Our Ref. GB/AS/1544

Charenton-le-Pont, 06 October 2016

H. E. Mr Ahmad Jalali
Permanent Delegation of the Islamic
Republic of Iran to UNESCO
Maison de l’UNESCO
1, rue Miollis
75732 Paris Cedex 15

World Heritage List 2017
Historic City of Yazd (Iran) – Additional information

Dear Sir,

ICOMOS is currently assessing the nomination of "Historic City of Yazd" as a World Heritage site and an ICOMOS evaluation mission has visited the property to consider matters related to protection, management and conservation, as well as issues related to integrity and authenticity.

In order to help with our overall evaluation process, we would be grateful to receive further information to augment what has already been submitted in the nomination dossier.

Therefore we would be pleased if the State Party could consider the following points and kindly provide additional information:

**Boundaries**
Could the State Party please outline the rationale, which led to the delineation of the property and buffer zone boundaries in the way they are proposed. What exactly are the criteria for inclusion of specific properties and structures in the proposed World Heritage property and the buffer zone?

**Conservation**
The nomination dossier mentions that restoration, rehabilitation and reconstruction interventions were made with traditional material and techniques (pp. 217-8). Could the State Party clarify by providing documentary evidence whether it is possible to differentiate between authentic fabric and the fabric of different interventions to historic structures in the city?

**Authenticity**
Could the State Party provide information (supported by technical drawings, reports and photographs) on methodology, approach and techniques on previous restoration works that have been carried out on various historic buildings within the historic city of Yazd?
**Comparative analysis**
Could the State Party expand the comparative analysis and compare “the Historic City of Yazd & Bagh-e Dolat Abad garden” to historic cities with Islamic/chahar-bagh gardens in their vicinities such as “Fathepur Sikri & Taj Mahal”, India and “Lahore & Shalimar gardens”, Pakistan?

**Dolat-abad garden**
Could the State Party clarify how Dolat-abad garden contributes to the proposed OUV?

**Factors affecting the property**
Could the State Party clarify the impact of the movement of underground soil layers mentioned in the nomination dossier under “4.b.2. Environmental pressures” (p. 295).

Under “4.b.1. Development pressures” the nomination dossier mentions “... some other threats related to development pressure still remain” (p. 294). Could the State Party provide further information on these threats and how they are addressed through the management system and the legal framework?

**Protection and Management**
It is not clear how does “the quarters organizations” (waqf) system function vis a vis the committees responsible for the management of the property, and how does it work within the management mechanism of the property and what is the legal aspects of this system. Could the State Party clarify this issue?

While Bagh-e Dolat Abad is a part of the nominated area and regulated by its protection and management procedures and mechanisms (pp. 316-7), there is no mention in the nomination dossier how will the management of the property be coordinated with the management of the serial WHS “Persian Garden”, which includes Bagh-Dolat Abad and eight other gardens in other parts of Iran. Could the State Party clarify this issue?

The nomination dossier states that “the conservation plan of Yazd historic fabric is under provision and will be adopted by the end of 2017 after completion of legal process” (p. 331). Could the State Party clarify what management mechanism is currently in place? A “property management plan” is mentioned in the dossier (pp. 336-344). Could the State Party clarify whether it is actually implemented and since when? ICOMOS would be pleased to receive a full copy of the plan.

The nomination dossier gives a very brief discussion under “4.b.4. Responsible visitation at World Heritage sites (p.296)” However, there is no information on present, forecasted or planned visitors’ numbers, itineraries, infrastructure and facilities and the impact on the nominated property. Could the State Party provide more detailed information on this issue?

ICOMOS is grateful for the assistance that the State Party will provide along the evaluation process.

We look forward to your responses to these points, which will be of great help in our evaluation process.
We would be grateful if you could provide ICOMOS and the World Heritage Centre with the above information by Monday 7 November 2016 at the latest.

We thank you in advance for your kind cooperation.

Yours faithfully

\[Signature\]

Gwenaëlle Bourdin
Director
ICOMOS Evaluation Unit

Copy to
The Office of Deputy for Cultural Heritage of Iranian Cultural Heritage, Handicrafts and Tourism Organization (ICHHTO)
UNESCO World Heritage Centre
Mrs. Gwenaelle Bourdin  
Director  
Evaluation Unit  
ICOMOS

Subject: Additional Information for “Historic City of Yazd”  
(Islamic Republic of Iran) for inscription on the World Heritage List

Dear Mrs. Bourdin,

Thank you very much for your letter of GB/AS 1544 dated 6 October 2016 concerning additional information about the nomination dossier of the Historic City of Yazd proposed to be inscribed in the 2017 list of world heritage sites. Attached is a detailed report on the enquiries made. However I also want to address briefly the following items:

- As for the delineation of the property and buffer zone boundaries and the criteria for inclusion of specific properties and structures in the proposed World Heritage property and the buffer zone, some arguments have been made for the specific choice of the boundaries based on the proposed Outstanding Universal Values of the Historic City of Yazd. Please find the rational explanation in the attached report.

- Regarding the issue of Conservation and Authenticity, please refer to the annexed detailed report; both points raised have been clarified.
- Attached you will also find a Comparative analysis that three examples of similar historical cities in the country compared to Yazd and continuing by comparing with examples outside of Iran, such as Fatehpur Sikri & Taj Mahal", India and "Lahore & Shalimar gardens", Pakistan which was mentioned in the letter.

- Regarding the Dolat Abad garden also there is some explanation in the attached report.

- Factors affecting the property are mentioned from the mentioned point of view in the ICOMOS letter.

- According to Protection and Management Please find some clarifications in an appendix document related to the management plan of the Historic City of Yazd.

Finally, let me thank you again for your good work in the field of cultural heritage and for processing this particular world heritage nomination dossier. Please do not hesitate to inform me should further information be needed.

Sincerely,
Mohammad Hassan Talebian
Deputy for Cultural Heritage and the secretary for Iranian WH Sites
Iranian Cultural Heritage Handicrafts and Tourism Organization
CC:

- Her Excellency Mrs. Zahra Ahmadi Pur, Vice-President of the Islamic Republic of Iran and the President of the Iranian Cultural Heritage, Handicrafts & Tourism Organization, Tehran.

- His Excellency Dr. Ahmad Jalali, Permanent Delegate of the Islamic Republic of Iran to UNESCO, Paris, France

- Ms. Esther Kuish-Laroche, Director, UNESCO Tehran Cluster Office, Tehran, Iran

- Ms. Ladan Tehrani, Head of the Department of International Affairs, Iranian Cultural Heritage, Handicrafts, and Tourism Organization, Tehran, Iran

- Dr. Farhad Nazari, Director General, Inscription of Cultural, Natural, and Historical Heritage on Inventories, Iranian Cultural Heritage, Handicrafts, and Tourism Organization, Tehran, Iran.

- Ms. Firoozeh Salari, Assistant director of Department for Preparation of World Heritage Nomination Dossiers, Tehran.
“Historic City of Yazd”

for inscription on the World Heritage List

(Additional Information)

UNESCO
World Heritage Convention
2016
In the name of God
Evaluation of the nomination of the “Historic City of Yazd”
(Islamic Republic of Iran) for inscription on the World Heritage List

This report is concerning the ICOMOS letter of GB/AS/1544, 06 October 2016 on the additional information for the nomination of Historic City of Yazd. Hereby the state party expresses its deep gratitude for the ICOMOS cooperation in the field of cultural heritage. The detailed report is prepared with regards to the clarification of the aspects mentioned in the letter.

Additional information for clarification on:
- Boundaries
- Conservation
- Authenticity
- Comparative analysis
- Dolat Aabad garden
- Factors affecting the property
- Protection and Management

Boundaries
Could the State Party please outline the rationale, which led to the delineation of the property and buffer zone boundaries in the way they are proposed? What exactly are the criteria for inclusion of specific properties and structures in the proposed World Heritage property and the buffer zone?

Rational of Boundaries:
Nominated Area:
The proposed nominated area has several significances directly related to the criteria of property. It is also the most intact, integrated and authentic part of HCY which kept the cultural and historical values.

From technical point of view, the main logic behind the designated boundary of the nominated property is related to, the remained fortifications of main historic periods, current status of nominated property, its historical background and OUV.

The historic city of Yazd, from the early Islamic centuries to the current times, always has been under evolutionary alterations, the selected area as the nominated property represents main periods of history and architecture which is including the old neighborhoods, districts and monuments particularly the historic residential and public buildings.

The other logic behind the boundary of the nominated property is following and tracking the line of fortifications around the historic city within the main periods of city’s history. As it
has been mentioned in nomination dossier (chapter 3, justification for inscription), the main period of architecture and urban development in Yazd were during the periods of; Atabakan (1141 - 1297), Ilkhanied (1256 – 1335), Timurid (1370-1500), Safavid (1500 – 1736) and Qajar (1789- 1925). Currently the boundaries are aligned to fortifications from some of these periods.
The Line of the nominated area is matched within the fortifications such as Ilkhanid era, Mozaffari and Timurid. The line also contains some historical districts and neighborhoods from Safavid era and some unique monuments and historical buildings. There are more than 210 separate monuments in the area which are inscribed in the national list.

Meanwhile, the line has crossed within the boundaries of the neighborhoods and streets and important alleys in order to be recognizable and addressable for all residents of the historic city.
The proposed nominated property based on historic remained fortifications of main historic periods

Also the proposed area is just a part of a 900 ha which is nationally inscribed in 2005 (National No, 15000). From that time this area is under the national protection rules and the conservation and protection regulations of Iranian Cultural Heritage Organization. Also for more than a decade both financial and technical supports were offered to the residents and owners by the government. Besides, several awareness raising, safeguarding and capacity buildings programs have taken place, some of which are still being continued.
According to the Governmental decision all development plans for the city were adapted to this protected area.

