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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.
This volume will be used for both the World Heritage Bureau and the Committee.
Thank you



2002

WORLD HERITAGE LIST

Nominations 2002

Introduction

A Nominations of cultural properties to the World Heritage List

A.1 Archaeological sites

Mexico

- The Ancient Maya City of Calakmul, Campeche 1

A.2 Historic towns

Germany

- Historic Centres of Stralsund and Wismar 5

Hungary

- Andrassy Avenue and the Underground (extension to “Budapest, the Banks of the Danube and the Buda Castle Quarter”) 11

Italy

- The Rebuilding of Val de Noto in the Late Baroque Period (South-East Sicily) 14

Morocco

- Portuguese City of El Jadida (Mazagan) 19

Suriname

- The Historic Inner City of Paramaribo 28

A.3 Religious properties

Poland

- Wooden Churches of Southern Little Poland 31

A.4 Architectural monuments and ensembles

Hungary

- The Medieval Royal Seat and Parkland at Visegrad 36

A.5 Cultural Landscapes

<i>Germany</i>	
- Upper Middle Rhine Valley	41
<i>Hungary</i>	
- The Tokaji Wine Region Cultural Landscape	46
<i>Italy</i>	
- The <i>Sacri Monti</i> of Piedmont and Lombardy	50

B Nominations of mixed properties to the World Heritage List

<i>Egypt</i>	
- Saint Catherine Area	55

INTERNATIONAL COUNCIL ON MONUMENTS AND SITES (ICOMOS)

World Heritage Nominations 2002

1 Analysis of nominations

In 2002 ICOMOS has been requested to evaluate 13 new and deferred nominations of and extensions to cultural and mixed properties.

The *geographical spread* is as follows:

<i>Europe</i>	8 nominations (2 deferred, 1 extension) 4 countries
<i>Latin America/ Caribbean</i>	3 nominations (1 deferred) 3 countries
<i>Arab States</i>	2 nominations (1 mixed site) 2 countries

No cultural or mixed nominations were received from Africa or the Asia-Pacific Region.

The distribution of *categories of site* was as follows:

Mixed sites	1
Cultural landscapes	3
Historic towns	6
Monuments or groups	2
Archaeological sites	1

In view of the small number of nominations received for 2002, as a result of the application of the revised timetable, it would be inappropriate to compare the 2002 figures with those of previous years.

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* (1999), 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. The experts were drawn from Bulgaria, Colombia, France, Greece, The Netherlands, Poland, Portugal, Sweden, and the ICOMOS World Heritage Secretariat.

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 17–18 January 2002. Following this meeting, revised evaluations have been prepared in both working languages, printed, and despatched to the UNESCO World Heritage Centre for distribution to members of the Bureau of the World Heritage Committee for its 26th Session in April 2002.

*Paris
January 2002*

Calakmul (Mexico)

No 1061

Identification

<i>Nomination</i>	The Ancient Maya City of Calakmul, Campeche
<i>Location</i>	Calakmul Municipality, Campeche Province
<i>State Party</i>	Mexico
<i>Date</i>	24 August 2000

Justification by State Party

By virtue of the size of its main structures and its extent, this is a town that is comparable with other, better known sites of the Mayan culture that are already inscribed on the World Heritage List such as Palenque, Uxmal, and Chichén Itzá in Mexico and Tikal or Copán in Central America. However, it contains structures that are older than those to be found in these sites. In Calakmul the layout of certain groups of buildings and the general organization of the urban centre presents characteristics that also apply to the other sites in the Petén such as Uaxactún and Tikal.

The large city of Calakmul represents outstanding testimony to the exchange of influences over more than twelve centuries, beginning in the 4th century BCE, in the fields of political organization and cultural development over a vast area of the Mayan region, between Copán to the south, Edzná to the north, and Palenque to the west, which was intensified by its relationships and its rivalry with Tikal.

Criterion ii

Calakmul is the site which, up to the present, contains more stelae *in situ*, a series of tombs, some of them royal, with a rich variety of ornaments, ritual ceramic vessels, and a large number of jade masks. This assemblage of elements provides unique evidence of their kind about a rich vanished civilization.

Criterion iii

The dimensions of its pyramidal structures, the singular nature of certain constructional (barrel vaulting, stuccoed surfaces) and architectural solutions (the orientation of openings, adaptation to the topography of the site), as well as the composition of open spaces and the distribution of built volumes, make Calakmul an outstanding example of architecture which illustrates a significant period of human history.

Criterion iv

Category of property

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

History and Description

History

The settlement of the heavily forested Tierras Bajas region, now divided between Mexico and Guatemala, by the Maya dates to the end of the Middle Pre-Classic Period (900–300 BCE). It was formerly considered to have been an essentially egalitarian agricultural society, based on small settlements spread throughout the region, but recent discoveries have shown that large monumental ceremonial structures were being built, indicating a more advanced, complex form of society, capable of creating such enormous structures.

Recent excavations in Structure II at Calakmul have shown that between 400 and 200 BCE a monument some 12m high was built here. This challenged the previously held view that Nakbé (Guatemala) had been the main centre in the latter part of the Middle Pre-Classic Period. By the time of the transition to the Late Pre-Classic Period Calakmul had become one of the two dominant cities in the region, the heartland of the Maya world, the other being Tikal. Excavations have shown that they flourished, in a state of almost continual warfare with one another, until around 900 CE. Much light has been thrown on the turbulent history of this period by the many stelae found on the two sites, and in particular Calakmul.

The apogee of Calakmul is considered to have been in the Late Classic Period (542–695 CE). The centre of Maya power then moved gradually further north, into Yucatán, to Palenque, Uxmal, and finally Chichén Itzá, and by around 900 CE Calakmul was no longer a city with any influence. It was found to have been completely abandoned in the 1530s, when Alonso de Ávila carried out an exploratory mission in this part of the peninsula, which at that time was occupied only by people known as *cehaches*, who were probably the descendants of the inhabitants of Calakmul and the other once powerful cities of the region.

It was not until 1931 that the existence of the site was recorded by Cyrus L Lundell during a botanical expedition. It was he who gave it its present name, made up of *ca* (two), *lak* (near), and *mul* (mountain = pyramid) – ie "two neighbouring pyramids."

Description

The archaeological site is located within the Calakmul Biosphere Reserve (a MAB site since 1993), which was created in 1989 and is the largest reserve in Mexico. The Reserve covers 723,185ha, with two *zonas núcleo* of 147,195ha and 100,345ha respectively inside it, within which strict controls are exercised. The archaeological zone of 3000ha nominated for inscription on the World Heritage List is situated in close proximity to the southern *zona núcleo* 1. The remainder of the southern zone constitutes a substantial buffer zone, all of it under dense tropical forest cover.

The portion of what is recognized to have been a very extensive ancient settlement that has so far been explored consists of three large groups of structures. On the west there is a large group of platforms with buildings on them around open spaces, covering *c* 450m by 350m. A similar, slightly smaller, group lies to the east. In between these is the central zone, covering a roughly square area measuring 400m by 400m, in which very large public open spaces and the dominant Structure II are the main elements.

Between the central and eastern groups but seemingly distinct from them is the large pyramidal Structure I. This is slightly smaller than Structure II, but having been built on a natural eminence it is more or less the same height.

The central zone owes its configuration to two overlapping public open spaces. One of these is defined by the structures of the eastern western groups and Structure II. Within this open space, and also facing Structure II there is a group of buildings that form an open space measuring 120m by 60m, known as the Plaza Grande. This configuration of buildings disposed geometrically around a double open space can be linked to the layouts at other Mayan sites such as Tikal and, in particular, Uaxactún.

It should be stressed that the structures in the central zone date from all the periods of occupation of the site, indicating continuity of occupation over some twelve centuries. At the heart of Structure II is to be found the earliest building known from Calakmul, now covered by successive reconstructions of this dominant building. Within this building (known as Structure II sub C) is a barrel-vaulted chamber covering over 22m². Analysis and interpretation of the complex iconography of its frieze decorated with large stucco masks show that this structure antedates stone structures from Uaxactún and El Mirador which were hitherto believed to be the oldest in the region.

The buildings of the central zone, with ceremonial and ritual functions, are flanked by the eastern and western groups containing buildings of palace type. Beyond them, to all the cardinal points, there are four groups, each with distinct characteristics.

Calakmul is especially noteworthy for the large number (120 to date) of stelae that have been found on the site. Not only are these of immense importance in establishing the history of the ancient city and in throwing light on the ancient Maya culture, they are also key elements in its layout. The "structure-open space" element is common to all Maya sites, but at Calakmul this is further enriched with stelae carefully sited in regular lines or groups in front of the stairways and main facades of the pyramidal structures.

The decorative sculpture and reliefs are artistically of a high order. Two exceptional massive circular carved stones are especially noteworthy for their quality and their rarity in the Mayan context.

Management and Protection

Legal status

The Calakmul Biosphere Reserve was established by Presidential Decree in May 1989. Since 1993 it has been a MAB reserve under the UNESCO Man and the Biosphere Programme. The archaeological site is protected under the

1972 Federal Law on Archaeological, Artistic, and Historical Monuments (currently in the course of revision).

Management

Ownership of the territories within the Reserve is 48.4% Federal and 49.6% communal. Only 2% is in private hands. The archaeological site is Federally owned, under the provisions of the 1972 Law.

Management of the Reserve is the responsibility of the Ministry for the Environment, Natural Resources, and Fish (*Medio Ambiente, Recursos y Pesca*), supported by the National Ecological Institute with regard to wildlife and in collaboration with the Campeche State Government, the Municipality of Calakmul, and the Ministry of Social Development (SEDESOL).

The National Institute for Anthropology and History (INAH), which is an agency of the National Council for Culture and the Arts (CNCA) and the Ministry of Public Education (SEP), is responsible for the management of the archaeological site, working through its Campeche Regional Office.

The objectives of the Calakmul Management Plan are as follows:

- To create a link that will enable the creation of a multi-sector planning process, which will in turn define and consolidate the implementation of the projects.
- To enable the institutions that take part, or will hopefully take part, in the site's management to go through a process of understanding of the principles and structure of the planning process itself.
- To reconcile the various groups that will take part in the site's management. This will imply the integration and standardization of shared responsibility between government, institutions, and society regarding integral conservation and sustainable uses of heritage, while strengthening its strategic role within the process of social evolution.

Standardization of planning through the management plan is described in the following terms:

- The plan standardizes, promotes, and guides the operational measures. However, this is not enough to create desirable implementation conditions.
- Socialization, understanding, and/or reorientation of the plan's postulates will lead to a process of identification and correspondence between reality and management proposals.
- Procuring the effective, thoughtful, critical, and active participation of the parties involved in management of a site will result in the decrease of piecemeal and inefficient proposals.

Having established these overall guidelines, the plan goes on to identify the methodological process for analysing the social, natural, and service issues that affect the conservation and management of the site:

1 Management or operational conditions context

- *Social context* studies the participation and/or influence of various elements related to the inner

workings of the site. It determines their use, appreciation, benefits, and compromises with regard to heritage.

- *Natural context* analyses the physical, chemical, and biological elements that affect the site, such as flora, fauna, weather, geology, and soils.
- *Infrastructure* diagnoses the state of conservation and working conditions of the movable and immovable property in order to make suggestions regarding adjustments and restrictions.
- *Feasibility*: In order to carry out priority projects, and considering previous records and urgent conservation needs, it is necessary to determine their feasibility according to *relevance, will, and benefits*.

2 Identification of priority projects

Once the context has been identified, projects must be prioritized with the cooperation of all areas involved in the site's management. As a result, the activities or needs which, should they not be taken care of in the short run, would affect the conservation and appearance of heritage properties, and would damage operational quality, must be identified. The fact that the implementation of priority projects does not interfere with or halt the progress of other operational activities must be highlighted.

3 Implementation mechanisms

- *Legal documents proposal*: All links established with any person or institution, whether public or private, national or international, through which resources or services for the implementation and follow-up of the management plan's projects can be obtained or provided, may be legalized as agreements, arbitrations, commissions, or committees of inter-institutional cooperation.
- *Follow-up and evaluation mechanisms*: Follow-up, permanent evaluation, and adaptation of activities guarantee the optimum implementation of a project, always according to the goals and the impact of a project on social and natural contexts. They also allow for feedback and nourishment of the planning process, even for new projects that will become part of the management plan., Therefore, the goals and implementation tools may be redirected in order to achieve the proper conservation and use of cultural heritage, as well as of its social and natural contexts.

Following this section, the document goes on to describe the vegetation, faunal, climatic, social, and hydrological context of the Reserve. It then passes to a detailed analysis of the archaeological site: description, historical and cultural background, and research to date. A lengthy section entitled "Diagnosis" covers research and conservation (archaeological and natural), the social context of the site, tourism, the legal framework, education and promotion, and management (human resources, material resources, infrastructure, and financial resources).

The final section, "Priority projects," identifies projects under the headings *Research and Conservation* (archaeological; natural; social), *Education and promotion*, and *Management* (human resources; material resources; infrastructure). All these projects are directed towards the better conservation and management of the site and are

well conceived. All that is lacking is a temporal framework within which it is planned that they should be carried out. The mission was assured that such a timetable existed and would be made available to ICOMOS (it had not been received at the time this evaluation was written).

Whilst this document is not a management plan *sensu stricto*, it contains all the elements required for the effective and continuing management of the site. It may therefore be deemed to conform with the requirement of paragraph 24.b.ii of the *Operational Guidelines* for "adequate ... protection and management mechanisms to ensure the conservation of the nominated cultural property..."

There is close and constructive collaboration between the INAH Campeche Regional Centre and the administration of the Calakmul Biosphere Reserve. The INAH site management team also has close and cordial relationships with the small indigenous communities within the Reserve, many of whose inhabitants work on conservation and restoration projects on the site and who are being trained in the relevant techniques.

The management team is headed by a senior archaeologist from the INAH Campeche Regional Office. He is supported by a number of professional staff (archaeologists, architects, etc) and a permanent on-site staff of fourteen custodians, maintenance personnel, etc. In addition, workers are recruited on short-term contracts from the small settlements within the Reserve on specific conservation and restoration projects.

The site was not open to the public until 1996, when there were 6100 visitors; in 1999 it reached 9149, and has grown since that time.

Conservation and Authenticity

Conservation history

Following the recording work of Lundell in 1931 and that of Sylvanus Morley and Enrique Palacios in 1932 and 1933 respectively, no investigative work of any kind took place at Calakmul until 1972. There was a major recording project between 1982 and 1988, with selective excavation beginning in 1984. Work began on Structures I and II in 1988 with the financial support of the National Geographic Society, but it was not until 1993 that the present major campaign of excavation and restoration began.

The state of conservation of the remains is surprisingly good, considering the harsh climatic conditions in the region (high temperatures and humidity). The quality of the work that has already been carried out and that in progress at the present time is irreproachable. Of particular interest is the exploration of the interior of Structure II, to determine the sequence of enlargements of this imposing monument.

The approach to restoration is also commendable. A policy of strict anastylosis is generally being applied. Clear distinction is made between original elements and reconstruction of walls (using material known to have collapsed from specific stretches of wall but where the original location of individual stones is not known), using a simple, ingenious method of differentiation. The mortar mix used for setting reconstructed walls and pointing those

in need of stabilization is based on the original composition, using local materials and eschewing the use of Portland cement.

It is important to reiterate that, until the Calakmul Special Project began in 1993, there had been no significant human interventions on the site of Calakmul for some five hundred years. This is an important factor because, unlike other major prehispanic sites in Mexico such as Chichén Itzá or Teotihuacan, where work has been in progress intermittently for more than a century, Calakmul is being explored, conserved, and restored according to a homogeneous and integrated policy based on the current best practices in these fields.

Authenticity and integrity

Because the site was not rediscovered until 1931 and there were few interventions of any kind until 1993, the level of authenticity is very high. This is reinforced by the meticulous observance of contemporary conservation and restoration principles and techniques now being implemented.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited Calakmul in October 2001. ICOMOS also consulted a distinguished US specialist in Maya archaeology and history on the cultural significance of the site.

Qualities

Calakmul is an exceptionally well preserved and undisturbed Maya capital city in the Tierras Bajas region of Central America. It was one of the two main Maya capitals in the region for some twelve centuries, until the centre of Maya power shifted to Yucatán.

Comparative analysis

Calakmul is one of a group of Maya sites in the Mexican State of Campeche and the Petén region of Guatemala that flourished between 400 BCE and 900 CE. In political terms it was the equal and rival of Tikal (Guatemala), which was inscribed on the World Heritage List in 1979. Its special characteristics, in particular the impressive number of important inscribed stelae that it has produced, and its exceptionally high state of conservation give it a high priority among Maya sites

ICOMOS recommendations for future action

There is a policy on the site of conserving trees both on the structures themselves and in the intervening spaces. This is a policy staunchly justified by the site director on the grounds that he does not believe that the natural forest cover of the Reserve should be interrupted by the removal of all trees from the site.

Nevertheless, it seems both dangerous to the stability of the structures themselves and inappropriate for fully grown trees to remain rooted into the fabric of the structures. Furthermore, there is a considerable loss of visual quality, as well as authenticity, by the retention of trees in the plazas and other open spaces between the structures.

Brief description

Calakmul is an important Maya site, deep in the tropical forest of the Tierras Bajas of southern Mexico, which played a key role in the history of this region for more than twelve centuries. Its imposing structures and its characteristic overall layout are remarkably well preserved and give a vivid picture of life in an ancient Maya capital city.

Statement of Significance

Calakmul is an exceptionally well preserved and undisturbed Maya capital city in the Tierras Bajas region of central America. It was one of the two main Maya capitals in the region for some twelve centuries, until the centre of power shifted to Yucatán, and provides crucial evidence about the art and architecture, the history, and the urban planning of the period.

ICOMOS Recommendation

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

Criterion i The many commemorative stelae at Calakmul are outstanding examples of Maya art, which throw much light on the political and spiritual development of the city.

Criterion ii With a single site Calakmul displays an exceptionally well preserved series of monuments and open spaces representative of Maya architectural, artistic, and urban development over a period of twelve centuries.

Criterion iii The political and spiritual way of life of the Maya cities of the Tierras Bajas region is admirably demonstrated by the impressive remains of Calakmul.

Criterion iv Calakmul is an outstanding example of a Maya capital city.

ICOMOS, January 2002

Stralsund and Wismar (Germany)

No 1067

Identification

<i>Nomination</i>	Historic Centres of Stralsund and Wismar
<i>Location</i>	Land of Mecklenburg-Vorpommern
<i>State Party</i>	Germany
<i>Date</i>	28 December 2000

Justification by State Party

The Historic Centres of Stralsund and Wismar conform with cultural criteria ii and iv of the *Operational Guidelines for the Implementation of the World Heritage Convention*. As economically powerful and politically influential members of the Wendish region of the Hanseatic League, the two cities played an important role in the European exchange of cultural achievements, technical knowledge, and world views which took place on the basis of the varied commercial links in the whole of the Baltic and North Sea region. In the field of architecture, the spread of styles such as the type of the *Dielenhaus* and that of building methods and materials such as limestone from Gotland should be mentioned here.

With regard to Gothic religious architecture, the exchange of values can be demonstrated with northern Europe. The group of six monumental brick churches in Stralsund and Wismar gives a unique overview of Gothic church construction in the Hanseatic cities of the southern Baltic region. The monumental Gothic cathedrals of the Wendish cities show evidence of a significant combination of different cultural influences, such as Italian brick building techniques and the cathedral pattern from northern France. They convey the development of this church form from the early St Nicholas's church in Stralsund to St George's in Wismar, symbolizing the rapid rise, the economic and political apex, and the gradual decline of the Hanseatic League. "Wendish religious architecture" exercised an important influence, not only on the surroundings but also on the rest of the Baltic region and Scandinavia, and the Stralsund town hall influenced many town hall buildings in the southern Baltic region. The Peace of Stralsund (1370) was a historical event of European importance, and the subsequent leading political role of Stralsund in the heyday of the League was reflected in a building boom from 1330 to 1380, giving rise to an independent architectural language identified as *Sundische Gotik*.

Under Swedish rule Stralsund and Wismar were turned into fortified towns of European rank in the 17th and 18th centuries, playing a decisive role in the military superpower system of Sweden. The Swedish art of fortification achieved a standard here which became a model for other fortifications in northern Europe. The Royal Swedish Tribunal was set up as the supreme court in Wismar in 1653 and Stralsund was the political capital of Swedish Pomerania from 1720. Cultural links in the fields of science, art, and architecture developed between the two towns and the mother country. Even today, mutual influences can be traced in the townscapes of Stralsund and Wismar compared with Swedish towns. **Criterion ii**

With their unaltered medieval ground plans, the characteristic division into lots, inherited from the Middle Ages, and the rich stock of Gothic brick architecture, Stralsund and Wismar are outstanding examples of Hanseatic sea trading towns from the heyday of the League of Towns, representing differing trade structures. Of outstanding importance in Wismar is the preserved medieval harbour basin, which shows the former situation in many Hanseatic cities. The *Grube* represents the last surviving artificial medieval waterway in northern Germany. Unique in Stralsund is the island location, unchanged since the 13th century, between the Strelasund and the ponds on the land side, which were dammed soon after the town was founded. As a result of its topographic position, Stralsund has an unmistakable silhouette, known from artistic representations. The large amount of Gothic brick architecture, including impressive parish churches, the Stralsund town hall, and other medieval buildings, is of great architectural significance to the whole of northern Europe. The numerous medieval merchant houses, the so-called *Kemläden*, demonstrate the typical development of these buildings. Wismar with its nearly intact, original roadside development is a town centre of rare completeness.

Having been under the Lübeck Law for some 600 years and having escaped reconstruction after World War II, the towns have retained their historic fabric. The medieval partition into lots remained a reference for centuries, and within this basic framework the evolution of the various epochs can easily be traced. The Baroque houses of wealthy citizens are dominant, as are the large administrative and service buildings from the 17th and 18th centuries, when the towns were under Swedish rule after the Thirty Years' War. The subsoil is archaeologically of outstanding importance. Because of favourable conditions, it retains documentary evidence of rare integrity regarding the legacy of the Hanseatic era and later epochs. Systematic excavations have provided new evidence about the settlement, relevant to the whole of northern Germany, including the recent sensational wreck finds in the harbour entrances, which have greatly contributed to research in Hanseatic shipbuilding and goods traffic. **Criterion iv**

Category of property

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

History and Description

History

The historic towns of Wismar and Stralsund are situated in north-eastern Germany on the Baltic Sea coast. The cities were founded as part of the German colonization of the Slav territories in the late 12th or early 13th centuries. Both cities emerged as important trading places in the 14th century as part of the Hanseatic League. After the Thirty Years' War the towns came under Swedish rule from the 17th to the early 19th centuries. Under the subsequent changing political situations there was a period of stagnation, but from the second half of the 19th century a gradual economic improvement began. The historic centres survived the World War II bombardments and were part of the German Democratic Republic until German unification.

- Foundation

Both Wismar and Stralsund were founded in places that were known to be good anchorages. Wismar emerged at the beginning of the 13th century, 5km from Mecklenburg, an old centre of the Slav Obodrites. It was close to a Wendish fishing village on the seacoast, along an old trade route, the *Via Regia*. In the early 13th century it developed rapidly owing to its favourable location and excellent harbour. The position of Stralsund, further to the east of Wismar, was also chosen for the potential of its harbour, and it gained additional merit from the off-shore island of Strela (later Dänholm). Wismar is first mentioned in 1229 and Stralsund in 1234, already well established in a period when the towns were probably granted corporation statutes. These statutes, known as the Lübeck Law, were aimed at towns in the Baltic region and covered all necessary legal instruments, including common law, commercial law, market law, and building law. Having obtained corporation statutes, both towns also built defence systems, which completed by the end of the 13th or early 14th centuries.

- The Hanseatic period

The Hanseatic League emerged in the 13th century, first as an association of north German merchants who resided in foreign countries. From the end of the 13th century, this association developed into the Hanseatic League of Towns. It soon assumed leadership in the region of the North Sea and the Baltic. In its heyday the League extended to some 200 towns. Centred on Lübeck, the League was organized in four sections: Wendish, Westphalian, Saxon, and Prussian. The most important of these was the Wendish section, which included Wismar and Stralsund. From the 1470s, the power of the Hansa started diminishing, when sea traffic was shifted from the Baltic to the Atlantic with the growing importance of the Netherlands and England. Wismar and Stralsund joined the League in 1293, together with Lübeck, Rostock, and Greifswald.

