: Natural Resources Board, Forestry Authority and the Rhodes Matopos Committee.

Currently there is no body that could coordinate activities within a World Heritage Site and at present there are some grey areas that affect the willingness of one or other party to take responsibility for conservation.

If the State Party is to promote the proposed world heritage site as a cultural landscape, it will be essential to establish an authority with representatives from all the official stakeholders, as well as the resident rural and commercial farmers and the tourism industry.

There is already a precedent for this in Zimbabwe, namely a statutory instrument that was established with assistance from SIDA (Sweden) and JICA (Japan) as a legal entity to manage the Victoria Falls world heritage site. Unfortunately it has not been in operation for a while because of financial constraints.

The Management Plan proposes a management committee for the world heritage site, which will consist of representatives from the key statutory bodies as well as from Chiefs and custodians of the shrines. It would clearly be desirable to try and widen this team to include those suggested above. It is envisaged that the management committee will coordinate management plans generated by stakeholders and encourage the preparation of plans for areas where these currently do not exist.

The management plan is very much a description of the status quo. It does not address the need for research for the area nor how current basic management arrangements can be transformed into conservation practice. For instance there is no mention of the need for research by oral historians and anthropologists into indigenous knowledge and intangible heritage associated with the site. Nor does the plan address how the cultural and natural qualities of the area – addressed separately in the plan – can be drawn together so that the area can be managed as a cultural landscape.

At present environmental impact assessments are not mandatory in Zimbabwe, but the statutory instrument established for Victoria Falls makes them necessary for all

development in that world heritage site. A new Environment Bill has been prepared that will make them compulsory throughout the country, but it has not yet been tabled in parliament. When a management authority is established for Matobo Hills, it should therefore address this issue as a matter of urgency.

Legal provision:

Legal protection of the Matobo Hills is achieved through four Acts that govern the cultural and natural heritage and administration of the Rural District Councils. These are the Rural District Councils Act, the Parks and Wild Life Act, The Natural Resources Board Act and the National Museums and Monuments Act.

Resources:

Currently sources of funding for work in the nominated area is channelled through the various bodies that have management responsibility. There is nothing in the nomination or the management plan to indicate any commitment by those authorities to provide extra funding for implementing the Management Plan.

Justification by the State Party (summary)

The Matobo Hills contains both cultural and natural attributes of exceptional aesthetic, scientific and educational significance.

The diverse cultural heritage spans more than 500,000 years with continual settlement over at least 100,000 years, and is reflected in numerous rock art sites, and rock shelters with Stone and Iron Age deposits. Today, the Matobo Hills are revered as the centre of the Mwari religion, the seat of god and ancestral spirits, and where shrines are the focus of communal contact with the spirits.

The area is regarded as a most important sanctuary for birds of prey – particularly the Black Eagle; it possesses a great density of predator species and significant botanical diversity within tree species, grasses and small flowering plants.

3. ICOMOS EVALUATION

Actions by ICOMOS

ICOMOS and IUCN evaluated the property in 1983-84. An ICOMOS mission visited the site in October 2002.

Conservation

Conservation history:

No details are given for this. However a significant body of academic and scientific literature has been generated by the site – as indicated in the extensive bibliographies in the nomination document and the management plan. There is continuing scientific interest in the area.

State of conservation:

No formal text on this is given in the nomination document or the management plan. Conservation programmes begun in the 1990s with help from Norway and Sri Lanka have helped create awareness and develop skills but have been suspended because of the political situation in the country.

Conservation at the moment appears to be re-active and geared to maintenance rather than conservation or preventative conservation work.

The only active research mentioned in the text is on the black eagle monitoring programme, which is run by volunteers. The location and documentation of rock art sites is being done by a volunteer – but currently the information is not being passed to the NMMZ.

Risk analysis:

The management plan includes an analysis of the following threats:

- Population pressure;
- Natural disasters;
- Visitor/tourism pressures;
- Development pressures.

The following additional threat is apparent from the overall text:

- Atrophying of interest in traditional beliefs.

These are considered separately:

Population pressure: A significant increase in people living in the area over the past 100 years has had a negative impact on the environment. Agriculture in some areas has resulted in deforestation; illegal hunting takes place; and uncontrolled burning has damaged vegetation and animals. It is also clear from the management plan that, in spite of this encroachment, the cultivation of the communal lands is failing to provide adequate food for the occupants of the park.

The increasing need for building material for traditional pole and dagga houses is adding to the deforestation problem.

The government's resettlement programme is resettling some farmers from the communal areas and further resettlement is planned. People are being encouraged to use alternative building material for houses – although this will have a negative impact on vernacular architectural traditions.

Overall outreach programmes are encouraging knowledge and understanding of the cultural importance of the area.

Natural disasters: The area is prone to droughts and floods. Every ten years or so cyclones travel inland bringing significant rainfall. The natural vegetation seems to be hardly robust enough to absorb the impact of these extremes and soil erosion is becoming a serious problem.

In order to provide extra water in times of drought, dam building projects have been recommended.

The greatest threat to the environment after population pressure is the introduction of exotic plants. The current threat is from *Lantana camara*, which has established itself in the eastern hills and parts of the national park. The recent introduction of Eucalyptus and Bottlebrush is also a potential threat as is the *Azolla* fern in the Maleme dam. The DNPWLM has strategies to deal with these invasive species in its management plan.

Visitor/tourism pressures: Since the 1980s tourism has grown rapidly with the Matobo National Park recording the

second highest number of visitors after Victoria Falls. 100,000 now visit annually. Response to the needs of visitors is coming from the commercial and communal lands –rather than from centralised direction. Increased visitor numbers are beginning to have a slight adverse effect particularly on the rock paintings through dust, graffiti, and illegal spraying of water on the paintings to enhance their appearance for photographs. Illegal cutting of certain tree species to produce carved curios for tourists has also been recorded.

The management plan acknowledges these issues and the need for strategies to better manage visitors to the site as well as for adequate staffing at sites open to the public.

Development pressures: Development pressure comes mainly from the demand for amenities and facilities by visitors. A dense network of new roads, hotels, lodges, camping sites, caravan parks are all beginning to contribute to changes in the appearance of the landscape – although these are yet to be too intrusive.

Atrophying of interest in traditional beliefs: Concern was expressed to the evaluator by elders that younger people did not show much interest in learning and carrying on the traditions. Judging from books such as the one by Terrence Ranger, Voices from the Rocks, there has been a gradual attrition since the late nineteenth century.

Authenticity and integrity

The authenticity and integrity of the Matobo Hills site needs to extend through all its elements: rock paintings, natural heritage; archaeological sites; intangible heritage.

The authenticity of the hunter-gatherer and a few agriculturist rock paintings in the Matobo Hills area has been widely confirmed. The rock paintings survive in situ and are still linked to a landscape that reflects elements of the pastoral and agricultural traditions reflected in painted images. They thus have a high level of authenticity.

Overall the rock paintings are in a fairly good state of preservation. Natural weathering is the main agent of change and although this has made some of the paintings difficult to decipher, the process is part of the relationship between the images and their setting. Further slight damage is being wrought by visitors.

In only one cave are the paintings badly compromised: at Pomongwe Cave, experiments were carried out in the 1920s with linseed oil as a preservative and this has darkened the images.

The archaeological evidence appears to be well protected – both within those caves where large-scale excavations have taken place and elsewhere in caves that could produce further evidence.

During her visit, the evaluator was able to verify the authenticity of the living traditions and intangible heritage associated with the site and which bind the cultural and natural values together.

The custodians and elders at both the shrines visited (Njelele and Dula) estimated that collectively more than a thousand people visit them annually. The casual visitor to Njelele would hardly know its significance without verbal or written explanation because the significance of the place is in the natural features of the rocks and the adjacent

terraces where participants dance, perform rituals, eat and sleep during the 3-week long annual pilgrimage in August. There are no artificial buildings, structures, walls or other traces of human presence, apart from a wooden palisade that demarcates the area beyond which people may not proceed without permission from the ancestral spirits who are consulted by the custodian and the elders.

Comparative evaluation

Similar intangible values to those put forward for Matobo may be argued for the Inyanga region in the east of the Zimbabwe (not yet proposed for world heritage listing, but on the tentative list) where shrines are also still operating. Comparatively speaking, however, Matobo Hills has greater physical integrity and there is evidence that people with a wider range of cultural activities and beliefs have interacted with the landscape over a longer period of time than at Inyanga.

Beyond the borders of Zimbabwe, the closest comparable world heritage site is to the west at Tsodilo where the geological features are similar, but on a much smaller scale. The rock art at Tsodilo is of a different tradition from that at Matobo Hills, and it is much more recent (within the last 2000 years). The intangible heritage of Tsodilo is still part of the living culture, with a shrine visited by local people, but it is again a different tradition from the beliefs practiced at Matobo Hills.

In Namibia, the rock art in the Brandberg (on the tentative list) is comparable in size density, age, quality and tradition to that of Matobo Hills, but the Brandberg lacks the continuity of living traditions.

To the east, the rock art of the Chongoni area in Malawi (currently being prepared for nomination) is closely connected to rituals still being practiced today, but it is an agriculturist tradition, not a hunter-gatherer one.

To the south, the mixed world heritage cultural and natural site at uKhahlamba Drakensberg Park in South Africa shares some similarities with Matobo Hills hunter-gatherer rock paintings, but the geological and environmental setting of the two sites is quite different and uKhahlamba has no comparable living heritage values. The recently nominated Mapungubwe cultural landscape has a much lower density of rock art, only partly resembling the hunter-gatherer paintings in Matobo Hills, and the time period for which it is nominated as a cultural landscape is not well represented at Matobo Hills.

The above reflects a thematic study of the rock art sites in Southern Africa, which was undertaken by ICOMOS in collaboration with members of the South African Rock Art Project (SARAP).

To the north, the rock art of Kasama in Zambia is being prepared for nomination but the paintings and the beliefs surrounding them are much more recent than in the Matobo Hills and as a result the subjects depicted and the styles and techniques used are quite different.

Beyond the African continent, a broad generic similarity can be recognised with places like Uluru-Kata Tjuta National Park and Kakadu National Park in Australia.

The Matobo Hills cultural landscape nomination does not therefore overlap with, or duplicate, any comparable properties in southern Africa or further afield that are on

the world heritage or tentative lists. However, it does share a high-level similarity with several sites that demonstrate strong and sustained intangible spiritual connections between people and the landscape in which they lived, and where there is no tangible evidence to demonstrate these links.

Outstanding universal value

General statement:

The universal value of the Matobo Hills stems from the way people have interacted with, and been inspired by, the dramatic natural rock formations over many millennia. This interaction has produced one of the most outstanding rock art collections in southern Africa; it has also fostered strong religious beliefs, which still play a major role in contemporary local society; and it demonstrates an almost uninterrupted association between man and his environment over the past 100,000 years. The natural qualities of Matobo thus have strong cultural associations.