Based on this document all development plans for the city should be adapted to this protected area.
Translation of the document:

Dr. Ms. Ebtekar,  
Head of the Department of Environment  

Dr. Mr. RahmaniFazli,  
The Minister of Interior affairs  

Dr. Mr. Soltani far,  
Head of the Cultural Heritage, Tourism and Handicrafts Organization  

Sincerely, the Higher Council of Architecture and Urban Development, in the session on 15 September 2014, with the goal of respecting the requirements of World Heritage Convention and in order to conserve and manage World Heritage Sites and Sites in the UNESCO’s tentative list, within the civil development plans as well as in evaluation and adoption of detail plans and rural strategic plans commissions appointed:

The secretariat of the Higher Council organizes a workgroup with the attendance of the representatives of the Cultural Heritage, Tourism and Handicrafts Organization, the Department of Environment and the Interior Ministry of Islamic Republic of Iran, in the session of which the work plans regarding the upper mentioned aspects would be evaluated and submitted to the higher council to gain the final approval within a short notice.

In addition, the required anticipations for the text to be included within the 6th development plan of IRI should be taken into account by providing the requisite suggestions and commands.

The statement is announced for your notice, as well as introducing the relevant representative of you organization.

Pirooz Hanachi  
Deputy of Architecture and Urban Planning  
And the Secretary of the Higher Council of Architecture and Urban Planning
The monuments in the national list within the core zones

Each part of the boundary around the nominated property is defined due to one or more of the reasons mentioned above. For example the boundary from C1 to C10 is the remained fortifications from Ilkhanid period or the points C10 to C14 is drawn according to the remained city wall of Timurid period.

From the point C14 to C34, the boundary is included Qajari, Safavid and Timurid periods.

Most of the known and symbolic monuments of the city like Amirchakhmagh square and some other monumental buildings are located in this area. Some of these monuments are separately inscribe in the National List, furthermore a lot of valuable and historic houses are in this part of the city.
Several periods and neighborhoods

This area of the nominated property covers the Historic bazaar complex which is consisted of e.g. Khan Bazaar as one of the main bazaars of the city and supporting elements of bazaar such as production workshops, Timches and caravanserais.

There are some well-known monuments from 10th century up to 15th century like Mosalla Mosque Mosallay-e Atiq, Emamzadeh Jafar complex and etc.

The area within the points C34 to C40 is used to be the City center of Safavid period. The city center included number of religion buildings and residential houses from Safavid to Pahlavi periods.
Points C41 to C56 are a separated property, which is the Zoroastrian district of Yazd city, since in some period of history, this minority was living outside the main city, this neighborhood is located a bit far from the main property, but later when the city developed, this district located within the city fortifications. The important significance of this area is the persistence of its identity and residents from its foundation time to present.

Also the main Fire temple of Zoroastrians, which is the most important fire temple in the world, is located in this neighborhood. Although the architecture of this area is unique and different, but it is a part of Yazd architectural style and is directly related to the main property, thus includes all its outstanding values.

In this part of the purposed boundary, it has tried to include all elements related to Zoroastrians, their history and culture and their ancestral lands. This area belongs to the biggest and most authentic Zoroastrian community in the region.

The third part of the nominated property includes the core zone of Dolat Abad Persian garden, which has already inscribed as a world heritage site. But because of its location within the nominated area of the historical city and the direct relation of its values with those of the historical city, it is also mentioned here.

Since the garden’s values and specifics are directly related to the city, also from integrity point of view, this property is part of nominated area.
Buffer zone:
While the philosophy of proposing Buffer zone, is generally safeguarding of the property, we tried to protect the property’s values within the area which the property was more vulnerable by development pressure, particularly the high amount of demands for new constructions and distortion of the skyline; especially towards the other world heritage site in the city (Dolat Abad Garden). On the other hand there is an important logic for drawing the boundary of Buffer zone, which is the last fortification of Yazd city and their traces are still recognizable. The Fortification of the last period in Yazd (Qajar) represents the largest area of city before modern period and almost all monuments are located within this fortification. Furthermore it has been tried that the boundaries of buffer zone aligns to the existing streets and alleys to be understandable for the citizens and gives better controlling possibilities for ICHTO guards.

Location of the Buffer zone on satellite photo
Here are the detailed explanations of Buffer zone by numerical order:

B1 to B3: protecting the historic gardens which are still remained and connecting the skyline to the desert in background, also within this area there are old neighborhoods with valuable architecture which are under the national protection laws (registered in national list)

B3 to B12: protection of the nominated property, skyline and a few historic monuments;

B12 to B21: this area is an Ilkhanied area with several buildings from the same period. Unfortunately because of massive destruction and new constructions has consequently
lost integrity and authenticity, we couldn’t include this neighborhood in the nominated property, but it should be in buffer zone to protect the skyline and to retain an identified architecture and safeguard the remained few historic monuments within the area;

B21 to B 32: protecting the landscape and skyline as well as the separate core zone (of Zoroastrians district);

B 32 to 34: this area is includes the charity and Waqf lands and properties which belong to Zoroastrians’ association and community in Yazd or which are related to Zoroastrians’ district and must remain under protection, not to lose its identity;

B34 to B 36: this area is the latest continuity of Yazd traditional and vernacular architecture which is included some of the adopted modern architecture in Yazd and deserves to be protected.

B36 to B38: this area is part of the national registered zone with historical roots and monuments; it also have all the criteria as nominated property, but is not intact and integrated enough to be in the nominated property.

B38 to B43: this area indicates Dolat Abad garden’s buffer zone which is now inscribed on the world heritage list and is under safeguarding and protection of national and international laws.

B1 to B43: The entire buffer zone boundary is extended along the national registered property with the national registry number of 15000 since 2005.
Process of designating the Buffer zone
Conservation

The nomination dossier mentions that restoration, rehabilitation and reconstruction interventions were made with traditional material and techniques (pp. 217-8). Could the State Party clarify by providing documentary evidence whether it is possible to differentiate between authentic fabric and the fabric of different interventions to historic structures in the city?

In short, the answer is yes. The documented intervention within the last century defines all the interventions. Thus they are all distinguishable by referring to the recorded documents. Of course differentiate the new interventions with the original structures are not visible for every one because traditionally most of the structures covered by Kahgel (mud and straw plaster). By nature this plaster always should be renewed constantly.

As it was mentioned before, methodology and approach toward restoration has been different in various periods but what is certain, use of traditional materials in addition to persistence in building technology, workmanship and the use of original design patterns by master craftsmen in Yazd has been continued to this day. In some outstanding monuments such as Yazd Jame Mosque, Ziyayeh School (Madraseh), Davazdah Emam, Tomb of Seyed Rokn-al-Din, etc. was purely conservation, however, in terms of residential buildings where people live, the approach was mostly about restoration in a way that at certain times and depending on the natural erosion, Kahgel will be renewed in a traditional way which according to the Nara Document, Continuing the tradition associated with authenticity.

More explanation is needed for the interventions within the modern time to be perceived, some of which is provided below:

Currently there are two main intervention approaches within the historic city of Yazd:

1- The activities implementing by ICHTO;

ICHTO; As Historic City of Yazd Base is the representative of ICHTO in HCY, all planning, activities and interventions which is financially supported by the state should be done by HCYB directly or indirectly. For this purpose, the HCYB, firstly prepare a plan for intervention in any property which is listed in the national inventory; the plan must be, secondly, confirmed by their technical committee; thirdly the plan and required budget would send to the headquarter to be reviewed, approved and validated. Finally if the plan (restoration plan, conservation plan, reconstruction plan, etc) approved, HCYB will implement the plan. (Nomination dossier, appendix III)
2- Interventions by private or public sectors;

Private or public sectors: If any owner, user or beneficiary, would like to make an intervention, they should ask HCYB by an official letter to explain their request. The HCYB would review the request and will ask for plan or reject the request.

Before any intervention, finding the evidences regarding to the construction methods and techniques as the first step is compulsory for all activities (restoration, conservation, reconstruction projects). This survey plus the structural status of buildings will dictate the intervention materials’ options, and methods.

After studying and preparing plan by trusted councils and consultants, the plan will be reviewed in the technical committee. If the plan was defined according to the rules and limitations, the HCYB issues the intervention permission and the applicant is allowed to start its intervention operation. In this case HCYB will monitor and control every step of operation and can cancel the permission in case of any non-authorized activity.
**Authenticity**

Could the State Party provide information (supported by technical drawings, reports and photographs) on methodology, approach and techniques on previous restoration works that have been carried out on various historic buildings within the historic City of Yazd?

All restoration works are undertaken in a fully traditional way, this is possible as there are still traditional craftsmen in Yazd who master the technologies (adobe and burnt bricks technologies for walls, vaults and domes as well as gypsum, for the decorations).

Though the interventions are recognizable, at some points it is difficult to differentiate the restored one from the original fabric, as for most of the building structures, the practice is to renew the mud-straw plaster (*Kahgel*) as a protective layer, both for the roofs and external walls. But this has always been a tradition, and it’s totally according to the Nara document which proposes to judge authenticity taking into account historic practices for the repair and maintenance of heritage.

Yazd Historic City is part of today’s world, a living city with all modern phenomena which is essential for keeping the property alive and more important, occupied by folks. Since 2005 that the HCY inscribed in national list, Iranian Cultural Heritage and tourism Organization (ICHTO) has stopped libertine destruction and construction within the historic city and started several awareness raising and capacity buildings programs. ICHTO also supported residents with financial and technical assistance to reach an appropriate conservation situation within entire city.

![ICHTO Adobe workshop within the HCY](image)

To evaluate the Authenticity within the HCY we need to review the intervention approaches from the past to the current time.

The conservation policy and approach in Yazd Historic City can be classified in four main different categories:

1- from the very first period to the Qajar period (to 1900): All interventions done by the residents during the historical periods for adopting, changing the usage of buildings or restorations and reinforcements of structures, routine or annual plastering and insulation is in this category.

2- First and second Pahlavi periods (1925 -1980): The first interventions regarding the modernization of the city at the beginning of 20th century by governmental
development plans including preparing streets and alleys for modern transportation by widening the passages.

3- ICHTO period from the last quarter of 20th century: Interventions done by ICHTO for restoration, conservation and rehabilitation of selected monuments and buildings by documenting the activities.

4- Historic City of Yazd Base (2010 to now): Last period of interventions and conservations which was started by inscription of HCY in the national list in 2005 and later on establishment of HCY Base in 2010. During this period all interventions and conservation activities were under the supervision of HCYB by providing or approving the restoration, reconstruction, rehabilitation or conservation plans and recording the activities for the archive.

