

# ICOMOS

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## Evaluations of Nominations of Cultural and Mixed Properties to the World Heritage List

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This Corrigendum concerns two evaluations:

- ‘Pearling, testimony of an island economy’ (Bahrain)
- Hiraizumi – Temples, Gardens and Archaeological Sites Representing the Buddhist Pure Land (Japan)



United Nations  
Educational, Scientific and  
Cultural Organization



World Heritage Convention

DISCLAIMER CONCERNING THE TEXT OF THE  
EVALUATION OF:

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**Pearling  
(Bahrain)  
No 1364**

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**Disclaimer concerning the text of the evaluation of the nomination 'Pearling, testimony of an island economy' (C 1364) presented by the Kingdom of Bahrain**

With reference to the nomination presented by the Kingdom of Bahrain 'Pearling, testimony of an island economy' (C 1364) it should be noted that, according to the United Nations directives of 15 May 1999 (ref.ST/CS/SER.A/29/Rev.1) the term 'Persian Gulf', 'Gulf' and 'Shatt-al-Arab' shall be referred to and used in all documents, publications and statements emanating from the Secretariat as the standard geographical designation of the sea area between the Arabian Peninsula and the Islamic Republic of Iran.

CORRIGENDUM OF **PAGE 227** OF THE EVALUATION TEXT OF

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**Hiraizumi**

**(Japan)**

**No 1277rev**

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- Muryōkō-in Ato – site of temple and buried garden  
This is the archaeological remains of a temple constructed in the late 12<sup>th</sup> century by the 3<sup>rd</sup> lord of the Ōshū Fujiwara family and burned down in the mid 13<sup>th</sup> century. The whole site was rectangular in shape and protected in part by earth mounds and moat. Within, was a highly developed Pure Land garden with a pond and two islands.

Currently the remains of the temple and garden are covered over by rice fields.

- Mount Kinkeisan – sacred mountain  
This small mountain, some 100 metres high, was a central reference point for the development of the city – being directly to the north of Mōtsū-ji and west of Muryōkō-in Ato. The Ōshū Fujiwara family were said to have buried sutras on its summit – and nine such mounds have been identified.

- Yanaginogosho Iseki – site of government offices  
The Yanaginogosho Iseki is the archaeological site of a residence-government office of the Ōshū Fujiwara clan constructed at the end of the 11<sup>th</sup> and early 12<sup>th</sup> centuries. Seventy excavations have been carried out on the site which is seen as the political and administrative centre of Hiraizumi. Part of the site was enclosed by a moat and within has been found remains of 12<sup>th</sup> century road-like structures, fences, building posts and a pond. Outside the moated area are remains of a road leading west to Chūson-ji Konjikidō with evidence for vassals' houses along each side.

All the excavations are to be preserved underground. The pond has been reconstructed on the surface of a protective mound to represent its original form. An overall presentation plan has been developed to be implemented over the next seven years.

A new bypass, bridges and various other development projects have recently been carried out near the site (see below).

Spatial layout of Pure Land gardens that reflects the cosmology of Pure Land Buddhism

Buddhism was born in India and introduced into Japan from China and Korea around the mid 6<sup>th</sup> century. It underwent fusion with traditional Shinto beliefs associated with nature and ancestor worship, particularly manifest in the Tendai sect of Buddhism. In the 8<sup>th</sup> century the Pure Land Buddhism spread to Japan, and by the 12<sup>th</sup> century had become a separate sect. The Pure Land was both Amida Buddha's Pure Land which people aspired to after death and peace of mind in this life. Faith in Amida Buddha's Pure Land in the west in particular, combined with the idea of the built landscape being in harmony with the environment and thus reflecting the Pure Land, spread rapidly in the capital city Kyoto and then throughout Japan.

Today Pure Land is, together with Chan (Zen), the dominant form of Buddhism in China, Korea, Japan, Taiwan of China, and Vietnam.

In the history of Japanese architecture, the period from the 11<sup>th</sup> century to the 12<sup>th</sup> century is characterized by the construction of many Amidadō (Amida halls) throughout Japan as these were seen as 'good deeds' that would help rebirth in the Pure Land in the West. In Hiraizumi, Chūson-ji Konjikidō is an Amida hall of particularly elaborate character.

Gardens were also developed and they in particular are seen to reflect the fusion between Pure Land Buddhism and Shintoism in respecting naturally occurring rocks, trees and mountains. Pure Land Gardens had ponds with curved rocky shores in contrast to the formal rectangular ponds of Buddhist temples in India, or those depicted in sutras or in the mural paintings of the Mogao grottoes, China.

In Hiraizumi the three main temples and gardens are positioned at key points of the city, and were linked to the sacred mountain, Mt Kinkeisan, and Yanaginogosho, the government offices, by axial planning in which directions and orientations had special significance.

There appears to be no contemporary documentary evidence for linking the gardens with Pure Land Buddhism; rather the design and layout of the gardens seems to mirror images in 11<sup>th</sup> and 12<sup>th</sup> century sutras from Hiraizumi, which depict the Pure Land of Ultimate Bliss.

Hiraizumi's temples and gardens served as a model for temples and gardens built elsewhere in Japan, including Yōfuku-ji in Kamakura (1189-1405), Ganjō-ji in Shiramizu (built in 1160 and still extant, in Iwaki city, Fukushima Prefecture), and more.

### History and development

Fujiwara no Kiyohira, the founder of the Ōshū Fujiwara family, transferred his residence to Hiraizumi in the beginning of the 12<sup>th</sup> century and set about constructing a country based on Buddhism. The remains of the city reflect the idea of building in harmony with nature, while the gardens make more specific reference to the focal mountains around the plain and the alignment of water, buildings and the mountain peaks.

The city developed over a period of around 100 years, its prosperity based on wealth accumulated from gold production. A grid pattern system of streets was laid out, aligned north-south and east-west. A port was constructed on the river and guardian shrines placed at the four compass points around the city. In the centre the administration, the main temple and the main residential space were aligned east to west, with the backdrop of Mount Tabashineyama in the east enhanced with the planting of cheery trees –