Evaluation of criteria:

The **criteria** selected by Zimbabwe for nomination of the Matobo Hills as a cultural landscape are **iii** and **vi**:

Criterion iii: The rich evidence from archaeology and from the rock paintings at Matobo provides evidence to show that the Matobo Hill have been occupied over a period of at least 500,000 years. Furthermore this evidence provides a very full picture of the lives of foraging societies in the Stone Age and the way agricultural societies eventually came to displace them in the Iron Age.

The Matobo Hills has one of the highest concentrations of rock art in Southern Africa dating back at least 13,000 years. The paintings illustrate evolving artistic styles and also socio-religious beliefs. The whole bears testimony to a rich cultural tradition that has now disappeared.

Criterion vi: The Mwari religion which is still practiced in the area, and which may date back to the Iron Age, is the most powerful oracular traditions in southern Africa. The Matobo rocks are seen as the seat of god and of ancestral spirits. Sacred shrines within the hills are places where contact can be made with the spiritual world. The living traditions associated with the shrines represent one of the most powerful intangible traditions in southern Africa and one that could be said to be of universal significance.

Criterion v could also have been selected. What is significant at Matobo is the way communities living in harmony with the surrounding landscape have interacted with the rocky hills of Matobo. This interaction is manifest in the millennia of rock art as well as in the current religious traditions associated with the rocks: these are community responses to a landscape rather than individual ones. Thus the landscape – both its tangible and its intangible heritage – is a reflection of a distinctive culture which stressed the power of the rocks and of the produce from the surrounding natural environment.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

This is the second nomination for the site. The first nomination in 1983-84 was for a natural site. The value of the rock paintings was acknowledged at the time of the original nomination and also its setting: '...the region, with forests and granite hills, provides an inspiring landscape setting for its outstanding rock art sites.' The nomination was deferred by the Bureau, which noted that it 'lacked justifications for inscription' and 'requested the Zimbabwean authorities to re-submit this nomination defining the cultural and natural criteria justifying this nomination' (SC-84/CONF. 001/9, p. 15).

The current nomination addresses these points and is being submitted under the criteria for cultural landscapes that did not exist at the time of the earlier nomination.

There is no doubt that the Matobo Hills have exerted an influence on the beliefs, rituals, culture, economy and lifestyle of people who have lived in the vicinity for well over 100,000 years. These people have left both tangible and intangible evidence of their attachment to the landscape and many of the natural heritage values that sparked their beliefs are still intact. The nomination puts forward the Matobo Hills as a living cultural landscape where peoples' interaction with the environment has a long time depth, is still thriving and exemplifies a strong local culture.

One has to dig quite deep into the text to justify these points, which does not make the case very plainly. Extra information provided by the evaluator and others has helped to clarify the situation to the extent that ICOMOS should in principle support inscription as a cultural landscape.

However, there are issues connected with the management of that cultural landscape. These stem mostly from the lack of clarity in the text of the cultural and natural qualities of the landscape, and how these are integrated to reflect the dynamic evolution of the whole landscape. Thus the management plan will need to be modified to reflect more integrated thinking and to specify ways in which this thinking can play a proactive role in management. It will also be necessary to find ways to document the significant belief systems in order to try and quantify whether they are declining and, if so, how far and how fast.

A conservation management plan that has more specific detail than the current generic management plan may also be required. This could identify key research and recording issues, to integrate significant information from the natural, cultural and intangible heritage spheres, and to offer strategies for retaining the significance of both the intangible and tangible heritage.

The proposed establishment of the high-level decision-making management authority, with the addition of tourism representatives and oral history specialists, will begin to achieve this integrated thinking.

Recommendation with respect to inscription

That this nomination be **deferred** to allow the State Party to provide a revised management plan that addresses:

- The integrated management of the site to achieve sustainable development which respects both cultural and natural parameters of a cultural landscape;
- The integration of intangible heritage issues into management and interpretation;
- Acknowledges the need for conservation plans for key aspects of the site.

ICOMOS, March 2003

Québec (Canada)

No 300bis

1. BASIC DATA

State Party: Canada

Name of property: Historic District of Québec

Location: Québec, Québec

Date received: 3 January 2003

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. In terms of *Operational Guidelines for the Implementation of the World Heritage Convention*, this is a section of historic town.

Brief description:

The Historic District of Québec was inscribed on the Word Heritage List in 1985. The city was founded by the French explorer Champlain in the early 17th century. It is the only North American city to have preserved its ramparts. The Upper Town, built on the cliff, has remained the religious and administrative centre. The Old Port, down on the banks of the St. Lawrence River and Bassin Louise, developed especially in the 19th century as a result of the expanding trading activities of Québec.

2. THE PROPERTY

Description

The city of Québec, seat of Québec region and capital of Québec province, lies at the confluence of the St. Lawrence and Saint-Charles rivers, and was founded in the 17th century. The inscription of the Historic District of Québec on the World Heritage List in 1985 consisted principally of the upper town, 'Vieux Québec', with its ramparts, corresponding to the extent of the town in the 17th century. The so-called 'Vieux-Port' (Old Port) developed mainly from the mid 18th to the 20th centuries. It was built by extending the land area into the strand on the north side of the old town, in the Bassin Louise, and constructing wharfs and buildings to satisfy the increasing need for more harbour space.

The proposed extension to the existing World Heritage Site is located in the territory of the city of Québec and is limited by the Bassin Louise to the North, the St. Lawrence River to the East, Saint-André Street to the South and by the Marché du Vieux-Port (included) to the West. The eastern side of this Old Port is Pointe-à-Carcy, the point linking St. Lawrence River and the Bassin Louise.

The proposed area is flat, some 7 m above the average level of the river. It is characterised by parking lots and a promenade on board the river. The area contains a number of constructions of great variety, used for public services, public administration, facilities for infrastructures, spaces

for free time and culture, as well as mixed residential and commercial buildings. The use and control of the area is in the hands of various governmental and public institutions, including the Federal Government of Canada, local authorities, and cultural institutions, as well as two buildings of private property. To the west is located the Old Port market building. The port area comprises several wharfs, including the Pointe-à-Carcy, which currently serve cruising ships, warehouses and storage structures. Three buildings facing St. Lawrence River merit special mention:

- *The Customs building* was built to the design of architect William Thomas, from Toronto, in 1856-1860. Built in ashlar stone, its symmetrical elevation has a classical portico with six columns supporting the pediment. The roof is crowned with a cupola;

- *The Port Administration Building* is located north of the Customs Building. It was built in 1913-1914 to the design of architect Thomas Reid Peacock, emigrant from Edinburgh. The ornamentation of this 3-storey building is neo-baroque in character, with cubic columns, curved eaves and a clock tower;

- *St. Andrew Pumping Station* was built before 1950 behind the Customs Building to the west, and its architecture was conceived in a way to harmonise with the existing, older buildings.

History

The first French settlement, trading in fur, on the site of Québec dates from 1608. The site was held by the British from 1629 to 1632, after which it was restored to the French starting its development. The city fell to the British in 1759, and was ceded to Great Britain by the Treaty of Paris in 1763. From the 18th to the 19th centuries, the settlement was fortified. In 1791, it was designated the provincial capital of Lower Canada, later the province of Québec.

Until the 1760s, the development of the port area was fairly slow, not being a priority of the French settlers and also considering that fur did not need much space. The impact of the new development of Québec in the late 18th century was felt in the port area starting from 1830. It resulted in the construction of the first wharf on the Pointe-à-Carcy, north of the India Wharf, followed by other wharfs and warehouses in the 1840s and 1850s. In this period, coal became an important merchandise, demanding large storage areas. The need for better control of the port functions led to the incorporation of the *Commission du Havre de Québec*, and the transfer of the properties from the private to the public ownership.

In the 1870s, the Commission had financial difficulties, but from 1875, the government decided to re-launch the function of the harbour area. From 1879, various changes took place corresponding to evolving needs and changes in technology. The basins were filled in not being large enough for the new uses, thus providing new storage space and allowing to improve the general management of the area. New buildings included the Administration Building, 1913-1914. In the 1960s, the activities in this area were decline, and several derelict buildings were finally demolished.

In 1979, new functions emerged, and the harbour area was prepared to receive transatlantic cruising ships. The 450th anniversary of the venue of the French explorer Jacques Cartier in Canada (1534-1984) gave further input. Some of the hangars remaining as a testimony from the 19th century were demolished, and a promenade was built on the waterfront. The state 'Société du Vieux-Port', responsible for these initiatives, was privatised in 1985, and introduced residential constructions. In 1993, new initiatives have included the construction of a naval school building in the northern part of Pointe-à-Carcy.

Management regime

Legal provision:

The nominated area is property of the government of Canada (96%) and private corporations (4%).

According to the nomination dossier the area concerned is not subject to any particular declaration, though some buildings have been listed for their historic interest.

Management structure:

The nomination dossier indicates that the management of the area is shared by the City of Québec, the Ministry of Culture and Communication of Québec, and Parks Canada.

The development of the area is under the management of La Société du Port de Québec, which is a federal institution that has as full responsibility over its properties (harbourfront). The City of Québec is responsible for zoning. Parks Canada is responsible for the conservation of properties under its care.

Justification by the State Party (summary)

The area of Pointe-à-Carcy is part of the city of Québec, and after its inscription, partly included within the World Heritage site. The site is characterised by its maritime function and by being a link between the city and the river. Since the French administration, the site has always had sea-related functions. After a period of decline in the harbour activities, the area has recently been reactivated by the renovation of the quays.

The exceptional location of the site between the city and the river has allowed to visitors a unique view on the historic district of Québec, both in the upper town and the lower quarters. The location also offers a remarkable illustration of the strategic position of Québec. The site allows, at once, to visualise the heart of the historic area, as well as its association with all the principal areas around it.

3. ICOMOS EVALUATION

Actions by ICOMOS

The proposed extension results from a monitoring report carried out by ICOMOS in 2001. Another monitoring mission was carried out by ICOMOS in 1992 due to the proposal to build an IMAX theatre in the middle of the Old Port, which would have affected the inscribed property. The project was not carried out, but a commission was established to improve the management of the area.

No new mission has been undertaken in 2003.

Conservation

Conservation history:

The nominated harbour area having been in decline in the period following the Second World War has been subject to various construction works since 1979. Some of the historic buildings are currently listed for protection, but the area has not been subject to any special declarations.

State of conservation:

After the works carried out since 1993, the area is understood as being in good state of conservation.

Management:

Being state property, the management of the area is a state responsibility. In the nomination dossier there is no indication re eventual management plans. Nevertheless, La Société surely has a management plan for the area, and Parks Canada normally has a conservation plan for properties under their care.

The historic district of Québec, furthermore, has a conservation plan, but there is no indication in the nomination dossier whether or not this area is included in the plan.

The nomination dossier does not include any consideration re the buffer zone of the site. This has not been indicated in the 1985 nomination either.

Risk analysis:

The nomination dossier does not indicate any risks. However, it is understood that being a central area, the site is subject to development pressures, and eventual changes depending on rising needs.

