

Identification

<u>Nomination</u>	The Jesuit Missions of La Santísima Trinidad de Paraná, Jesús de Tavarangue, and Santos Cosme y Damián
<u>Location</u>	Department of Itapua, Orientale Region
<u>State Party</u>	Paraguay
<u>Date</u>	10 March 1992

Justification by State Party

La Santísima Trinidad, the best preserved of the three, is of great symbolic importance, because its decoration reflects the spirit of its conception, with its fusion of Christian and native artistic elements. Santos Cosme y Damián is important because, in addition to its historical significance, it has retained its role as a centre of worship for the village and district in which it is located. No justification is put forward for Jesús de Tavarangue.

History and DescriptionHistory

The Society of Jesus established itself in the region known as the Guayrá in 1588, by permission of Philip II. One of its objectives became the protection of the Indians against the abuses of the encomienda system, which reduced them to a condition of virtual slavery; at the same time they would be brought into the Christian Church and educated into a sedentary form of life. Following the granting of the frontier zone of Paraguay to the Jesuits in 1609 by the Spanish Crown, they moved into the lands of the Guaraní people in the Rio de la Plata basin, where they created reducciones (settlements), each with its mission. There were 30 in all, 8 in latter-day Paraguay, 15 in Argentina, and 7 in Brazil.

La Santísima Trinidad, the most ambitious of these missions and the capital of the Guayrá, was built in 1706, the work of the noted Jesuit architect Juan Bautista Primoli. It was constructed in stone with a fine dome and elaborate decoration.

The reducción of Jesús de Tavarangue was founded in 1685, but moved some years later to its present site, when the mission was built.

Santos Cosme y Damián, founded in 1632 on Brazilian territory, moved to its present site in 1740.

Description

La Santísima Trinidad de Paraná has the best preserved urban structure: Plaza Mayor, main church (crypt), small church, college and cloister, cemeteries, kitchen gardens, belfry, native houses, and workshops.

The ruined church of Jesús de Tavarangue retains much of its imposing appearance, but only one room of the college survives. There are significant remains of the urban structure, including the Plaza Mayor, native houses, and cemeteries.

The church of Santos Cosme y Damián was never finished. However, it has continued to serve as a place of worship. Other remains also survive, including one of the wings of the college, the cemetery, and contemporary Indian houses.

Management and Protection

Legal status

The ownership of La Santísima Trinidad and Jesús de Tavarangue is invested inalienably in the Dirección General de Turismo of the Ministerio de Obras Públicas y Comunicaciones. The Catholic Church of Paraguay has the usufruct of Santos Cosme y Damián.

Management

Management of La Santísima Trinidad and Jesús de Tavarangue is in the hands of the Dirección General and that of Santos Cosme y Damián in the Catholic Church. It is proposed to create a museum and interpretation centre at the first-named, with associated conservation working and storage areas. A project is currently being developed for the creation of a regional museum there, with a conservation and restoration training centre.

A series of working meetings is being held at Santos Cosme y Damián to prepare a general plan for the rehabilitation of the village, including the historic area.

Conservation and Authenticity

Conservation history

Restoration and consolidation work has been carried out by the Dirección General at La Santísima Trinidad since 1980, aimed at creating a more presentable appearance and repairing the ravages of atmospheric attack. This was accompanied by detailed survey of the standing remains and the buried archaeological evidence.

Work at Jesús de Tavarangue has so far been confined to the insertion of wooden shoring in the college and the surface clearance of the archaeological area.

At Santos Cosme y Damián the Dirección General and the Missionprokur of the Society of Jesus have been working together since 1989 on the restoration and conservation of the church, and attention has now turned to the college area. This has involved detailed survey and archaeological excavation. A protective enclosure has been installed around the site.

Authenticity

All three are in essence archaeological sites, consisting of ruined buildings and occupation layers, and so their authenticity is not in question. The church of Santos Cosme y Damián, being in current use, has some more recent features, but recent restoration interventions have respected the ancient fabric and materials.