Conservation activities within the HCY
So, differentiation between authentic interventions, materials and plans are easily distinguishable and identifiable within the last two periods of interventions, since all the intervention on the nationally inscribed monuments were documented and recorded by ICHTO, particularly during the last period, even the partly interventions by the citizens within the historic city were monitored by the HCYB and recorded in archive and documentation center. The HCYB also has started to identify all the interventions within the last three periods as a research project.

The main aspects of authenticity in Historic City of Yazd include authenticity in material, form, and technique. Almost all aspects of authenticity are concerned in interventions procedures.

Concerning the authenticity within HCY, ICHTO has decided to use the 1956 aerial photo of city as a pattern since this document represents the most intact situation of area with minimum intervention.
The other sources of documents which are using for comparison in case of authenticity are the existing documents in ICHTO archive. The last source of data to judge if the new proposed interventions are appropriate enough regarding the authenticity, is doing a field survey to find the historic layers and covered data within the structures before any intervention.

Sample of field study to recognize the several interventions within a wall.

Comparative analysis

Could the State Party expand the comparative analysis and compare "the Historic City of Yazd & Bagh-e Dolat Abad garden" to historic cities with Islamic/chahar-bagh gardens in their vicinities such as "Fatehpur Sikri & Taj Mahal", India and "Lahore & Shalimar gardens", Pakistan?

In fact, this is one of the characteristics of desert cities in Iran that usually gardens besides or outside the city wall, and along with the villages of areas surrounding the city wall, has created a different patterns of connections and interweaving of garden, architecture and urbanism through desert regions in Iran.

Here are three examples of some historic cities in the country compared to Yazd and continues by comparing with similar examples outside of Iran, such as Fathepur Sikri & Taj Mahal", India and "Lahore & Shalimar gardens", Pakistan.

In this figure the evolution and formation of Shiraz as a city with its fortifications, gates and gardens outside the city wall can be clearly seen. One of the benefits of such gardens, in addition to creating a leisure place for the residents, is the effect on the filtration of the city against the adverse weather circumstances such as dust, in order to contribute to the welfare
of city residents. Therefore, gardens of the city in these areas are part of the values and important components associated with the city and their conservation and have a great impact on the integrity of city structures.

In Isfahan, in both inside and outside of historic wall of the city, there are several gardens similar to the historic structure of Yazd and its fortifications. The difference between Yazd and Isfahan is about existing gardens inside the fortification of Isfahan due to the use of water from Zayandehroud and Madis, therefore, depending on the water supply the situation of gardens are different. But their role in providing leisure and environmental comfort for the residents as well as improving the air quality is undeniable.
Existence of different Qanats in Yazd is another component which is connecting garden and the city. For example, Qanat of Dolat Abad garden not only provide water for agriculture and garden, but also supply water to some neighboring residential areas.

Kashan is another example of desert cities in Iran that is formed based on water supply from its Qanat to its gardens located outside the historic fortification. In addition to the water supply for gardens, the use of Qanats were for other structures such as mill and surrounding home gardens which were for recreation of city habitants.
Historic city of Kashan with its fortification and location of gardens

Other cases out of Iran, such as the Taj Mahal garden and city of Fatehpur Sikri and the Shalimar Gardens in connection with city of Lahore in Pakistan, have also been studied.

The Taj Mahal is located on the right bank of the Yamuna River in a vast Mughal garden, in the Agra district in Uttar Pradesh. It was built by Mughal Emperor Shah Jahan.
Fatehpur Sikri was the first planned city of the Mughals marked by magnificent administrative, residential and religious buildings comprised of palaces, public buildings, mosques, living areas for the court, the army, the servants of the king and an entire city. Upon moving the capital to Lahore in 1585 AD, Fatehpur Sikri remained as an area for temporary visits by the Mughal emperors.

Taj Mahal garden has similarities in general with Dolat Abad garden, but in terms of using water from river is similar to the gardens in Isfahan. Its difference with Dolat Abad garden is about monumental function of Taj Mahal which has a great distance with historic city of Fatehpur, however, Dolat Abad garden is part of the city of Yazd. In addition, in terms of
scale and water supply system Dolat Abad garden is different from both Shalimar and Taj Mahal. Shalimar and Taj mahal garden are fed through river but Dolat Abad garden, in the middle of desert, is fed through Qanat.

Distance of Tajmahal and Fathehpur Sikri is about 37 Kilometer.

The Lahore Fort and the Shalimar Gardens, both located in the City of Lahore, at a distance of 7 km. from each other. The two complexes – one characterized by monumental structures and the other by extensive water gardens are outstanding examples of Mughal artistic expression at its height, as it evolved during the 16th and 17th centuries. The Mughal civilization, a fusion of Islamic, Persian, Hindu and Mongol sources (from whence the name Mughal derives) dominated the Indian subcontinent for several centuries and strongly influenced its subsequent development.

The Shalimar Gardens is a Mughal garden, layering Persian influences over medieval Islamic garden traditions, and bearing witness to the apogee of Mughal artistic expression.

Lahore is often described as the “city of gardens”. Although, few of its historic gardens has survived to the present day and even fewer are preserved almost to their original state.
Fatehpur Sikri & Taj Mahal", India and "Lahore & Shalimar gardens", Pakistan, in terms of design structure and architectural concept of garden, despite continental differences, follows the pattern of Persian garden, like Dolat abad garden which is showing the cultural link between Iran and mentioned countries. But in terms of connective structure of the historic city and garden, none of these gardens has a relation with city similar to the Iranian cities in desert areas. For example, in description of establishment of citizens and urban development toward Shalimar garden in Lahore in Asian Historical Architectures it is given that fort and garden were created and gradually the city of Lahore were formed around the garden. In case of Dolat Abad garden, but, development of the city was not affected by garden. The garden was formed and became an important component of the city from Zandieh period until now. Dolat Abad garden is the only remain from several gardens in Yazd that were formed besides and outside of the historic fortification.
Dolat Abad garden

Could the State Party clarify how Dolat-abad garden contributes to the proposed OUV?

Dolat Abad Garden is one of the Persian Gardens which was inscribed on World Heritage list in 2010 together with 8 other gardens. All the process regarding the core and buffer zones of this garden evaluated by ICOMOS and UNESCO and implemented.

The earthen architecture of Dolat Abad Garden with the other related elements such as Badgir, surrounded walls, Qanat and etc., are a continue of Yazd’s traditional architecture in Zandiyeh period which is representing a unique type of architecture in Yazd. In this garden there are some best examples of Chineh works (kind of clay wall), adobe works and brick works. Furthermore the Badgir of this garden is one of the Yazd’s symbols, while it is the tallest and most famous Badgir of country which is visible from every part of city raised on skyline.

Dolat Abad garden as an inseparable element of Yazd city has been built inside the fortification of Zandyeh period. As it mentioned in description of the nomination dossier, the gardens in desert cities are one of the main elements of city. From integrity point of view Dolat Abad Garden directly relates to the Yazd city structure thus its conservation and management are very important.

Waqf as a cultural tradition in the city clearly works in Dolat Abad garden, such that the large number of lands and farms around this garden belongs to the Dolat Abad foundation with the sustainable financial resources for protection and conservation of this garden.
Factors affecting the property

Could the State Party clarify the Impact of the movement of underground soil layers mentioned "I the nomination dossier under "4.b.2. Environmental pressures" (p. 295). Under "4.b.1. Development pressures" the nomination dossier mentions "... some other threats related to development pressure still remain" (p. 294). Could the State Party provide further Information on these threats and how they are addressed through the management system and the legal framework?

Development pressures:

The existing development pressure, which is a slight amount, is mainly from residents and/or service providers (organization). First of all any construction activities by both public and private sectors, according to the existing rules, should be officially approved by ICHTO.

ICHTO with its legal situation, controls all the plans and activities by two main methods: First, according to the national and regional rules ICHHTO is a member of all decision-making committees and councils which can have an effect on plans within a historic property at any stages and levels. Secondly, the historic city of Yazd is under protection and safe guarding rules, which allow ICHHTO to monitor and survey the zones even daily. Since the security guards and experts periodically monitor the city, in case of any anomaly or irregular activity, will immediately report it to the juridical department of ICHHTO, it is, then, their duty to pursue it to the courts.

Environmental:

In case of environmental pressures, like any movement on underground layers hypothetically and as it is mentioned in dossier, it seems to be quite limited and probably, it is even not a threat. Now we don’t know much about it and the scale of it. But as it has been addressed in dossier, we started to monitor it and study about it. There is no any visible effect on ground. Other organizations like agriculture and water organization also are caring about drought and supposed consequences or any tangible change.

Fortunately during the last two years, especially after inscription of Persian qanats (Zarch and Hassan Abad Moshir qanats in Yazd) the approach of management regarding the underground water in Yazd area became more and more in action and rigid.

By now, after more than one year of monitoring there is no any evidence to show any movement in underground layers. As the monitoring process will continue, it can be considered as no serious threat. At the same time ICHHTO and other organizations related to Qanat are working on cleaning and revitalizing of qanats in Yazd. It can be told that, flood is not a big problem in Yazd, since the water channels and other flood-constructed systems within city are working well.

In case of any situation related to natural disaster in the HCY Municipality and HCYB are responsible for the management and control of disasters.
Protection and Management

It is not clear how does "the quarters organizations" (waqf) system function vis à vis the committees responsible for the management of the property, and how does it work within the management mechanism of the property and what is the legal aspects of this system. Could the State Party clarify this issue?

The system of is Waqf simply useful for conservation and management of historic properties. In fact Waqf is a financial foundation with consistent income (usually). When a property is under a Waqf authority, it means that there is some financial resource for this property which may be managed by Waqf organization, board of trustee or private and family.

But in case of any activities, related to construction, extension, restoration and even changing the functions, these properties are under the national and regional rules and laws, which mean that for any interventions they should get permission from ICHHTO.

The main concept of Waqf is to spend the financial resources for specific purposes which was aimed by the donors, thus it is mandatory and prosecutable legal.

So Waqf is a great opportunity for management of historic properties and Yazd historic city as well.