Authenticity and integrity

The site has lost most of its historic structures, apart from a few buildings that have been protected. As it stands today, the site consists mainly of fairly recent constructions.

The proposed extension can be understood as improving the integrity of the site. However, it is observed that there are other areas which are currently outside the core zone and which could eventually be considered for inscription. Furthermore, it would also be necessary to consider the definition of the buffer zone and its management.

Comparative evaluation

The site can be seen as an integral part of the historic city of Québec, and its significance should be understood in this context.

Outstanding universal value

General statement:

The existing World Heritage site was principally defined on the basis of the perimeter of the walled city as it was in the 17th century. The present proposal extends the core

zone outside this perimeter. The proposed area has had its role in the development of Québec, particularly in the 19th century. While the remaining structures of the Old Port are relatively recent, the significance of the Old Port should be seen in its ability to complement the integrity of the historic town. On the other hand, in case the core zone of the World Heritage site were to be extended outside the walled city, it would be desirable to reconsider the delimitation of the whole nomination in relation to its significance and historic development.

Evaluation of criteria:

The proposed extension would not bring any change in the existing criteria iv and vi.

4. ICOMOS RECOMMENDATIONS

Recommendation with respect to inscription

That the proposed extension be *deferred* subject to verification of the perimeter of the newly defined core zone, as well as identifying an appropriate buffer zone and management regime for the proposed areas.

ICOMOS, March 2003

Ming and Qing Tombs (China)

No 1004bis

1. BASIC DATA

State Party: The People's Republic of China

Name of property: Extension of the Royal Tombs of the Ming and Qing Dynasties: Ming Dynasty Xiaoling Tomb; Ming Tombs

Location: Nanjing City, Jiangsu Province (Xiaoling Tomb); Changping District, Beijing (Ming Tombs)

Date received: 31 January 2002; additional information received in December 2002.

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is two *sites*, an archaeological burial site consisting of two parts.

Brief description:

The Ming and Qing Tombs provide an outstanding evidence to the Chinese beliefs and traditions from the 14th onward. These tombs include significant examples of architecture and applied arts, which have been designed in harmony with the natural environment following the Chinese concepts of Geomancy. The tomb of the first Ming Emperor, the Xiaoling Tomb, is of particular significance establishing a prototype for the design of all those that follow.

2. THE PROPERTY

Description

The nominated property consists of two distinct burial sites of the Ming Dynasty emperors, Xiaoling Tomb of the First Emperor and the tombs of 13 other emperors of the Ming Dynasty. The property is proposed as an extension to the existing World Heritage site: *Imperial Tombs of the Ming and Qing Dynasties* (inscribed on the World Heritage List in 2000; criteria i, ii, iii, iv and vi). The previously inscribed property included the tomb of Emperor Xianling, and two areas of tombs of the emperors of the Qing Dynasty.

Xiaoling Tomb

The Xiaoling Tomb is the burial site of the founding emperor of the Ming dynasty, Zhu Yuanzhang (1328-1398) and his wife Ma. The main part of the tomb was built in 1381-1398, but other burials were added later in the area. The Xiaoling Tomb is one of the largest imperial tomb complexes in China. It is located on the south side of Mount Zhongshan, the highest of Ningzhen Mountains on the southern bank of Yangtze River, in the city of Nanjing, former capital city of the Ming dynasty. Within and around the site there are the tombs of several important

personalities of the dynasty, including those of the crown prince Zhu Biao, a dozen founders of the Ming dynasty, several concubines, and princes. The area was carefully chosen by the emperor himself for its significance in reflecting the geomantic concepts (the art of divining; ie seeking to know hidden things by supernatural means in relation to earthen forms) of traditional Chinese culture (Confucianism and Taoism).

The nominated core area, including the main tomb, covers some 120 ha. This is surrounded by a buffer zone. It has various components, including **Mount Zhongshan**, lakes, and three rivers. While the first emperor's tomb is on the south side of the mountain, there are other tombs scattered around the north-west side of it. The landscaping of the area was planned following a precise ceremonial sequence, and with symbolic references to natural features. The ceremonial road starts from the Xiama Archway and ends at the main tomb mound, the **Baocheng** (Treasure City). The length of the procession way is ca 2,600 m, and there are some 30 structures or buildings on the way. The road was articulated in three sections:

The 1st section forms an introduction, starting from the **Xiama Archway**, built of two carved stone pillars, 9m high (now remaining between two modern highways).

The 2nd section starts with the **Big Golden Gate** and the remains of the **Stele Tower**; after a stone bridge, there is the **Sacred Avenue**, adorned with statues. This long avenue is in 3 parts (ca 618 m + 250 m + 275 m), separated at two points: first by sacrificial columns (ca 6 m tall) and then by an archway, both marking a turning in the Avenue. The first part has 24 large animal statues (the biggest weighing over 80 tons), the second part has statues of warriors and officials, and the third part stone plinths with flowers and clouds. The avenue ends at the **Five Dragon Bridge**. Originally this section had an outer wall that was 22.5 km in circumference (Chinese measure: 45 li).

The 3rd section is the most sacred part of the complex, starting from the Five Dragon Bridge. There are three ceremonial courtyards surrounded by walls, containing the **Main Palace Gate**, the **Xiaoling Gate**, the **Sacrificial Palace (Xiaoling Palace)** and a number of secondary buildings. The third court has a bridge crossing the imperial river, and it ends with the **Square Town**, a large rectangular stone structure (ca 60 m x 34 m in plan; 16 m high). A gradually rising tunnel leads through the Square Town to the **Baoding** (the Treasure Mound), an earth mound ca 350-400 m in diameter, containing the main tombs. The mound is surrounded by a stone wall. On the top of the Square Town there is the **Ming Tower**, one-storey red brick building (ca. 39 m x 18 m), which has lost its roof in the war of 1853.

Ming Tombs

The Ming Tombs refer to the funeral sites of 13 emperors of the Ming Dynasty, after its capital was moved to Beijing. The site is located at the foot of Tianshou Mountain, north of Beijing. The construction of these tombs started with the tomb of Emperor Chengzu, in 1409. The subsequent emperors built their tombs on both sides of the first over the period of 200 years, including Renzong, Xuanzong, Yingzong, Xianzong, Xiaozong, Wuzong, Shizong, Muzong, Shenzong, Goangzong, Xizong, Chongzhen (who was part of Qing Dynasty).

The tombs are situated in a valley with the Tianshou Mountain peaks in the north. The plain has rivers and a lake. The tomb of Changling was placed at the foot of the central peak, facing south. The other tombs are distributed on both sides of the valley. There is one major sacred avenue leading through the valley, about 7.3 km long, providing access to the individual tombs. Approaching from the south, there is the Stone Archway, which leads to the ceremonial way, the Red Gate, the Sacred Way, Divine Merit Stele Pavilion, and the Dragon-phoenix Gate. The Archway, the earliest of its type in China, is built with massive stone pillars on carved bases, architraves over five openings, and small roofs over each opening.

The road continues with offshoots to the different tombs. The orientation of the tombs varies slightly; those in the north close to Changling face south, while those in the west face south-east. The orientation depends on their location within the environment and the associated meanings. The general layout of the tombs is similar to that of Xiaoling Tomb, though some are simpler. In several tombs there are only two courts. The burial mound, covering the burial chambers ('underground palace') can be either round – as in Xiaoling – or prolonged oval in plan. The size of the tombs varies; the largest is that of Emperor Changling, but the tombs of Yongling and Dingling are only just smaller. Their precious citadels also include an outer surrounding wall in addition to the three ceremonial courts.

History

The Ming dynasty (1368-1644) followed the period of the Mongol ruler Kublai Khan, who had employed Marco Polo in his capital in Beijing. The Ming dynasty was characterised by new flourishing of arts and literature, including the distinctive blue and white porcelain. The dynasty was founded by Zhu Yuanzhang (1328-1398), a rebel leader who proclaimed himself Emperor Hong Wu, and based his capital in Nanjing. The successors of Emperor Hong Wu moved the capital to Beijing, where their tombs were built starting with that of Changling (1409), followed by: Xianling (1425), Jingling (1463), Yuling (1464), Maoling (1487), Tailing, Kangling (1522), Yongling (1536-47), Zhaoling (1538-72), Dingling (1621-26), Qingling, Deling (1627-32), and Siling (1642-59). The last emperor, Chongzhen, already belonged to Qing Dynasty. In addition, there are tombs of empresses, concubines, and other personalities.

After the construction of the mausoleums there were small repairs or other works, such as repaving the Sacred Way with stone (1536), adding stone bases to columns, or repairing buildings after damages. In the mid 18th century, there was a period of more substantial repair in most of the tombs, with some rebuilding and additions, while keeping the main features intact.

Management regime

Legal provision:

The proposed property is owned by the State. Both the Xiaoling Tomb and the Ming Tombs are listed by the State Council as a national key unit of Cultural Relics under State protection (1961). In addition, the Beijing Municipal

Government has ordered protection and construction control; the Ming Tombs protection zone is 823 ha, and the buffer zone is 8,110 ha.

Management structure:

The area of the Xiaoling Tomb is under the respective management responsibilities of the State Administration of Cultural Heritage, the Jiangsu Provincial Bureau of Culture, the Nanjing City Bureau of Cultural Relics, and the Administration of the National Park of Dr. Sun Yat-sen's Mausoleum. The major management plans include the overall programme for the Xiaoling Tomb, complemented by detailed projects for specific parts of the area.

The Ming Tombs Special Zone Office, established in 1981, is responsible for the overall protection and management of the area. The projects are presented to Beijing Bureau of Cultural Relics, Beijing Municipal Government, and State Administration of Cultural Heritage for approval. The plans for the conservation and management of the Ming Tombs include: the '10th five-year plan for the development of cultural relics cause in Beijing and outlines for long-range goals for the year 2015', and a similar plan for the Ming Tombs special zone; and 'Overall Planning for the Area of Ming Tombs'.

Resources:

For all tombs, the main sources of funding are provided by the State, and the local authorities. In addition, there are funds collected, eg by the Ming Tombs Special Zone.

The conservation and management of the tombs benefits from the pool of professionals of the State Administration of Cultural Heritage, and other organizations. There are some 180 staff at the Xiaoling tomb, half of whom are directly involved in conservation, and over 1,200 staff at the Ming Tombs.

The Xiaoling Tomb has an average of 800,000 visitors (national and foreign) each year. The Ming Tombs, instead, had 4.7 million visitors in 2000.

Justification by the State Party (summary)

The Xiaoling Tomb is proposed under the *criteria i, ii, iii, v* and *vi*: (i) The Xiaoling Tomb of the Ming Dynasty represents the artistic attainment in royal architecture in the early Ming Dynasty. ... (ii) The humane buildings and the natural environments have reached such harmony and unity as to conform to the ideal of 'unity between the universe and human beings'. ... (iii) The Xiaoling Tomb of the Ming Dynasty boasts a comparatively long history. ... (v) The Xiaoling Tomb of the Ming Dynasty boasts both a unique and a general value with profound influences. ... (vi) The Xiaoling Tomb of the Ming Dynasty boasts a rich content of oriental culture.