By the 13th century Wismar and Stralsund had developed commercial activities, involving intermediate trade in cloth from Flanders, wool from England, metal goods from Westphalia, wood, tar, ash, honey, furs, and wax from Latvia and the Rus, salt, at first from Lüneburg, then from the bay of Bourgneuf, wine from the Rhine, France, Spain, and Portugal, and fish from Norway and Schonen. The production of beer became particularly important, especially in Wismar. Beer was a leading product that was used not only as a drink but also as a basic ingredient in food and even in medicine.

At the beginning of the 14th century, conflicts between Wismar and Mecklenburg gave rise to a war between the coalition of north German princes and the Danish King and the emerging towns of Lübeck, Wismar, Rostock, Stralsund, and Greifswald, which were striving for independence. While Wismar suffered a defeat, Stralsund emerged as a leader in 1316, becoming the most powerful city in Pomerania and the capital of the entire region. From here started the heyday of the Hanseatic League, resulting in important building activities, especially from 1330 to 1380. This building boom brought forth the so-called *Sundische Gotik*, a particular form of brick architecture and an expression of the economic growth and increasing political power of Stralsund. The treaty of the Peace of Stralsund, on 24 March 1370, resulted from the negotiation between the Cologne Federation (1367), consisting of the Hanseatic and Dutch towns, on the one side and the Imperial Council of the Kingdom of Denmark on the other. This treaty further strengthened the power of Hansa as a significant actor at the European level.

- The Swedish period

From the late 15th century, with the diminishing power of the Hansa, the commercial and political importance of Wismar and Stralsund was considerably weakened. As a result of the Thirty Years' War (1618–48), both towns came under Swedish rule, later playing a decisive role as administrative centres in the Swedish power system. As the supreme court for all the German possessions of the Kingdom of Sweden, the Royal Swedish Tribunal was set up in the princely court (*Fürstenhof*) of Wismar. Under Swedish rule the fortifications of the towns were rebuilt reflecting the new requirements in warfare. Owing to the lack of hinterland, commercial activities were limited, although there was a brief flourishing from 1651 due to exemption from customs duties. With the defeat of the Swedes in the Nordic War of 1700–21, Wismar was occupied by Danish, Prussian, and Hanoverian troops and all its defensive structures were demolished. Wismar remained under Swedish rule after the peace treaty of 1720 but had already lost its importance. Stralsund, however, became the political capital of Swedish Western Pomerania. A number of Baroque gabled houses, as well as a series of factories, survive from this period.

- The 19th and 20th centuries

The Swedish era ended in both cities at the beginning of the 19th century and the political situation changed. Wismar initially returned to the Duchy of Mecklenburg, but its position remained ambiguous and it still retained a Swedish link until 1903. After the Congress of Vienna in 1815, Stralsund became part of Prussia, but there was little improvement in the economy. In 1848 Wismar acquired a railway link, which led to the building of a new harbour and improved development but left the medieval part untouched. Stralsund had a railway in 1863, which allowed industrial development to begin, and it also became the chief port of the Prussian navy. From the early 19th to the early 20th centuries the populations of the two cities doubled (Stralsund from 15,000 to 32,000 and Wismar from 10,000 to 19,000). Towards the end of World War II the towns suffered air raids but the historic centres remained largely intact. From 1945 both towns were part of the Soviet zone, from which the German Democratic Republic emerged. This period saw important economic development, the establishment of small

industrial companies, the construction of shipyards, and the expansion of the seaport activities.

Description

The two towns, Wismar and Stralsund, demonstrate features that are often similar, though there are also differences that make them complementary. The sizes of the nominated areas are very similar: 80ha in Wismar and 88ha in Stralsund. The buffer zone of Wismar is 108ha and that of Stralsund 340ha.

The town of *Wismar* was originally surrounded by moats, but these were filled on the landward side. The medieval port on the north side has been largely preserved. The so-called *Grube* is today testimony of the old man-made canal that used to link the harbour area in the north with ponds in the south-east. It also forms a picturesque reference in today's townscape with the occasional vaulted structures stretching over it. The old town is nearly circular in overall form and is now surrounded by urban development which began in the second half of the 19th century. The streets of the old town follow a somewhat irregular grid pattern, retaining their medieval form. The main east-west street is the Lübsche Strasse, tracing the ancient trade route of the *Via Regia*, which passes through the central market place with the town hall. The overall form and the silhouette of the town have retained their historic aspect.

The town of *Stralsund* was built on an island slightly oval in shape and so it is still surrounded by water. The overall form and silhouette of the town have been particularly well preserved for this reason. The modern development on the west side therefore remains at a distance, leaving the vistas to the old town intact. The two focal points in the town are the old market in the north and the new market in the south. The old market is delimited by the rather exceptional ensemble of the Church of St Nicholas and the town hall.

Both towns were subject to the Lübeck Building Code, which regulated the size and form of each lot. One of the aims of the Code was to maintain a regular street width. The lots were larger in the first building phase of the town, when construction was in timber, but they were divided into smaller parts in the second phase at the end of the 13th century when the building material changed to brick. This size was then maintained for centuries. Whenever new construction took place on a lot the new building had to be the same as before, fitted between the old firewalls. The difference was mainly in the architecture of the street elevation. As a result, the street pattern of the towns was also maintained intact. The old town of Wismar is particularly well preserved in this regard.

Stralsund and Wismar differed somewhat in their economic structures. The former was oriented towards the long-distance and intermediate trade of the Hanseatic League, requiring more warehouse space, whereas the latter laid emphasis on production and so housed large numbers of craftsmen and agriculturalists. As a result the houses of Stralsund are larger than those of Wismar, where the total number of gabled houses is more numerous. The lots were generally occupied by the main building on the street side with a service structure at the rear. A typical merchant house was the so-called *Dielenhaus* (lobby house) characteristic of the Hansa towns. The building combined living, working, trading, and representation under the same roof and had an elaborate gable elevation facing the street. The living rooms of the family were usually placed in the so-called *Kemladen*,

a two-storey structure at the back of the house. The more humble houses of the craftsmen were generally two storeys high and not very deep. A requirement was to obtain sufficient light to guarantee working conditions. The houses also could also have small gardens at the rear. Whilst these building types continued over the centuries there were variations, and the street elevations reflect the different periods. A number of medieval buildings still remain; others have been rebuilt giving a variety that ranges from Renaissance to Baroque and Neo-Classical.

The characteristic building material in this region was fired brick, which gave the opportunity to develop a particular type of "Gothic Brick" which is typical in the countries of the North Sea and the Baltic. On the main elevations the bricks could be moulded in different decorative forms, even permitting some very elaborate architecture. In its economic position as a leader in the Hanseatic League in its heyday, Stralsund led the way in developing a particular form of construction, an independent architectural language identified as *Sundische Gotik*.

Wismar and Stralsund together contain six major parish churches, which form a representative cross-section of sacred architecture in Wendish Hanseatic cities. The earliest of these is St Nicholas in Stralsund (1270–1380), built in parallel with the Church of St Mary in Lübeck, with mutual influences during the construction period. These two churches are the earliest examples of the introduction of the cathedral pattern of northern France into the brick architecture of the Baltic region. The churches had important influence in the region: eg Wismar, Malmö, Riga, and Copenhagen. The other major churches in Stralsund are St Jacob (1310–60, with a tower built c 1400–20) and St Mary (1380–1480). In Wismar the churches include St Mary (1340–1450; only the tower remains after destruction during World War II), St Nicholas (1370–1490), and St George (1400–1600). This last building was severely damaged in World War II and has been undergoing a major reconstruction programme since 1990. The six churches thus cover over two centuries of church building.

Both Wismar and Stralsund contain a number of monastic ensembles and hospitals. In Stralsund the Dominican Monastery of St Catherine was founded in 1251, and it is today the largest of its type in the Baltic coastal region. It has a long Gothic hall church, built c 1261–1317. The complex is now used as a museum of cultural history. The Franciscan Monastery of St John was founded in 1254 and later enlarged; the church was destroyed in a fire in 1624. The Heilgeist Hospital is first mentioned in 1256; it was moved to its present location at the beginning of the 14th century. After damage in wars in 1628 and 1715 it was rebuilt. In Wismar the Heiligen-Geist Hospital was founded in 1249 on the north side of the Lübsche Strasse. The complex of hospital church and the residential part has been preserved in its medieval form, though the other buildings surrounding it are from the 19th century.

The 14th century Town Hall of Stralsund is located in front of the west facade of St Nicholas Church and forms a unique synthesis of great variety. The Town Hall with its outstanding decorated brick elevation facing the old market is the most eloquent example of the so-called *Sundische Gotik*, ie the Gothic of the region of Sund. The building has also some important Baroque additions, such as the two-

storied colonnade in the courtyard built in the late 17th century.

Building activities continued throughout the Renaissance and the later Swedish period and several civic constructions were added. These reflect the architectural forms of the Renaissance, Baroque, and Neo-Classicism, which give their flavour to the townscape, but they respect the medieval rhythm established on the basis of the Lübeck Building Code. The sumptuous Wismar *Fürstenhof* is an example of these buildings. The new Town Hall of Wismar was built in the Classicist style in 1817–19, integrating parts of the earlier medieval Town Hall. The subsoil of the two towns has preserved an important record of the historic layers of construction, partly being revealed in recent excavations.

Management and Protection

Legal status

The properties in Wismar and Stralsund are mostly owned by public corporations (50% of the secular buildings) or by individuals. Some properties belong to the churches, to foundations, or to the Region (*Land*) of Mecklenburg-Vorpommern.

The historic town of Stralsund was protected as conservation area (“large-scale monument”) in 1962, and similar protection was accorded to Wismar. At the present time the towns are protected as conservation areas under the monument protection laws (*Denkmalschutzgesetz*) of the Mecklenburg-Vorpommern Region. Both cities maintain a list of individual buildings and monuments, which are afforded special protection.

A number of legally binding local standards and regulations control the maintenance and care of the buildings, the environment, and trees and plants. In addition there are guidelines which are not legally binding but which encourage consistency and appropriate solutions in building practice.

Management

The management of the protection of historic buildings in Germany falls under the regional governments, in this case under the jurisdiction of Mecklenburg-Vorpommern and the responsible superintendence offices. Both towns also have their local preservation directives, which are to a high standard in principle. The nominated areas and the relative buffer zones are considered adequate.

Both Wismar and Stralsund have adopted management plans (2000) for the historic areas, including standards for the historic areas as a whole and individual historic buildings, the care and design of private areas in the city in accordance with its character, and guidelines for the qualification of living conditions and the management of appropriate cultural and social functions. These are integrated with other plans relating to building regulations, land development, and tourism.

There are currently several large-scale projects being carried out, and the personnel dedicated to the restoration and maintenance of historic structures is relatively limited. Much of the responsibility therefore remains with private owners.

Unfortunately, there are no restrictions on car traffic, which has rapidly grown in recent years. In the case of Wismar, whilst the main traffic is outside, there is heavy traffic passing through the old city centre. In Stralsund a new parking lot is currently under construction in connection with the city centre.

Financial resources were scarce at the time of the East German government but they are now being increased under the new management system. There are special funds for the conservation of historic structures in the eastern part of Germany, and Stralsund was also selected as one of five model towns in Germany in 1990, thus receiving additional funding. There are also possibilities for tax relief for private owners, and there are funding possibilities resulting from a grant programme. Nevertheless, financial resources remain a problem due to the important tasks still ahead.

Conservation and Authenticity

Conservation history

As a whole, both Wismar and Stralsund have retained their historic fabric fairly well intact, being some of the best preserved Hansa towns. In the 19th and 20th centuries new construction took place outside the historic areas. At the same time, the medieval harbours have also been retained. This does not mean that there have not been some problems. Both towns were bombed during World War II, though the damage was relatively limited compared with that in other towns.

In Stralsund about 15% of the historic buildings were destroyed. This included various churches and monastic complexes, such as St John’s Monastery and St Jacob’s Church. The damage in Wismar was less, but also about 10–15%, and the churches of St Mary and St George in particular were severely hit. In the post-war period both cities were subject to special restoration programmes, involving the Polish PKZ. St George’s Church was consolidated in the 1950s and is currently under reconstruction, whilst the remains of St Mary’s Church were demolished in 1960. Even though the towns were protected and several main monuments restored, there were not enough funds to rehabilitate and maintain the historic building stock, which suffered from neglect and deterioration. Some buildings were demolished due to their poor condition.

In 1989 it was planned to renovate fourteen building blocks out of the total of 66, which would have meant serious loss of historic material. Fortunately, this initiative was stopped and, from 1990 in particular, the towns have been subject to active conservation and rehabilitation work, including also the construction of new buildings fitted to the historic context. In Stralsund, 345 historic buildings have been rehabilitated, and 157 are on the waiting list; 68 new buildings have been built and 13 are under construction. There are still some gaps in the town which are planned to be integrated, preserving the remains of old structures and without attempting reconstruction. In Wismar the historic fabric has been better preserved and about 748 buildings have been restored so far; 50 new buildings have been erected. It is estimated that there will be a need to continue such work at least over the next twenty years.

Authenticity and integrity

The two historic cities have retained an impressive amount of original medieval blocks of Hanseatic warehouses and residential buildings, the *Dielenhaus* and *Kemladen*. Even though several buildings have suffered from past neglect and are in need of urgent care, the towns present today an exceptionally rich architectural heritage, including the huge brick cathedrals, monasteries, and hospitals, not to speak of the numerous residential and commercial buildings dating from the Middle Ages to the 17th and 18th centuries, many without modern additions. The fortifications were demolished at the beginning of the 19th century and only small parts of them remain today.

The visual integrity of both towns has been well maintained owing to their positions, especially in the case of Stralsund. In fact, modern construction and industrial buildings have been located in the suburban areas, outside the historic towns. It is thus possible to appreciate the silhouette of the historic townscapes without major changes.

There are, however, some problems. In Wismar the old harbour is surrounded by two industrial zones, of which one used to be a military base and is now being dismantled. The area close to the medieval basin on the west is the site of construction for high-technology industries. A new building has recently been built in a position where it to some extent masks the silhouette of the old town from the sea. Attention must be given to such initiatives as they could have an impact on the historic skyline in the future.

No licence is required for architects preparing projects for historic buildings. Special attention should be given to the methods of consolidation and reinforcement, as well as to the solution of details, such as old staircases and windows, so as not to lose the historic fabric in on-going improvement work.

Overall it can be concluded that the historic towns of Wismar and Stralsund have retained their historic fabric, representing evolution over several centuries. They are the best surviving out of more than a hundred that formerly existed in Germany. Their historical integrity and the silhouettes of the townscapes have been maintained relatively well. The towns contain an exceptionally large number of authentic historic structures representing the evolution from the Hanseatic period to the Swedish era.

Evaluation

Action by ICOMOS

An ICOMOS evaluation mission visited the towns of Wismar and Stralsund in August 2001. ICOMOS also consulted its International Scientific Committee on Historic Towns and Villages.

Qualities

Founded in the 13th century, Wismar and Stralsund represent different but complementary trading structures as leading centres of the Wendish section of the Hanseatic League of Towns from the 13th to the 15th centuries. Wismar has preserved its medieval harbour basin, and the *Grube* is the last surviving medieval canal structure in northern Germany. The island location of Stralsund has remained unchanged since the 13th century. As a result of

its topographic position, Stralsund has an unmistakable silhouette, well known from artistic representations.

The main role of Wismar and Stralsund coincided with the heyday of the Hansa in the Wendish section of the League in the 14th century. Stralsund became the leading centre of the League, especially after the Peace of Stralsund (1370), developing a new architectural language known as *Sundische Gotik* which became widely diffused in the southern Baltic region. The development of the style is documented in a series of major brick churches in both towns, showing evidence of integrating cultural influences from the brick building techniques of Italy and the cathedral architecture of northern France. The Town Hall of Stralsund is the most elaborate example of this Brick Gothic. The medieval building codes remained in force over six centuries, helping to retain the street pattern and the division of building lots intact until the present day. The typology of houses of the bourgeoisie, merchants, and craftsmen, such as the *Dielenhaus* and the *Kemläden* structures, was developed in the 14th century and became a characteristic feature of many Hanseatic towns. In the 17th and the 18th centuries the towns became major administrative and defence centres within the Swedish kingdom, contributing to the development of military art and integrating another layer of cultural influences.

Comparative analysis

A comparative analysis of all Hanseatic sites, routes, and monuments was conducted by the Council of Europe in 1991. The State Party has provided an in-depth comparison of Wismar and Stralsund with the key towns in the region, considering the significance, type of construction, and functions, as well as their condition. This study is an integration to the history of the Hanseatic League, published earlier.

The Hanseatic League linked some 200 towns in its realm. Of these about eighty were members of the League, while the others had various degrees of association, with in the functions of what were known as “Kontors” and “Factories,” which had the role of providing services. In Germany alone there were over 100 towns associated with the league. Of these Stralsund and Wismar are certainly the best surviving examples in Germany, even when compared with Lübeck, which is already on the List. The value of Wismar and Stralsund, however, is not only related to the Hanseatic period; they also had important administrative and military functions in the Swedish period, and should be seen as significant historic towns which have well preserved their historic fabric of outstanding significance. They had a major influence in the region on the development of particular construction techniques and building types, of which outstanding examples have survived.

The most relevant towns for comparison on the World Heritage List include the Historic Centre of Cracow (1978; ii, iii, iv), Bryggen (in Bergen: 1979; iii), the Hanseatic City of Lübeck (1987; iv), Historic Monuments of Novgorod and Surroundings (1992; ii, iv, vi), the Historic Centre of Vilnius (1994; ii, iv), the Hanseatic Town of Visby (1995; iv, v), the Medieval Town of Torun (1997; ii, iv), the Historic Centre of Riga (1997; ii, iv, v), and the Historic Centre (Old Town) of Tallinn (1997; ii, iv). All these towns were associated with the Hanseatic League.

The closest relation of Wismar and Stralsund is with Lübeck, which is also part of the Wendish section of the Hansa. There are however, several differences. Lübeck's importance was especially as the cradle of the Hanseatic League in the 13th century, while the importance of Wismar and Stralsund coincides with the heyday of the Hansa in the 14th century. Other differences are in the fields of economics and trade, as well as in the state of preservation. Wismar and Stralsund have retained the integrity of the historic urban areas much better. When compared with other Hansa towns in the same region, neighbouring Rostock and Greifswald have lost most of their historic character owing to insensitive reconstruction programmes after the war.

The town of Visby is related to the prehistory of the Hansa. In fact, Visby developed from the 12th century, becoming the centre of the Baltic trade in the 13th century, but then losing its supremacy to Lübeck with the birth of the Hanseatic League. In its architecture Visby represents a different character, both in materials and in typology. The urban structure and economic character of Tallinn, though from a similar period, differ considerably from those of Wismar and Stralsund. In the case of Riga, Vilnius, and the other cities mentioned above, emphasis in the nomination is on different issues, and the towns therefore stand for different meanings.

From this comparison it emerges that Stralsund and Wismar, together with Lübeck, represent aspects that are complementary to the understanding of the historic towns that were at the root of the medieval and later trading systems in central and northern Europe. They are the best surviving examples of Hansa towns in Germany, representing the construction in the Wendish region and having also exercised had a strong influence elsewhere.

ICOMOS recommendations for future action

While recognizing the efforts already made by the State Party for the conservation and rehabilitation of the historic towns of Stralsund and Wismar, ICOMOS recommends that special attention be given to regulation of the design of modern details and the appropriate use of materials and technology in the rehabilitation of historic structures. Such regulation is particularly relevant in the design of new buildings or additions within the historic core area and in its surroundings. The height and design of such constructions should respect the traditional skyline and character of the historic town. This also relates to the eventual development of former military areas, railway yards, and industrial zones.

Brief description

The medieval towns of Wismar and Stralsund, on the Baltic coast of northern Germany, were major trading centres of the Hanseatic League in the 14th and 15th centuries, becoming Swedish administrative and defensive centres for the German territories in the 17th and 18th centuries. They contributed to the development of the characteristic building types and techniques of the Brick Gothic in the Baltic region, exemplified in several important brick cathedrals, the Town Hall of Stralsund, and in the series of houses for residential, commercial, and crafts use, representing evolution over several centuries.

Statement of significance

Founded in the 13th century, Wismar and Stralsund represent different but complementary trading structures as leading centres of the Wendish section of the Hanseatic League from the 13th to the 15th centuries. Wismar has preserved its medieval harbour basin, and the island location of Stralsund has remained unchanged with its unmistakable silhouette since the 13th century. Here, there developed a new architectural language known as *Sundische Gotik* which was widely diffused in the southern Baltic region and documented in a series of major brick churches that show evidence of cultural influences from Italy and France. The typology of houses of the bourgeoisie, merchants, and craftsmen, such as the *Dielenhaus* and the *Kemliden*, were developed in the 14th century and became a characteristic feature of many Hanseatic towns. In the 17th and the 18th centuries the towns became major administrative and defence centres within the Swedish kingdom, contributing to the development of military art and integrating another layer of cultural influences.

Recommendation

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

Criterion ii Wismar and Stralsund, leading centres of the Wendish section of the Hanseatic League from the 13th to 15th centuries and major administrative and defence centres in the Swedish kingdom in the 17th and 18th centuries, contributed to the development and diffusion of brick construction techniques and building types, characteristic features of Hanseatic towns in the Baltic region, as well as the development of defence systems in the Swedish period.

Criterion iv Stralsund and Wismar have crucial importance in the development of the building techniques and urban form that became typical of the Hanseatic trading towns, well documented in the major parish churches, the town hall of Stralsund, and the commercial building types, such as the *Dielenhaus*.

ICOMOS further recommends that consideration be given to the possibility of inscribing the historic towns of Stralsund and Wismar as a serial nomination together with Lübeck. All three towns were leading centres in the Wendish region of the Hanseatic League in northern Germany, representing complementary aspects in terms of trading, production of goods, and the typology of constructions.

ICOMOS, January 2002

Budapest Extension (Hungary)

No 400bis

Identification

<i>Nomination</i>	Andrassy Avenue and the Underground (Extension to “Budapest, the Banks of the Danube and the Buda Castle Quarter,” inscribed in 1987, ii, iv)
<i>Location</i>	Budapest
<i>State Party</i>	Republic of Hungary
<i>Date</i>	28 December 2000

Justification by State Party

The proposed extension area of Andrassy Avenue and the Millenary underground is unique as an entity of harmonious interaction between parkland and a modern urban area, all created within an unprecedentedly short time span. It is a perfect technical solution which provides easy and inexpensive access to the parkland for all classes of an emerging modern society.

In the context of painfully protracted cultural and technical development in central eastern Europe it is the innovative planning and implementation of a unique architectural and technological concept of modern townscape design.

Criterion ii

The proposed extension, together with the previously inscribed area, represents as a whole all major historical sources of inspiration for the Hungarian nation, as reflected in the architectural trends, united harmoniously in a dynamic townscape.

Criterion iv

The Opera House and the old and the current Music Academy, all built within the proposed extension, are unique artistic and literal homes of the greatest Hungarian musicians: Ferenc Liszt, Bela Bartok, and Zoltan Kodaly, to mention just a few, whose contribution to the world’s musical tradition is of outstanding universal significance.

Criterion vi

Category of property

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

History and Description

At the end of the 17th century a wall surrounded the city of Pest and for the most part Germans lived along the banks of the Danube. The areas outside of the city were arable land with fruit orchards, but by 1699 craftsmen had begun to establish suburban communities. From 1730 they began to settle an area then called Pacsirtamezq. In 1777 it was renamed Terezvaros after Saint Theresa and in honour of Maria Theresa. The parish church of Terezvaros was built in 1801–09 and by 1805 the current street grid had taken shape. Most of the merchants in the area settled and established themselves along Kiraly Street. At the beginning of the 20th century the areas of Erzsebetvaros and the City Park split off from this district. In 1841 Lajos Kossuth took up the idea of a large-scale promenade for Terezvaros. With the Union of Pest and Buda in 1873, Budapest truly became the nation’s capital, developing at a faster rhythm than earlier; by the turn of the century it had become a modern metropolis with more than a million inhabitants.

The symbol of this development is the radial Andrassy Avenue. There had been no attempts at organized urban development since the Middle Ages, and the Hungarian capital needed to make up for this lack in a single great leap in terms of public services, transportation, and city planning. To execute this great leap forward a special commission, the Capital Communal Labour Board, was established on the model of the London Metropolitan Board of Works. This commission planned and partially carried out construction of the avenue, as the modern city’s stately promenade, along with the creation of essential infrastructure (transportation and utilities). The commission’s establishment was decreed by a national act in 1870 and the state gave funds for its realization.