If private properties are managed by the people themselves (the owners), all community building which every quarter of the city possesses (mosques, mausoleums, baths ...) have historically been maintained under the custody of Waqf which is functioning with donations from the people themselves. What is happening today is that the works on the historical structures are sometimes still managed by Waqfs, but in partnership and under the supervision of ICHHTO. So Waqf is a great opportunity for management of historical property and Yazd historical city as well.

While Bagh-e Dolat Abad is a part of the nominated area and regulated by its protection and management procedures and mechanisms (pp. 316-7), there is no mention in the nomination dossier how will the management of the property be coordinated with the management of the serial WHS "Persian Garden", which includes Bagh-e Dolat Abad and eight other gardens in other parts of Iran. Could the State Party clarify this issue?

The management of Dolat Abad and Historic City of Yazd are comparable to the Pasargadae site and its Persian garden which are separately inscribed in the world heritage list but have one manager, even with two separate management plans. As all the world and national heritage sites are under the protection and supervision of ICHHTO, the organization decided to appoint the same manager for Pasargadae historic site and its Persian Garden. There are even two separate annual plans for each. Both properties have the same technical committee. On the other hand, since the Persian garden consists of 9 properties, the experts of the base are working for both properties.
The nomination dossier states that "the conservation plan of Yazd historic fabric is under provision and will be adopted by the end of 2017 after completion of legal process" (p. 331). Could the State Party clarify what management mechanism is currently in place? A "property management plan" is mentioned in the dossier (pp. 336-344). Could the State Party clarify whether it is actually implemented and since when? ICOMOS would be pleased to receive a full copy of the plan.

There is an action plan which is provided by ICHTO (HCYB) in three levels that present in proposed dossier (chapter 5 and appendix III). This action plan is already implemented and part of it accomplished. Here are some activities which are done under short term plan. The overall progress of short term plan is very satisfactory and well developed. It can be told that we are advance enough in implementing this plan.

- Discussing with the associated organizations regarding the urban development plans and development monitoring plans in the core and buffer zones with a focus on the consideration of a conservation base development approach (first phase).

Since the last December, Discussing with the other stakeholders particularly all the service providers and executive organization within the city and province, consequently we have some valuable bylaws and agreements which are help us to implement the HCY management plan.

- Reviewing the construction regulations within the buffer zones, as a part of the management plan (first phase);
This goal is partly done and negotiations are still continued.
Review and revision of regulations, regarding reconstruction and reorganization of public access paths within the core and buffer zones.(details for reconstruction of the pavements)
- Promotion of local participation in conservation projects;

- Capacity building workshop for neighborhood residents
- Cooperation with the risk management organization of Yazd to ensure the implementation of the risk management plan developed by the governorship;
- Supporting the investors regarding the creation of visitor facilities and services such as hotels, etc.
- Documentation of key monuments and urban elements in the form of slides, images, maps, etc;

Most of the well-known monuments in particular and almost all the neighborhoods, complexes are documented by photos, filming and partly by mapping surveys

- Reorganization of accessing paths to the historic city;
- Studying the feasibility, identification and lighting possibilities of the key monuments (*Sabats, passage ways, pass ways*);

The figure showing recognized passages which require lighting or have inappropriate lightings.
- Holding regular sessions together with the tradesmen, owners of historic buildings, stakeholders and representative of locals in order to rise the understanding of the values within the historic fabric, sharing the objectives of the future plans as well as discussing the different techniques on the implementation of the plans;

- improving the security situation within the HCY by using the technological instruments.

- Currently the more used passages are controlling by CCTVs.
- Developing publicities and informing systems to improve the public awareness levels regarding conservation of the historic city;

The publicity for and within the HCY have been started since the very beginning steps of preparing nomination dossier by cooperation of province and state TV channels and also by several billboards and stands. Since this is a nonstop activity, it is still on progress.

- Encouraging the NGOs in form of volunteers to help with the conservation of historic remnants within the core and buffer zones and with the participation of locals;

Several campaigns by using the NGOs have been held in the HCY and some ruin programs are on progress.

- Reorganization and improvement of existing parking lots in the historic fabric and studying the feasibility and primary perusing in order to assign specific spaces to parking lots throughout the boundaries;

HCYB and Yazd Municipality have done a comprehensive study about Parking problem, potentials, possibilities, capacities which shows the exciting and needed parking lots around and inside core zone and buffer one.
- A figure of parking lots study within the historic city
- Defining new pedestrian zones within the entire boundary of the historic city;

During the last year one of the most crowded streets which was the main passage for visitors has changed to pedestrians friendly pavement by putting limitation for cars and re designing and widening the walking paths, also the executive operation of adopting another touristic axis is started recently. There are several plans for both pedestrians and bicycles.

- Provision of a plan regarding the development of the “Bicycle Zone” and pedestrian zones Within the fabric as well as ensuring the safety of pedestrians;
- Carrying out primary studies regarding urban traffic control within the core and buffer zones as well as moving the functions and activities intensifying the car traffic out of the residential area with the cooperation of the associated organizations and institutions;
Traffic Plan

- Carrying out primary studies regarding the urban furniture designs in conformity with the values of the fabric and its needs;

- Cooperation with the municipality to carry out regular monitoring of the water canals and disposing of wastes;

- Identification and introducing of the handicrafts workshops;

- Printing publications and brochures for visitors in Persian and English;
- Holding seasonal festivals to present the local traditions, handicrafts and foods;
- Continuing the documentation activities and inscription of the historic monuments;
- Implementing restoration and reorganization of the city wall and historic gates of the Yazd city (Kooshk-e-no, etc.);
- Developing the restoration and revitalization plan of Shah Tahmasb Tekieh;
- Developing the restoration and revitalization plan of Amirchaqmaq and Khan Squares;
- Developing the restoration plan and its implementation of a sample of historic Hammams keeping its original function;
- Developing a revitalization plan for Shah Abol-qasem district;
- Restoring and reorganizing Qiam axis;
- Cooperative restoration of historic houses in order to revive the historic fabric;
- Developing the restoration and reorganization plan of Yazd historic Bazaar;
- Developing a reorganization plan for a historic district as a primary project;
- Identification of historic architectures having notable potentials to be used as traditional residential centers;

- Identification and mapping of specific spots to provide a wide view to the historic city of Yazd;
- Identification of the abandoned architectural heritages notable for their historic values in residential areas as well as giving cultural functions in conformity with the cultural characteristics of the fabric to them and in conformity with the social demands of the district;
- Cooperation in the designing and supervision of the construction of lavatories and drinking fountains along the visitor path specifically along the main axis;
- Improving the capacities, infrastructures, facilities and touristic services;
The nomination dossier gives a very brief discussion under "4.b.4. Responsible visitation at World Heritage Sites (p.296)". However, there is no information on present, forecasted or planned visitors' numbers, itineraries, infrastructure and facilities and the impact on the nominated property. Could the State Party provide more detailed information on this issue?

Visitor statistics and forecasts:

All the existing statistics of domestic and international visitors are presented at (405-6.c.4). While the nomination dossier was under preparation, the number of tourists was unclear and it was hard to forecast it, since the sanctions were newly removed and it was hard to estimate. Now it is easier to evaluate the situation. According to the latest survey hold by ICHHTO in 2015, the number of tourists in Yazd has increased rapidly by 90%. These raise in number is expected to proceed by 50 % annually.

Within the same period, number of Iranian visitors has also increased by 12%, the same raise in number is expected annually.

Even though the global situation of Iran will probably allow an increase within the next decade, but according to our studies it wouldn't be a problematic situation regarding the number of visitors. Since nowadays, Yazd City uses just 10 to 20% of its potential capacity of hosting visitors. Also in case of any pressure, on some specific monument, some limitation and restriction can be easily applicable. We believe that Yazd historic city with existing infrastructures and capacity, can host more than 300 thousand international tourists annually since it can be distributed in several seasons and be managed well. According to the sixth development plan for the country (from 2015 to 2020) Iran is supposed to reach to the number of 10 million incoming tourists. The Yazd contribution to this number is 3.5% at the end of the plan. It means that at least for the next 5 years we would not have any problem regarding the visitor pressure. Provision of an appropriate tourism management plan for the site is in progress. It will, however, revised after inscribe the property on the World Heritage List.

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Mrs. Gwenaelle Bourdin  
Director  
Evaluation Unit  
ICOMOS  

Subject: Additional Information for “Historic City of Yazd”  
(Islamic Republic of Iran) for inscription on the World Heritage List  

Dear Mrs. Bourdin,  

Thank you very much for your letter of GB/AS 1544/IR dated 20 December 2016 concerning Interim Report about the nomination dossier of the Historic City of Yazd proposed to be inscribed in the 2017 list of world heritage sites. A full report regarding clarification on Documentation, Boundaries and Conservation have been conducted and attached is a detailed report on the enquiries made.  

Finally, let me thank you again for your effort in the field of cultural heritage and for processing this particular world heritage nomination dossier. Please do not hesitate to inform me if further information is needed.  

Sincerely,  
Mohammad Hassan Talebian  
Deputy for Cultural Heritage and the secretary for Iranian WH Sites  
Iranian Cultural Heritage Handicrafts and Tourism Organization
CC:

- Her Excellency Mrs. Zahra Ahmadi Pur, Vice-President of the Islamic Republic of Iran and the President of the Iranian Cultural Heritage, Handicrafts & Tourism Organization, Tehran.

- His Excellency Dr. Ahmad Jalali, Permanent Delegate of the Islamic Republic of Iran to UNESCO, Paris, France

- Ms. Esther Kuisch-Laroche, Director, UNESCO Tehran Cluster Office, Tehran, Iran

- Ms. Ladan Tehrani, Head of the Department of International Affairs, Iranian Cultural Heritage, Handicrafts, and Tourism Organization, Tehran, Iran

- Dr. Farhad Nazari, Director General, Inscription of Cultural, Natural, and Historical Heritage on Inventories, Iranian Cultural Heritage, Handicrafts, and Tourism Organization, Tehran, Iran.