The Ming Tombs are proposed under the *criteria i, ii, iii, iv* and *vi*: (i) The Ming Tombs are outstanding examples of ancient Chinese architecture. ... (ii) The Ming Tombs exerted far-reaching influence over the burial system of the Qing Dynasty. ... (iii) The Ming Tombs recorded most of the history of the Ming Dynasty. ... (iv) The Ming Tombs, which witnessed the 200-year history of Ming Dynasty, are the masterpieces of Chinese architecture and the best

representatives of mausoleum planning and construction...
(vi) The owners of the Ming Tombs involved 13 of the 16 Ming emperors and 23 empresses as well as the concubines who were buried alive with the emperors. The emperors were associated with important events and achievements during their reigns.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS expert mission to the Ming and Qing tombs was undertaken in August 2002.

Conservation

Conservation history:

The Xiaoling Tomb was protected in 1961, declared by the State Council of the P.R. China. In 1978, the State Administration allocated a special fund for the maintenance of the tomb with the aim of 'keeping cultural relics in their original shape'. The project was completed in 1980. In 1991, the Nanjing City Committee of Cultural Relics, the Southeast University, and the administration of the National Park of Dr Sun Yat-sen's Mausoleum prepared the Plan for the conservation of the Xiaoling Tomb, approved by the State in 1992. The plan has been implemented during the 1990s, with the latest works in 2001. The works have included improving the presentation and educational aspects, setting up visitor facilities, raising public awareness eg by using the public media.

During the Ming Dynasty (1368-1644), the Ming Tombs had a management structure for the protection and maintenance. Similar system continued during the Qing Dynasty (1644-1911). In the period of the Republic of China, the tombs were listed as relics protected by the government, though in practice little was done, and the tombs deteriorated. From 1949, the foundation of the People's Republic of China, the tombs were given a Ming Tombs Management Committee. In 1952, it was named Cultural Relics Protection Station of the Ming Tombs. The area came under the jurisdiction of Beijing Municipal Government in 1955, when the Ming Tombs Management Department was set up. The Ming Tombs Special Zone Office was set up in 1981, responsible for overall protection and management of the area.

State of conservation:

The state of conservation of the tombs varies from one area to another. The sites have a long tradition of maintenance and monitoring, and the repairs are made to high standards, using original types of methods and materials. The Xiaoling tomb is in good condition. Nevertheless, problems of decay are reported in areas that are not open for visitors.

The main tombs in the site of the Ming Tombs are in good condition. Other tombs do face problems however, and a certain number of the buildings are in ruins. The roofs of many Soul Towers (Minglou) in front of the tombs are seriously damaged and many Ling'en Halls (Halls of Eminent Favor) are ruined. Among the Soul Towers, those in front of Zhaoling tomb and Xianling Tomb are already repaired and that of Deling Tomb is under repair now.

Preventive measures are also taken, eg building rain water outlets.

Risk analysis:

In the zone of **Xiaoling Tomb**, there are no industrial, mining or lumbering activities. There is however an area, which has always been reserved for villages and various types of organisations, whose activities have a certain impact on the environment. A part of this district has now been demolished in 2002, and the area will be planted with trees to re-establish the environmental integrity. The Nanjing Watch Factory near the Golden Gate is planned to be gradually removed to another location, and to restore this section of the Sacred Avenue.

There have been no forest fires so far in this area, and preventive measures are implemented as part of the management. At present, most visitors go to mausoleum of Dr. Sun Yat-sen, thus relieving the Xiaoling Tomb from some of the pressure. The number of visitors amounts to 800,000/year.

In the case of the **Ming Tombs**, there are pressures from the development of farming around the tombs and the Sacred Way. There is an increase in the construction of various types of facilities, such as those required for farming, electricity, telecommunication, and broadcasting. Efforts have been made by the management authorities to find solutions, and some of the problems have already been solved. Due to hot summers and cold winters, the climate can accelerate erosion of stone and brick. The area is subject to earthquakes, frequent floods, and plagues by insects. Furthermore, fire and thunderstorm have caused damage in the past, and various buildings have even been destroyed by lightning. Currently, fire prevention is part of the management plan. Considering that there are nearly 5 million visitors per year in the tombs, this causes a heavy burden to management. Various measures have been implemented in order to mitigate the risks. There are some 21,000 inhabitants living within the buffer zone.

Authenticity and integrity

In the Xiaoling Tomb, the original design, integrity of the space planning and environment are exceptionally well maintained except for some erosion due to natural factors and certain damages by wars and vandalism, which are partially restored now.

The main buildings of the Ming Tombs and the sites are conserved fairly well as a whole. The pattern of the each tomb has remained clear and intact, and the underground chambers of Dingling Tomb, which are open to the public, are well conserved. No big changes have been made in the landscape, except for the construction of the Ming Tombs Reservoir in 1958, 4 km southeast of the entrance of the site. The Way of the Spirits, the main approach to the Ming Tombs, is fairly well intact, though there are some parts that require repair or restoration. The condition of some tombs situated in the periphery has deteriorated over the centuries.

Comparative evaluation

The system of Xiaoling Tomb, breaks with the past and creates a new standard for the later mausoleums. This system was followed in the construction of the Ming Tombs in Beijing, Xianling Tomb of the Ming Dynasty in Zhongxiang, the Western Qing Tombs, and the Eastern Qing Tombs as the standard for the overall layout and general feature. The general layout of the tomb inherited certain features from the previous dynasties, but there were several innovations in the design. In the Ming tombs, the system of 'hall in the front and residing place in the rear' reflected the layout of the imperial palaces, which was different from the tombs of the Tang and Song dynasties, who had adopted the architectural system of two-floor palaces, focusing on the spirit of the dead in the design. Another issue was the sharing of the Sacred Avenue with other personalities. The imperial tombs built before the Ming Dynasty were generally designed on an axial concept, while the Ming emperors adopted the Sacred Avenue on a zigzag line. The Xiaoling Tomb had a sophisticated drainage and sewage system; huge culverts were built underground to provide for the release of flood waters in rainy seasons.

Outstanding universal value

General statement:

The present nomination is considered an important complement to the existing World Heritage site of Ming and Qing tombs. The tomb of the first Ming emperor, the Xiaoling Tomb, is of outstanding significance considering that it was the prototype, which was taken as the model by all subsequent emperors. In fact, the design of the Xiaoling Tomb breaks with the past tradition, and establishes new criteria in harmony with the Chinese Geomantic concepts. The Ming Tombs complement the nomination, providing a coherent picture of the ensemble.

Evaluation of criteria:

The existing World Heritage site has been inscribed on the basis of **criteria i, ii, iii, iv and vi**:

Criterion i refers to the harmonious integration of remarkable architectural groups in a natural environment meeting the criteria of geomancy.

Criteria ii, iii, and iv refer to the tombs as a testimony to a cultural and architectural tradition that for over five hundred years dominated this part of the world; by reason of their integration into the natural environment, they make up a unique ensemble of cultural landscapes.

Criterion vi refers to the tombs as illustrations of the beliefs, world view, and geomantic theories of Fengshui prevalent in feudal China. They have served as burial edifices for illustrious personages and as the theatre for major events that have marked the history of China.

Considering that the qualities and values of the proposed extension correspond to those of the already inscribed site, it is recommended that the criteria of the existing World Heritage site be retained also for the extension: i, ii, iii, iv and vi.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

ICOMOS emphasises the overall quality of the sites as symbolic cultural landscapes, based on the principles of Chinese Geomancy, taking note of the efforts made to remove some structures not considered compatible with the character of the burial sites.

In the same spirit, and recognizing the existing long-term conservation management programmes, ICOMOS also draws attention to the need to enforce the maintenance and sensitive conservation of the areas where the condition is not considered satisfactory.

Recommendation with respect to inscription

That the property be inscribed on the World Heritage List as an extension to the existing World Heritage site of Ming and Qing tombs, using the same **criteria i, ii, iii, iv and vi**.

ICOMOS, March 2003

Panama Viejo (Panama)

No 790bis

1. BASIC DATA

State Party: Panama

Name of property: Archaeological site of Panama Viejo

Location: Panama' Province, Panama' District

Date received: 1 February 2002

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 or a group of buildings.

Brief description:

This nomination is an extension of the existing nomination of the old part of Panama' city, to cover the location and ruins of the first European settlement and the pre-hispanic remains.

2. THE PROPERTY

Description

The archaeological site of Panama' Viejo is the site of the oldest European town on the American mainland, founded in 1519. When the town was moved to a new location in 1673, the place has been abandoned and never rebuilt. The area retained its original streets and open spaces pattern and is a public park nowadays. In the 'park' the impressive ruins of the cathedral, churches, water installations, Town Hall, and private houses are preserved and well presented to the public.

Some of the older remains, dating to up to thousand years before the arrival of the Europeans, were excavated and the finds presented in the local museum.

History

The old town was founded in 1519 by Pedrarias D'avila. It soon became an important commercial and administrative center as well as important port and seat of Royal Tribunal. Only the climate, being considered unhealthy, prevented the development of the town to the size and importance of Guatemala or Bogota. The town was destroyed by fire in 1672 and the new town, 8 kms to the southwest replaced it a year later. Since than and until 1949 only time, environment and for a certain period re use of materials, effected the state of conservation and integrity of the site.

The site remained state property and only in 1949 a new neighborhood was established at its northern fringes, not effecting any visible or known remains.

Management regime

Legal provision:

Several laws, some specific to Panama' Viejo, protect the site.

Management structure:

A mixed state-private entity has been established in 1995 with the objective of protection and management of the site. It took over the role from the National Heritage Office. The latter is on the board of the new PPV (Patronato Panama' Viejo) and must approve all conservation measures.

Resources:

Financial resources are provided yearly by the national institutes for tourism and culture.

Justification by the State Party (summary)

Being the earliest and very well preserved European settlement on American mainland and having also at least thousand years of earlier history is the main justification.

Criterion i: the oldest grid plan on mainland America, which influenced town planning in the whole continent.

Criterion ii: the layout of the town represents important interchange of human values.

Criterion iii: the remains offer invaluable testimony of daily life, culture, economy and technology in the specific period.

Criterion iv: buildings represent significant stage in the development of colonial Spanish society.

Criterion v: example of how conservation of immovable historic property is effected by modern life, needs and pressures.

Criterion vi: closely linked to the discovery of Pacific Ocean, Spanish expansion, history of Piracy, bullion lifeline to Europe.

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS mission has visited the site in February 1996 at the time of the inscription of The Historic District of Panama, with the Salon Bolivar.

Conservation

Conservation history:

Documentation and conservation are the subject of action of state and recently the PPV organizations. Conservation plans exist and are implemented.

State of conservation:

Some of the remains are decaying as result of humidity, but in general the remains are in good state of conservation.

