

Identification

<u>Nomination</u>	The Route of Santiago de Compostela
<u>Location</u>	The Autonomous Communities of Aragón (Provinces of Huesca and Zaragoza), Navarre, La Rioja, Castille and León (Provinces of Burgos, Palencia, and León), and Galicia (Provinces of Lugo and La Coruña)
<u>State Party</u>	Spain
<u>Date</u>	20 October 1992

Justification by State Party

The Route of Santiago de Compostela (or the Route of St James, as it was known to English pilgrims) was one of the main manifestations of European culture in the Middle Ages. It had a major influence on the form of art and civilization in the various countries of western Europe. The different pilgrimage routes converged on Santiago de Compostela, at the foot of the apostle's tomb, and were lined with works of art and architectural creations.

The cultural heritage scattered along the length of these routes is immensely rich. It represents the birth of Romanesque art; then came the Gothic cathedrals and the chains of monasteries, whilst Burgos and other towns sprang into life, along with public works created expressly for the Route, such as bridges, inns, hospitals, and chapels. The Route, which is to a large extent preserved intact, provides evidence of the highest quality of integration into the environment. To this should be added the fact that it is a "living" route, still used by countless pilgrims. The Route of St James is a unique example of its type which had a significant, even fundamental, influence on the consolidation of western Europe. It is also unique by virtue of the diversity of architectural styles and cultural properties that it contains.

When the Council of Europe designated the entire Route of St James as the first European Cultural Itinerary, it declared one of its objectives to be the inclusion of stretches of the Route or the most significant elements along its length on the World Heritage List.

History and Description

History

The tradition whereby the apostle St James the Great preached the gospel in Spain dates from the early 7th century, in the Latin Breviary of the Apostles. St Jerome held that apostles were buried where they preached, and so it was assumed that the body of St James had been moved from Jerusalem, where according to the Acts of the Apostles, he was martyred on the order of Herod Agrippa, to a final resting place in Spain.

It was not until the 9th century that the apostle's tomb was identified at Compostela. The late 8th century saw the consolidation of the Christian kingdom of Galicia and Asturias in northern Spain, with the support of Charlemagne. It was to provide the base for the reconquest of the peninsula from Muslim domination, a process that was not to be completed until 1492. The apostle had been adopted as its patron saint by the Christian kingdom, and in the early years of the 9th century, during the reign of Alfonso II, his tomb was "discovered" in a small shrine by the hermit Pelayo and Todemiro, Bishop of the most westerly diocese in the kingdom.

The fame of the tomb of St James, protector of Christendom against the menace of Islam, quickly spread across western Europe and it became a place of pilgrimage, comparable with Jerusalem and Rome. By the beginning of the 10th century pilgrims were coming to Spain on the French routes from Tours, Limoges, and Le Puy, and facilities for their bodily and spiritual welfare began to be endowed along what gradually became recognized as the formal pilgrimage route, whilst in Compostela itself a magnificent new basilica was built to house the relics of the apostle, along with other installations - churches, chapels, hospices, and hospitals. The 12th century saw the Route achieve its greatest influence, used by thousands of pilgrims from all over western Europe. In 1139 the first "guidebook" to the Route appeared, in the form of Book V of the Calixtine Codex (attributed to Pope Calixtus II but most probably the work of the pilgrim Aymeric Picaud), describing its precise alignment from Roncesvalles to Santiago de Compostela and listing the facilities available to pilgrims. These structures, ranging from humble chapels and hospices to magnificent cathedrals, represent every aspect of artistic and architectural evolution from Romanesque to Baroque and beyond, demonstrating the intimate linkages between faith and culture in the Middle Ages. The establishment of the pilgrimage route inevitably led to its adoption as a commercial route, resulting in economic prosperity for several of the towns along its length.

The tradition of pilgrimage to Santiago has not ceased since that time, though its popularity waned in recent centuries. Since it was declared to be the first European Cultural Itinerary by the Council of Europe in 1987, however, it has resumed the spiritual role that it played in the Middle Ages, and every year sees many thousands of pilgrims following it on foot or bicycle.