The route of the avenue cut straight through an unregulated suburban area, thereby radically transforming its urban structure. Construction of the road began in 1872, the route was opened in 1876, and in one decade, by 1885, it was completed with 131 buildings. The Siemens and Halske companies built the first underground railway on the European continent there in 1893–96. It starts in the heart of the city, near the banks of the Danube, and runs just beneath the surface for the length of Andrassy Avenue to the City Park. The railway served the Millennial Exhibition, organized in 1896 to celebrate the 1000th anniversary of the Hungarian conquest. This also led to the construction of a memorial on Heroes’ Square (1894–1906), the development and extension of the landscape garden, the development of the Szechenyi Baths as an establishment for spa culture, and the Vajdahunyad Castle that displayed the different periods of Hungarian architecture.

Management and Protection

Legal status

The legal protection of the proposed site and the buffer zone is at three levels: 1. national level: territorial and individual; 2. Budapest municipal level; 3. district level.

According to amendments to the 83/1992 (V.14.) Government Decree and the National Historic Preservation Advisory Board’s 1/1967 (I.31.) ÉM. Decree, section 6,

paragraph (2), Andrássy Avenue is a designated protected historic environment on the basis of the 7759/1977 Resolution. This status was strengthened and expanded by the 1997 Law. Budapest is divided into 23 districts, each with its local authority. The Hungarian National Heritage Commission in 1990 declared Andrássy Avenue to be part of the national heritage.

The ICOMOS site mission observed that there was no buffer zone foreseen between the earlier nominated site and the extension. This was considered desirable for the sake of integrity, even though there is automatic legal protection for the surroundings of all protected areas. It was also noted that the building stock in this area is of good quality. Following the visit, in fact, the authorities have now provided for the extension of the buffer zone. It is noted, however, that there is still no buffer on the Buda side of the area already inscribed. It would thus be desirable to extend the buffer zone here as well.

Management

Management of the area is organized at the same levels as legal protection. At the national level, the responsibility is with the Ministry of Cultural Heritage with its specialized services. At the municipal level, there is a Council of Town Planning, and a Division for the Architectural Protection. At the district level, there are expert commissions, a bureau for urban development, and a section of the Council of Town Planning. In addition, some properties are under the care of public institutions, such as the Church and the University of Budapest. Collaboration between the different authorities and institutions is well organized.

The authorities affected by the proposed site are in the 5th, 6th, 7th, and 14th districts. The proposed buffer zone also falls within the jurisdiction of these authorities. Owing to recent economic changes, all types of property ownership are to be found within the nominated area, including international diplomatic rules for foreign embassies, state authority for important national institutes, other agencies, and governmental institutes, as well as private owners. The Budapest city government controls public spaces, roads, public transport, tunnels, parks, plants, and individual buildings. In the new administrative system, district governments control certain former state-owned properties acquired in whole or in part, such as institutes, historic properties, and development zones. Buildings of mixed ownership include houses and condominiums where the ownership is shared between two or more: the resident community, local government, tenants, or private owners. Church-owned properties were returned by the state after the political transformation.

The site is subject to planning control in accordance with relevant norms and standards. These include the Environmental Protection Programme, implemented from 2000 in the 6th district. Coordination of the works is guaranteed by Urban Development Programme Board of the Terezvaros District Government. A series of property management plans are being prepared and implemented. These include the development plan for the “complete restoration and modernization of buildings along Andrássy Avenue.” The national tourism development plans also include specifications for the development of urban tourism, relevant to the area concerned.

The problems in the area are those generally met within similar central districts, including development pressures and modification of the attics, or noise at the street level.

Conservation and Authenticity

Conservation history

The streetscape and the buildings of Andrássy Avenue have been preserved in their original form in their essential aspects since the time of their construction at the end of the 19th century. The minor alterations that have been made respect the overall character of the place.

Immediately after World War II the damage that occurred during the war period was repaired. There also followed some minor structural transformations. Since the 1980s the area has been subject to conservation and gradual improvement works, particularly in the most important buildings, such as the Opera. In the 1990s there has been a series of important restorations, such as the Metro stations. In the last years the social structure has also changed, and the present occupants are more motivated for conservation.

The underground railway has been renovated and modernized on two occasions, the last for the anniversary of its foundation in 1995. At the present time only the stations beneath the Avenue are still in their original condition. The stations in the City Park were originally above-ground, but have now been built beneath the surface. The underground railway line and its stations have been legally protected since 1997.

Authenticity and integrity

Andrássy Avenue with its buildings has been preserved reasonably well in its conception, in its relation to the surrounding urban environment, as well as in the building fabric. Attention is also given to the preservation and appropriate design of small elements that form part of the street furniture.

There are some problems, for example, in the physical condition of the buildings: wooden roof structures have suffered from humidity and metal structures have corroded, requiring maintenance and repair. There have also been some changes in the occupation, offices tending to replace the earlier residential use, which is a common problem in central urban areas. The underground railway, a functional part of the city infrastructure, has been renovated. The stations under the Avenue have retained their original features, while those in the Park have been changed from their original position above-ground and are now built under the surface. In this regard, while respecting the original function of the railway, its historical authenticity is compromised to some degree.

Nevertheless, as a whole the proposed nomination can be considered satisfactory, from the points of view both of authenticity and of integrity.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited the site in November 2001.

Qualities

Andrassy Avenue forms a coherent ensemble, symbolizing the political function of the second capital of the Austro-Hungarian Empire.

Its principal characteristic lies in its being a representative example of late 19th century social development and urban planning, linking the city centre with the newly laid-out parkland.

Architecturally, the avenue has great integrity in its eclectic, neo-Renaissance buildings, achieved in the short space of ten years. The avenue is divided into three sections by two symmetrical squares, and the design of the artery gives a specific character and scale to each, reflecting the vicinity of the centre of the town on the one hand and the parkland on the other.

The project also included the construction of the first underground railway in continental Europe (after the London underground, begun in 1863).

As an extension to the existing World Heritage Site of Budapest (1987; criteria ii, iv), the present proposal can be seen to complement and strengthen it, taking into account the broader social and political references. In this context, the proposal to include Andrassy Avenue and the Millennium Park as an extension to the Buda Castle Quarter and the Banks of Danube is justified and consistent with the existing site.

The Opera House and the Music Academy are directly associated with the life and work of the greatest Hungarian musicians: Ferenc Liszt, Bela Bartok, and Zoltan Kodaly, who have made an important contribution to the history of Western music. Nevertheless, ICOMOS does not consider that this to be sufficient for the application of criterion vi of the *Operational Guidelines*.

Comparative analysis

It is noted that the term “avenue” (from Latin *advenire*) first meant generally a road of access to a destination; it then referred in particular to roads in parks giving access to castles; and finally it came to mean an urban street planted with trees. This was the case particularly in the 19th century, when urban renewal schemes used this term widely. Andrassy Avenue in Budapest should be seen in this context. Classic examples are the avenues in Baron Haussmann’s scheme for Paris, above all the Champs-Élysées, built in the second half of the century. Vienna, another capital of the Austro-Hungarian Empire, acquired its Ringstrasse also in the same period.

The first underground railways were built in London (1863) and New York (1868). After an initial proposal in 1855, the *Métro* of Paris was only started in 1895, with the first part completed by 1900 (for the Universal Exhibition). The Budapest metro is thus the first underground railway on the European continent.

ICOMOS recommendations for future action

ICOMOS recommends that the buffer zone be extended around the other sides of the existing World Heritage site, ie on the Buda side of the town.

Brief description

The site of Andrassy Avenue (1872–85) and the Millenary underground railway (1893–96) in Budapest was built in the second half of the 19th century as part of the celebration of the centenary of the Hungarian State. The scheme is a representative example of the implementation of planning solutions associated with the latest technical facilities of the day to meet the requirements of an emerging modern society.

ICOMOS recommendation

That this property be inscribed on the World Heritage List as an extension to the existing World Heritage Site, “Budapest, the Banks of the Danube and the Buda Castle Quarter” (inscribed in 1987, ii, iv), using the existing *criteria ii and iv*.

ICOMOS, January 2002

Noto (Italy)

No 1024rev

Identification

<i>Nomination</i>	The rebuilding of the Val di Noto in the Late Baroque Period (South-East Sicily)
<i>Location</i>	Provinces of Catania, Ragusa, and Syracuse, Sicily
<i>State Party</i>	Italy
<i>Date</i>	First nomination received 22 June 2000, revised nomination 11 January 2002

Justification by State Party

The historic centres and urban environments of the towns proposed for inscription are a masterpiece of the human creative genius of the late Baroque epoch.

Criterion i

The historic centres and urban environments of the towns proposed for inscription reveal a remarkable and unique exchange of human values accomplished in the collective effort to reconstruct the towns after the 1693 earthquake. The social classes of that period (clergy, aristocracy, and the new urban middle classes) together with the Spanish government, architects, and craftsmen, co-operated in the recreation of entire urban realities.

Criterion ii

The historic centres and urban sites proposed for inscription bear witness to cultural traditions that have disappeared elsewhere: eg the design abilities and the innovative approach typical of the post-1693 era, in which major and minor art forms intertwine into a peculiar unity, and the exceptional skills of workmen in using local stone.

Criterion iii

The historic centres and urban sites proposed for inscription are instances of great importance for the high concentration of monumental late Baroque buildings of outstanding architectural and decorative value: eg the plans and layouts of religious buildings and facades with bell-towers. Facades as urban monuments peak with San Domenico in Noto, San Giorgio in Ragusa Ibla, and San Giorgi' in Modica.

Criterion iv

The historic centres and urban sites proposed for inscription are vulnerable because of their location in an area of high seismic risk and because of the poor state of much of the stonework, especially the limestone. In addition, Catania is at risk from volcanic eruption.

Criterion v

Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this nomination consists of eight separate *groups of buildings*.

History and Description

History

Some of the nominated towns (Caltagirone, Mitello) were of pre-medieval origin, and all were in existence in medieval times, characteristically around a castle and with monastic foundations. Most seem to have been changing during the 16th and 17th centuries and then been affected differentially by the 1693 earthquake, which resulted in some 93,000 casualties. Catania, for example, was destroyed, as was Noto on top of Mount Alveria, whereas Mitello was partially destroyed and Ragusa seriously damaged. Reactions to the earthquake also differed, ranging from Catania's complete rebuild on the same site, through Mitello's partial abandonment and Ragusa's combination of new and old, to Noto's complete rebuild on a new site. All the towns saw considerable building activity through the 18th century, notably of churches, large public buildings, and *palazzi*. Another serious earthquake in 1990 affected some parts of some towns, Ragusa in particular. The nomination is almost entirely based on 18th century urban art and architecture and says nothing about urban economy or urban/rural relationships.

Description

The territory of south-eastern Sicily, once the territory of the ancient province of Val di Noto, contains an exceptional homogeneity and quality of urban centres within it. They are characterized by a large number of late Baroque buildings and monuments, all built after earthquakes on 9 and 11 January 1693, which seriously damaged about sixty towns in that territory. The seismic area, which had its epicentre in the Valley of Noto, stretched from Calabria to Malta to the northern African coast.

Most of the towns in south-eastern Sicily were rebuilt on the original site (eg Catania). Some, such as Noto, were rebuilt on new sites. Others, like Ragusa and Palazzolo Acreide, were "doubled up," with new urban centres created next to the ancient ones. Yet others either moved to adjoining areas that were already partially urbanized (eg Scicli and Modica) or were simply repaired (eg Caltagirone).

The rebuilding of the Val di Noto was a chance for an enormous artistic, architectural, and anti-seismic renewal of the cities, medieval in their styles until 1693. The architecture and "modern" town-planning of south-eastern Sicily became the first specific response to seismic disaster, carried out by a host of people ranging from famous architects like Rosario Gagliardi and Giovan Battista Vaccarini to many inspired artists and thousands of skilled but anonymous craftsmen. Strongly influenced by external Baroque fashions, the "Sicilian style," including not least its characteristic tower in facades, developed to become itself influential, its achievement possible because of a strong economic interplay of different social groups in the aftermath of disaster. Enormous state intervention and great

organizing ability seem to have been the two conditions that achieved such an original and impressive solution, seizing the chance to turn such a disaster into an opportunity. Two hundred years later, as a result of long-term degradation and further seismic activity, there are still a great many buildings and monumental complexes which require major restoration, consolidation, and maintenance interventions."

The eight separate inner cities and urban areas proposed for inscription on the World Heritage List should be considered as representative of a great, post-seismic rebuilding achievement in the decades following 1693:

CALTAGIRONE: the most westerly of the eight cities nominated, its inner city is significant for its multi-faceted town planning and architectural facades, and for its unusual link between the pre- and post-1693 periods. Its rich architecture exists inside an urban context resulting from the configuration of the site. The most important buildings include the Churches of Santa Maria del Monte, St James the Apostle, St Joseph, St Dominic, the Holy Saviour (and Monastery of the Benedictine Sisters), St Chiara and St Rita (and Monastery of Clarisses), Jesus (and former College of the Jesuits), St Stephen, and St Francis of Assisi and, among secular buildings, the Corte Capitanale, the Civic Museum, the former Pawnshop, and the San Francesco Bridge.

MILITELLO VAL DI CATANIA is significant for its wealth of architecture from the 14th century onwards, and for the outstanding 17th century, walled pre-earthquake town plan which was in the vanguard of Sicilian feudal towns and was then faithfully followed in the late Baroque reconstruction. Principal buildings include the Churches of San Nicolò and Santa Maria della Stella, the latter completed in 1741 on the site of St Anthony the Abbot, and the former in the San Leonardo area.

CATANIA acquired a particular quality of urban design when it was rebuilt on a comprehensive, geometric unitary plan among the rubble of the destroyed city. At its core are the outstanding Piazza del Duomo and the Via dei Crociferi, together with the nearby Badia de Sant'Agata, the Collegiata, Benedictine monastery, and Palazzo Biscari.

MODICA consists of two urban centres, the older perched on the rocky top of the southern Ibeli hill, the other rebuilt further downhill after the 1693 earthquake with imposing and conspicuous urban monuments such as the Cathedral of St George and the Church of St.Peter.

NOTO, outstanding among the towns that were totally rebuilt on a site close to the original town, is on two levels, an upper part on the plateau and a lower, newer part on the slope below. The latter accommodates the buildings of the nobility and the religious complexes of the 18th century, the topography, town-plan, and architecture combining to create a spectacular "Baroque stage set." It includes nine religious complexes and numerous *palazzi*.

PALAZZOLO, like Modica, has two centres, the medieval one on which a new town was reconstructed on the old site but along a new axis, and a post-1693 "new town" which was developed along a crescent up to

the earliest site of all, the Greek *Akra*. The two churches of St Sebastian and Sts Peter and Paul were largely rebuilt after 1693, the latter the centre of the old nobility, the former marking the quarter of the new urban classes.

RAGUSA, the ancient Ibla, is built over three hills separated by a deep valley. It, too, consists of two centres, one rebuilt on the old medieval layout and the other, Upper (present-day) Ragusa, newly built after 1693. It contains nine major churches and seven major *palazzi*, all Baroque. Upper Ragusa has been adversely affected by inappropriate modern development and the town overall is adversely affected by the proximity of chemical, industrial, and mining activities.

SCICLI: the Via Francesco Mormina Penna stretches to the nearby Beneventano palace, perhaps the only one in Sicily to display fantastic decoration, in an urban setting where churches rise alongside patrician buildings of late Baroque age. Three churches (St John the Evangelist, St Michael, and Saint Teresa) are from the 18th century.

The whole area is a Level 2 seismic risk area (the most recent earthquake was in 1990) with an expected intensity of *c* 4.5 on the Richter scale. Caltagirone and Noto could also be subject to post-seismic landslides and Catania could be affected by volcanic eruption from Mount Etna. All of the towns in the nomination have Civil Protection Plans identifying main evacuation routes in the event of disaster. About 120,000 inhabitants live in the eight towns, half of them in the historic centre of Catania.

Management and Protection

Legal status

The majority of the properties in all eight of the towns are in private ownership. The religious buildings open to worship are mostly owned by the Diocesan Curias; some are owned by the Italian State through its Ministry for Internal Affairs. Most of the monumental buildings of architectural value are owned by the Local Authorities. All such are public bodies, and the assets for which they are responsible are considered as public property.

Management

The main protection and conservation measures are provided by the national and regional legislation for the protection of the artistic, monumental, landscape, naturalistic, seismic, hydro-geological and forestry heritage, in particular by Acts 1089/39, 1497/39, 64/74, 431/85, and Regional Acts 61/81 and 15/91. Within the bureaucratic infrastructure to implement these provisions, the various Sicilian sections of the *Soprintendenza ai Beni Architettonici e Ambientali* report directly to the Regional Department for Cultural Heritage. Because of the seismic factor, the Civil Engineer's Office plays an important role in monitoring the safety of buildings and therefore in the maintenance of fabric; it reports direct to the Regional Public Works Department.

The Regional Provinces of Catania, Ragusa, and Syracuse and the Municipalities of the eight towns in the nomination have the responsibility for looking after the urban and architectural heritage in their respective territories. In the case of religious buildings and their

artistic contents, responsibility rests with the four Diocesan Curias, any one of which may approach any one or more of five different agencies from state to municipal level in the event of works being required.

The eight towns in the nomination come under the various regional plans, exemplified by that for Regional Economic and Social Development, within which are "Implementation Projects" such as those for Tourism and Cultural Heritage. Regional Guidelines on Landscape Planning identify, *inter alia*, four "strategic intervention axes directly involving the protection and enhancement of the landscape and environment," which include conservation and qualification of the heritage of historic, archaeological, artistic, cultural, and documentary interest. The eight towns are identified in the respective town plans as Homogeneous Territorial Zones or Historic Centres, where the existing urban and architectural heritage can be submitted only to rehabilitation and maintenance works that fully respect the historic and cultural vocation of each town. Ragusa has its own Five-Year Plan.

Conservation is funded annually in the normal way as part of the regional, provincial, and municipal budgets. Ragusa and Ibla enjoy special Regional funding. Lit 2,849,000,000,000 was made available for public buildings of architectural importance immediately after the earthquake of 13 December 1990 and is still the main source of special funding. Lit 970,000,000,000 was additionally made available for privately owned historic buildings.

There was no management plan in the original nomination, though a document with that title was included. This was, however, concerned only with the future. It stressed the considerable difficulties involved in attaining agreement on any sort of management uniformity in eight different, quite widely spaced, and diverse municipalities over a large area involving different agencies in an administrative hierarchy. It nevertheless laid out the steps by which such a plan could be achieved, and listed thirteen goals concerning further research, database development, anti-seismic measures, monitoring, programme integration, private sector partnership, fund-raising including tapping European sources, local community regeneration, and improving access.

In view of the lack of a management plan, the Bureau at its 25th Ordinary Session in June 2001 decided on the recommendation of ICOMOS to defer further consideration of this nomination, "inviting the State Party to reconsider the nature, size, and structure of a renewed nomination, including a management plan." A revised nomination dossier was received by UNESCO on 11 January 2002 and transmitted to ICOMOS three days later.

This documentation included the text of an agreement between the Ministry of Cultural Assets and the Cultural Assets Council of the Sicilian Region, dated 11 October 2001, "On the method to be used in drawing up and implementing a management plan" for the proposed site. Article 2 of this agreement reads: "The main goal of this collaboration is to identify the most effective way, within the boundaries of the legislation currently in force, of making all the interested local councils work together and ensure their coordination so as to avoid any overlapping

and duplication of operations and wasting of resources, which could possibly be caused by the numerous entities in charge of managing the properties submitted for inscription, either singularly or in clusters. The parties should also jointly identify the method and, therefore, lay the groundwork and implement the management plan. The latter can be viewed as being a technical guide that can provide action guidelines to the numerous parties, a framework for preserving the heritage and increasing the cultural awareness and economic value of the site submitted for UNESCO's approval."

Also appended was a document entitled "Val di Noto Management Plan: Targets and Structure." On 8 November 2001 a meeting was held in Siracusa of representatives of all the municipalities involved in the eight nominated sites. A commission of experts was set up to draft the management plan as specified in the above agreement. This commission has produced detailed guidelines for the drafting of the management plan. Its main goal will be "to further integrate the conservation and the value-added functions pertaining to the management of the properties and the surrounding environment." To this end it will "help change the scope of the process of enhancing the properties' values and consequently increase both its broad and its specific objectives; [and] redefine the decision-making processes insofar as both the protected properties and the surrounding environment are concerned."

The property-enhancement process will include support of local development, in addition to the conventional goals of improving conservation and education. In the field of decision-making, the aim is to update existing management structures and operating and strategic functions.

Development and implementation of the plan will take place in three phases. During the first phase there will be a detailed analysis of all the activities and functions of the properties, such as how these came into being and their projected development. It will also try to establish the level of efficiency and effectiveness reached in the management of these assets in an objective way. In the second phase, more emphasis is placed on how to integrate the management of the properties and of the area (both from the physical environment as well as from the social point of view), paying particular attention to the quality of the environment, to the receptive capacity and accessibility of the area, etc. Finally, in the third phase, the analysis will concentrate on the integration of the promotional process of the properties and the local economic framework.

At the November meeting in Siracusa the following structure for the eventual management plan was approved:

1. Analysis of the present situation: area; resources; issues; participants; current systems.
2. Definition of the conservation and promotional strategies: strategic objectives; participants and responsibilities; actions to be taken by participants; current or potential sustainable activities; promotional activities; funding.
3. Conservation-sensitive maintenance, restoration, and recovery: Assessment of the current state; definition of the scope of action; organization of

the information and consultation systems; programming of events; monitoring and testing.

4. Risk prevention: documentation; definition of strategies and priorities; maintenance and consolidation projects and plans; emergency plans; monitoring.
5. Expected economic impacts (adding value to tourism and other economic activities): definition of an integrated programme; definition of plan for adding value to tourism; utilization of cultural sites for tourism; definition of visitor profiles, etc; evaluation of capacity potential; promotion and image building the image; transport and access; education; identification of other resources and local tangible and intangible culture outputs; regional marketing plan; identification of sources of finance.
6. Programming and implementation of the Plan: coordinating committee; annual intervention programmes; relationship of annual programmes with long- and medium-term plans; assessment of financing resources.
7. Monitoring: parameter assessment and scheduling; programming of actions and reporting; testing of the management plan.

The detailed guidelines for the management plan have been studied by ICOMOS, which consider it to conform fully with the requirements of the *Operational Guidelines for the Implementation of the World Heritage Convention*.

Conservation and Authenticity

Conservation history

The conservation history of all eight nominated towns is simply summarized as long-term maintenance battling with long-term degradation and punctuated by earthquake disasters (plus volcanic eruptions in the case of Catania) in a permanent regime of seismic potential.

Authenticity and integrity

In artistic, architectural, and aesthetic terms, authenticity and integrity are high, both in original quality and survival. Additional quality and interest, again in both authenticity and integrity, are provided by the almost complete survival, with little inappropriate intrusion, of town plans expressing a variety of reactions to a single, disastrous event in 1693.

Evaluation

Action by ICOMOS

An ICOMOS mission visited the nominated towns in January 2001. It also received comments from its International Scientific Committee on Historic Towns and Villages (CIVVIH).

Qualities

The towns offer a plethora of late Baroque art and architecture of high quality and of a remarkable homogeneity as a result of the circumstances of time, place, and social context in which they were created. Their current contexts vary between considerable urban extents in basically untouched 18th century streetscapes to the largest place, Catania, where the geometry of the 1690s town plan and the grandeur of the buildings exist in the bustle and traffic of a busy modern city. Overall is the evidence of slow decay in the stonework and, inevitably in a well recorded earthquake zone, an awareness of further potential disaster. Catania could also be affected by volcanic eruption.

Comparative analysis

For the Baroque age in Europe, there is no other urban and architectural phenomenon of comparable interest. Its context in post-earthquake reconstruction adds to that interest.

A similar reconstruction effort was simultaneously carried out in Malta, though the 1693 earthquake there was less destructive. The ancient centre of Mdina was rebuilt, like Catania, on the same site, whereas Valletta, of more modern construction, was less affected. Overall, Malta confirms certain Sicilian traits as representing a Mediterranean reaction to earthquake disaster in the Baroque period, but the Maltese reconstruction phenomenon is much smaller and produced fewer and more easily managed monuments.

The 1755 Lisbon earthquake destroyed that city, with 30,000 casualties. Its main relevance to Sicily is not so much in architecture as art as in architecture as structural engineering. Pioneer research into anti-seismic construction was undertaken in Sicily after 1693 and the first anti-seismic regulations were built into the Sicilian reconstruction, notably at Catania. It was this aspect which was taken forward in a systematic by the Portuguese in the second half of the 18th century.