Management:

The site has a good management plan and management organization to implement it.

Risk analysis:

The risks of housing, roads and other development is being controlled. There is a slight risk due to possible flooding and preventive measures are being considered.

Authenticity and integrity

The site keeps its full authenticity and integrity.

Comparative evaluation

None of the comparable sites are as well preserved and as old as Panama' Vieja.

Outstanding universal value

General statement:

The high significance of this extension derives from its contribution to the knowledge of town planning, building technologies and spread of cultures into new areas. It is significant as well as complementing the previous nomination, which represents later periods in the life of the town.

Evaluation of criteria:

ICOMOS sees that *criteria ii, iii, iv* and *vi* were met:

- Abandoned after relatively short period of existence, without being completely demolished or altered makes the site an exceptional testimony of town planning of its period and culture;
- For the same reasons the site is an exceptional example of the period's building technology and architecture;
- Being the earliest new town on the Pacific coast. This was the point for Spanish colonization of Western parts of Latin America and the spread of European culture in the region.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

That general context be respected as well as special attention paid to possible visual risks, mainly in possible developments in the buffer zone.

Recommendation with respect to inscription

ICOMOS recommends that the extension of the nomination of Panama' Vieja be approved to include the archaeological site.

ICOMOS, March 2003

Valparaíso (Chile)

No 959 rev

1. BASIC DATA

State Party: Chile

Name of property: Sector of the Historical Area of Valparaíso

Location: Fifth Region, Province Valparaíso

Date received: 12 February 1999; 21 January 2002

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. In terms of *Operational Guidelines for the Implementation of the World Heritage Convention*, this is a section of a living historic town.

Brief description:

The colonial city of Valparaíso presents an example of late 19th century urban and architectural development in Latin America. In its natural amphitheatre-like setting, the city is characterized by a vernacular urban fabric adapted to the hillsides, contrasted with a varied geometrical layout in the plain, and highlighted by church spires of great variety. The city has well preserved its interesting early-industrial infrastructures, such as the numerous 'elevators' on the steep hillsides.

2. THE PROPERTY

Description

The city of Valparaíso, the second largest in Chile, is located on the Pacific coast some 100 km north of Santiago, in the centre of the country. The geography of Valparaíso consists of a bay, a narrow coastal plain and a series of hills. The bay is wide and deep and well protected to the south yet open to the north. In the port area, the quarter where the settlement started and which stretches from Plaza Sotomayor out to Cerro Artillería, the coastal line goes further into the sea thus offering shelter to the coast. In contrast, the El Almendral quarter, further to the north, is more exposed to northeast storms.

The morphology of the territory adjacent to the bay is the result of sea regressions and abrasion that, in the course of time, formed several terraces and, upon them, hills. The first terrace is at ca 70 m above sea level, at the height of Cerros Santo Domingo, Concepción and Barón. The second terrace runs along the Avenida Alemania (Germany Avenue) and the Camino de Cintura (Waist Road), ca 100-150 m. The third terrace, 250 m, corresponds to Valparaíso's urban limit. The fourth terrace is ca 500 m above sea level.

The nomination dossier stresses the importance of the infrastructures that were typical to the late 19th century, reflecting the rapid economic and industrial development

of the city. Valparaíso imported ideas, techniques and materials especially from Europe, and the rapid building boom, the growth of the harbour, the transportation systems, and the proliferation of 'favelas' for immigrants characterised the period. Due to the lack of development in subsequent decades favoured the preservation of these features, which have become an important part of its identity, combined with strong social and cultural facets.

Valparaíso used to have as many as 30 elevators, ie cable cars taking passengers on the steep hillsides. The oldest of these is the *Concepción Elevator*, inaugurated in 1883. Fifteen elevators are still in operation; three are included in the core zone of the nomination, and two in the buffer zone. Generally, such elevators have two wooden or metal cars, moving simultaneously in opposite directions. They are mounted on a platform to which are attached the wheels. The track gauge measures 1.600 mm. The rails are anchored to the terrain in different ways according to topography: on a concrete slab fixed directly on the ground, on concrete or brick piers, or on metal or wood structures.

The nominated property is located between the sea and the first terrace, in the area where the city first developed. From the 19th century, the city developed towards the east on an artificial plain, made on a base of rubble, sediments from the ravines and material extracted from the hills. The nominated area is now inhabited by ca 2,500 people, and the buffer zone by over 5,000 people. In 1998 the municipality of Valparaíso had ca 278,000 inhabitants. The nominated area comprises part of the plain and surrounding hills, and is composed of five interlaced neighbourhoods:

- **La Matriz Church and Santo Domingo Square:** The neighbourhood area lies between the hills and the plain. It is spatially linked with Plaza Echaurren and its surroundings, as well as with Cerro Santo Domingo. La Matriz Church (1842), Valparaíso's founding church, though rebuilt four times having been destroyed by pirates and earthquakes. The architecture is typical transition between colonial and republican styles. The church is surrounded by late 19th century buildings, typical of the seaport architecture. The Plaza La Matriz is the centre of Valparaíso's most traditional religious activities, such as the Stations of the Cross during the Holy Week.

- **Echaurren Square and Serrano Street:** This area has a predominantly commercial character, marked by the presence of the Port Market, different types of commercial establishments, and active street trade. The Echaurren Square was renovated in 1886, becoming an important meeting place related to the '*porteña*' (port) culture. The buildings represent three types: a) 'block building' or 'island building', facing four streets; b) 'head building', facing three streets; and c) buildings facing two streets. The most outstanding among the block-buildings is the Astoreca Building (1906), in the northern end of the square, built for commercial and residential purposes in a symmetrical and orthogonal order. The Cordillera Elevator, with an access station in Serrano Street, was built in 1887, but renewed after two fires. It is the only one with a single-stretch stairway alongside it.

- **Prat Pier, Sotomayor and Justicia Squares, Sea Museum Quarter:** This area comprises the main transversal axis of the area being nominated and displays

the largest public spaces. It links the beginning of the historical Quebrada San Agustín – the current Tomás Ramos Street – with the coastline through the Justicia and Sotomayor Squares and the Prat Pier. The square is surrounded by administrative and service buildings of different periods and styles, including the eclectic Old Intendancy Building (1906-1910) by the Chilean architect Ernesto Urquieta. Plaza Sotomayor's main landmark is the Public Monument to the Iquique Heroes (1886). The square opens to the sea, framed by two towers of the regional railway terminal and the port and customs administration premises. Beyond the towers there is the Prat Pier, a much frequented tourist and recreational area. The Sea Museum, at the top of Cerro Cordillera, stands on the site of the old San José Castle, a fortress built to repel the attacks of corsairs and pirates. The current building (1840) was renovated in late 1960s.

- Prat Street and Turri Square: This area in the plain evolves around the foothill and stretches out from Plaza Sotomayor to the beginning of Esmeralda Street, encompassing the Plazuela Turri as a singular public space. The area presents the markedly rectangular block characteristic of the plain, as well as its typical buildings, with frontage towards two or three streets. The buildings are examples of monumental architecture in their volume and formal expression.

- Cerro Alegre and Cerro Concepción: Historically, these two hills, separated by Urriola Street, form a single neighbourhood. To a large extent, this was planned and developed by German and English immigrants, starting from the first half of the 19th century. The area combines the different types of public spaces of Valparaíso: squares, viewing points, promenades, alleyways, stairways, the elevators' top station and the havens usually formed by street intersections and bifurcations. The buildings have examples of different ways of adaptation to the inclined terrain, including the use of the roof as a fifth façade. The traditional residential architecture incorporates the styles characteristic of the native countries of the first inhabitants, the British and German immigrants. Wood is the predominant building material, both in structures and finishes, but corrugated metal is also common. The materials were often imported as ballast on ships that would return loaded to Europe.

History

The territory was originally inhabited by Chango Indians, who lived on farming and fishing. The site of Valparaíso in the Valley of Quintil, on the Pacific coast, was discovered by Juan de Saavedra in 1536. The settlement was founded by Pedro de Valdivia in 1544, and it was designated the first port of the nation in 1554. The settlement developed first in the areas known as Juna Gomez (today Carampangue), San Francisco, and San Agustín. At the end of the 16th century, a road connection was built from Valparaíso to Santiago. The Spanish immigrants introduced the Catholic faith, and built the first chapel in the settlement village, at the foot of the San Francisco ravine. The church of La Matriz was built there in 1658, followed by the construction of the fortresses. At this time, other religious orders arrived, including the Augustinians and the Franciscans, and the settlement started taking shape. The commercial centre and the warehouses

occupied the main coastal area. The opening of Cape Horn meant intensive wheat trading from Valparaíso to El Callao in the 18th century. The urban layout developed mainly around two focal points, the seaport with the commercial centre, and the Almendral beach area with farmhouses and small businesses. After a disastrous earthquake in 1730, the inhabitants were forced to move on the hillsides, thus developing the most characteristic feature of the town. From this time on, most of the settlement developed over the hills.

With the independence of Chile in 1810, Valparaíso soon became the most important harbour town on the Pacific coast. This meant commercial transactions with Europe as well as with the United States, ending Chile's dependence on Spain. Around 1839-40, Valparaíso was granted independent administrative status as an *Intendencia*, and in 1842 it became the capital of the Province of Valparaíso, with fiscal warehouses and the Stock Exchange. At this time, the town attracted great numbers of immigrants from England, France, Germany, and the United States, contributing to the development of shipping and commerce. This influence can still be appreciated on the streets at the foot of hills in Arsenal (now Bustamante), La Planchada (now Serrano), La Aduana (now Prat) and Del Cabo (now Esmeralda). The city acquired a cosmopolitan image. In the 1840s and 1850s, more warehouses were built between the present Aduana Square and the Duprat fortress. In 1852, a railway was built to the inner cities of the region and to the capital, Santiago.

In the second half of the 19th century, the position of Valparaíso was further strengthened as the main harbour and commercial centre of the country, and its activities included mining activities with Tarapacá and Antofagasta. The main economic resource gradually shifted from wheat to saltpetre. Following this development, the town was articulated into areas characterized by their principal activities, such as commerce, harbour, industry, and business. The streets of Planchada and Aduana were the main areas for diplomatic missions, banks, and international agencies. Between 1847 and 1870, Valparaíso attained its characteristic identity as a commercial and financial centre. The town expanded, and the chain of hills was connected by the Cintura highway some 100 m above the sea, based on the project by Fermín Vivaceta in 1872.

In 1903, the electrical train system started operating, providing the first change to the 19th century urban environment. In 1906, a violent earthquake struck the region, causing damage especially in the downtown area, and leading to substantial reconstruction programmes. In addition, the celebration of the 100th anniversary of the national independence gave a further incentive to erect public, commercial, and private buildings of high quality. In 1914, however, the opening of the Panama Channel meant that Valparaíso lay aside from the great commercial routes between the two oceans. The economic crisis of saltpetre reduced the importance of the port, and, at the same time, Santiago consolidated its status as the political and economic centre of the country. The world economic crisis in 1929 further contributed to the change. Nevertheless, Valparaíso continued its development, even though facing serious social and economic problems. As a result, solutions were sought, and new construction activities expanded in the upper zones of the city,

including the areas of Juan Gomez, San Francisco, San Juan de Dios, and de Jaime, the present Francia Avenue.