- Ms. Firoozeh Salari, Assistant director of Department for Preparation of World Heritage Nomination Dossiers, Tehran.
“Historic City of Yazd”

for inscription on the World Heritage List

(Additional Information)

UNESCO
World Heritage Convention
2017
In the name of God
Evaluation of the nomination of the “Historic City of Yazd”

(Islamic Republic of Iran) for inscription on the World Heritage List

This report concerns the ICOMOS letter no. GB/AS 1544/ IR dated 20th December 2016 on ICOMOS interim report for the nomination of the Historic City of Yazd. Hereby the state party expresses its deep gratitude for the ICOMOS cooperation in the field of cultural heritage. The detailed report is prepared aimed at clarifying the aspects mentioned in the letter.

Additional information for clarification on:

- Documentation
- Boundaries
- Conservation

Documentation:

Could the state party provide ICOMOS with analytical studies on the urban level of the “Historic City of Yazd”, elaborating how a district works with the intangible aspects such as the social, cultural, cultural and religious dimensions, and how does it work with the tangible aspects such as the Qantas, water cisterns, and district center?

Yazd citizens have the same sympathy for their districts (neighborhoods) as for their homes. Such an unofficial solidarity is accompanied with the formation of spontaneous cultural and social structures directing various issues of the neighborhood. This transforms the district into an integrated system containing tangible and intangible aspects which give form and meaning to the neighborhood due to the existence of a two-way and inseparable relation as well as a continuous interaction.

Now a day, most of the Yazd population who are living out of the historic city (who born in historic districts and now are living in modern parts of the city) almost all the Yazdies coming back to their districts for participating the events during the ceremonies and events. Even the immigrated people to other cities coming back to Yazd and their historic districts.

Each tangible element of a district has been set up over the course of time and in response to part of the daily or weekly needs of neighborhood residents. As a matter of fact, constant usage of such elements and spaces by local residents for satisfying their daily needs serves as a guarantee for a district's relation with its tangible aspects. Each district has a dual
specific function: on the one hand as a functional unit and on the other hand as a social unit which essentially finds meaning in its intangible aspects and keeps on living. For this reason, districts are separable more in the minds of their residents and less in a direct and tangible manner or by lines. This factor makes indistinguishable an absolute and definite border between some neighborhoods, although occasionally presence of a main pathway or elements such as Bazaar has been taken as a definite border between two neighborhoods. As a result, the role of intangible aspects can be identified in the formation of borders among districts of a historic city and actually a physical border is contained within its intangible concept.

Intangible aspects can be identified in the formation of borders among districts of a historic city

In accordance with historic evolution and developments, urban districts have been formed or named based on intangible aspects including religious or sociological aspects, traditional professions and jobs, family relations and/or the venue of an event. Also occasionally relocation of neighborhood borders has taken place.
On an urban scale, almost all the districts irrespective of their formation period enjoy a stable architecture. Of course, the architectural elements vary in size, details and aesthetic aspects relative to the largeness of the neighborhood and financial status of its residents. These constant and common elements are: the district center, tekyeh, water cistern, payab, Bazaaarcheh and mosque. Some of these elements such as: tekyeh, mosque, temple and synagogue; have been formed, expanded and prolonged for intangible reasons. Some others like qanats have been established for tangible and functional reasons in order to meet daily needs but their prolongation has been due to the mingling of their function with those intangible aspects.
Center of Kooshk-e-No district and its main architectural elements related with tangible and intangible events

Therefore, the functional manner of tangible and intangible aspects has been blended with special functions of the city and its districts. On the one hand an urban district resolved the issue of individuals belonging to and depending on communities within the framework of the city; on the other hand, an urban district provided an opportunity for the emergence and manifestation of racial, religious, cultural, social and professional characteristics; for example religious minorities such as Zoroastrians and Jews usually settled in neighborhoods close to Muslims so that in addition to preserving religious links, they could freely practice their religious rites and ceremonies within their own temples and synagogues. Performance of local practices as well as formation of social interactions at the physical background of urban districts presents the opportunity of socializing as well as generating trust and solidarity among people. Moreover, it prepares the ground for their social cooperation aimed
at solving various issues and problems of the neighborhood.

For instance, mention can be made of the most important public events held in neighborhoods. The mourning ceremonies of the month of Moharram in each neighborhood are different from others. *Hey’at* is a group of residents performing religious rites while singing relevant lyrics and slogans. They receive other *hey’ats* at specified times in the *hoseynieh* of their district. Also there is a sort of competition among these groups in performing more passionate and sensational and simultaneously orderly rites which also gives them more credit and fame. Furthermore in some neighborhoods, the *nakhl-gardani* ceremony is held at *Ashura* and each of its elements denotes part of public adherence to Islamic customs.
Several districts within Yazd Historic City
Formerly, urban districts provided the possibility of urban management by independent and self-sufficient units and each neighborhood had its own supervisor/custodian who not only knew local requests, problems and views but also had special roles and administrative functions because of his relations with the governor. These individuals were usually introduced by trustees and the respected elderly of each neighborhood to be officially appointed later by the government. (Sheikhi, 1382 SAH: 66).

Zoroastrians religious Ceremony, Relation of local residents with religious elements of their neighborhood

Even in today’s urban management system, old traditions persist within a modern framework. Despite the fact that many local duties have been given to the municipality, the role of local councils and their aides is still prominent serving as decision-making tools for municipalities and because of this they also play a major role in supporting and eventual appointment of a nominee for city council membership.

An urban district center is a space for positioning and gathering of services and equipment required by
local residents.

characteristic elements of Fahadan district: 1-Fahadan water cistern, 2-Fahadan Mosque, 3-Madraseh-e-Zia’ieh (Alexander’s prison), 4-hoseinieh -e- fahadan, 5- the Davazdah-Imam monument, 6-the mahd-e-razavieh preschool, 7- Heydar-zadeh House (the Coin Museum), 8-the arab-ha Complex, 9-the Hoseinian Complex, 10- the Ra’sol-hoseini House (Textile Museum), 11-water cistern of Sheikh Ahmad-e Fahadan, 12-hoseinieh-yehkoochak-e Fahadan, 13- Sheikh Ahmad-e-Fahadan mausoleum, 14-KohanTaslim(Hotel);

Source: HCY base archive
characteristic elements of Lab-e-khandaq district: 1- Hoseinieh-e-Lab-e-khandaq, 2- Lab-e-khandaq Tower, 3- 4- Mohammadi Mosque, 5- Hamam-e-Lab-e-khandaq, 6- Arabha caravanserai, 7- Adibol-mamalek Hotel 8- Mehr Hotel (Zargar House); source: HCY base archive

characteristic elements of Qal‘eh-Kohnen district: 1- Jooy-e-Bolbol Mosque, 2- Hoseinieh-e-Jooy-e-Bolbol, 3- Arg mosque, 4- the governmental citadel complex (Cultural Heritage Department General of Yazd), 5- the governmental departments complex, 6- Hoseinieh-e-Qal‘eh-Kohnen, 7- Shah Yahya Mosque; source: HCY base
characteristic elements of Vaqt-o-saa’ District: 1- Mallieh administer, 2- the synagogue, 3- Seyed-Rokn-oddin mausoleum, 4- Vaqt-o-saa’ Square, 5- Vaqt-o-saa’ water cistern; source: HCY base archive

characteristic elements of Bazaar-e-no District: 1- Bazaar-e-no Mosque, 2- Hoseinieh-Bazaar-e-no, 3- Imam Hoseini House, 4- Bazaarcheh Mosque, 5- meidancheh-Bazaar-e-no, 6- Dolat-shahi Mosque, 7- Qol-how-alla Mosques, 8- hamam-e islam, 9- Sheikhiha Mosque; source: HCY base archive

characteristic elements of Dar-o-shafa district: 1- Baq-e Behesht Mosque, 2- bazaar che, 3- Dar-o-shafa Hammam, 4- Rismanian House, 5- Hammam-e-fort and fort mosque, 6- Sadrol-olama House, 7- Ilchikhan House, 8- Malek-Sabet House, 9- Navvab House; source: HCY base archive

characteristic elements of Charsooq district: 1- Jame mosque, 2- Vaziri Library, 3- bazaar cheh-e-Shahi, 4- Charsooq, 5- Madraseh-e-Imam Khomeini, 6- Molla Aqa Baba synagogue, 7- Hammam for Jews, 8- Kamal synagogue; source: HCY base archive

characteristic elements of Imam-zadeh Jafar district: 1- Imam-zadeh Jafar, 2- Imam-zadeh water cistern, 3- Hoseinieh-e-Ashura, 4- Harandi House, 5- Moshiri house and darband (Mirza Mohammad Kazemeini), 6- Moshir caravanserai Hotel, 7- Moshir bazaarcheh, 8- Moshir small caravanserai, 9- Moshir-ol-mamalek House, 10- Amanian House, 11- haj abd-ol-hosein Hammam, 12- oto ser garage; source: HCY base archive

characteristic elements of Sar-e-Polok district and district center: 1- Haj Yoosef water cistern and Hoseinieh, 2- bazaarcheh-e-Sar-e-Polok, 3- Shah Tahmasb Square, 4- Sabat Mosque, 5- Pesteh Caravanserai, 6- Aqvi'ha House; source: HCY base archive
characteristic elements of Amirchaqmaq district: 1-Amirchaqmaq Complex, (Amirchaqmaq Tekieh, Haji Qanbar Bazaar and water cistern, 2-Amirchaqmaq mosque, 3-Seti Fatemeh water cistern, 4- Seti Fatemeh mausoleum, 5- Rashihra House (hotel), 6-Owlia House (house of tourism), 7-Shirazieh House, 8- Dr. Hujat House (Vali Hotel), 9- Dr. Moayyed Ala’i House (Iranology House), 10-Oloomi House (Faculty of Science and Art) ; source: HCY base archive

characteristic elements of Shah Tahmasb district: 1-Shah Tahmasb Hoseinieh, 2-Shah Tahmasb Mosque, 3-Aghayeeha House, 4-Hoseinieh-e-Kermaniha, 5-zoor-khaneh of Shah (Takhti); source: HCY base archive

characteristic elements of Mir Qotb district: 1-Seyed A’zam-e Mir Qotb mausoleum and mosque, 2-Molla Ismaeil Mosque, 3-Hammam-e-Monir, 4-Hoseinieh of Mir Qotb alley, 5-Hammam-e-Khan, 6-Ebrahimi (Sarraf) House, 7-Shahi Bank, 8-Rowhanian House (municipality of the historical zone), 9-Sadatcaravanserai; Source: HCY base archive
characteristic elements of Pir-e-Borj district: 1- Hazireh Mosque, 2-Hoseinieh-e- Shahzadeh Fazel, 3- Shahzadeh Fazel shrine, 4-Mashroote House, 5-Hoseinieh-e-Konjok, 6-Akhavan-e Sigari house, 7-Farokhi yazdi House; source: HCY base archive

characteristic elements of zartoshtiha district: 1-Atash-kadeh, 2-Dinyari school, 3-oormazdahouse, 4-varjavan housed, 5-Rostam Giv water cistern, 6 and 7-well-known genuine Zoroastrian houses, 8-Mr.Khoda-bakhshi; source: HCY base archive
Bazaars have various intangible aspects of social and cultural factors as architectural characteristic in historic city. Bazaar is closed during the national events in order to participate in national events.
Kooshk-e-No bazaarcheh – Sarraf-ha bazaarcheh; source: HCY base archive