Evaluation

Qualities

The three missions are clearly of importance as representing the dedicated and humane Christianization of the Rio de la Plata basin by the Society of Jesus in the 17th and 18th centuries.

Comparative analysis

The Jesuit missionary activities in this region were not restricted to the territory of a single contemporary nation. In his ICOMOS comparative study of Misiones Jesuíticas en América (1982) Jorge Gazaneo points out that the mission to the Guaraní people affected the territories of Argentina, Brazil, Paraguay, and Uruguay. The missions of San Ignacio Miní, Santa Ana, Nuestra Señora de Loreto, and Santa Maria Mayor (Argentina) and Sao Miguel dos Misoes (Brazil) are already on the World Heritage List as a joint inscription (No 291/275).

In this study, Gazaneo comments of La Santísima Trinidad that it "had the most ambitious and the finest set of buildings of all those built in Guaraní territory", of Jesús de Tavarangue that "the group of buildings is still one of the finest in the region", and that at Santos Cosme y Damián "some extremely important remains are preserved (...) ranking them among the foremost mission settlements in Paraguay".

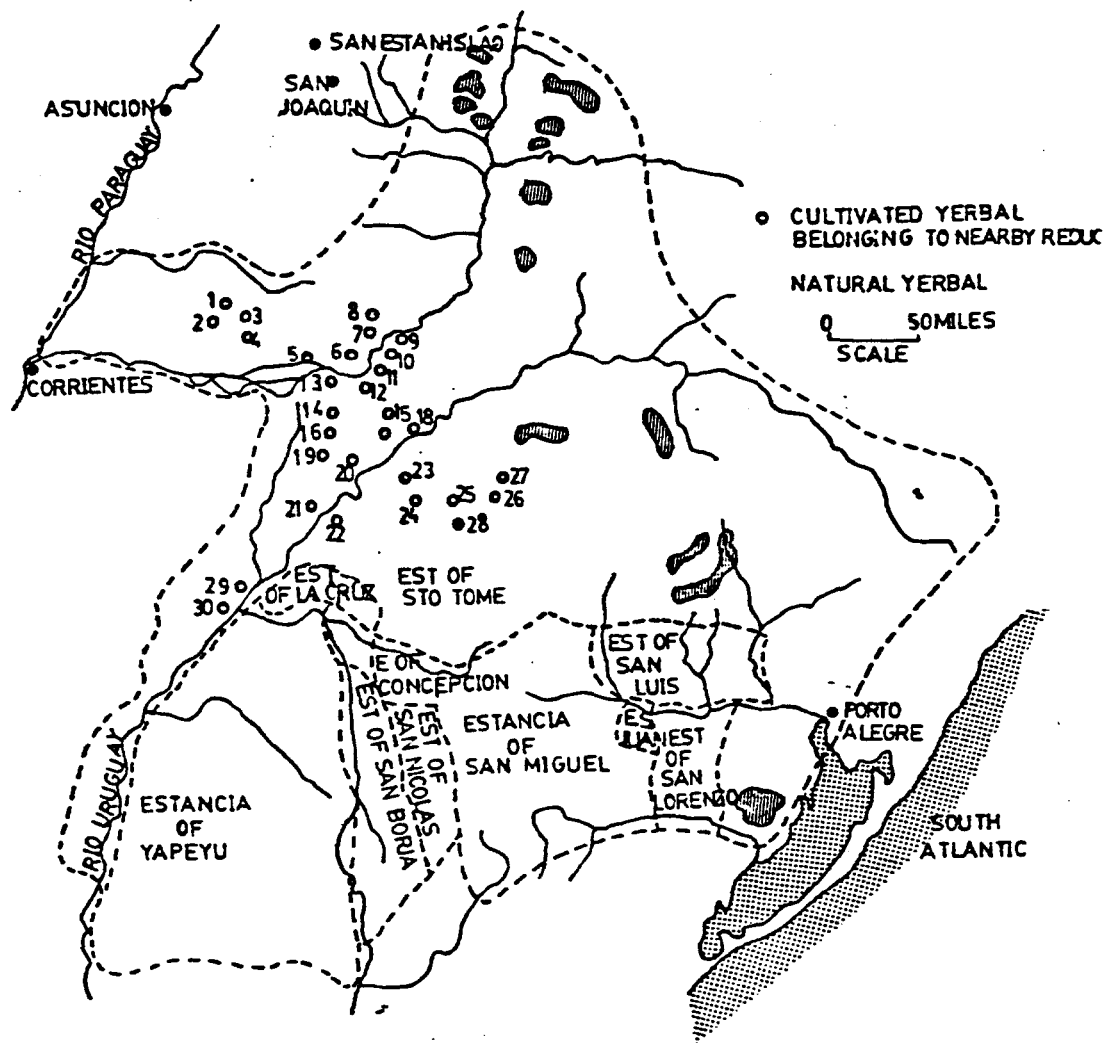
Additional comments

An ICOMOS expert mission visited the three properties in April and July 1993 and had discussions on the latter occasion with the responsible authorities. In its report it recommends that further attention be given to the buffer zones, which are inadequate, especially in the case of La Santísima Trinidad, where the neighbouring settlement is developing rapidly as a tourist