Management regime

Legal provision:

The historic area has a mixture of public and private properties. There are seven historic monuments, three of them in public ownership and four privately owned. Many of the private owners are large institutions, such as banks, shipping companies, and real-estate offices.

The historic area is subject to a series of legal regulations, eg No 17.288/1970, regarding the designation of 'typical zones' and historic monuments. Regulation No 16/1988, in accordance with the Local Regulation Plan approved by the Ministry of Housing and Urbanism, is concerned with 'lookouts' (*miradores*), green areas, and funiculars. The Ordinance of 1991 regulates facade ornamentation and storefront signs. The Act on Real Estate Co-ownership encourages the rehabilitation of the historic areas.

The survey of buildings and sites (1994-96) has allowed new data to be added to the catalogue and protection of the buffer zone, so as to avoid a negative impact on the nominated area, and to control the buffer zone.

Management structure:

The general management authority is with the Municipality and the Regional Preservation Monuments Council. Other responsible bodies include the National Preservation Monument Council (1998), the Heritage Research Department (1998), and the Development Council (1997). The Valparaíso Foundation (1998) and the Cultural Baburizza Palace Council (1998) are expected to make the execution of action plans effective in the future. However, a more global view is considered necessary in order to define and conduct projects aiming at the integration of heritage objectives into the urban development process.

At present the historic quarter of Valparaíso lacks a comprehensive management plan. However, the City of Valparaíso, through the Heritage Research Department and the Development Council, is now advocating the establishment of a comprehensive plan regarding technical, legal, financial, and social issues. A Management Committee has been established, composed of private and public entities; their task is to deal with all fields of activities in the town, and to submit a programme of investments for the next five years, according to the 'Valparaíso 2000' programme. An agreement has been signed between the Municipality and the University of Valparaíso to outline the bases for the Directory Plan in the historic area. Current development projects include the Urb-Al programme for historic cities in Europe and Latin America, sponsored by the European Union. The Pact-Arim Project '93 for the rehabilitation of neighbourhoods of Valparaíso is sponsored by the French government. The Plan for Facade Recovery has already consisted of the renovation of some 200 buildings.

Tourism management is an issue that is given attention, since that Valparaíso contains some 40% of the total tourist attractions on the coast. Valparaíso together with Vina del Mar, are also the main connections to other sites inland. Tourism is a source of concern to the local

authority, causing problems in waste management and health services. Improvement is required in the management of accommodation, food, and recreation. Other problems relate to traffic congestion, theft, prostitution, and begging.

Resources:

The national legislation on the protection of historic buildings is currently in the process of being modified. It is expected that the regional administrations will receive more autonomy as a result. The creation of the National Heritage Preservation Fund is backed by government resources. Furthermore, there is funding from taxes, donations, and other private sources. The city is currently actively promoting awareness of the qualities of the historic areas, in order attract investors and raise funds for conservation programmes.

Justification by the State Party (summary)

The universal value of Valparaíso lies basically in that it is an exceptional section of the heritage left by a period of history with worldwide implications that typified the modern age - the industrial age and its associated trade. On the one hand, Valparaíso is an extremely authentic, integral testimony of that period and, on the other hand, it is one of the monuments which shows the creative, globalizing ability of the universal culture of the decades around 1900 with a greater degree of consistency and harmony.

Criterion iii: Few eras in the history of humanity have led to such significant changes in people's lives in such a short period of time as the Industrial Age. This is true not only because of particular changes in labour and production relations, but particularly because of the high degree of creativity that it was able to introduce into all kinds of things. This process had undoubtedly achieved such a depth and extent towards the end of the 19th century that one can say that it constituted a cultural tradition that was able to propose a way of life, a way of seeing things (*Weltanschauung*), a morality, particular customs, technology, scientific know-how and a series of schools of art. This culture disappeared in the 20th century.

Few towns conserve those testimonies, for their ports had to be transformed, new warehouses had to be built, railways had to be modernized and their urban fabric had to be transformed to incorporate modern buildings. In contrast, after having been the first major port after the difficult passage through the Strait of Magellan and having become the most important port in the South Pacific, Valparaíso stopped forming part of international trade routes after the opening of the Panama Canal. This circumstance, which meant that the town entered into a process of economic backwardness, has led to the fact that it is now an exceptionally authentic example of that cultural tradition.

The exceptional nature of this property, however, does not only lie in its tremendous authenticity, but also in the series of highly innovative human creations that this cultural tradition was able to produce to cope with a peculiar geographical milieu. To do so, it availed itself of the best of the age's industrial tradition and technologies, of avant-garde architecture, of vernacular influences introduced by immigrants and sailors, of a spirit of

enterprise and of the will to consolidate a modern, progressive urban community.

3. ICOMOS EVALUATION

Actions by ICOMOS

The nomination of Valparaíso was first presented in 2000 under the heading: 'Historic Quarter of the Seaport City of Valparaíso'. At the time, the nomination included the entire historic town, which did not have appropriate management structures. In its evaluation, ICOMOS recommended that the site should not be inscribed.

The current, revised nomination has been reduced from the previous, proposing a more limited area of the historic town, as well as a revised justification. An ICOMOS expert mission visited the site in July-August 2002. Subsequently, the city of Valparaíso organized an international seminar (7-11.11.2002) to discuss the proposed nomination. It was also discussed during the international seminar on modern architecture in America, in Mexico, December 2002. Additional information regarding the nominated property has been received in December 2002.

Conservation

Conservation history:

The development of Valparaíso has been strongly affected by its topography; it has also been subject to various natural disasters, including earthquakes and tsunamis. The progressive deterioration of the building stock in the historic area is a subject of concern. However, the current investments in the renovation and rehabilitation of historic buildings have already promoted an improvement in the condition of the urban fabric.

Since 1994, the Municipality has made special efforts to increase the knowledge of the historic area and its condition, undertaking a survey of the historic structures and issuing regulations for their protection and preservation. The encouragement for renovation has resulted in the rehabilitation of several warehouses, which are now used as bars, pubs, or cafés, giving the city a new night life and an interesting tourist development in this area. There have also been a number of other renovation works, following a project known as 'Transversal Axis', which has favoured poorer areas assisting in their economic and social development.

State of conservation:

The municipality of Valparaíso has carried out a survey on the state of conservation of the buildings in the nominated area and the buffer zone. Three categories have been identified: 'good' = buildings that have preserved their original architecture and have appropriate use; 'regular' = structures that have been subject to modifications or the use is not adequate; 'poor' = structurally poor condition or inappropriate new features. Accordingly, the condition of most buildings in the southern part of the core zone is 'good', while in the northern part it is 'regular'. A dozen buildings are reported to be in poor condition. Also in the buffer zone, the southern part is far better preserved than the northern part.

Management:

The regional and municipal authorities of Valparaíso have undertaken a series of measures to provide a sustainable basis for the development and improvement of the facilities made available to the population. Particular attention has been given to raising the awareness of and involving the population and property owners in the process. This includes subsidies for the improvement of façades in certain key areas, the preparation of a manual for interventions in public areas, and developing training programmes in the conservation and rehabilitation of the historic structures.

Risk analysis:

Valparaíso has faced serious economic and social problems which have contributed to the decay of the building fabric. Such problems have been related to safety and security, as well as to the overcrowding of certain areas, and abandonment and neglect of others. The city has also suffered of the problems of traffic congestion, waste management, and air pollution. Due to the provisional character of a large part of the building fabric, fire is also considered a serious problem.

In terms of natural hazards, the city is exposed to heavy storms from the north. Valparaíso has always been subject to earthquakes, which have caused destruction in the past centuries. It still remains one of the major risk factors. To this can also be added the potential risk of tsunamis, even though these have not occurred since 1822.

Authenticity and integrity

The city is the result of spontaneous development, partly vernacular housing, partly based on more academic design. It is a city with a strong urban life and related problems. The vernacular buildings reflect continuity in land use and construction techniques. The character of the city is in the continuing response to the cultural landscape, the maintenance of the picturesque, natural amphitheatre of the site, the mixture of different types of buildings, and the persistence of characteristic urban features, such as passages, stairs, elevators, etc. The spontaneity of construction has resulted in a relatively heterogeneous ensemble, the city has many problems to solve in relation to conservation and planning control.

As a whole, the city has retained its character deriving from the economic boom of the last decades of the 19th century. This concerns particularly the harbour facilities, transportation systems, power supply infrastructures, and typical urban service and control systems of the period. The physical character of the period is also expressed in the variety of building types reflecting the needs and possibilities of the various classes.

Comparative evaluation

The nomination dossier refers the specificity of Valparaíso, compared with other seaport cities, to two factors: a) it is 'a Latin American city of 19th century imprint applying European and North American models to its architecture and urban layout'; b) it is 'a city where these models

resulted in quite unique man-made forms by the sheer force of its geography and environmental conditions'.

One of the issues that is highlighted in the nomination is the use of 'elevators' as an essential means of transport in the city. In this regard, it is noted that, in the 19th century, the urban traffic systems developed gradually from horse-driven cars to electric-powered tramways. In 1860, three tramlines were opened in London and one in Birkenhead. The invention of dynamo (generator) led to the use of electrified wires over tram rails, soon proliferating in Britain, Europe and the United States. The cable car was first introduced in San Francisco in 1873, then in Seattle, operating on steep hills. Similar vehicles were set up in Lisbon and in Valparaíso towards 1900, and they are still in use in both towns.

Valparaíso has similarities with several other major ports in South America and Europe. The nomination dossier makes reference to Santiago de Cuba, Salvador de Bahia, Lisbon, and Naples. To these could be added others, such as Rio de Janeiro or Liverpool. All of these are seaport cities that have experienced similar developments, and have developed the required infrastructures as a response to the geographical situation. Santiago de Cuba has similar architecture, but has perhaps retained greater authenticity. Salvador de Bahia has a different character in its architecture, but here too there was need to establish a connection between the seaport level and the high plateau (65 m), and the elevators already appear in the 17th century. Lisbon has some similarities with Valparaíso, but the construction of its hillsides dates from the Middle Ages and the Renaissance period. The remarkable reconstruction of the centre of Lisbon after the earthquake in the 18th century also distinguishes it from Valparaíso. Modern traffic system developed here from the mid 19th century, including similar cable cars as in Valparaíso; several are still in use today. Naples was an important city in the antiquity, and one of Europe's foremost capitals in the 18th century. Italy's first railway was built from Naples to the royal residence of Portici in 1839, and the first funicular railway of Italy was opened here in 1880.