Public events in the historic city, Shah Ab-ol-qasem Hoseinieh, Vaq-t-o a-sa’at Square, the faculty of Art and Architecture alley; source: HCY base archive

cooperation of people in cooking of charity foods the Shah Ab-ol-qasem district kitchen – carpeting of Shah Ab-ol-qasem Hoseinieh for religious ceremony; source: HCY base archive
Spots in neighborhoods for gatherings. /source: Mandegari and Owlia, 2012: 6 and 10, source: www.tenglish.blog.hu20110810yazd_iran

Children and the experience of elderly/source: Mandegari and Owlia, 2012: 12 and HCY base archive

sofreh (tablecloth or floor spread)-ye haft-sin as part of rituals respected during Nowrooz; source: HCY base archive
Performing local ceremonies such as commemorations or religious rites like nakhl-gardani also served as
meidancheh-e-Bazaar-e-no in ordinary days and during religious ceremonies; source: HCY base archiv

Heart of City, the main architectural elements of city. Jame Mosque, Vaght o Saae SQ and S.Roknedin moselume. this neighborhood is not belongs to specific people, it’s a trance boundary district between neighborhoods.

As seen in pictures, even today neighborhoods vigorously continue their former roles and
act as meeting-places for residents particularly during special ceremonies in which all residents gather at the district center or its mosque prolonging intangible values of the neighborhood in their minds.

* Kooshk-e-No bazaarcheh – Sarraf-ha bazaarcheh; source: HCY base archive

The relation of Bazaarchehs with the neighborhood and the continuity of their role and function led to the formation of intangible values of the neighborhood

* Molla Ismaeil mosque in Mir Qotb district; source: HCY base archive, Religious elements are among the most important ones in each neighborhood and thus enjoy a special respect and credit among residents.
Coexistence of Religions/From left: Jews, Zoroastrians, Muslims; source: HCY base archive

Celebrations of Zoroastrians Sade-Zoroastrians Dakhme; source: HCY base archive

Fire-temples are the center of many social and cultural values of the Zoroastrian community because of their high significance,

Irrespective of the religion of residents, relation of local residents with religious elements of their neighborhood and their high esteem for these elements shows intangible manifestations concerning functional aspects of urban spaces

characteristic elements of Vaqt-o-saa’t district: 1-Mallieh adminster, 2- the synagogue, 3-Seyed-Rokn-o-din mausoleum, 4-Vaqt-o-saa’t Square, 5-Vaqt-o-saa’t water cistern; source: HCY base archive
Qanat routes have played a key role in the formation of neighborhoods. Costs related to qanat maintenance were spent with local cooperation respecting intangible aspects. The stable and long lasting financial sources for Qanats are related to Vaqf and donation of people, based on their beliefs. Among these functions mention can be made of the intangible structure and system of endowment which was in direct relation with the hydraulic constructions of the historic city districts.

City centers are transformed into a space for exchanging information and rumors as well as spending spare times. Also as an urban space on a neighborhood scale, the district center serves as a ground for social interactions and showpieces the public life of residents playing a major role in the mental image, communal memory and ultimately in the common identity of residents. A factor for strengthening intangible factors within historic urban spaces and its districts. With the passage of time, district centers acted as venues for gathering of residents with various ages, economic status, etc…and particularly during non-working seasons they served as informal hangouts.
Boundaries:
The boundaries of both the central component and the Zoroastrian component are defined according to intangible aspects related to historical traditional districts as explained by the State Party delegation during the meeting with ICOMOS representatives on 26 November 2016. Could the State Party support this with detailed explanation illustrated by the use of maps? The previous requirement concerning urban level analytical studies may help in clarifying and justifying this question.

The ancient city of Yazd has several historic districts. Despite the existence of an all-embracing culture each of these districts has a unique personality and identity from an anthropological point of view partially related to the subsistence style of the residents of each neighborhood. Performing religious rites and ceremonies by Muslims, Zoroastrians and Jews beyond the boundaries of independent neighborhoods enjoys a special status in defining cultural boundaries of historic districts as one of their specific intangible aspects.

Justifying and clarifying the core zone limits of the historic city of Yazd based on values existing at the location is a necessary condition but is not the only factor defining the limits because the executive guarantee as well as the urban management capability for conservation of these districts are also decisive.

Criteria defining the core zone boundaries not only concern the integrity and authenticity of the historic city and its outstanding universal value but also pay special attention to the
preservation of historic boundaries of urban districts. These criteria include:

- The fortification traces from the Ilkhanid period and its internal districts as the oldest nucleus of the city
- The governmental citadel and its fortifications belonging to the Timurid era
- Amir Chaqmaq Complex and its vicinity serving as an urban development factor of that era
- Construction and expansion of Bazaar Complex under Zandieh and Qajar rule
- The set of unique and valuable homes belonging to merchants active in Bazaar acting as a cultural hub
- The Shah Tahmasb Complex built under the Safavid rule as the center of political and social developments
- Imamzadeh Jafar neighborhood because of its religious links with the city as a whole
- Peer Borj and Gazorgah neighborhoods acting as residences for dignitaries living during the past one hundred years as well as their specific architectural and urban-planning patterns
- Zoroastrian and Jewish neighborhoods showing coexistence among religions in addition to special architectural patterns of Zoroastrian and Jewish homes

The proposed nominated area has several significances directly related to the criteria of property. It is also the most intact, integrated and authentic part of HCY which kept the cultural and historical values.

From technical point of view, the main logic behind the designated boundary of the nominated property is related to, the remained fortifications of main historic periods, current status of nominated property, its historical background and OUV.

The historic city of Yazd, from the early Islamic centuries to the current times, always has been under evolutionary alterations, the selected area as the nominated property represents main periods of history and architecture which is including the old neighborhoods, districts and monuments particularly the historic residential and public buildings.
Detailed description of the nominated property

10-1C: these points denote the limits of the Ilkhanid fortifications. A large part of the historic city fortifications was built under the Ilkhanid rule comprising these districts: Fahadan, Kooshkeno, Shah Abolqasem, Bazaareno, Charsooq, Darvazeh Shahi and Darolshafa. There are a large number of buildings with architectural, technical, artistic, historical, cultural, social values constituting an inter-connected and integrated system of districts keeping their vitality until today as a valuable capital.

14-10C: these points define the boundaries of Timurid fortifications. This area shows urban development and fortifications expansion under the Timurid rule creating a neighborhood
called Qaleh Kohneh. The boundaries of the neighborhood can be defined based on the outlines of the present fortifications as well as those parts that have been destroyed. They are clearly seen in aerial photos of the year 1335 SAH which are the oldest pictorial documents of the historic city.

15-14C: the distance between these two points denotes the initial part of Qajar fortifications connected to Timurid fortifications.

19-15C: the area contains valuable buildings which are regarded as prominent constructions of Yazd City from social and cultural points of view. They largely belong to Yazd dignitaries (such as: Darband-e Gorjiha, the constitution house, Farrokhi Yazdi House, Akhavan-e Seegari House). Additionally there exists a set of homes predominantly intact and original serving as precious showpieces for Safavid and Qajar architecture in Yazd. Moreover the Hazireh Complex has always been and still is a political and social hub for Yazd. Regarding the urban planning pattern, the neighborhood rotates around a center and the orientation of homes alters in a circular manner. In other words, in contrast to other districts in which the orientation of the majority of homes has been in the direction of a northeast to southwest axis, here the home axis rotates around the longitudinal axis of its yard which has an east-west inclination. As for the intactness of the neighborhood, its high research capacity relative to other neighborhoods, implementation of an appropriate conservation planning and its location within the world heritage site, an excellent opportunity is provided potentially leading to the eventual rescue of the area.

22-19C: Amir Chaqmaq Complex and its neighboring fabric is one of the most outstanding compounds dating from the Timurid period.

25-22C: a historic residential fabric containing valuable homes

26-25C: intact mud-brick homes still standing and belonging to famous merchants and prominent religious figures like Sodoqi House, Mortaz House, etc…

28-26 C : commercial components supporting Bazaar-e Khan including operating carpet-weaving workshops, caravansary, Bazaarcheh as well as Lard-e Baaj vardi in addition to a set of prominent religious functions related to Bazaar including: Molla Esmaeel Mosque, Mir Qotb mausoleum and hoseynieh

30-28 C: Goudal-e Mosalla and Dodar Caravansary which is one of the largest and most complete caravansaries inside Yazd City

33-30C: limits of Goudal-e Mosalla Mosque which dates back to the 8th and 9th centuries AH

34-33 C: limits of Goudal-e Mosalla shrine and hoseynieh as well as Emamzadeh Jafar which is one of the oldest buildings remaining from the 4th century AH

Mosalla Atiq Mahalleh has been one of the major neighborhoods of Yazd City due to the presence of Emamzadeh Jafar situated outside the urban fence. As a matter of fact,
Emamzadeh Jafar as the largest Emamzadeh of the city bestows a special status to the district. Emamzadeh Jafar was very popular and among his followers were noble men such as Seyyed Roknoddeen and Seyyed Shamsoddeen. Several of Yazd grand families and dignitaries chose to live in Mosalla Atiq Mahalleh because of their love for Emamzadeh Jafar.

