Republic of Iraq

Babylon

Nomination Dossier
for Inscription of the Property on the World Heritage List
January 2018

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Executive Summary

State Party

Republic of Iraq

Province

Babil Governorate

Name of property

Babylon

Geographical coordinates to the nearest second

Latitude
N 32° 31' 7.68", E 44° 27' 18.00"
Longitude
N 32° 34' 9.12", E 44° 24' 18.00"
Center
N 32° 32' 31.09", E 44° 25' 15.00"

Textural description of the boundary

The size of the nominated property is 1054.3 hectare. The boundaries include all excavated archaeological remains, modern reconstructions of ancient buildings and artificial alterations to the landscape, together with all unexcavated archaeological areas of the ancient city contained in its outer walls that give the property its Outstanding Universal Value under World Heritage criteria (iii) and (vi). The buffer zone is proposed at a distance of 100 meters from the property boundaries from every direction in accordance with the instructions issued by the State Board of Antiquities and Heritage (SBAH) on the protection of archaeological sites following the Iraq Antiquities Law No.55 of 2002. It covers an area of 154.5 hectares.

The site's boundaries have been based on the perimeter of the ancient Outer city walls and an agricultural map compiled by the Ministry of Irrigation in 1949. A

survey conducted by the SBAH and WMF in 2010 served to re-identify the site's boundaries, which has been approved by the Chairman of the SBAH and the Babil Province Governor.


44°25'30"E
44°27'0"E
32°3'0"N
32°2'30"N
Legend
Nominated Area (1054.3 hectares)
Buffer Zone (154.5 hectares)
0 250 500 1,000 1,500 2,000
Meters
1:25,000
UTM 38N World Geodetic System 1984

Criteria under which the property is nominated

Criteria (iii) and (vi)

Draft statement of Outstanding Universal Value

Babylon is an archaeological and symbolic site that stands as a unique testimony of one of the most influential empires of the ancient word and that has exceptionally wide ranging and long-lasting cultural associations of value for humanity as a whole .

One of the largest, oldest settlements in Mesopotamia and the Middle East, and was the seat of successive powerful empires under such famous rulers as Hammurabi and Nebuchadnezzar. As the capital of the Neo-Babylonian empire (626-539 BC), it is the most exceptional testimony of this culture at its height and represents the expression of this civilization's creativity through its unusual urbanism, the architecture of its monuments (religious, palatial and military or defensive) and their decorative equipping as artistic expression of royal power. Babylon radiated not only political, technical and artistic influence over all regions on the ancient Near and Middle East, but it also left a considerable scientific legacy in the fields of mathematics and astronomy. As an archeological site, Babylon possesses exceptional cultural and symbolic associations of universal value. The property represents the tangible remains of a multifaceted myth that has functioned as a model, parable, scapegoat and symbol for over two thousand years. Babylon figures in the religious texts and traditions of the three Abrahamic faiths and has consistently been a source of inspiration for literary, philosophical and artistic works originally in the Western world. Today, Babylon also inspires artistic, popular and religious culture on a global scale and remains an icon of Iraqi national identity .

The buildings and other urban features contained within the boundaries of the property (outer and inner-city walls, gates, palaces, temples including the ziggurat, the probable inspiration for the Tower Babel, etc.), include all its attributes as a unique testimony to the neo-Babylonian civilization, in particular its contribution to architecture and urban design. These attributes also form the material basis for the property's cultural and symbolic associations. Eighty-five percent of the property is still unexcavated and of primary importance to support the site's Outstanding Universal Value through further conservation and research. The location and identification of the ancient city of Babylon and its attributes are well established by historical documentation, in particular a wealth of cuneiform

tablets of various periods found at the site. The city's spatial organization is legible even if the morphology of the mud-brick buildings has long been impacted by natural factors and man-made interventions. Twentieth-century removals to museums together with the reconstruction of some major buildings have nevertheless allowed most buildings to retain the distinctive attributes they bore after being excavated .

The property is legally protected and under the oversight of the State Board of Antiquities and Heritage. It is managed by the Directorate of Antiquities and Heritage of the Babil Province. The management plan addresses in priority conservation issues and benefits from the highest levels of federal and provincial support.

The State Party proposes to inscribe the property under the following criteria:

Criterion (iii)

Babylon is one of the largest, oldest settlements in Mesopotamia and the Middle East with earliest references dating to the third millennium BC. It was the seat of successive powerful empires under such famous rulers as Hammurabi and Nebuchadnezzar, and a political and cultural center that radiated its influence over all regions on the ancient Near and Middle East.

As the capital of the Neo-Babylonian empire (626-539 BC), it is the most exceptional testimony of this culture at its height and represents specifically the expression of this civilization's creativity through its urbanism, the architecture of its monuments (religious, palatial and military or defensive) and their decorative equipping as artistic expression of royal power. The property is also of exceptional significance for the history of the ancient Middle East before, during and after the Neo-Babylonian period, an importance supported by an extremely rich record of documentation, particularly cuneiform archives.

Babylon's cultural legacy was enhanced by previous Akkadian and Sumerian cultural achievements, which included the cuneiform writing system, a significant tool for today's knowledge of the history and evolution of the region in general and Babylon in particular. In turn, Babylon exerted considerable political, scientific, technological, architectural and artistic influence upon other human settlements in the region, and on successive historic periods of the Antiquity. Astronomy was first elaborated as a science in the city, alongside advances in mathematics that would inform all subsequent studies of the stars.

Criterion (vi)

As an archeological site, Babylon possesses exceptional cultural and symbolic associations of universal value. The property represents the tangible remains of a multifaceted myth that has functioned as a model, parable, scapegoat and symbol for over two thousand years. Babylon figures in the religious texts and traditions of the three Abrahamic faiths and has consistently been a source of inspiration for literary, philosophical and artistic works originally in the Western world. Today, Babylon also inspires artistic, popular and religious culture on a global scale.

The Bible offered Babylon's greatness as a cautionary tale, a warning against hubris, idolatry, and the moral laxity linked to the city's wealth. The Holy Qur'an mentions it in reference to a tale of human weakness. In the works of Greek historians, Babylon was distant, exotic and incredible. Classical texts attribute two of the seven wonders of the world to Babylon: the walls of the city, whose remains as still visible today, and the Hanging Gardens. The innumerable artistic and literary representations of the Tower of Babel and the Hanging Garden are iconic or philosophical but they have their origin in real ancient structures of which archaeological traces are still preserved: the ziggurat Etemenanki and Nebuchadnezzar's palatial complex.

Babylon is also a powerful political metaphor. In the Judeo-Christian tradition, it is a degenerated archetype. In the twentieth century – the age of nationalism and post-colonial independence –, it became the symbol of power and historical pride and was heavily invested by Iraqi leaders who strived to leave their mark on the site by reconstructing the grandiose monuments of Nebuchadnezzar.

Statement of integrity

The boundaries of the archaeological site encompass the outer walls of the neo-Babylonian city on all sides. These limits are well marked by remnants of the fortifications in the form of mounds visible on the ground. They are confirmed by archaeological surveys. The buildings and other urban features contained within the property include all archaeological remains since the time of Hammurabi until the Hellenistic period, and specifically urbanistic and architectural features from the Neo-Babylonian period where the city was at the height of its power and glory. These represent the main attributes of the property as a unique testimony to the Neo-Babylonian civilization, and the material basis for its cultural and symbolic associations. Most of these attributes are located at the center of the property: remains of the inner wall, the city gates, the Processional Way, major temples, particularly the ziggurat, and palaces. The outer

city walls and the Summer Palace, located to the north of the property, also represent major attributes.

The morphology of Babylon's historic buildings is affected by natural factors and man-made interventions, and none of the ancient monument or urban feature has remained intact since Antiquity. As early as the Hellenistic period, the high-quality material that went into erecting Babylon's iconic monuments under Nebuchadnezzar II started being reused in new buildings. Medieval Baghdad was partly built with bricks from ancient Babylon shipped on the Euphrates. In the course of time, the unbacked bricks remaining on the site were eroded by the natural elements and reverted to mud. Ancient grandiose monuments became archaeological mounds with foundations and wall remains buried under the surface. In the early twentieth-century, the Deutsche Orient-Gesellschaft excavated then removed the fourth and most elaborate stage of the Ishtar Gate to rebuild it in the Pergamon Museum in Berlin in 1930. Vast numbers of other artefacts, including architectural elements, were looted or made their way to Western museums.

On this vast site, several constructions have been built upon the unexcavated archaeological layers: the medieval Islamic shrine of Amran bin Ali, dating in its current shape from the Ottoman period; scattered rural settlements associated with date palm agriculture – an enduring feature of the site since the Antiquity; and, in the twentieth-century, facilities for archaeologists, management, visitors and tourists. Artificial topographical features (hills and lakes) were also created in the 1980s, one of them topped with a presidential palace. These are all traces of the continuous use – agricultural, religious, commercial, scientific, political and educational – of river banks since the time of ancient Mesopotamia. The impact of these interventions on the unexcavated archaeological layers is limited: the foundations of buildings are absent or shallow, and artificial topographical features were created in areas selected for their secondary archeological importance. Three parallel pipelines installed since the 1970s cross the eastern sections of site buried in shallow trenches.

The Ishtar Gate before conservation work (SBAH Photographic archives)

Statement of authenticity

The location and identification of the ancient city of Babylon and of the various material attributes supporting its Outstanding Universal Value have been established by a large body of archaeological and historical research conducted scientifically and published since the late nineteenth century. Even if some debate exists as regards the actual location and even existence of the Hanging Gardens, it is nevertheless well established by historians of Antiquity that classical Greek authors placed them in the palace of Nebuchadnezzar in Babylon. Furthermore, vast amounts of original documentation on ancient Babylon is conserved in the world museums in the form of cuneiform tablets and other artefacts.

Some physical aspects of the property have often been viewed as problematic in terms of authenticity. Reconstructions were performed the Iraqi archaeological authority starting in the 1960s after excavation campaigns. They were meant to address the scarcity of visible monumental remains to make the site attractive for visitors and convey a political message. These interventions used modern material and have been duly criticized for failing not only to adopt international conservation techniques but also, at times, for weakening original remains. Such interventions were grounded in the nationalist and post-colonial philosophy of their time and rooted in the values attributed to Babylon by previous political powers.

Yet they did not affect the legibility of the spatial organization of the urban core into religious, political and administrative districts, and of the inner and outer city's limits that are clearly discernible today. Furthermore, modern reconstruction systematically followed original plans revealed by excavations works conducted by the German and Iraqi archaeologists. Works were executed on top of original foundations or excavated remains of walls some several meters high. In most cases, although modern additions were not clearly marked, they are distinguishable from original remains. The main distinctive attributes of the excavated ancient buildings have thus been retained. Since 2011, the Iraqi State Board of Antiquities and Heritage that has authority over the site has adopted a new conservation philosophy: incomplete monuments are to be conserved but not reconstructed, and modern additions will be removed whenever they affect conservation.

Some major identified buildings, excavated or not, have been unaffected by reconstructions. This is the case with the outer city walls, the Northern Palace, the

Esagila, several secondary temples, and the ziggurat. Additionally, excavations and reconstructions have focused on large public buildings leaving much to discover about residential neighborhoods, commercial and industrial quarters. It is noteworthy that ninety percent of the site is neither unexcavated not rebuilt, a situation that presents remarkable opportunities to support the site's Outstanding Universal Value through further conservation and research.

Requirements for protection and management

The property falls under the jurisdiction of the Iraqi Antiquities and Heritage Law No. 55 of 2002 which aims to protect, conserve and manage all archaeological sites in Iraq. The law is further concerned with surveying, excavating and documenting all archaeological sites in Iraq and presenting them to the public. The law is enforced by the State Board of Antiquities and Heritage, a body under the authority of the Ministry of Culture, Tourism and Antiquities. At the provincial level, the Directorate of Antiquities and Heritage of Babil is directly responsible to ensure the conservation, management and monitoring of the property, and works in collaboration with the Antiquity and Heritage Police that maintains a station near the site. Several conservation issues affect the property and addressing them is an absolute priority of the management plan developed through an in-depth consultation process with local and national stakeholders since 2011. Both the federal and provincial governments have committed sufficient levels of funding to ensure that the property is conserved, studied and developed for visitors to international standards while protecting its Outstanding Universal Value.

Name and contact information of official local institution

Ministry of Culture, Tourism and Antiquities
State Board of Antiquities and Heritage
Jamal Abdel Naser Street, Salhiyah, Baghdad, Iraq
Tel: +(964)7705615062
Website: www.iraqmuseum.org
Website: http://www.mocul.gov.iq

Chapter 1: Identification

1.a Country

Republic of Iraq

1.b Province

Babil Governorate

1.c Name of the property

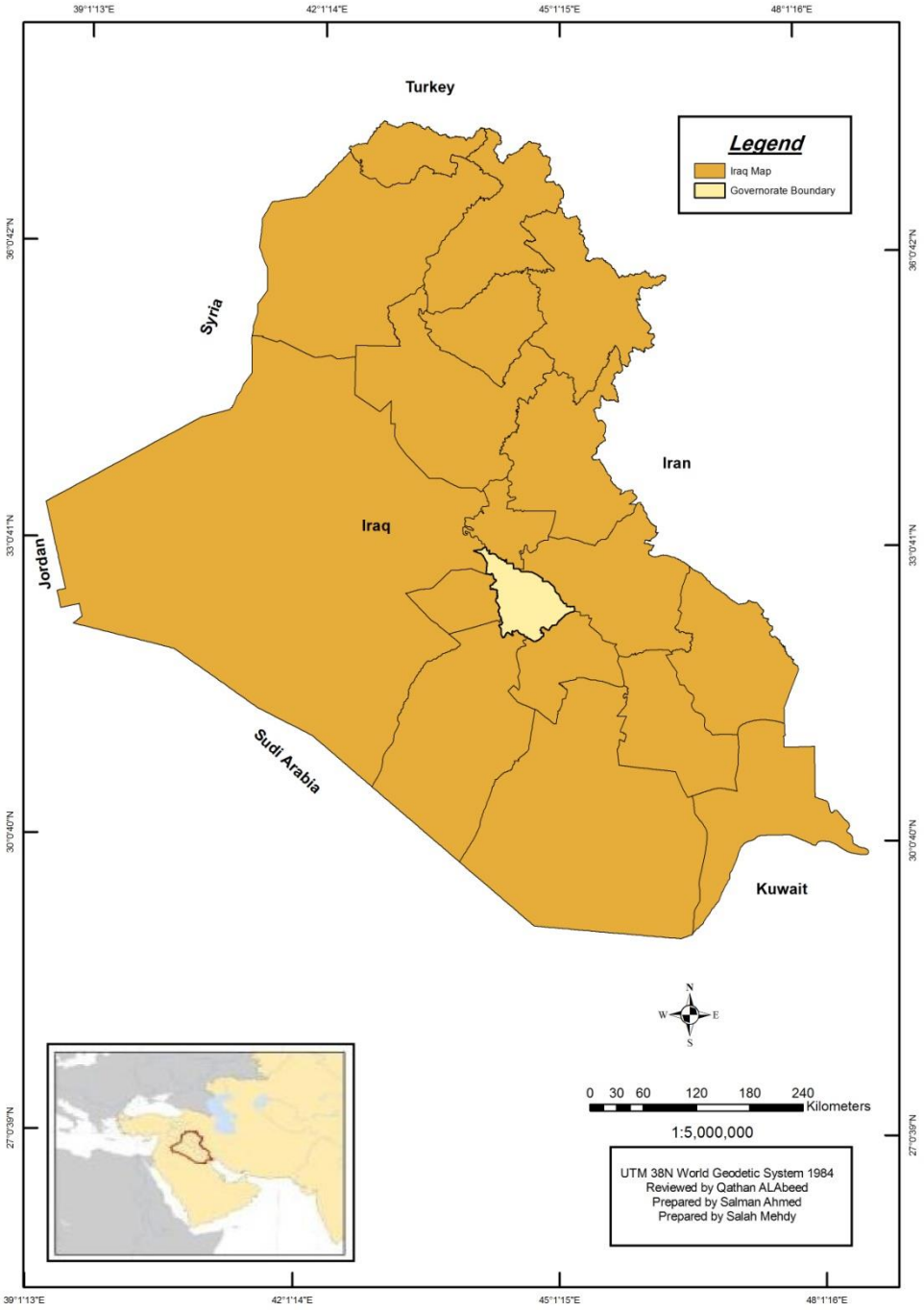
Babylon

1.d Geographical coordinates to the nearest second

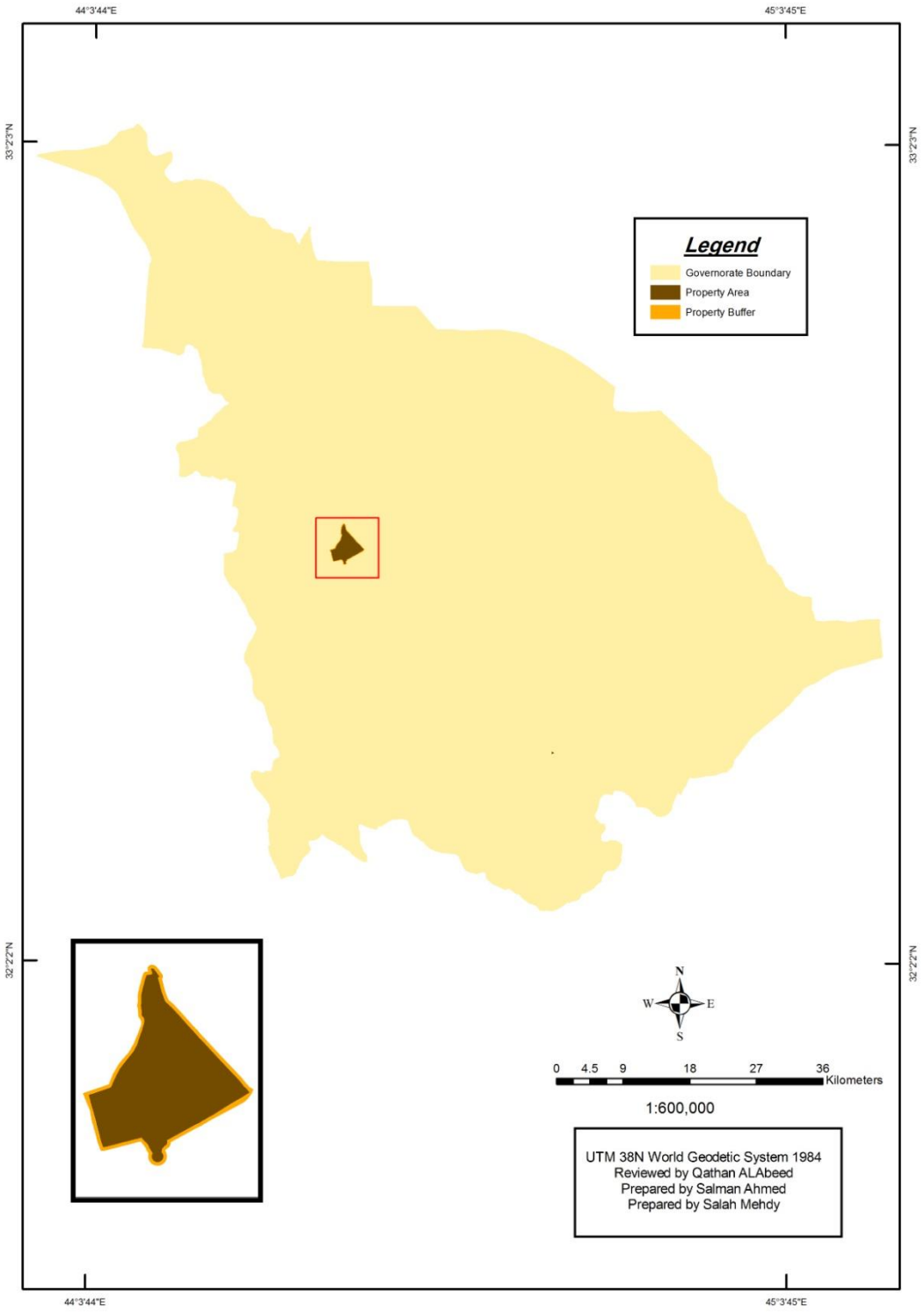
Latitude
N 32° 31’ 7.68”, E 44° 27’ 18.00”
Longitude
N 32° 34’ 9.12”, E 44° 24’ 18.00”
Center
N 32° 32’ 31.09” E 44° 25’ 15.00”

1.e Maps of the location and boundaries of the property

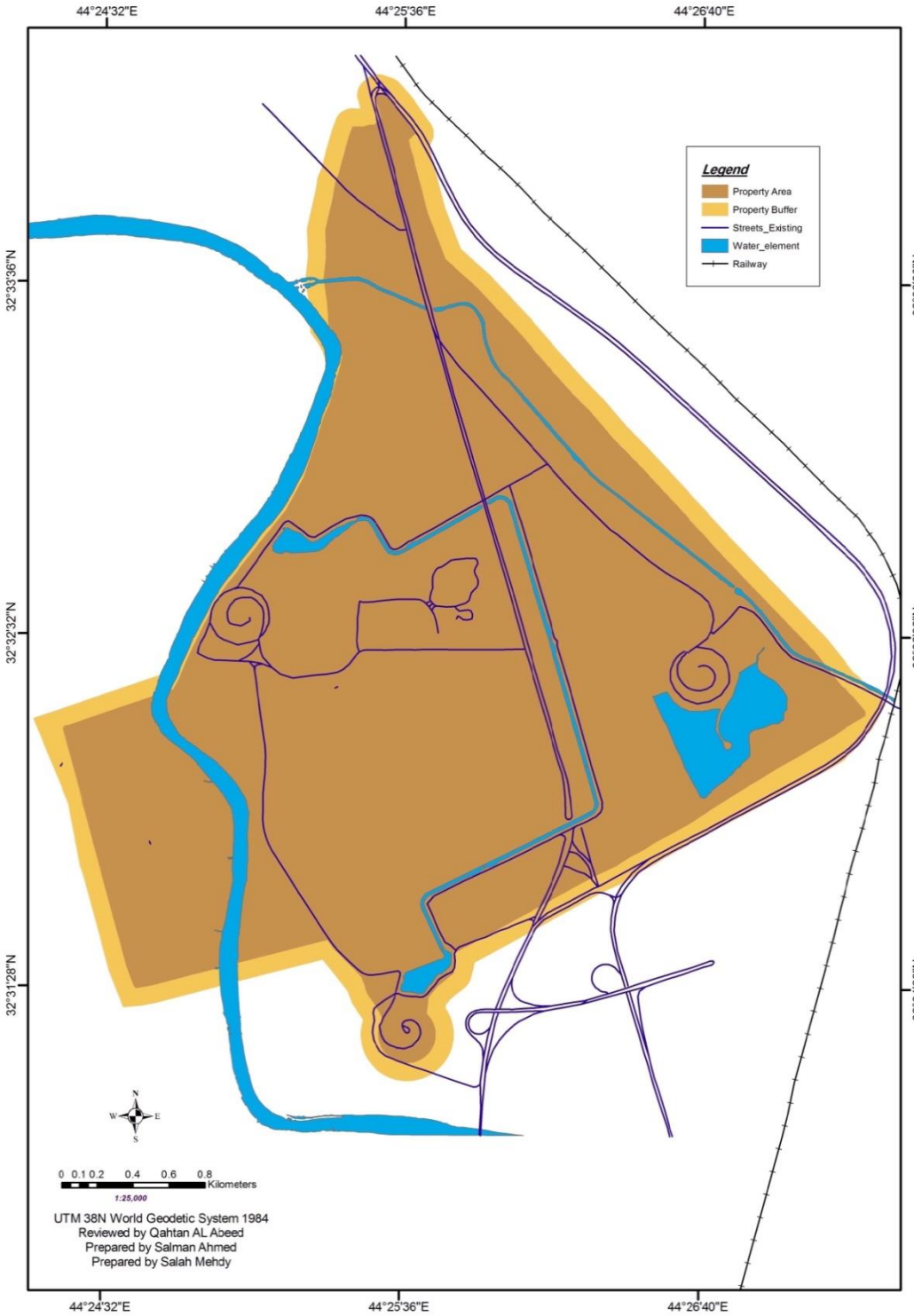
Map 1-1: Location of Babil Governorate and Iraq in Western Asia



Map 1-2: Property Location in the Babil Governorate



Map 1-3: Sketch of property boundary and buffer zone




44°25'30"E
44°27'0"E
32°34'30"N
32°33'0"N
32°31'30"N
Legend
Nominated zone (1054.3 hectares)
Buffer zone (154.5 hectares)
0 250 500 1,000 1,500 2,000
Meters

1.f Area of the nominated property and the proposed buffer zone

The area of the nominated property is 1054.3 hectares.
The area of the buffer zone is 154.5 hectares, totaling 1208.8 hectares including the site boundaries and buffer.

Chapter 2: Description

2.a. Description of the property

Babylon's in situ urban fabric include portions of temples, palaces, fortification walls, monumental gateways as well as the remains of the ziggurat Etemenanki. The urban plan of the ancient city was arranged around a spine through the city, running north-south, and known as the Processional Way. This street was the principal avenue for both ceremonial and everyday activities as well as was a point of orientation for important secular and non-secular buildings. Together, these buildings, structures, and objects and their placement are outstanding universal values of Babylon.

An imperial capital, center of commerce, art and learning, Babylon was among the largest, early urban settlements in human history and is today one of the world's most significant archaeological sites. Located on the banks of Shatt Al-Hillah, a branch of the Euphrates River, 85 kilometers south of Baghdad and 8 kilometers north of Hillah, the center of Babil Province, Babylon forms part of the sedimentary plain between Tigris and Euphrates. Historically, this area is known as Mesopotamia. Babylon is part of the municipality of Hillah.

The topography of Babylon speaks to its above- and below-ground riches as the most significant early urban settlement in the world. The defensive city walls, the pronounced gates, and expansive boulevards held an important religious significance, as did numerous temples as well as other ancillary buildings. These elements spoke to the significance of the urban fabric as the eternal and immortal witnesses of the great processions of the Babylonian religious year as well as the presence of the gods and mainly of their king, Marduk. This urban fabric represented divinity. At the end of the third millennium BC, the name Babil was interpreted in Akkadian as "The door of the god."

Unexcavated areas form the majority of the property that encompasses the ancient city of Babylon. The property's visible archaeological remains date mostly from the Neo-Babylonian period (626-539 BC) and include traces of ancient interactions with the natural environment (i.e. irrigation canals diverting water from the Euphrates). Despite twentieth-century reconstructions, the foundations of the rich Babylonian-era fabric remain in situ represent the outstanding value of

this city. Also during the twentieth century, artificial topographical features (hills and lakes) were built or created on top of unexcavated archaeological layers. A medieval Islamic shrine dating from the Ottoman period, a limited number of rural settlements associated with date palm agriculture, and modern facilities for visitors and management are also found on the site.

Climate and topographical features

Babylon occupies a portion of the alluvial plain between the Tigris and Euphrates rivers known historically as Mesopotamia (Greek, 'between two rivers'). The nearest ancient settlements are Kish, Borsippa, Kutha, and Sippar. Two important Shi'a shrines and pilgrimage destinations are nearby, the Tomb of Ali Bin Abi Talib, the first Shi'a Imam (60 kilometers from Babylon, in Najaf) and the tombs of his sons Hussein and Abbas (37 kilometers from Babylon, in Karbala).

Climate

Babylon is located in a desert zone (the Middle Saharo-Sindian Sub-Region) characterized by extremely dry, hot air, low rainfall and high rates of evaporation and soil salinity. Babylon's temperatures vary from a monthly mean of 34.6° C in July, to 10° C in January. Some of the world's highest in recent years, summer temperatures stay in the upper 40°C—low 50°C ranges. Now as in antiquity, rainfall is scarce and sporadic. Normally, the minimum rainfall required to sustain agriculture is 400 mm/year and up; Babylon receives 200mm or less. Rainfall pattern data show mean annual totals for 2000-2010 as lower than that of the previous two decades. This is indicative of a trend throughout Iraq towards increasingly arid conditions. Although rain is typically light, it can fall in large, concentrated showers that destroy crops, damage mudbrick buildings, and cause significant drainage issues.

Topographical Features

Situated on an alluvial plain, the important feature of the site's mostly flat topography is the Shatt al-Hillah which separates from the Euphrates River at the Hindiya split approximately 30 kilometers upstream from Babylon, reuniting 70 kilometers downstream from the site. Once wide and meandering, the river is now regulated by levees and barrages for flood protection, irrigation, and municipal water requirements. The river's depth varies from 7 to 15 meters.

