

State Party of World Heritage Convention: China

Response to Decision 41 COM 8B.38

about Minor Boundary Modification of Mount Wuyi World
Cultural and Natural Heritage

Ministry of Housing and Urban-Rural Development of
the People's Republic of China

Beijing, January 2018

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1. Background

Mount Wuyi (Fujian) was recognized as the most outstanding area for biodiversity conservation in south-east China and a refuge for a large number of ancient, relict species, many of them endemic to China. The serene beauty of the dramatic gorges of the Nine Bend River, with its numerous temples and monasteries, many now in ruins, provided the setting for the development and spread of Neo-Confucianism, which has been influential in the cultures of East Asia since the 11th century. In the 1st century BC a large administrative capital was built at nearby Chengcun by the Han dynasty rulers.

Mount Wuyi (Fujian) was inscribed on the World Heritage List in 1999 under criteria (iii), (vi), (vii), (x). The original nomination included only the southern, albeit larger, side of the Wuyi mountain ecosystem and excluded the now proposed added Northern components which are located in another province, Jiangxi. The Retrospective Statement of Outstanding Universal Value for this property was adopted by the 36th session of the World Heritage Committee in 2012 (Decision 36 COM 8E). The World Heritage Outlook analysis undertaken by IUCN in 2014 concluded that there was a “great need for better coordination across the province divide and Mount Wuyi would be greatly strengthened if Jiangxi sections could be added”. The report urged the State Party to extend the site across the provincial boundary to include valuable and somewhat richer habitats on the Jiangxi province side of the mountain.

As a result, China proposed the Minor Boundary Modification of Mount Wuyi World Heritage which was evaluated, amended and approved during the Forty-first session of the World Heritage Committee.

2. Decision 41 COM 8B.38 and the Advisory Bodies’ comments

2.1 Decision 41 COM 8B.38

During 41st session of the World Heritage Committee, the Minor Boundary Modification of Mount Wuyi was approved while the State Party was requested with

the support of ICOMOS and the World Heritage Centre to:

a) Undertake further study to address the concerns in relation to cultural values of the property,

b) Provide in detail the rationale for the delineation of the buffer zone and a topographical map in relation to the surrounding villages and the Wuyi Mountain National Reserve (Jiangxi Province) by 1 February 2018.

2.2 The comments of advisory bodies

The proposed modification consists of the inscribed Mount Wuyi World Heritage property (1999) and the direct extension of Mount Wuyi to its north slopes, located in Jiangxi Province. The State Party proposes to add an additional area of 7,069 ha to the property boundary (extending from 99,975 ha to 107,044 ha) which corresponds to 7.1% of the revised enlarged property and an additional area of 6,721 ha to the buffer zone (extending from 34,050 ha to 40,170 ha).

The proposal for this modification is justified by the State Party on the grounds that the added Northern components make the property more complete to represent South East China's sub-tropical mountains: adding wilder natural habitats, best habitats for some endemic and rare species, inclusion of many species of the Yangtze watershed, and overall enhancing the protection of the Outstanding Universal Value of Mount Wuyi. The assessment of the impact of the proposed minor modifications to the boundary in relation to the natural dimension of the Outstanding Universal Value of this property remains IUCN's responsibility. This report was evaluated by IUCN, who supported this proposal and recommended World Heritage Committee to approve it.

However, in the report for the 41th World Heritage Committee the advisory body ICOMOS notes that the property was inscribed as a mixed site and therefore, the proposed minor modifications to the boundary need to be also assessed in considering how the proposed modification contributes to a reflection of the cultural dimension of the Outstanding Universal Value. In this regard, ICOMOS considers that while the

boundary modification proposed by the State Party emphasise the integrity of natural heritage, it gives little consideration to cultural heritage. For example, the heritage related to Chinese neo-Confucianism development such as Ehu Academy of Classical Learning could make significant contribution to the integrity of the Wuyi Mountain cultural heritage; however, it is not reflected in this minor boundary modification proposal.

What's more, ICOMOS observes that the proposed boundary modification includes areas of the Jiangxi Province that were not part of the original nomination as it is clearly illustrated on the map on revised boundaries and buffer zone of the property. Therefore, ICOMOS is of the view that the consideration for the integrity of cultural values of the property should be added to this proposal, including an inventory of cultural heritage sites within the extended area not covered in the original nomination.

The minor boundary modification proposal indicates that farmland, villages, and cooperative lands of the Wuyishan National Nature Reserve of Jiangxi province experimental zone are not included in the revised property but are included in the buffer zone to ensure some control of activities around the site. In this regard, ICOMOS notes that it is not fully clear what has been the rationale for the proposed new boundary delineation in relation to the current villages (i.e. Dayan and Xikeng) and the northern section of Yanshan River. ICOMOS therefore considers it necessary that a more detailed explanation of how the buffer zone in the extended area is drawn up.

ICOMOS also suggests that in order to allow greater clarity on the precise definition of the proposed extended boundaries and the buffer zone, a topographical map to demonstrate the relationship between the modified boundaries with the boundary of Wuyi Mountain National Reserve (Jiangxi Province) is needed.

3. The response to the requests of Decision 41 COM 8B.38

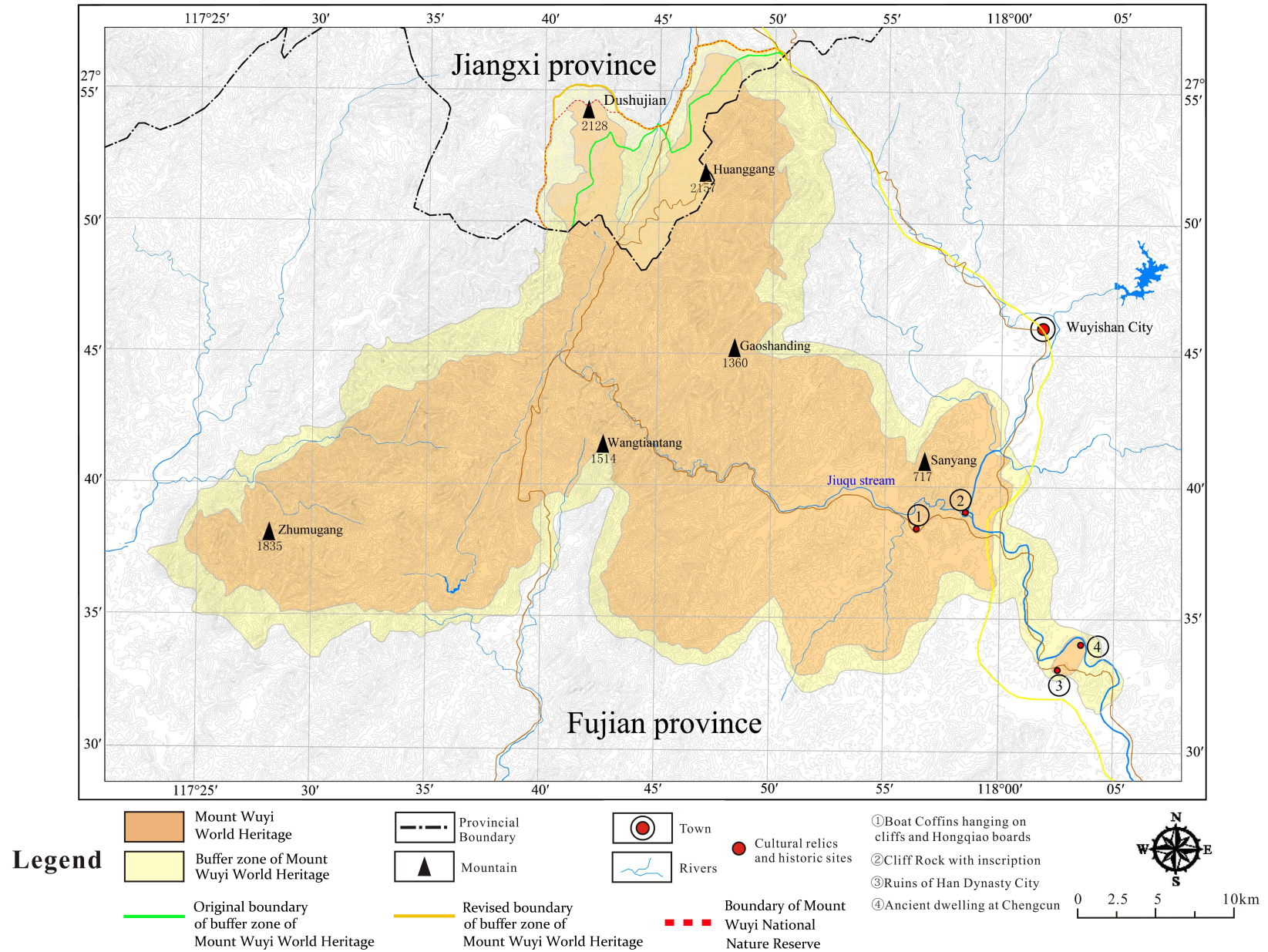
According to the requests of Decision 41 COM 8B.38 adopted during the 41st session of the World Heritage Committee, the state party responds the following information to World Heritage Committee.