As a result of the War of the Pacific (1879-84), which involved Chile, Bolivia and Peru over the control of the South American coast, Chile became an important exporter of valuable minerals, eg sodium nitrate ('Chile Saltpetre', used as fertilizer and as a component of dynamite). This led to the rapid development of Valparaíso as a major port in the region. This economic boom lasted until the opening of the Panama Canal in 1914, which caused major changes in international connections.

The urban fabric of Valparaíso represents, in its central parts, the eclectic architecture typical of the late 19th century, and over the hills a form of vernacular, spontaneous development using wood and ad hoc materials, eg metal sheets. These characteristics are fairly common to many towns that developed in the same period, and not outstanding in themselves. Nevertheless, Valparaíso is presented as an exceptionally well-preserved example of the complex infrastructures reflecting the development of the industrial harbour town, which distinguishes it from other cities that developed in the same period.

Outstanding universal value

General statement:

It is noted that the nomination of Valparaíso has gone through a long process, during which the associated values have been gradually defined. The discussion has also involved a number of experts in international seminars. The property is now understood as an exceptional example of heritage left by the industrial age and associated sea trade of the late 19th century. In fact, the city was the first and most important port on the South-Pacific coast after the passage through the Strait of Magellan. It had a major impact on this region from the 1880s until the opening of the Panama Canal in 1914. After this date, its development was in decline, which allowed the survival of its harbour and urban fabric as a testimony to the period of its main development.

Towards the second half of the 19th century, Valparaíso became a major target for immigration involving diverse nationalities from North-Americans and British to Germans, French, Spanish, Japanese, and Chinese. It also received some of the consequences of the 'gold fevers' of Australia and California. The urban fabric and cultural identity of Valparaíso are thus distinguished by a diversity, which sets it apart from other Latin American cities. Considering the narrow strip of land and the 'layers' of hills over which Valparaíso was built, its character was also strongly marked by the geography of its location.

Evaluation of criteria:

Criterion iii : The built heritage represented by Valparaíso is an expression of the early phase of the globalisation in the world. It also refers to the network of trade routes, particularly in the eastern Pacific, that were created as a result of the development of technology and new resources. There will be no doubt about the universal nature of the globalisation itself. Due to the lack of development and, consequently, relative lack of change compared with other port cities, Valparaíso has retained various features that bear witness to its functions in the late 19th and early 20th centuries. Such references need to be searched not only in the building stock, but also especially in the infrastructures, particularly those related to harbour activities, eg quays, storage facilities, and customs buildings (The harbour area also has various sunken shipwrecks). To this should be added the systems of transport built in the town, such as the tramlines and 'elevators'.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

Recognising the wish of the municipal authorities to advance knowledge of the urban fabric and the values associated with Valparaíso, as well as the efforts undertaken for its protection and conservation management, ICOMOS recommends that the authorities continue the initiatives taken so far, and especially:

- Systematically identify, make inventories, and protect the infrastructures related to the historic functions of the harbour area, such as quays, depots, and customs facilities, as well as the transport systems, tramlines and elevators;

- Develop the conservation management plans in the entire maritime port area of Valparaíso;

- Clarify with more precision the norms and guidelines in areas that are adjacent to the protected zones, eg Plaza de Intendencia, Cementario, Pantheon, Plaza de San Francisco.

Furthermore, ICOMOS recommends to the State Party to consider the possibility of changing the name so as to better reflect the outstanding universal value of Valparaíso as a major merchant port on a world trade route.

Recommendation with respect to inscription

Taking into account the above, ICOMOS recommends that the nominated be inscribed on the World Heritage List on the basis of ***criterion iii:***

Criterion iii: Valparaíso is an exceptional testimony to the early phase of globalisation in the late 19th century, when it became the leading merchant port on the sea routes of the Pacific coast of South America.

ICOMOS, March 2003

Ubeda-Baeza (Spain)

No 522 rev (bis)

1. BASIC DATA

State Party: Spain

Name of property: Ubeda-Baeza: Urban duality, cultural unity

Location: Autonomous Community of Andalusia
Province of Jaén

Date received: 30 June 1999; 25 January 2002

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 serial nomination of two groups of buildings. In terms of *Operational Guidelines for the Implementation of the World Heritage Convention*, the nomination represents historic centres of living historic towns.

Brief description:

The two small cities, Ubeda and Baeza, in southern Spain, received their urban form in the Moorish period in the 9th century and after the *Reconquista* in the 13th century. An important development took place in the 16th century, when the cities were subject to renovation in the lines of the emerging Renaissance. This planning intervention was part of the introduction of the new humanistic ideas from Italy into Spain, and it also became an important reference for the further diffusion of such influences to architectural design in Latin America.

2. THE PROPERTY

Description

The two small towns, Ubeda and Baeza, are located in southern Spain, between the regions of Castile and Andalusia. The population of Ubeda was ca 32,000 in 1996, and of Baeza ca 16,000. Being on the frontier of the two regions, the towns have assumed a character of contrasts, which is reflected in the urban fabric that is of Arabic and Andalusian origin, contrasted with the religious complexes, public buildings and palaces that reflect more northern influences. The original Moorish settlements developed on the northern slopes of the valley of Guadalquivir River. They are situated some 10 km from one another. Both towns are articulated in two parts: the fortified site of the former Alcázar, the citadel, faces south, while the medieval town developed towards the north-west in the case of Ubeda, and to north-east in Baeza. The site of Alcázar has remained with no specific use. The more recent development of the 20th century has continued growing on the north side, while the river side has retained a more natural context, characterised by the growth of cereal and olives.

Ubeda: The walled historic town of Ubeda is nearly square in form, with the site of the Alcázar in the south-east

corner. From here the streets spread towards the town gates. The medieval focus of the town was the mosque, transformed into cathedral church, and the market in the centre of the urban area. There remain several medieval churches and convents, built in Gothic-Mudéjar style. The renovation in the period from the 16th to 19th centuries resulted from improved economy, and a series of public buildings and palaces were constructed by the noble families.

The most important historic buildings in Ubeda include:

- The Palace of Francisco de los Cobos, designed by Luis de Vega (1531, now in municipal use);
- The funerary chapel of El Salvador del Mundo, Andrés de Vandelvira (1532-53);
- The Palace of Vázquez de Molina (1546, now town hall);
- The Hospital Honrados Viejos (1548, now an occupational centre);
- The Palace of the Dén Ortega (1550, now a tourist hotel – *parador*);
- The Pósito (1558, now a police station);
- The Palace of the Marqués de Mancera (1580-1600, now a convent);
- The Cárcel del Obispo (Bishop's Prison, late 16th century, now a law court);
- The Church of Santa María (13th-19th centuries).

Baeza: The walled, old town area of Baeza has an oval form, the site of the former Alcázar facing south-west. In its general character it resembles Ubeda, with its spontaneously grown urban layout and the winding narrow streets. The monumental ensemble of Baeza brings together the most representative buildings in an axis starting from the Plaza de Santa María and running through the steep Cuesta de San Felipe down to the Cañuelo Gate. The dominant reference point is the Cathedral, which owes its present form to the 1570s, with some later additions. In front of the Cathedral are the Casas Consistoriales Altas (1511-26), which, like the 1557 extension of the Cathedral Sacristy alongside it, is currently not in use. The Fountain of Santa María (1564) occupies a prominent position in the small square facing the Cathedral, and then comes the former Seminary of St. Philip Neri (1598-1660), now used as administrative offices for the Junta de Andalucía. Adjoining it is the Jabalquinto Palace of the late 15th century, currently not in use, and facing it is the Colegio de las Madres Filipenses, with the 13th century Church of Santa Cruz beyond. The ensemble is completed at its lower end by the University, constructed in the second half of the 16th century.

History

Both Ubeda and Baeza have ancient origins. With the Moorish conquest of the 8th century, they became fortresses, which quickly attracted fortified urban settlement with a characteristic layout of narrow irregular streets. Ubeda was the Iberian *Bétula*, the Roman *Ebdete*, and the Arab *Obdaz* or *Obdazza*. It was conquered by Christian army of Ferdinand III in 1233-34, playing a role as a frontier fortress after the fall of Granada in 1492. Baeza was a minor settlement in the Roman times (*Beatia* or *Biatia*) but gained importance under the Arab rule. It was taken over by the Christians in 1226-27, and remained

a place of invading armies. Both towns prospered for a brief period in the 16th century, and were partly renovated.

In the Moorish period, until the 13th century, both cities had their Alcázar, the citadel that was also the residence of the governor. Outside the citadel, there developed an urban area, which was surrounded by defence walls. The street network developed organically, linking the citadel with the city gates. In the centre of the town there was the mosque, and next to it probably the market. Outside the town walls there were small settlements. In this period, both towns obtained the basic form which has since been retained.

After the *Reconquista* in the 13th century, the rural areas were initially abandoned. The towns obtained some privileges that allowed them to develop a new urban oligarchy. The urban fabric remained fundamentally Islamic, but there were some works of renovation in the houses and repair of the defence walls. The Alcázar loses its function but remains as a *plaza de armas*. A new centre develops in the town itself. In Ubeda, the former mosque is transformed into a church with a market on its side. Similar process takes place around Plaza de S. Paolo in Baeza. Convents and monasteries are introduced often in Mudéjar style.

The most important development takes place from the mid 15th to the 16th century. The economy is improved due to the development of agricultural activities, the growing of olives and vines. The society remains highly hierarchic, and the economy is in the hands of a small minority of nobles and the church. There is no substantial change in the general urban fabric, but there are a number of interventions that give new features to both towns. The wall that separated the Alcázar from the town is now demolished, and there are new housing and new public buildings built in free areas near the former Alcázar, which develop into a second centre of activities. There is also new expansion outside the town walls.

From the 17th to the 19th century, the towns suffer of abandonment and agricultural production is drastically diminished. In the 19th century, the land properties of the church are confiscated and small farming gradually develops. In the 19th and 20th centuries, there is some transformation inside the old towns, but the main development continues outside.

Management regime

Legal provision:

The nominated area of Ubeda is 37.2 ha and Baeza 26.2 ha. There are protection zones outside the core areas: Ubeda 62.4 ha and Baeza 78.3 ha. Both towns are included in a landscape protection zone extending over 44.2 km².

The nominated properties are subject to several legal provisions regarding their protection. These include the Spanish Cultural Heritage Law (1985) and the equivalent statute of the Autonomous Community of Andalusia of Andalusian Historic Heritage Act (1991). Ubeda was protected as a historic area in 1955, and Baeza in 1966. The protected areas are subject to strict controls over any form of intervention, which must be authorised by the Provincial Historic Heritage Commission. There are several levels of listing for protection. In Ubeda, within the

old town and outside the walls, there are eleven buildings listed as national monuments. In Baeza, these are eight.

Management structure:

The Municipalities of Ubeda and Baeza have set up (in 1999) a common heritage management body, the *Ubeda-Baeza World Heritage Consortium*. This body is in charge of the integrated management of all the actions in the historical town sections of both cities. This Consortium has as members the municipal architects and officials in charge of the relevant departments, representatives of the *Historical-Artistic Heritage Advisory Council* (established in 1998), the directors of the Rehabilitation Workshop Schools of both cities, as well as being attended by officials of the Regional Administration. Ubeda has also the Municipal Housing Board which is involved in the activities related to land use and construction. Furthermore, there are the relevant tourist organisations.