Mesopotamia's agricultural success was the gift of the Tigris and Euphrates and the entire landscape consists of mineral-rich alluvial deposit. Permanent settlement in the region was historically dependent on rivers, canals, and irrigation agriculture. The shallower, slower-flowing Euphrates was most readily exploited for irrigation. Once harnessed, the silt-rich waters transformed barren desert into some of the richest agricultural land in the ancient world. Irrigation was essential for cultivating the date palms that defined Babylon's landscape in antiquity and remain a characteristic feature of its topography. These were typically planted closest to waterways, with cereal grains further away. Canals supplied the needs of large urban populations. The Euphrates, specifically the Shatt al-Hillah branch, helped Babylon to grow into one of the ancient world's greatest cities while its shifting course prompted adaptations in the historic city's fabric over time. The Shatt al-Hillah was Babylon's main artery for communication and commerce. Most goods were floated downriver using goatskin grafts that could be deflated, folded and carried by pack animals back upriver. This practice continued until the mid-twentieth century.

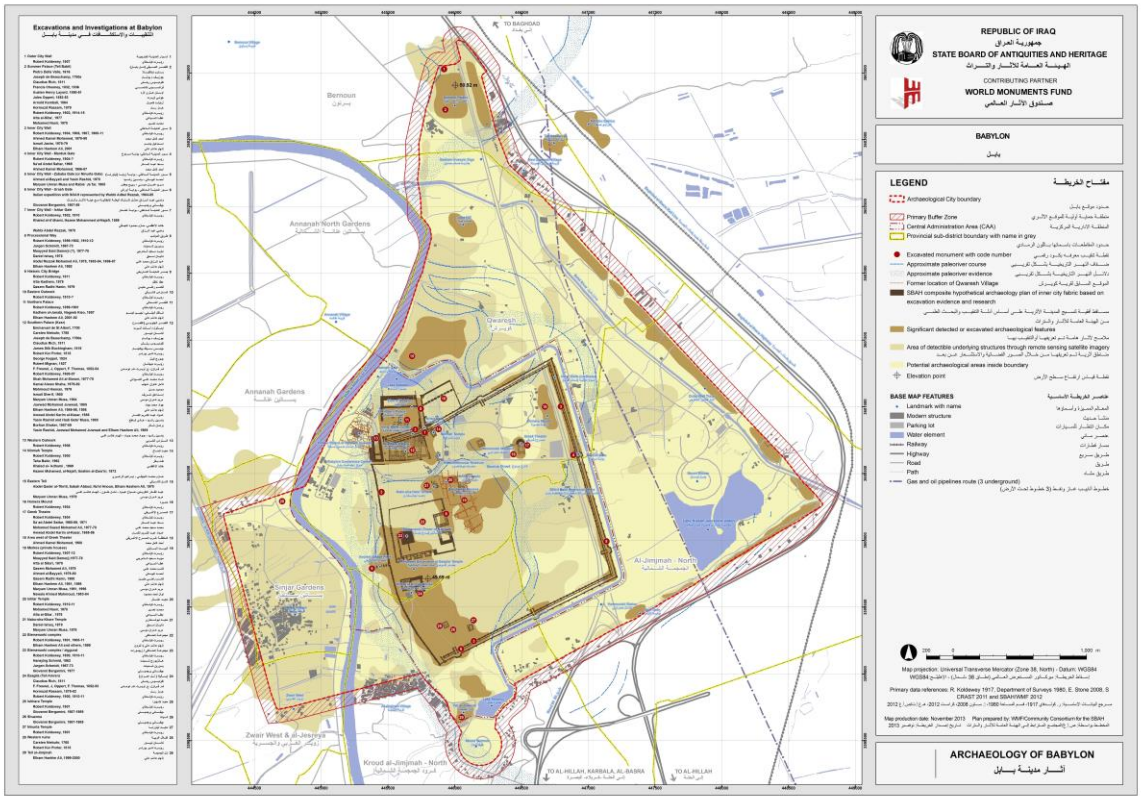
In addition to the Shatt al-Hillah, Babylon has several other bodies of water. North of the archaeological site boundary, an Ottoman-era irrigation canal now called the Babil River starts at the Shatt al-Hillah, cuts through eastern Babylon between the outer and inner-city walls, and exits at the southeast corner towards adjacent farmland. Between these two watercourses lay the manmade Lakes Saddam and Tammuz, dug during the 1980s and connected by the Hawliyah (circumferential) Canal. A seasonal, shallow body of water known as Lake Nissan is connected to the Babil River irrigation canal.

Between the Shatt al-Hillah and the Hawliyah Canal's east end, an undulating landscape of archaeological mounds culminates at Amran Hill (49.6 meters above sea level). The site's other high point, also an archaeological mound, is the Summer Palace (50.9 meters above sea level).

During the 1980s, then Iraqi dictator Saddam Hussein built three artificial hills, conical with flat tops (30 meters high and 300 meters diameter), in triangular formation and 2.5 kilometers apart. Mount Nissan is located inside the southeast corner of the site; Mount Saddam between the Shatt al-Hillah and Southern Palace; and Mount Tammuz outside the southern edge of the Neo-Babylonian outer walls. These hills were purportedly intended as stations of a suspended telepherique transport system to carry visitors over the site. Saddam Hussein's former palace on Mount Saddam is the only visible building on the three hills.

The villages of Annanah and Sinjar on the west bank of the Shatt al-Hillah, al-Jimjmah on the east bank, New Kweiresh (corresponding to the modern-day al-Intisar Village) to the northeast, and Bernoun to the northwest, all lie within Babylon's administrative purview and are prominent land features.

Map 2-1 Archaeology



Historic structures

Outer City Walls

Nebuchadnezzar's easternmost city of Babylon was surrounded with a great wall built during his reign. The outer wall, including the quay walls, has a length of 10.5 kilometers. Remains of this wall can be seen starting from the Northern Palace, passing the Summer Palace and continuing to the southeast for a distance of four kilometers. It continues to the west at a right angle, three kilometers to the east bank of the Euphrates, which divides the city into two halves.

The Outer City Walls consist of three walls in total. Outside of these fortifications was the 80-meter moat. A 2.5 kilometer section of the wall along the river was completely demolished by brick miners during the nineteenth century. No conservation has been conducted at the Outer City Walls.

Inner City Walls

Babylon was world famous for its defensive fortifications of the city. They so impressed visitors that the walls were considered one of the Wonders of the World. The city wall, also called the inner wall, surrounded the city from all sides with the Euphrates flowing in the middle dividing the city in two parts.

The wall around the city has a length of 8 kilometers with an additional series of quay walls, all 2 kilometers long, on the east side of the old river (the west side have never been excavated). The wall consists of two mudbrick walls and a double quay wall of baked brick bordering an 80-meter wide moat.

The innermost mudbrick wall has a width of 6.50 meter and the second mudbrick wall has a width of 3.70 meter. They had large and small towers at distances of 10-18 meter and were separated by a distance of 7.20 meters. Outside these walls was a heavy double quay wall of baked brick with towers making the whole wall area 40 meter wide. Outside the quay wall was the 80-meter-wide moat giving a width to the fortification of 120 meters around the city. A section of this wall is preserved as a partition wall between the northern palace and the main palace. Another section was partially excavated in the northeast, north of the Gate of Marduk. It was partially reconstructed on the ruins and foundations of the original wall of a length of about 60 meters and a width of 7 meters, in original materials but while the upper layers in the north and the south were built with modern material. Large parts of the western side later collapsed due to natural factors.

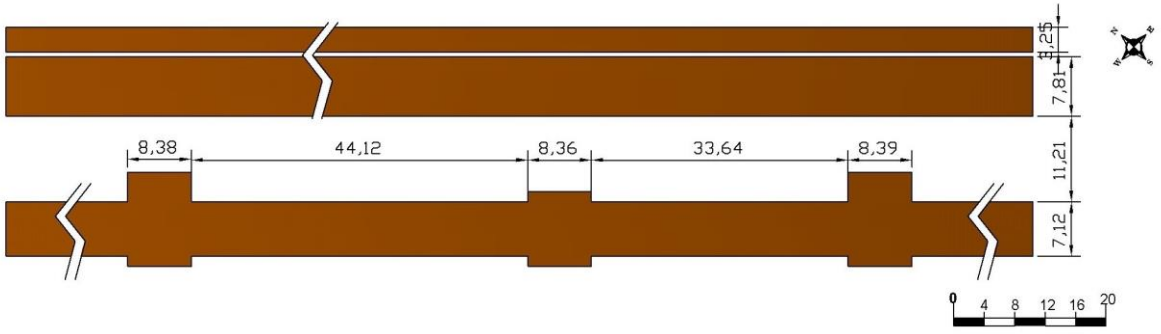
These city walls may date back to late Old Babylonian times some 1600 BC, but the present constructions are late Neo-Assyrian, later rebuilt by Nabopolassar and

Nebuchadnezzar II, who ruled from 605 to 562 BC.

The eastern side of the Inner City Walls form a chain of about 1,650 meters long. The northernmost part of this section contains 240 meters of original remains, which are visible *in situ*.

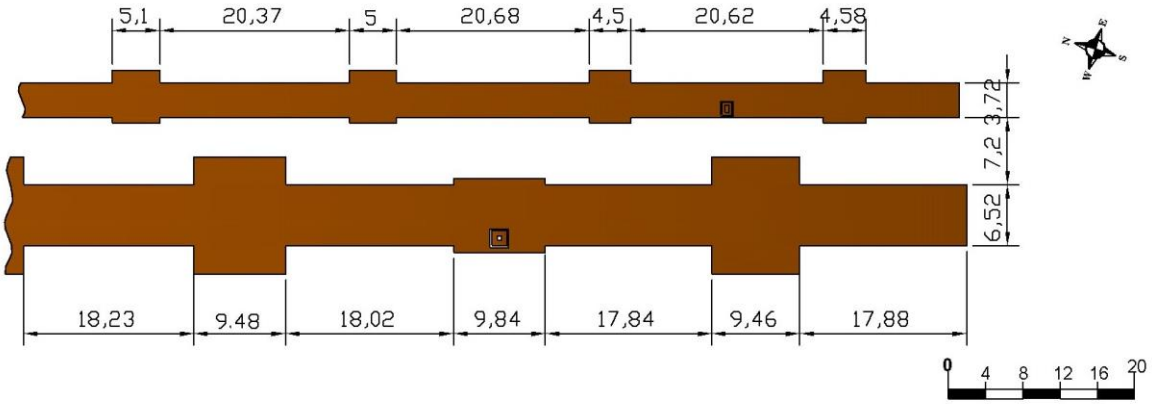
In 2012, in collaboration with World Monuments Fund (WMF), the SBAH conducted conservation in one part of the Inner City Wall, specifically, the portion west of Ishtar Gate. The works included: drawing and documenting the wall related to the current groundwater levels, reinforcing parts of the wall, cleaning the wall's roofs and filling cracks with tar to prevent rainwater leak, and covering one part of the wall to protect it from factors of erosion and rain.

Plan.2.1. Section: Outer City Walls



Credit: Eng. Salman Ahmed

Plan.2-2. Section: Inner City Wall



Credit: Eng. Salman Ahmed

Ishtar Gate

The largest and most lavish gate into the northernmost section of the inner city, the Ishtar Gate marks a significant portion of the Processional Way. The gate connected the Northern Palace with the sanctuary of Marduk (the Esagila Temple in the heart of Babylon) and Etemenanki. The procession of the gods passed through the Ishtar Gate during New Year celebrations.

Approximately 50 meters long from end gate-to-end gate, the Ishtar Gate is made of unglazed brick featuring various low-relief animals such as Mushkhushshu, a dragon-like creature, the animal of Marduk, as well as the god Adad, the bull. These animals, along with the relief lions decorating the Processional Way, protected the city.

Each side of the gate consists of nineteen, 12-meter high, wall sections decorated with the low-relief protective animals. A number of bricks are sealed with cuneiform inscription referring to the reign of King Nebuchadnezzar II. Bound with tar, and still intact as of today, the gate has few interventions apart from the 1980s brick courses and concrete found in some places.

Reference the Ishtar Gate is first seen in late Old Babylonian cuneiform texts ca. 1650 BC. Yet due to the massive rebuilding by Nebuchadnezzar II, the only dateable remains are from several reconstructions occurring during his reign. For example, Nebuchadnezzar removed the mudbrick gate but left some remains of Nabopolassar's quay wall in brick (unexposed) adjacent to the gate. Nebuchadnezzar also raised the levels of the Processional Way and the Ishtar Gate several times. This has been confirmed both by excavation and cuneiform texts.

Two levels, one of them with a well-preserved street level, can be seen at the gate and further to the north along the Processional Way. Remains of two higher street levels from Nebuchadnezzar also exist with finer elaborations of the animal reliefs. The uppermost level even had a façade of blue glazed brick with the animals in glazed relief. This uppermost gate building was taken away long before excavation by brick miners but the Deutsche Orient-Gesellschaft (DOG), between 1899-1917, collected huge amount of glazed brick fragments, which they used together with modern glazed brick for the reconstructed gate in Vorderasiatisches Museum in Berlin. The Ishtar Gate represents a highpoint in architecture and technical accomplishment for the culmination of Babylonian art.

Conservation works at the Ishtar Gate began in 1938 when SOAH (State Organization of Antiquities and Heritage) filled cracks within the gate. In 1958, work continued on low-relief mythic animals. In 1975, several towers were filled

with modern bricks and cement. In addition, storm water drainage elements were constructed. In 1978, work included conserving and restoring the eroded parts of the gate's base, reinforcing its foundations and insulating them from salts. In the 1980s, the gate's roofs were covered with old bricks, bound by cement, the floor was also covered in cement. Two modern tanks, the former to the southeast and the later to the north west of the gate, were installed for rainwater harvesting.

After 2009, in the aftermath of Coalition Forces' departure, the SBAH signed a participatory contract with WMF to conduct significant conservation work at the monument. In 2012, the work started and included: extensive condition and climatic studies, full documentation by using 3D laser scanning.

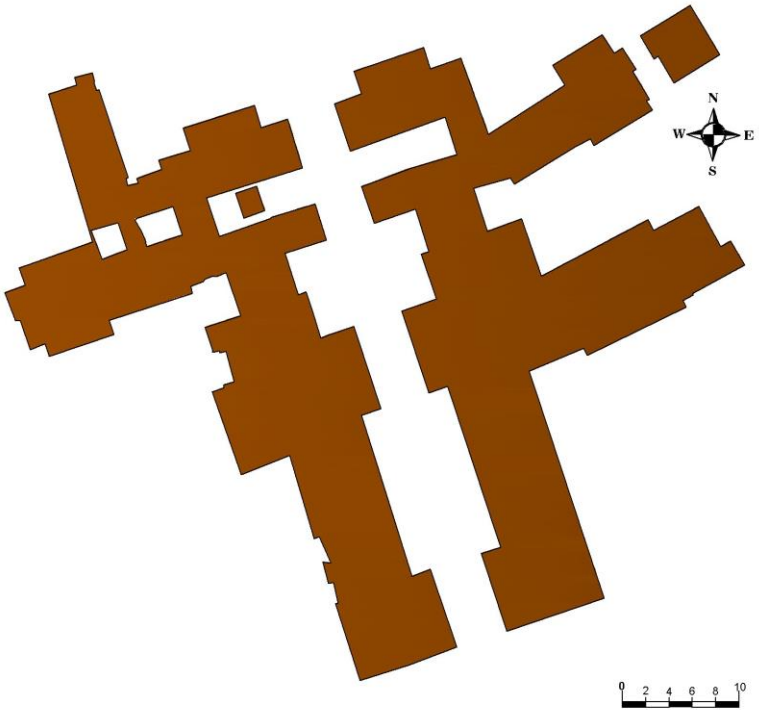
In addition, measures were taken to improve capillary action, vaporization and treatment of humidity beneath the walls. Altering the topography of the ground around the gate to ensure the flow of rainwater away from the walls, constructing buffers on the gate's surface to stop the flow of rainwater into the walls, along with specific crack monitoring and climatic measuring support the continued preservation and conversation of this site. Today, we see the *in situ* portion of the first phase of the Ishtar Gate.

In front of and inside the Ishtar Gate, there were in ancient time statues standing on pedestals. Most of these supports were square but one was cylindrical. The cylinder belonging to higher street level now stands well preserved and a recently conserved landmark in front of the Ishtar Gate.

Figure 2-1 Ishtar Gate

Credit: Qahtan Al-Abeed 2017

Plan.2.3 Ishtar Gate



Credit: Eng. Salman Ahmed

Marduk Gate

The principal gate into the easternmost section of the inner city, the Marduk Gate is named the city's patron deity. Like all of the city's major gates, it lies at the end of a wide, straight road running to the ancient city's center. Unlike the Ishtar Gate, Marduk Gate is smaller and not lavishly decorated.

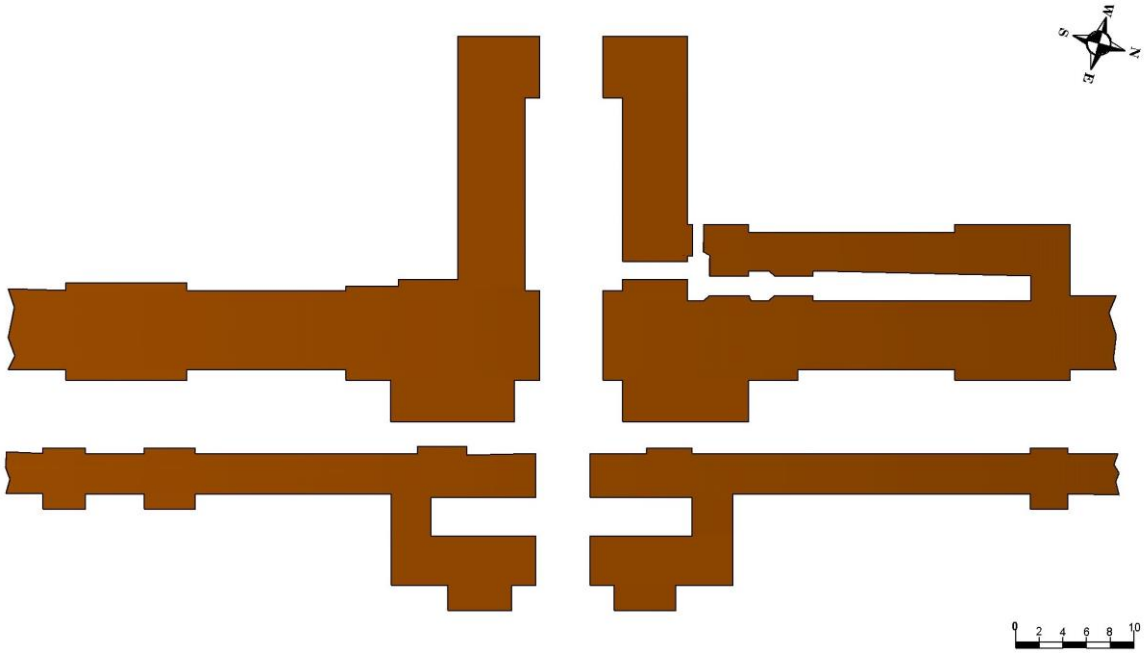
Excavated in 1914 by the DOG, the Marduk Gate was rebuilt in 1978 with modern, fired bricks and cement mortar laid on the mudbrick foundations of the Neo-Babylonian structure. The ancient flooring was destroyed and replaced with a steel rebar and concrete covered with cement tiles.

The current height of the gate is 13 meters. The gate is separated by 5.5-meter-wide corridor and walls adjacent to the gate towers rise about 6 meters high. Although a reconstruction, the Marduk Gate remains *in situ*.

Figure 2-2 Marduk Gate

Credit: Qahtan Al-Abeed 2017

Plan.2.4 Marduk Gate



Credit: Eng. Salman Ahmed

Southern Palace

The largest of Babylon's palaces, the Southern Palace contained some five hundred rooms arranged around five large and 50 smaller courtyards. In the third court, three doors located on the southern side give access to the Throne Hall. Decorated by a series of glazed panels depicting lions, palmettes, and flower motifs, this hall was built by Nebuchadnezzar II of brick with bitumen mortar. It is located above the previous palace of Nabopolassar and was the principle royal residence throughout the Neo-Babylonian and Achaemenid periods, and was probably used by Alexander the Great.

The Robert Koldeway as part of the DOG excavated here and proposed the northeastern portion of the palace as the site of the Hanging Gardens. Alternatively, a large archive with hundreds of cuneiform clay tablets found in the basement of this building suggest it was a center for large-scale food distribution. Outside the west wall of the palace was an *apadana* (columned hall) of the Achaemenid period. Glazed brick fragments, found elsewhere in the palace, are also common to this period.

The Southern Palace during restoration works *(SBAH Photographic archives)*

Additional excavations were conducted by Iraqi archaeologists in the mid-1980s with the aim of rebuilding large parts of one level of Nebuchadnezzar's palace. The excavation plans of Koldewey were used for palace reconstructions undertaken during the 1980s. In this respect, reconstructed walls were placed on the remains of the original walls.

Figure 2-3 Southern Palace

Credit: Qahtan Al-Abeed 2017

Plan 2.5 Southern Palace

Northern Palace

Built by Nebuchadnezzar II, the Northern Palace lies north of the Southern Palace, with the two structures separated by the Inner City Walls. A large archive with more than 1000 cuneiform tablets was excavated by Koldewey here. The tablets dealt with the property of the Persian governor residing in the palace before destruction by a large fire around 400 BC. The palace also contained the so-called 'museum of ancient artifacts' and spoils from Hittite and Aramaic kingdom collected by the Neo-Babylonian kings, including royal stelae. Like the nearby Southern Palace, the Northern Palace was arranged around a series of square-shaped courtyards with a double-throne room.

This palace exists as an exposed brick ruin after its early-twentieth century excavation by the DOG. Intact lime of Babylonian Era can be found at this palace as well as layers of tar mortar. The Northern Palace is not restored and retains a high level of integrity within the site.

Figure 2-4 Northern Palace

Credit: Qahtan Al-Abeed 2017

Plan.2.6 Northern Palace

The Lion of Babylon

Thought to be from the royal museum of Nebuchadnezzar II, this basalt sculpture is one of the few elements of site not *in situ*. Today, the lion stands on a brick and rubble base started by Claudius Rich and added to during mid-twentieth-century excavations, its surface is covered with decorative concrete renders.

The statue is a feature of the present archaeological city of Babylon, it is 2 meters long and 185 centimeters high and was found by local villagers on the year 1776 in the ruins of northern palace.

Figure 2-5 The Lion of Babylon

Credit: Qahtan Al-Abeed 2017

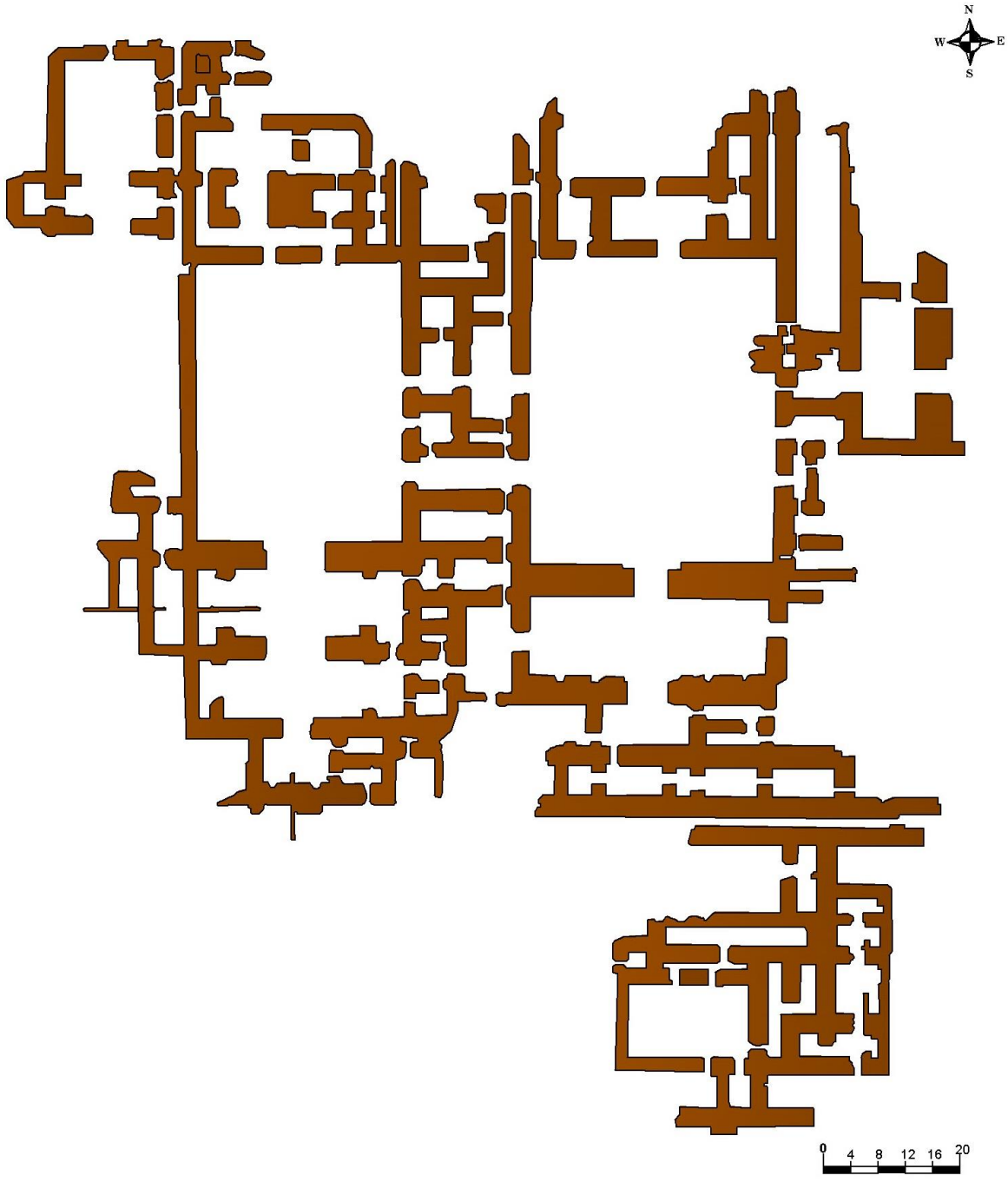
Summer Palace

Built during the Neo-Babylonian period and added to in the Achaemenid, Seleucid, and Islamic periods, the Summer Palace was known as such because it employed ventilation shafts. The ruins of the palace are located north of the site's centre, atop a natural mound known locally as Jebel Babil. Since the mound was named for the ancient city, European travellers typically thought it was the ruins of the Etemenanki.

The palace has a square footprint of 250 x 250 meters consisting of a number of rooms of different sizes. According to cuneiform inscriptions on bricks bearing the stamp of King Nebuchadnezzar II, the building had a defensive role. This is confirmed by the quality of its building material and technique: solid baked bricks sealed by asphalt mortar.

British author and politician, Austen Henry Layard made a preliminary exploration of the mound in 1850 but decided that excavating it would be too complex and costly. The DOG was more successful, revealing the Summer Palace's foundations and substructure. Although subject to centuries of exposure, erosion, brick removal and artifact looting, the ruined palace, at 18 meters above the surrounding terrain, is an affecting archaeological monument. Today, the original bricks and palm matting can be seen *in situ*. In this respect, the Summer Palace retains a high integrity.

Plan.2.7 Summer Palace



Ishtar Temple

The Ishtar Temple lies within the holy compound (Ka-dingir-ra) to the East of the Nabu sha khare Temple and was one of Babylon's major shrines with Ishtar of Agade figuring prominently in the Babylonian pantheon. Like the Ninmakh and Nabu sha khare temples, the Ishtar temple follows a classical Babylonian broad-cella floor plan but it is also known to have been rebuilt at least three times. The temple was one of several areas on site where significant cuneiform archives were found.

Dedicated to the main deity of the city, the goddess Ishtar, this temple lies in the Sacred Complex and is a rectangular building (37 x 31 meters) of unbaked bricks composed of a courtyard surrounded by 22 rooms. The clay is used in building to stick the bricks together. It was originally built under Nabopolassar and then rebuilt twice, once under Nebuchadnezzar II, and the second under Nabonidus (556-539 BC). The three levels were uncovered during excavations by Koldewey. Like the Ninmah and Nabu sha khare temples, the Ishtar temple follows a classical Babylonian broad-cella floor plan. The temple was one of several areas on site where significant cuneiform archives were found.