Description

There are two access routes into Spain from France, entering at Roncesvalles (Valcarlos Pass) and Canfranc (Somport Pass) respectively; they merge west of Pamplona, just before Puente la Reina. The entire length from the French frontier to Santiago de Compostela itself has been nominated for inclusion on the World Heritage List. It passes through five Comunidades Autónomas and 166 towns and villages. In doing so it includes over 1800 buildings of historic interest, listed in an inventory attached to the nomination form. These include religious establishments of all kinds (cathedrals, parish churches, chapels, abbeys, monasteries, and hermitages), foundations designed to assist pilgrims (hospitals, inns, and hospices), administrative buildings and private houses and palaces in the towns and villages along the route, and other structures such as bridges, locks, and commemorative crosses. In date they range from the 11th century almost to the present day.

The actual Route itself is well established and much of it survives to the 20th century. About 10% of the original Route has been destroyed, and a further 10% lies beneath modern roads, but in many cases the modern road runs parallel to the ancient route. Some sections depart entirely from latter-day communication routes, striking across what are now fields and pastures or moorland.

It is not claimed that all the buildings and settlements along the Route are equal in cultural value, but rather that the remarkable historical ensemble that they represent is of outstanding universal significance. Certain settlements, however, are individually of outstanding quality. Among these are Puente la Reina with its fine buildings and magnificent 11th century bridge; Estella with several interesting early churches; Viana, notable for its plan and large town square; Navarrete, where an extensive restoration programme for the many fine houses is under way; Santo Domingo de la Calzada with its majestic cathedral; the urban complex of Castrojeriz; the superb Romanesque church and medieval locks of Frómista; the cathedral of Astorga and the episcopal palace of Gaudí; the town-houses of Molinaseca and its well preserved "Roman" bridge; and Ponferrada with its Templar castle.

Management and Protection

Legal status

The Route itself and the towns, villages, and individual buildings along it are in multiple ownership - central government, Comunidad, provincial, and municipal administration, and private individuals and institutions (including the Roman Catholic Church).

The whole length of the Route was declared to be part of the historic heritage of Spain by Decree No 2224 in 1962. In addition the section within Navarre is protected by Comunidad Decree No 290 of 1988. Many of the monuments along the Route are

protected individually under Spanish law. Under the Royal Decree-Law for the Protection of Historical-Artistic Ensembles of 1926 and that of 1933 a number of the towns and villages were also given statutory protection. This protection was strengthened and extended under the provisions of Law No. 16 of 25 June 1985 Law on the Spanish Historic Heritage.

At the present time a 30 metre strip on either side of the Route itself is protected. This protection zone broadens out in places to include towns, villages, and buildings that are protected under other Spanish legislative instruments for their individual cultural qualities.

Management

As with the ownership of the elements that make up the Route of St James, management is dispersed among a variety of bodies and individuals. However, the planning and development controls resulting from various forms of protection and the positive encouragement given to measures for the improvement of the Route in general are ensuring an equally positive approach to conservation and management. The Consejo Jacobeo, set up in 1992, brings together relevant Ministries (Culture, Public Works and Transport, Tourism, and Foreign Affairs) and representatives of the five Comunidades Autónomas directly concerned, as well as others in northern Spain (Asturias, Cantabria, País Vasco). Through its specialist commissions it is completing work on the precise delimitation of the Route and its protective zone and assisting the Comunidades Autónomas in drawing up Special Plans for their respective sections of the Route.

Conservation and Authenticity

Conservation history

The Route and the settlements and buildings along it were relatively well maintained until the 19th century, since it had been in continuous use. With a slackening in the volume of pilgrims travelling along it much of the Route fell into disrepair and neglect, and this situation was exacerbated by infrastructural works (road building, hydraulic works), new agricultural practices, and industrialization in the present century. However, the historical and spiritual significance of the Route was recognized in the 1950s, culminating in its designation as part of the Spanish historic heritage in 1962. The impetus to improve and protect the Route was heightened by its declaration in 1984 by the Council of Europe as the first European Cultural Itinerary. For the past thirty years active conservation steps have been taken at all levels of government to ensure its continued survival as a living spiritual and cultural route of great historical significance.