3.1 The rationale for the delineation of the buffer zone

3.1.1 The status of boundary modification and buffer zone

The boundary modification includes the core area, buffer zone and experimental zone of Jiangxi Mount Wuyi National Nature Reserve into the property. According to Map 2(see below) topographical map in relation to the surrounding villages and the Jiangxi Mount Wuyi National Nature Reserve, Dayan and Xikeng Villages are near the new buffer zone. The demarcation of boundaries is based on the demarcation of nature reserve, that is, the boundary of the buffer zone of the property is basically in line with the boundary of the experimental zone of nature reserve. However, there are two segments do not coincide with the boundary of the experimental zone. One is on the northwestern side and it is because the boundary of the property encompasses the boundary of the nature reserve's experimental zone, which includes the second peak of the Mount Wuyishan Range with an elevation of 2128 meters above sea level to cover the extremely rich wildlife resources and plant species. The other is on the northeast side. The reason for non-overlap is to make connections with the boundary of the buffer zone of the original property in Fujian Province(see Map 1).

Topographical map in relation to Mount Wuyi National Nature Reserve



Map 1 Topographical map in relation to Jiangxi Mount Wuyi National Nature Reserve

3.1.2 Boundary delineation of Mount Wuyi National Nature Reserve and its experimental area

Jiangxi Mount Wuyi National Nature Reserve was first established in year 1982. The protected area was confirmed in 1983 to be 4,572 hectares, including Mount Wuyi Forest Reserve (one of the core areas), a portion of Xikeng Sub-field, and the section from Yejiachang to Tongmu. The logging activities used to exist in Xikeng Sub-field, thus the local authority established a protected area to strengthen its restriction. In 2001, the People's Government of Yanshan County issued a document to authorize the surrounding area of 11,435 hectares included into protected areas. And in 2002, the protected area was promoted to a National Nature Reserve.

According to the *Overall Planning of Jiangxi Mount Wuyi National Nature Reserve*, the reserve involves 6 administrative village and 1 forest team of Yanshan County, including Cenyuan, Wushi, Huangcun, Xikeng Village of Wuyishan Town, She Minority Village and Dayan Village of Huangbishe Town and Huangbi Forest Farm. Among them, only part of the natural villages of Xikeng Village are located in the reserve, other administrative divisions involved in the reserve are uninhabited.

When the experimental zone of Jiangxi Mount Wuyi National Nature Reserve demarcates the border, the inner ring demarcates the buffer zone with valleys, hilly and ridgelines, etc. And the outward area includes the distribution area of Mao (=Moso) bamboo forest of east Xikeng Village Highway and Dayan Village. Therefore, in determining the scope of the experimental area of the nature reserve, local authority has fully considered the residents, houses, roads and cultivated land in Xikeng Village and Dayan Village, and only included the distribution of the natural vegetation areas such as the Mao bamboo forest in the experimental zone of the nature reserve, which ensures that important values such as biodiversity and vegetation included in the nature reserve will not be affected by the production and living style of residents.

3.1.3 Details of the related Villages-Dayan Village and Xikeng Village

Dayan Village is located at the junction of Gan and Min, the north of Mount Wuyishan, it is the southern gate of Yanshan County. Dayan Village is 87 km from the county seat. The village covers an area of 18 square kilometers, with a total population of 167 people, of which 50 are She Minority. 20000 mu (1333.3 hectares) is mountain and forest while 80 mu (5.3 hectares) is arable land. The lowest elevation is 800 meters, the highest peak Dushujian is 2128 meters above sea level. The mountain has preserved a lot of virgin forest, rare species and animals. The Mao bamboo forest in the east belongs to the experimental zone of Mount Wuyishan National Nature Reserve in Jiangxi Province and has no resident in the reserve.

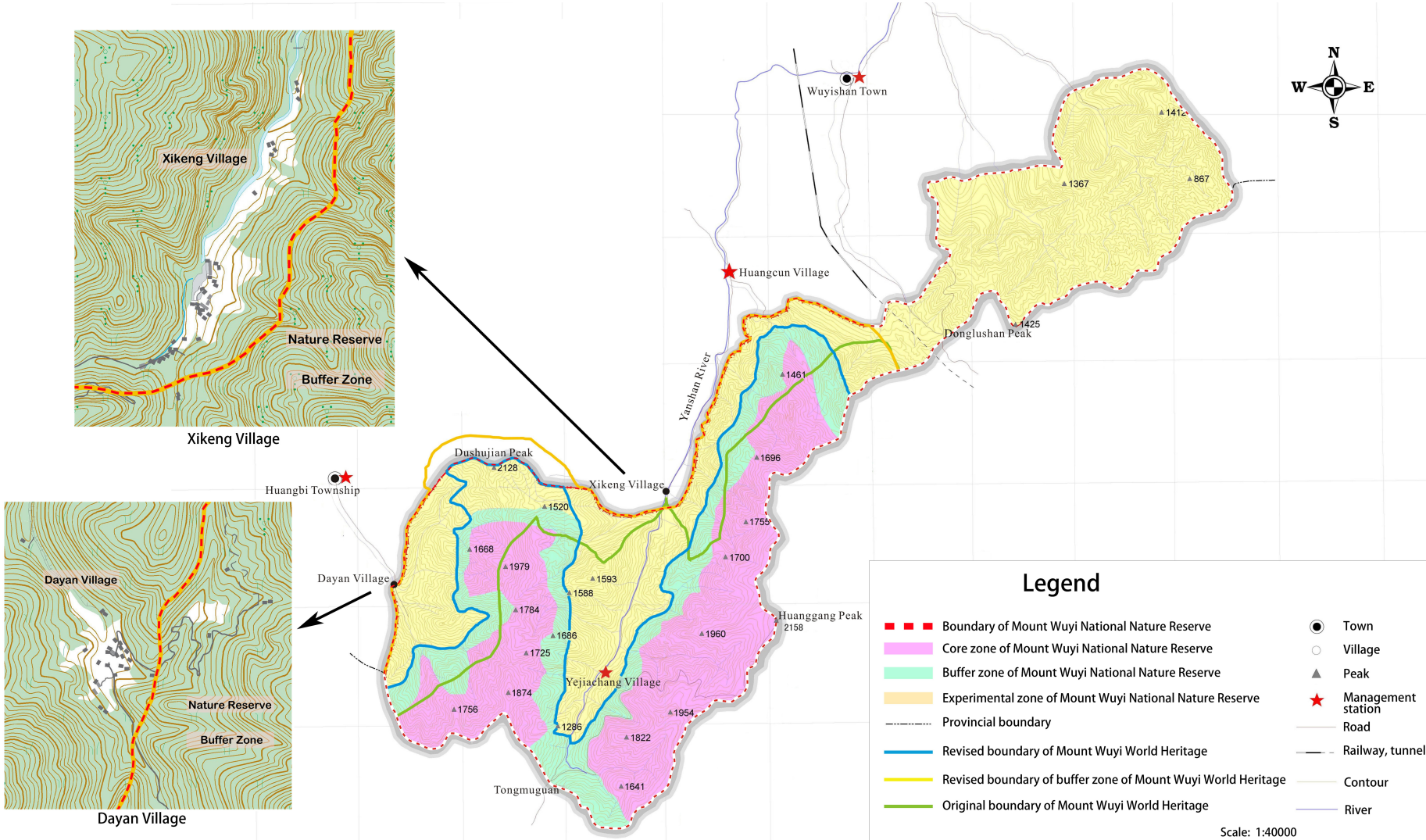
Xikeng Village is located in Xikeng, Wuyishan Town, Yanshan County, at the foot of Huanggang Mountain (2160.8 meters above sea level) which is the main peak of Wuyi Mountains. Xikeng Village is separated from Wuyishan City, Fujian Province by the mountain. The population of Xikeng Village is 798(199 households), of which 122 are registered workers, 60 are retired workers, 216 are rural labor force. The total land area is 56685 mu (3779 hectares), of which 50163.78 mu (3344.3 hectares) is woodland, 6360 mu (424 hectares) is Mao bamboo forest, 37.22 mu (2.5 hectares) is arable land. The Mao bamboo forest distributed in the east of county road 665 is included into the experimental zone of the nature reserve.