The areas of Goudal-e Mosalla neighborhoods

Location of Imam-zadeh Jafar district within the core zone of the historic city of Yazd; source: HCY

37-34 C: urban planning and architectural development hub during the Safavid era; among governmental constructions in that period is a complex consisted of: a square, a mosque and a hoseynieh build under Shah Tahmasb which was named after him.

40-37C: an area containing Sar polak neighborhood with prominent components such as
Bazaarcheh and Aqaeeha Historic House
1-40C: The boundary of the Ilkhanid Fortifications trace located in Lab-e Khandaq

The Zoroastrian District

In this part of the purposed boundary, it has tried to include all elements related to Zoroastrians, their history and culture and their ancestral lands. This area belongs to the biggest and most authentic Zoroastrian community in the world.

All around Yazd, important monuments such as Chak Chak, Dakhmehs and ... exist which are managing and controlling under the supervision of the Zoroastrian community living in their own district. These monuments are also maintained by the community, therefore various administrative, service and managerial sections have been set up here for this reason. Moreover the most significant fire temple of the world is still operating in this neighborhood. Not only historic aspects but also intangible aspects like the culture of the Zoroastrian community as well as religious ceremonies and rites of Zoroastrian residents has played a role in designation of district boundaries.

Here the exact size of the district during various historic eras has been taken into consideration. Although parts of the district have been changed during developments done in different periods of time, based on studies on the history of the district its general outlines have been included in the demarcation of boundaries. The area specified has always been occupied by Zoroastrians. Both old and newly-built parts of the district are owned by Zoroastrians but newer sections have been largely built to provide general services to the district such as those related to day care centers, house of the aged, sports complex and library, and even the school and hospital which can also be used for managerial and logistical purposes in order to offer better services to the residents particularly during various meetings and events of Zoroastrians. Moreover the empty spaces still existing in the district have been reserved for cultural functions.

C41-C52: the area containing original Char-Soffeh (specific style) homes of Zoroastrians
C41: Rostam-geew cistern as one of Qajar constructions
C42-C43: The area of Darb-e Mehr from Mr Khodabakhsh
C43-C47: The area of the Zoroastrian neighborhood including its original Char-Soffeh houses
C47-C50: The area of gardened-houses belonging to Zoroastrians
C50-C52: The area of the Zoroastrian Fire Temple
C52-C41: The area of the Zoroastrian neighborhood including original Char-Soffeh homes
C57-C65: The area occupied by the core zone of Dolat-abad Garden which is a world heritage site
Conservation:

1- Could the state party provide ICOMOS with academic published materials supporting, explaining and analyzing the practice of plastering non-earthen buildings with earthen plaster?

Initially the *kahgel* (Mud +straws) mortar plaster used in Iranian earthen villages and towns has had a functional aspect resulting from the evolution of architectural knowledge but gradually it has been transformed into an aesthetic and cultural issue. The aesthetic aspect of using *kahgel* on facades can be seen in almost all Iranian rural and urban areas particularly in more prosperous ones. On an urban scale people and occasionally urban institutions tried to keep public places and pass-ways neat and pretty. In the opinion of Iranians, *kahgel* was something that could achieve this goal cheap and easy. As mentioned earlier it was used as a functional plaster to prevent the structural elements of the building from being washed off especially on walls and ceilings but later became popular as the best material for beautification purposes (Ahmadi2015).

Regarding the usage of *kahgel* plaster on brick buildings constructed following traditional Iranian architecture throughout history, there exist several academic sources such as the following:

According to Pirnia, father of studies on traditional architecture of Iran, *kahgel* is used because:

- Due to the thermal exchange capacity of bricks, their usage in walls can make spaces surrounded by them exceptionally hot and uninhabitable but usage of a layer of *kahgel* solves this problem. Page 48, the mud brick congress, 1351 SAH, Yazd, recorded speech of Pirnia

- Efflorescence (soluble salt) present within the water and soil of desert areas specially near Yazd and Kerman turns bricks into powder

- Brick walls in alleys and sidewalks of desert towns get so hot that they cannot be touched and even passing by but a layer of *kahgel* plaster prevents this from happening. (Pirnia 1972)

- In desert towns, thermal difference between nights and days can reach up to 40 degrees centigrade which is transferred to the interior in brick buildings but *kahgel* can decrease such effect.

According to Varjavand, a cultural heritage veteran and one of the famous professors of archaeology of Iran:

- An external plaster has always been used in Iranian architecture as an element separate from the structure. Iranians never built a structure without a plaster even a brick one. With the exception of cases in which ornamental bricks were used from the initial phase of the construction, always a plaster of bricks, tiles, *gatch* (gypsum)
or Kahgel has been applied evenly over the façade.

- Due to the inherent beauty, serenity and harmony seen in kahgel, Iranians never regretted using this plaster in their architecture (Varjavand, p.60, first congress of terra, 1972)

Giorgio Torraca:

Most of beliefs related to earthen architecture however not supported by reports of practical tests which could be regarded as technical literature. Our knowledge of earthen architecture problems appears to be based more on oral tradition than on scientific documents (page 150)

According to urban planning and architecture rules and regulations inserted in the detailed plan for the old fabric of Yazd City: usage of any plaster other than Kahgel requires a special permit (sections: 4-2, 8-2)

Following the problems resulted from the usage of bricks; traditional master workers as well as locals found out that a Kahgel plaster solves the issue. Also from an aesthetic point of view, locals prefer viewing Kahgel in public spaces. In cases using ornamental bricks, there is no need for Kahgel; otherwise if non decorated, plain bricks are used the public opinion demands the application of Kahgel plaster instead (Ahmadi, 2016).
2- Could the state party provide documentation of the urban tissue of the nominated property identifying (1) the building materials, (2) age and (3) state of conservation, for all buildings within the property?

The building materials, age and state of conservation and other technical documents in the area of the nominated property can be identifying in maps which are in Base archive.
3- Could the state party provide the approach and method used in Yazd for differentiating on the ground between authentic fabric of historic building and newer constructions, interventions or additions within the nominated property?

Yazd Historic City is part of today’s world, a living city with all modern phenomena which is essential for keeping the property alive and more important, occupied by folks.

Regarding the methods used for identifying authentic parts and Kahgel-plastered newer constructions, it should be noted that experts and researchers can easily differentiate between them. Also referral to studies, sources as well as restoration reports existing in the Documentation and Archives Center of the Base can be beneficial.

Kahgel-applied Urban facades of Yazd constitute an old cultural tradition. They are renewed repeatedly in accordance with the erosion rate caused by precipitations and other weather conditions. The tradition is often performed by local people and residents of historic districts and based on Nara document; they are a component of authenticity. According to the Base documents and the oral history gathered, this method will be continued by master workers and locals.

Though the interventions are recognizable, at some points it is difficult to differentiate the restored one from the original fabric, as for most of the building structures, the practice is to renew the mud-straw plaster (Kahgel) as a protective layer, both for the roofs and external walls. But this has always been a tradition, and it’s totally according to the Nara document which proposes to judge authenticity taking into account historic practices for the repair and maintenance of heritage.

Differentiation between authentic interventions, materials and plans are easily distinguishable and identifiable within the last two periods of interventions, since all the intervention on the nationally inscribed monuments were documented and recorded by ICHTO, particularly during the last period, even the partly interventions by the citizens within the historic city were monitored by the HCYB and recorded in archive and documentation center. The HCYB also has started to identify all the interventions within the last three periods as a research project.

The main aspects of authenticity in Historic City of Yazd include authenticity in material, form, and technique. Almost all aspects of authenticity are concerned in interventions procedures.

The approach and method used in Yazd for differentiating on the ground between authentic fabric of historic building and newer constructions can be classified in:

- Putting in frame and signs and displaying original parts in which Kahgel has been reapplied.
- Introduction and installation of signboards informing about the date of Kahgel renewal at public facades wherever possible
The sources of documents which are using for comparison in case of authenticity are the existing documents in ICHTO archive. The last source of data to judge if the new proposed interventions are appropriate enough regarding the authenticity, is doing a field survey to find the historic layers and covered data within the structures before any intervention.

4- Could the state party provide any available guidelines for owners and users of earthen historic buildings explaining the principles and approaches for management, maintenance and conservation of their buildings so that not to jeopardize their authenticity?

Executive instructions for conservation of buildings standing in the historic fabric of Yazd City not only apply to relevant organizations and governmental administrations but also for usage of residents in the historic area of the city. In these instructions, approaches related to conservation, maintenance and management of buildings in historic districts of the city as well as policies, regulations and principles of intervention in the historic part of Yazd has been clearly defined, prepared and officially communicated to relevant stakeholders on three different levels. The first and second level concern organizations involved in urban decision-makings as well as managers and operators working in the relevant historic fabric. The third level addresses residents and property owners of historical districts of Yazd.

As said before, the first level defined as the detailed plan for conservation of the historic fabric addresses managers and decision makers. It has been operational since 2010 SAH but the second level concerns world heritage experts, the municipality as well as consultants who are active in the historic fabric. The third level is consisted of two parts addressing residents and property owners of the historic fabric. The first part includes definitions, principles and generalities about the whys and wherefores of non-intervention in elements located inside the historic fabric as well as defining the borderline of the core zone. In the second part, the process of referral to qualified authorities for getting permits and receiving financial aid and professional assistance is discussed.

These instructions and bylaws have been devised for the purpose of specifying technical frameworks and executive principles related to restoration and conservation of buildings standing in the valuable historic fabric of Yazd City addressing directly inhabitants and owners of properties in that area. Although in addition to existing instructions and guidance, preventive and encouraging measures on the part of the ICHHTO are taken in order to preserve the authenticity and to expand indigenous mud brick architecture including cooperation and 50% financial aid of ICHHTO, provision of mud bricks and local construction materials for residents, paying part of the wages of traditional master workers, tax exemption for restorative intervention of residents’ houses as well as giving interest-free loans in order to encourage residents for respecting regulations and principles contained in these instructions.
An example of these instructions which plays a guiding role for intervention in the historic city has been annexed; some topics and details of which are as follows:

- Rules and regulations regarding restoration and revitalization activities
- Rules and regulations concerning reconstruction activities
- Principles of moisture elimination
- Principles and methods of maintaining, repairing and replacing wooden doors and windows
- Principles and means of maintaining wind catchers
- Programs about checking and inspecting of buildings
- Guidelines on maintenance of drainpipes and paths of directing surface waters
- Instructions for checking and maintenance of cooling and heating equipment
- Principles and rules concerning green spaces

The Summary of guideline for owners and users of earthen historic city of Yazd

The main aim of this guideline is to provide a technical and executive framework for restoration, conservation and maintenance of residential elements within the YAZD historic city as a manual for residents. The other goal of this guideline is to minimize the negative effect of human factors on authenticity and integrity of YAZD historic city. This guideline tried to be simple, practical and user friendly. ICHTO, strongly believes that if the residents as the main owner and stakeholders of this city care enough about the values of this property, there will be enough insurance about the authenticity and integrity of this national heritage which is nominated to be a world heritage site.