centre. In this case screening by the planting of trees would improve the protection of the site. The mission recommended that Santos Cosme y Damian should be omitted from the nomination. The suggestion that this should be treated as an extension of the existing Argentine-Brazilian World Heritage inscription was sympathetically received by senior Paraguayan officials.

Recommendation

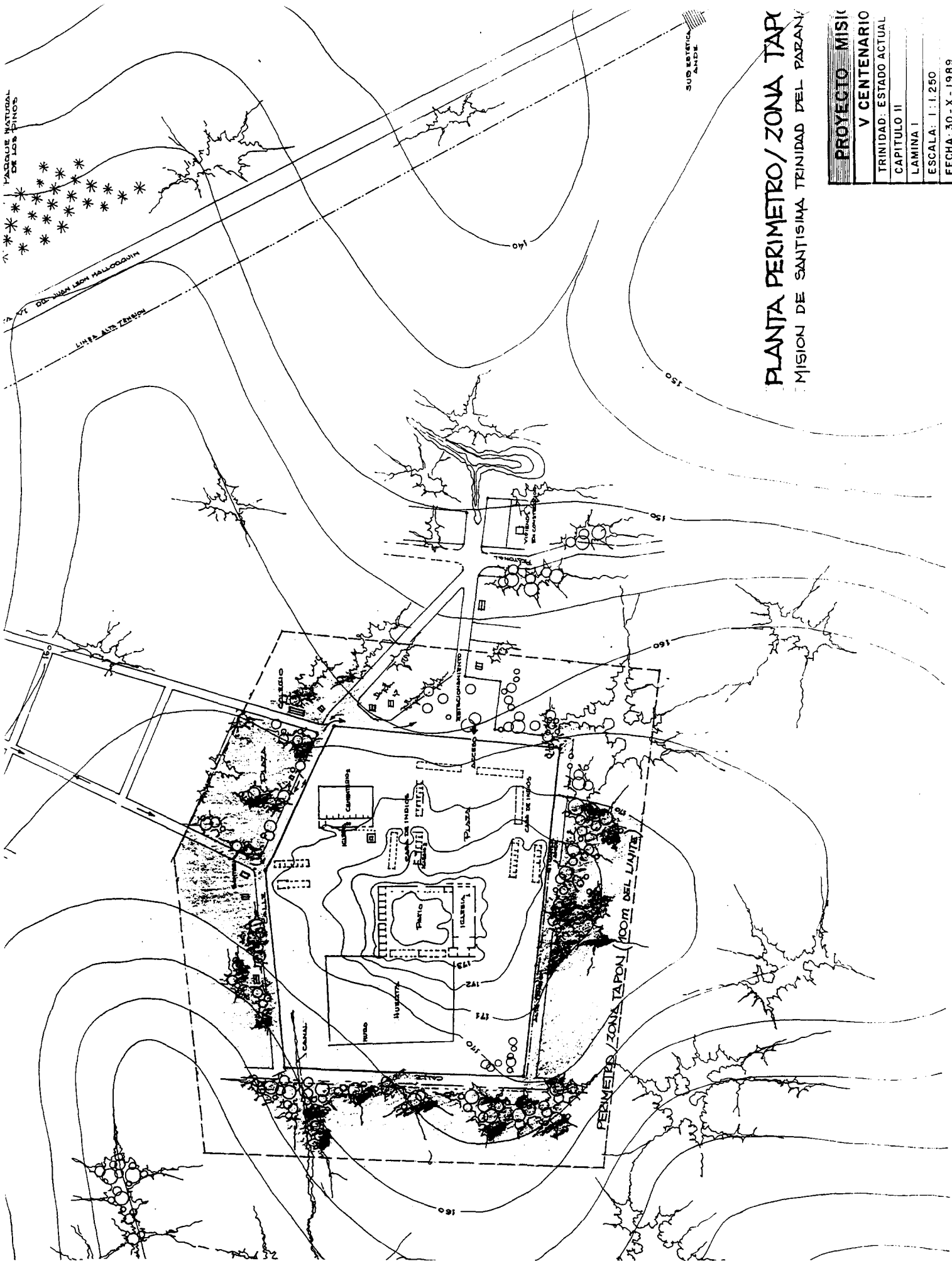
That the inscription of this group of properties on the List be referred back to the Government of Paraguay, who should be invited to give consideration to resubmitting this nomination (omitting Santos Cosme y Damian) as an extension of the existing joint Argentinian-Brazilian inscription, under the title "Jesuit Missions of the Guayrá", and the redefinition of the buffer zones.