The northwest of the buffer zone delineated in the boundary modification, which is near Xikeng Village, coincides with the boundary of the experimental zone of the nature reserve when the reserve was established. This area is limited to the west bank of the Yanshan River and includes the Mao bamboo forest of Xikeng Village, but it is concentrated away from the county road 665 and the cultivated land along the highway.

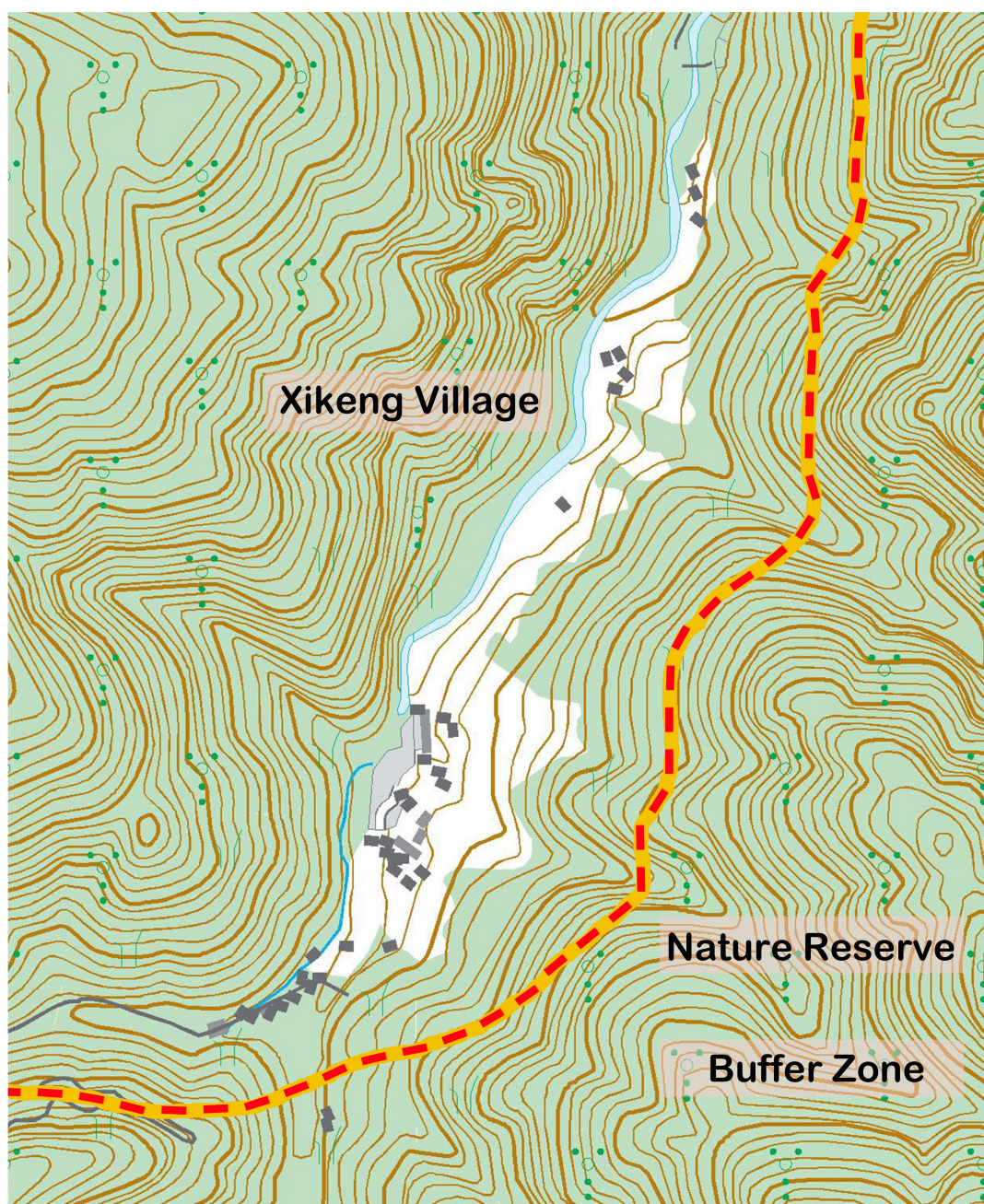
The situation in Dayan Village is the same as Xikeng Village. The residents and houses of the village are not included in the experimental zone of the nature reserve.

Only the natural forests and some Mao bamboo forest are included, which allow the site managers to manage the adjacent areas appropriately with no impacts on the Outstanding Universal Values of culture or nature.

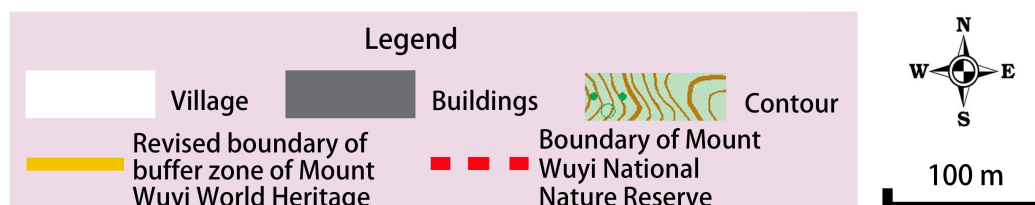
3.1.4 The topographical map to demonstrate the relationship between the modified boundaries with the boundary of Jiangxi Wuyi Mountain National Nature Reserve



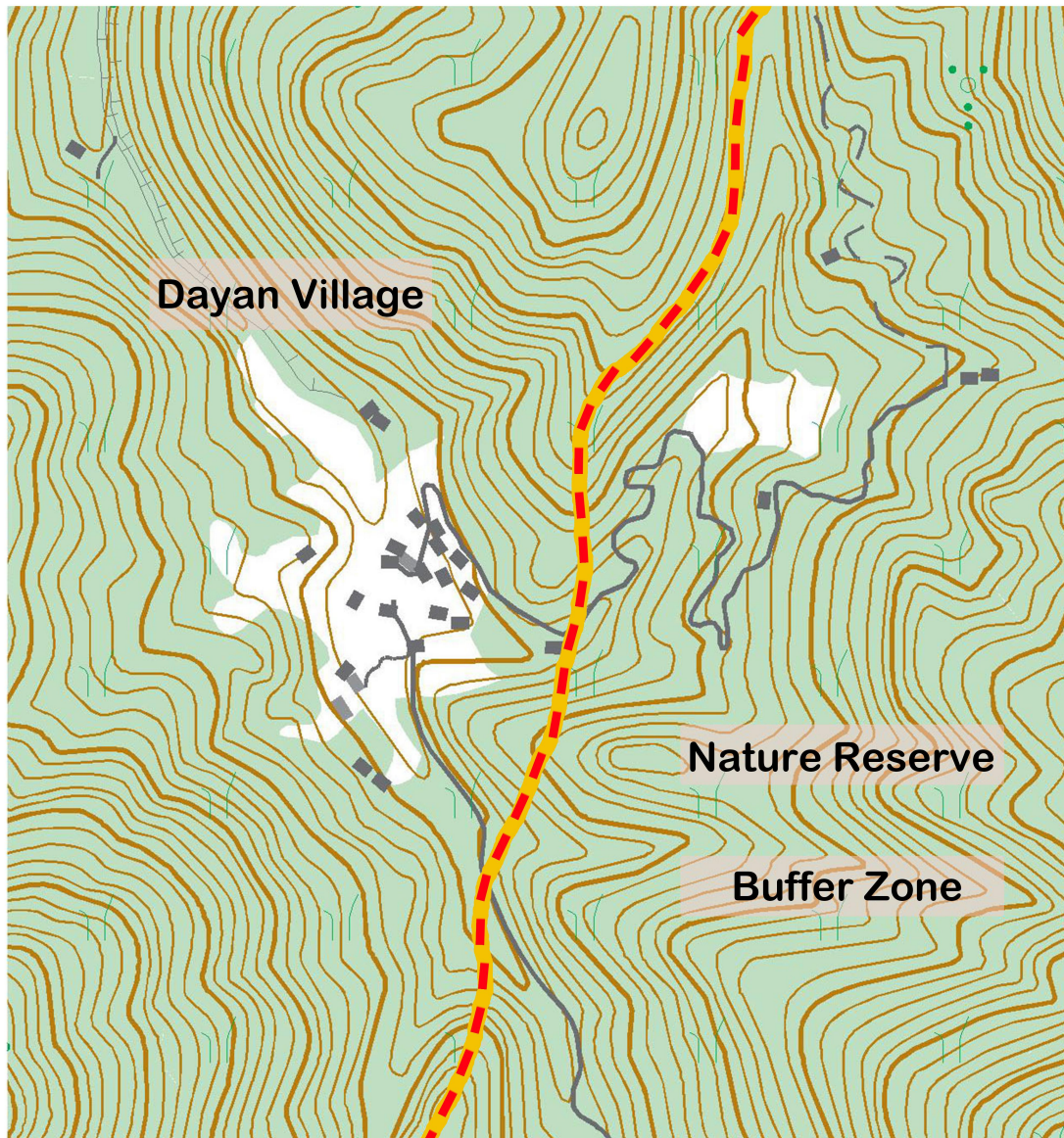
Map 2 Topographical map in relation to the surrounding villages and Jiangxi Mount Wuyi National Nature Reserve