ICOMOS comments and recommendations for future action

In its original evaluation ICOMOS noted that the eight nominated towns were a careful selection from many more towns affected by the 1693 earthquake. Nevertheless, it wondered whether even greater selectivity might be possible.

In the revised nomination dossier the State Party made a cogent case for each of the eight towns as well as for the group. ICOMOS accepts this revised evaluation and interpretation, and expresses its gratitude to the State Party for the skill and erudition with which the information has been presented.

Brief description

The eight nominated towns in south-east Sicily were all rebuilt after 1693 on or beside towns in existence at the time of the earthquake in that year. They represent a considerable collective undertaking, successfully carried out at a high level of architectural and artistic achievement, broadly within the late Baroque style of the day but with distinctive innovations in town planning and urban building.

Statement of Significance

The catastrophic earthquake in south-eastern Sicily in 1693 laid waste a number of towns in the region. The restoration and reconstruction of these communities resulted in the creation of an exceptional group of towns, all reflecting the late Baroque architecture prevailing at the end of the 17th century in all its forms and applications.

Recommendation

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

Criterion i This group of towns in south-eastern Sicily provides outstanding testimony to the exuberant genius of late Baroque art and architecture.

Criterion ii The towns of the Val di Noto represent the culmination and final flowering of Baroque art in Europe.

Criterion iv The exceptional quality of the late Baroque art and architecture in the Val di Noto lies in its geographical and chronological homogeneity, as well as its quantity, the result of the 1693 earthquake in this region.

Criterion v The eight towns of south-eastern Sicily that make up this nomination, which are characteristic of the settlement pattern and urban form of this region, are permanently at risk from earthquakes and eruptions of Mount Etna.

Whilst ICOMOS appreciates the reason for the change of title of the nominated property, it suggests that the State Party consider a further modification, so as to bring it more into line with the titles of other World Heritage properties: "The Late Baroque towns of the Val di Noto (South-eastern Sicily)."

ICOMOS, January 2002

El Jadida (Mazagan) (Morocco)

No 1058

Identification

<i>Nomination</i>	Portuguese City of El Jadida (Mazagan)
<i>Location</i>	Region: Doukkala-Abda, Province El Jadida
<i>State Party</i>	Morocco
<i>Date</i>	21 July 2000

Justification by State Party

The Portuguese city of El Jadida is a unique fortification of its kind in Portuguese architecture in Morocco and in the Lusitanian world. Its design has universal characteristics. The plan of the fortress was designed by an Italian (Benedetto di Ravenna, 1541), and the construction in the Moroccan territory was the responsibility of two architect-engineers, a Portuguese (João Ribeiro) and a Spaniard (Juan Castillo). The first citadel of 1514 was the work of the brothers Francisco and Diogo de Arruda, two architects who also worked in other fortifications in Morocco, as well as in the Monastery of the Hieronymites and the Tower of Belém in Lisbon, both on the World Heritage List.

The nomination of the Portuguese City of El Jadida on the World Heritage List is based on the following criteria:

The Portuguese City of El Jadida bears witness to a considerable exchange of influences between Europe and Morocco in architecture, technology, and town planning from the 16th–18th centuries. The city contains monuments that are unique in the Lusitanian world, including:

- the cistern, a jewel of Portuguese architecture with no Lusitanian equivalent, and superior to the small cistern of Tomar in all aspects;
- the design of the plan of the fortress, a four-pointed star with ramparts curved inwards in the middle;
- the ramparts with their massive bastions (10m thickness, of which 2m are the external parapet) are equalled neither in Portuguese architecture nor in other medinas in Morocco. From these ramparts the panoramic view embraces the new town, and extends to the sea and the aperture of Oued Oum er-Rabi' in Azezmour.

Criterion ii

The Portuguese City of El Jadida, one of the stopping places on the route to India, is an outstanding example of an architectural ensemble showing the Portuguese supremacy in Moroccan territory at the time of the great discoveries. It illustrates the influences between Lusitanian and Moroccan architecture in construction materials and techniques.

Criterion iv

Category of property

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

History and Description

History

The Portuguese first settled the site of Mazagan in 1502, after it had been a Portuguese protectorate since 1486. The name Mazagan, which occurs in Arabic and foreign documents from the 11th century, was pronounced *Mazagao* in Portuguese. The only construction on the site was a tower called el-Brija. After some years in temporary shelters, the Portuguese decided in 1514 to build a citadel, designed by the brothers Francisco and Diogo de Arruda, who also worked on other fortifications in Moroccan medinas. In 1541, after the loss of Agadir, the Portuguese decided to enlarge the citadel into a fortification. The design was entrusted to a team of engineer-architects, consisting of the Portuguese Joao Ribeiro, the Spaniard Juan Castillo, and the Italian Benedetto da Ravenna. From 1541 to 1548 the governor of the fortress was Louis de Loureiro, already in Ceuta in Brazil and Mogador in Timor. In this period, Mazagan underwent rapid urban development, including the construction of religious ensembles, responding to the requirements of this period of religious confrontation. By the end of the century, there were four churches and several chapels within the fortification.

After more than two and half centuries of occupation the Lusitanian period of Mazagan, the last Portuguese stronghold in Morocco, ended in 1769. Following the peace treaty with Sultan Sidi Mohamed Ben 'Abdallah (1757–90), the Portuguese were obliged to depart from the Seagate without taking any of their belongings. They mined the main entrance, which exploded when the Moroccans forced it, causing many victims. As a result of these explosions, the Governor's Bastion and a large part of the main rampart were destroyed. The city remained uninhabited for nearly half a century and was called al-Mahdouma (The Ruined). In the mid-19th century, Sultan Moulay 'Abderrahman ordered the Pasha of the region to rebuild the lost parts of the fortification (in a style differing somewhat from the rest), to build a mosque, and to rehabilitate this former Portuguese city. The name Mazagan was now banned, and the city was called *al-Jadida* (The New, The Novel).

The mosque of El Jadida became a sign of purification, but this did not mean destruction of all the testimonies and places of cult of the previous period. Muslims, Jews, Moroccans, and other nationalities cohabited in the ramparts; the Portuguese church remained in front of the mosque, although it was no longer used for cult purposes, and synagogues were erected elsewhere in the city. The religious

and racial plurality was intensified with the arrival of new European merchants, missionaries, and ambassadors in the second half of the 19th century in this town, known then by the French as *Le Deauville marocain*, referring to a renowned bathing resort in France.

Description

The fortification of Mazagan is situated on the Atlantic coast, about 90km south-west of Casablanca, and faces a natural bay of great beauty. The modern part of the city of El Jadida has developed around the landward side of the Mazagan fortress. Today the city is of great economic and tourist interest, situated as it is in a region rich in production, and also rich in heritage related to the Portuguese period.

The design of the *Fortress of Mazagan* is a response to the development of modern artillery in the Renaissance. The star form of the fortress measures c 250m by 300m. The slightly inclined, massive walls are c 8m high on average, with a thickness of 10m, enclosing a patrolling peripheral walkway 2m wide. At the present time the fortification has four bastions: the Angel Bastion in the east, St Sebastian in the north, St Antoine in the west, and the Holy Ghost Bastion in the south. The fifth, the Governor's Bastion at the main entrance, is in ruins, having been destroyed by the Portuguese in 1769. The fort had three gates: the Seagate, forming a small port with the north-east rampart, the Bull Gate in the north-west rampart, and the main entrance with a double arch in the centre of the south rampart, originally connected to land via a drawbridge. A ditch, c 20m wide and 3m deep, formerly filled with seawater, surrounded the fort. During the time of the French Protectorate the ditch was filled in with earth and a new entrance gate was opened leading to the main street, the Rua da Carreira, and to the Seagate. Along this street are situated the best preserved historic buildings, including the Catholic Church of the Assumption and the cistern.

Two Portuguese religious ensembles are still preserved in the citadel. *Our Lady of the Assumption* is a parish church built in the 16th century; it has a rectangular plan (44m x 12m), a single nave, a choir, a sacristy, and a square bell tower. The second structure is the chapel of *St Sebastian* sited in the bastion of the same name.

The 19th century *Mosque* in front of the Church of the Assumption delimits the urban square, the Praça Terreiro, which opens toward the entrance of the city. The minaret of the mosque is an adaptation of the old Torre de Rebate, originally part of the cistern, showing historical continuity.

A part of the ensemble in the citadel is the *Cistern*, the design of which is attributed to Joao Castilho. The building consists of a nearly square plan (47m x 56m), with three halls on the north, east, and south sides, and four round towers: Torre da Cadea (of the prison) in the west, Torre de Rebate in the north, the Tower of the Storks in the east, and the ancient Arab tower of El-Brija in the south. The cistern has a central hall (33m x 34m) which is partly underground and constructed with stone pillars and brick vaults in the Manueline manner (a version of Gothic from the reign of King Manuel I, 1495–1521). The waters are conducted to the cistern through a system of channels from the citadel.

The terrace of the ensemble had the *Residence of the Captain*, a small *hospital*, and the small *Church of the Misericordia*, of which only the ruins of the bell tower remain. The *synagogues* were built in the fortress following the arrival of Moroccan Jews in the 19th century. There is a *Spanish church* close to one of the mosques, a masterpiece of the late 19th century, which was used by merchants and ambassadors. There are a number of wealthy *residential buildings*, documenting the Moroccan cohabitation with Belgians, Dutch, French, Italians, and Spaniards at the beginning of the 20th century. Other impressive buildings of the same period exist in the proposed buffer zone outside the ramparts.

Management and Protection

Legal status

The buildings within the fortification are mainly in private ownership, but the State and the local authority own part of the structures.

The site is protected under a series of legal orders for the protection of historic sites and monuments, inscriptions, works of art, and antiquities on the basis of the national legislation (Law No 1-80-341 of 25.12.1980, and Decree No 2-81-25 of 22.10.1981), which control any works of repair, restoration, or change and forbid any defacing or demolition of historic structures.

Management

The management of the site is the responsibility of the Ministry of Cultural Affairs (Direction of Cultural Heritage, *Centre du Patrimoine Maroco-Lusitanien*, *Institut National des Sciences de l'Archéologie et du Patrimoine*), the Local Authority (Mayor of El Jadida) responsible for utilities, infrastructures, and planning, the Prefecture of the Province (coordination and supervision), and the Ministry of Tourism (finances and promotion).

The Portuguese city of El Jadida is reported to have a population of c 3000 inhabitants.

Since its creation in 1994, the *Centre du Patrimoine Maroco-Lusitanien* (CPML), in collaboration with the Municipality of El Jadida, has been responsible for the definition of the strategies and objectives for the programme of activities. The scope of the institute is to prepare an inventory of historic structures, identify the typology of all buildings, contribute to research, restoration, conservation, and *mise-en-valeur* of the site, collect and diffuse traditional arts, and promote the study of the common heritage of Morocco and Portugal. There is still need to improve the maintenance and presentation of various parts of the site, which is the concern of the Municipality and the *Centre du Patrimoine*, and also of the *Association pour la Sauvegarde de la Cité*, a grassroots association created spontaneously by the inhabitants.

It was noted by the ICOMOS mission that there is a need for a clear management plan for the site and its surroundings, as well as coherent guidelines for interventions both in the public domain and in private properties. Particular attention should be given to establishing an extensive buffer zone, which should have appropriate planning control in order to maintain the visual integrity of the fortification. Height

control even at a distance from the fort itself is therefore important.

Conservation and Authenticity

Conservation history

When the Portuguese garrison left the fortification as a result of the treaty with the Sultan Sidi Mohamed Ben ‘Abdallah, in 1769, they mined the main entrance and a large part of the main rampart, which exploded when the Moroccans entered the fort. The city was then abandoned for some fifty years until it was rehabilitated by the Moroccan Muslim and Jewish population in the mid 19th century on the orders of Sultan Moulay ‘Abderrahman. With the subsequent development the population formed an international trading centre, representing different religions and races. The destroyed ramparts were rebuilt, to a slightly different design, and the new constructions inside the fort included a mosque, synagogues, and high-quality residential buildings. There were relatively small alterations to the fortifications, even though some buildings (churches and chapels) were demolished and replaced with new. The typology of most of the Portuguese houses has since been altered but the original structure of the urban layout has been retained, and the Portuguese street names were again applied in 1937.

Between 1994 and 1998 a number of restoration projects were undertaken in collaboration with Ministries, the Province, and the Municipality. These works have addressed about one-third of the listed buildings, including the external walls and a lateral hall of the citadel, part of the rampart walls and bastions, nearly half the round walk, and the bell tower of the Church of Assumption. Other works remain to be carried out in order to complete the programme.

Works have also included the rehabilitation of the church-synagogue of St Sebastian as a cultural centre, using some of the spaces of the citadel for exhibitions and the *Praça Terreiro* area as an open-air theatre. A project has been undertaken for the preparation of measured drawings of the buildings within the fortification.

Authenticity and integrity

The significant phases in the history of the city of El Jadida include: 1. Portuguese domination from the 16th to the 18th centuries, followed by abandonment; 2. 19th century rehabilitation; and 3. modern development.

Even though a part of ramparts was damaged in the 1769 explosion, the fortification has well resisted the effects of time. The destroyed area was rebuilt in the 19th century in a somewhat different form. The general layout of the urban fabric inside the fortress has been retained, and a number of historic buildings remain from the Portuguese period, including churches and the cistern. However, most of the residential buildings date from the Moroccan period, ie from the 19th and early 20th centuries. The constructions and modifications obviously form part of the historic evolution of the site.

The site continues being inhabited by the local population, who mainly work at fishing and in administration. The fortification wall, which has isolated the fortress from the rest of the town, has helped to maintain its original character until the present day. As mentioned above, the surrounding ditch was filled in and a new entrance gate was opened

leading to the main street. The precise outline and the external appearance dominate the views over the harbour area and are obviously an essential feature to maintain. The extent of the former defence system outside the fort requires clarification. Furthermore, the nomination dossier offers little information about the surrounding urban context, which however appears to contain some interesting structures as well as forming the setting for the fort. From the point of view of integrity, this area should be given serious consideration in view of the control of any changes or new constructions.

As a whole, the site can be seen to pass the test of authenticity and integrity.

Evaluation

Action by ICOMOS

An ICOMOS expert evaluation mission was undertaken to the site in September 2001. Specialists of the ICOMOS International Committees consulted on the proposed nomination have supported it.

The delimitation of the buffer zone was discussed with the authorities. It was agreed that the buffer zone should be extended to cover at least part of the surrounding urban area. This area bears witness to the later development of the medina, and it contains a number of interesting structures.

ICOMOS has taken note of the proposal to build a large sports and tourist ensemble in the immediate vicinity of the historic town. This scheme appears rather massive in character and lacks open spaces. It occupies part of the area that formerly belonged to the defensive system and risks reducing the appreciation of the fortification. Any decisions regarding the development of the immediate surroundings of the fortress should be subject to consultation with UNESCO and ICOMOS.

At the present time, there are no guidelines for the interventions. The issue was discussed with the authorities and it was noted that the *Centre du Patrimoine* should be responsible for coordination, in collaboration with the technicians of the Municipality and the Province and with the Inspecteur des Monuments Historiques. The preparation of the guidelines is expected to take a few months. The case of Mazagan could be seen as a pilot project, in view of its relative feasibility due to the limited size of the area.

Qualities

The Portuguese were leaders in the early exploration and exploitation of other continents as colonies starting in the 15th century. The site of Mazagan was one of their early settlements in West Africa, and it was also a stopping place on the route to India. The different cultural influences continued from the Portuguese period through to the 19th century, when the city became an important commercial and cultural centre on the Atlantic coast, a multicultural society with Moroccan Muslim, Jewish, and Christian components. These influences are well reflected in the architecture, technology, and town planning of the site.

Parallel to the exploration of new continents, new types of firearms were developed, leading to the need to improve design concepts in the construction of fortifications as a

permanent bastioned systems. An outstanding example of the implementation of the new trends is represented in the Portuguese fortress of Mazagan, an early example reflecting Renaissance ideals integrated with Portuguese construction technology. The admirable choice of the position and the outstanding quality of the design of the fortress no doubt contributed to its defensibility over the two and a half centuries of Portuguese occupation here.

The form and the overall layout of the fortress have been well retained, representing an outstanding example of its kind. The historic fabric inside the fortress reflects the various changes and influences over centuries. The existing monuments from the Portuguese period include: the cistern, an outstanding example of its kind, and the Catholic Church of the Assumption, both representing late Gothic architecture, the so-called Manueline style of the early 16th century.

The proposed nomination can be considered an outstanding example of the interchange of influences between European and Moroccan cultures (criterion ii). The design and construction of the star-formed fortification represents an outstanding and early example of the new design concepts of the Renaissance period (criterion iv).

Comparative analysis

The development of firearms and military tactics from the 15th century brought about important changes in the design of fortifications. Many leading Renaissance artists and architects were involved in the development of new design criteria, often associated with the planning of ideal towns. They included, in the 15th century: Alberti, Francesco di Giorgio Martini, Filarete (the ideal city of Sforzinda), and Biagio Rossetti, Ferrara (designed in 1497; inscribed in 1995/1999; criteria ii, iii, iv, v, vi), and in the 16th century: Antonio da Sangallo, Leonardo da Vinci, Albrecht Dürer, Michelangelo, and Girolamo Marini (Vitry-le-François, 1545).

Parallel to these developments, Portugal became the first leader of European colonization overseas, from the late 15th century, establishing strongholds in Africa, Asia, and South America. The new ideas were introduced into the design of fortifications in the 16th century. The fortress of Mazagan (1541–48), built by the team of the Italian Benedetto da Ravenna, the Portuguese Joao Ribeiro, and the Spaniard Juan Castillo, can be seen as one of the earliest examples of the implementation of these new design concepts; its architectural form is also distinct from other Portuguese fortifications built in this period or earlier.

In the World Heritage site of the Forts and Castles, Volta Greater Accra, Central and Western Regions in Ghana (inscribed in 1979; vi), the Elmina Castle can be seen as the closest reference to Mazagan. It was built in the 1480s as the first Portuguese stronghold in this region, but was conquered by the Dutch in 1637. This fort, however, still represents a medieval type, and it is a much smaller structure than Mazagan. The other castles in Ghana are mainly 17th century. In the 15th century the Portuguese also founded the settlement on the Island of Gorée in Senegal (inscribed in 1978; vi), but here the existing constructions are much later in date.

The Portuguese founded a large number of settlements, many of them in West Africa, as well as in Mozambique, Sri Lanka, India, and Brazil. Many of these settlements were

later occupied by others, such as the Dutch and the British, and the Portuguese constructions were often substantially modified or replaced. The nomination dossier also refers to Mazagao Nova in Brazil, built by the Portuguese after their departure from Mazagan in 1769, but this is a more modest structure in a different cultural context.

It should be noted that the following historic towns in Morocco are on the World Heritage List: the Medina of Fez (1981; ii, v), the Medina of Marrakesh (1985; i, ii, iv, v), the Ksar of Ait-Ben-Haddou (1987; iv, v), the Historic City of Meknes (1996; iv), the Medina of Tétouan (formerly known as Titawin) (1997; ii, iv, v), and the Medina of Essaouira (formerly Mogador) (2001; ii, iv). However, these cities were founded much earlier, from the 8th to the 11th centuries, and have different characteristics compared to Mazagan, which dates from the 16th century.

ICOMOS recommendations for future action

Conservation management plan and guidelines need to be developed, including issues such as a complete inventory of the historic structures and definition of conservation, restoration and maintenance policies, based on approved international principles and respecting historical stratifications. The promotion of initiatives for awareness and interaction with inhabitants is important, and attention should be given to the role of NGOs, the balance of tourism vs inhabitants, and the control of potential sponsorship activities in respect of the cultural significance of the site.

Special consideration should be given to the management of the area surrounding the site, bearing in mind that the fort and its defence system are an integral part of the historic town. The nominated site should be extended so as to include the whole defence area with the ditches, even though these have now been filled in. The buffer zone should also be extended to include a reasonable part of the surrounding urban area, in order to guarantee appropriate planning control in this highly sensitive setting. It should be noted that the nomination dossier contains little information on city of El Jadida and any development trends there.

The management plan and guidelines, currently in preparation, should be concluded and implemented in the planning process, taking into account the buffer zone. Coherent strategies should be developed for the protection and sustainable development of the whole urban ensemble. Particular attention should be given to monitoring any changes within the nominated area and in its surroundings, including traffic control, parking, and a *mise-en-valeur* that respects the historic aspects and remains. The impact of the proposed development project in the harbour area on the historic and visual integrity of the sites should be verified.

Brief description

The Portuguese fortification of Mazagan, now part of the city of El Jadida in Morocco, was built as a fortified colony on the Atlantic coast in the early 16th century. It was taken over by the Moroccans on the departure of the Portuguese in 1769. The fortification with its permanent system of bastions and ramparts is an early example of Renaissance military design. The surviving Portuguese buildings include the cistern and the Church of the Assumption, built in the Manueline style of late Gothic architecture. From the mid 19th century, when it became known as El Jadida (The

New), the city has developed into a multi-cultural commercial centre.

Statement of significance:

The Portuguese City of Mazagan (El Jadida) is an outstanding example of the exchange of influences between Europe and Morocco from the 16th to the 19th centuries. The brothers Francisco and Diogo de Arruda built the first citadel of 1514. This was expanded in 1541–48 into a star-shaped fortress, constructed by Joao Ribeiro and Juan Castillo to the design of the Italian architect Benedetto da Ravenna. The fortress is an early example of the introduction of new Renaissance ideas and their implementation in the context of Portuguese colonies in Africa. After the departure of the Portuguese in 1769 and the subsequent abandonment, the city was rehabilitated in the mid 19th century as El Jadida (The New), becoming a commercial centre and multi-cultural community with Muslim, Jewish, and Christian members.

Recommendation

While recognizing the outstanding universal value of the proposed nomination, ICOMOS recommends that further consideration of this nomination be *deferred* subject to: the redefinition of the nominated site so as to include the whole area of the defensive system (the ditches), the extension of the buffer zone, the completion and implementation of the management plan and conservation guidelines for the nominated site, and the establishment of planning control for the surrounding area, including the clarification of the impact of proposed new development near the fortification.

Taking into account that the present nomination is limited to the Portuguese fortification of Mazagan, consideration should be given to the possibility of changing the name: “The Portuguese City of Mazagan (El Jadida).”

ICOMOS, January 2002

Paramaribo (Suriname)

No 940rev

Identification

<i>Nomination</i>	The Historic Inner City of Paramaribo
<i>Location</i>	District of Paramaribo
<i>State Party</i>	Republic of Suriname
<i>Date</i>	First nomination received 1 July 1998, revised nomination received 18 May 2001

Justification by State Party

The nominated cultural property represents a former Dutch colonial town from the 17th and 18th centuries with an original street plan. It is composed of wooden buildings with a plain and symmetrical architectural style, the interaction of different European and North American influences, and the craftsmanship of the Creole people (descendants of African slaves). The historic urban structure is the setting for over 250 monuments, authentic in design, material, and craftsmanship. A recently developed integrated conservation and development scheme (*Plan for the Inner City of Paramaribo*) is part of the overall planning legislation of Paramaribo. This scheme creates favourable conditions for the development of the historic urban centre and the conservation and reuse of the protected monuments.

Criteria ii, iii, and iv

Category of property

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

History and Description

History

The first voyages of discovery to the so-called "Wild Coast" of South America were made in 1499 by the Spaniards Alonso and Juan de la Cosa, accompanied by Amerigo Vespucci. Rumours soon circulated about an Inca "City of Gold" (*El Dorado*) at Lake Parima in the interior of modern Guyana, and many adventurers were attracted to this coast, but Eldorado remained a legend.

From the beginning of the 17th century colonization of the Wild Coast was directed towards the cultivation of sugarcane and tobacco. European governments encouraged settlers to establish plantations in order to exploit the region to meet the

increasing demand for tropical products in Europe. English planters from Barbados arrived in the mid 17th century. The Dutch, who had a trading patent, also came to the coast around this time in search of tobacco and hardwoods; Dutch trading posts existed as early as 1614 on the Corantijn river and near the Indian village of *Parmarbo* or *Parmurbo* on the banks of the Suriname river. The English were driven out by a Dutch fleet commanded by Abraham Crijnsen during the Second Anglo-Dutch War (1665–67), and Suriname remained a Dutch possession for the next three centuries.