ICOMOS, October 1993



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|----------------------|-----------------|-----------------|
| 1. Santa María de Fe | 11. Loreto | 21. Santo Tomé |
| 2. San Ignacio Guazú | 12. Santa Ana | 22. San Borja |
| 3. Santa Rosa | 13. Candelaria | 23. San Nicolás |
| 4. Santiago | 14. San Carlos | 24. San Luis |
| 5. San Cosme | 15. Mártires | 25. San Lorenzo |
| 6. Itapúa | 16. San José | 26. San Juan |
| 7. Trinidad | 17. Santa María | 27. Santo Angel |
| 8. Jesús | 18. San Javier | 28. San Miguel |
| 9. Corpus | 19. Apóstoles | 29. La Cruz |
| 10. San Ignacio Miní | 20. Concepción | 30. Yapeyú |

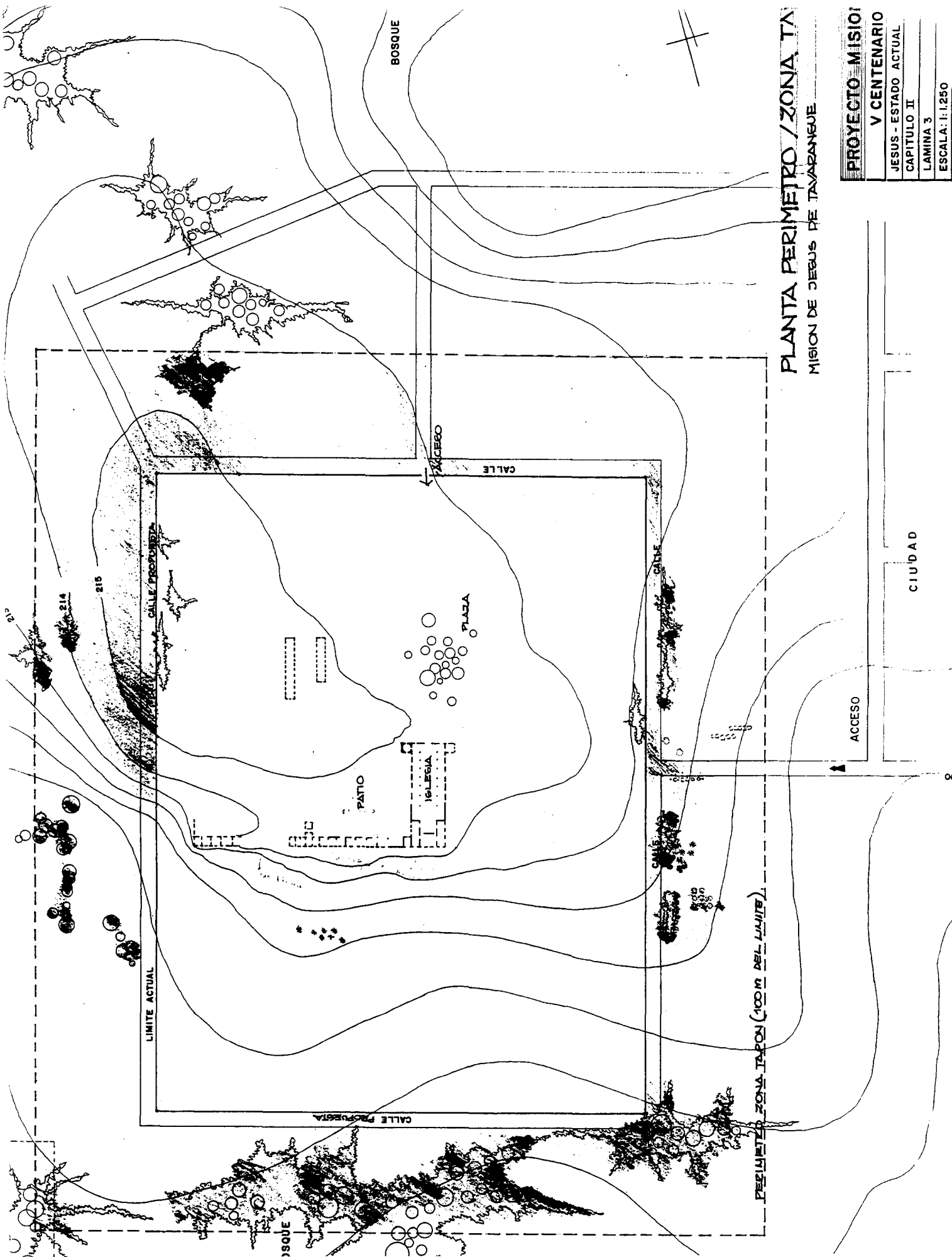
Missions jésuites du Paraguay : carte de localisation /
 Jesuit Missions of Paraguay : location map