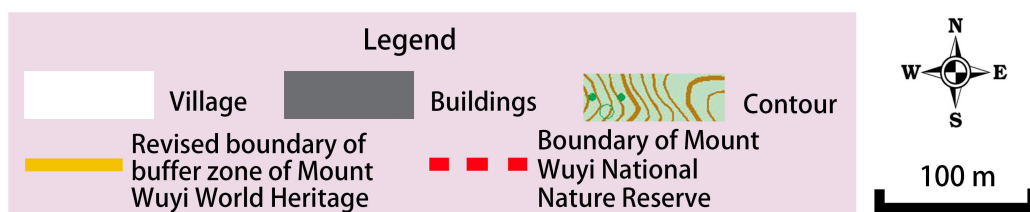
The Topographical Map of Xikeng Village and the Boundary of Buffer Zone of Mount Wuyi World Heritage



Map 3 the Topographical Map of Xikeng Village and the Boundary of Buffer Zone of Mount Wuyi World Heritage



The Topographical Map of Dayan Village and the Boundary of Buffer Zone of Mount Wuyi World Heritage



Map 4 the Topographical Map of Dayan Village and the Boundary of Buffer Zone of Mount Wuyi World Heritage

3.2 The concerns in relation to cultural value of the property

There are two geographical sections which are in relation to the cultural value of the property, located in north Mount Wuyi(Jingxi) and Jinggangshan respectively. The cultural relics in these two sections including E'hu Academy, Ruins of Baikou city, and the sites of Philosophers of Mind of the Ming and the Qing Dynasties, have the same development of Human life and thought activities with the relics of the property. Due to the common ethnic group structure and the same life pattern, they show the homogeneity and diversity of culture. In 2015, the Chinese government updated the World Heritage tentative list and included Mount Jinggang and Mount Wuyi (Jiangxi) as an extension of Mount Wuyi, taking into consideration that they belong to“the same geotectonic unit, the same physical geography region and the same general culture”. More importantly, the proposed extension ensures a greater habitat integrity, resilience and ecological connectivity from the natural heritage point of view; whilst from the cultural heritage point of view, the extension enriches the cultural characters of the site and strengthens the interlinks between cultural and natural environment throughout historical development.

There are a number of cultural sites associated closely with the development of neo-Confucianism, scattering in Jiangxi province(see Map 5) . The E'hu Academy (mentioned in the ICOMOS evaluation report) is located more than 30 kilometers north of the proposed boundaries, while Ruins of Baikou city and the sites of Philosophers of Mind of the Ming and the Qing Dynasties are located 250 kilometers away, which could not be included within the term ‘minor modifications to the boundaries’ (Operational Guideline pa.163).

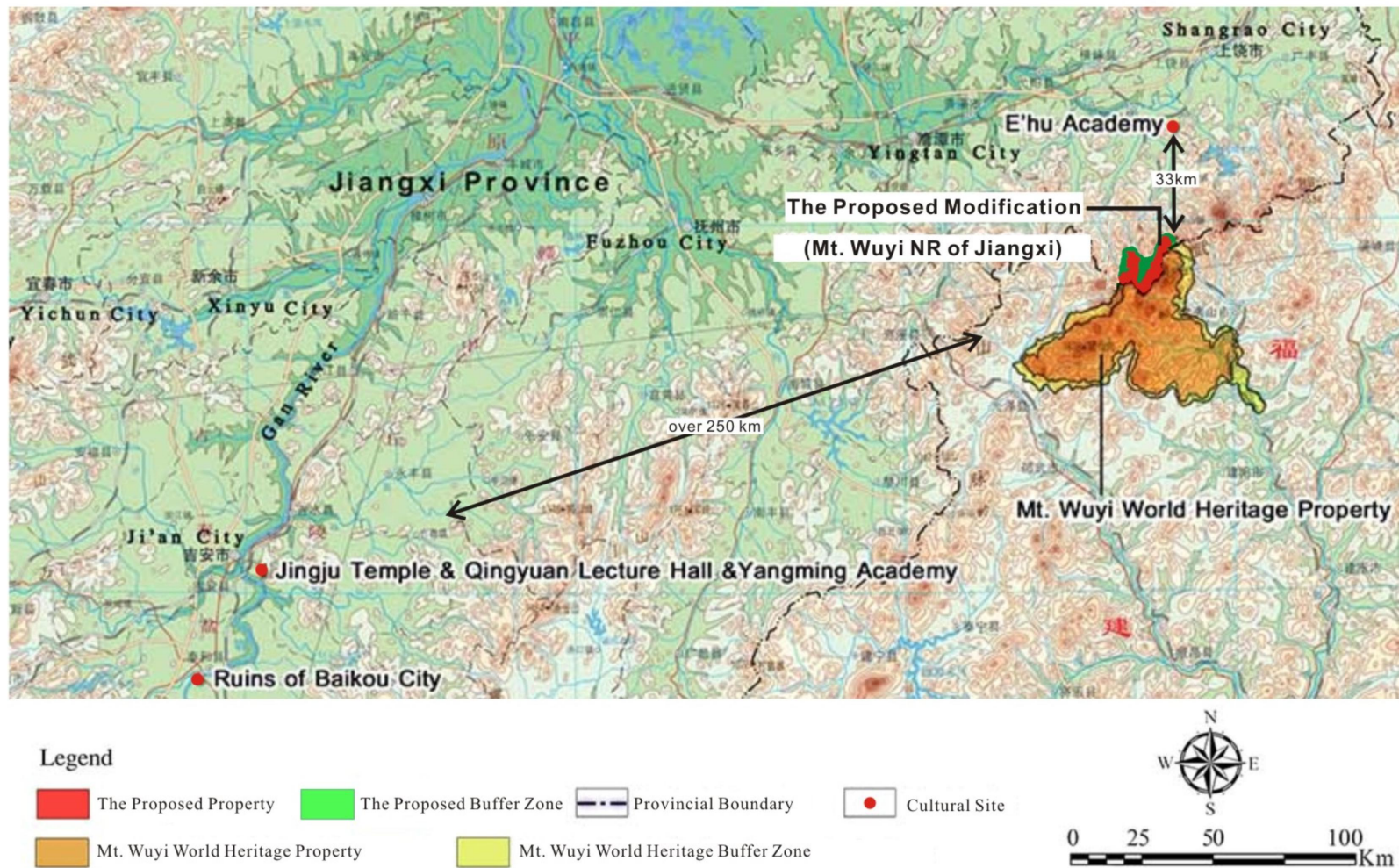
The State Party admits that the E'hu Academy, Ruins of Baikou city, and the sites of Philosophers of Mind of the Ming and the Qing Dynasties are in relation to the cultural value of the property. The State Party also respects the requests of Decision 41 COM 8B.38 adopted during the 41st session of the World Heritage Committee. The State Party decide to do minor modification to include Mount Wuyi(Jiangxi) into

the property in order to strengthen an integrated conservation of vegetation and ecology in the most efficient way, which is also the preferential measure taken by the State Party.