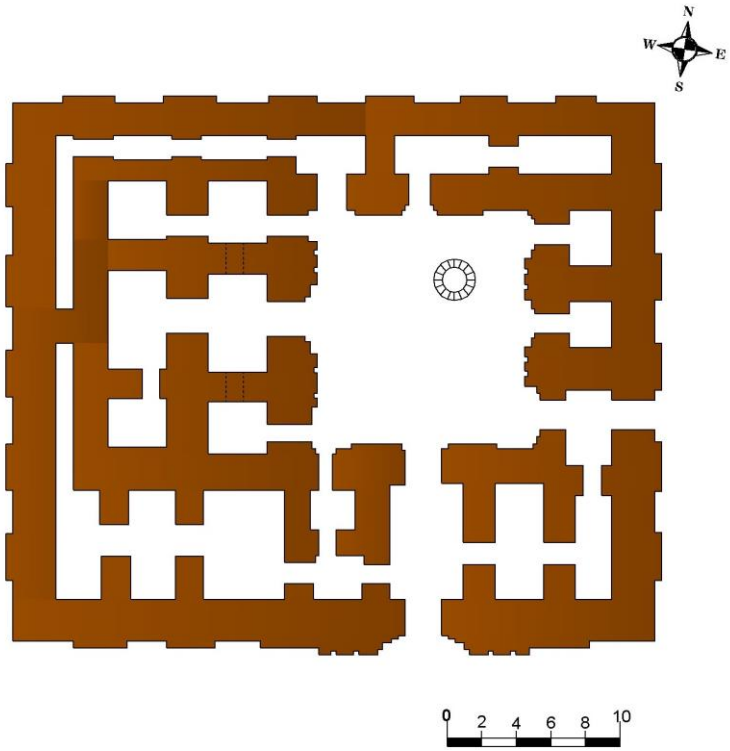
During the late 1970s under the Revival of Babylon project, Iraqi archaeologists constructed walls on original foundations to reconstruct the temple. Today, Ishtar Temple contains a courtyard surrounded by 22 rooms roofed with palm tree trunks, reeds and baked bricks. The temple walls overlooking the courtyard contain buttresses, recesses, and multipurpose rooms. In the temple yard, a well-used for ablution, is found.

In 2011, WMF has worked with Iraq's State Board of Antiquities and Heritage to conserve this temple through general cleaning campaign (removing debris and remains of ancient habilitation out of the temple of Ishtar and the surrounded zone). Conservation work addressed immediate needs such as inserting wooden clamps and scaffolding to support the walls and provide better protection against the risk of collapse.

Figure 2-6 Ishtar Temple

Credit: Qahtan Al-Abeed 2017

Plan 2.8 Ishtar Temple



Ninmakh Temple

Located near the Ishtar Gate and constructed under Nebuchadnezzar II, *E-mah*, temple of the mother goddess Ninmakh, follows the traditional Babylonian temple plan: a central courtyard with a well and a *cella* (inner chamber) with a niche for the statue of the goddess. Many clay tablets describing the construction of the temple were found here. It is associated with the angels Harut and Marut, mentioned in the Quran as having revealed hidden (i.e. magical) knowledge at Babylon. Ninmakh Temple is mostly intact and is made of brick. This building contains an unique structural element—a kisu—an earthen retaining wall dating to the reign of Assyrian King Ashurbanipal (668-627 BC).

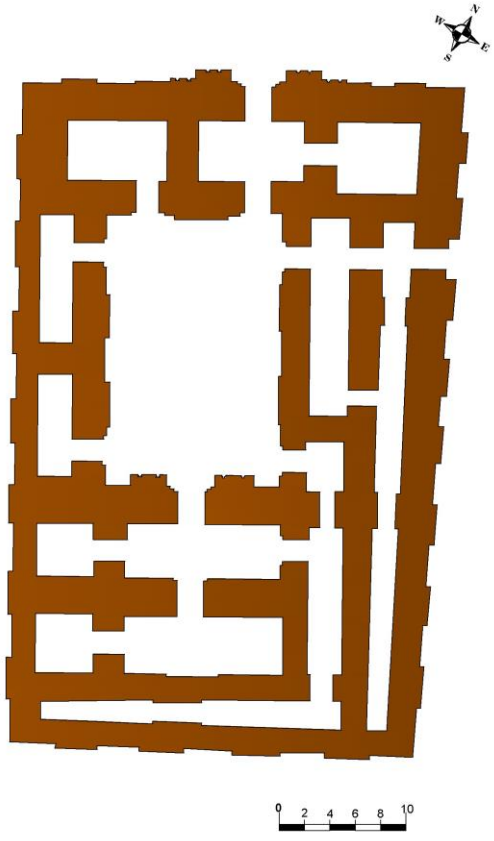
Discovered during nineteenth century by British excavations and later investigations by German archaeologists, the temple contained a quantity of cuneiform tablets bearing information about the building.

Conservation began in 1958 by the SBAH and included the beginning of a full reconstruction in 1968. In the 1970s, conservation works focused on rebuilding the cracked walls. The roof of the temple was also reconstructed during this time. Within this project, modern bricks, cement material, and fermented clay were used. In 1993, the concrete roof was replaced with roof reed mats. In 2011, the SBAH worked with WMF to prepare a study to assess damages at the temple.

Figure 2-7 Ninmakh Temple

Credit: Qahtan Al-Abeed 2017

Plan.2.9 Ninmakh Temple



Nabu sha khare Temple

Nabu, the god of writing and scholarship and the son of Marduk, Babylon's patron deity, had a temple, located between Etemenanki and the city's royal palaces, dedicated to him at Babylon. This was the place where kings received the royal sceptre as part of their investiture. The temple (whose official Sumerian name, *Egidrikalamasuma*, means 'house that confers the scepter to the country') contained many cuneiform school tablets.

Made of mudbrick, this temple is one of the most architecturally sophisticated of any other known Babylonian temples and is located in the sacred area to the west of the Processional Way. One of the most important temples at the site, the building is adorned with intact Babylonian era rectangles, vertical and horizontal bars that revolve around its facades and entrances with black and white colors. King Nebuchadnezzar mentioned that it was rebuilt four times.

The temple is a rectangular building with two entrances, the main in the east and another in the north. The temple has one cella for Nabu, the god of writing. Another cella may have been for his consort Tashmetum. The walls of the preserved temple were originally made of unbaked mudbrick and clay mortar with reed mats between every seventh or ninth row of bricks.

Between 1979–1980, SOAH excavations directed by Danial Ishaq revealed the lower portions of a mud-brick wall up to four meters high dating either to the late–Assyrian period (Esarhaddon, 680–669 BC) or the early years of Nebuchadnezzar's reign. Substantial quantities of original plaster and painted surfaces were preserved in the courtyards, probably thanks to its infill by Nebuchadnezzar as part of work to raise the level of the Processional Way.

The preservation of such a large portion of lower wall distinguishes the building among temples at Babylon. The preservation is partly due to the fact that it was constructed under Assyrian rule using unbaked mudbricks, which were less desirable to brick-diggers than the baked Nebuchadnezzar bricks found in much of the site. The site was also built over and later used as the foundation for further construction.

In its current form the temple is the result of a reconstruction performed in the early 1980s using modern baked bricks and cement bricks as well as traditional materials and treatments. The surface was slightly elevated to achieve a drainage slope that directs water away.

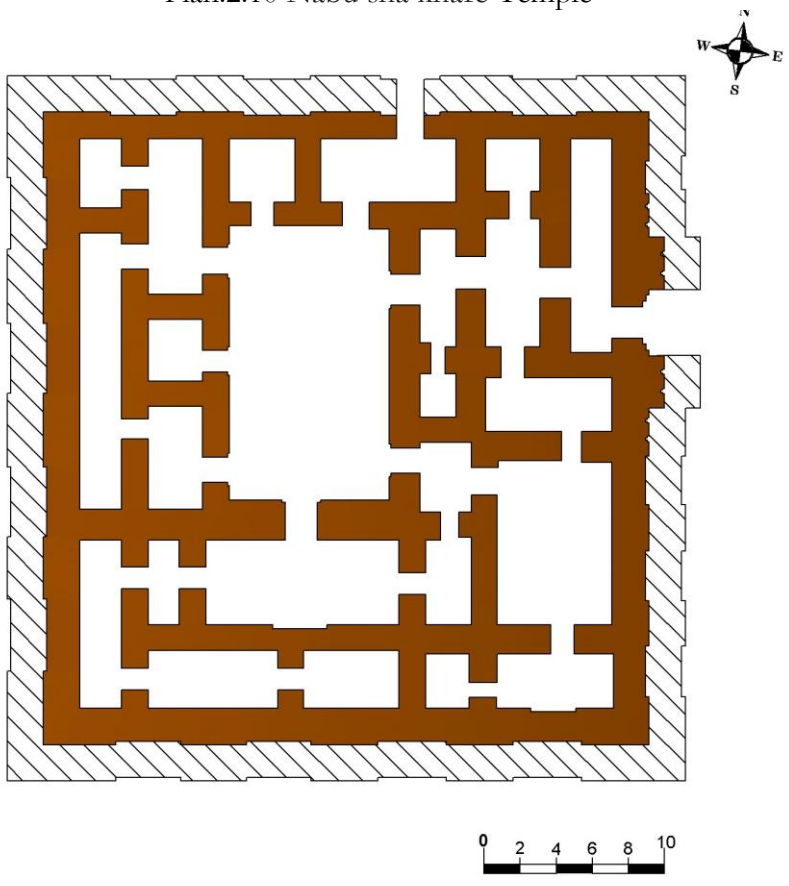
In 2011-2012, the SBAH in close cooperation with WMF undertook an extensive

condition assessment with recommendations for future conservation efforts by the SBAH.

Figure. 2-8 Nabu sha khare Temple

Credit: Qahtan Alabeed 2017

Plan.2.10 Nabu sha khare Temple



Esagila Temple

Like other Mesopotamian cities, Babylon was filled with temples and shrines. Yet, by the end of the second millennium BC the city had acquired a special religious status. Marduk rose to the head of the Babylonian pantheon and his temple, Esagila ('house whose top is high') was the most important in the city and one of the great shrines of the ancient Near East. Esaglia, seat of Marduk and his consort Zarpanitu, contained a large shrine to their son Nabu, patron deity of Borsippa, as well as smaller shrines to other gods. This region was continuously inhabited as evidenced by the Hellenistic Period remains and the Islamic shrine of' Amran Bin Ali.

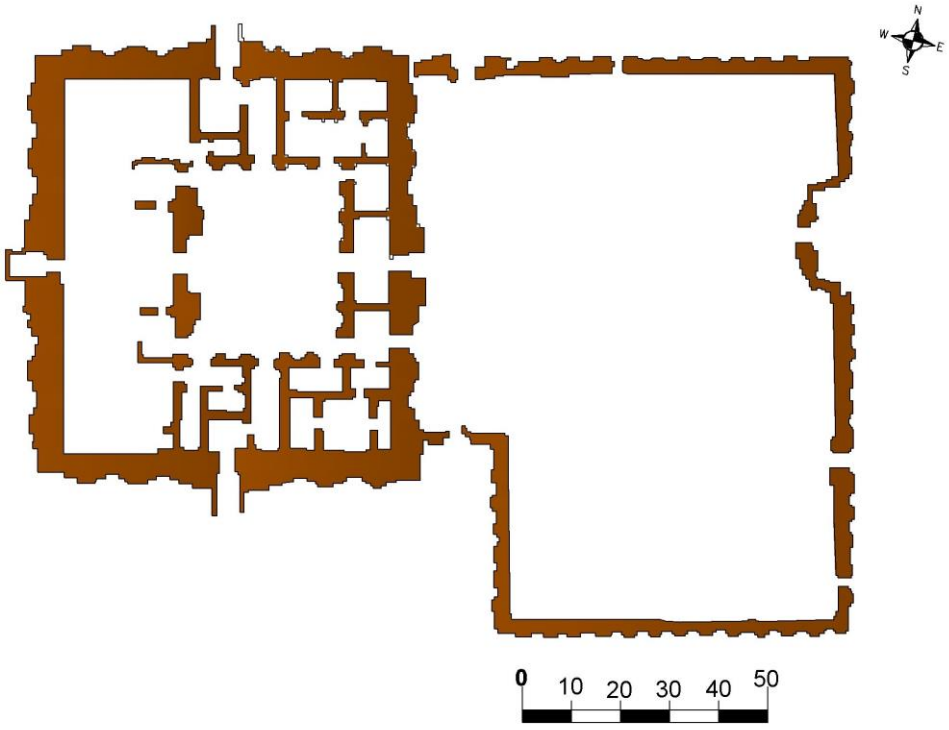
The statue of Marduk resided here, and had its own eventful history. Looted by Elamite invaders, recovered by Nebuchadnezzar I, stolen, perhaps destroyed, and replaced by the Assyrians, this most sacred of icons was repeatedly involved in the power politics of the day. Koldewey's floor plan shows the probable location of Marduk's sanctuary, which the builder of the temple, Nebuchadnezzar II, claimed to have covered with gold, 'that it might shine like the sun.'

Seen as a square-shaped hole today, the extant temple is what remains of the excavations carried out by Robert Koldewey and the DOG. Beneath the hill of Amran Bin Ali, these remains are of a building complex. Koldewey's plans show a square-shaped building with a length of 78.3 meters and a western facade of 85.8 meters. It consists of a 31.3-meter long, 37.6-meter wide courtyard surrounded by a number of chambers. The temple was built of unglazed bricks and its floor was covered with unbaked bricks, with walls of white plaster.

Figure 2-9 Esagila Temple

Credit: Qahtan Al-Abeed 2017

Plan.2.11 Esagila Temple



Shrine on Amran Bin Ali

The tomb and shrine of Amran Bin Ali sits atop Amran Hill south of the main Babylon reconstructions. Although it is not a principle Shi'a pilgrimage destination, Amran Bin Ali receives a number of visitors.

The tomb lies beneath an Ottoman-era shrine and is accessed by a flight of recycled-brick stairs descending into the mound. While fighting beside his father, Ali bin Abi Talib (Imam Ali), Amran was mortally wounded in the battle of al-Nahrawan in CE 658 (38AH). Two of his companions also died as Imam Ali's army moved toward Babylon and are buried in the shrine. According to some traditions, Imam Ali chose the site of his son's tomb for its height and historical importance. Seven Ottoman sheikhs were buried in proximity.

The tomb of Amran Bin Ali is associated with miraculous healing. Water from the courtyard well, purportedly 27 meters deep, is said to cure infertility, skin diseases and headaches. A buckthorn tree, known for its medicinal purposes, was planted near the well. Portions of the shrine date to different periods; the oldest is the archaeological tell on which the shrine rests and that supplied some of the materials used in the shrine's construction. The central shrine, a double-domed structure, possibly dates to the eighteenth century. In the twentieth century a walled courtyard and new ancillary structures enclosed the shrine. Following 2003, several modern structures were added to the shrine atop archaeological layers.

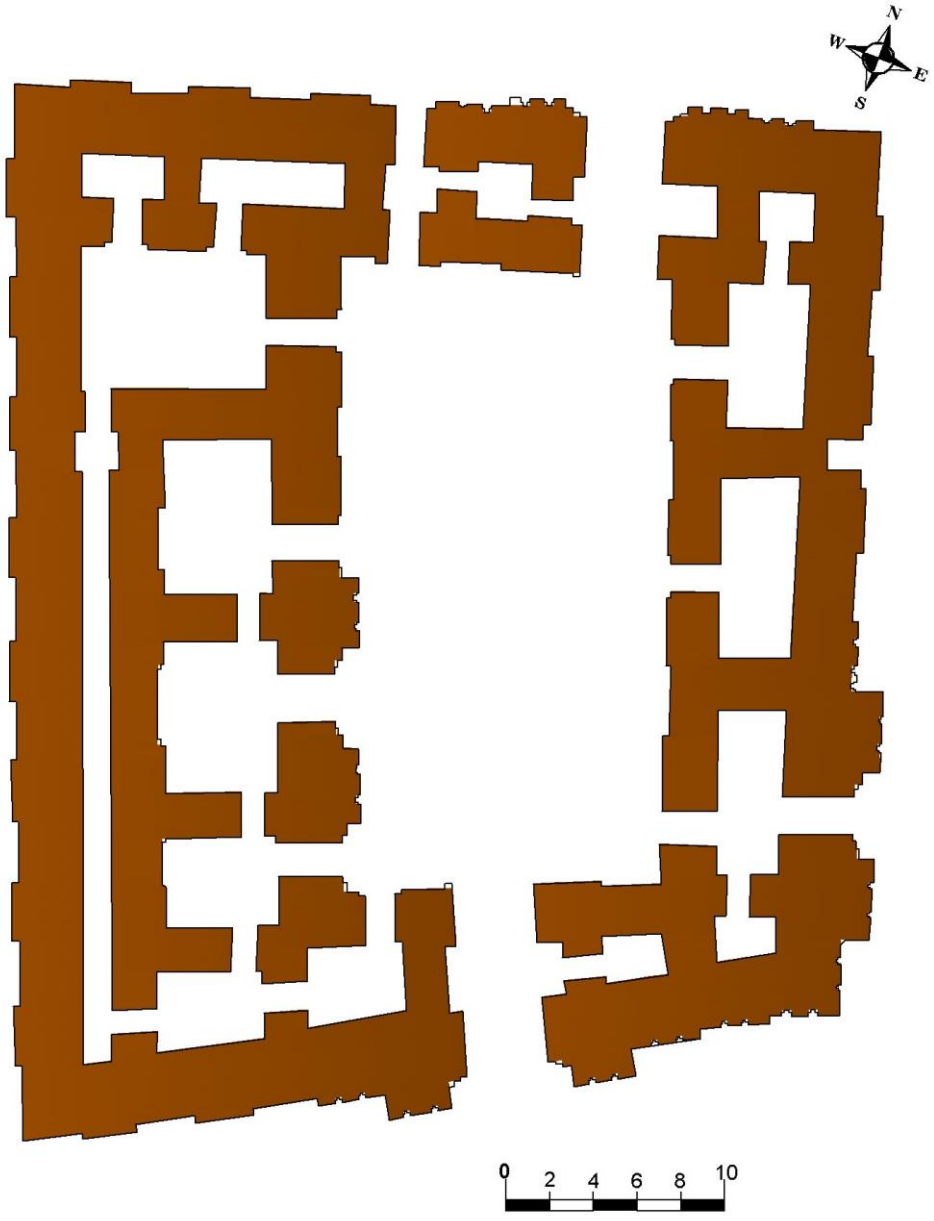
Figure 2-10 Shrine on Amran Bin Ali

Credit: Qahtan Al-Abeed 2018

Ninurta Temple

The foundations were uncovered by the DOG located in the south of the city. The ground plan of the temple consists of a central courtyard surrounded by a group of chambers. Due to natural conditions, these remains have been mostly buried except a small portion of a mudbrick wall resulting in a group of mounds surrounding the excavation pit. Pottery sherds dated to the Hellenistic, Sassanid and Islamic periods are scattered throughout.

Plan .2.12 Ninurta Temple

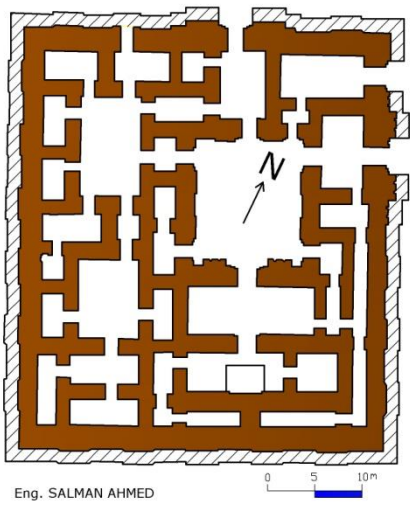


Z- Temple

Excavated by DOG, this temple is located in the southern part of the city and to the west of the temple of Nene. The ground plan consists of two parts with three courtyards surrounded by a group of chambers and corridors. The walls of the temple were constructed of unbaked bricks while the *kisu* surrounding the temple was built with bricks.

Pottery sherds scattered on the surface of the mound, some colored, date to subsequent settlement periods.

Plan.2.13.-Z- Temple



Gula Temple

Located in the southern part of the city, 200 meters to the south-east of the shrine of Amran Bin Ali, the remnants of this temple were eroded during the work of the DOG and became merely mounds of dust where pottery sherds are scattered.

Processional Way

A spine running north-south through the innermost section of the city, the Processional Way organized the secular and non-secular, public and private, royal and rural areas of the city. *In situ* features of this area include the brick and tar street paving dating to Nebuchadnezzar II. This important thoroughfare measured 440 meters long and 6-8 meters wide.

During the New Year festival, the Processional Way served as a space where the gods, the king, and his court walked from Bit Akitu (the house of the New Year), through the heart of the city, to the complex of Marduk (Etemenanki and Esagila). At the time, glazed brick lions in low-relief decorated a section of the lower parts of the building walls flanking the Processional Way. The Processional Way was originally excavated by the DOG and the flanking lions were removed and are now located in the Vorderasiatisches Museum (Berlin).

In 1958, cleaning works were conducted on the street, towers and facades. Additional excavation and conservation interventions were also initiated during this time. The original baked brick covered with bitumen paving of the Processional Way can be seen today protected by a chain-link rope and flanked by reconstructed Northern Palace walls made by the SBAH during the 1970s/80s.

Figure 2-11 Section of the Processional Way North of Ishtar Gate

Credit: Qahtan Al-Abeed 2017

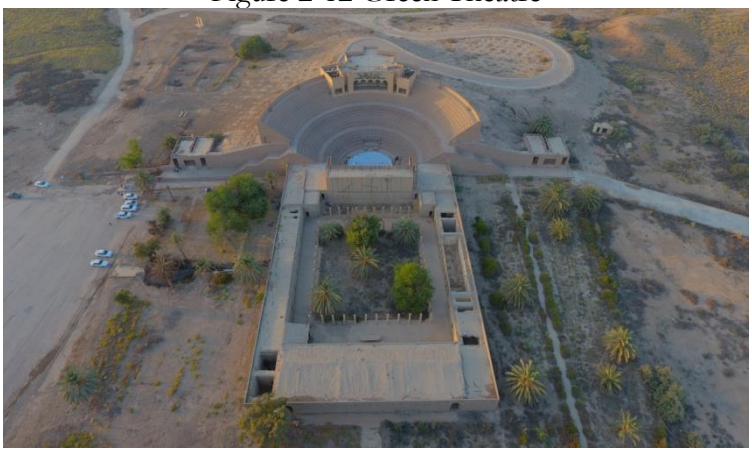
Plan.2.14 Section of the Processional Way North of Ishtar Gate

Greek Theater

Theatres and gymnasia were essential elements of the Hellenistic city. The theatre and adjoining gymnasium at Babylon were built during the Seleucid period (perhaps under Alexander), and the theatre was rebuilt during the Parthian period.

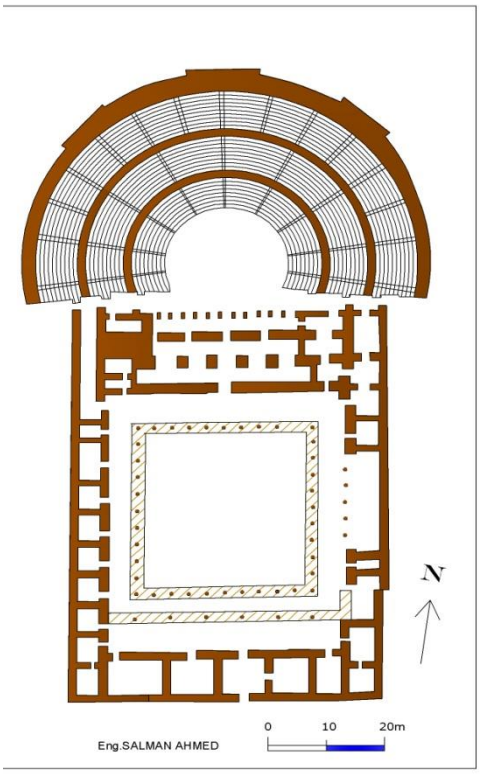
Using the ancient site plan, a new theatre complex was built in stages starting in the early 1970s. The first work phase recreated the courtyard, lower seating areas, and modern amenities in the wings. This was to provide facilities for culture and arts as well as a small Alexander the Great museum for displaying antiquities dated after the Neo-Babylonian period. In the mid-1980s, in preparation of the Babylon Festival, a second phase enlarged the seating by adding an upper level viewing box for Saddam Hussein. The scant original masonry was subsumed and left under the reconstruction. Modern fired bricks, cement and steel rebar were used throughout.

Figure 2-12 Greek Theatre



Credit: Qahtan Al-Abeed 2017

Plan.2.15 Greek Theatre



Etemenanki, the Ziggurat of Babylon

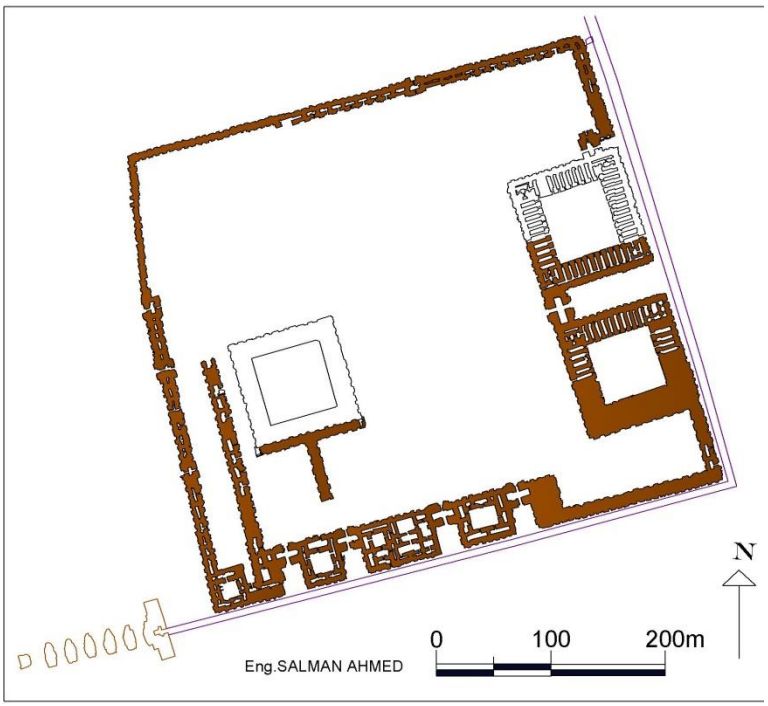
Etemenanki ('foundation platform of heaven and earth') was one of the largest ziggurats in ancient Mesopotamia. It is cited in ancient Greek accounts as the Temple of Belus, and in the Bible as the Tower of Babel. Its imposing footprint (91 metres by 91 meters) is recorded in Babylonian texts and has been confirmed archaeologically. At a height of around 91 meters, the ziggurat towered over the city and surrounding plains. The temple at the top of was probably covered in the same blue-glazed bricks as the Ishtar Gate. In antiquity, few had access to the temple where secret rituals took place. No records of these rites survive, only speculative descriptions in classical sources

The structure was augmented, partially demolished and rebuilt on several occasions. Sennacherib made a point of razing it along with the rest of Babylon. His son Esarhaddon and grandsons Ashurbanipal and Shamash-shuma-ukin began a reconstruction that was halted by the civil war between the two brothers.

The ziggurat was a major feature of Nebuchadnezzar's building program. Ironically, little of the structure survives partly due to the high-quality baked bricks he used. As elsewhere, these bricks were systematically extracted and recycled for new construction over centuries. Nebuchadnezzar's structure survived into the Persian period, until a rebellion in Babylon provoked its destruction by Xerxes.

Alexander the Great famously intended to restore Etemenanki, but died having succeeded only in clearing the mountain of rubble left by Xerxes' demolition, a feat that was said to have involved ten thousand laborers for two months. A Sasanian fort was later built on the ziggurat's ruins. Throughout subsequent centuries it was mined for reusable brick particularly for the outer surface of the ziggurat. German excavations in the 1960s recovered the base of the ziggurat's outer surface and their trenches now form a moat around the unbaked mud brick heap. The site is currently inaccessible to visitors.

Plan.2.16 Etemenanki, Ziggurat

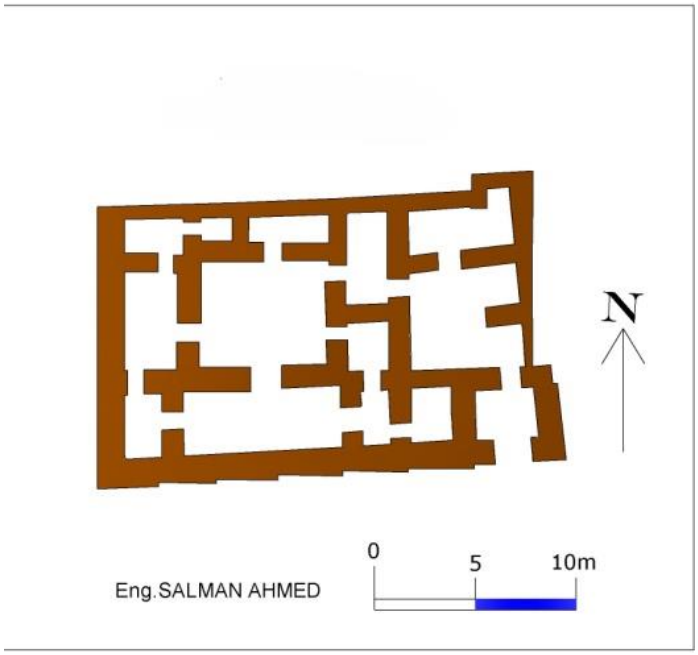


Babylonian Houses

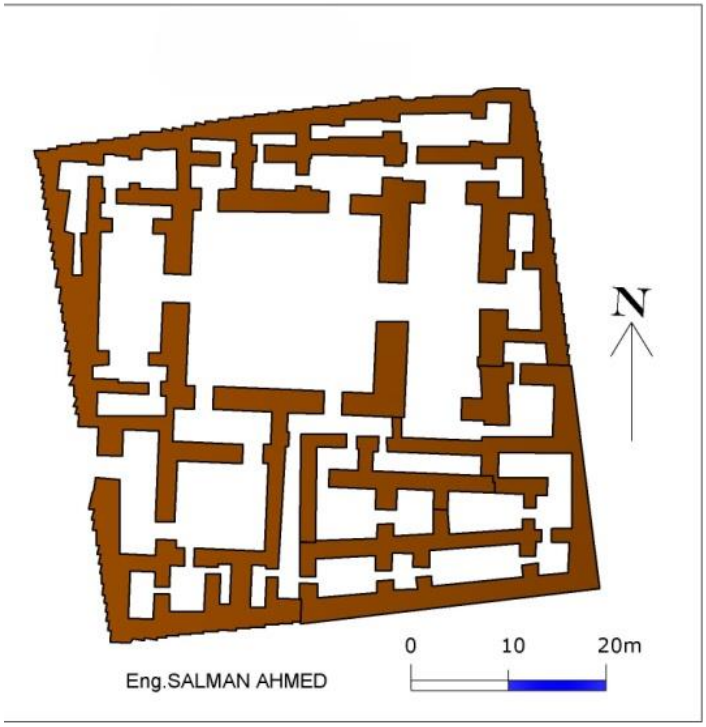
Early excavations in Iraq and elsewhere generally overlooked domestic architecture, but their importance to archaeologists became clear as the discipline evolved. The DOG identified street and building plans and traced the *Merkes* (center) including a large residential area.