By the end of the 18th century there were some six hundred plantations in operation. In the second half of the century the owners, who had hitherto lived on their plantations, began to migrate to Paramaribo, leaving the running of the plantations to managers. As a result, the plantations began to decline, but the town grew, with many fine houses built along tree-lined streets.

The economic situation of Suriname worsened as the plantations declined, with beet being replaced as the source of sugar, and the situation deteriorated further when slavery was abolished in 1863. Fewer than a hundred plantations survived, and their owners and the freed slaves moved to Paramaribo, which expanded rapidly.

To replace the slaves, the government brought in labourers to work the remaining plantations, first from China and the West Indies and later from India and Java. Between 1873 and 1939 34,000 Indians and 33,000 Javanese immigrated to Suriname, increasing its cultural and ethnic diversity and this is reflected in the present-day appearance of Paramaribo, which developed from an administrative centre and port into a city with multifarious activities existing side by side.

Paramaribo began when Fort Zeelandia was built in 1667 on a promontory on the left bank of the Suriname river, but early civil development was low-quality and random. When Van Sommelsdijck, the first governor and joint owner of the colony, took over in 1683 he laid out a planned town. It began on the shell ridges to the west, which offered a naturally drained hard base for building. In the mid 18th century it expanded southwards to the sandy land along the river, and finally at the end of the century to the north, where Dutch civil engineers used their skills to drain the area.

In addition to Fort Zeelandia, Paramaribo was also protected by the Nieuw-Amsterdam Fortress at the confluence of the Suriname and Commewijne rivers, near the coast. Because of these strong defensive works, it was not necessary for the town to be fortified, which allowed it to be laid out in spacious lots along wide streets.

There were disastrous fires in 1821 and again in 1832, when much of the existing town was destroyed.

Description

The layout of the Inner City, which is nominated for inscription on the World Heritage List, consists of a main axis stretching north-west from the Onafhankelijkheids-plein behind Fort Zeelandia (the group of public buildings here is the central ensemble in the town plan), with streets crossing at right-angles. It is defined by the Sommelsdijkse Kreek to the north and the Viottekreek to the south. To the north of Fort Zeelandia is the large public park known as the Garden of Palms (*Palmentuin*). The nominated property covers an area of 60ha. The wide streets and the public open spaces are tree-lined, giving a serene and spacious townscape.

The larger public buildings in Paramaribo, such as Fort Zeelandia (1667), the Presidential Palace (1730), the Ministry of Finance (1841), the Reformed Church (1837), and the Roman Catholic Cathedral (1885), were built in stone and brick in traditional Dutch style but increasingly incorporating native elements. Thus, the ground floor of the Presidential Palace is built in stone but its upper storeys are in wood. The Ministry of Finance, by contrast, is a monumental brick structure with a classical portico and a clock tower which dominates the Onafhankelĳheidsplein, the main open space of the city, situated behind Fort Zeelandia. Interestingly, the Neo-Classical Reformed Church is built in brick but the Neo-Gothic Roman Catholic Cathedral is entirely of wood.

Most of the buildings in Paramaribo, both commercial and residential, are built entirely in wood, the majority of them following the 1821 and 1832 fires, in which some 450 houses were destroyed. The work was carried out by local craftsmen. They all conform with a general layout: they are rectangular and symmetrical in plan with steep roofs (mostly of corrugated iron sheets) and brick substructures. Both these and the public buildings are generally painted white, the brick elements being highlighted in red. Doors and window shutters are in dark green.

Management and Protection

Legal status

In 2001 the Council of Ministers gave its approval to a new Monuments Bill, which replaced an earlier law of 1963, and this has been approved by the National Assembly. This statute provides for the designation of protected historic quarters. There are controls over interventions that may affect the state of buildings and townscapes as recorded during the process of designation. There is also provision for low-interest loans to owners for essential conservation and restoration works. The state also has powers of compulsory purchase of monuments in certain circumstances and priority rights when such properties are offered for sale.

The 1973 Planning Act (*Planwet*) assigns the responsibility for a comprehensive and sustainable policy for spatial, ecological, and socio-economic in the whole country to the Ministry of Planning and Development Cooperation. Regional and local plans are covered by the Regional Bodies Act (*Wet Regionale Organen*), administered by the Ministry of Regional Development, whilst the Ministry of Public Works covers the Town Planning Act (*Stedebouwkundige Wet*). The two latter Acts and the responsible ministries operate in a collaborative fashion in the formulation of Structure and Land Use Plans.

Finally, the Building Act (*Bouwwet*) and the Building Resolution (*Bouwebesluit*) control the issue of licences for new constructions and residential areas.

Management

About one-fifth of the buildings and open spaces within the nominated area are owned by the national government or government agencies and institutions. The remainder are in private ownership.

In 1997 the Suriname Urban Heritage Foundation (*Stichting Gebouwd Erfgoed Suriname*) was set up as an interim measure for one year, pending the establishment of the Surinam Heritage Management Corporation Limited (*NV Surinaamse Monumenten Beheermaatschappij*), which was created in 2001 by Government Decree. It is a commercially based non-governmental organization to control development in the city and function as an intermediary between the various planning bodies and other institutions listed above. It also has powers to acquire and manage sites and monuments in order to restore and renovate them and to oversee the maintenance and restoration of properties on a contractual basis. The Urban Heritage Foundation has designed an integrated urban conservation and development Plan for the Inner City of Paramaribo and a management plan.

This Plan consists of a development scheme and land-use plan for the historic inner city, together with a detailed conservation plan. It is based on an analysis of the historical development of the city and an up-to-date inventory of the architectural and technical condition of the existing building stock.

A sum of US\$ 500,000 has been allocated for the conservation of Paramaribo as part of the agreement between the Dutch and Surinamese Governments. In addition, a trust fund has been set up, financed by the Dutch Ministry of External Affairs and Development Coordination (for the so-called mutual heritage), the European Commission, the Getty Fund, and additional levies on commercially profitable projects within the city. This will be used primarily for making low-interest loans.

Conservation and Authenticity

Conservation history

Conservation has been largely unsystematic until recent years in Paramaribo, although the major public buildings have been maintained on a regular basis. However, appreciation of and support for their heritage is strong among the citizens and there is a long tradition of conservation of individual buildings using traditional techniques and materials. The foundations have now been laid for a systematic and comprehensive programme.

However, the ICOMOS expert mission observed a number of buildings in a ruinous condition or urgently in need of conservation.

The mission also commented on the high proportion of reconstructed buildings, and in particular of those in the traditional style, but built of concrete simulating wood.

Authenticity

The overall urban fabric of Paramaribo dating from 1680–1800 still survives virtually intact. Over 250 listed buildings of historic interest are also still extant in the historic city, and many of the buildings exhibit high authenticity because of the use of traditional techniques and materials in repair and rehabilitation works.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited Paramaribo in February 1999. ICOMOS was also advised on the cultural significance of the city by its International Scientific Committee on Historic Towns and Villages.

Qualities

Paramaribo is a unique example of a Dutch town planted on the coast of tropical South America. It has retained its original street plan untouched, and there is a range of buildings which demonstrate the gradual fusion of Dutch architectural design with traditional local techniques and materials.

Comparative analysis

Although situated in South America, Paramaribo is historically and culturally more closely linked with the Caribbean. Comparison should therefore be made with European colonial towns in that region.

All of those already on the World Heritage List, with the exception of Willemstad (Netherlands Antilles), are Spanish in origin, and they conform rigidly to the checkerboard town plan that was developed at Alcalá de Henares and imposed upon the New World by its Spanish rulers.

Willemstad was also a Dutch foundation. It differs significantly from Paramaribo, however, in two respects. First, its situation and subsequent growth are radically different from those of Paramaribo, and secondly in its architecture and townscape it shows marked Spanish influence.

ICOMOS recommendations for future action

In 1999, whilst accepting the cultural value of Paramaribo, ICOMOS recommended the following action on the part of the State Party:

1. Creation of a central governmental body responsible for the protection and presentation of the historic heritage;
2. Extension of the legislation so as to include guidelines for interventions in town centres and on monuments;
3. Provide legislative protection for the entire centre of Paramaribo, as defined in the nomination dossier;
4. Define the area of 18th century expansion, plus the area to the north of Van Roosenvaldkade, as the buffer zone for the proposed World Heritage site;
5. Organize, with the assistance of ICOMOS and the World Heritage Centre, an International Workshop on the Conservation and Protection of Historic Towns;
6. Encourage architects and engineers to specialize in architectural conservation and restoration.

At its 23rd Session in Paris in June 1999 the Bureau of the World Heritage Committee deferred further consideration of this nomination, requesting the State Party to take account of the recommendations of ICOMOS and resubmit the nomination.

Since that time, the State Party has acted on the most important of these recommendations (1–4): the current situation is presented in the relevant sections above.

ICOMOS therefore believes that the requirements of the Committee with regard to protection and management have been met and accordingly is recommending inscription on the World Heritage List.

Brief description

Paramaribo is a Dutch town planted on the coast of tropical South America which has retained its original street plan intact. Its buildings illustrate the gradual fusion of Dutch architectural design with traditional local techniques and materials.

Statement of significance

The only wholly Dutch town planted in South America is Paramaribo. The historic centre retains its highly characteristic street layout intact. The considerable amount of buildings from earlier historical periods that survive graphically demonstrate the creation of an authentic local architectural style with elements of both European and indigenous forms, motifs, materials, and techniques.

Recommendation

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

Criterion ii Paramaribo is an exceptional example of the gradual fusion of European architecture and construction techniques with indigenous South America materials and crafts to create a new architectural idiom.

Criterion iv Paramaribo is a unique example of the contact between the European culture of the Netherlands and the indigenous cultures and environment of South America in the years of intensive colonization of this region in the 16th and 17th centuries.

ICOMOS, January 2002

Wooden Churches (Poland)

No 1053

Identification

<i>Nomination</i>	Wooden Churches of Southern Little Poland
<i>Location</i>	District: Malopolskie (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
<i>State Party</i>	Republic of Poland
<i>Date</i>	30 June 2000

Justification by State Party

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.

Although several dozen similar structures have been preserved in a good state in this area, the buildings presented here for inclusion are the best preserved examples of them. They are the evidence of all stages of the centuries-long process of transformations of architecture and sacral art beginning in the Middle Ages and finishing at the end of the 18th century. They represent the persistence of vanished archetypes, through Gothic to contemporary, and the continuation of traditional-type churches related to folk architecture. The wide application of Baroque motifs resulted in the phenomenon of "imitating" in wood Baroque monumental sacral

architecture, a unique phenomenon which never existed in other regions of the continent. From the 16th century, south Polish wooden churches acquired bell-towers, added to the nave where there had been none before; they were constructed using the post-frame technique, and the most frequent variant is the tower with sloping walls with a projecting bell-chamber. This represents the rediscovery of the form of medieval fortified towers.

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.

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 iii**

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 iv**

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. **Criterion vi**

Category of property

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

History and Description

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.

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 *zaskrzynienia* 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 substantially rebuilt 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 *zaskrzynienia* 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 fulfils. 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.

Management and Protection

Legal status

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

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.

During the expert mission to Lachowice, a note was made regarding the southern border of the buffer zone, which is defined by a railway track. Some new housing has been erected in the vicinity of the churchyard, across the railway. After discussion, the authorities have agreed to enlarge the buffer zone to include these lots in order to avoid uncontrolled building activity in the future.

Conservation and Authenticity

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. 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.

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-rococo 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.

Evaluation

Action 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.

Qualities

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.

Comparative analysis

In the 2001 evaluation, ICOMOS made the following recommendation: "Taking into account the fact that the proposed churches are part of a building tradition that extends to central and eastern Europe and even beyond,

ICOMOS considers that it is necessary that a thematic study in wooden architecture should be undertaken in relation to wooden churches in the region of the Carpathian Mountains in order to have a more comprehensive representation of these traditions recognized on the World Heritage List. Depending on the results of the study, the possibility of a thematic nomination should be considered recognizing the different cultural expressions related to a similar building tradition in this region.”

Following the recommendation of the Bureau in June 2001, the State Party provided a comparative study on church architecture built in wood. This study, however, is mainly focused on Catholic and Protestant churches in central Europe, and does not include other types of church in the region. At the suggestion of ICOMOS the states within the Carpathian region (Hungary, Romania, Slovakia, and Ukraine) are carrying out a thematic study of wooden medieval churches, which will complement this; it will cover all types of church and relevant beliefs (Roman Catholic, Greek Catholic, Russian Orthodox, Lutheran, and Calvinist). This study, however, is still in progress, and ICOMOS has not been in the position to consider it. It is noted that a comparative study has already been carried out on Nordic church buildings.

ICOMOS is conscious of the quality of the medieval Roman Catholic churches in this group from Southern Little Poland, which it considers to possess “outstanding universal value.” It is conscious, however, that these form part of a wider tradition in the region. It is of the opinion that the six Polish medieval churches should be inscribed on the World Heritage List immediately, but that they should form the basis for an eventual serial inscription of a number of outstanding churches of this type in the Carpathian region.

ICOMOS comments

Fire is a constant hazard for historic wooden buildings. The State Party should be urged as a matter of priority to monitor and, where necessary, update the fire prevention facilities at all the churches.

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.

Statement of Significance

The wooden churches of Little Poland are outstanding examples of different aspects of medieval church building traditions, as these related to the liturgical and cult functions of the Roman Catholic Church in Central Europe. Built in horizontal log technique, the particular significance of the churches lies in the quality of their artistic and technical execution, sponsored by noble families and rulers, and conceived as symbols of social and political prestige, of which they represent outstanding examples.

ICOMOS Recommendation

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 considers this to be the first element of a serial inscription, to be completed when the comparative study of medieval wooden churches in Hungary, Romania, Slovakia, and Ukraine has identified additional properties in those countries.

The State Party should as a matter of priority to monitor and, where necessary, update the fire prevention facilities at all the churches.

ICOMOS, January 2002

Visegrad (Hungary)

No 1065

Identification

<i>Nomination</i>	The Medieval Royal Seat and Parkland at Visegrad
<i>Location</i>	Pest county
<i>State Party</i>	Republic of Hungary
<i>Date</i>	28 December 2000

Justification by State Party

The Medieval Royal Seat and Parkland of Visegrad is a unique complex of a medieval royal seat: residence, castles, palace with friary and a royal hunting area, all are component elements of a site that transformed gradually from the 11th to the 15th centuries into an outstanding cultural landscape. Thus the site as a whole provides a key to the interpretation of medieval royal seats. Visegrad, some monuments of which are the first products of Renaissance art outside Italy, is also a symbol of medieval cooperation among the kingdoms of central Europe, providing a constant source of inspiration for the repeatedly interrupted modernization of the region.

A thousand years of harmonious formation may be recognized in the unique cultural landscape. As a cultural landscape *per se*, it has survived because of social, economic, and administrative reasons. The exceptional quality that has been maintained in the natural heritage is clearly demonstrated by the fact that it was listed as UNESCO Biosphere Reserve. However, the synergy among the component elements has suffered from separate management and has been re-emerging only as a result of the unparalleled joint efforts of scientists, environmental and cultural heritage experts, developers, and local patriots during the last decade that ought to be reunited within a single heritage site under growing tourism and related development pressures.

The group of historical monuments of the Royal Seat is characterized by the following. It is a unique group of monuments, in which the medieval royal parkland, its early and late medieval administrative governing centre, royal castle, the royal palace, and the royal residence all survive. These elements may be found separately in other locations as well, but never as such an assemblage. The existence of the royal hunting area and its conscious preservation can be documented from the beginning of the 11th century.

The palace is unique in the world: it is the place where Renaissance art and culture appear for the first time outside Italy as main elements in the development of civilisation.

The summer palace of King Matthias thus was not only a group of monuments, but also an artistic and intellectual centre, one of the earliest examples of the interaction of Gothic and Renaissance art. Hence it represents an important phase in human history, which is apparent in monumental art (eg the Hercules fountain), architecture, and the palace garden. A major scientific effort is undertaken to restore that garden based on palaeo-botanical research.

Criteria ii, iii, and iv

Category of property

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

History and Description

History

The terraced banks of the Danube are formed of alluvial deposits laid down at the end of the Pleistocene period. The Visegrad hills at the north-east end of the Dunazug mountains are of volcanic origin. The settlement extends over the narrow flat area of the riverbank and the neighbouring small hills. The area consists of several villages: Domos, Dunabogdany, and Pilisszentlászlo. The flora of the region is characterized by leafy woodlands.

- *Early occupation*

At the time of the Roman Empire, Visegrad was part of Pannonia, along the *limes*. The area of Visegrad retained its strategic position throughout the following centuries, witnessing different occupations. The early military structures of the Roman camp in the 1st century BCE were later replaced by stone structures. When Pannonia was divided, Visegrad was in the province of Valeria; the new defences included the castellum in Pilismarot and the fortified ports of Szob and Veroce. The site had lost its strategic function by the end of the 4th century. The Sibrik hill was occupied by the Quadri tribe. During the great migration at the end of the 4th century, various Germanic peoples moved to the west. In the early 5th century the Huns transferred the centre of their empire to the Carpathian Basin. In the first half of the 6th century, the Danube area was characterized by the wars between the Gepids and the Langobards. In 568 the Carpathian Basin was united under the power of the Avars, which fell about 829.

- *10th–13th centuries*

The first king of Hungary, St Stephen, followed in the footsteps of his father when he founded the Christian state of the Hungarians. One of the early county seats of the new state was Visegrad, and there were significant building activities in the castle and its vicinity in the reigns of Andrew I and Salamon. Later, the importance of Visegrad was overshadowed by the royal curia in Domos and Esztergom. During the Mongolian raid of 1241 most of the earlier structures were destroyed. After this, Béla IV decided to strengthen the defences on the Danube with stone castles, and the construction of the double castle system of Visegrad began about 1246–47. In 1259 the king donated a hill to the queen to build a castle there for the protection of widows, orphans, and nuns against the

Tartars. The castle was intended as a place of refuge for the Dominican nuns.

- *14th–15th centuries*

After the Arpad dynasty died out, Visegrad passed into the hands of King Wenceslas. In 1323, King Charles I chose the castle of Visegrad as his residence and had the coronation regalia moved there from Szekesfehervar. As a result, the settlement soon developed into a town. In subsequent decades, Visegrad was rivalled by the castle of Buda, and though Prince Stephen transferred the court to Buda in 1347, he began to build enormous palaces in both towns. King Sigismund finished the construction of the royal palace in Visegrad and founded a Franciscan monastery next to it. In 1408 the offices of the court moved to Buda and Visegrad lost its rank as a royal seat, even though subsequent rulers continued to stay there at times. In 1476 the estate of Visegrad was added to the private lands of the ruler and thus came under the authority of the *provisoratus* of Buda. At the same time, works started for the renovation of the palace and the castle which lasted until the mid-1480s.

- *16th–18th centuries*

In 1490, the Visegrad castle surrendered to the Czech king Wladislas of Jagello, who was soon also crowned as king of Hungary. The citadel was then removed from the authority of the king, as it was decided in 1492 that the castle and the crown should be trusted to the guardians of the crown elected by the Diet, though the king kept the lower castle. The settlement remained a small market town after the departure of the royal court, though still preserving its formal exemption rights. After the Hungarian defeat of 1526, the Turks laid siege to the Visegrad citadel, and finally captured it in 1544. Many of inhabitants of the settlement fled and Muslim families moved in. The strategic importance of Visegrad continued diminishing with the advance of the Turks. The Christian armies recaptured the stronghold in 1595. It was held by the Turks from 1605 to 1684, and recaptured by Charles of Lorraine. It again fell into Turkish hands in 1685, and was finally taken over by the Christians on their way to Buda in 1686. Visegrad now lay in ruins, and the earlier plan for renovation was never realized. The settlement was revived as a German settlers' village.

- *19th–20th centuries*

In the early 19th century, the age of national Romanticism, Visegrad became known for its "sad ruins" and as a symbol of the past of the nation. Excavations started in the 1870s, when the national protection of monuments was established, and was carried out by the most renowned experts of the day, such as Frigyes Schulek. With the development of public transport tourism emerged, for which Jozsef Viktorin, the parish priest of Visegrad, did most by arranging for its reception and organization. By the end of the 19th century Visegrad had become a resort town, primarily owing to the building activity of the upper bourgeoisie. Writers and artists also had close ties with Visegrad. Janos Schulek discovered the ruins of the royal palace in 1934. Since the 1950s Visegrad has enjoyed mass tourism with weekend houses being built in the area. In 2000 the status of Visegrad was transformed from that of a village into a town.

Description

The proposed nomination, the Medieval Royal Seat and Parkland at Visegrad, is situated over the Visegrad hills on the Danube, north of Budapest. It consists of a total of 3058ha of parkland, including a series of historic structures, and it is surrounded by a buffer zone of 19,264ha. The area forms part of Duna-Ipoly National Park, a UNESCO Biosphere Reserve which extends to a total of 22,322ha. About 85.6% of the nominated site is woodland.

The site can be defined as a cultural landscape which includes the medieval Royal Seat, the residence, the castles, and the palace with a friary, as well as a royal hunting area, which were in use from the 11th to the 15th centuries. The site also has remains of ancient defensive structures built in the late Roman period during the reign of Constantine I. Situated on the terraced banks and hills of the Danube, the historic structures are mainly in two groups, one down close to the river (the Lower Castle, the Residence, and the Friary), the other up on the hill (the Upper Castle or Citadel). The remains of the Roman camp are near the river, on the top of the small Sibrik Hill. The parkland extends to the south and south-east of the built sites. The nominated area is separated from the River Danube by a modern highway and a residential area mainly consisting of holiday houses and tourism-related structures. The buffer zone also contains a number of historic buildings and archaeological monuments.

Sibrik Hill is situated in the northern part of the site, and includes the excavated remains of the Roman military camp, consisting of the foundations of a triangular fortified area, dated *c* 330–80 CE, as well as some remains from a brief period of occupation by the Germanic Quadri (*c* 380–400). The site also includes the ruins of a group of buildings, the bailiff's castle, built in the 10th century, under Prince Géza, including the reconstruction of a late Roman watchtower, as well as the remains of some houses and an archidiaconal church, dating from the 10th–11th centuries, which was abandoned later.

Visegrad Castle consists of two parts, the Lower Castle and the Upper Castle, built starting *c* 1249–50, including various alterations and additions made until the early 16th century.

The *Lower Castle* is situated close to the river and its purpose was to control the road and river traffic. The main structure of the castle is the keep, the so-called Salamon Tower, which was built in 1250–65. The keep was rebuilt in 1323–25 together with other additions, including a minting workshop. The last major construction period was in 1476–1526 with the object of strengthening the defensive structures. The keep is a tall structure built of grey stone with a slightly prolonged hexagonal plan. The entrance to the keep was at first-floor level and it had mullioned windows at each floor. The castle was linked with the Upper Castle by means of a rampart, and the medieval road from Buda to Esztergom passed through this rampart. The castle suffered major damage during the Turkish wars, and the south corner of the keep collapsed. The keep has been partly rebuilt, and it houses a museum of archaeological finds.

The *Upper Castle*, situated on the top of the hill, acted as the citadel of the complex. It is built in grey stone and the overall plan of the site is triangular. The innermost part is the oldest, dating from 1249–65. It was later extended, other defensive structures being constructed around the inner core in several campaigns lasting until 1526. The donjon of the castle is on

the north-eastern side, which was most exposed to attacks. The citadel was also built as a refuge for Dominican nuns and so it had a residential part. It became the royal seat in 1323 when King Charles I moved here, bringing with him the coronation regalia and the Holy Crown. The regalia were kept here for about two centuries, in the last period under the guardianship of barons nominated by the National Assembly. After 1526, the castle underwent several sieges and its condition deteriorated. The castle has been partly rebuilt in modern times, and it houses exhibitions on the history of the site.

The *Royal Palace* is situated close to the river, some 400m south of the Lower Castle. Work on the first buildings began in 1323 when Charles I moved his court to Visegrad, and successive kings continued the construction until 1526. The palace proper was started by King Louis I about 1355, incorporating the old manor houses into a new complex. By 1400 the palace site measured about 123m square. In 1476 King Matthias started renovation work, converting the palace into a country residence. All the fittings, fireplaces, ceilings, fountains, loggias, and balconies were replaced. The work was carried out by a local mason's workshop, but part was entrusted to Italian Renaissance masters. The new features included the so-called Hercules Fountain with lion figures, a renovated chapel, and representative stoves for heating. The buildings remained as a royal country residence until the Turkish occupation in 1544. After this it fell into ruins and the remaining buildings were demolished in the mid 18th century. The excavations of the site started in 1934 under the direction of Janos Schulek, continuing until 1949, and then again since 1985. A partial reconstruction was made earlier, and a full reconstruction is now in progress.