In future, the State Party would like to do further researches to address the concerns in relation to cultural values of the property, and study the status and impact of Neo-Confucianism in Southern Song Dynasty and the academy system. Also, the State Party will seek the possibility to include the cultural relics of north Mount Wuyi(Jingxi) section and Jinggangshan section into the scope of the property by minor modification or extension as a new nomination. The State Party would like to seek the advises from ICOMOS and the World Heritage Centre.

Please see Annex 1 that provides detailed description of the cultural relics related to the cultural value of the property.

Map showing the distance between E'hu Academy and proposed modification



Annex:

I. The Description of the Cultural Relics in North Wuyi (Jiangxi) Section and Jinggangshan Section

1. North Wuyi (Jiangxi) Section - E'hu Academy

The original nomination document lists many cultural relics of Mount Wuyi including the academies and temples relating to Zhu Xi Neo-confucianism. E'hu Academy is 15 km away from the town of Hekou in Yanshan County, located at the northern foot of the E'hu Mountains along the western slope of Mount Wuyi (Jiangxi). The building faces northward at the northern foot of the E'hu mountains, covering an area of more than 8000 square meters (0.8 hectares). The area of the existing building is 4877 m² (0.4877 hectares). The four borders of the nominated property are: as east far as the cement road at the east part of E'hu Academy, as south far as the foot of Tiger Mountain, as west far as the west part of relics of E'hu leaning tower, as north far as the walking – base road of the village north to the E'hu Academy.

The “E'hu Meeting” was held in the second year of the Nansong Dynasty (1175) at the end of May to early June. The debate was between Zhu Xi and "two Lu" from Linchuan city, Jiangxi province, namely Lu Jiuling (1132-1180), Lu Jiuyuan (1139-1192). The host is the distinguished Confucianist Lü Zuqian (1137-1181) from Zhejiang province. This is labeled as “E'hu Debate” in the history of Chinese philosophy. The attendants were scholars from Jiangxi, Fujian, Zhejiang province, etc. Also, it was a grand occasion with profound influence in the development of Chinese Confucianism and education. The E'hu Academy was considered as the milestone in the development of Neo-Confucianism, not only witnessing the formation of the "Zhu Xi Neo-Confucianism" ideology, but also acting as the place where the Two Lu's school of mind improved and the Yangming school of mind originated.

E'hu Academy remains at the same location and its original shape and structure since it was first built in Chunyou, the tenth year of the Nansong Dynasty (1250). E'hu

Academy has been rebuilt many times in history with a clear record. The historical stone tablets preserved in the academy recorded the rebuilding process and other important historical activities of the academy. The nominated property of E'hu academy include the gate, the dolmen, the pool, and the pavilion, as well as Huiyuan Hall, the tower of Imperial Inscription, the moon pool, Wenchang chamber, Guandi Temple, and the reading rooms in both the east and west corridors. In total, there are 96 rooms and 15 stone tablet relics conserved from the Min and Qing dynasties. Among them, the stone building belongs to the Ming Dynasty, and most of the timber buildings belong to the Qing Dynasty.

In May of 2006, the State Council of China included it on the list of the sixth batch of the national key cultural relic's protection unit. The E'hu Academy is authentic in terms of the current state of conservation of the building layouts, architectural style and relationship with the landscape setting. All the components necessary for the delivery of its outstanding universal values are included for nomination and are well preserved to the best standards.

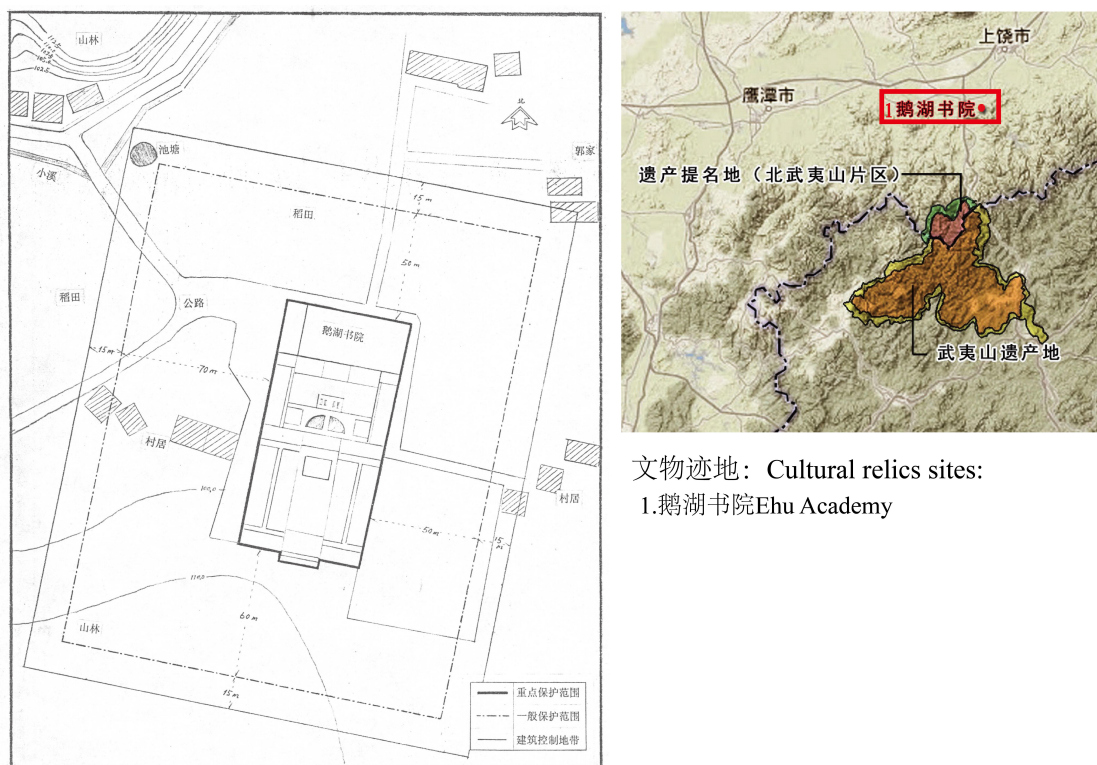


Figure 1 Detailed Map of E'hu Academy in North Wuyi Section



Figure 1.1 Panorama of E'hu Academy

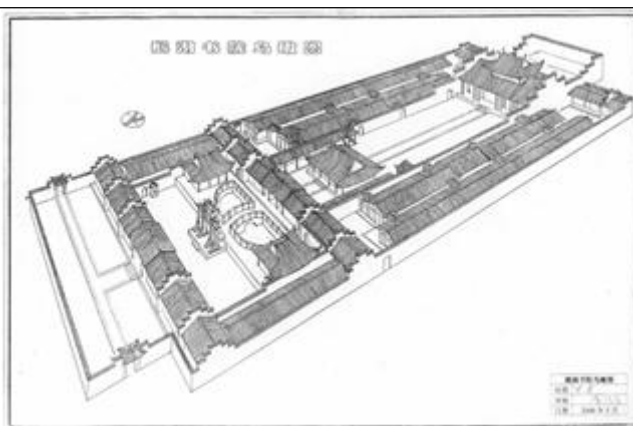


Figure 1.2 Aerial view of E'hu Academy



Figure 1.3 “Map of E'hu Academy”, Tongzhi, the Twelfth Year of the Qing Dynasty (1873), Yanshan County Annals



Figure 1.4 Dolmen and the Pool of E'hu Academy

2. Jianggangshan section - Ruins of Baikou city

The Ruins of Baikou city site is located on one side of the Gan River of the Zhenzhoutou village in Taihe County, Jiangxi province. It is in the middle to upper reaches of the Gan River. The Archaeological surveys were carried out in 2001 and 2004, and a total area of 200 square meters was excavated. The archaeological evidences showed that the site includes living quarters and a burial area, with a total area of 79.057 hectares (including Tianzidui). The four borders reach: as far east as the west of gangwa kiln, as far west as the place that 100 m west to the Gaocheng village, as far south as the outer side of west part of Territory of Emperors, and as far north as the beach's edge of south bank of Gangjiang River. The Baikou city was first built in the early years of the West Han Dynasty (ca. CE 200) and continued to function till East Jin Dynasty (CE 316-420). It is the first townsite of its kind from

Xihan Dynasty, being discovered in China. Literally, it is the first townsite of its kind being discovered in China from the West Han Dynasty.