The relevant urban management plans include: Special Plan for the Protection, Internal Reform, Urban Improvement and Catalogue of Ubeda (1989), Special Plan for the Protection, Internal Reform, Urban Improvement and Catalogue of Baeza (1990), Urban Development Master Plan of Ubeda (1997), Urban Development Master Plan of Baeza (1997). Furthermore, the following plans have an impact on the environment: Special Physical Environment Plan and Catalogue of Open Spaces and Protected Goods of the Province of Jaén (1987); Bases and Strategies of the Spatial Development Plan of Andalusia (1998); Strategic Plan of the Province of Jaén (2001).

Resources:

The financial resources for the protection of the two towns and their environment are provided mainly by the municipalities, but funds are provided also by regional administration and the central government. In the last decade, public investments have been over 30 million €

Justification by the State Party (summary)

The exceptional feature of the cities of Ubeda and Baeza lies on the fact that throughout history they have developed and structured in a dual fashion. This complementary duality makes them operate in many aspects as a single city, with their own affinities and features and differential shades of meaning which characterise their morphology and historical development until present times. And all this within a coexistence and twinning framework over time.

Criterion ii: The cities of Ubeda and Baeza achieved an exceptional development in the Renaissance characterised by the influence of Humanism and their condition of cultural confluence place. This allowed for the emergence of a highly personalised Renaissance in which the development of constructive solutions in the field of Stereotomy made it possible to adopt complex architectural solutions, which have had an evidenced and relevant impact on the architecture of Spanish America. Ubeda and Baeza confirm, in this versatile way of dialogue with the American cultural world, their character of an open and universal project. They have promoted from the creative genesis of architectural knowledge to the transfer of ideas, men and talent a presence that endorses their aspiration of being acknowledged by the intrinsic value of their works,

and at the same time by the outreach of this same universality.

Criterion iv: Ubeda and Baeza offer an outstanding and unique way of conceiving a relationship between two cities, to the extend of making up an urban duality, which has turned them historically into two complementary and inseparable cities. This quality has stayed alive until present time and reached its clearest materialisation in their architecture sites, which are an exceptional sample of distribution of urban functions, so that the sum of the monumental site of Baeza (public, ecclesiastic and educational) and the monumental site of Ubeda (aristocratic and palaces) make up a complete Renaissance urban scheme of a high architectural quality, which is not just a mere repetition of schemes but also acquires its own identity by means of the particular cultural confluence. This peculiar Renaissance and their dual and two-headed expression turn Ubeda and Baeza into an exceptional and relevant example.

3. ICOMOS EVALUATION

Actions by ICOMOS

The nomination of Ubeda-Baeza has already been proposed twice in the past. In 1989, the nomination consisted of the two historic centres. The recommendation of ICOMOS then was that the two cultural properties should not be included on the World Heritage List, considering that there were other historic towns in Spain, which were far more important than these two. In 2000, a revised nomination was limited to the principal Renaissance areas. Again, ICOMOS did not recommend inscription, comparing the architecture of Ubeda and Baeza with similar Italian examples.

An ICOMOS mission visited the nominated properties in July 2002. ICOMOS has also consulted its Committee on Historic Towns and Villages, as well as several experts in the history of architecture and urban planning.

Conservation

Conservation history:

Having hardly had any development over a long period, from the 17th to 19th centuries, Ubeda and Baeza have retained much of their historic fabric. The more recent development has been relatively limited. The historic towns have been protected from 1955 (Ubeda) and 1966 (Baeza), and they have been subject to conservation and rehabilitation works particularly in the last decade.

State of conservation:

Notwithstanding the current efforts in terms of planning and sustenance of the building stock, both Ubeda and Baeza face various types of problems. In both cases, the walled town area has remained in the 'periphery', and the main focus of activities now takes place outside the walls. The historic centres suffer from difficult accessibility, and the lack of facilities. Some of the streets in the historic areas are only accessible on foot. The narrow streets also cause traffic jams.

Such practical problems make the historic areas less attractive than more recently built areas which have better facilities. In fact, a large percentage of old buildings is abandoned (in Ubeda 91 buildings within the walls, 100 outside; in Baeza 10 and 88 respectively). Several buildings are in need of rehabilitation work of different degrees (in Ubeda ca 500 and in Baeza ca 300).

Due to the efforts of the local authorities, many of the monumental buildings in Ubeda have administrative or cultural types of functions, which guarantees the necessary maintenance for them. The tendencies are however different comparing Ubeda and Baeza: while in Ubeda, the residents tend to transfer to new areas, this is not the case in Baeza, where the current level of use of the historic centre would seem to continue.

Management:

The management of the two towns still faces serious challenges due to the current condition of the building stock and the objective difficulties raised by accessibility and lack of facilities in the historic centres. There are however several special programmes aimed to improve the situation, which are currently being implemented.

Risk analysis:

The province of Jaén is an area of high environmental risks due to the process of impoverishment of land. There are heavy seasonal rains and the slopes of the river valley are fairly steep, which contributes to the loss of fertile soil. Nevertheless, possible landslides are not considered a direct threat to the historic towns. On the other hand, this part of Spain has the highest seismic hazard in the country. The specific risks in Ubeda and Baeza are however more related to the condition of the historic building stock and the current trends of development. The lack of appropriate functions and the difficulty of access make the historic areas unattractive to modern users, which tends to discourage efforts of sustainable development.

Authenticity and integrity

Ubeda and Baeza have retained a large part of their historic fabric, even though the state of conservation of some of the buildings does cause concern. A part of buildings is abandoned and even in ruins. The buildings along the main street of Ubeda have been renovated in the 19th century, but the whole of the city has retained its overall character of traditional housing developed since the Middle Ages. The main commercial activities have developed outside the walled city. In the case of Baeza, the eastern part of the old town is best preserved, while to the western part has some recent constructions, and the former Alcázar site has remained vacant. The areas to the south of the walled city have not been developed, and are currently protected for their landscape values. While the general landscape in the region is dominated by the cultivations of olive trees, the immediate surroundings of both Ubeda and Baeza have not retained the same quality, but rather suffer from unattractive structures and roads. It is also noted that some of the on-going restorations and rehabilitation projects are not considered sympathetic to historic fabric. In several cases, only the external features are retained or rebuilt.

Comparative evaluation

The political situation in Spain in the 15th and 16th centuries differed from that of Italy. Partly this was due to the strong absolutism, which contrasted humanist ideals, partly it was due to the colonisation of America, which exhausted the resources of the country. At the same time, however, Spain and Italy had close contacts, which facilitated the gradual introduction of the Renaissance spirit to Spain, though this was a slow process.

While in architecture a new impact was already seen at the end of the 15th and the early 16th centuries, in town planning it only became more apparent in the 17th century. In the 16th century, the king changed his capital city between Valladolid, Toledo, Zaragoza, Barcelona, and Granada, and these cities were subject to new construction schemes. In most cases, however, Spanish Renaissance interventions were limited to single buildings or small areas. A number of interesting projects were undertaken in towns, such as Salamanca (Plaza Mayor), Santiago de Compostela, Seville, Granada, and Toledo, which are inscribed on the World Heritage List. The principal royal undertaking was the monastery of Escorial (WH 1984, i, ii, vi) near Madrid.

The architect Andrés Vandelvira (1509-53), pupil of Diego de Siloe, was one of the principal architects who contributed to the introduction of the Renaissance style in Spain. He was responsible for founding an architectural school in classical manner in Spain, becoming an important reference in the history of architecture of the country. He worked on several projects in Ubeda, though his main work is considered to be the Jaén Cathedral (begun 1546).

Considering the history of Renaissance architecture in general, obviously several important examples have already been inscribed on the World Heritage List. These include Pienza and Urbino (inscribed in 1996 and 1998) in Italy, where Renaissance interventions date from the mid 15th century, while in Ubeda and Baeza similar projects were realized half a century later. In fact, the Italian towns are prototypes, to which later interventions will necessarily be referred. At the same time, Ubeda and Baeza bear witness to the introduction of such new design concepts into the Spanish context, where they did become a well-known reference.

The design concepts that were expressed in the urban space, and palace and church architecture of Ubeda, Baeza and Jaén had notable influence in Latin America. This influence came especially through architectural treatises (eg by Alonso de Vandelvira, son of Andrés and others) for the design of urban spaces and buildings. Prominent examples include the cathedrals of Mexico City, Puebla and Merida, the religious architecture of Sucre in Bolivia, and the cathedral of Lima in Peru. Influence has also been documented in the development of monastic architecture in America, such as the open chapel of the *indios*.

Outstanding universal value

General statement:

The historic towns of Ubeda and Baeza have been qualified by the State Party as forming an urban duality, which has characterized their morphology and historical

development as 'twin towns' (*criterion iv*). The towns have also been proposed for their exceptional development in the Renaissance period, and the impact that the architectural solutions would have had in Spanish colonial America (*criterion ii*).

While not sharing the State Party's claim for an 'urban duality', ICOMOS considers that Ubeda and Baeza, in the current formulation of the nomination, undoubtedly has great interest. They are early examples in Spain of the introduction of the design criteria of the Italian Renaissance. Furthermore, their considerable influence in Latin America has been well documented. Of interest is also the introduction of Renaissance interventions in an urban area that had its origins in the Islamic period.

Nonetheless, ICOMOS takes note of the problems faced in the management of both towns, and the lack of quality in many restoration and rehabilitation projects. It is considered necessary to redefine the nominated areas and appropriate buffer zones. Particular attention should also be given to providing coherent guidelines for restoration and rehabilitation in the historic area in general, as well as sympathetic improvement of the immediate surroundings of the historic areas towards the river valley.

Evaluation of criteria:

Criterion ii: The nominated properties are an example of particular interest in the introduction to Spain of Renaissance design criteria in the design of urban spaces and architecture. The prototypes of these designs are clearly in Italy, but Ubeda and Baeza can be recognized as two of the most notable examples in Spain. Through architectural treatises as well as through personal contacts, these examples were known in Latin America, where they were taken as models for architectural and urban schemes, exemplified in a number of important religious ensembles.

Criterion iv: While not consisting of prototypes, as is the case with some Italian examples (Pienza, Urbino, etc.), Ubeda and Baeza, nevertheless, are outstanding examples of urban ensembles, including civic and religious buildings, which have become models for similar developments in the New World.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The State Party is invited to elaborate the norms and guidelines for the restoration and rehabilitation of historic buildings and areas so as to be coherent with the internationally accepted criteria. Action should also be taken to restore the surroundings of the historic areas.

Recommendation with respect to inscription

That the property be *deferred* subject to redefinition and verification of the nominated areas and buffer zones.

ICOMOS, March 2003