On the north side of the palace there was a *medieval garden*, as large as the palace itself. It included a small terraced flower garden with a fence around and an orchard garden with a fountain in its centre. The garden was rebuilt in the 15th century with strong Italian influence. Archaeological investigation on the site has revealed both native species (such as oaks, hornbeam, limes, poplars, and ash) and horticulture (such as cherry, walnut, fig, apple, and plum). There are plans to reconstruct this garden.

To the south of the palace, there are the ruins of the *Franciscan friary*, which was built after 1425 and the latest mention of which dates from 1540. Here also there is a plan to rebuild the friary.

The medieval *Royal Hunting Area*, identified as Pilis Forest, extends over the wooded hills. From about 1000, when the kingdom of Hungary was founded, this site was used by the medieval kings as a hunting ground. It was first considered personal property of the kings, but in the 13th century it was formed into a separate county, a Royal Forest, which had its own management structure. There were four monastic complexes within the forest: three Pauline monasteries (Szentlaszlo, Szentlelek, Kesztolec) and one Cistercian monastery (near Szentkerenszt). The Paulines are the only Hungarian-founded monastic order, and its origins are referred to the Pilis Forest. The forest area formerly had dozens of small villages or settlements in it – about thirty in the 14th–15th centuries. In the Ottoman period, in the mid 16th century, the Pilis Forest was vacated and the monasteries disappeared. In the 18th century, some settlers moved in, as well as some monastic complexes, but the area remained mainly as a woodland, which is now under the

management of the Duna-Ipoly National Park. The core areas of the UNESCO Biosphere Reserve Area are included within the proposed nomination, and include a variety of protected animal species and vegetation types adapted to local microclimates. The area contains various archaeological remains, such as monastic complexes and villages.

Management and Protection

Legal status

The nominated area and the buffer zone have are protected as part of the Duna-Ipoly National Park, which is a UNESCO Biosphere Reserve. Furthermore, the historic monuments and their surroundings are protected as Historical Monumental Environment, and several buildings are protected individually under the Hungarian legislation (1/1978 OKTH Decree of the President of the National Board for the Protection of the Environment and Nature on the foundation of the Pilis Nature Protection Area, modified in 1992 and 1996).

The ownership of the proposed area includes the Hungarian State, Pilis Park Forestry Ltd, the Hungarian National Museum, the King Matthias Museum, Visegrad, and the Local Government of Visegrad. In addition, parts of the area are in private ownership.

Management

The Hungarian Government passed an order concerning international environment protection policies connected with the Danube River in 1991, providing the initiative for the establishment of the Duna-Ipoly National Park. The management of the nominated properties is the responsibility of the relevant state authorities (King Matthias Museum), the Local Government of Visegrad, Pilis Park Forestry Ltd, and Duna-Ipoly National Park in Budapest.

The population in the nominated area and the buffer zone is about 6000 people. The most relevant problems in the area are reported to relate to the management of tourism, amounting to *c* 300,000 visitors per year.

The nominated site has a management plan, approved in 2000, which defines the short-, medium- and long-term tasks in relation to research, protection, and reconstruction of the historic structures, the protection of the environment, the general management and utilization of the site, with reference to legal, financial, organizational, and personnel issues. The plan is related with the Tourism Development Concept and Programme developed for the Budapest Central Hungarian Region, also adopted in 2000.

Conservation and Authenticity

Conservation history

Since the first construction, in the 13th century, the castles and palaces of Visegrad have experienced several phases, including renovation, destruction, and reconstruction. The site suffered severe damage during the Turkish wars in the 16th and 17th centuries, and many parts were completely destroyed, such as the royal palace in the 18th century. Recognition of their picturesque and national interest led to

excavations and various reconstructions which started in the late 19th century and are still in progress.

The Salamon Tower of the Lower Castle was reconstructed in 1871–82 under the direction of the historian Imre Henszlmann and the architect Frigyes Schulek. From 1916, the work continued under the direction of the architect Kalman Lux: the keep was covered with reinforced concrete and the battlements were reconstructed. The missing southern section was covered in timber. After major fire damage in 1950, the Salamon Tower was restored in 1959–64, new parts being distinctively marked; eg the reconstruction of vaulting on the fourth floor was transparent using a wire-net.

The preservation of the ruins of the Upper Castle was given active attention in 1868 by a local group of people sustained by the Hungarian Academy and the Ministry of Culture. In 1870–72 the inner castle was cleared off and from 1927 some conservation work started on the site. Excavation continued from 1965 and restoration work started in the citadel (the eastern gatehouse). In the 1970s the work continued in the inner castle and in the 1980s in the southern parts of the complex. There is a long-term plan to continue and complete the reconstruction in the future.

The remaining structures of the Visegrad palace were demolished in the middle of the 18th century, and were then forgotten until their rediscovery in 1934. The first excavation was made with the support of the National Committee of Historic Monuments in 1934–36 and 1939–44, and then resumed after the war in 1948, continuing with some interruptions until 2000. The first phase of reconstruction took place from 1949 to 1952. The excavated ruins have continued to suffer from frost damage, a motivation for further rebuilding. A second phase followed from 1953 to 1970, consisting of conservation and new reconstruction work. On the basis of further research and excavation starting in 1983, the project for the complete reconstruction of the palace was prepared. The north-east palace was rebuilt in 1994–2000, and the plans include the continuation of the works, the landscaping and restoration of the gardens and terraces, the full reconstruction of the main entrance staircase, the north-west palace with its large hall, and the west wing running parallel to Danube. This will be followed by the full reconstruction of the Franciscan friary to the south of the palace.

Authenticity and integrity

The ensemble of the medieval Royal Seat and Parkland of Visegrad has been through several phases of construction, destruction, and reconstruction. Its role as a royal seat came to an end in the 16th century, after which it gradually fell into ruins and the parkland was abandoned. The site was only gradually rediscovered starting in the 19th century, both as a romantic ruin and, increasingly, as a symbolic site for national identity. In the 20th century the Danube riverbanks have continued being developed, including a major highway which separates the castle site from the river. The old Visegrad settlement has since lost its historic aspect by being built as a developing resort settlement.

The area of Visegrad and the surrounding parkland contain a number of historic and archaeological sites documenting the history of the place since antiquity. The main sites have been excavated and researched since the end of the 19th century. This has been followed by several phases of reconstruction,

especially in the second half of the 20th century. The works are still continuing, with the objective of a complete reconstruction of all the main sites with their buildings and garden layouts.

In terms of authenticity, the site obviously has contained significant evidence of an important part of Hungarian history. Nevertheless, as a result of destruction and neglect over several centuries, only ruins remained *in situ*. Today, a series of replicas are presented as a modern interpretation of the site.

Taking into account that the main scope of the nomination is focused on the medieval royal seat, and considering that the site has been substantially reconstructed in the 20th century, and even though this will have been based on systematic research, the site cannot be considered to pass the test of authenticity in relation to design, material, workmanship, and setting, as required by the *Operational Guidelines for the Implementation of the World Heritage Convention*.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited the nominated site in September 2001.

Qualities

The proposed nomination of Visegrad has been presented as a “a unique complex of a medieval royal seat: residence, castles, palace with friary and a royal hunting area, all are component elements of a site that transformed gradually from the 11th to the 15th centuries into an outstanding cultural landscape.”

It is understood that the significance of the site of Visegrad is first in its association with the medieval kingship of Hungary, secondly in the introduction of the Italian Renaissance into this region, and thirdly in the combination of the royal palaces and defence structures with the king's hunting grounds.

It is appreciated that these qualities are important in the national context of the country. However, the castles were reduced to ruins a long time ago, and, whilst the royal palace of Visegrad was the first example of Renaissance architecture in the country, only fragments of this remain. The major monuments have all been rebuilt as modern replicas and the context of the site has been altered, including new traffic routes and modern settlements along the Danube River, which taken all together reduce the interest of the site as a cultural landscape.

Comparative analysis

The nomination dossier compares Visegrad with other royal residences in central Europe such as Prague, Cracow, and Buda, claiming that here the royal hunting grounds have been preserved in close connection with the palaces whereas in the others this would not be the case. Being an archaeological site rather than a living city, Visegrad has also been subject to excavation and “monument preservation” since the 19th century. However, it is not necessarily so rare to find royal residences that retain their parkland, as is the case in Versailles for example. Secondly, many of the numerous royal residences in Europe have been well

preserved, while the castles and palaces of Visegrad are modern replicas.

So far as the history of restoration is concerned, it should be noted that the Cité de Carcassonne (World Heritage List 1997; ii, iv) was restored by Viollet-le-Duc as part of the 19th century restoration movement. This influential restoration involved the reintegration of about 10% of the fortification walls, which had been destroyed some 50 years earlier. In the case of Visegrad, the reconstruction is in a different cultural context, dating mainly from the late 20th century, when the principles of restoration have been enunciated in the Charter of Venice and accepted in the context of the World Heritage Convention.

Brief description

The Medieval Royal Seat and Parkland of Visegrad consists of the archaeological remains of a medieval royal seat with the castles, the palace with friary, and a royal hunting area, used by the Hungarian kings from the 11th to the 15th centuries. The royal palace represented the introduction of Renaissance art outside Italy. The structures were destroyed during the Turkish wars in the 16th and 17th centuries and have been rebuilt in the 20th century.

Recommendation

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

ICOMOS, January 2002

Rhine Valley (Germany)

No 1066

Identification

<i>Nomination</i>	Upper Middle Rhine Valley (The Middle Rhine Valley from Bingen/Rüdesheim to Koblenz)
<i>Location</i>	Federal State (<i>Land</i>) of Rhineland-Palatinate: Parts of the Autonomous (<i>kreisfreie</i>) city of Koblenz and the counties of Mainz-Bingen, Mayen-Koblenz, Rhein-Hunsrück, and Rhine-Lahn Federal State (<i>Land</i>) of Hesse: Parts of the county of Rheingau-Taunus
<i>State Party</i>	Federal Republic of Germany
<i>Date</i>	28 December 2000

Justification by State Party

Since prehistoric times the Middle Rhine Valley has been one of the most important transport routes in Europe, serving to promote the migration and exchange of ideas, products, and culture between the Mediterranean region and the northern part of the continent. The valley, which lies in the heart of the continent and has served on occasion both as a divide and as a bridge between East and West, boasts a strategic importance that has irrevocably linked it to the chequered history of the west. **Criterion ii**

The Middle Rhine Valley is a cultural landscape that has organically developed for over 2000 years but whose character is still today determined by the inherited structural elements of the landscape such as settlements, transport infrastructure, and land-use. In a patchwork of small natural places legacies from all periods of its history and exceptional monuments have been preserved in numbers and a concentration that no other European cultural landscape can rival. **Criterion iv**

The Middle Rhine Valley is an exceptional example of an evolving traditional way of life and means of communication in a narrow river valley. What is more, human transformation of the profile of its steep slopes into terracing constitutes an outstanding example of human land use handed down through the ages: the crops grown there and the designated land usage have influenced and shaped the landscape in many ways down through history. However, now this form of land-use and the preservation of the scarce habitats and rare populations associated with it are under threat from the pressure of unstoppable change. In individual cases the development of transport and socio-

economic change could also pose a threat to the continued existence of received values. **Criterion v**

The Middle Rhine Valley is closely linked with important historical events, ideas, traditions, works of literature and the fine arts, especially from the Romantic period. These have helped (and are continuing) to shape the image of the landscape and impact on notions of European history and culture. **Criterion vi**

Category of property

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

History and Description

History

There has been human settlement on the terraces of the Middle Rhine Valley since the last Ice Age. It came under Roman rule in the 1st century BCE, as a frontier province, and a military road was constructed on the left bank, linking military fortress and camps. The Rhine was also a major shipping route during this period, linking northern Europe with the Alpine massif and the Mediterranean lands, a role that exerted a major influence on the subsequent history of the Middle Rhine Valley.

There was continuity of settlement following the departure of the Romans in the 5th century. The Roman settlements were taken over by the Frankish kings and most of the area from Bingen downstream to Koblenz was crown property until well into the Carolingian era. However, the process of divesting the state of this property began in the 8th century and was not to be completed until the beginning of the 14th century. Much of it was donated to the church and the monastic orders. As bailiffs of the abbey of Prüm the Counts of Katzenelnbogen established control in the area around St Goar and Rheinfels, and this was to pass to the Landgraves of Hesse in 1479.

With the partition of Charlemagne's empire in 842 the left bank of the Rhine was assigned to the Middle Kingdom. Lorraine was not to be united with the East Frankish Kingdom until 925. It remained a heartland of royal power until the election of the Hohenstaufen King Konrad III in 1138. This saw the fragmentation of power in the Middle Rhine area, with parcels of land being distributed among the bishop-electors of Cologne, Mainz, and Trier and the counts palatine. Some forty castles were constructed between Bingen and Koblenz, as symbols of power and also as customs stations on this flourishing trade route. Towns such as Boppard and Oberwesel struggled to maintain their independent status as free towns, as testified by the remains of their defensive walls.

The Middle Rhine Valley was a core region of the Holy Roman Empire. Four of the seven Electors, the highest ranking rulers within the Empire, held portions of the area and it was here that they would meet to determine the succession.

Bacharach was the centre of the Rhine wine trade in the later Middle Ages. Vines had been cultivated on the lower slopes

since Roman times, and this expanded greatly from the 10th century onwards. Some 3000ha of vineyards were under cultivation by 1600, five times as much as at the present time. The Thirty Years' War (1618–48) witnessed a substantial decline in viticulture, the land being converted partly into orchards and partly into coppice forest.

The 14th–16th centuries were the golden age of art in the Middle Rhine, which saw the convergence of artistic influences from the Upper Rhine (Strasbourg) and the Lower Rhine (Cologne). Gothic masterpieces such as the Werner Chapel above Bacharach, the Church of Our Lady in Oberwesel, and the former collegiate church of St Goar date from this period.

Since the 17th century the Middle Rhine has been the scene of conflict between Germany and France. During the War of the Palatine Succession (1688–92) there was extensive destruction of fortresses and town fortifications, and much of Koblenz was destroyed. In the late 18th century the left bank of the Rhine became part of, first, the French Republic, and then the French Empire. This came to end in 1814, when the region came under Prussian rule. Extensive fortifications were constructed, including the fortress at Koblenz, and trade was fostered by the construction of the Rhine highway from Bingen to Koblenz, the widening of the shipping channel, the abolition of tolls over long stretches of the river, and the introduction of steam navigation. Railways were constructed on both the left and the right bank in the 1850s and 1860s.

A deliberate policy of promoting the Rhine as a “German” landscape was adopted by the Prussian state. This led to the renovation of fortress ruins in the Romantic style and the reconstruction of historic monuments, and also to the beginnings of the modern monument conservation movement.

The 20th century has seen major structural changes, notably the decline of the traditional winemaking sector and of mining and quarrying. Freight traffic has become concentrated on a small number of large harbours. The most important economic sector is now tourism. Ordinances of 1953 and 1978 have focused on the preservation of the cultural landscape, which is the main economic asset of the Middle Rhine.

Description

The appearance of the Middle Rhine Valley is characterized by the interaction between its physical natural features (a steep-sided narrow river valley), the human interventions (vineyards, fortresses, historic towns and villages), and its “tourist” image (Romanticism in the Loreley valley and the Rheingau). In the 65km stretch nominated for the World Heritage List the river breaks through the Rhenish Slate Mountains, connecting the broad floodplain of the Oberrheingraben with the lowland basin of the Lower Rhine.

At the 5km long Bingen Gate (*Bingen Pforte*), which was widened in the 19th and 20th centuries, the Rhine enters the upper canyon stretch of the river. Just before the Gate itself there are two small towns. **Bingen** on the left bank is noteworthy for “political” symbols such as the Niederwald Monument, erected in 1883 to commemorate the unification of the German states in 1871. **Rüdesheim** on the right bank is dominated by the 12th century Brömserberg fortress. The vineyards of the Rüdesheimer Berg, known from as early as 1200, are among the best in the Rheingau.

The entrance to the canyon is marked by a small castle, the **Mäuseturm** on a rock in the middle of the river. Originally a medieval customs house, it was restored and enlarged in the neo-Gothic style in 1855 as a signal tower for Rhine navigation. The sides of the canyon are overlooked by the romantic castles of **Rheinstein** and **Reichenstein**.

After the Bingen Gate comes the 15km long Bacharach valley, which extends down to Oberwesel. It is indented with smaller V-shaped side valleys, notably the picturesque Morgenbachtal, much favoured by 19th century Romantic painters.

At **Lorch** on the right bank the river Wisper flows into the Rhine. The small town extends at right-angles to the Rhine up its valley, lined with terraced vineyards. It is notable for its fine Gothic parish church of St Martin and the Renaissance facade of the mid-16th century Hilchenhaus aristocratic residence.

The site of **Bacharach**, at the entrance of the Steeger valley, is also very picturesque. It lies at the centre of the “Four Valley Region” (**Vier-Täler-Gebiet**), which includes the small towns of Steeg, Oberdiebach, and Manubach and the fortresses of Stahleck, Stahlberg, and Fürstenberg. Bacharach contains many timber-framed houses and retains its medieval appearance, despite having suffered much destruction in the 17th and 19th centuries. Of especial interest are the High Gothic Werner Chapel and the Late Romanesque parish church of St Peter.

Kaub and its immediate environs contain a number of monuments, among them the elegant Baroque building used as his headquarters by the Prussian general Blücher when he crossed the Rhine in 1814, the Pfalzgrafenstein castle (a fortified customs house of the Elector Palatine), the town wall of Kaub itself, and the terraced vineyards, created in the Middle Ages.

In spite of having been badly damaged in the Thirty Years' War and again in the War of the Palatine Succession, and cut through by road and railway construction in the 19th century, **Oberwesel** has preserved a number of rows of fine early houses, as well as two Gothic churches, the medieval Schönburg castle, and its medieval town wall almost in its entirety.

The valley landscape begins to change at Oberwesel with the transition from soft clay-slates to hard sandstone. The result is a series of narrows, the most famous of which is the **Loreley**, no more than 130m wide (and at 20m the deepest section of the Middle Rhine). This stretch of river was once hazardous for shipping, whence the legend, and is reputed to be the place where the fabulous treasure of the Nibelungs lies hidden.

The oldest part of the parish church of **St Goar**, the seat of the Counts of Katzenelnbogen (later Margraves of Hesse), is a vast 11th century three-aisled crypt. The nave was rebuilt in the mid 15th century and is a high point in the architectural history of the Middle Rhine Valley. Nearby is the magnificent ruin of Burg Rheinfels, one of the finest on the Rhine; the earliest part of this castle dates from the 14th century, and it was reconstructed in the 15th and 16th centuries.

Across the river on the right bank is **St Goarshausen**, with its castle of Neu-Katzenelnbogen (famously known as Burg Katz). The third Katzenelnbogen fortress is Burg Reichenberg, still immensely impressive despite its ruined

condition. Its design suggests that it may have been inspired by Crusader fortresses in Syria and Palestine.

A short distance downstream on the right bank is the fortress of Peterseck built by the Elector of Trier to protect his lands against the Counts of Katzenelnbogen. Later renamed Deuernberg, it is now known as Burg Maus. It was one of the most advanced fortresses of its day.

Bad Salzig on the left bank marks the beginning of the section known as the Boppard Loops (**Bopparder Schlingen**). On the right bank is the twin town of **Kamp-Bornhofen**. There is a number of fine houses of the nobility in Kamp, and Bornhofen contains a pilgrimage church and a Baroque Franciscan abbey; it is overlooked by a rocky ridge with two castles on it, Burg Liebenstein and Burg Sterrenberg, known as the *Feindliche Brüder* (The Feuding Brothers).

Located at the start of a horseshoe loop in the river, **Boppard** originated as a Roman way-station (*mansio*), and was replaced in the 4th century by a military fort. The square plan of the *Bodoubriga* Roman fortress forms the historic centre of the present-day town. The Collegiate Church of St Severus is located on the site of the Roman bath-house; the structure visible today is a late Romanesque galleried, three-aisled basilica with two towers. The late Gothic Carmelite abbey is richly furnished and decorated.

Beyond Boppard is **Osterspai** with its timber-framed houses from the 16th–18th centuries and a ruined moated castle. **Oberspays** and **Niederspays** have fused into a single town and contain more timber-framed houses than anywhere else on the Middle Rhine: there is a particularly fine group on the waterfront (known as *Auf der Schottel*).

On the left bank, **Rhens** is where the German Emperors were enthroned after being elected in Frankfurt and crowned in Aachen Cathedral. The ceremony took place in the *Königsstuhl*, the meeting house of the Electors, which was restored in 1842 and moved to its present site in 1929. There is still a number of historic buildings in the town, despite heavy bombing in World War II, among them the old City Hall, one of the finest early buildings on the Middle Rhine.

The fortress of Marksburg, along with Pfalzgrafenstein the only surviving medieval fortifications on the Middle Rhine, towers above **Braubach**. Dating from the 14th and 15th centuries, it is based on French and Italian models. It was succeeded as the residence of the Landgraves of Hessen-Rheinfels by the Philippsburg, built in 1568 in the valley below.

Although much altered after the coming of the railway in 1860, **Lahnstein** preserves its imposing parish church of St John the Baptist, the west tower of which is visible for long distances around. Other important monuments are the Romanesque Salhof, one of the earliest unfortified 12th century buildings on the Rhine, and the late medieval fortress of the Martinsburg with its Baroque additions.

Above the Lahnstein Gate (*Lahnsteinerpforte*) the Rhine valley takes the form of a funnel leading into the Neuwied Basin. The slopes of the left bank near Koblenz-Stolzenfels are quite steep whilst those on the right bank, on either side of the mouth of the Lahn, fall gently to the river. The castle of **Stolzenfels**, which belonged to the Elector of Trier, was restored in 1835 by the Prussians, using plans prepared by Karl Friedrich Schinkel that carefully integrated the original

structures into what became one of the most significant secular buildings of German Romanticism.

Severe aerial bombardment during World War II resulted in the loss of much of the historic built heritage of **Koblenz**. Of the buildings that survive mention should be made of the Romanesque basilicas of St Kastor, Our Lady, and St Florin, the modified 14th century Balduin bridge over the Mosel, the former castle of the Elector, and the *Neues Schloss* (*New Castle*), the first and most important early Classicist building in the Rhineland.

Prussian rule saw the construction of the Rhine parks along the riverfront from Oberweck to Deutsche Eck at the confluence of the Rhine and the Mosel. The Kaiser Wilhelm monument at this point is best seen from the Prussian Ehrenbreitstein fortress on the other side of the river. This impressive structure, built on the site of a 17th–18th century princely residence, is considered to be one of the finest examples of German architecture of the early 19th century.

Management and Protection

Legal status

The nominated cultural landscape, which covers *c* 272.5km², comprises over sixty towns, communities, etc. The delimitation of the nominated areas takes account primarily of the geographical and geomorphological features of this clearly defined landscape, into which are closely integrated the historical and other cultural elements (coherence of settlements, landscape characterized by castles, terraced vineyards, coppice woodland, etc). There is a substantial number of protected monuments within this area. There is a buffer zone of *c* 346.8km², the external boundary of which is on the catchment divide, so as to prevent encroachment on the protected cultural landscape by highly visible and inharmonious structures of any kind. This division also has historical and cultural relevance.

In Rhineland-Pfalz the monuments are covered by the 1978 Cultural Monuments Protection and Conservation Law (*Landesgesetz zum Schutz und zur Pflege der Kulturdenkmäler*) and the 1998 Building Ordinance (*Landesbauordnung Rheinland-Pfalz*). The landscape values are protected by the 1977 Forest Law (*Landesforstgesetz*), 1979 Landscape Conservation Law (*Landespflegegesetz*), 1977 Planning Law (*Landesplanungsgesetz*), 1990 Water Law (*Landeswassergesetz*), and the 1978 Middle Rhine Landscape Protection Ordinance (*Landschaftsschutzverordnung Mittelrhein*).

Monuments in Hesse are covered by the 1976 Hesse Monuments Protection Law (*Gesetz zum Schutz der Kulturdenkmäler*) as amended in 1986. The 1993 Hesse Building Ordinance (*Bauordnung*) also has a significant role to play in monument protection. The landscape values are protected by a series of statutes, such as the 1978 Hesse Forest Law (*Forstgesetz*), the 1996 (amended 2000) Nature Protection and Landscape Conservation Law (*Gesetz über Naturschutz und Landschaftspflege*), the 1994 Planning Law (*Landesplanungs Gesetz*), and the 1990 Water Law (*Wassergesetz*).