Research verifies that in 25th year of Qin Dynasty (CE 222), Luling County was first established here. It was upgraded to a prefecture during the East Han Dynasty (CE 25-220) and survived through the West Jin and East Jin dynasties. The Baikou city was the seat of the Luling county and later the prefecture government. It is recognized as the birthplace of Luling culture. Since Tang Dynasty, centred with this site, the Luling culture gradually came into form, which nurtured the development of Yangming School of Mind. In May 2006, the State Council included the site in the sixth batch of National Key Cultural Relics Protection Units.



Figure 2.1 Overall Perspective of the Baikou Site
(Aerial Map)



Figure 2.2 The unearthed cultural relics of the Baikou City site. Up: Bronze arrow (Han Dynasty; Down. “Huoquanwuzhu” Bricks with Inscriptions (Han Dynasty)

With an area of 25.13 ha, the overall pattern of Baikou city is well preserved, and consists of the outer city, the inner city, the moat, and the city wall. The fall between

the city base and the Gan River is only 2 m, and thus the water of Gan River could run through the city from the “water gates” in the northwest and southwest corners of the wall. The shape of the outer city is trapezoidal. The city wall is 2051.2 meters. As preserved, the highest point currently is the north wall, 20.5 meters to the ground, 2 to 3 meters wide at the top, and 20 to 28 meters at the base. The city wall has three gates. The inner wall is located on the north side of the rectangular inner city. The full length of the city wall is 672 meters, and the total area is approximately 3.89 ha. The inner city has also three gates, surrounded by the moat, among which is a city water gate. A barbican site has been discovered, as well as a large-scale building base with an area of more than 1000 m² (0.1 hectares). The relics unearthed at the ancient city site are building components, smelting kiln furnaces, bronze weapons, fishing and hunting equipment, as well as brick copy of currency from the late East Han Dynasty, namely “Huoquanwuzhu”. All of these artifacts reflect the residents’ day-to-day life in this ancient city. The burial area, “the Territory of Emperors”, is 1 km to the south of the Site, covering 54 hectares, with 104 grave mounds.

The Ruins of Baikou city was constructed in a hierarchical manner, applied to both the inner and the outer city. It exhibits a complete, orderly and rational urban layout, consisting of inner and outer town, and a moat system. The outer town had four corner watchtower remains with consistent elevation. The inner town had a large scale of administrative building at the southwest corner. The site made use of the Gan River through diverting the water into the city for the moat and water supply system. It demonstrates the traditional concept of urban planning in ancient China, with focus on scientific selection of city site and hierarchy of urban layout.

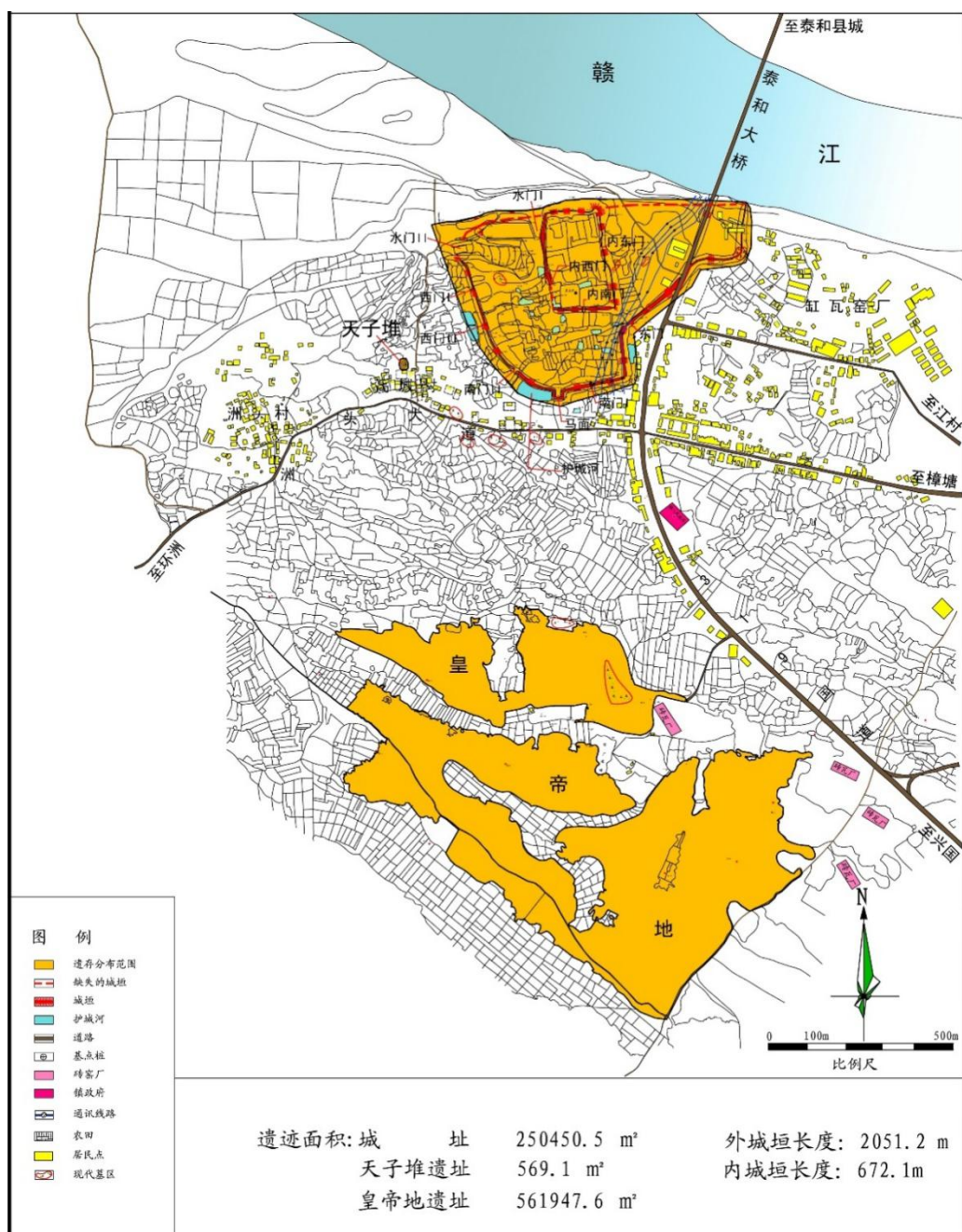


Figure 2.3 Map of the Baikou City Site and Relics - Distribution graph of the Baikou City Site and Relics

3. Jianggangshan Section - Jingju Temple, Ruins of Qingyuan Lecture Hall and Yangming Academy

These beautiful and quiet mountains and valleys of Mount Jianggang have served as inspiration through the ages to artists, scholars and philosophers as evidenced in the wealth of poems, essays, paintings and fables surrounding the area. Of special significance the sites have served as the inspiration and birthplace of Yangming

School of Mind – the second zenith of Neo-Confucianism development after Zhu Xi School of Thought. Wang Yangming and his disciples had lived and lectured in the region of Mount Jinggang. “Wang Xue Lecture”, also referred as “Qingyuan Lecture” was held at the famous Buddhist Mountain Qingyuanshan nearby Ji’an city every spring and autumn. The Ruins of Qingyuan Lecture Hall and later the Yangming Academy and Jingju Temple can still be found today.

Jingju Temple was built in the 1st year of Shennong, Tang Dynasty (CE 705), being rebuilt and restored several times through history. It was first destroyed in Huichang period (CE 841-846) and reconstructed by the believers through donation since the 5th year of Dazhong (CE 851). In the end of Yuan Dynasty, it was destroyed again due to the international conflicts and reconstructed in the 9th year of Hongwu period in Ming Dynasty (1376). Again damaged during CE 1465-1487 and restored during CE 1573-1620; damaged in 1930 and restored in 1938. During the Chinese Cultural Revolution, the temple was again seriously damaged. In 1980s an overhaul restoration of Jingju Temple was completed. Jingju Temple was originally the seat of a famous Zen Buddhist, namely “Xing Si” (671-740), who is the creator of a branch of Zen, popular in East Asia. Opposite to Yangming Academy across a stream, Wang Yangming carried out his early lectures in Jingju Temple. It is also the place, where Wang Yangming planned with his disciples to develop and improve the “School of Mind”. Therefore Jingju Temple is taken as a landmark in the formation of Yangming School of Mind. In Jingju Temple the stone inscription written by Wang Yangming: “Cao Xi Zong Pai” is well preserved.