Authenticity

It is impossible to maintain that the entire cultural property nominated in this case is authentic, because of its

diversity and extent. So far as its course is concerned, records and tradition ensure that the designated Route is entirely authentic where it survives intact. The surface of the Route itself is authentic over many stretches, whilst in others it has been restored using basic techniques known to have been employed in medieval and later times.

Many of the smaller settlements along the Route preserve their original buildings and layouts intact, and these are of great interest in the study of medieval town planning and development. In larger conurbations such as León these have largely disappeared, surviving only in the street patterns in the historic centres and individual buildings.

The religious and associated monuments along the Route - cathedrals, churches, monasteries, hospitals etc - have survived best. Almost all the churches are entirely authentic in every sense, some of them, such as the octagonal church at Eunate, being among the finest examples of their type anywhere in Europe. The hospitals and hospices have for the most part been converted to other uses, such as civic buildings or museums, but their historic character has in most cases been scrupulously respected in conversions.

Evaluation

Qualities

The remarkable degree of completeness and high level of survival of the Route of St James itself and of the buildings and settlements along its length make it a unique example of a medieval pilgrimage route. The other two European pilgrimage routes, to Jerusalem and Rome, are only recognizable in a very fragmentary fashion. In addition to its enormous historical and spiritual value, it also represents a remarkably complete cross-section of European artistic and architectural evolution over several centuries.

Comparative analysis

There is no comparable Christian pilgrimage route of such extent and continuity anywhere in Europe.

Additional comments

ICOMOS, which sent an expert mission to examine it in March 1993, does not dispute the qualifications for inclusion on the World Heritage List of the Route of St James, which it believes to be eligible under cultural criteria ii, iv, and vi. It is concerned, however, on two points, which do not relate to the intrinsic importance of this cultural property:

- 1 Those sites and monuments already on the World Heritage List are individual monuments, cohesive ensembles, or thematic groups. The ensembles are nucleated rather than linear, which is the case of the Route. The two "linear" monuments already on the List (the Great Wall of China and

Hadrian's Wall) are both continuous military structures with a clear identity. The Route of St James differs from all the existing properties on the List in that it is essentially a communications route, with the structures and settlements associated with it, and as such is difficult to evaluate according to the criteria set out in the Operational Guidelines for the Convention. It is therefore of the opinion that a working group should be set up without delay to consider what changes and/or additions to the Operational Guidelines might be needed to accommodate properties of this kind. This proposal has been accepted by the Spanish Government, which is funding an expert meeting, to be held in early 1994.