ICHTO, respectfully asking you to read this guideline and, please do not hesitate to call us, if it’s not clear or on any other cases which are not covered in this user manual. Our colleagues will assist you at shortest possible time.

Since the historic urban centers, during the history and always been on change and evolution, and also while the new needs and modern requirements are essential for now a day.

Life within the historical buildings and neighborhoods, ICHTO is not against all activities within the historic city, the only concern is safeguarding and conserving the values within this area and saving the authenticity and integrity of the city which will not be destroyed by unleash and illegal inventions.

For obtaining this goal, ICHTO needs to now:
1. What do you want to do with your property?

2. When do you have plan to do the intervention?

3. Do you have any plan for your goal?

4. Do you have access to the approved technical assistance?

5. We need to document all your activities before, during and after Interventions.

6. In most of the cases we can help you by

A: technical assistants and advises.

B: donating traditional materials.

C: human resource, masters, workers and …

So, before any intervention, please ask us to visit your property. The only thing you should know before informing us, is to be sure that your property located within core or buffer zones of Yazd historic city. The appendix map is a tool to find your property within the “Red” or “Blue” lines. In this case you would need to officially have permission for any intervention.

If your property is located within one of the zones and you still don’t know about the age and significance of your building, simply ask our colleagues (with one of the communication ways which is provided at the first page) to visit your house and provide the needed information for you.

In this guideline there are some terms which are explained here:

Conservation : HEFAZAT , it’s the minimum intervention and maximum care level activities . All the buildings which belong to the pre-Qajar periods regardless the ownership (public or private), should be conserved by ICHTO and any intervention within official permission is illegal and prohibited . The only persons or companies which are allowed to make any intervention after permission must have the certificate from ICHTO.

Restoration: although the intervention in this level is much broader, but the authenticity and integrity must be concerned and you would need the official paper for any intervention.

For this level, it is necessary to provide a plan and send it to ICHTO base by request.

Reuse, revitalization, adaptation: (Ehya)

If you have a property, which is located within the historic city of YAZD, and would like to change the usage of that, you need to prepare a plan and justification with your request and send them to ICHTO for check and approval.

Reconstruction: If your property does not stand anymore and you would like to reconstruct it, and if there are some documentation and plan from original building you can rebuild it
under specific rules and condition and you need to send your request to ICHTO. Our colleagues will help you to do it perfectly.

Briefly it can be mentioned that:

A: You are allowed to use the earthen materials.
B: You are allowed to use the vertical and horizontal support (according to the annex 1).
C: You are not allowed to use concrete and metal.
D: You are not allowed to do “separation” or “aggregation”.
E: The aerial photos of “1957” is the base of judgments.
F: Employment of trusted councils and advisor which are have ICHTO’s certificate is compulsory.

If your building destroyed or demolished by any reasons the only possibility is to reconstruct it by exact circumstances of original building before destruction.

Construction: all the buildings from Pahlavi period and afterward or piece of land within the historic city which are need to be constructed, need an architectural plan and brief report to be send to ICHTO. The material for this construction would be the earthen material

• Basement is allowed.
• During the digging of land for construction, an archaeologist must be present.
• The height of new building should be equal to the neighbors and following the height limitation of district.

Useful advises:

The main enemy of earthen structures is water. There are three main source of water around your buildings which are potentially can harm the structure that we know them as damage reason.

A: The climbing moistures from ground.
B: The descending moistures from rain, snow and …
C: The moistures from wet spaces within the building.

As a famous proverb says; earthen architectures need a good hat and a good boot to survive.

In a simple word, we need to keep the structure a way from wetness. For this goal you should care about some very simple effects:
1. Be sure that the green area (Baghcheh or small garden) in your yard is perfectly isolated to block the water around trees to structure.

2. Be sure that around your building the surface waters find its way out.

3. Keep the distance from courtyard and walls.

4. Be sure the wells and irrigation systems work well.

5. Care about any change in decoration and facades, by color or erosion, particularly near the ground.

6. Renewing the rusty and broken bricks on path ground with new one.

7. Try to wash the courtyard less.

8. Using the appropriate isolation for toilets, baths, washrooms and kitchen.

9. Never use concrete for repairing walls or the wet spots. Concrete never stops the wet related erosion.

10. Try to find the moister source before any treatments.

11. Remove any debris around the walls and especially in underground cells.

12. The earthen materials need to breath. Never stop it’s breathing by non-earthen material.

13. Monitoring and checking periodically, seasonally specially downpipes and drainage.

14. Renew the plaster of roofs and walls (Kahgel) periodically.

15. Checking the dripping bricks, plinths and risers before rain season.

16. Checking the air-conditioner

17. The wet surface (inner walls or bath, washrooms and …. ) should not be attached to the structural earthen wall. There must be a separate wall with a small space between two walls.

18. The mixed mortar of lime and soil is very useful for basements. Using cement mortars for walls in basements is not suitable for Yazd climate.

19. Using (oil base or plastic) isolation for roofs, is not allowed. It will harm structures in short time and the traditional methods are still the best option for Yazd.

20. Replacing the opening spots and the timber windows and doors to metal ones, is not allowed, ICHTO can help you to find original doors and windows.

21. The gas and water pipes installations are the most important part of earthen architecture structures. Be sure that all installations and maintenances are made by special experts.
22. The cooler machines, usually leaking slowly, be sure that water from this machines well directed to downpipes.

23. be sure that the new wells are not be dug over qanats, the qanat maps and directions are available at ICHTO and municipality.

24. Please do not plant high demanded trees, except the consuming water, it is not suitable for this architecture and climate.

25. During the freezing days of winter, put a timber beam inside the basins. It would prevent the basin from breaking.

26. Always check the joints of basin for any leaking specially after winter.

27. It is recommended to polish the timber doors and windows with vegetal oil annually.

28. using any stone, ceramic and composite material on facades are prohibited.

29. Installing the signs and boards for shops, hotels and … need to be checked with ICHTO. There are several patterns freely available at ICHTO base for using.

30. Proclamations, advertisements and announcements on private and public facades are not allowed. Please use the boards installed at neighborhoods.

31. All the subsidies and financial assistances are applying to the owners and residents who have an active case within ICHTO documentation center. Be sure to have a case there.

Our colleagues at the Yazd Historic city of Yazd’s base, ICHTO HQ at Yazd are proudly at your service in case of any question or needing help.

This city belongs to you.

We are here to assist you to keep it unique.
5- **Could the state party consider providing a Capacity building programs for ICHTO Base staff as well as traditional builders and craftsmen pertaining to international best practice approaches, methods and techniques of conservation of earthen built heritage as outlined in relevant charters and documents issued by ICOMOS?**

During the previous year, awareness-raising and capacity building plans have been implemented via: holding workshops, preparing educational booklets, provincial mass media including the press aimed at: familiarization of residents, invigoration of experts’ skills, empowerment of Base experts, traditional master workers as well as guards in order to direct and expand knowledge and finally doing efficient activities for the purpose of conservation, maintenance and management of historic districts of Yazd.

Also, as part of the capacity-building process in the historic fabric of Yazd taking a similar approach about public participation and interaction with centers for educating traditional techniques and sciences has been on agenda. This has often been realized with the cooperation of NGOs.

Furthermore, the capacity-building plans of the Base have been implemented in a long-term process addressing all stakeholders including: city-related administrative organizations, local authorities, traditional master workers, non-governmental and professional organizations, members of the local community, academics and district inhabitants.

Regarding personal capacity-building, there exist various specialized plans for Base experts in order to elevate their required skills and knowledge in the fields of conservation, maintenance and management of the historic city and its districts. These plans are in accordance with programs, documents and charters published by ICOMOS in relation with the earthen heritage. Among them are educational programs and various workshops held with the help of CRAterre Institute. Under the terms of the letters of understanding signed with research and expert institutes home and abroad (among them CRAterre Institute of France) not only cooperation for outlining a management plan has been realized but also different workshops have been held in several phases, among the most recent workshops are:

- workshop with traditional master workers and exchanging professional experiences
- Workshop of exchanging experiences for ICHTO expert about mud-bricks
- A meeting held with participation of students and professors of Yazd Art and Architecture Academy
- Organizing the 17th world tour-guiding conference with the participation of 300 tour guides...
guides from 45 countries

- Cultural heritage and tourism potentials
- Holding specialized workshops for mud-bricks and traditional architecture
- Organizing specialized courses about conservation of mud-brick architecture
- Transformation of old homes into tourist residences
- Expanding the activities of artists and those active in the field of handicrafts
- Holding festivals about Yazd culture, rites and traditions in historic districts of the city

Additionally, instructional programs about tour-leading for qualified residents have attracted a large number of the youth who work as tour leaders in historic districts. The process of effective capacity-building encourages all those involved in historic districts to participate in watching over and safekeeping such districts. Consequently stakeholders living in the historic city become actively engaged in managerial issues and feel more responsibility towards the city and its sustainable development. Interaction with citizens of the historic city has made possible a more efficient decision-making and planning for HCY Base.

Specific architectural, cultural and social characteristics of the historic fabric of Yazd as well as presence of major elements of traditional architecture including wind-catchers, traditional design of architecture and urban planning has led to have a special outlook for
Yazd by scientific, cultural, educational and training organizations. For this reason official capacity-building and awareness-raising plans have been outlined and implemented at various levels.
Capacity building and awareness workshops for several target groups (traditional master workers)

(Yazd Art and Architecture Academy)