In the 1980s, SOAH excavated three Babylonian Houses, as well as a smaller temple between Nabu sha khare and Ishtar temples, as part of this residential area. These were reconstructed based on their association with the major nearby temples and the original earthen building foundations to show examples of traditional priest and temple caretaker houses from the period. They also completed the line of buildings stretching from Nabu sha khare to Ishtar temples. A fifth house lies behind the Hammurabi Museum and a second house is located to the west of the Greek Theater.

Plan.2.17 Babylonian Houses



Plan.2.18 Private House West of Greek Theatre



Ancient Bridge Piers

Koldewey's workers unearthed several piers of a bridge that once spanned the Shatt al-Hillah linking Babylon's western and eastern quarters. Baked bricks used in the piers were unstamped, but Koldewey thought the bridge dated to either Nabopolassar's reign or the early period of Nebuchadnezzar. It is possible that this is the 'stone' bridge referred to in classical sources.

The bridge was re-excavated in the 1970s and again in the 1990s, when an asphalt road and utility lines were installed to serve the Babylon Conference Center. Seven pillars were discovered having a length 163 meters and measuring 21 meters wide. Nine meters separated each pillar.

It is important to note that most of the buildings in Babylon, as elsewhere in Mesopotamia, were of unbaked mudbrick with mud as mortar and plaster. Baked brick with asphalt as mortar was used for all construction in contact with water. During the reign of Nebuchadnezzar II there was a marked increase in the use of high-quality baked brick. Many of the official buildings were constructed by such baked brick with asphalt as mortar. Later in the reign of Nebuchadnezzar, lime mortar replaced asphalt but was only used for many upper parts of buildings, specifically those not in direct contact with water. High-quality baked bricks were later removed by brick miners and reused throughout the area.

Unexcavated Areas

A majority of the nominated property is unexcavated. Most of these areas are on the southern part near the Esagila Temple as well as wide expanses of the northern parts where only the Summer Palace has been excavated.

Modern structures

The Iraqi Government built site administration facilities at the site during the 1950s-1960s. Support buildings were added to the visitor areas near the Southern Palace and Processional Way during this time. In the 1980s, clusters of buildings were added to the central archaeological zone to serve the Revival of Babylon Project and accompanying festivals. Furthermore, there are several privately-owned buildings in the southwest corner of the core of the site.

The Nebuchadnezzar Museum and its surroundings
Built in 1951, the Babylon Site Museum, renamed the Nebuchadnezzar Museum, was the first modern construction addressing visitors' interests and needs. A half-scale replica of the north face of Ishtar Gate was added in 1954 along with a picnic ground and garden as well as a fountain sculpture featuring a copy of Hammurabi's Code of Law. Together these served as early visitor facilities.

The two-story Babylon Casino was built in front of the blue gate in 1970, with a restaurant, nightclub, and expanded parking area. Constructed in the 1960s, the excavation house behind the museum was enlarged in 1980 in preparation for the Revival of Babylon Project. Several SBAH staff lived there until 2003. A small guesthouse was built behind the casino and to house site guards another cluster of buildings in a former picnic garden.

Hammurabi Museum
Built in 1973 to house artifacts from the Old Babylonian period, the Hammurabi Museum stands alone, midway between the reconstructed Greek Theatre and the Nebuchadnezzar Museum.

Babylon Conference Center
This cluster of modern facilities, built to provide services for Saddam Hussein's palace and the Babylon Festival, is on the Shatt al-Hillah's east bank.

Former Palace of Saddam Hussein
Saddam Hussein chose a site adjacent to Nebuchadnezzar's ancient palaces and overlooking the Shatt al-Hillah for this grandiose residence, built in the late 1980s. The village of Old Kweiresh was demolished and replaced by an artificial mound to elevate the palace. The man-made Lake Saddam and utilities buildings were also added. There are no architectural drawings but the palace's floor space is estimated at 67,000 square meters. Palace decorations evoke

Babylon's past; murals depict scenes from ancient Babylon and Ur, the date palm motif from Nebuchadnezzar's palace is replicated in many rooms and bas- reliefs above doorways portray Saddam Hussein commanding his armies like the ancient royals. On the ground floor a marble-clad throne room overlooks the Shatt al-Hillah.

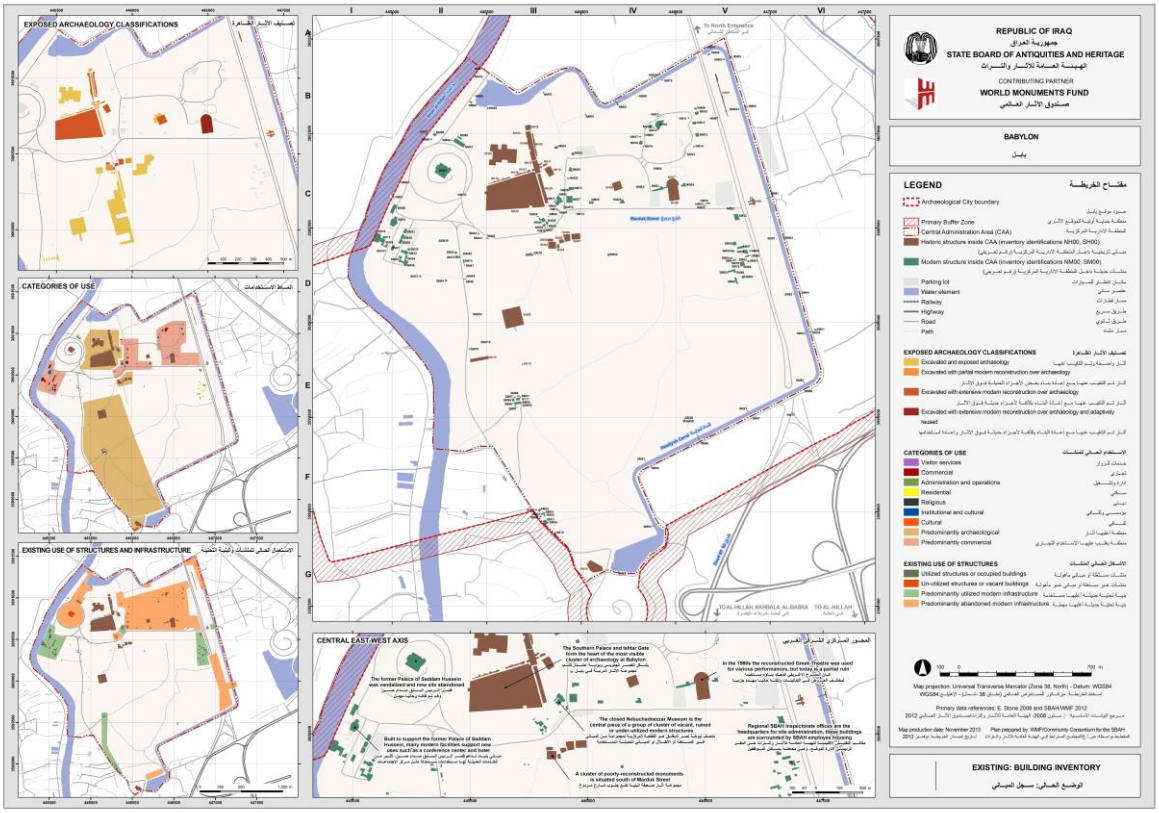
Tourist Village

Located behind the Greek Theatre this cluster of buildings was designed for visitors. During the Babylon Festival, services included two restaurants, a bar, shopping bazaar, laundromat, and bathrooms.

SBAH Provincial Inspectorate Headquarters

The Babil Inspectorate offices were built in a fenced garden compound in the 1960s and its courtyards later enlarged and enclosed. Over the years additional housing was added, including four semi-attached units. A police station was erected to the north and later used as a temporary artifact storage magazine. The Inspectorate still operates from these buildings, with the recently partially refurbished Babil Inspectorate offices at the center. Several SBAH staff and their families reside in subsidized housing in this area.

Map.2.2 Building Inventory



2.b History and development of the property

Babylon experienced dramatic changes over time: shifting watercourses, major construction projects (in response to a rising water table and varied political situations), violent destruction, and extensive rebuilding, periods of conflict, ruin, and gradual abandonment. Saddam Hussein's wish to promote his regime by reconstructing the grandiose monuments of Nebuchadnezzar II is but one example of how the city and its material remains have been perceived and deployed, and would not be intelligible without reference to the symbolic character of Babylon exposed in the last part of this section. Babylon's use as a military base from 2003-2004 is a further indication of the site's unfolding, living history. Exploration, excavations, exploitation, and approaches to preservation from antiquity to the present have contributed to the site's condition and character.

The History of the Name

It is suggested that the name of Babylon comes from the Pre-Euphratic language strata, older than the Akkadian and Sumerian languages, pointing to the ancient pedigree of the toponym. In historic times, however, the name was interpreted through the Akkadian language, where *bab-ilu* or *bab-ilim* means 'the Gate of God/Gods'. The same sense is reflected in the cuneiform writing of the name with signs KA2.DINGIR.RA, which translate as 'the Gate of God' in the Sumerian. In later texts a second version of the orthography TIN.TIR can be found.

Introducing the History of Babylon

Although in popular perception Babylon is the best-known Mesopotamian city, it only rose to prominence as political and cultural centre of Mesopotamia in the 2nd millennium BC during the reign of Hammurabi, as a result of striking and far-reaching political and ideological projects.

The earliest history of the site remains obscure, although archaeological finds and cuneiform texts indicate the city likely dates back to mid 3rd millennium BC. In terms of archaeological record, excavations have only reached the late Old Babylonian period, with earlier data unavailable due to high ground waters. Earliest periods of city's history are attested in surface material and cuneiform texts from other sites. The city survived were three major catastrophes. The Hittite sack in 1595 BC marked the end of the Old Babylonian dynasty; the Elamite invasion around 1159 put an end to the Kassite time. In 689 BC, the

Assyrian ruler Sennacherib claimed to have destroyed the city entirely. In each case, the city was rebuilt and re-established and the Mesopotamian capital.

Early Dynastic period, Old Akkadian, Ur III – first references

The origins of Babylon and its history in the 3rd millennium BC are obscure, since the city functioned only as a secondary urban centre. Marduk, the patron god of Babylon, was considered a minor deity in the Sumerian pantheon. He was a son of Enki, the powerful god of wisdom and sweet waters, venerated in Eridu. The city developed in the shadow of old Sumerian and Akkadian capitals and cult centres such as Ur, Uruk, Akkad, Nippur, or Eridu. It did not appear as a seat of power in any of the king lists, it was not an independent political unit. Overall, at that time there was little indication Babylon would rise to prominence greater than any Mesopotamian capital.

A temple of Marduk is mentioned as early as the Early Dynastic period, in an inscription dated at around 2500-2400.[1] Although the city name is written as BAR.KI.BAR, it is likely the text relates to Babylon using an early phonetic notation. The next known reference to Babylon (this time mentioned by its name) comes from the late Old Akkadian period, the reign of Shar-kali-sharri (2217-2193 BC)[2]. The king mentions the temples of Anunitum and Il-Aba built in Babylon. It is the first time when the standard writing of the city's name, with the Sumerian ideogram KA.DINGIR.RA, is attested.

In the Ur III Period, Babylon was a secondary administrative centre and the seat of a governor. Governors of Babylon are mentioned in several cuneiform texts, among others, delivering offerings to the pan-Sumerian religious sanctuary in Nippur. The relative abundance of these offerings indicates Babylon was a wealthy and prosperous town during this period. The Ur III empire collapsed at the end of the 3rd millennium BC, under pressure from Elamites in the east, and Semitic Amorrite tribes from the west. Subsequently, there is little historical evidence referring to Babylon for around 100 years, before a new configuration of power emerged in Mesopotamia.

[1] Stephens, *Votive and Historical Texts from Babylonia and Assyria*.
[2] All dates are adopted after so called middle chronology, with the reign of Hammurabi dated for 1795-1750BC, as outlined by J. Brinkman.

Old Babylonian period – rise to power

The first half of the 2nd millennium BC was a crucial period in the development of Babylon. Its dominant political, economic, and ideological position among the cities of southern Mesopotamia was established and engrained with such a strength, it was not challenged effectively until the end of the 1st millennium. The city emerged victorious from the struggle among the city-states established by Amorrite rulers in southern Mesopotamia after the fall of the Ur III empire.

At the beginning of the 2nd millennium, the dynasties from Isin and Larsa dominated the regional scene; however, Babylon was soon to follow and overshadow its rivals. Notably the shift of power from the old Sumerian capitals in the south was likely aided by environmental changes. In 1894 BC, an Amorrite leader known as Sumu-abum settled in Babylon. His successor, Sumu-la-El (1880-1845), is considered the founder of the First Dynasty of Babylon. He constructed the royal palace in Babylon and likely surrounded the city by a new wall.[3] His son, Sabium (1844-1831), undertook renovations of the temple of Marduk. It was the first time the name of Esagila was recorded. Apil-Sin (1830-1813), reconstructed the outer city wall including the Grand Gate to the north. He also reconstructed the temple of Ishtar, Eturkalamma. For a hundred years Babylon was an independent kingdom, involved with struggles with it powerful neighbours.

The Rule of Hammurabi

In 1792 BC, the throne passed to Hammurabi, who was arguably the most important person in the history of Babylon. Although archaeological records from Babylon in this time are unavailable, his reign is well attested in cuneiform texts found across Mesopotamia. Intense diplomatic relations were documented between regional kingdoms, including Babylon, Larsa, and Eshnunna. Hammurabi's early reign was marked with wars against neighbouring city states and Elamite forces invading Eshnunna. Subsequently, he won the war against his arch-rival, Rim-Sin of Larsa, around 1760 BC, consolidating control over southern Mesopotamia. Babylon became the most powerful in the region, dominating regional politics for two centuries.

Hammurabi not only managed to win political and military struggles with his rivals in the region. He also developed far-reaching cultural and religious policies which elevated Babylon to the paramount position among the cities of Mesopotamia. Hammurabi used the wealth acquired in military campaigns

[3] André-Salvini, *Babylone*.

throughout his reign to carry out a vast renovation program of Babylon's sanctuaries. This included making lavish cult objects, including statues of gods, thrones, and procession items. The role of Marduk, the patron deity of Babylon, increased alongside Babylon.[4]

In 1595 BC, the Hittite king Mursilis undertook a military expedition to Mesopotamian form distant Anatolia. He captured and ransacked the city, putting an end to the First Dynasty of Babylon. Babylonia fell into Dark Ages, characterised by the lack of written sources and political defragmentation. However, the role of Babylon as the political and cultural capital of Mesopotamia outlived the fall of the Old Babylonian Empire by centuries.

The code of Hammurabi

The basalt stelae known as the Code of Hammurabi is an artistic masterpiece for the quality of the bas relief representing the king praying in front of Shamash, the god of Justice. It also an example of an early legal treaty and a witness to the political and social history of a kingdom which assured Babylon of a cultural and ideological supremacy lasting for 1,500 years. The stelae is a testament to the king proposing to his successors an ideal model of wisdom and justice.

The Kassite Period

From the deep political and cultural crisis of the 16th century, Babylon emerged again as the capital of southern Mesopotamia during the reign of the Kassite dynasty, which ruled for over 400 years. The Kassites unified southern Mesopotamia around Babylon, with extensive consequences for economic and cultural development. Although at around 1385 BC, king Kurgalzu built a new capital for the empire, Dur Kurgialzu (modern Aqar Quf), Babylon remained the principal cultural and economic centre of the Kassite state.

At that time Babylonia established itself as one of the world's powers, maintaining diplomatic relations with Egypt, Hatti, Mitanni, and Assyria. Letters were regularly exchanged between royal capitals of Babylon, Hattusa, or Thebes/Amarna, best known through the vast royal archive in Akhetaton (Amarna), Egypt. The king of Babylon, Burna-Buriash II (1359-1333) greeted the pharaoh Amenhothep IV (Akhenaton) "May my brother and his house, his horses and chariots, his nobles and his country prosper!' One of these famous texts mentions a shipment of up to 600 kg of gold from Egypt to Babylon, while Babylonian doctors, famous for

[4] Charpin, *Hammurabi of Babylon*.

their skills and learning, were summoned to treat rulers of neighbouring states. Babylon was a principal centre for learning and literary culture. Akkadian (Babylonian) was the language of diplomacy in the Near East, cuneiform script and Babylonian intellectual achievements were disseminated across the region.

Along with the political unification of the Kassite period, the ideological position of Babylon as the centre of Mesopotamian universe was strengthened again. Kassite kings supported systematic collection and development of knowledge. The Creation Epic *Enuma Elish* was composed, placing the Babylon's god Marduk at the centre of the creation story. The text outlined the cosmic ideology underlying the construction of Babylon's sanctuaries and was included in elaborate rituals centred of the Esagila temple complex. Babylon was presented as the home of all gods, leading to the development of visitation rituals reflected in the city's topography. The ideology developed for the cult of Marduk in Babylon was so influential it was copied by other rulers in the region.
This period of relative prosperity of the Kassite period ended with the influx of Aramean tribes, the growing belligerence of Assyria, and the Elamite invasion from the east. The Elamites looted many Babylonian monuments, including *kudurru* stones and the famous stele with the Code of Hammurabi, which were transported to Elam (modern Iran) and later found by French archaeologists in 1902. Babylon once again regained political dominance during the reign of Nebuchadnezzar I (1126 – 1105), but soon fell into a period of chaos marking the turn of 2nd and 1st millennia in the region.

The Neo-Babylonian/Neo-Assyrian, 1000-626 BC Periods

The first half of the 1st millennium BC was marked by the growth of Assyria and its struggle to subdue Babylon along with southern Mesopotamia. Recurring wars and rebellions left a mark on the city. In early 1st millennium, Babylonia saw the arrival of the Chaldeans, a confederation of tribes of western Semitic origin, who settled in the marshy areas of southern Mesopotamia fuelling Babylon's resistance to Assyrian invaders from the north.

In 728 BC, king Tiglatpilesar III proclaimed himself the king of Babylon, starting the century of direct Assyrian rule, facing intermittent rebellions. In reprisal for the eleven-month long resistance, the Assyrian king Sennacherib inflicted heavy damages on Babylon in 689 BC. Senacherib boasted he destroyed the city walls, killed all its inhabitants, and filled the canals with ruins. In a highly symbolic act, Sennacherib removed the statue of Marduk from the Esagila temple and took the

god to Assyria. Although such a complete destruction of the city is unlikely, it was certainly heavily damaged until Sennacherib's death. [5]

His successors, Essarhaddon (680-669 BC) and Assurbanipal (668-627 BC) displayed more favour towards the old capital. Sennacherib's successor Esarhaddon and his sons Ashurbanipal and Shamash-shuma-ukin initiated extensive building works aimed at the city's reconstruction. When the new dynasty in Babylon freed the city from Assyrian control in 626 BC, they continued these works.

Neo-Babylonian Empire, 626-539 BC

The raise of Nabopolassar[6] to power in 626 BC marks the beginning of the most illustrious period in the history of Babylon. Nabopolassar (626-605 BC) and his successor, Nebuchadnezzar II (604-562 BC) created a vast empire, making Babylon a regional capital. This was reflected in the monumental construction program realized in the city, with the majority of currently visible archaeological remains coming from this period, marking the apex of the era now known as Neo-Babylonian. The Neo-Babylonian dynasty ended with king Nabonid (Nabu-na'id, 562-539 BC)[7], whose religious reforms in favour of the moon god Sin led him to moving the capital to Harran, west of Babylon. His son was Bel-shara-usur (known in Biblical tradition a Belshazzar).

The most of the now visible remains date to the Neo-Babylonian period, which is most completely excavated period in Babylon. Old temples were restored, opulent new ones erected along with palaces, bridges, and other public works often to a much larger extent than previously in baked brick. The royal palace in the city was rebuilt, while two new residences the North Palace and Summer Palace were constructed. The Procession Way and the iconic Ishtar Gate were reconstructed and decorated with glazed bricks that are still visible on the site. Esagila, along with multiple other temples, were renovated. Nebuchadnezzar rebuilt the city walls, which were mentioned by some ancient authors as one of the World Wonders. It was at that time that Babylon was possibly visited by Herodotus.

The Neo-Babylonian period is characterized by an abundance of written texts. In Babylon, several vast archives were found in palaces, temples and private houses.

[5] Joannès, *The Age of Empires*.
[6] Al-Rawi, "Nabopolassar's Restoration Work on the Wall Imgur-Enlil at Babylon."
[7] Beaulieu, *The Reign of Nabonidus, King of Babylon 556-539 BC*.

Achaemenid Period, 539-331 BC

The Persian king Cyrus defeated Nabonidus and captured Babylon in 539 BC. The transition from Babylonian to Achaemenid rule was relatively peaceful and seems to have left few marks on the archaeological recor. For over two centuries of Persian domination Babylon was among the main cities in the empire and a major economic and cultural centre. It was also one of the cities where the royal court stationed. Persian rulers continued building projects in the city and supported local cults, Marduk in particular. The period of Achaemenid rule, however, was marked by Babylonian rebellions, leading to violent reprisals. Although Greek sources suggested king Xerxes partly destroyed the city and demolished the ziggurat of Etemenanki in 483 BC, there is little evidence to corroborate the scale of destruction in the cuneiform sources. [8] Archaeological excavations from this period document city walls, palaces, temples, and living quarters. Many bricks with glaze decorations were preserved. Abundant cuneiform archives document the religious and economic life of the city.

Herodotus gives an account of Babylon in his Histories at that period. Although it is still disputed if he visited the city in person or relied of second-hand accounts, the detailed description recorded in his *Histories* remained a standard reference point for all classical authors and later European thought.

Abundant cuneiform archives document the religious and economic life of the city at the period. Furthermore, Herodotus gives an account of Babylon at that period. Although it is still disputed if he visited the city in person or relied of second-hand accounts, the detailed description recorded in his *Histories* remained a standard reference point for all classical authors and later European thought.

Hellenistic Period, 331-200 BC

Having defeated the Persian empire, Alexander the Great (330-323 BC) reportedly intended to make Babylon his capital. In continuation of a long string of rulers seeking legitimacy through pious works in Babylon, Alexander ordered a vast renovation of the sacred precinct of Marduk in Esagila. The ruin mound called Hamra, still visible on the site, is partly due to his restoration attempts[9], before he died in 323 BC.

[8] Joannès, *The Age of Empires*.
[9] Lundquist, "Babylon in European Thought."

Alexander's successor in Mesopotamia, Seleucus I (305-281 BC) constructed a new capital Seleucia on the Tigris initiating a gradual move of from Babylon. Nevertheless, Hellenistic rulers continued to support the cult of Marduk, which was the key to royal legitimacy in Mesopotamia; they also brought Greek cultural influences. Esagila was rebuilt at that time. Several archives with cuneiform tablets were found in temples and private houses. Aramaic and Greek texts are also known.

Abundant cuneiform archives document the religious and economic life of the city at the period. Furthermore, Herodotus gives an account of Babylon at that period. Although it is still disputed if he visited the city in person or relied of second-hand accounts, the detailed description recorded in his *Histories* remained a standard reference point for all classical authors and later European thought.

Parthian and Persian rule

Babylon continued to be occupied for the large part of the 1st millennium AD, a period well documented by excavations. Parthian rulers (200 BC-200 AD) who succeeded the Selucid state in Mesopotamia were again attentive to Babylon, as the venerable, old capital. They constructed a fortress in the ruins of the Summer Palace, rebuilt the theatre and constructed colonnaded street. Around 200 AD, the city passed under the Persian rule again. Sassanian rulers also left mark on the city, building a fortress in the remains of the ziggurat.

Islamic Period

By the time of the Muslim conquest, Babylon had been largely abandoned. A Muslim Scholar Ibn Hawqal likely visited the site in 10th century described it as a small village, while the finds of private houses with Arabic coins during excavations corroborates the accounts. A 13th century Arab scholar, al-Qazwini, described Babylon (Babil) as a small village; he also described a well referred to as the 'Dungeon of Daniel' and visited by Christians and Jews during holidays. The grave-shrine of Amran ibn Ali was visited by Muslims.

Although Babylon appears in medieval Arab geographies, there are few indications of digging at the site. The only exception was the Arab reference to Babylon as the place where people remove its good baked bricks. Arabic sources refer to the larger area of Babylon, to the ancient city itself as once consisting of seven parts, and to the known location of the ruins. According to the Arabic sources its ancient kings were Canaanites, Nabateans, or Chaldeans, sometimes

referred to as Nimruds. The first Nimrud built the tower in Babylon. One of the famous rulers was Buht Nassar (Nebuchadnezzar). It was complained that Babylon was a city of sinners and drunks, but it was also praised as the pearl in a necklace.

Rediscovery: Middle Ages – nineteenth century

Babylon's transition from a thriving metropolis to abandoned ruins, to a valued archaeological site took centuries. It involved the collapse of mud-brick structures, cycles of building atop earlier structures, and the accumulation of rubbish deposits. The massive tells that now shape the site's landscape are the product of these processes.

Although Babylon appears in medieval Arab geographies and European travel accounts, there are few indications of digging at the site. The only exception was the Arab reference to Babylon as the place where people remove its good baked bricks. Arabic sources refer to the larger area of Babil, to the ancient city itself as once consisting of seven parts, and to the known location of the ruins. Its ancient kings were according to the Arabic sources said to have been Canaanites, Nabateans, or Chaldeans, or were sometimes referred to as Nimruds. The first Nimrud built the tower in Babil, the Ṣ arḥ . One of the famous rulers was Buht Nassar (Nebuchadnezzar). It was complained that Babil was a city of sinners and drunks, but it was also praised as the pearl in a necklace.[10]

From the twelfth century onward, European travellers visited and wrote about Babylon. Foreign visitors were rare but twelfth and thirteenth century accounts are strikingly similar, interpreting the ruins as a confirmation of biblical prophecy, often identifying Birs Nimrud (Borsippa) as the remains of the Tower of Babel, and making frequent note of lizards and snakes, perhaps also echoing biblical prophecy.[11] Later travel accounts (fifteenth and sixteenth century) likewise mention no substantial digging at Babylon while noting how little there was to see on the surface beyond the deserted mounds, alongside the site's 'loneliness and desolation'.[12] For local villagers and travelers on the road between Baghdad and al-Hillah the sight of

[10] C. Janssen, *Babil the City of Witchcraft and Wine* (Ghent: University of Ghent, 1995).

[11] Travellers differed on the Tower of Babel's location, noting the site of Birs Nimrud (ancient Borsippa) and that of 'Aqar Quf (ancient Dur Kurigalzu), near Baghdad.

[12] C. J. Rich, *Narrative of a Journey to the Site of Babylon...* Edited by his Widow (London: Duncan and Malcolm, 1839), 27.

crumbled walls bearing dragons no doubt prompted claims that the ruins embodied black magic and sorcery.