Signatories of the Rhine Valley Charter (*Die Rheintal Charta*) of November 1997, which include the great majority of communities in the Middle Rhine Valley, undertake to conserve, manage, and exercise care in developing the

natural and cultural heritage and the unique cultural landscape of the Rhine Valley.

Management

Ownership and management of the properties included in the nominated area are very diverse – *Land* governments, local authorities, non-profit foundations and associations such as the German Castle Association (*Deutsche Burgenvereinigung*), the Roman Catholic Church, the Protestant State Churches, institutions, companies, and private individuals. The river itself is a federal waterway owned by the Federal Republic of Germany.

At the highest level of management are the Rhineland-Palatinate Regional Development Programme (LEP III) and the Hesse Regional Development Plan 2000, both of which specify the framework for sustained overall development of the space available in the two *Länder*. The valley between Bingen and Koblenz is identified as a “space requiring special planning”; the agencies responsible for regional planning are given the task of drawing up a concept for the best use of this space. The vineyards are given special protection as preferred agricultural land.

The regional plans drawn up for Middle Rhine-Westerwald and Rheinhessen-Nahe in Rhineland-Palatinate and the South Hesse Regional Plan take this process one stage further, setting out objectives and principles for developing built-up areas and open spaces in the Middle Rhine Valley with a view to the sustained future development of its cultural landscape.

There is a series of other plans in force at county and commune level, which interlock with the overall objectives enunciated by the higher-level plans.

There is a number of authorities and agencies with management authority over properties within the nominated area. At the highest level these are in Hesse the Ministries of Economic Affairs, Transport and Regional development, of the Environment, Agriculture and Forestry, and of Arts and Sciences, and in Rhineland-Palatinate the Ministries of the Environment and Forestry, of Culture, Youth, Family and Women’s Affairs, of Economic Affairs, Transport, Agriculture and Viticulture, and Interior and Sport.

At the middle level in the federal state hierarchy come the Darmstadt Regional Commission (*Regierungspräsidium*), which is the highest nature conservation authority, the Structural and Approval Directorates (North in Koblenz, South in Neustadt) which are, respectively, the higher planning authority and the higher authority responsible for the preservation of natural resources, and the Supervisory and Services Directorate in Trier, the higher authority responsible for monument conservation.

At the third level come the Rheingau-Taunus County Council, the Hesse administration’s lower nature conservation authority, and in Rhineland-Palatinate the county councils and the town council of Koblenz.

Each of the *Länder* has specialized agencies for conservation and protection. These are for Hesse the Monument Conservation Authority (Wiesbaden), and in Rhineland-Palatinate the Monument Conservation Authority (Mainz), the Regional Authority for Environmental Protection and Trading Standards (Oppenheim), and the Regional Geological Office (Mainz).

No management plan as such exists for over the entire area covered by the nomination, and it is unrealistic to expect that there should be one, given the diversity of properties, communities, and agencies involved. The federal structure of the German state also militates against the production and approval of a single management plan. Nonetheless, it is important that there should be some form of coordinating body that can ensure the harmonization of the plans and policies in the two *Länder* and the local authorities covered by the nomination.

The model for this appears to exist in the form of the Middle Rhine Valley Forum (*Forum Mittelrheintal e.V.*). This association acts as a platform for exchanging ideas and providing information. It is committed to formulating collective objectives and projects, transcending local interests. The local authorities in the nominated area are all members of this body, along with private individuals and associations. Significantly, it occupies a key position in the organizational chart of the planning and management system in force for the nominated area provided by the State Party to the ICOMOS expert mission.

However, the two *Länder* and all the planning and local government authorities involved have collaborated in the production in 2001 of a spatial analysis of the Middle Rhine Valley – *Raumanalyse Mittelrheintal von Bingen/Rüdesheim a. Rh. bis Koblenz (Managementplan zum Antrag für die Aufnahme des Mittelrheintales in die Welterbeliste der UNESCO)*

Conservation and Authenticity

Conservation history

The Middle Rhine Valley is an organic cultural landscape, the present appearance of which is the result of reacting over many centuries to economic, political, social, climatic, and other pressures and imperatives.

Most of its native forest cover was cut down and replaced by agriculture, in which vine-growing on laboriously terraced hillsides played a major role. A decline in viticulture saw the vines replaced by fruit trees or by coppice woodland.

Small towns sprang up along the busy trade route that was the Rhine: some grew and prospered, others stagnated. Roman autocratic rule was replaced by centralized imperial government in the Middle Ages and then fragmentation: unified government did not reappear until the early nineteenth century.

The strategic location of the Middle Rhine Valley and its use as a transport artery led to repeated invasions and battles, as a result of which many buildings, both military and lay, were destroyed. In the early 19th century the Prussians initiated a programme of restoration and reconstruction, principally for ideological reasons; nonetheless, it laid the foundations for the whole modern conservation movement. Over the past half-century much outstanding work has been done on the restoration and conservation of the many historic buildings that survive in the Valley.

The later 18th century saw the growth of sensibility towards the beauties of nature, and the often dramatic physical scenery of the Middle Rhine Valley, coupled with the many ruined castles on prominent hilltops, made it

appeal strongly to the Romantic movement, which in turn influenced the form of much 19th century restoration and reconstruction.

In recent years there have been strenuous efforts by government bodies and private associations and individuals alike to conserve what is recognized to be a cultural landscape of very high quality and one that is vulnerable to threats of many kinds. Special attention is being paid to the impact on the landscape of the abandonment of considerable areas of terraced vineyards.

Authenticity and integrity

In the case of a cultural landscape of this type the quality of integrity is as relevant as that of authenticity, and it can confidently be asserted that the level of integrity of the Middle Rhine Valley is very high. To a considerable extent as a result of its geomorphology and its geology, the Valley has undergone few major disturbances to its socio-economic structure or its overall appearance over a millennium. Policies currently in force in the region will ensure that this integrity will be preserved for the foreseeable future.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited the Middle Rhine Valley in September 2001. The ICOMOS/IFLA Scientific Committee on Historic Gardens and Cultural Landscapes was consulted on the cultural values of the nominated property.

Qualities

The Rhine is one of the world's great rivers and has witnessed many crucial events in human history. The stretch of the Middle Rhine Valley between Bingen and Koblenz is in many ways an exceptional expression of this long history. It is a cultural landscape that has been fashioned by humankind over many centuries and its present form and structure derive from human interventions conditioned by the cultural and political evolution of western Europe. The geomorphology of the Middle Rhine Valley, moreover, is such that the river has over the centuries created a natural landscape of great beauty which has strongly influenced artists of all kinds – poets, painters, and composers – over the past two centuries.

Comparative analysis

Rivers have played a very significant role in human social, economic, and cultural development; they form the arteries along which both goods and ideas were transmitted. This process of transmission and renewal has left its imprint on many river valleys in the form of distinctive cultural landscapes.

The Rhine was, and continues to be, one of the most important rivers in Europe, alongside a handful of others – the Danube, the Loire, the Po, the Rhône, the Volga. Three of these are already represented on the World Heritage List: the Danube, the Wachau stretch of which was inscribed in 2000; the central stretch of the Loire between Sully and Chalonnes (2000); and the Po delta, as an extension to the city of Ferrara (1999).

In none of these cases is there a landscape with such stark relief and contrasts as the Middle Rhine Valley. The Wachau

is essentially a rolling vineyard landscape, the Loire flows placidly through a wide plain, and the importance of the Po lies in its delta. The cultural monuments of the Wachau are fewer and later than those in the Middle Rhine Valley, the most important of which date from the Middle Ages. Those of the Loire, whilst more numerous and, in the case of the castles, more impressive than those on the Rhine, are, once again later. The Po delta monuments are confined essentially to a single period in the Renaissance.

In cultural, historical, and landscape terms the Middle Rhine may be considered to be distinct from those European riverine landscapes that are already on the World Heritage List.

ICOMOS comments and recommendations for future action

Despite the extensive documentation provided in the nomination dossier, and subsequently to the expert mission, ICOMOS is still uncertain about the coordination of the numerous plans and policies at different government levels. This point is made in the *Raumanalyse* (see above), which insists upon there being a “conclusive layout plan.” It suggests therefore that the State Party should be requested to provide a single, concise, and unambiguous statement of how the conservation and management plans for the different components will be coordinated.

ICOMOS is concerned about the noise pollution in the Valley from the very busy train services on both banks of the river. It commends the financial support being provided by the Federal Government to mitigate this problem.

During the expert mission the delimitation of the nominated area in Bingen was discussed and it was agreed that this should be slightly modified. The State Party has relocated the boundary at the Drusus Bridge, one of the oldest medieval stone bridges in Germany (on the site of a Roman bridge) which spans the Nahe tributary, so as to include the church of St Martin.

Brief description

The 65km stretch of the Middle Rhine Valley, with its castles, historic towns, and vineyards, graphically illustrates the long history of human involvement with a dramatic and varied natural landscape. It is intimately associated with history and legend and for centuries has exercised a powerful influence on writers, artists, and composers.

Statement of Significance

The Middle Rhine Valley is a cultural landscape of great diversity and beauty which has shaped both by nature and by human intervention. It is rich in cultural associations, both historical and artistic, which are imprinted upon the present-day landscape.

ICOMOS Recommendation

That further consideration of this nomination be *deferred*, to allow the State Party to prepare and submit to the Committee a statement of the measures being taken to coordinate the management of the property.

ICOMOS, January 2002

Tokaji Wine Region (Hungary)

No 1063

Identification

<i>Nomination</i>	The Tokaji Wine Region Cultural Landscape
<i>Location</i>	Borsod-Abaúj-Zemplén County
<i>State Party</i>	Republic of Hungary
<i>Date</i>	27 December 2000

Justification by State Party

The present state of the Tokaji Wine Region reflects a unique land-use civilization that has existed for centuries, with its related cultural traditions. Centuries of experience in viticulture are based on the unique geographical, geological, geomorphological, hydrographic, and climatic conditions of the region.

The way of life and culture that this has produced are still managed in accordance with an ancient legal system at the present time. This exceptional cultural tradition has ensured that immigrants from many nations – Saxons, Swabians, Russians, Poles, Serbs, Romanians, Armenians, and Jews – have been able to live together in this region for centuries.

Criterion iii

The cultural landscape of the Tokaji Wine Region is an outstanding example of a traditional human settlement and land-use which is representative of a culture. The present character of the diverse and very attractive cultural landscape is the result of millennia-old land-use forms based on viticulture.

The region has been inhabited since the Middle Ages and the land-use patterns have remained unchanged. The land-use and the way of life of the multi-national inhabitants have always adapted to the varying natural conditions. The economic basis has always been viticulture and wine production.

From the cultural, historical, topographical, environmental, and ecological points of view the Tokaji Wine Region cultural landscape bears witness to a land-use tradition that has remained unchanged for centuries. This unchanged tradition of viticulture is demonstrated not only by the existing vineyards but also by the dwellings of the nominated area and its buffer zone. These display the special constructional forms and techniques of a civilization and culture in which the life styles of aristocracy and peasantry, wanderers and permanent residents, Hungarians and immigrant peoples have formed a unity which survives to the present day.

Criterion v

Category of property

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

History and Description

History

There is evidence of continuous human settlement in the Tokaj region from as early as the Neolithic period. However, it was the Magyar tribes who entered the area at the end of the 9th century who assigned special significance to the region, since they believed (with some justification) that it was the centre of the empire of Attila the Hun, with whom they closely identified themselves. It became a protected refuge for Hungarians in the centuries that followed in the face of pressure from invading Mongols and others.

It was an important commercial crossroads for Polish merchants travelling to the Balkans and elsewhere. Settlers were welcomed from as early as the 12th century, when Walloon and Italian immigrants were invited in by the Hungarian kings, joining the Germans who had been there since the beginning of the Hungarian kingdom.

In the 16th century the region came under Bohemian Hussite domination for a short period, but was reunited with the Hungarian kingdom by the last great Hungarian king, Hunyadi Matyas (Matthias Corvinus). During the Ottoman occupation of much of Hungary Tokaj remained unoccupied, but it was a dangerous frontier zone, exposed to frequent raids.

Vineyards had been established in Tokaj from at least as early as the 12th century: it is surmised that viticulture was introduced from further east, possibly by the Kabar tribe, who settled in the Carpathian region alongside the Hungarians in the 9th or 10th century. It was, however, during the Ottoman period that the Tokaji Aszu for which the region became world-famous was first produced. Legend has it that fears of Turkish raiders delayed the harvest in Lorantffy Mihaly's domain until the grapes had shrivelled and *Botrytis* infection had set in, creating the "noble rot" (*pourriture noble*). Nonetheless, the pastor Szepesi Laczko Mate made wine from them, presenting the result to the daughter of the overlord.

The wine of Tokaj was a major source of income for the Transylvanian Rakoczi dynasty, which assumed power in the early 17th century. It was a powerful element in the battle for Hungarian independence led by Rakoczi Ferenc II, who presented other European rulers such as Louis XIV of France with the wine and ensured its wider appreciation. When Rakoczi Ferenc II was finally defeated and driven into exile in 1717 his estates were taken over by the Habsburg emperors.

During the period of the Austro-Hungarian Empire Tokaj enjoyed prosperity, thanks to the growing renown of its wine. By 1780 the population of the foothills of the Tokaji wine region was the most dense in the country, and greater than that of France or the more developed German states. People came into Tokaj from surrounding regions – from Slovakia, Ruthenia, and Macedonian Greeks. The last-named were largely wine merchants, and were for the most

part slowly replaced from the late 18th century onwards by Polish Jews, who assumed a decisive role in the Tokaj wine trade.

However, the 19th century saw a slow decline as the markets for Tokaj wine dwindled. This situation deteriorated further when the Tokaj vineyards were virtually wiped out by *Phylloxera* in the closing years of the 19th century. At the end of World War II the fortunes of the Tokaj wine region reached their lowest ebb: the Jewish community had been eliminated during the Holocaust and the Communist regime abolished private ownership by aristocratic and bourgeois families. The driving forces behind the success of the region disappeared at a stroke, and it was not until the political changes in Hungary in 1990 that the slow but steady rehabilitation of Tokaj viticulture and wine production began.

Description

The nominated area lies in the north-eastern corner of Hungary, in the area of Borsod-Abaúj-Zemplén County, the chief town of which is Miskolc.

The eastern part of this area is situated on the Szerencsi hills, which consist of ridges orientated roughly north–south and averaging 250m above MSL. More than 80% of the surface is Sarmatian rhyolite tuff, containing zeolite, kaolin, hydroquartzite, and bentonite. At the foot of the hills, lying to the south-south-east of the Tokaj mountain, there is 150m deposit of gravel, sand, alluvial sediment (warp), and freshwater burden. The upper layers consist of brown soil developed on clay and the lower are characterized by fertile chernozem with patches of lime.

The core of the Tokaj hill, which constitutes the southern peak of the Zemplén mountains, is made up of andesite, rhyolite, and rhyolitic tuff, its slopes covered with loess up to 250m in depth. The average height of the slope ranges exposed to the south-east, north, and west-north-west directions is 514m above MSL. More than 80% of the surface is exposed to soil erosion, which attains 1–3cm annually.

Bodrogköz is located between the wave band of the Bodrog and Tisza rivers, below the slope ranges; it is a flat area 95–128 above MSL. Its soil is largely chernozem, with some marsh soil.

The higher areas lie in a moderately wet zone and the lower in a moderately hot and dry zone. Sunshine averages 1900–2000 hours annually (summer 750–790 hours, winter 200 hours). During the vegetation season the average temperature is 16.3–16.9°C; the temperature does not fall below freezing between 14 April and 14 October. The average annual rainfall is 600–620mm, 370–390mm of which falls during the growing season. This climate makes it possible to grow cultivated plants that require a warmer climate and this, coupled with the soil quality and aspects of the slopes, make Tokaj perfect for cultivating grapes.

The settlement system and forms of the Tokaji Wine Region are dictated by the morphological and hydrographic features of the area. There are two main axes of settlement, one the river Bodrog and the other the Szerencs stream and the river Hernád at the western edge.

There is a chain of settlements along the right bank of the Bodrog as it meanders at the foot of the Zemplén mountain range. Other settlements are to be found in the valleys of the streams that feed into the Bodrog, which in its turn joins the

Tisza at Tokaj, an ancient crossing point of the main river. The Szerencs opens wide into the Takta and has settlements on both banks.

The very name “Tokaj” is derived from a Armenian word meaning “grape,” which came into the Hungarian language as early as the 10th century, thus giving a date for the creation of the settlement. It is also evidence that viticulture was already being practised here at that time.

The built heritage of the region is symbolic of its history and its socio-economic structure. There are to be found medieval Roman Catholic churches (one in each settlement), 18th–19th century Orthodox churches, and Jewish synagogues, princely and aristocratic castles and mansions, and more humble houses, wine stores, and workshops. Evidence of early settlement is the 12th century Romanesque church at Bodrogalszi (in the buffer zone). There are ruined 14th century castles at Tokaj and Tallya in the nominated area and Monok, Sarospatak, and Szerencs in the buffer zone. Noble mansions from the 18th and 19th centuries are to be found at Tarcal and in the buffer zone.

The most characteristic structures in Tokaj are the wine cellars: that of King Kalman in Tarcal is known to have been in existence as early as 1110. There are two basic types of cellar in Tokaj: the vaulted and the excavated. The former was essentially an open space below a residential building, excavated before the house was built and accessed from the porch. The grapes were processed in a room at the rear of the house, immediately above the cellar.

The excavated cellars were not connected directly with the residential buildings. All that is visible on the surface is a stone entrance structure with a latticed wooden or steel gate. Cellars carved into the volcanic tuff did not require reinforcement by vaulting. Some 80–85% of the cellars in Tokaj were made in this way.

Of especial interest are the multi-level labyrinthine cellars with unsystematic floors plans in which wine was stored and matured in casks made from sessile oak (*Quercus petraea*), the dominant oak species in this region. These were created over long periods, often centuries, by linking neighbouring cellars horizontally and vertically. They are to be found in the commercial centres of the foothills of the region, in Erdobénye, Mad, Tallya, and the town of Tokaj.

The most famous example is the cellar network in the Ungvári district of Satoraljaújhely, the result of interconnecting no fewer than 27 cellars at different levels. It can receive 13,000 casks of the 20,000 hectolitre Gönc and Szerednye type in its 50,000m² floor space. The excellent microclimate of the cellars (9–11°C, 85–95% relative humidity, supplemented by the velvety grey-black mould *Gladosporium cellare*) is ensured by fifteen deep ventilation shafts and a series of smaller shafts connecting the individual cellars. Records suggest that its origins go back as far as the 13th century. Its importance grew during the 16th century Ottoman invasion, when the value of the Tokaj wines increased when the South Hungarian wine-producing region of Szeremseg underwent a major decline.

There is another important cellar complex of this type in the historic district of Sarospatak, 14m beneath the park of the Rakoczi castle. It is c 2000m in length and includes two chambers for wine tasting, the larger accommodating eighty people, the smaller fourteen. It is known to have been in existence from the time the castle was built in 1534–41 by Péter Perényi; the last major extensions date from 1776–91.

Management and Protection

Legal status

The cultural landscape of the Tokaj Wine Region is protected under the provisions of Law No LIII of 1996 on Nature Protection. It defines the concept of a National Park (with provision for buffer zones) and regulates activities that are permissible within their boundaries. It also takes account of the man-made heritage (built heritage) with National Parks. Under the terms of Law No XCIII of 1995 all National Park land formerly owned by cooperatives has been nationalized.

So far as the built environment is concerned, this is also regulated by Law No XXI of 1996 on Regional Planning and Zoning, Law No LIV of 1997 on Historic Monument Protection, Law No CXL of 1997 on the Protection of Cultural Assets and Museum-type Institutions, Public Library Services, and Public Education, and Law No LXXVIII of 1997 on the Formation and Protection of the Built Environment.

Law No CXXI of 1997 on Grape Cultivation and Wine Management regulates the planting, cultivation, and grubbing of grape-vines, production, storage and the release to the market of grape must, wine, and wine distillates. The Tokaji Wine Region is designated, and hence given legal protection, as a “close wine region.” This designation is accorded to those areas the products of which are worthy of special protection and for which special rules for the cultivation of grapes and the production, treatment, and distribution of the wine are laid down.

Management

Ownership of the properties that make up the 132.555km² of the nominated area is varied: private individuals, local authorities, the Roman Catholic and Orthodox Churches, and the state (forests, the vineyards of Tokaj Kereskedohaz, and monuments in Mad and Sarospatak).

The total area of the nominated area and the buffer zone is identical with that of the Tokaji Wine Region, as defined in Law No CXXI of 1997. The nominated area covers properties within the administrative areas of the following nine settlements: Tokaj, Bodrogkeresztur, Bodrogkiszalud, Mad, Mezőzombor, Ratka, Szegi, Tarcál, and Tallya, plus the wine cellars in Satoralajhely and Sarospatak. The buffer zone, which covers 748.797km², includes 27 municipalities. It should be noted that 22 of these were covered by the 1737 designation of the Tokaj wine region; the others were either added after the *Phylloxera* crisis or formed by the creation of new local authorities.

There is a management plan that has been recently put into operation for the Tokaj vineyard landscape. This may be judged to be in conformity with the requirements of the *Operational Guidelines*. In effect, it coordinates the implementation of the comprehensive set of laws listed in the previous section. In order to ensure the effective preservation of the historic environment and heritage, they impose strict controls over the management of all the properties, and the plans at different levels of administration.

Wine production is monitored and controlled by the Ministry of Agriculture as part of the Certificate of Origin procedure; nature conservation areas are regulated by the Authority for Nature Conservation, part of the National Ministry of Environmental Protection, through the Bukki National Park Directorate; and historic monuments are the responsibility of

the Historic Monument Protection Directorate of the National Historic Monuments Protection Authority. For historic monuments financial support is available to owners through local authorities, with professional support provided by the Historic Monument Restoration Centre of the National Historic Monuments Protection Authority.

There is a National Land Use Plan which defines the spatial structure within the entire country. There are Regional Structural Plans for individual regions: that for Borsod-Abaúj-Zemplén County has recently been completed and is in the process of being implemented. At the third-tier level local administrations are obliged by Law No CXV of 1999 to update their town plans and implement appropriate by-laws in conformity with the provisions of regional plans: the current round will be completed by the end of 2003.

Funding for projects arising from these measures is available from the central state budget, the central state environmental budget, and foreign sources (eg the European Union). The state-owned historic monuments are funded directly by the state. Local governments are required under the terms of Law No LIV of 1997 on Historic Monument Protection to ensure the protection, maintenance, and appropriate use of designated monuments that they own, and finance is available from central government for approved projects.

Conservation and Authenticity

Conservation history

The political history of the Tokaj region has been somewhat turbulent in recent decades. However, the land-use has remained substantially the same for many centuries. The area has not suffered any damage from intensive cultivation of crops other than that of grapes or from industry. Since the rehabilitation of the Tokaj wine-producing economy since 1990 the status and future of the entire landscape has been assured by the provisions of Law No LIII of 1996 on Nature Protection, the objectives of which are to protect the values of the landscape and its natural systems. Law No CXXI of 1997 on Grape Cultivation and Wine Management has ensured the protection and maintenance of traditional methods of viticulture and wine production.

Minerals extraction has been a traditional activity in this region since prehistoric times. No mining or quarrying sites are included in the nominated area, but this is carried out in parts of the buffer zone. Law No XLVIII of 1993 on Mining regulates extraction and emissions: its implementation is monitored by the Mining and the Environmental Protection Inspectorates. Further control is exercised through the National Park and Water Management Directorates.

Authenticity

More important than authenticity in the case of cultural landscapes such as the Tokaj region is integrity. The area covered by the nomination is of considerable antiquity, and there is evidence that many of the nominated vineyards have been cultivated for more than a millennium. The establishment of the settlements connected with them also dates from that period, and as a result there have been few, if any, fundamental changes to the landscape of the region.

So far as authenticity is concerned, frequent military incursions have resulted over the centuries in the destruction and rebuilding or reconstruction of a substantial proportion of the historic buildings. However, scrupulous respect for

international standards in conservation and restoration, in conformity with the Venice Charter, over the past half-century have ensured that the level of authenticity in the surviving historic buildings fully conforms with the requirements of the *Operational Guidelines*. The historic settlements have also conserved their basic urban layouts.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited the property in October 2001. There was also a visit to the region during the Expert Meeting on Vineyard Landscapes in July 2001.