Qingyuan Lecture Hall was built in the 15th year of Jiajing (CE 1536) by one of the most famous disciples of Wang Yangming, namely Zou Shouyi. It was specially designed as an academy in brick-timber structure to spread Yangming School of Mind. It has another name “Nice Yi Lecture Hall”, where disciples of Wang Yangming from nine counties of Mount Jinggang region gathered for the “Qingyuan Lecture” and

studied the Yangming School of Mind. “Qingyuan Lecture” attracted followers not only from the Mount Jinggang region, but also of the whole China to engage in the Yangming School of Mind, representing the elite group of that time. It is the biggest and most influential event, which played a key role in the rapid spreading and development of Yangming School of Mind. It witnesses the unprecedented flourish of Yangming theory, and presents the typical features of Yangming academy. It is regarded as among the most vivid physical evidence to understand the establishment and development of Yangming School of Mind.

In Daoguang era of the Qing Dynasty, the Qingyuan Lecture Hall was relocated and became Yangming Academy nowadays to memorize the great philosopher Wang Yangming. The Qingyuan Lecture Hall has therefore gradually become obsolete. At the moment, the ruins of Qingyuan Lecture Hall remain and the local authorities are devoted to protect the site and employ scientific archaeologists for further excavation. The Yangming Academy was built in 1839 with a total building area of 500 square meters. It was firstly repaired in 1868 and further restored in 2012, according to the Chinese Principles. It is a brick-timber structure, covering 0.8ha with a total building area of 2600 square meters. It inherits the spirit of Qingyuan Lecture Hall and becomes the landmark of the development and spread of Yangming School of Mind in the later period.

The Yangming academies share some common spatial arrangement, including lecture hall, sacred hall and library. They usually take lecture hall as the center, and along the central axis sit three blocks of buildings for lectures, books and rituals. Associated buildings include decorated archway, new-moon shape pond, intermediate gate, bridge and facilities. These features are presented in the above mentioned E’hu Academy, Yangming Academy and Ruins of Qingyuan Lecture Hall.

The “Qingyuan Lecture” has continued from the Ming Dynasty throughout the contemporary era. A number of academies were established and well preserved at

nominated Mount Jinggang area. They served not only as places of academic exchange for philosophers, but also as a functional site for education and social exchange among civilians.



Figure 3 Yangming Academy and Jinju Temple
From left to right: Yangming Academy front door; Jinju Temple; Ruins of Qingyuan Lectural Hall

4. Liankui Academy

Liankui Academy is an architectural complex, facing northwest in brick-timber structure. It was built on the basis of an old village school, extended in 1838 and completed in 1841 to its current status. It has a symmetrical layout along the central axis, including the front hall, front patio, two corridor buildings, middle lecture hall, middle patio, two corridor building and Wenchang Temple at the end. Libraries are arranged on the both side of the main building, namely Ruiming Pavilion and Xinde Pavilion in the southwest, Jiye Pavilion and Shenzao Pavilion (collapsed before Chinese Liberation and remain unrepaired at the moment) in the northeast. There are three main buildings at the back side of the site, namely Sanle Pavilion, Shangyi Temple and Xianlao Temple. Liankui Academy was constructed in the middle and later periods of Qing Dynasty, as a typical rural-community grass-roots academy which was well preserved. Under the influence of the famous scholar “Long Yuqi” who followed the Yangming School of Mind, it has become the key example illustration of the wide spread of Yangming ideology among all citizens. In 1961, it was listed as a National Key Cultural Relics Protection Unit.

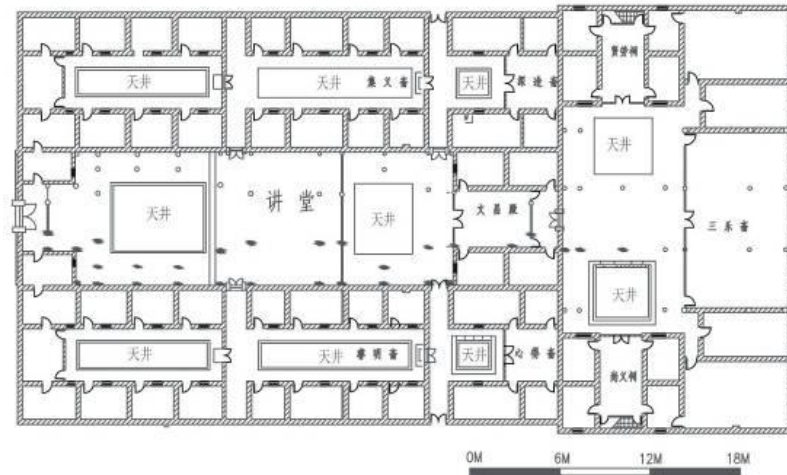


Figure 4.1 Jinggangshan Section - Ground Floor Plan of Liankui Academy

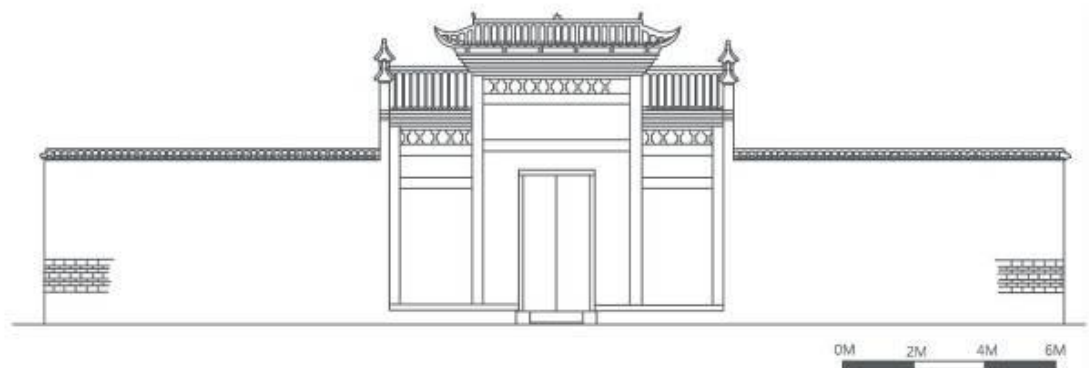


Figure 4.2 Jinggangshan Section - Front Section Drawing of Liankui Academy

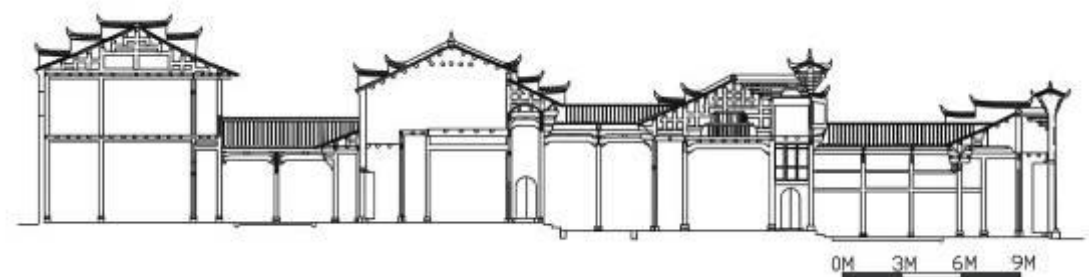


Figure 4.3 Jinggangshan Section - Longitudinal Section Drawing of the Middle Building of Liankui Academy

5. Jinggangshan Section - Other relevant academies, tombs and cultural relics

A number of distinguished followers of Yangming School of Mind were born in Mount Jinggang region. These disciples formed the famous association of “Jiangyou Wangxue” with more than 33 members. They particularly emphasized the study of “practice” and actively devoted to local public affairs. They lived in the villages in

most of their lives, working on local education and participating in the management of local affairs. They were buried in the Mount Jinggang region. Many well-preserved tombs of these philosophers were left for people to remember and mourn. In 1980, these tombs were evaluated and some of those were protected at provincial - or county-level.