More detailed, illustrated accounts of Babylon began to appear in the seventeenth century. The Roman aristocrat Pietro della Valle copied cuneiform inscriptions, composed a site description, and made tentative soundings, recovering small numbers of tablets and seals. Although archaeology would not be elaborated as a discipline for another 200 years, Della Valle's account of the site was the most detailed yet produced, and its dissemination in Europe aroused scholarly interest.[13]

During the eighteenth century, foreign visitors and modest excavation became more common. These included the Arabist Jean Otter (1743) whose account cites the Quranic mention of Harut and Marut.[14] Carsten Niebuhr (1765) fixed Babylon's exact geographical coordinates. The French Abbé Joseph de Beauchamp, who visited Babylon twice in the 1880s, discovered an unbaked wall, sixty feet thick, running parallel to the river. André Michaux, (1783-4) found the so-called Caillou Michaux, a Babylonian *kudurru* (a stone monument recording a land grant) dating to c. 1100 BC and published the inscription, the first to be widely circulated in Europe. Claudius James Rich, East India Company resident at Baghdad visited Babylon in 1811 and 1817. His *Memoir on the Ruins* features the first detailed map of Babylon, including the site's major mounds, a clear impression of the eastern portions of the outer city wall, of al-Jimjmah and Annanah villages.[15]
Other interests meanwhile shaped Babylon, since it was mined for construction materials to reuse in other structures at various points in time. Al-Hillah was built using baked bricks from the site as were many other settlements and structures, including the nineteenth-century al-Hindiya Barrage.[16] The areas of the Southern Palace and ziggurat were considerably

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[13] On Pietro della Valle see A. Invernizzi, "Discovering Babylon with Pietro Della Valle," P. Matthiae, A. Enea, L. Peyronel, and F. Pinnock, eds. *Proceedings of the First International Congress on the Archaeology of the Ancient Near East* (Rome: Universita degli Studi di Roma, 2000), 643-649; A. Invernizzi, ed., Pietro della Valle, *In viaggio per l'Oriente: le mummie, Babilonia, Persepoli*. (Alessandria: Edizioni dell' Orso, 2001). Don Garcia de Silva y Figueroa may have made an earlier, unpublished transcription though Delle Valle's copy of a Persepolitan inscription that was the first to be disseminated.

[14] J. Otter, *Voyage en Turquie et en Perse. Avec une Relation des Expéditions de Tahmas Kouli-Kha*n 2 (Paris: Chez les Frères Guérin 1768), 209-11.

[15] C. J. Rich, *Memoir on the Ruins of Babylon* (London: Longman, Hurst, Rees, Orme and Brown and J. Murray, 1815). C. J. Rich, *Second Memoir on the Ruins of Babylon: Containing an Inquiry into the Correspondence Between the Ancient Description of Babylon and the Remains Still Visible on the Site* (London: Longman, Hurst, Rees, Orme and Brown, 1818); Rich, *Narrative of a Journey to the Site of Babylon* (1839).

[16] J. E. Reade, "Disappearance and Rediscovery" I. L. Finkel and M. J. Seymour, eds. *Babylon: Myth and*

diminished, as both contained quantities of baked bricks and are located near the river for easy transport. This digging coincidentally led to knowledge of the ancient mounds' composition, as an account recorded by the late-eighteenth-century visitor Joseph Beauchamp demonstrates.[17]

The era of large-scale site excavation in Mesopotamia began in 1842 with Paul-Émile Botta, the French Consul at Mosul, at Khorsabad. Large- scale excavations by Botta and Austen Henry Layard in Assyria were followed by more intensive exploration and excavation throughout Mesopotamia in the second half of the nineteenth century. French and British collectors, often consular agents like Botta, were charged with filling their countries' grand museums and providing the objects and inscriptions needed to study Near Eastern civilizations. Private collectors also helped fuel a growing international market for artefacts.

Late nineteenth-century excavations at Babylon and the nearby sites of Borsippa and Sippar focused on recovering cuneiform tablets to supply the emerging field of Assyriology. Hormuzd Rassam, the British Museum's agent, conducted excavations at Babylon (1879–82) and elsewhere. His digs were left in the charge of local supervisors and, aside from the desired many thousands of cuneiform tablets, little was documented.[18]

Reality (London: British Museum Press 2008a), 20. A block of structures in al-Hillah's old city district of Sob as-Surgayah (small bridge) were built from Babylon bricks.

[17] Rich, *Narrative of a Journey to the Site of Babylon* (1839), 301–3.

[18] Rassam dug at nearby Sippar and Borsippa. See J. E. Reade, "Rassam's Babylonian Collection: The Excavations and the Archives," introduction to E. Leichty, *Catalogue of the Babylonian Tablets in the British Museum* Vol. 6 (1986a) xii-xxxvi; J. E. Reade,"Rassam's Excavations at Borsippa and Kutha, 1879-82," Iraq 48 (1986b): 105-116, pls. XIII-XIX; J. E. Reade, "Hormuzd Rassam and his Discoveries," *Iraq* 55 (1993): 39-62; J. E. Reade, "Tablets at Babylon and the British Museum" I. L. Finkel and M. J. Seymour eds. *Babylon: Myth and Reality* (London: British Museum Press 2008b), 74-80.

Table 2.1 A summary of the travelers that passed at or near Babylon

Date	**Travellers**	**Notes**
ante 1173	Benjamin of Tudela	the Tower of Babel is wrongly identified with the ruins of the ziggurrat of Borsippa (Bisr Nimrud)
ante 1187	Petahia of Ratisbonne	
1604	Pedro Texteira	visited the region but not the ruins of Babylon
1616	Pietro della Valle	visited Babil (identified by him with the Tower of Babel). Explain the correspondace of the arabic Babil with the latin Babylon: At Babylon and Ur he also collected some bricks with stamped inscriptions.
XVII-XVIII cent.	Philippe de la Très-Sainte-Trinitè, Sebastian Mantique, François de la Boullaye Le Gouz, Leandro di Santa Cecilia, John Carmichael	despite the suggestion of Pietro della Valle, several travellers continue to identify the Tower of Babel with the ruins of Aqar Quf, near Baghdad
XVIII cent.	Joseph de Beauchamp	visit the site of Babylon where assisted at "excavations" made by the local people for the recovery of bricks
1811	Claudius James Rich	visited the site and published the *Memoir on the Ruins of Babylon.* First topographical survey and map of the site
1816	James Silk Buckingham	
1818	Robert Ker Porter	Report and drawings of the ruins
1852	Fresnel and Oppert	First excavation at Babylon
1854-55	James Felix Jones	Topographical map of Babylon
1859	William Beaumont Selby	Detailed topography of the area of ancient Babylon
1879	Hormuzd Rassam	Excavation at Babylon

1899-1917: Deutsche Orient-Gesellschaft and Vorderasiatisches Museums excavations

The Deutsche Orient-Gesellschaft (DOG), founded in the late nineteenth century, conducted together with the Royal Museums in Berlin the first systematic excavations at Babylon, using methods that set new standards for excavation and recording in Mesopotamia. The Society's goal was to match the discoveries of the British and French in the Near East, and particularly the spectacular Assyrian discoveries of Botta and Layard. Thanks to the efforts of the German archaeologist Robert Koldewey, who directed the Babylon excavations, the Society is credited with recovering a spectacular legacy of monumental art and a quantity of cuneiform tablets to advance German academia's studies and display in German museums.[19] Koldewey's excavations were unprecedentedly ambitious, covering large swathes of Babylon's inner city. The excavations' findings form the basis of our knowledge of ancient Babylon's topography.

Koldewey uncovered the Ishtar Gate and Processional Way, part of Esagila, arguably the most important temple in the Mesopotamian world, and remains of Etemenanki, the ziggurat, *aka* the Tower of Babylon. Excavations revealed the palaces of the Neo-Babylonian kings, the city's legendary fortifications and several other major temples. Koldewey believed that he had also identified the site of the Hanging Gardens (the 'vaulted building' within the Southern Palace), though his proposal has since often been discounted and the gardens' location, form, and purported existence remain disputed.[20]

The Deutsche Orient-Gesellschaft's subscribers ranged from provincial clergymen to wealthy industrialists and the Kaiser himself. Wilhelm II, a passionate enthusiast for ancient Near Eastern history and archaeology, contributed substantial financial support. The Society's work was seen as enhancing not only knowledge, but also the imperial glory and cultural stature of a young, unified German state.[21]

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[19] F. N. Bohrer, 2003. *Orientalism and Visual Culture: Imagining Mesopotamia in Nineteenth-Century Europe* (Cambridge: Cambridge University Press 2003), 280. M. J. Seymour, *Babylon: Legend, History and the Ancient City*, (London and New York: I. B. Tauris, 2014).

[20] S. Dalley 1994. "Nineveh, Babylon and the Hanging Gardens: Cuneiform and Classical Sources Reconciled." *Iraq* 56: 45–58, and J. E. Reade, "Alexander the Great and the Hanging Gardens of Babylon." *Iraq* 62: 195–218.

[21] J. S. McMurray. *Distant Ties: Germany, the Ottoman Empire, and the Construction of the Baghdad Railway*, (Westport, CT: Praeger Publishers, 2001), 2. While Babylon was being excavated, the German Government contributed to the Ottoman Empire's construction of the Baghdad-Basra railway, part of a larger rail system linking Berlin to the Persian Gulf. The route was left unfinished until the late-1920s

Despite the challenges facing nineteenth-century excavators in remote locations, Babylon was a tempting prize for Germany, which had come late to imperial Europe's cultural competition in Mesopotamia. Robert Koldewey had visited Babylon twice, (1887 and 1897) prior to the Society's founding, and brought examples of glazed baked brick fragments to Berlin, using these to argue that major excavations at Babylon would produce the sought-after spectacular results. Koldewey won the support of Richard Schöne, Director-General of the Royal Museums, and the Babylon mission was launched.

A section of the Processional Way was excavated first (1899). Work at the Northern and Southern palaces began in 1900, when the Ninmah Temple was also excavated and digs begun at Esagila. Ishtar Gate was mainly excavated in 1902. Work on the inner-city wall began in 1904.

The excavations of areas with private houses at the Merkes took place in 1907–12 and digging around the ziggurat Etemenanki began in 1908. During 1910-11 the Ishtar Temple was excavated, the course of the outer walls of Esagila identified, and the pylons of a baked brick bridge that once crossed the Euphrates unearthed.[22]

Although the excavation plan shifted throughout the work, it focused on the Neo-Babylonian city core with its monumental buildings. The floor plans of vast palaces and temples were revealed and recorded, as well as the grand ceremonial site of the Ishtar Gate and Processional Way. The scale of the excavations was staggering with the Southern Palace alone encompassing some five hundred rooms on the ground floor. Little information was gleaned on the city's pre- Nebuchadnezzar history; the combination of massive amounts of Neo-Babylonian material and a high water table made the site's earliest levels inaccessible.

Koldewey's findings suggest that Babylon's ground water levels were high in antiquity, causing Nabopolassar and Nebuchadnezzar II to repeatedly raise the level of the Processional Way and Ishtar Gate. The rising water table, discussed elsewhere in this management plan, continues to impact the sites' conservation.

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during British occupation when it cut through Babylon destroying archaeological deposits. The railway line was shifted east in 1986 as part of the Revival of Babylon Project.

[22] O. Reuther, *Die Innenstadt von Babylon (Merkes)*. Wissenschaftliche Veröffentlichung der Deutschen Orient- Gesellschaft 47 (Leipzig: J. C. Hinrichs, 1926). For an excavation timeline, 1899-1912, see R. Koldewey, *The Excavations at Babylon* (London: Macmillan, 1914) vi-viii.

Koldewey's team developed and refined the art of tracing and recording earthen architecture, recording their results in a highly precise fashion. Detailed section drawings tracking stages in the buildings' development and marking the relationships between architectural elements laid the groundwork for the first stratigraphic studies of Mesopotamian archaeology.[23]
The Deutsche Orient-Gesellschaft's documentation standards were ahead of their time. Descriptive reports on the city walls, inner city, Ishtar Gate and the Esagila-Etemenanki complex include large-format, highly detailed architectural and topographical illustrations of a kind not produced for any previous Mesopotamian excavation.[24] Koldewey's book on the site also differs from any predecessor's, illustrating excavation details while providing little anecdotal material on contemporary Iraq.[25] This approach reflects less the contrast between German scholarship and that of Koldewey's British and French predecessors than archaeology's development as a discipline and the growing influence of the natural sciences on a modern world discovering its origins.

Post-War Changes and the Fate of the German Finds

The advent of the First World War did not immediately stop the excavations at Babylon, though their scale was greatly reduced. Koldewey continued to work until 1917, when he was obliged to leave as the British Mesopotamia Expeditionary Force approached. He died in 1925, aged 70. The unexpected halt of excavations negatively affected the site, as the exposed mud-brick structures suffered erosion and collapse. The conservation demands resulting from exposure and reconstruction on such a vast scale were not recognized at the time, and successive Iraqi governments have struggled with this legacy.

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[23] M. G. Micale and D. Nadali, "Layer by Layer…" Of Digging and Drawing: The Genealogy of an Idea," R. D. Biggs, J. Myers and M. T. Roth, eds. *Proceedings of the 51st Rencontre Assyriologique Internationale, Held at the Oriental Institute of the University of Chicago, July 18-22, 2005*, Studies in Ancient Oriental Civilization 62 (Chicago: The Oriental Institute of the University of Chicago, 2008), 405-414.
[24] See R. Koldewey, *Die Tempel von Babylon und Borsippa*, Wissenschaftliche Veröffentlichung der deutschen Orient-Gesellschaft 15 (Leipzig: J. C. Hinrichs, 1911); R. Koldewey, *Das Ischtar-Tor in Babylon*, Wissenschaftliche Veröffentlichung der deutschen Orient-Gesellschaft 32 (Leipzig: J. C. Hinrichs, 1918); R. Koldewey, *Die Königsburgen von Babylon, Vol. 1-2*; edited by F. Wetzel, Wissenschaftliche Veröffentlichung der deutschen Orient-Gesellschaft 54 and 55. (Leipzig: J. C. Hinrichs, 1931-1932); F. Wetzel, *Die Stadtmauren von Babylon*, Wissenschaftliche Veröffentlichung der deutschen Orient-Gesellschaft 48 (Leipzig: J. C. Hinrichs, 1930); F. Wetzel and F. H. Weißbach, *Das Hauptheiligtum des Marduk in Babylon: Esagila und Etemenanki*, Wissenschaftliche Veröffentlichung der deutschen Orient Gesellschaft 59 (Leipzig: J. C. Hinrichs, 1938).
[25] R. Koldewey, *Das wieder erstehende Babylon*, 1913, 1925, 1990 (revised by B. Hrouda), *The Excavations at Babylon*, 1914.

A first shipment of some of the most important artifacts was sent 1915 to Istanbul and divided between Istanbul and Berlin. However, the majority of the artifacts from Babylon remained in the excavation house during the war. Unfortunately, several of the most complete and best-looking objects were stolen from the excavation house during the war and soon started to appear on the antiquity market; some of them could later on be found in a number of different collections.
In 1926, there was a division of the artifacts from the German excavation still in Iraq between Baghdad and Berlin, including some six hundred crates containing mostly Babylonian glazed brick-relief fragments.[26] In 1927 the material finally reached Berlin, where it was used for the Processional Way and Ishtar Gate reconstructions that are still a main attraction of the Vorderasiatisches Museum. Walter Andrae, from 1928 the museum's director, had helped secure the material, traveling to Iraq in 1926 to negotiate the division of finds.[27]

Andrae also supervised the reconstructions. The glazed brick fragments were desalinated, and, where possible, reassembled to form lions, bulls, dragons and floral motifs and supplemented with modern, fired bricks baked in a special kiln. The finished reconstructions give a cohesive and powerful impression of the ancient monuments' appearance, yet the visitor can distinguish modern from ancient materials. The reconstructions opened to the public in 1930 to great acclaim.[28]

Babylon as national icon

Since the end of the First World War, and the foundation of modern Iraq, Babylon has occupied an important place in the hearts and minds of Iraqi citizens, symbolizing as it does the glories of ancient Mesopotamia. It started being invoked in attempts to underpin Iraqi national identity however there was little to be seen at the site: the ruins of the ancient mudbrick buildings

[26] O. Pedersén, *Archive und Bibliotheken in Babylon*, Abhandlungen der Deutschen Orient-Gesellschaft 25 (Berlin: Deutsche Orient-Gesellschaft, 2005), 6-7.
[27] Gertrude Bell, then Iraq's Director of Antiquities, had made the offer to restore the finds to Germany, but died while Andrae was still en route and did not participate in the actual division. According to SBAH sources, the crates were stored in the Khan al-Muhamidiyya north of Babylon until they were collected and sent to Germany. W. Andrae, "Reise nach Babylon zur Teilung der Babylon Funde," *Mitteilungen der Deutschen Orient-Gesellschaft zu Berlin* 65 (1927b), 7-27.
[28] Joachim Marzahn, "Von der Grabung zum Museum—Babylon wird Sichtbar," J. Marzahn, G. Schauerte, B. Müller- Neuhof and K. Sternitzke, eds. *Babylon: Wahrheit* (Berlin: Hirmer / Staatliche Museen zu Berlin, 2008a), 97. Many fragments, too small and damaged, were never reassembled. To this day they remain in storage in the basement of the Vorderasiatisches Museum.

were a disappointment to visitors, and the upper part of the Ishtar Gate with its brilliantly colored bricks had been reconstructed in Berlin.

As of the late 1950s, works at Babylon took on a political turn following the history of a country shrugging off its colonial legacy, reinforcing its national identity, and asserting itself on the regional stage. Harnessing archaeology for nationalist purposes was a trend common to numerous post-colonial countries, particularly in the Middle East.[29] Babylon's main monuments were the object of a reconstruction program aimed at presenting the site to the public and utilizing it for the celebration of political power and Iraqi identity. Following the 2003 US-led invasion of Iraq, the site's use as a military base was experienced by Iraqis as a blow to one of their most cherished national symbols. Today, Babylon is again under the care of the Iraqi archaeological authority that is investing in its conservation and development with a new philosophy respectful of the site and its value not only as a national but also universal icon.

[29] Silberman, N.A. (1989) *Between Past and Present: Archaeology, Ideology, and Nationalism in the Modern Middle East*. New York: Holt.

1940s-1978: Iraqi work at Babylon

The first Iraqi excavations in Babylon were conducted by Khalid Al-'Adhamy and Fouad Safar in the 1940s at Ishtar Gate and the Processional Way focusing largely on furthering inquiries suggested by Robert Koldewey.

As of the late 1950s, works at Babylon took on a political aspect. Following the 1958 military coup that overthrew Iraq's monarchy, General 'Abd al-Karim Qasim (Iraqi Prime Minister until 1963) used the ancient past to boost nationalist sentiment. He adopted the Mesopotamian symbol for the sun as Iraq's national icon; a simplified version appeared on the Iraqi flag between 1959 and 1963.

Visitor-based infrastructure work began in 1958 under Taha Baqir, head of the General Department of Antiquities. A smaller-size wooden replica of the Ishtar Gate's façade was constructed as an entrance to a garden courtyard, which fronted the earliest incarnation of the Babylon Museum.

Pressed by governmental expectations to present Babylon to the public as a national icon, Iraqi archaeologists chose to address Koldewey's unearthed ruins, exposed for more than 60 years, by reconstructing them on top of their original plans, an approach that set the template for larger scale interventions in the 1980s.

Work on the original in-situ Ishtar Gate aimed to expose, restore, and conserve the unglazed brick-relief surfaces of the monument's foundations and replace the lower courses of masonry. The interventions were substantial, including the transposition of entire brick-relief animals from one part of the structure to another.[30] Concrete staircases and bulwarks at both ends of the monument were installed. A section of the Processional Way was re-excavated, unearthing glazed brick fragments of rows of lions; an example was reconstructed and displayed in the new site museum.[31]

Between 1959 and 1966, the Ninmah Temple was re-excavated and reconstructed by the General Department of Antiquities using modern mud

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[30] Roberto Parapetti, "Babylon 1978-2008 A Chronicle of Events in the Ancient Site," International Coordination Committee for the Safeguarding of the Cultural Heritage of Iraq Sub-Committee on Babylon *National Reports, Annex 5* (2008), 5.

[31] The museum was later renamed the Nebuchadnezzar Museum during the Revival of Babylon Project in the 1980s.

brick. Starting in 1963, work focused on the re-excavation and partial restoration of the Southern Palace, particularly the throne room.[32] The area in the north-eastern corner of the Southern Palace that Koldewey considered the site of the Hanging Gardens was partially reconstructed. In 1969, the Southern Palace was more extensively restored and earth removed from around the Marduk Gate, Ishtar Temple, and Greek Theatre.

In 1957–1962, H. Schmid excavated for the German Archaeological Institute (DAI) at the Etemenanki in order to solve some of the problems connected with that building and to secure material for a proper interpretation of the building. J. Schmidt from the same institute continued to unearth a large building on the western section of the Eastern Tell, near the river.[33]

In the 1970s, under the new political leadership of the Baath Party that reaffirmed the will to develop Babylon into a symbol of Iraqi national identity, interventions grew more ambitious. Reconstruction of the Greek Theatre began, with the orchestra and two tiers of seating completed by 1978. There were several Iraqi and foreign excavations during this period, with teams from Germany and Italy working at Babylon. In 1974 the Italian-Iraqi Institute of Archaeology in Baghdad became involved in developing plans for research and restoration at Babylon. The Italian archaeologists were consulted on the problems of erosion, the high water table and salinization at the site and on the possibilities for reconstructions and site presentation.[34] In 1977 the Italian team began revisiting Koldewey's findings, which resulted in a substantial revision of dating and stratigraphy in the area of the ziggurat Etemenanki.[35] This period of excavation marked the beginning of a long-term Italian project to document Babylon's topography using aerial, and later, satellite imagery; the Centro Ricerche Archeologiche e Scavi di Torino (CRAST) continues this work today.

From 1979 to 1980 Daniel Ishaq of the Iraqi antiquities authorities excavated the Nabu-sha-Hare Temple.[36] This well-preserved temple had been rebuilt by

[32] F. Al-Wailly, Introduction. *Sumer* 20 (1964).
[33] H. Schmid, *Der Tempelturm Etemenanki in Babylon*, Baghdader Forschungen 17 (Mainz: Philipp von Zabern, 1995). J. Schmidt, "Das Bīt Akītu von Babylon," *Baghdader Mitteilungen* 33 (2002), 281-330, Pls. 1-4.
[34] G. Bergamini, "La mission italienne, 1974-1989," ed. B. André-Salvini, *Babylone*. (Paris: Hazan / Musée du Louvre Éditions 2008), 529.
[35] G. Bergamini, "Levels of Babylon Reconsidered," *Mesopotamia 12* (1977), 111-152.
[36] Danial Ishaq, "The Excavations at the Southern Part of the Procession Street and Nabu ša Ḫ are Temple," *Sumer* 41 (1981): 30-33; Muayad Said Damerji, *Babylon* (Amman, self-published published 2010), 87-94.

the Assyrian king Esarhaddon (680–669 BC) as part of the city's restoration following the destruction wrought by Sennacherib in 689 BC. Nebuchadnezzar II probably carried out further work and restoration.[37] During site work conducted by the Iraqi antiquities, floor plans of two temples were discovered, one directly above the other, the first being removed to uncover the flooring of the earlier structure. Over 3000 clay tablets, mainly temple school texts were also uncovered.

1980s: The Revival of Babylon Project

Saddam Hussein, who accessed the presidency in 1979, decided to embark on a major reconstruction scheme at Babylon.[38] Despite the scale of these interventions, including the reconstruction of many ancient monuments, documentation of the work is nearly non-existent. Saddam Hussein's plans for Babylon were executed essentially by verbal edict, making information regarding them and the process of their implementation difficult to obtain. Archival materials kept at the site's Babil Provincial Inspectorate office were looted and/or destroyed in the upheavals following the regime's downfall in April 2003.

The following section draws on existing documentation, witness accounts, condition assessment studies conducted by or on behalf of World Monument Fund (WMF) that has been working on conserving and studying the site since 2005, and systematic observations of the site as it appears today conducted by the Iraqi State Board of Antiquities and Heritage (SBAH).

In 1974 a major international meeting had been planned under the heading 'Project for the Archaeological Revival of Babylon City.' This effort marked the Iraqi authorities' first attempt at comprehensive site management and included the following objectives:

- Lower the water table and reducing/reversing salinization at the site;
- Re-expose the Neo-Babylonian monuments;
- Reconstruct the ziggurat, inner city walls, and other ancient buildings;
- Develop visitor itineraries.[39]

[37] Ishaq, 1983, 33. Iraqi archaeologists at the time speculated that Nebuchadnezzar, who claimed to have built Nabu-sha-Hare Temple, more likely only made repairs and additions to an existing structure. Daniel Ishaq subsequently left Iraq for studies in England and never completed detailed excavation reports for Nabu-sha-Hare Temple.
[38] Curtis, J., "The site of Babylon Today," in Finkel and Seymour, p.213.
[39] Parapetti, "Babylon 1978-2008," 2008.

This plan was revised in 1978, partly owing to the need to solve groundwater issues. As the high water table prevented excavating materials associated with Hammurabi, the SOAH[40] under Saddam Hussein chose to reconstruct Babylon. Then Director General of the SOAH Muayad Said Damerji reported that Babylon in the present stage was one of the simplest of archaeological sites to decipher since it contained archaeological layers of only one period, i.e. Neo-Babylonian. While lacking a comprehensive site management strategy, subsequent interventions were designed to bring Nebuchadnezzar II's Babylon to life, and to facilitate visitors understanding and enjoyment of it.[41]

In 1978 the SOAH proposed to extend the 1974 priorities to include:

- Hydrological and geophysical studies;
- The possible diversion of the Shatt al-Hillah's course;
- Conservation and restoration of the excavated buildings;
- Creation of museums;
- Conservation of the landscape and ecology.

The Revival of Babylon Project as conceived in 1978 combined elements of archaeological research with nationalist propaganda. The political interest in restoring Babylon intensified with Saddam Hussein's rise to power and as the Iran-Iraq War (September 1980 to August 1988) became a protracted conflict. By the middle of the war, Hussein was keen to distract public attention from a stalemate that increasingly consumed resources and lives; the work at Babylon provided a diversion.

For Saddam Hussein, Babylon's history was a touchstone for legitimizing his own credentials. Accordingly, Saddam concluded there were many historical parallels to be drawn between ancient Babylon and contemporary politics. According to Saddam, it was Nebuchadnezzar II who embodied the greatness of the Iraqi spirit. It was he who restored Babylon after devastation. Not only did Nebuchadnezzar II reconstruct the city, he also expanded the empire, conquering Judah and Jerusalem, destroying Solomon's Temple and ultimately, according to the Bible, sending Jews into exile. Eventually, the Persians, through the efforts of Cyrus the Great, brought an end to Babylon's empire and ushered in centuries of foreign dominance. By the mid-1980s while Iraq was at war with modern-day

[40] The General Directorate of Antiquities operated until 1977; the State Organization for Antiquities and Heritage (SOAH) from 1977 to 1980, the General Directorate again from 1980 to 2001, and since that date the State Board of Antiquities and Heritage (SBAH).

[41] Muayad Said Damerji, "On the Dimensions of the Archaeological Revival of Babylon Project," *First International Scientific Conference on Babylon, Assur and Himreen* (December 1978), 40-44. It was later reprinted in *Sumer* 35, Nos. 1 and 2 (1979).

Persia (Iran) Saddam Hussein concluded Babylon must be reborn again and he, like Nebuchadnezzar II before him, was the person to lead his country back to greatness.[42]

In 1985, Saddam issued a directive to expand and accelerate work related to the Revival of Babylon project, by including the Babylon International Festival, whose motto was 'from Nebuchadnezzar II to Saddam Hussein, Babylon Undergoes a Renaissance.' A large-scale program of reconstructions was the priority and it had to be done quickly; Saddam Hussein wanted spectacular results to be displayed at the first Babylon Festival in 1987. This left little time for planning let alone the work itself. On-site accommodations were built for some SOAH staff and laborers. Egyptian and Sudanese architects, engineers and workers were recruited as many Iraqis were on the battle lines. All worked day and night to complete the reconstructions on schedule. Political expediency affected the nature and quality of the work and documentation was minimal.

Huge expanses of Neo-Babylonian pavement in the Southern Palace courtyards and many ancient walls were destroyed to quickly access the buildings' foundations. The reconstructions were built directly on ancient foundation walls and designed to reflect the 'Assyro-Babylonian style' used in the DOG's reconstruction drawings.

Across the site, reconstructions and repairs used modern compressed and fired yellow bricks incompatible with the original masonry and occasionally, as per ancient tradition, stamped with the name of Saddam Hussein. By the late 1980s, everyone from the Director of Antiquities to the archaeologists on site was under enormous pressure to achieve timely and sensational results; following international charters and scientific standards was not a priority. Although the reconstructions have since been deservedly criticized, they should be understood in the context of both an unremittingly tense situation for the SOAH and a genuine desire to make the site intelligible to the visitor.

Aside from the reconstructions, the largest of the Saddam Hussein-era works were gigantic landscaping projects: artificial lakes, three large hills, and the digging of the al-Hawliyah Canal, all of which had consequences for the site's archaeological remains. The building of Mount Saddam in the late 1980s entailed the destruction of the village of (Old) Kweiresh and the forced eviction of its

[42] Abdi, Kamyar (2008), 'From Pan-Arabism to Saddam Hussein's cult of personality. *Ancient Mesopotamia and Iraqi national ideology,' Journal of Social Archaeology*, 8, no. 1 (2008): 3-36

inhabitants with minimal compensation. The village was replaced to support a former palace and several other buildings, including a conference center serving the Babylon Festival.[43] The project also rerouted the Baghdad-al-Basra highway and railway around the site in 1986.