PLANTA PERIMETRO / ZONA TAPON
 MISION DE SANTISIMA TRINIDAD DEL PARANA

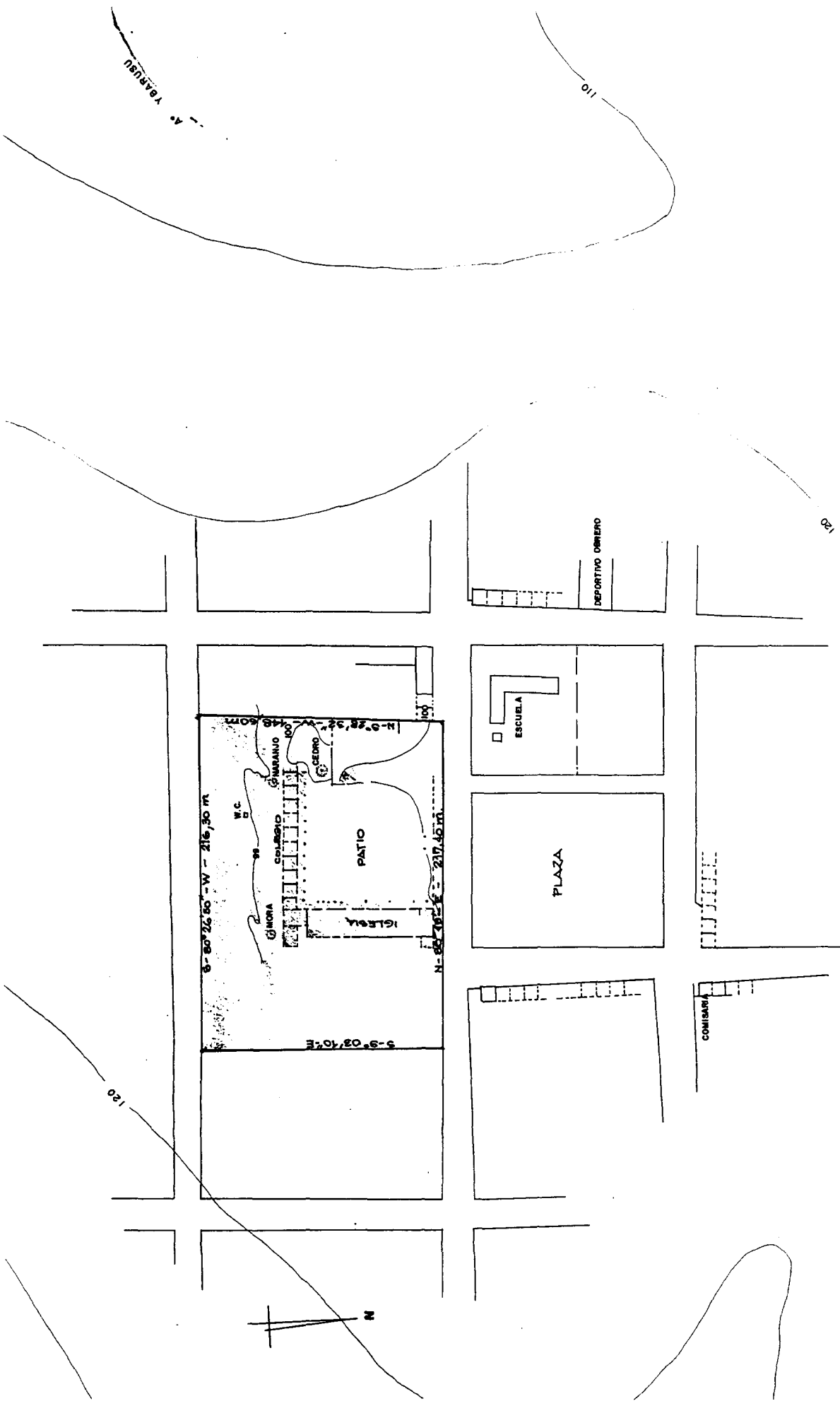
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V CENTENARIO
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CAPITULO II
LAMINA I
ESCALA: 1:1.250
FECHA: 30-X-1989

Santisima Trinidad del Parana : zone proposée pour inscription
 et zone tampon /
 nominated area and buffer zone



PROYECTO MISIOI
V CENTENARIO
JESUS - ESTADO ACTUAL
CAPITULO II
LAMINA 3
ESCALA: 1:1.250

Mision de Jesus de Tavarangue : zone proposée pour inscription
 et zone tampon /
 nominated area and buffer zone



PLANTA PERIMETRO / ZONA PROPU
 MISION DE SAN COSME Y DAMIAN

PROYECTO MISIONE
V CENTENARIO
SAN COSME - ESTADO ACTUAL
CAPITULO II
LAMINA 5
ESCALA 1:1.000
FECHA: 30-X-1989

Mision de San Cosme y Damian : zone proposée pour inscription
 et zone tampon /
 nominated area and buffer zone