II. History and Development of the relevant Cultural Relics

Area associated with cultural heritage and Mount Wuyi World Heritage have the same or similar human geography, which can be displayed in the perspectives of economic and human geography. Since the Neolithic period to modern society, its history and culture had a certain degree of continuity and homogeneity. They have the same aboriginal ethnic groups in history and have created material and cultural heritage with similar connotation and continuity. Beginning in the 3rd century AD, the continuous entry of northern immigrants brought more advanced production technologies and ideological and cultural traditions and further integration with the local traditional culture, making the region the most active economic community and cultural community in southeastern China. At the same time, it also changed the single ethnic group structure in the region, emerged and formed a new ethnic group. The advanced production technology and ideology and culture brought about by immigrants make Mount Wuyi become an important economic and cultural center in southern China and become the economic foundation for the prosperity and spread of "Zhuxi Neo-Confucianism" and "Yangming Confucianism".

III. The Connection of Outstanding Universal Value

The archaeological discovery of Ruins of Baikou city adds another dimension to complement the values demonstrated by the remains of the Han Dynasty city. The E'hu Academy associated with the famous E'hu debate as an exceptional example strengthens the presentation of Neo-Confucianism centred with Zhu Xi in the original and extended property. Meanwhile it sheds light on the origin of Wang Mingyang School of Mind, which is regarded as a continuing evolution of Confucianism and the

second zenith of Neo-Confucianism development with a penetrating and lasting influence to East Asia. The Yangming Academy and other academies and tombs added in the proposed extension located in the Mount Jinggang area therefore amplify the cultural values linked to the important phase of Neo-Confucianism development.

The two sections related to the property enrich the cultural outstanding universal value, they are also the birthplace and cradle of Neo-Confucianism. The unique topographic feature and the tranquil, premier natural landscape make the property as an exceptional retreat area of religion and philosophers. There are a number of relevant academies, tombs and culture relics of Neo-Confucianism, witnessed the two submits of its development, represented by Zhu Xi and Wang Yangming. Many of their disciples and followers became prominent figures in Chinese philosophy and political revolution. They kept being devoted to the practice and dissemination of Neo-Confucianism in the region and beyond, and added a large number of cultural relics for memorial and social functions throughout Song, Ming and Qing dynasties.

IV. Authenticity

All cultural sites and artifacts identified in this two sections, North Wuyi (Jiangxi) section and Jinggangshan section, are inventoried and properly protected at different levels of administration. The cultural artifacts including “Boat Coffins” “Hongqiao Board” and ancient tablets with inscriptions are well recorded and kept intact in terms of authenticity. The archaeological sites including the remains of Han Dynasty city and Baikou city possess high level of authenticity. The Baikou city is at the initial stage of excavation (200 square meters (0.02 hectares) were excavated) and a large scale of underground remains are intact.

With regard to the academies associated with the Neo-Confucianism, the authenticity of cultural remains along the Nine-Bend River has to a considerable extent been lost in design, materials and function as a result of numerous changes of use and reconstructions. Same situation generally applies to the academies related to the

Yangming school of mind. E'hu and Yangming Academy have kept a historic record of restoration and reconstruction activities. The rest has lost to certain extent the authenticity in terms of physical design, materials and interior. However the remained attributes could clearly convey the architectural and layout characteristics of Neo-Confucianism academies in this region, in particularly the respect for surrounding landscape features. All of the academies remain at the original location and some of them still carry on the function as places for lecturing and gathering. Measures are in place to limit access or damage by visitors such as barriers, entrance gates, limited opening times and limits on numbers visiting certain points. Specific national and provincial laws are operational for their specific maintenance and preservation. The authenticity of many buildings and relics is enhanced by the conservation of their natural settings so that the scenes and context that served as the cradles of Neo-Confucianism can be preserved.

V. Integrity

The North Wuyi(Jiangxi) Section and Jinggangshan Section encompass a serial of individual properties, including the archaeological site (Ruins of Baikou city) and a series of academy associated with the Wang Yangming school of mind. It enriches the expression of defined Outstanding Universal Value (testimony of Neo-Confucianism) with additional well-preserved cultural remains that enhance the integrity of the property as a whole.

Some cultural components of proposed extension are discrete and rather distant with the proposed natural components, including the E'hu Academy, the Ruins of Baikou city, Jingju Temple and Yangming Academy. They are legally protected at national and provincial levels, while their boundaries are delimited in accordance with the existing legal boundaries to ensure that all the necessary attributes of Outstanding Universal Value are included. Their boundaries are delimited in accordance with the existing legal boundaries to ensure all necessary attributes delivering the identified values are included. The demarcation of buffer zones are extended on the basis of

existing legal buffer zones, taking into consideration of natural landscape features, such as existing ridges, rivers and farmland. The proposed cultural components are granted with adequate size to cover the potential of underground excavation and to prevent from negative natural and man-made impacts. Urban development and infrastructure construction are considered the main threats to the integrity of cultural components, and at the moment they are well controlled. The boundary and buffer zone of Liankui Academy in the proposed Mount Jinggang cluster is included in the buffer zone of Mount Jinggang Nature Reserve, which ensures all necessary components are legally protected and well linked with the natural setting.

VI. In relation to Cultural Criterion (iii) and (vi)

The cultural relics of the related sections complements and extends the cultural heritage of Mount Wuyi World Heritage, and witnesses the civilized or cultural tradition that once existed in the region and has partly disappeared. Associated sections and its associated cultural relics, together with the Mount Wuyi World Heritage World Heritage, comply with (iii) and (vi) of the Cultural Heritage Criterion.

Criterion (iii) “to bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared”

“Mount Wuyi is a landscape of great beauty that has been protected for more than twelve centuries. It contains a series of exceptional archaeological sites, including the Han City established in the 1st century BC and a number of temples and study centres associated with the birth of Neo-Confucianism in the 11th century AD”.

Associated sections and the ancient Minyue culture of Mount Wuyi World Heritage property have the homogeneity, complementarity and temporal continuity. Since the Neolithic era, in the cultural relics of the property and related sections, the geometric patterns of grain are typical artifacts shared by various sites and show the similarities and differences in archaeological cultural identities of the region. Since the Qin

dynasty and the Qin Han dynasty, the local ancestors belong to the "Yang Yue" series. The relics of "Ruins of Baikou city" and the "Han Dynasty city" are all cultural creations of local aborigines. Both of them can complement each other in terms of architectural skills and structural functions, and jointly display the architectural sequences of large-scale cities in the south of ancient China.

The E'hu Academy of North Wuyi(Jiangxi) Sectio, has a unique position in the history of science. The " E'hu debate" of Chun Xi in the Southern Song Dynasty (1175) is a far-reaching event in the history of Confucianism in China. It marks the maturation of Zhu Xi Neo-Confucianism and the completion of its ideological system. E'hu academy is the supplement of the cultural value of Zhu Xi Neo-Confucianism.

Criterion (vi): “be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance (The Committee considers that this criterion should preferably be used in conjunction with other criteria)”

“Mount Wuyi was the cradle of Neo-Confucianism, a doctrine that played a dominant role in the countries of Eastern and South-Eastern Asia for many centuries and influenced philosophy and government over much of the world”.

Zhu Xi Neo-Confucianism in the northern Wuyi(Jiangxi) Section represents the middle stage of the development of Confucianism. The Yangming ideology inherited, reformed and expanded Zhu Xi Neo-Confucianism, representing the late stage of the development of Confucianism. Both are the indispensable components in Confucianism's overall system. They have made outstanding contributions and lasting influence on the related cultures in East Asia and Southeast Asia, and are consistent with Criterion (vi) of cultural heritage. Wang Yangming and his disciples left a large number of relics in the related sections, such as more than 10 academies in Ming and

Qing Dynasties, over 15 tombs and ancestral halls of famous philosophers. All of them witness the formation of a complete system of Confucianism. Since the 18th century, with the arrival of foreign missionaries in China, they have translated the Yangming ideology into foreign languages and introduced it overseas, hence affecting the philosophical thinking of some famous Enlightenment thinkers in Europe during the 18th century. Moreover, Japan and South Korea psychology appeared in the East Asian literary and cultural circle. With the rise of overseas Neo-Confucianism and the spread of thoughts, "Yangming School of Mind" has become well-known worldwide.