In preparation for the Babylon Festival some aspects of the Revival of Babylon Project grew in scope while others fell by the wayside such as the rebuilding of the ziggurat and the lowering of the water table. As a result, water and salt damage was in fact exacerbated as building repairs produced new drainage patterns, blocked evaporation, and channeled water into parts of the monuments hastening their decay. Furthermore, the project's new water features flooded portions of the archaeological site.

Despite the pressures of the Iran-Iraq War, Iraqi and foreign archaeological missions were active during the 1980s. The Iraqi-Italian Institute of Archaeological Sciences worked from 1987 in the city district of Shuanna to revisit some of the conclusions of the DOG while conducting topographic work to improve site mapping. Led by Giovanni Bergamini, the team's findings included more detailed knowledge of the likely processional route from the Urash Gate, along which the statue of Nabu would have travelled when entering the city from Borsippa for the New Year festival. Texts suggest that like the Processional Way, the level of this second street (a prolongation of the Processional Way) was raised substantially during the Neo-Babylonian period.[44] This work was halted by the Gulf War (1990–1991) and not resumed.

However, Iraqi archaeologists managed to continue digging at several sites. Excavations by the SOAH were mounted at residential areas in Merkes, the courtyard area of the Etemenanki complex and Tell al-Jimjmah. The Northern Palace was re-excavated and cleaned in 2001–02, but no reconstruction took place because too little evidence remained as to its appearance. Ruins of the Northern Palace remain in stark contrast to the wholesale interventions at the nearby Southern Palace. With international sanctions crippling the Saddam Hussein regime, the looting of archaeological site museums became commonplace. In 1995, the Nebuchadnezzar Museum at Babylon was robbed of nearly all its artefacts. A number of the objects later appeared for sale on the black market.

43 For photographic comparison of this area in 1965 and 2002 see John M. Russell, "Report on Damage to the Site of Babylon, Iraq," study compiled for the Cultural Heritage Center, Bureau of Educational and Cultural Affairs (US Department of State, 2010), 46.

44 G. Bergamini, "Excavations in Shu-anna Babylon 1987," *Mesopotamia* 23 (1988), 5-17; G. Bergamini, "Preliminary Report on the 1988-1989 Operations at Babylon Shu-Anna" *Mesopotamia* 25 (1990), 5-12; Bergamini, "Preliminary Report on the 1987 Season of Excavations at Babylon, Iraq," *Sumer* 47 (1995), 30-34.

Despite this, Iraqi archaeological investigation continued until 2003.

2003-present

The damage resulting from the Revival of Babylon Project, Saddam's attempt to mimic royal building tradition, was exacerbated by yet other historical reoccurrences as Babylon was sacked and later turned into a headquarters for military conflict. Following the Coalition Forces' invasion of Iraq in April 2003, the days between the retreat of Saddam's forces and arrival of Coalition Forces to the site were critical. Visitor facilities were looted and vandalized, leaving nothing of value. The SOAH Inspectorate's offices, library, museums, and excavation house were also robbed and damaged as Iraqi security and SOAH staff fled in fear of their lives. Worse, by the arrival of the first Coalition Forces deployed at Babylon three weeks later, several archaeological remains had been damaged including Ishtar Gate.

Shortly thereafter Camp Alpha, established by American forces, grew to cover 150 hectares, with a helicopter base and barracks for 2,000 soldiers. The camp used by US and Polish forces was located in the heart of the ancient city where recent physical alterations, like the canal, mounds and modern support facilities for the former palace of Saddam, offered strategic advantages.

Although a clean-up was conducted prior to evacuating the site in 2004, elements of the military base remained: expanses of compacted gravel, sandbags and HESCO Concertainers guard-towers, trenches, and large quantities of razor wire. Prior to the 2003 invasion a number of firing positions that had been dug by Iraqi military, apparently to protect Saddam's palace.[45]

In response to those events UNESCO organized a number of damage assessments and reports by different national and international scholars and institutions. The majority of the reports focus on the damage observed at the end of 2004, mentioning both destruction caused by military activities and caused by erosion as well as the misuse of archaeological monuments. Based on a review of the site's condition, the 2009 UNESCO final report concluded with six recommendations:

1. The provisions of the Iraqi Antiquity laws should be observed on the site of Babylon.
2. The archaeological implications for the disturbed areas should be

[45] Russell, "Report on the Damage to the Site of Babylon," 2010, 95-112.

investigated and reported upon by the SBAH.

3. Based on the results of the assessment and aforementioned archaeological investigations, the SBAH should develop and implement a site management conservation plan for Babylon in close cooperation and consultation with the UNESCO International Coordination Committee for the Safeguarding of the Cultural Heritage of Iraq—Babylon Sub-Committee.
4. Emergency interventions should be undertaken by SBAH and reported upon, including in particular the repair of the Ninmah Temple, Nabu-sha-Hare Temple, Ishtar Temple, and the inner-city wall.
5. The SBAH should be called on to consider the partial reopening of the site.
6. All activities should be undertaken with a view to the nomination of Babylon for inscription on the UNESCO World Heritage List.[46]

After the departure of Coalition Forces from Babylon in 2006, the SBAH received control of Babylon in 2008 but fear of violence, budget constraints, and a management vacuum initially prevented the organization from initiating activities. The site reopened to visitors in mid-2009 and has since been the focus of conservation as detailed under Section 4.

[46] UNESCO, *Final Report on Damage Assessment at Babylon*, 20.

Babylon's Enduring Legacy

Babylon's legacy fills entire volumes and has been the focus of a major exhibition at the British Museum, the Louvre and the Vorderasiatisches Museum in 2008. Ancient Babylon's legacy lives on tablets recording the signs of the zodiac, the appearance of Halleys Comet and the origins of modern calendars and clocks. The emergence of Abrahamic monotheism owes to Babylonian religion even if, for Judeo-Christian culture, the Near Eastern city has served as a metaphor for the city of sin, the antithesis of Jerusalem. For the classical Greek authors, it was a fascinating and exotic place were two of the Wonders of the World (the Walls of Babylon and its Hanging Gardens) were located. These two visions of Babylon – a degenerate archetype, and a place associated with the sublime – have continued to inspired religion, philosophy, literature, music, the fine and popular arts to this day and on a global scale.

'Babylon' is a name which throughout the centuries has evoked an image of power, wealth, splendor – and decadence. Images of Babylon flourished long after the city itself had crumbled into dust. Babylon's legacy fills entire volumes and its dual aspect of myth and reality has been the focus of major exhibitions at the British Museum, the Louvre and the Vorderasiatisches Museum in 2008.

The legacy comes from two sources: Biblical tradition and classical authors. Although the tale of the tower of Babel in Genesis (11: 1-9) largely contributed to Babylon's fame, the historical and prophetic books of the Bible focus on the history of the deportation of the Hebrews to Babylon by Nebuchadnezzar II after the fall and subsequent destruction of Jerusalem in 597 and 587 BC. "By the waters of Babylon, there we sat down and wept, when we remembered Zion," says Psalm 137, the song of exile describing the Hebrew's captivity. In the Hebraic tradition, Babylon stands as the symbol of God's anger at his unfaithful people and the antithesis of Jerusalem/ Nebuchadnezzar is the figure of the historical enemy. In the first century AD, a link was made between Babylon and Rome, the latter having destroyed the Temple of Jerusalem in the year 70. John's Book of Revelation predicts the fall of the new Babylon, and the metaphor of Babylon as the cursed city became one of the leitmotifs of the Babylonian legend into the Judeo-Christian tradition and the Western world.

Greek and Latin authors who wrote about Babylon were all posteriors to the heydays of the Neo-Babylonian empire. Herodotus (c. 485-420 BC) describes the city during Persian domination: its walls, religious complex dedicated to Marduk, urban layout, its geography, habits, customs and institutions. In the Hellenistic

period there arose the tradition of the 'wonders of the world' in which Babylon featured prominently due to its defensive walls, its bridges over the Euphrates, and its hanging gardens. Other authors writing in Greek or Latin refer to Nebuchadnezzar's palace and its glazed brick decorations, the city's great walls and its legendary building. Berosus, a priest of Marduk in Babylon in the early third century, was key to pass down Babylonian historical and scientific knowledge: he translated from the cuneiform archives into Greek religious and literary texts, historical chronicles and astronomical observations that served as sources for the Greek historian Ptolemy who, in turn, became the dominant source of medieval and Renaissance learning.

Through these two transmission channels, and despite the absence of significant archeological traces, Babylon's power to fascinate never waned in later ages thanks to powerful visual images. Bruegel's *Tower of Babel* and Rembrandt's *Belshazzar's Feast* perpetuate the negative image Babylon acquired in biblical tradition. The latter found musical expression in William Walton's composition *Belshazzar's Feast*, and the reign of Babylon's most famous – and infamous – king Nebuchadnezzar in Verdi's opera *Nabucco*, best known for its 'Chorus of the Hebrew Slaves.' From the 16th century up to the early 20th literature, the visuals arts, architecture, theater, music and the movies (notably 1916 D. W. Griffith's *Intolerance*) were full of towers of Babel, hanging gardens, and feasts of Belshazzar. In recent years, the representation of Nebuchadnezzar as a ruthless, despotic tyrant was given a fresh airing in the political propaganda of Saddam Hussein who claimed to be the ancient king reincarnated – and sometimes had himself depicted on posters riding a chariot and decked out in Nebuchadnezzar's military gear. Two visions of Babylon – a degenerate archetype, and a place associated with the sublime – have continued to inspire artists and thinkers to this day, and Babylon has been adopted by popular culture on a global scale.

This image of the city and its most famous ruler has now been largely countered by the recovery of Babylon's own history and civilization, through the decipherment of the language of its tablets, and the sifting of its archaeological remains. Both sets of sources reveal to us a city that became the center of one of the most culturally and intellectually vibrant civilizations of the ancient world, exercising a profound influence on its Near Eastern contemporaries, and contributing in many respects to the religious, scientific, and literary traditions of the Classical civilizations of Greece and Rome. Babylonian contributions to the arts and social and physical sciences remain among the most important achievements of all ancient civilizations, as the decipherment of the ancient Near

Eastern languages and the excavation of the Babylonian cities have so amply demonstrated.

Yet, the image of Babylon itself as the archetypal city of decadence, profligacy, and unrestrained vice is the one that remains paramount in modern perceptions. Thanks to the influence of the Judeo-Christian view of this city, strongly reinforced by the lurid depictions of it and its rulers in western art, this image continues to dominate all others, despite all that modern Mesopotamian scholars have done to provide a more balanced view of this the center of one of the world's greatest civilizations.

Legendary narratives associated with Babylon's built environment include:

A wealth of myths and legends surrounding Babylon derived from religious scripture and classical literature continue to inspire thinkers and artists. Legendary narratives associated with Babylon's built environment include:

The Tower of Babel

As told in Genesis 11:1-9, this origin myth meant to explain why the world's peoples speak different languages. According to the story, a united humanity in the generations following the Great Flood, speaking a single language and migrating eastward, comes to the land of Shinar. There they agree to build a city and a tower tall enough to reach heaven. God, observing their city and tower, confounds their speech so that they can no longer understand each other, and scatters them around the world. The phrase 'Tower of Babel' does not appear in the Bible, but stated being used later in medieval times. Modern scholars have associated the Tower of Babel with Babylo's stepped ziggurat Etemenanki dedicated to the god Marduk by Nabopolassar. Alexander the Great ordered it to be demolished circa 331 BCE in preparation for a reconstruction that his death forestalled.

The Hanging Gardens of Babylon

Classical texts attribute two of the Seven Wonders of the World to Babylon, the city walls and the Hanging Gardens.[47] While traces of the walls remain, the location of the Hanging Gardens has yet to be determined. Several possible locations include an area on the Shatt al-Hillah's banks beside the Northern Palace and an area between the river and the Southern Palace

[47] R. J. Van der Spek, "Berossus as Babylonian Chronicler and Greek Historian," R. J. Van der Spek, ed., *Studies in Ancient Near Eastern World View and Society Presented to Marten Stol* (Bethesda: CDL Press, 2008), 277.

identified as the Western Outwork by Koldewey and a part of the Southern Palace known as the Vaulted Building (Koldewey's favoured location).[48] It has also been suggested that the gardens did not exist or that the classical descriptions refer to gardens at Nineveh.[49]

Fiery Furnace

The biblical Book of Daniel tells the story of Shadrach, Meschach and Abednego, who Nebuchadnezzar threw into a fire but survived unscathed thanks to divine protection.[50] Several locations are associated with the story, including the Kasr (former mound of the Southern Palace) at Babylon, the mound of Ibrahim Khalil beside Birs Nimrud (Borsippa) and a place near the Tomb of Ezekiel in al-Kifel.[51]

Belshazzar's Feast

Judeo-Christian tradition associates Babylon's destruction with the Apocalypse. The story has its historical roots in the Persian conquest of 539 BC. In the Book of Daniel, Belshazzar (Bel-sharra-usur), King of Babylon, is said to have held a lavish feast before seeing his doom predicted in ghostly writing on the wall. Historically, Belshazzar was the crown prince, not king, and the throne room and central courtyard of Nebuchadnezzar's Southern Palace (also used by his successors) have been associated with the events. The sumptuous royal feasts on which the story in Daniel is based were surely held here.[52]

Nebuchadnezzar II

Nebuchadnezzar II is one of the most famous personages associated with Babylon. Descriptions of Nebuchadnezzar's character and career in European and Arabic sources derive mainly from the Book of Daniel. Some have interpreted the story of Nebuchadnezzar II acknowledging the power of Daniel's god as signifying his conversion to Judaism. This interpretation is congenial to some Iraqis who would otherwise be uncomfortable with the site's pagan associations. There is no historical proof that such a conversion occurred, and although there seem to have been experiments with

[48] J. E. Reade, "Alexander the Great and the Hanging Gardens of Babylon," *Iraq* 62 (2000), 195-218 and Koldewey, *The Excavations at Babylon* (1914), 91-100.

[49] Budge, *By Nile and Tigris: A narrative of Journeys in Egypt and Mesopotamia* (London: John Murray, 1920), 297-8 and S. M. Dalley, "Nineveh, Babylon and the Hanging Gardens: Cuneiform and Classical Sources Reconciled," *Iraq* 56 (1994), 45-58.

[50] New International Version of Bible (Daniel 3).

[51] Reade, "Disappearance and Rediscovery" (2008c), 23.

[52] New International Version of Bible (Daniel 5).

monotheistic ideas during the Neo-Babylonian period its kings adhered firmly to polytheism.[53]

The Angels Harut and Marut

The Holay Qur'an's second surah tells how Allah sent Harut and Marut to test the Babylonians by performing acts of sorcery and commanding the people not to imitate them.[54] The souls of those who ignored the warning were damned. Some interpretations of this verse hold that Harut and Marut themselves succumbed to human weakness and were duly punished. According to an old tradition the fallen angels were hung upside down in the well of Ninmah Temple to remain until the Day of Resurrection, a story that attracts visitors to the site.

[53] L. Finkel, "Uncovering Life at Babylon," eds. I. L. Finkel and M. J. Seymour, *Babylon: Myth and Reality* (London: British Museum Press, 2008), 92-93.

[54] Sura al-Baqqara, 102.

Chapter 3: Justification

3.1 Justification for inscription

3.1.a Brief synthesis

Babylon, nominated for inscription on the World Heritage list under criteria (iii) and (iv), is an archaeological site that includes groups of buildings and monuments and that possesses powerful and wide-ranging cultural and symbolic associations. It stands a unique testimony of one of the most influential empires of the ancient word, and its historic and cultural value for humanity is on par with that of the greatest archaeological sites and historic cities of the ancient world.

Covering an area of is 1049.5 hectare, the site is in a flat terrain transacted by a waterway, the Shatt Al-Hilla, and covered with a large number of date palm trees. Unexcavated terrains where the remains of the ancient urban settlement still lay buried represent the vaster part of the property.

Babylon lies near the political center of gravity of modern Iraq, close to its capital, Baghdad. It was the royal seat of the southern part of Iraq (also known as Mesopotamia or southern Mesopotamia), stretching southwards to the Persian Gulf. When referring to its ancient history and civilization, scholars often call this region Babylonia.

The earliest references to the city date to the end of the third millennium BC. In the nineteenth century BC an Amorite tribal leader settled and founded Babylon's first dynasty. King Hammurabi (1792- 1750BC) authored the Code of Hammurabi, a seminal document in the history of law, and made Babylon the capital city of an empire stretching from the Arab Gulf to Syria. The Kassite kings who ruled Babylon in the mid-second millennium corresponded with Egypt's pharaoh, their cuneiform letters attesting to the interactions of ancient powers. The Assyrians, Babylon's northern neighbors, incorporated the city into their empire but suffered repeated rebellions. Sennacherib sacked the city in 689 BC; his son Esarhaddon restored it, but war between his two sons would subject Babylon to another protracted Assyrian siege.

In the late seventh century BC, the Babylonian kings Nabopolassar and Nebuchadnezzar II reclaimed Babylon and ruled over much of the Assyrians' former empire that stretched to the Mediterranean. During the reign of Nebuchadnezzar II, its greatest king and indefatigable builder, Greater Babylon covered an area of 850ha with an inner city of ca. 400ha. Its grid plan, with straight streets oriented toward the river, was unusual for a city of the region. It comprised two fortified sections, one inside the other, with the Euphrates, flowing north-south through the city, an important element of this defensive system. One component of this was the city center, site of the major monuments built of high quality backed bricks and adorned with elaborate glazed brickwork. Architectural achievements included the massive double fortifications, the Ishtar Gate, the Processional Way, royal palaces and temples. The stepped ziggurat Etemenanki (the probable inspiration for the biblical Tower of Babel) reached over 70 meters high with a shrine atop its summit. In contrast with previous Neo-Assyrian practice, the main religious buildings, rather than the palaces, were restored to a place of eminence yet located on the same flat plane as the rest of the city. Nebuchadnezzar's construction program marked the apex of the era now known as Neo-Babylonian.

Babylon's legacy was enhanced by previous Akkadian and Sumerian cultural achievements, which included the cuneiform writing system, a significant tool for today's knowledge of the history and evolution of the region. Astronomy was first elaborated as a science in Babylon, alongside advances in mathematics that would inform all subsequent studies of the stars.

Conquered by Cyrus II in 539 BC, Babylon lost its political and cultural supremacy. In 331 BC Alexander the Great in turn conquered the city and died there in 323 BC before his plan to rebuild the Tower of Babel was completed. The site continued to be inhabited in the Hellenistic and Parthian periods before it was abandoned as a city. Archaeologists started excavating ancient Babylon in the nineteenth century, yet its larger part is still unexplored.

'Babylon' is a name which throughout the centuries has evoked an image of power, wealth, splendor – and decadence. Thanks to Biblical sources and classical authors, image of the Babylon flourished long after the city itself had crumbled into dust and Babylon's power to fascinate has not waned to this day. Several legendary narratives are associated with the city's built

environment, the most prominent ones being the Tower of Babel and the Hanging Gardens of Babylon.

In terms of integrity, the buildings and other urban features contained within the boundaries of the property (outer and inner-city walls, gates, palaces, temples including the ziggurat, the probable inspiration for the Tower Babel, etc.), include all its attributes as a unique testimony to the neo-Babylonian civilization, in particular its contribution to architecture and urban design. These attributes also form the material basis for the property's cultural and symbolic associations. As regards authenticity, the location and identification of the ancient city of Babylon and its attributes is well established by historical documentation, in particular a wealth of cuneiform tablets of various periods found at the site. The city's spatial organization is legible even if the morphology of the mud-brick buildings has long been impacted by natural factors and man-made interventions. Twentieth-century removals to museums together with the reconstruction of some major buildings have nevertheless allowed most buildings to retain the distinctive attributes they bore after being excavated. Eighty percent of the property is still unexcavated and of primary importance to support the site's Outstanding Universal Value through further conservation and research.

The property is legally protected and under the oversight of the State Board of Antiquities and Heritage. It is managed by the Directorate of Antiquities and Heritage of the Babil Province. The management plan addresses in priority conservation issues and benefits from the highest levels of federal and provincial support.

Babylon hardly has relevant comparators since, quite evidently, no other property is better able to represent the Babylonian civilization and its remaining architectural, urbanistic and artistic attributes than its capital-city. Furthermore, it is unique in the sense that no other comparator possesses the entire range of its attributes as a wonder of the ancient world, a Biblical reference turned enduring literary and artistic myth, and a national symbol.

3.1.b Criteria proposed for inscription of the property on the World Heritage list and their respective justifications

The State Party proposes to inscribe the property under the following criteria:

Criterion (iii)
Babylon is one of the largest, oldest settlements in Mesopotamia and the Middle East with earliest references dating to the third millennium BC. It was the seat of successive powerful empires under such famous rulers as Hammurabi and Nebuchadnezzar, and a political and cultural center that radiated its influence over all regions on the ancient Near and Middle East.

As the capital of the Neo-Babylonian empire (626-539 BC), it is the most exceptional testimony of this culture at its height and represents specifically the expression of this civilization's creativity through its urbanism, the architecture of its monuments (religious, palatial and military or defensive) and their decorative equipping as artistic expression of royal power. The property is also of exceptional significance for the history of the ancient Middle East before, during and after the Neo-Babylonian period, an importance supported by an extremely rich record of documentation, particularly cuneiform archives.

Babylon's cultural legacy was enhanced by previous Akkadian and Sumerian cultural achievements, which included the cuneiform writing system, a significant tool for today's knowledge of the history and evolution of the region in general and Babylon in particular. In turn, Babylon exerted considerable political, scientific, technological, architectural and artistic influence upon other human settlements in the region, and on successive historic periods of the Antiquity. Astronomy was first elaborated as a science in the city, alongside advances in mathematics that would inform all subsequent studies of the stars.

Criterion (vi)

As an archeological site, Babylon possesses exceptional cultural and symbolic associations of universal value. The property represents the tangible remains of a multifaceted myth that has functioned as a model, parable, scapegoat and symbol for over two thousand years. Babylon figures in the religious texts and traditions of the three Abrahamic faiths and has consistently been a source of inspiration for literary, philosophical and artistic works originally in the

Western world. Today, Babylon also inspires artistic, popular and religious culture on a global scale.

The Bible offered Babylon's greatness as a cautionary tale, a warning against hubris, idolatry, and the moral laxity linked to the city's wealth. The Holy Qur'an mentions it in reference to a tale of human weakness. In the works of Greek historians, Babylon was distant, exotic and incredible. Classical texts attribute two of the seven wonders of the world to Babylon: the walls of the city, whose remains as still visible today, and the Hanging Gardens. The innumerable artistic and literary representations of the Tower of Babel and the Hanging Garden are iconic or philosophical but they have their origin in real ancient structures of which archaeological traces are still preserved: the ziggurat Etemenanki and Nebuchadnezzar's palatial complex.

Babylon is also a powerful political metaphor. In the Judeo-Christian tradition, it is a degenerated archetype. In the twentieth century – the age of nationalism and post-colonial independence –, it became the symbol of power and historical pride and was heavily invested by Iraqi leaders who strived to leave their mark on the site by reconstructing the grandiose monuments of Nebuchadnezzar.

3.1.c Statement of integrity

The boundaries of the archaeological site encompass the outer walls of the neo-Babylonian city on all sides. These limits are well marked by remnants of the fortifications in the form of mounds visible on the ground. They are confirmed by archaeological surveys. The buildings and other urban features contained within the property include all archaeological remains since the time of Hammurabi until the Hellenistic period, and specifically urbanistic and architectural features from the Neo-Babylonian period where the city was at the height of its power and glory. These represent the main attributes of the property as a unique testimony to the Neo-Babylonian civilization, and the material basis for its cultural and symbolic associations. Most of these attributes are located at the center of the property: remains of the inner wall, the city gates, the Processional Way, major temples, particularly the ziggurat, and palaces. The outer city walls and the Summer Palace, located to the north of the property, also represent major attributes.

The morphology of Babylon's historic buildings is affected by natural factors and man-made interventions, and none of the ancient monument or urban feature has remained intact since Antiquity. As early as the Hellenistic period,

the high-quality material that went into erecting Babylon's iconic monuments under Nebuchadnezzar II started being reused in new buildings. Medieval Baghdad was partly built with bricks from ancient Babylon shipped on the Euphrates. In the course of time, the unbacked bricks remaining on the site were eroded by the natural elements and reverted to mud. Ancient grandiose monuments became archaeological mounds with foundations and wall remains buried under the surface. In the early twentieth-century, the Deutsche Orient-Gesellschaft excavated then removed the fourth and most elaborate stage of the Ishtar Gate to rebuild it in the Pergamon Museum in Berlin in 1930. Vast numbers of other artefacts, including architectural elements, were looted or made their way to Western museums.

On this vast site, several constructions have been built upon the unexcavated archaeological layers: the medieval Islamic shrine of Amran bin Ali, dating in its current shape from the Ottoman period; scattered rural settlements associated with date palm agriculture – an enduring feature of the site since the Antiquity; and, in the twentieth-century, facilities for archaeologists, management, visitors and tourists. Artificial topographical features (hills and lakes) were also created in the 1980s, one of them topped with a presidential palace. These are all traces of the continuous use – agricultural, religious, commercial, scientific, political and educational – of river banks since the time of ancient Mesopotamia. The impact of these interventions on the unexcavated archaeological layers is limited: the foundations of buildings are absent or shallow, and artificial topographical features were created in areas selected for their secondary archeological importance. Three parallel pipelines installed since the 1970s cross the eastern sections of site buried in shallow trenches.

3.1.d Statement of authenticity

The location and identification of the ancient city of Babylon and of the various material attributes supporting its Outstanding Universal Value have been established by a large body of archaeological and historical research conducted scientifically and published since the late nineteenth century. Even if some debate exists as regards the actual location and even existence of the Hanging Gardens, it is nevertheless well established by historians of Antiquity that classical Greek authors placed them in the palace of Nebuchadnezzar in Babylon. Furthermore, vast amounts of original documentation on ancient Babylon is conserved in the world museums in the form of cuneiform tablets and other artefacts.

Some physical aspects of the property have often been viewed as problematic in terms of authenticity. Reconstructions were performed the Iraqi archaeological authority starting in the 1960s after excavation campaigns. They were meant to address the scarcity of visible monumental remains to make the site attractive for visitors and convey a political message. These interventions used modern material and have been duly criticized for failing not only to adopt international conservation techniques but also, at times, for weakening original remains. Such interventions were grounded in the nationalist and post-colonial philosophy of their time and rooted in the values attributed to Babylon by previous political powers.

Yet they did not affect the legibility of the spatial organization of the urban core into religious, political and administrative districts, and of the inner and outer city's limits that are clearly discernible today. Furthermore, modern reconstruction systematically followed original plans revealed by excavations works conducted by the German and Iraqi archaeologists. Works were executed on top of original foundations or excavated remains of walls some several meters high. In most cases, although modern additions were not clearly marked, they are distinguishable from original remains. The main distinctive attributes of the excavated ancient buildings have thus been retained. Since 2011, the Iraqi State Board of Antiquities and Heritage that has authority over the site has adopted a new conservation philosophy: incomplete monuments are to be conserved but not reconstructed, and modern additions will be removed whenever they affect conservation.

Some major identified buildings, excavated or not, have been unaffected by reconstructions. This is the case with the outer city walls, the Northern Palace, the Esagila, several secondary temples, and the ziggurat. Additionally, excavations and reconstructions have focused on large public buildings leaving much to discover about residential neighborhoods, commercial and industrial quarters. It is noteworthy that ninety percent of the site is neither unexcavated not rebuilt, a situation that presents remarkable opportunities to support the site's Outstanding Universal Value through further conservation and research.

3.1.e requirements for Protection and management

The property falls under the jurisdiction of the Iraqi Antiquities and Heritage Law No. 55 of 2002, which aims to protect, conserve and manage all archaeological sites in Iraq. The law is further concerned with surveying, excavating and documenting all archaeological sites in Iraq and presenting them to the public. The law is enforced by the SBAH, a body under the authority of the Ministry of Culture, Tourism and Antiquities. At the provincial level, the Inspectorate of Babylon for SBAH is directly responsible to ensure the conservation, management and monitoring of the property, and works in collaboration with the Antiquity and Heritage Police that maintains a station near the site. Several conservation issues affect the property and addressing them is an absolute priority of the management plan developed through an in-depth consultation process with local and national stakeholders since 2011. Both the federal and provincial governments have committed sufficient levels of funding to ensure that the property is conserved, studied and developed for visitors to international standards while protecting its Outstanding Universal Value.

3.2 Comparative analysis

The purpose of the comparative analysis is to ascertain whether there is scope in the World Heritage List for the inclusion of Babylon and to demonstrate that there are no other properties, particularly on the World Heritage List, that express similar values as the nominated one. To be relevant, the analysis will be performed with similar categories of cultural properties within the same geo-cultural area. We will therefore start with determining precisely to which category of cultural property Babylon belongs, what is the particular significance of the property, and how this is manifested through its attributes. We will then discuss geo-cultural and chronological frames of reference before selecting comparators.