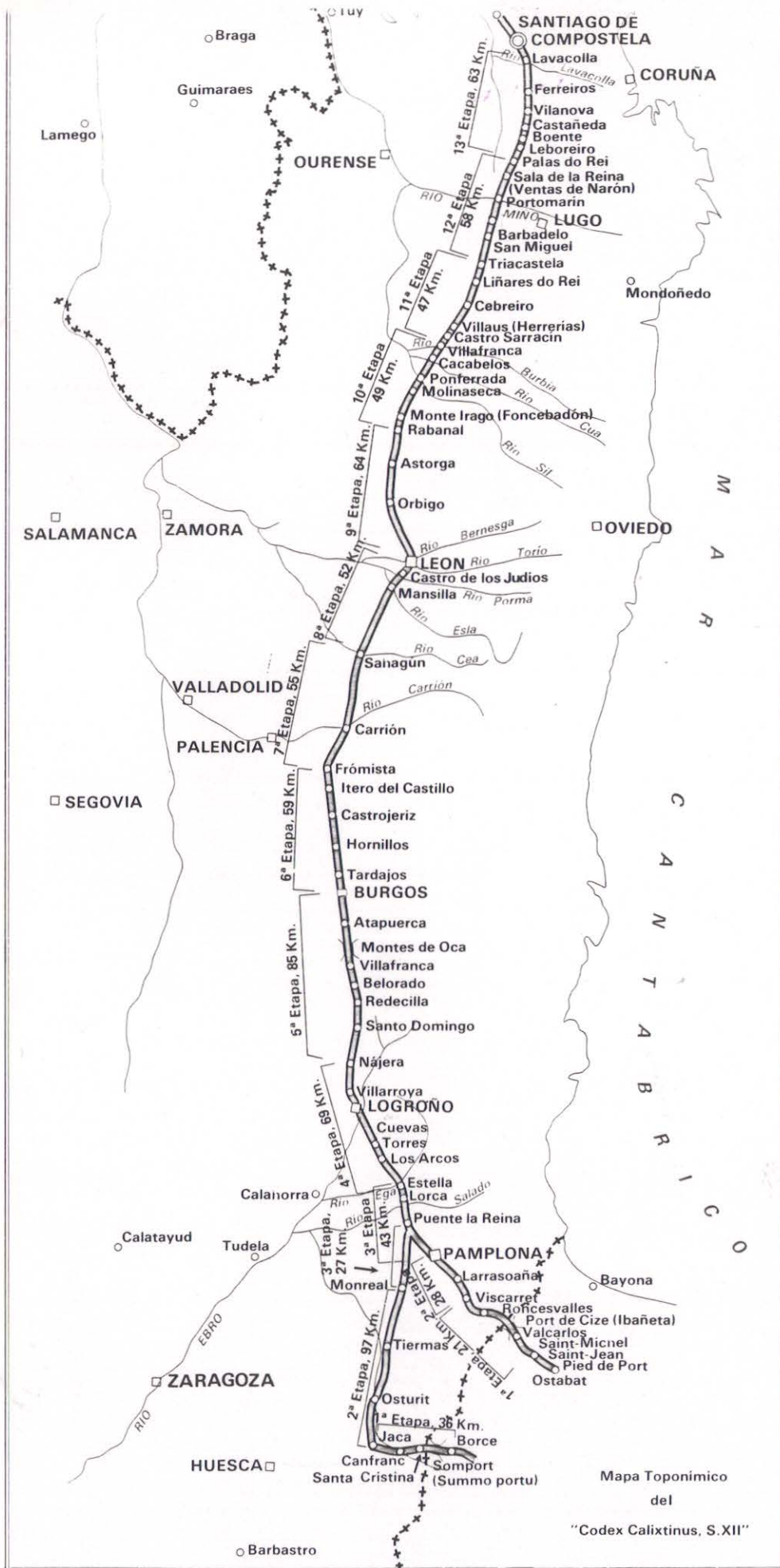
- 2 The Council of Europe designation of the Route of St James covered not just the section in Spain (known traditionally as the "French section") but also the less clearly defined routes and associated structures in France and other European countries. ICOMOS suggests therefore that consideration be given by the relevant States Parties to the possibility of an eventual extension of the property to other lengths of the Route outside Spain.

Recommendation

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

- Criterion ii The Pilgrimage Route of St James of Compostela played a fundamental role in facilitating the two-way interchange of cultural developments between the Iberian peninsula and the rest of Europe during the Middle Ages.
- Criterion iv Pilgrimages were an essential part of European spiritual and cultural life in the Middle Ages and the routes that they took were equipped with facilities for the spiritual and physical well-being of pilgrims. The Route of St James of Compostela has preserved the most complete material record in the form of ecclesiastical and secular buildings, settlements both large and small, and civil engineering structures.
- Criterion vi The Route of St James of Compostela is outstanding testimony power and influence of faith among people of all classes and countries in Europe during the Middle Ages and later.

ICOMOS, October 1993



Chemin de Saint-Jacques-de-Compostelle: carte toponymique tirée du "Codex Calixtinus" (XII^e siècle) / The Route of Santiago de Compostela : toponomic map from the "Codex Calixtinus" (12th Century)