Qualities

Wine has been produced in the Tokaji region and vineyards have been worked here on the same locations for more than 1100 years. The resulting landscape, with its towns and villages serving the production of the famous Tokaji Aszu wines, has not changed in its overall appearance throughout that period.

Comparative analysis

Tokaji Aszu is in many ways unique as a sweet wine produced from grapes that are not harvested until they have become shrivelled and attacked by the *Botrytis* mould, resulting in the so-called “noble rot” (*pourriture noble*). It is, however, as a cultural landscape that the region is proposed for inscription on the World Heritage List, not for the quality of its products. Until a worldwide thematic study of vineyard landscapes has been carried out, therefore, it is impossible to evaluate this nomination in World Heritage terms. However, the following observations may be taken into account.

It is asserted in the nomination dossier that Tokaji was “the first closed wine region in the world (1737).” According to F Bianchi de Aguiar, former President of the International Vine and Wine Organization, the earliest designation was that of Chianti (Italy) in 1716; that of Alto Douro (Portugal) took place in 1756, though this was the first case when standards were laid down.

The nomination dossier refers to the fact that Tokaj is the site where the Miocene fossil vine (*Vitis tokajensis*) has been identified; it is also described as the “habitat of the primary vine (*Vitis sylvestris*).” Whilst these statements are not disputed, they have not been put forward as indicating that this region was a birthplace of wine production; indeed, the central Asian connections of the Hungarian and Kabar peoples would appear to argue against this hypothesis.

The use of cellars for maturing wines in barrels is common in central Europe. However, those of Tokaj are exceptional in terms of their size and antiquity.

The multi-ethnic nature of the population of the Tokaji wine region is somewhat unusual so far as major wine-producing regions in Europe is concerned. These are for the most part jealously operated and developed by well established indigenous groups. The role of the Greek and Jewish merchants is perhaps paralleled by the role of English merchants and shippers in the Bordelais (France) and the Alto Douro (Portugal).

It should not be overlooked that two designated Tokaj areas were designated before 1918 in what is now Slovakia. These should be taken into account in any further nominations as forming part of what is a coherent region now divided by more recent national boundaries.

ICOMOS comments and recommendations for future action

ICOMOS is very sympathetic to the objectives of this nomination and accepts that the Tokaji Wine Region Cultural Landscape possesses a number of important qualities. However, given the relatively large number of viticultural landscapes around the world that have significant historical and landscape qualities, it is reluctant to make any recommendations in this case before the completion of the thematic study of world vineyard landscapes.

On a point of detail, the ICOMOS expert mission suggested that the number of historic wine cellars might be enlarged by the addition of the Wine Museum in Tolcsva, which contains bottles dating back to the 17th century, and the two privately owned small cellars in Hercegkut, which are very typical of the region. The latter should only be included if their immediate environments are improved by the removal of unsightly cables and dumps of construction debris.

ICOMOS also wishes to draw the attention of the State Party to a potential problem relating to the main road (No 37) which runs through the nominated area. It is well designed and does not obtrude upon the landscape. However, if there will be pressure to upgrade this road in the coming years, as seen likely, the State Party will have to exercise extreme care so as to avoid on the one hand damaging the scenic values of the nominated area and on the other severely impacting other vineyards in the buffer zone.

With regard to the buffer zone, ICOMOS is concerned to note that the boundary of the nominated area and that of the buffer zone coincide along a short stretch of the Tisza river between near Zalkod and Tokaj. It is suggested that the boundary of the buffer zone should be extended by 1–2km along this stretch, so as to preserve the visual protection of the nominated area.

ICOMOS Recommendation

That further consideration of this nomination be *deferred* to await the completion of the thematic study of world vineyard landscapes.

ICOMOS, January 2002

Sacri Monti (Italy)

No 1068

Identification

<i>Nomination</i>	The Landscape of the <i>Sacri Monti</i> of Piedmont and Lombardy
<i>Location</i>	Regioni Piemonte and Lombardia: <ul style="list-style-type: none">- Sacro Monte or Nuova Gerusalemme (New Jerusalem), Varallo Sesia- Sacro Monte of Santa Maria Assunta, Serralunga di Crea and Ponzano- Sacro Monte of San Francisco, Orta San Giulio- Sacro Monte of the Rosary, Varese- Sacro Monte of the Blessed Virgin, Oropa- Sacro Monte of the Blessed Virgin of Succour, Ossuccio- Sacro Monte of the Holy Trinity, Ghiffa- Sacro Monte and Calvary, Domodossola- Sacro Monte of Belmonte, Valperga Canavese
<i>State Party</i>	Italy
<i>Date</i>	28 December 2000

Justification by State Party

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 (lifesize 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 ii**

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. **Criterion iv**

Category of property

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

History and Description

History

The 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 Jerusalem" designed to be similar in topography to the original.

Within a few years, especially after the Council of Trent in 1535, this model, 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.

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 lifesize 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 Francisco, 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 c 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 2km 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 2300m, 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 25km north of the town of that name; it lies on a mountain slope at 400m 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.

Management and Protection

Legal status

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 interventions 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

- 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 Minorite 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 are 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*.

Conservation and Authenticity

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.

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.

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.

Evaluation

Action 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.

Qualities

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.

Comparative analysis

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.

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.

ICOMOS comments

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.

Statement of Significance

The *Sacri Monti* (“Sacred Mountains”) of northern Italy are exceptional testimony to the spiritual vigour of the Counter-Reformation. They represent the innovative and imaginative insertion of religious architecture and high-quality devotional art into landscapes of great beauty so as to achieve spiritual enlightenment.

ICOMOS Recommendation

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

Criterion 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.

Criterion 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 suggests that consideration be given to changing the name of the property in the English version to “The *Sacri Monti* of Piedmont and Lombardy.”

ICOMOS, January 2002

The Saint Catherine Area (Egypt)

No 954

Identification

<i>Nomination</i>	Saint Catherine Area
<i>Location</i>	Governorship of South Sinai
<i>State Party</i>	Arab Republic of Egypt
<i>Date</i>	30 July 2000

Justification by State Party

The Sinai Peninsula, joining the continents of Africa and Asia, has played an unsurpassed role in human history. It is well known that many peoples and cultures have passed across it in both directions, bringing with them different cultures and different ways of viewing life. Moses and Christ travelled across it humbly, radically changing the views of those who followed, and as a result monasteries and churches were built at certain isolated places. The Arab leader Mar Ibn Al-Ass led the Muslim army to Egypt, and from there Islam spread to the rest of Africa.

What may be less well known is that most of the plants and animals that had been domesticated by man in the Middle East were exchanged between the two continents and underwent local adaptation in various countries, spreading from there all over the world.

Southern Sinai is particularly rich in religious monuments, which are highly venerated by followers of the three monotheistic religions. Most prominent of these is the Monastery of St Catherine, founded in the 5th century AD, together with its satellite monuments. All this gives the region a special importance as a cultural heritage site of international value.

There is no comparable Christian Byzantine monument in the world that had been in continuous use for fifteen centuries. The buildings, and the sacred works of art and the famous library which they house, are in a remarkable state of conservation, despite the inherent difficulties of the desert environment.

The historic buildings within the site are of outstanding universal value from the point of view of history (the oldest surviving 4th century Byzantine architecture) and art (the many icons which escaped the Iconoclast destruction).

Criterion i

The monuments represent a remarkable and unique interchange of human values, being respected and revered by followers of Judaism, Christianity, and Islam, more than one-third of humanity.

Criterion ii

They are unique cultural testimony to the peaceful co-existence and mutual respect of the three great monotheistic religions of the world which sprang up in the Middle East.

Criterion iii

They are outstanding examples of Byzantine buildings, only rarely to be found elsewhere on Earth.

Criterion iv

Notes

- 1 This property is nominated as both natural and cultural heritage. Only the cultural aspects are covered in the ICOMOS evaluation.
- 2 This is an abridged version of the text in the nomination dossier.

Category of property

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

History and Description

History

Despite its hostile environment and harsh climate, the southern part of the Sinai peninsula has attracted human occupation for many millennia. The remains of the simple dwellings of the ancient inhabitants known to history as the Amalekites date from the Early Bronze Age (3000–2800 BCE), but earlier settlements of Late Mesolithic or Early Neolithic date have also been found.

From the 1st to the XXth dynasties (c 3000–700 BCE) turquoise was being mined from the Sarabit Al-Khadem, where a temple was erected to Hathor, the goddess of turquoise. This is a very significant site, since it was here that Semitic workers helped their Egyptian masters acquire their own alphabet (known as Proto-Sinaitic). The Wadi Maghara was another important source of turquoise for the Egyptians.

The dominant power from the 4th century BCE onwards were the Nabataeans, from the region around Petra. They dominated the trade routes across Sinai (including the rich overland routes that brought luxury goods from Africa, India, and China into the Mediterranean world). This is evidenced by thousands of Nabataean inscriptions all over Sinai, along with caravan tracks, mining sites, and dwellings (*nawawis*). However, with the destruction of Petra by the Romans in 106 CE Nabataean influence waned and the survivors became nomads, the present-day *Jabaliya*.

The Sinai region, known to the Romans as *Palestina Tertia*, became a savage wilderness, and as such attracted early Christian anchorites. Following the departure of the Romans in the second half of the 4th century the general lawlessness eventually drove the monastic communities to seek help. This was supplied by the Byzantine Emperor Justinian I, who sent teams of architects and masons to build a fort below the rocky eminence identified by the monks as Mount Sinai, with the dual purpose of protecting the community and securing the road from Aqaba to Suez. The wall built to protect the monks and the military garrison survives to the present day.

The main Church of the Transfiguration was built in the 560s, around the time of Justinian's death. Its first dedication was to the Virgin Mary, but this was later changed to the mid 3rd century martyr St Catherine, whose head and hand are preserved as relics within the church; they were brought there for safe keeping in the 10th century.

Mount Sinai is also identified by Muslims as Mount Moses (hence its Arabic name, *Jebel Musa/Gabbal Moussa*), and for them, as for Christians, this is the place where God made a covenant with his people, handing down the Tablets of the Law to Moses. The Christian communities of St Catherine's Monastery have always maintained close relations with Islam. In 623 a document signed by the Prophet himself, known as the *Actiname* (Holy Testament), exempted the monks of St Catherine's from military service and tax and called upon Muslims to give them every help. As a reciprocal gesture the monastic community permitted the conversion of a chapel within the walled enclosure to a mosque during the Fatimid Caliphate (909–1171). It was in regular use until the period of Mameluke rule in Egypt in the later 13th century. The mosque remained in a desolate condition throughout the Ottoman period, and was not restored until the early 20th century; it is still used on special occasions by the local Muslims.

Description

The nomination is of an area of 601km², located within the 4300km² St Catherine Protectorate [= Protected Natural Zone].

The St Catherine area has an arid climate (mean annual rainfall c 60mm), with cool winters and hot summers. The water resources are poor, from shallow aquifers.

- The Monastery complex

The Monastery is completely surrounded by a massive *wall*, 2.5m wide and averaging 11m in height. It is constructed of massive dressed granite blocks; however, the upper sections were restored on the orders of Napoleon using smaller, undressed stone blocks. The wall is decorated in places with carved Christian symbols, such as crosses, monograms, etc. The original main gate, on the west, has been blocked: access now is through a smaller gate (also original) to the left of the main gate.

The main structure within the enclosure is the *Church of the Transfiguration* (the Katholikon), which is the work of the Byzantine architect Stephanos, who also erected the defensive walls of the Monastery starting in 527. It is built in granite, in basilical form, with a broad main nave, two side-aisles defined by massive granite columns with capitals composed of Christian symbols, an apse, and a narthex. Each of the aisles has three chapels, and there is one on either side of the apse. Next to the main altar is a sarcophagus which allegedly contains the remains of St Catherine. The ceiling, beneath the original roof, dates from the 18th century, as do the marble floor and the elaborately iconostasis. The carved cedar doors at the entrance are contemporary with the main structure; those of the narthex were made by Crusaders in the 11th century.

Behind the apse is the holiest part of the Monastery, the *Chapel of the Burning Bush*, which incorporates the 4th century chapel built by the pious Empress Helena, mother of Constantine the Great, and dedicated to the Blessed Virgin Mary. The altar is situated above the roots of the bush itself.

The bush itself was transplanted to permit the construction of the altar and is now to be found a few metres from the chapel itself.

The neo-Classical *Bell Tower* is the work of one of the monks, Gregorius, and was built in 1871. It houses nine bells, presented by the Tsar of Russia.

The rectangular *Old Refectory* (also known as the *Crusaders' Church*) has a Gothic vaulted roof, the arches decorated with the arms and other symbols of Crusader knights. There are murals on the walls, from the Crusader period and the 16th century. The main feature within the room is a long table with fine carvings, brought from Corfu in the 18th century.

The famous *Library* is the most ancient in the Christian world, and is considered to be second only to that of the Vatican, in terms of both the number and the value of its collection of more than 3000 manuscripts. In addition it houses more than 5000 early religious books. The Monastery also has an outstanding collection of more than 2000 *icons*, displayed in a special gallery. These represent almost every school of Byzantine iconography from the 6th to the 18th century.

The *Fatimid Mosque*, which is located to the south-west of the Basilica, is rarely mentioned in the available literature on the Monastery. It was in fact a new construction, on the site of a small Crusader chapel, and was built between 1101 and 1106 (495–500 H.). It is rectangular in plan (7m by 11m) and 7m high, with a small semi-detached minaret in the northern corner and a small courtyard in front, which forms the roof of the well restored ancient olive press and mill. The inner space consists of the six compartments with a flat wooden roof. Small windows are arranged axially in the inner walls above the level of the circular arches. Three *mihhrabs* are arranged in the *qibla* wall in the form of shallow niches. The main entrance is in the northern facade, which has two windows; there are also four in two rows in the eastern facade, but all the windows were blocked with brick some four decades ago.

A constant supply of fresh water is provided by the *Fountain of Moses*, which taps an underground spring. The *monks' cells* are disposed along the inner faces of the walls.

Outside the walls is the triangular *Monastery Garden*, created over many years by the monks, who brought soil here and made tanks to store water for irrigation. It contains many fruit trees, including olives, apricots, plums, and cherries, as well as vegetables.

Adjoining the garden is the *Cemetery and Charnel House*. After interment in the cemetery, the bones of deceased monks are disinterred and their bones are deposited in the Charnel House. The bones of archbishops are kept in special niches. This practice is necessary because of the problems of digging graves in the stony ground surrounding the Monastery. It also serves to remind the community of the inevitability of death.

- Mount Catherine and Mount Moses

East of the Monastery is a high hill, known to the monks as Mount Jethro, surmounted by a chapel. From this can be seen the two peaks of Mount Catherine and Mount Moses. The former, known as Mount Catherine (*Jebel Katrin*), is the highest peak on the Sinai peninsula (2642m above sea-level), and at its summit there is a chapel dedicated to St Catherine,

whose remains were, according to legend, discovered there, having been transported by angels from Alexandria, where she was martyred. The present chapel was built in 1905.

Mount Moses (2285m) is identified as Mount Horeb, where Moses received the Tablets of the Law. There is a mosque and a chapel at its summit. The chapel, dedicated to the Holy Trinity, was built in 1934 using the remains of the chapel built on the orders of Justinian (which itself replaced an earlier chapel built in 363). The remains of other chapels are to be seen along the main route to the summit, known as the Path of Moses (*Sikket Sayidna Musa*), along with two arches, the Gate of St Stephen and the Gate of the Law.

In addition to the Monastery and the other sites listed above, the nominated area includes archaeological sites from the Bronze Age, Egyptian copper and turquoise mines, small Nabataean settlements, and several ruined Byzantine and early Islamic sites.

The village or small town of St Catherine is included within the nominated area. It is located on the El Raha plain at some distance from the Monastery but in full view of it. It is an old settlement and a component of the historic landscape that has grown up around the Monastery. In recent years there has been considerable uncontrolled development of the town.

Management and Protection

Legal status

The St Catherine Area was declared a Nature Protectorate (Reserve) by Prime Ministerial Decree in 1988 under the provisions of Law No 102/1983. It achieved its present area of 4300km² by Decree in 1994. It was designated because of its rich endemic flora and abundant wildlife, its fertile agricultural area, with a large Bedouin population, and its importance to three major world religions.

Management

The Monastery is the property of the Greek Orthodox Church and belongs to the Archdiocese of Sinai. Under the hierarchical system of the Eastern Orthodox Church it is self-governing and independent, under the administration of the Abbot, who has the rank of Archbishop.

Ownership of the remainder of the area is vested in the Governorship of South Sinai. The Egyptian Environmental Affairs Agency (EEAA) is responsible for the maintenance of environmental values within the area, working through the St Catherine Protectorate administration.

Antiquities within the area are managed by the Egyptian Supreme Council of Antiquities, working through the South Sinai Regional Office of the Egyptian Antiquities Organization (EAO) at El-Tor. Management of the St Catherine Protectorate, which constitutes the buffer zone of the nominated property, is exercised by the Protectorate Administration, based in the town of St Catherine. For its work the Protectorate has a dozen rangers, 25 community guides recruited from the Bedouin Jebaliya tribe, and supporting staff.

Work began on the Development Project of St Catherine in 1996. The main objectives are the protection of the natural and cultural resource base for sustainable tourism and the development of an integrated management plan.

Most of the nominated area, and also of the Protectorate, is inhospitable mountainous desert. There is a population of more than 10,000 within the Protectorate, located in over fifty Bedouin settlements and the small town of St Catherine. Some of the Bedouin tribes are nomadic and others, such as the Jebaliya, live in permanent settlements. The main problems relate to St Catherine, where the infrastructure was recognized to be inadequate and there was no planning control over development. For example, a number of large modern hotels have been built, as well as public buildings which are of equally inappropriate scale. A master landscape plan has been adopted by the Protectorate and the Monastery working together, and as a first step a moratorium has been imposed on all new building projects.

Conservation and Authenticity

Conservation history

There has been intermittent conservation and restoration work at the St Catherine Monastery for many centuries. All interventions must now be approved both by the Monastery authorities and by the Egyptian Supreme Council of Antiquities. Local materials are used wherever possible in conservation projects.

Currently the Technical Office of the Monastery is working on a preliminary programme of conservation-restoration works, under the supervision of the EAO. Specialist consultants are assisting in the preparation of documentation and research, as well as certain technical matters relating to construction.

Authenticity and integrity

Because of its remarkable history, the Monastery has undergone a number of modifications over fifteen centuries. It preserves the authenticity of its different components to a high degree, to a considerable extent because of the reliance on local materials in successive buildings and restorations.

Having been in continuous use for its original function, that of a Christian monastery, St Catherine's has been carefully maintained so as to provide adequate housing for the monastic community and for pilgrims in a hostile environment. Its internal layout is still identical with that when it was founded.

The integrity of the Monastery and its surrounding landscape is also high, again to a large extent because of the hostile nature of the setting. The only discordant feature is the town of St Catherine, created as a centre for government agencies, and also for the growing tourism in the area.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited the property in September/October 2001.

Qualities

St Catherine's is the oldest Christian monastery in the world. It has retained its authenticity and integrity to an exceptionally high degree, owing partly to the fact that it has retained its monastic function continuously from its foundation in the 6th century and partly to its location in a

remote, desolate area. It contains some exceptional examples of Byzantine art, and also houses outstanding collections of manuscripts and icons.

Comparative analysis

The obvious comparison is with other groups of early Orthodox monasteries that are already on the World Heritage List – those on Mount Athos (inscribed 1988) and at Daphni, Hosios Loukas, and Nea Moni (inscribed 1990) in Greece and Ouadi Qadisha (inscribed 1998) in Lebanon, for example. However, St Catherine's Monastery stands out from these great sites because of its long continuous history, starting in the 6th century (none of those on Mount Athos was founded earlier than the 10th century), because of the remarkable way in which the original layout has been preserved intact, and because of exceptional quality of the buildings and their decoration.

ICOMOS recommendations for future action

- The Monastery

The conservation programme currently in progress at the Monastery is a comprehensive one. The ICOMOS expert mission identified a number of specific items requiring attention. These include in the Katholikon replacement of the corrugated iron roofing with lead sheet, conservation and protection of the original wooden elements, and measures against rising damp. Work is also needed on the walls and elsewhere in the complex. These and other projects were discussed in detail with the Technical Office of the Monastery.

Of considerable importance is the need to prepare a visitor management plan for the Monastery in view of the anticipated increase in pilgrims and tourists. The internal circulation of visitors needs to be rearranged, so as enable them to derive the maximum information during their tours. New exhibition and interpretation areas should be prepared in the basement areas of the sacristy and elsewhere. The present (modern) entrance should be remodelled and access to the Monastery improved.

There is a buffer zone of 1300–1500m around the Monastery, but this is inadequate. The control point for visitors, which is at present located in the Wadi El-Deir Valley, should be moved further away, out of sight of the Monastery itself. The requirements of visitors should be met by the erection of good-quality contemporary buildings and the provisions of a large, organized, parking area. There should be facilities for the transfer of elderly or handicapped visitors to the Monastery by electric vehicles or camel.

- The town of St Catherine

ICOMOS commends the Egyptian authorities for having acknowledged the problems resulting from the uncontrolled development of St Catherine and the increasing visitor pressure. The 1998 sustainable development plan tackles these problems boldly: ICOMOS urges the State Party to implement this plan fully with the minimum delay.

- Monuments on Jebel Musa (Mountain of Moses, Mount Sinai)

ICOMOS commends the work done by the EEAA in organizing visitor access to the Holy Summit (and also to other valleys in the area) in producing written guidebooks, providing elegant carved stone signs, in establishing a system of guides recruited from the local Bedouin, regular maintenance of the paths (and the surrounding landscape), and the provision of services.

However, the condition of the monuments along the path and on the Holy Summit itself is far from satisfactory. There are many makeshift shacks offering food and bedding which are unsightly. These should be demolished and some of them replaced by simple structures in a style that accords better with the religious monuments.

The Holy Summit itself should be designated a protected archaeological site, which it unquestionably is, and an appropriate management, conservation, inventory, and research programme put into force without delay. All modern structures should be removed from the Summit itself. An entrance gate, which would serve to control and monitor access to the Summit, should be constructed on a plateau and out of direct visual contact with the Summit. Accommodation and other visitor facilities should be concentrated on the Prophet Elijah's Plateau, lower down the route to the Summit (where conservation and consolidation work is needed on the Chapels of Elijah and Elisha).

Brief description

The Orthodox Monastery of St Catherine is situated at the foot of the Mount Horeb of the Old Testament, where Moses received the Tablets of the Law, known and revered by Muslims as Jebel Musa. The entire area is sacred to three world religions: Christianity, Islam, and Judaism. The Monastery, founded in the 6th century, is the oldest Christian monastery still in use for that purpose. Its walls and buildings are very significant in the study of Byzantine architecture and the Monastery houses outstanding collections of early Christian manuscripts and icons. The rugged mountainous landscape around, containing numerous archaeological and religious sites and monuments, forms a perfect backdrop for the Monastery.

Statement of Significance

The St Catherine's area is of immense spiritual significance to three world monotheistic religions: Christianity, Islam, and Judaism. St Catherine's is the oldest Christian monastery in the world, and has retained its monastic function without a break from its foundation in the 6th century. The Byzantine walls protect a group of buildings of great importance both for the study of Byzantine and Crusader architecture and in Christian spiritual terms. The complex also contains some exceptional examples of Byzantine art and houses outstanding collections of manuscripts and icons. Its siting demonstrates a deliberate attempt to establish an intimate bond between natural beauty and remoteness on the one hand and human spiritual commitment on the other.

ICOMOS Recommendation

That this property be inscribed on the World Heritage List on the basis of *cultural criteria iii, iv, and vi*:

Criterion iii St Catherine's Monastery is an outstanding and very early example of a Christian monastic settlement located in a remote area. It demonstrates an intimate relationship between natural grandeur and spiritual commitment.

Criterion iv Ascetic monasticism in remote areas prevailed in the early Christian church and resulted in the establishment of monastic communities in remote places. St Catherine's Monastery is one of the earliest of these and the oldest to have survived intact, being used for its initial function without interruption since the 6th century.

Criterion vi The St Catherine's area, centred on the holy mountain of Mount Sinai (Jebel Musa, Mount Horeb), like the Old City of Jerusalem, is sacred to three world religions: Christianity, Islam, and Judaism.

It is recommended that the attention of the State Party be drawn to the "Recommendations of ICOMOS for future action" above, and also that the State Party should be requested to provide a report on the progress of implementing the conservation programme for its meeting in 2004.

ICOMOS, January 2002