3.2.a Category of cultural property

In terms of categories of cultural property set out in Article I of the World Heritage Convention (1972), Babylon is an archaeological site that includes groups of buildings and monuments. On the basis of the World Heritage criteria, ICOMOS proposes a more comprehensive list of categories that makes the qualification of Babylon more complex[55]. Under this typology, the property pertains to the category of 'archeological heritage.' In terms of sub-categories, Babylon includes 'groups of buildings' and 'monuments' that relate to its Outstanding Universal Value. However, it is also an archaeological 'site' in the sense that it includes vast expanses of unexcavated terrain where the remains of the ancient urban settlement still lay buried. Furthermore, still according to ICOMOS' typology, Babylon is also a 'symbolic property' on account of its association with beliefs, myths and ideas. We therefore propose to define the property as *an archaeological and symbolic site that includes groups of buildings and monuments.*

3.2.b Attributes justifying the property's Outstanding Universal Value

The potential Outstanding Universal Value of Babylon is justified under criteria (iii) and (vi) by reference to a number of attributes.

55 ICOMOS, 2004, *The World Heritage List: Filling the Gaps - an Action Plan for the Future*, p. 55. Hereinafter referred to as ICOMOS Gap Study, or ICOMOS 2004.

Babylon is nominated under criterion (iii) for, in the words of the World Heritage Convention, bearing "a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared." ICOMOS[56] has remarked that, in properties inscribed by the World Heritage Committee, this criterion has been mostly used to justify archaeological heritage or other categories of properties that represent testimonies to past developments and continuing cultural landscapes. Furthermore, in reference to ICOMOS 2004 thematic framework, properties inscribed under this criterion cover a wide range of issues from 'expressions of society' to 'expression of creativity', 'spiritual responses, 'movement of peoples', and 'technologies.'

In the case of Babylon, it is argued that the property – as an archeological site including groups of buildings and monuments – has the following attributes: as the capital of the Neo-Babylonian empire, it is the most exceptional testimony of the Babylonian culture at its height and represents specifically the expression of this civilization's creativity through its urbanism, the architecture of its monuments (religious, palatial and military or defensive) and their decorative equipping. The property is also of exceptional significance for the history of the ancient Middle East before, during and after the Neo-Babylonian period, an importance supported by an extremely rich record of documentation.

Babylon is also nominated under criterion (vi) for, in the words of the World Heritage Convention, being "directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance ." ICOMOS (2008) has remarked that, in properties inscribed by the World Heritage Committee, this criterion has been mostly justified in reference to ideas, whether artistic, cultural, political or related to commerce. Furthermore, in reference to ICOMOS 2004 thematic framework, properties inscribed under this criterion have been mostly referred to social and cultural themes, particularly 'interacting in society' (with sub-themes such as myths, literature and artistic references), 'forming cultural and symbolic associations' (with sub-themes such as cultural and political identity and significant personalities), or 'developing knowledge' (with sub-themes such as philosophy and science).

As regards Babylon, it is argued that the property – as an archaeological and symbolic site — possesses the following attributes: it bears exceptionally long-standing and wide-ranging cultural and symbolic associations, altogether of a

[56] ICOMOS, 2008*, The World Heritage List. What is OUV? Defining the Outstanding Universal Value of Cultural World Heritage Properties*. A study complied by Jukka Jokilehto.

religious, mythical, philosophical, artistic and political nature. These associations have evolved in time and taken different meanings for different cultures: they are of import for classical Greece, the Abrahamic religious traditions across time and places, Western secular culture since the Renaissance, and, today, both for global popular culture and Iraqi national identity. The tangible remains of the beliefs, the myths and the ideas associated with Babylon are preserved in the archeological site.

3.2.c Geo-cultural area and chronological framework

The geo-cultural and chronological frameworks used for the analysis depend on the values that are compared, and thus vary according to these values. As a testimony of the Babylonian civilization at its height, but of historical importance for a wider period of history, Babylon will first be compared with properties in the same chronological-geo-cultural framework. Following ICOMOS (2004: 68), focus will be on Mesopotamia as a geo-cultural reference across four historical periods:

a. Sumerian City States;
b. The Akkadian kingdom
c. Babylon (Old Babylon, New Babylon)
d. Assyrians (Old, Middle, and New Empires)

However, considering the scope of Babylon's cultural and political influence on its contemporaries and successors, the comparison will be broadened to include properties in neighboring geo-cultural areas, namely ancient Iran and Syro-Mesopotamia. Finally, when considering the extent of Babylon's cultural and symbolic associations, relevant comparators will be sought within the Near and Middle East and beyond to include the Mediterranean world across all periods of the Antiquity.

3.2.d Comparison with properties in ancient Mesopotamia

It readily appears that no property currently represents any stage of the Babylonian civilization on the World Heritage List, a fact already established by ICOMOS in its 2004 Gap Study:

"The ancient Near and Middle East is often seen as the cradle of humanity, reflecting several of the major cultures and empires. These are under-represented on the World Heritage List. For example, in Mesopotamia there is only Ashur, the first capital of the Assyrian empire, and even this was an emergency inscription,

not a planned one…. There are no sites representing the ancient Sumerians, Akkadians or Babylonians." p. 25.
"The analysis reveals that there are various cultures which are clearly 'under-represented' in the current World Heritage List. For example, in the Near and Middle East the ancient Sumerians, Babylonians and several other cultures are not yet represented." p. 28

The situation has evolved since the year when the study was released. In addition to Ashur (inscribed in 2003), three Sumerian cities (Eridu, Ur and Uruk) were inscribed in 2016 as components of the mixed property The Ahwar of Southern Iraq: Refuge of Biodiversity and the Relict Landscape of the Mesopotamian Cities.

Properties representing ancient Mesopotamia or neighboring cultures with close links with Mesopotamia will be compared with Babylon to further bolster the argument that the latter will fill a gap both by representing the Babylonian civilization and because of its unique cultural and symbolic associations.

Ashur (Qal'at Sherqat) – inscribed under criteria (iii) and (iv) and located in northern Iraq – was a city-state and the first capital of the Assyrian Empire from the 14th to the 9th century BC. It was also a religious capital associated with the god Ashur and the place for crowning and burial of its kings. Its excavated remains of religious, public and residential buildings provide an outstanding record of the evolution of building practice from the Sumerian and Akkadian period through the Assyrian Empire. Notably, Ashur had a stepped ziggurat temple whose features were typical of Assyrian architecture, yet the city did not have strong fortifications. Ashur, despite its historical importance in the Mesopotamian context, did not leave enduring marks on the imagination of successive civilizations and does not have Babylon's associative cultural or symbolic values.

Uruk, Ur and Eridu – inscribed under criteria (iii) and (v) and located in southern Iraq – developed between the 4th and 3rd millennia BC into some of the most significant urban centers of southern Mesopotamia and saw the origin of writing, monumental architecture, and complex technologies and societies. They were inscribed under criteria (iii) as testimonies to the growth and achievements of southern Mesopotamia urban centers and societies, and to their outstanding contribution to the history of the Ancient Near East and mankind as a whole. Furthermore, under criteria (v), the value of these three archaeological sites resides in their topographical and architectural elements, together with archaeological evidence and an important corpus of cuneiform texts, for an

understanding of the economic and symbolic role of the wetland resources and landscape for the cultures of ancient southern Mesopotamia. All three settlements include remarkable architectural features, particularly stepped ziggurats. However, they primarily stand as testimonies of the Sumerian civilization that preceded the Babylonians and the Assyrians. Eridu was never a capital city but was a religious center. As for Ur and Uruk, both Sumerian capitals, their extension was not as wide as Babylon nor are evidences of their urban landscape and artistic expressions of royal power as prominent as in Babylon with its double fortifications, Ishtar Gate and the Processional Way, etc. Ur is the only of the three cities whose cultural associations can be considered of relevance for a comparison with Babylon: Ur has been identified by some scholars with Ur Kasdim mentioned in the Book of Genesis as the birthplace of Abraham and hence is of considerable symbolic value for the three Abrahamic faiths. However, such an association is not confirmed by archaeology as is the case with Babylon where remains of the ancient ziggurat and palaces built by Nebuchadnezzar II have been identified. Furthermore, Ur did not give rise to the same complex and wide-ranging spiritual, artistic and intellectual legacy as Babylon. Noteworthy is that Ur's cultural and symbolic associations were not emphasized in the World Heritage nomination nor reflected in the criteria.

Susa – inscribed under criteria (i) to (iv) and located in southwestern Iran – was the converging point of two great civilizations: that of Mesopotamia and that of the Iranian plateau. The property contains several superimposed layers of urban settlement from the late 5th millennium BC until the 13th century, therefore exhibiting an exceptional longevity. It was the capital of the Elamites and of the Achaemenid Empire and further bears testimony to the Parthian culture. The property is of exceptional value for the history of urban settlements and early states in the ancient Middle East, as an interchange of influences, and for its contribution to the development of urban planning and architectural design. It contains a new prototype of ceremonial architecture (the Palace of Darius and Apadana) which became a characteristic feature of the Iranian Plateau and its neighboring lands. Despite its historical, political and cultural importance for the ancient Middle East, Susa's legacy was regional and time-bound and does not compare with that of Babylon. The nomination does not emphasize Susa' cultural or symbolic associate values.

Persepolis – inscribed under criteria (i), (iii) and (vi) and located on the Iranian plateau – was founded by Darius I in 518 BC as the capital of the Achaemenid Empire. It was built on an immense half-artificial, half-natural terrace surmounted by an architecturally stunning palace complex inspired by Mesopotamian models. Built in stone, the importance and quality of the monumental ruins make the

property an impressive ensemble with a state of conservation and visual attraction considerably higher than Babylon or any other Mesopotamian site built of bricks. Under criterion (vi), the material remains of the terrace of Persepolis are associated with 'the image of the Achaemenid monarchy itself' yet no further legacy or cultural or symbolic association is highlighted in the nomination. Noteworthy is that Persepolis played for the modern Iranian state and its monarchy a role similar to that of Babylon for modern nationalist rulers.

The Ancient City of Niniveh – placed by Iraq on its Tentative List under all cultural criteria – can be considered as sharing the same attributes as Babylon both in terms of expressing Mesopotamian civilization at its height (with its remarkable size and architectural, decorative and defensive features) and for its long-standing and wide-ranging associative symbolic values. Nineveh was one of the most important cultural and political centers in the ancient world and, at its height between 700 and 612 BC, was, like Babylon, the largest city in the world. It was adopted by the Assyrians as their political seat and second to Ashur, their first religious capital. It palatial and defensive architecture, together with decorative elements are credited to King Sennacherib and were outstanding for the time. Like Babylon, Niniveh has exceptional cultural associations that made their way into Western arts and literature through the Judeo-Christian tradition, and the archaeological site contains tangible remains of the city's mythological legacy. However, Niniveh was the capital-city of the Assyrian empire and hence represents a testimony of a different historical period of Mesopotamia, precisely the direct predecessor of the Neo-Babylonian Empire that incorporated it and developed its own distinct identity and contribution to Mesopotamian and world culture best manifested in the city of Babylon.

Mari – placed by the Syrian Arab Republic on its Tentative List under criteria (ii) and (vi) as a stand-alone property, and in 2011 under criteria (ii) and (iii) as a component of a serial property also including Europos-Dura, in the Euphrates Valley – was located on the route connecting the Mediterranean world with Mesopotamia. It is the site of reference to understand the fundamental aspects of the Syro-Mesopotamian civilization of the Third millennium. It is also of exceptional importance as representing an early period of urbanization and earthen architecture in Mesopotamia that set trends and patterns still present in Babylon centuries later. It was the result of urban planning, was protected by an impressive defense system and dams to prevent floods, and featured a wealth of prestigious palaces and temples, and art schools where beautiful sculpture and painting works were produced. The accumulation of layers of three successive occupation phases covers a surface almost as large as that of the city of Babylon. Like the latter, Mari includes vast areas that have not been excavated.

Furthermore, the archeological records and cuneiform archives recovered at the site are exceptional. Notably, Mari is the unique testimony of the Old Babylonian Empire under the kingship of Hammurabi considering that excavations at Babylon have not been able to reach this archaeological layer. Yet Mari's value resides in the fact that it is an exemplar of early Mesopotamian city-state, very different in its attributes from Babylon as the capital of an empire at the apex of Mesopotamian civilization. Furthermore, unlike Babylon, Mari's name and legacy was all but forgotten until archaeology brought it to light in the 20th century.

Nimrud – place by Iraq on its Tentative List under criteria (i) to (iii) – was the second capital of the Neo-Assyrian Empire by King Ashurbanipal (883-859 BC) as the expense of Ashur. In this case too, the city was endowed with remarkable architectural and urbanistic features (a huge defensive wall, an acropolis, royal tombs, etc.). Nimrud is however hardly a relevant comparator for Babylon since it does not represent the same period of Mesopotamian history not does it share enduring associative values.

Nippur – placed by Iraq on its Tentative List under criteria (iii) and (vi) – was one of the longest-living Mesopotamian city and an important population center during the Babylonian period. However, unlike Babylon, its significance was primarily religious, it was never a seat of government. Therefore, the concentration of temples and the absence of a secular governing body characterized the urbanistic structure and architectural features of the city. Furthermore, the city was at its height during the Sumerian period (3rd and 2nd millennium BC). Nippur's value under criterion (vi) relates to its cultural associations with learning and literacy during its period of existence, a fact that allowed the city to be a primary channel of transmission of Mesopotamian mythological and literary traditions (particularly the Creation and Flood Stories) to the Abrahamic religions traditions. However, unlike with Babylon, such cultural and symbolic associations do not pertain to real or mythical architectural features of the city, nor to their archaeological remains.

Borsippa (or Birs Nimrud) is not on Iraq's Tentative List. It is situation about 17 km southwest of Babylon and the remains of its ziggurat were identified in the later Talmudic and Arabic culture with the Tower of Babel. It was however shown by modern scholarship to have been erected by Sumero-Akkarian builders in honor of the local god Nabu, son of Marduk, making somehow Borsippa Babylon's lesser sister-city. The city was indeed dependent upon Babylon and never the seat of a regional power.

Dur-Kurigalzu (Aqar Quk) is also not on Iraq's Tentative List. Situated on the western outskirts of Baghdad, it was founded by the Kassite king of Babylon Kurigalzu I in the 14th century BC to function as a capital and was abandoned after the fall of Kassite dynasty. The city, enclosed in fortifications, contained a ziggurat and temples dedicated to Sumerian gods, as well as a royal palace. The ziggurat is unusually well-preserved and has been an outstanding monument for centuries, often confused with the Tower of Babel by Western visitors in the area from the 17th century onwards.

Table.3.1 Comparative analysis of Babylon's attributes and value under criteria (iii) and (vi) with other properties in ancient Mesopotamia and neighboring cultures

Property	Country	WHL	TL	Historic period[57]	Values/Attributes				
					Strong cultural and symbolic associations beyond original geo-cultural area	Important sources of information from and about the site	Historical importance of the site	Significant buildings at the site	Royal or imperial capital
Babylon	Iraq		(iii) (vi)	**OB-NB**	✓	✓	✓	✓	✓
Ashur	Iraq	(iii) (iv)		**A**		✓	✓	✓	✓
Ur	Iraq	(iii) (v)		**S**	✓	✓	✓	✓	✓
Uruk	Iraq	(iii) (v)		**S**		✓	✓	✓	✓
Eridu	Iraq	(iii) (v)		**S**		✓	✓	✓	
Susa	Iran	(i) to (iv)		**E**		✓	✓	✓	✓
Persepolis	Iran	(i) (iii) (vi)		**Ach.**		✓	✓	✓	✓
Niniveh	Iraq		(i) to (vi)	**A**	✓	✓	✓	✓	✓
Nimrud	Iraq		(i) (ii) (iii)	**A**		✓	✓	✓	✓
Nippur	Iraq		(iii) (vi)	**S, A, B**		✓	✓	✓	
Mari	Syria		(ii) (iii) (vi)	**OB**		✓	✓	✓	
Borsippa	Iraq			**B**	✓	✓		✓	
Dur-Kurigalzu	Iraq			**K**			✓	✓	✓

[57] A: Assyrian; Ach.: Achaemenid; E: Elamite/ancient Iran; K: Kassite; NB: Neo-Babylonian; OB: Old Babylonian; S: Sumerian. Most of these properties were in existence during several successive historic periods. Mentioned in the table are those of which they are most representative.

The comparative exercise is complicated by the specific cultural and symbolic attributes of Babylon that have remained of significance over an extremely long period of time, are of value for different cultures. In this regard, ICOMOS geo-cultural and chronological frameworks are too narrow to capture Babylon's associative values that are not related to the evolution of empires or other political regions but rather to cultural regions. These values are primarily significant within the Greek and Hellenistic world, and the Judeo-Christian civilization. Conversely, when considering modern political associations, the scope must be narrowed in to the level of nation-states. Arguably several cities in different cultures have had associative values of primordial importance within their own geo-cultural areas over long periods of times and have become national icons in the modern era. To keep the comparison manageable and relevant, Babylon will be analyzed against the few other cities in the Near and Middle East and around the Mediterranean basin that are inscribed on the World Heritage List under criterion (vi) because of their long-lasting association with beliefs, ideas, literary or artistic works of universal value. We will further consider if these properties are associated with modern national identities.

The Archaeological site of Troy – inscribed on the World Heritage List under criteria (ii), (iii) and (vi) and located in Turkey – is one of the most famous archaeological sites in the world on account of its associative cultural values with the most significant literary work of the classical world: Homer's *Illiad* that immortalize the city's siege by the Mycenaean Greeks. The Trojan war is the foundational narrative of western literature, and the name and mythical history of Troy have survived as an enduring source of literary and artistic inspiration for over three millennia. However, unlike Babylon, Troy does not have associations with universal religions, nor has it been invested with a national significance.

Similarly, **the archaeological sites of Mycenae and Tiryns** in Greece – inscribed as a serial property on the World Heritage list under criteria (i), (ii), (iii), (iv) and (vi) – are intrinsically linked to the Homeric Epics of the *Iliad* and the *Odyssey* which has profoundly influenced European literature and arts.

The archaeological site of Carthage – inscribed under criteria (ii), (iii) and (vi) and located on the Tunisian coast – developed from the 6th century BC onwards as a great trading empire coving much of the Mediterranean and was home to a brilliant civilization that confronted Roman imperial power. The historic and literary fame of Carthage, associated to Hannibal, one of the greatest military leaders of Mediterranean antiquity, nourished the classical imagination and has been the object of a great number of literary and artistic works. Modern political leaders have closely associated Carthage with Tunisian national identity.

The great pyramid of Giza – inscribed under criteria (i), (iii) and (vi) as a monument in the wider Egyptian property of Memphis and its Necropolis, the Pyramid Fields from Giza to Dahshur – was another of the Seven Wonders of the Ancient World and the only one that survived the test of time. The tallest man-made structure in the world for over 3,800 years, it was described by classical authors and, later, by Arab travelers and the Crusaders. As of the medieval period, it became a recurrent motif in Western arts and was a monument credited with mythical and mystic significance. It is a universal symbol of ancient Egyptian civilization and a defining icon of modern Egyptian identity.

The Athens Acropolis and its monuments– inscribed under criteria (i), (ii), (iii), (iv) and (vi) –have also survived for almost 2,500 years and are universal symbols of the classical civilization. They form the greatest architectural and artistic complex bequeathed by Greek Antiquity to the world. The property is directly and tangibly associated with events and ideas that have never faded: Athenian democracy, Greek philosophy, and the work of great architects and artists.

Although **Rome** probably stretches the comparison beyond the limits of relevance, lets mention it as a comparator to Babylon if only because, as the capital of the Roman Empire, it was called the new Babylon by the Jews after the destruction of the Temple of Jerusalem in 70 AD, and eventually by early Christians whom it persecuted. As such, Rome is part of a religiously-inspired myth that finds its origins in ancient Babylon. The historic center of Rome[58] is inscribed on the World Heritage List under criteria (i), (ii), (iii), (iv) and (vi). As a historic city that has been continuously inhabited and is still he capital-city of modern Italy, Rome is a category of property radically different from the archaeological site of Babylon. However, the attributes relevant for the comparison are of such a nature that the property's tangible characteristics may not be the most important here. What matters more is Rome's association with the history of the Roman Empire as its capital, as Babylon was for another powerful empire of the antiquity. Amongst is multiple attributes, Rome is also a religious property unlike Babylon that, albeit of significance for Christianity and other Abrahamic faiths, is not a sacred city to any of them.

Similar remarks can be drawn from a last overstretched comparison, this time with **Jerusalem** – inscribed[59] under criteria (iii), (iv) and (vi) –, another

[58] The full name of the property is the Historic Centre of Rome, the Properties of the Holy See in that City Enjoying Extraterritorial Rights and San Paolo Fuori le Mura.

[59] The full name of the property is the Old City of Jerusalem and its Walls

continuously inhabited historic city sacred for Judaism, Christianity and Islam, the antithesis of Babylon in the Judeo-Christian tradition, and which is endowed with a high political symbolism in the modern era.

Table.3.2 Comparative analysis of Babylon's associative value and attributes with other properties in the Near and Middle East and Mediterranean basin

Property	**Country**	**WHL**	**TL**	**Values/Attributes**			
				National symbol	**Enduring literary and artistic associations**	**Enduring religious associations**	**Wonder of the ancient world**
Babylon	Iraq		(iii) (vi)	✓	✓	✓	✓
Troy	Turkey	(ii) (iii) (vi)			✓		
Mycenae and Tiryns	Greece	(i) (ii) (iii) (iv) (vi)			✓		
Carthage	Tunisia	(i) (iii) (vi)		✓	✓		
Pyramid of Giza	Egypt	(i) (iii) (vi)		✓	✓		✓
Acropolis	Greece	(i) (ii) (iii) (iv) (vi)		✓	✓		
Rome	Italy	(i) (ii) (iii) (iv) (vi)		✓	✓	✓	
Jerusalem		(iii) (iv) (vi)		✓	✓	✓	

3.2.e Conclusion of the analysis

To conclude the analysis, it appears that Babylon hardly has relevant comparators. Ur and Niniveh are T-the only two properties that share similar attributes and values as capitals of Mesopotamian kingdoms or empires together with long-lasting associative values. The first one is inscribed on the World Heritage List as a testimony of the Sumerian city-states and the original natural environment in which urbanization emerged yet not for its associative cultural value. The second one is on Iraq's Tentative List on account, like Babylon, of its legacy in the Judeo-Christian tradition, but also for representing the Assyrian Empire at its height, a different, although closely related, period of Mesopotamian history. Quite evidently, no other property than Babylon is better able to represent the Babylonian civilization and its remaining architectural, urbanistic and artistic attributes than its capital-city.

As for a comparison of Babylon's cultural and symbolic legacy with that of other great cities of the Middle Eastern and Mediterranean antiquity, the nominated property appears to be unique in the sense that no other comparator possesses the entire range of its attributes as a wonder of the ancient world, a Biblical reference turned enduring literary and artistic myth, and a national symbol.

Babylon stands a unique testimony of one of the most influential empires of the ancient word, and its historic and cultural value for humanity is on par with that of the great archaeological sites and historic cities that have been used for the comparison.

3.3 Draft statement of Outstanding Universal Value

Babylon is an archaeological and symbolic site that stands as a unique testimony of one of the most influential empires of the ancient word and that has exceptionally wide ranging and long-lasting cultural associations of value for humanity as a whole.

It was one of the largest, oldest settlements in Mesopotamia and the Middle East, and was the seat of successive powerful empires under such famous rulers as Hammurabi and Nebuchadnezzar. As the capital of the Neo-Babylonian empire (626-539 BC), it is the most exceptional testimony of this culture at its height and represents the expression of this civilization's creativity through its urbanism, the architecture of its monuments (religious, palatial and military or defensive) and their decorative equipping as artistic expression of royal power. Babylon radiated not only political, technical and artistic influence over all regions on the ancient Near and Middle East, but also left a considerable scientific legacy in the fields of mathematics and astronomy. As an archeological site, Babylon possesses exceptional cultural and symbolic associations of universal value. The property represents the tangible remains of a multifaceted myth that has functioned as a model, parable, scapegoat and symbol for over two thousand years. Babylon figures in the religious texts and traditions of the three Abrahamic faiths and has consistently been a source of inspiration for literary, philosophical and artistic works originally in the Western world. Today, Babylon also inspires artistic, popular and religious culture on a global scale and remains an icon of Iraqi national identity.

The buildings and other urban features contained within the boundaries of the property (outer and inner-city walls, gates, palaces, temples including the ziggurat, the probable inspiration for the Tower Babel, etc.), include all its attributes as a unique testimony to the neo-Babylonian civilization, in particular its contribution to architecture and urban design. These attributes also form the material basis for the property's cultural and symbolic associations. Eighty percent of the property is still unexcavated and of primary importance to support the site's Outstanding Universal Value through further conservation and research. The location and identification of the ancient city of Babylon and its attributes are well established by historical documentation, in particular a wealth of cuneiform tablets of various periods found at the site. The city's spatial organization is legible even if the morphology of the mud-brick buildings has long been impacted by natural factors and man-made interventions. Twentieth-century removals to museums together with the reconstruction of some major buildings have nevertheless allowed most buildings to retain the distinctive attributes they bore after being excavated.

The property is legally protected and under the oversight of the State Board of Antiquities and Heritage. It is managed by the Directorate of Antiquities and Heritage of the Babil Province. The management plan addresses in priority conservation issues and benefits from the highest levels of federal and provincial support.

Chapter 4: State of Conservation and Factors affecting the property

4.a. Present state of conservation

The site's archeological buildings are generally incomplete due to natural and mad-made factors, from erosion to removal of building material. Those that are have been the object of restoration and reconstruction during the twentieth century. Several conservation issues affect the property, and addressing them is a priority of the management plan.

Approach to conservation
Conservation and restoration works at Babylon started in the 1930s and were conducted intermittently until 1978 when the Revival of Babylon Project and International Babylon Festival started. In the 1980s, a program of excavations was accompanied by major reconstructions. Some used original mud-bricks found on site together with mud plaster. However, in several other cases, modern bricks and cement was utilized. A series of major buildings were reconstructed on the original plans and, in most cases, on top of original walls that reached a height of up to 3 m. Recent surveys estimate that, on average, reconstructed buildings encompass thirty percent of original archaeological material. The latter can be distinguished from modern additions.

Since 2011, SBAH has adopted a new conservation philosophy: incomplete monuments will be conserved but not reconstructed, and modern additions will be removed whenever they affect conservation. In other cases, the new parts will be conserved and restored using more adequate material, including original bricks that are still available on the site. Furthermore, drainage will be a systematic focus for the conservation of the reconstructed monuments.

Outer City Walls

Excavated by the German mission in the early twentieth-century, there were not attempts at conserving them. They were breached in the 1920s when the north-south Baghdad Railway line was laid through Babylon. The railway was later rerouted but gaps in the wall are still visible at the north and south ends of the archaeological site. As a result of the Baghdad-al-Basra highway's 1981 redevelopment, larger sections of the inner-city wall parallel to the rail line were demolished, and the gaps where it penetrated the outer wall were widened. The road and railway were subsequently re-routed around Babylon but the damage remains.

Inner City Wall

Parts of the visible mounds were excavated by the German archaeological mission. Starting in 1978, there were several rebuilding attempts on the rubble and foundations of the original wall trace. This partially reconstructed wall, 60 meters long and seven meters wide, uses unbaked materials while the upper layers at the north and south are of modern, filled and half-filled brick resting on a layer of vegetable matting.

In 2012, in collaboration with WMF, SBAH conducted conservation works on one section of the wall to the west of Ishtar Gate. The work included:

- Detailed drawing and documentation with all sketches and database related to the current groundwater levels.
- Reinforcement of cracks and weak areas.
- Demolishing remnants of the recent military occupation of this site.
- Filling up holes caused by erosion using bricks.
- Cleaning the wall's roofs and filling cracks with tar to prevent rainwater damage.
- Covering one part of the wall to protect it from erosion and rain.
- Installation of wooden shoring.

Figure 4-1 Inner City Wall

Credit: Qahtan Al-Abeed 2017

Ishtar Gate

Restoration started in 1938 when the Iraqi archaeological authority filled cracks in the gate. In 1958, other restoration works were carried on a part of the mythical animals beneath the western side of the gate. In 1975, conservation works on several towers in the gate were made after being filled with bricks and cement and paved. Rainwater was discharged by outer sewage outlets. Works also included six towers and continued to fill gaps in other towers. Excavation and analysis works were conducted by lifting debris and dust, filling the gate on the side opposite to Ninmakh Temple. The proposed plan also included conserving and restoring the eroded parts of the gate's base, reinforcing its foundations and insulating it from salts. In the 1980s, some parts of the gate's roofs were covered with old bricks bound by cement. The floor was covered with concrete adjacent to walls' facades on both sides. Two modern tanks were added for rainwater harvesting.

After 2009, the gate received great attention by SBAH and WMF. Several preliminary studies were conducted and execution started in 2012. The work has consisted, to date, of the following:

- Full documentation with a 3D laser scan.
- Complete cleaning and eliminating of bushes, trees and plants.
- Reinforcement of unstable parts.
- Excavation to determine water table levels and wall material.

- Removed the concrete, moisture-keeping floor adjacent to walls. This process helps vaporization and treatment of humidity beneath the walls.
- Cleaned and conserved rainwater storages at the two corners of the gate.
- Altered the topography of the ground around the gate to ensure the flow of rainwater away from the walls.
- Constructed buffers on the gate's surface to stop the rainwater flowing into the walls.
- Controlled cracks in the gate's wall by using crack monitors which are continuously monitored.
- Continuous monitoring of humidity using weather station.
- Injected cracks with suitable material friendly to the original construction material.
- Filled joints between the bricks with a mixture specially prepared for this purpose, in accordance with internationally-recognized specifications and standards.
- Conducted all necessary chemical analyzes of groundwater, soil and bricks to identify their components and the proportions of each element.
- Preserved the southern part of the gate with modern baked bricks with the original specifications.
- Covered the eastern part of the gate with geotextile to prevent further erosion.
- Installation of wooden scaffolding and construction of supporting walls.

The cylinder of baked brick located to the north of the Ishtar Gate entrance has undergone preliminary conservation in 2017. Basic cleaning of the structure was undertaken as well as the installation of wooden scaffolding and sandbags around the base. The base was further stabilized by injection and some reconstruction with original and modern bricks.

Marduk Gate

Excavated partly by Koldewey in 1914, then left exposed and decaying, it was re-excavated by in 1973 by Sa'ad Abid al-Sattar. The SOAH rebuilt Marduk Gate in 1978 with modern, fired bricks and cement mortar laid adjacent to and on top of the mud-brick core of the Neo-Babylonian structure. Ancient flooring was covered or replaced with a steel rebar and concrete slab base covered with cement tiles. On the north and south ends, the gates' brickwork edges were 'combed' to prepare for the reconstruction of the adjoining inner city, however this work never occurred.

Southern Palace

In 1938, two arches in one of the palace's gates were reconstructed. In 1958, the building was cleaned from dust and rubble to the level of the arch floor and the old walls were restored by using old bricks and tar. In 1968, restoration works on the walls of the throne room were performed. Restoration and repair works were carried out in the 1970s, before the building was reconstructed in 1988.

For centuries baked bricks were removed from the Southern Palace to use in other buildings. By the time of the German excavations little of the palace proper remained except for its foundations and wall fragments. A floor plan was reconstructed based on the foundations and some aboveground traces (fragments of glazed brick decoration in the throne room and central courtyard) discovered by Koldewey's team.

Starting in 1978 the palace was extensively excavated, and in the mid-1980s it was the target of Saddam Hussein's most ambitious reconstructions. As elsewhere, these were executed hastily directly on top of the original structures and largely following Koldewey's floor plans. Later phases used modern, fired bricks, some bearing Saddam Hussein's inscription, to emulate those stamped by Nebuchadnezzar and previous kings. The height of the walls after rebuilding is 13 meter with the original walls reaching 5 meters and distinguishable from the reconstructed parts. Except for the floor plans, the reconstruction probably bears little resemblance to the original palace, but despite damage to the original structure, the building is stable thanks to a drainage system created during reconstructions of the 1980s.

Northern Palace

Brick thieves carted off most of the palace, leaving only the difficult-to-harvest bonded masonry masses which stand today. Following the German excavations, early Iraqi excavations begun in this palace in 1957.

The palace was not reconstructed like the Southern Palace and is the relatively untouched and *in situ*. In 1992 and 2002 the SOAH performed limited re-excavations to better present the site.

Summer Palace

Following the German excavations, Iraqi excavations and conservation work were performed in this palace in 1978. In part, they addressed the weathering affecting

the foundations, substructures and architectural details left open by the DOG. The monument was, however, not reconstructed and no new conservation work has been undertaken since excavation.

Ishtar Temple

The German mission carried out large-scale excavations in this temple. In 1970, SOAH cleaned up the northwest corner of the temple to carry out field surveys, and performed further excavations. After decades of exposure to the elements, a first phase of reconstruction on the original foundations was undertaken between 1978-89. Rooms have been reroofed with palm tree trunks, reeds and baked bricks in the 1980s by the SBAH.

Since 2011, SBAH and WMF have launched new conservation works through general cleaning (removing debris from the temple and the surrounding zone), inserting wooden clamps and scaffolding to support the eastern wall. Documentation and conservation plans were completed, and protective iron gates installed.

Ninmakh Temple

Following the German excavations, conservation was first performed by Iraqi archaeologists in 1958 beginning with excavations by Taha Baqir. As the first Babylon monument to be reconstructed starting in 1966, Ninmakh Temple served as a model for the later 1980s reconstructions.

1986, parts of the temple were rebuilt using the modern bricks, joint cement material, and the outer walls were covered with fermented clay while the inner walls were covered with plaster and fermented clay. In 1993, the entire concrete roof was replaced with wood and reed mats after the northwest corner collapsed, weakened by excavations at Ishtar Gate in the 1980s.

In 2011, the SBAH and WMF undertook a damage assessment. On this basis, conservation work will begin in 2018.

Nabu sha khare Temple

Excavations lead by Danial Ishaq in 1970-80 were followed by conservation of the lower brick wall using modern bricks and moisture-proof cement mixed with asphalt, sand, and lime. Entrance arches were reconstructed with modern bricks and plaster. The building was also reroofed and felt was used as insulation

material against rainwater while tree trunks coated with black oil and covered with mats and palms branches almost prevent water from entering the building. A layer of fermented clay mixed with straw, mats, felt, and a layer of soil were placed on top of the two. The topography was elevated slightly to direct water away. Finally, bricks were used for paving the surface of the temple.

In 1987, the outer walls were raised and coated with fermented clay mixed with straw.

The temple's reconstruction as part of the Revival of Babylon Project was executed using inappropriate materials, and the building was not properly documented prior to the work. The southwest corner, weakened during excavation, was partially rebuilt and reburied to provide stability. This intervention encouraged moisture penetration. Within a few years, the temple began to disintegrate. Repairs made in the mid-1990s were inadequate and large sections of the lower original masonry and modern roof have collapsed. Incompatible modern wall plasters have caused the collapse of sections of original wall masonry and obliterated most traces of ancient decorations.

Beginning in 2011, the SBAH and WMF prepared a set of conservation guidelines; some of which have been implemented. These are:

- Cleaned and documented the temple.
- Sampled the original walls in order to study chemical composition.
- Installed geotextile to cover the original floorings (protection) and roof (to prevent further damage from rain).
- Inserted scaffolding in all rooms.
- Excavated to detect the depth of kisu walls surrounding the temple from the western and southern sides.
- Opened water canal from the southwestern side of the temple towards the northwestern side to drain rain water.

So far, approximately 400 square meters of modern backfill was re-excavated from around the building and the original courtyard paving tiles revealed. All interior spaces were braced pending development of a final conservation plan.

Processional Way

In 1958, following excavations by the DOG, part of the western side was conserved by filling gaps using original bricks and tar found on site. In 1979, new excavations uncovered an addition stretch of street to the west of Ishtar Temple.

In 1986-1987 two large walls were built along the street. South of the restored sections, military vehicles damaged the ancient paving in 2003–2004.

Greek Theater

Using the ancient site plan, a new theatre complex was built in stages starting in the early 1970s. During the first phase, the courtyard, lower seating areas, and modern amenities were built. In the mid-1980s, a second phase enlarged the seating by adding an upper level and viewing box. Modern fired bricks, cement and steel rebar were used throughout.

The site was vandalized in 2003. The gymnasium area was set on fire destroying most of the portico and adjoining rooms, electrical and plumbing systems were stolen, and decorative marble cladding was stripped from the viewing box.

In 2017, SBAH started removing construction remains and are preparing to undertake further work there in 2018.

Babylonian houses

The houses west of the Greek theater and west of the Ishtar Temple were rebuilt in the 1980s atop the ancient foundations using modern bricks, cement, and fermented mud. Aside from floor plans based on excavation records, there is little evidence from which to extrapolate accurate recreations.

Figure 4-2 Babylonian Houses

Credit: Qahtan Al-Abeed 2017

Lion of Babylon

A layer of concrete was removed from the base of the lion and replaced with cement and iron reinforcing bars covered with small rock. A low, concrete lip was added to distinguish the ground level. Finally, a low, iron chain was added around the lion statue. All of these works were undertaken in the interest of further preserving the lion and discouraging visitors from climbing the statue.

No conservation work was ever conducted at other excavates sites, namely the **outer walls, the Summer Palace, the bridge pillars, Esagila, Ninib and Z Temples, and the Ziggurat (Etemenanki**).

Although most of ancient Babylon lies underground, large excavated areas were left exposed to the elements, many dating to Koldewey's work, others to the Babylon Festival. Some of the exposed remains are overgrown and eroding lumps of earthen masonry. Larger excavated sites at Esagila Temple, the Northern Palace, and the Summer Palace feature larger remnants of fired and mud-brick structures.

These exposed brick elements present urgent conservation and documentation issues. Addressing them as part of the site management plan is a main concern and archaeological investigations are, for now, a secondary priority.

4.b - Factors affecting the property

In all ancient cities of Mesopotamia, earthen buildings have been strongly affected by the passing of time. Natural erosion due to wind and water is one factor. Another is the reuse of backed bricks as building material by surrounding communities. In more recent times, techniques used by early excavators and archaeologists disrupted the remains of buildings and the urban fabric. Some factors are specific to Babylon. The high water table has made lower archaeological levels inaccessible, and is another factor eroding the upper levels. Furthermore, heavy-handed and largely improper interventions were carried out on several main buildings during the second half of the twentieth century causing structural weaknesses in some monuments. Finally, the recent political conditions in Iraq (change of political regime, civil war, war against ISIL, and difficult stabilization of a new government) have presented a challenge to the antiquity authorities in their work at Babylon. Currently, natural factors, specifically the erosion caused by wind and rain, impact the site

conservation more than any man-made factors such as development pressures or even damages caused by 2003 war. This is the case both for exposed archeological buildings and unexcavated areas.

World Monuments Fund (WMF) began work in 2005 with an off-site SBAH training program, and by sponsoring Stony Brook University of New York to assemble a GIS database for Babylon. The work involved digitizing existing maps and documentation to layer over satellite imagery. The land use map, compiled by Stony Brook, became the foundation for superimposing further data gathered from site surveys connected to the site management plan.

Since 2009, in partnership with WMF, the Future of Babylon project began cleaning the site from intrusive remains, including those left by the military and those ensuing from the looting and damages inflicted upon Saddam-era buildings. The main goal of the collaboration has been to produce a site management plan for Babylon that the SBAH can efficiently implement and maintain. This process has led to reconsidering approaches to the value and conservation of the site and allowed to decide how to deal with twentieth-century reconstructions of archaeological monuments, together with modern buildings and landscape alterations.

The SBAH has strived to follow UNESCO's recommendations, and to establish the site's integrity by agreeing to and legally enforcing site boundaries under their jurisdiction. Against the SBAH's wishes, the Iraqi Ministry of Oil installed an oil pipeline with permission of the Babil Governorate in 2012. The 50-cm oil pipeline was buried in a two-meter-deep trench running 2.5 kilometers through the eastern half of Babylon (parallel to two previous pipelines laid in 1970s and 1980s). UNESCO Director General addresses a letter to the Iraqi Primer Minister to express concern about the impact of the pipeline on the conservation of a site placed by Iraq on its Tentative List for World Heritage nomination and already subjected to heavy damage. An agreement was eventually reached with the Ministry of Oil to move the pipeline outside the boundaries of the site.

At the site's core, the Babil Governorate until recently operated independently a tourism resort and conference center as a legacy of the previous regime. In the context of the Babylon management plan implementation, SBAH has signed a cooperation agreement with the Babil Governorate. Part of the facilities will be turned into a museum, an institute for the conservation of antiquities and visitor facilities.

The wide-range consultations SBAH has performed with local stakeholders in the context of the site management plan and World Heritage nomination preparation have effectively raised awareness. They have led to the abandonment of such projects as the construction of a hotel on Mount Tammuz, commercial development and an amusement park inside the boundaries of the site, together with the construction of a telepherique transport system linking al-Hillah with the heart of the archaeological site.

An agreement has been reached to turn the former presidential palace on Mount Saddam into an archaeological museum.

The Babil Province Master Plan was adjusted to take into account the boundaries and buffer zone of the property and ensure adequate protection measures.

Furthermore, SBAH was able to impose to the Religious Endowments provisions for the renovation of Amran bin Ali shrine so as to ensure that no extension would be built outside the historic enclosure walls, and the Ottoman design would be maintained.

There are residential encroachments inside the archaeological site, but they only affect the unexcavated areas. Specifically, the village of Sinjar includes about two-hundred houses inside the properties' boundaries. These buildings do not have foundations and are not a threat to the archaeological layer. Encroachments are now being monitored by daily patrols from the Antiquity Police and longer-term solutions (such as displacement of the settlement against compensations) are being discussed with the stakeholders.

Date palm agriculture is practiced on large expanses of the site by villagers from Sinjar and other nearby settlements. Palm groves have been a feature of

Babylon's landscape, and there is no plan to stop this activity as long as it does not encroach on excavates areas.

Natural disaster and risk preparedness

In case of exposing of any cultural property to the natural disasters such as earthquakes, floods and burns, the advice of the international advisory committee of blue shield must be taken because it puts standards of readiness against those disasters.

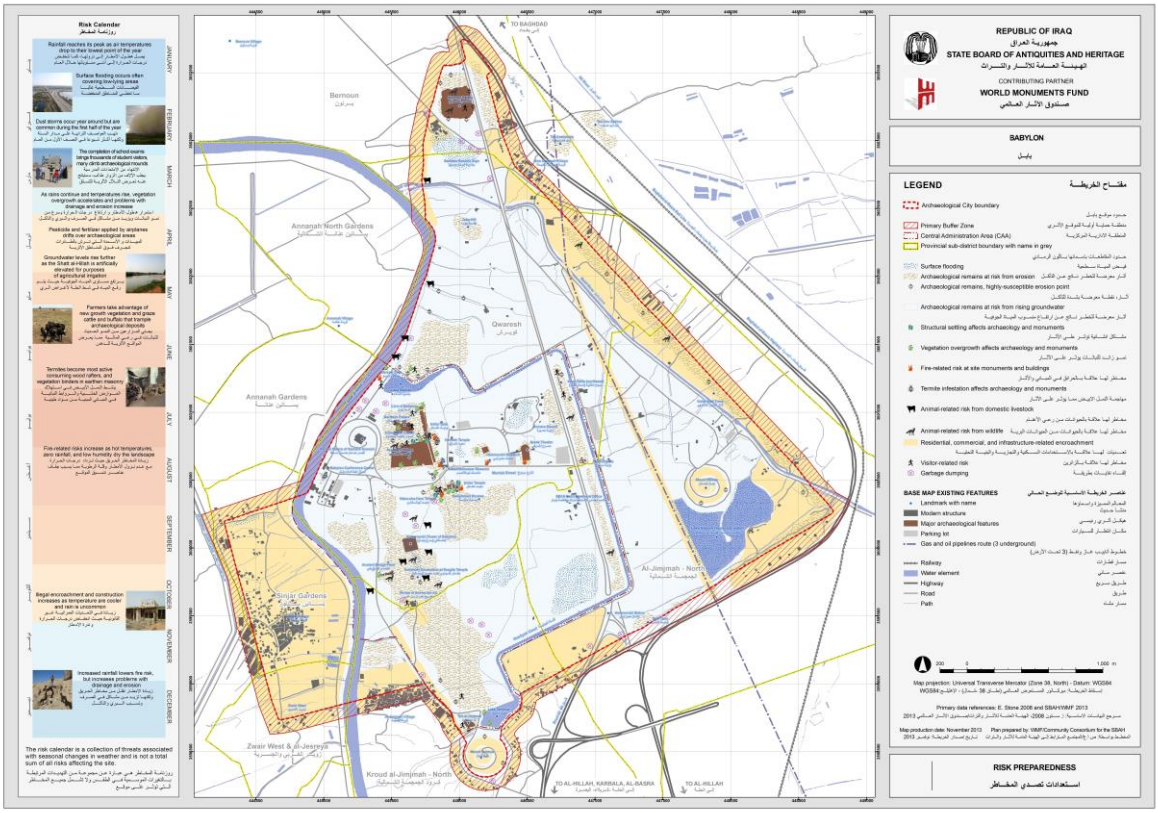
In case of armed conflicts, The Hague convection of protection cultural properties must be used such as in the armed conflict of 14/may /1954 for the strategy of Babylon archeological city to smoothen the ricks but due to the last military invasion for the sites, these principles ignorant clearly from the states that have signed on it.

The pressures caused by visitors/ tourism

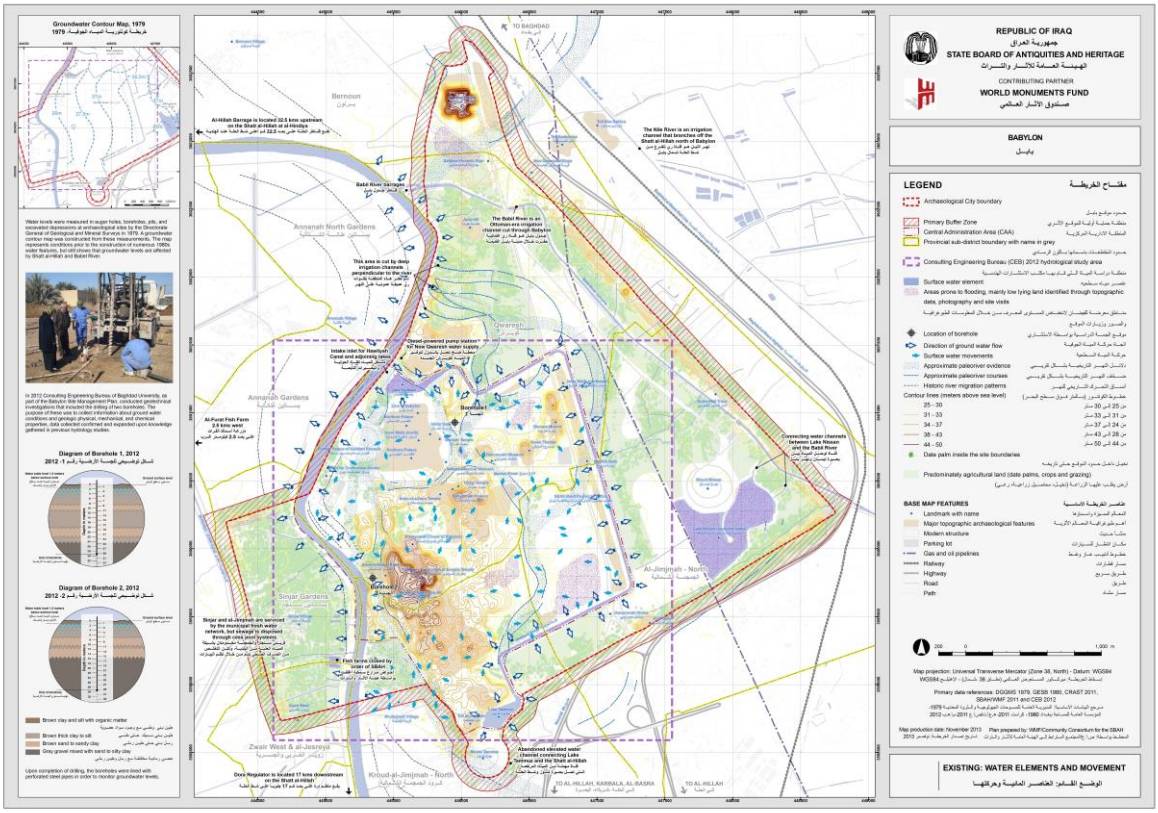
The number of visitors is very limited to Babylon archeological city today, because of the security condition of the country beside the weakness of marketing for the display of properties and lack of infrastructure of suitable tourism facilities. The visitors' behaviors are considered harm because there is special path for the movement of the visitors.

A recent cleaning campaign, organized by the Babil Governorate, mobilized volunteers to remove the last remains from the 2003-2006 military occupation.

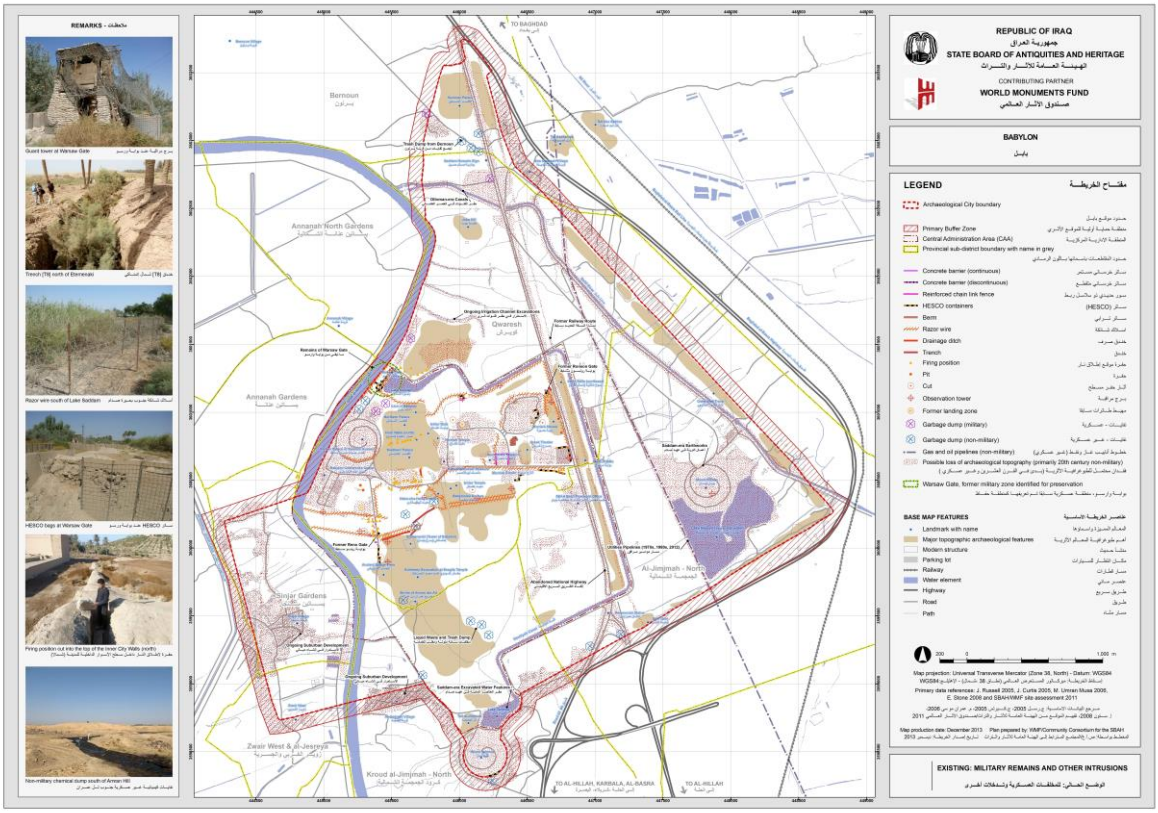
Map.4-1 Risk Preparedness



Map.4-2 Water Elements and Movement



Map.4-3 Military Remains and Other Intrusions



4-c Legislative frameworks and strategies related to the property

The effective legislation is the Iraqi Antiquities and Heritage Law No. 55 of 2002 which aims to protect, conserve and manage all archaeological sites in Iraq. The law is enforced by the SBAH under the Ministry of Culture, Tourism, and Antiquities. The law is further concerned with surveying, excavating and documenting all archaeological sites in Iraq and presenting them locally and internationally.

Table: 4.2 Legislative Framework Relevant to the Property

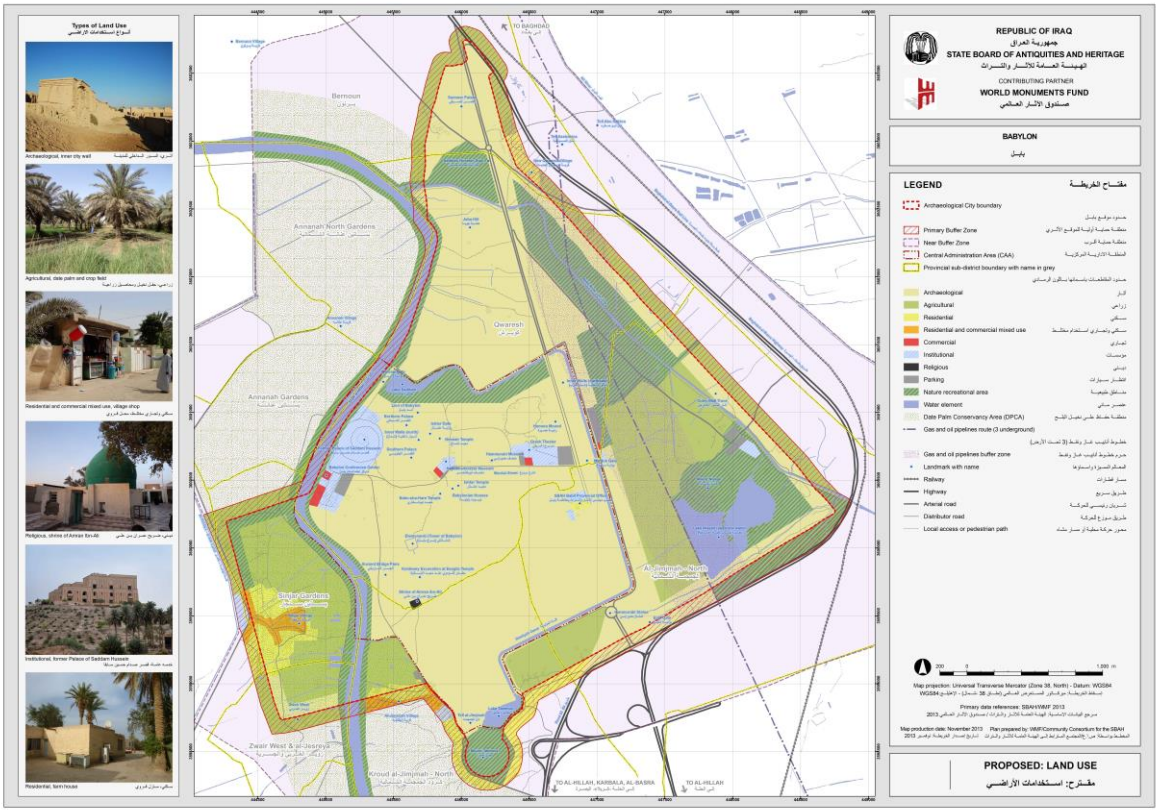
Pressure Category	Legislative Framework
Development Pressures	The Iraqi Antiquities and Heritage Law,Articles 9 and 15
Environmental Pressure	The Iraqi Antiquities and Heritage Law.
Natural Disasters and Risk Preparedness	The Iraqi Antiquities and Heritage Law.
Responsible Visitation	The Iraqi Antiquities and Heritage Law, Article 1.
Number of inhabitants within the property and buffer zone	The Iraqi Antiquities and Heritage Law, Articles 13 and 14.

Chapter 5: Protection and Management

5.a Ownership of the property

The property is owned by the SBAH, under the Ministry of Culture, Tourism and Antiquities, and managed in coordination with the Babil Governorate and the Directorate of Awaqaf (religious endowments) as needed. Awaqaf management relates only to the Shrine of Amran Bin Ali. The Iraq Antiquities and Heritages Law No. 55 of 2002 stipulates this ownership and management by the SBAH and according to the Iraqi Constitution of 2005. This is a general law superseding private interests even though some properties within the boundary and buffer zone are under privately owned. In this respect, all property is strictly under the ownership of the SBAH.

Map 5-1 Proposed Land Use



5-b Protective designation

Babylon is registered in the Official Gazette of Iraq, No. 1465, 17/10/1935 as an archaeological site. It is protected under Article 7 of the Iraqi Law of Antiquities and Heritage No. 55 of 2002.

The Law of Antiquities and Heritage provides for penalties (fines and incarceration) in case of trespassing on archaeological sites either by agricultural or construction activities. By law, any development activity (residential, agricultural, commercial, industrial, etc.) is forbidden inside the legal boundaries of registered archaeological sites and their associated buffer zones.

The Iraqi Constitution stipulates that a permit must be requested from the SBAH for any public or private development (residential, agricultural, commercial, industrial, etc.) within the site boundary and buffer zone. The governorate level controls permitting and establishes requirements for development projects, including the height and size of buildings, within the buffer zone. The SBAH can also deny permits if the planned activity is deemed unsuitable in the vicinity of an archaeological site.

The Antiquities and Heritage Law No. 55 of 2002 is the legal instrument which protects the cultural values of the property. It defines antiquities and heritage as national wealth, placing it under the authority of the SBAH. As stated, the SBAH holds the mandate to protect, conserve and study antiquities, and designate archaeological sites. By law, designated archaeological sites should include buffer zones.

The Constitution of the Republic of Iraq was passed in 2005, pledging state backing for cultural institutions and placing select sites or 'national treasures' such as Babylon under federal jurisdiction. Article 113 of the Constitution states:

Antiquities, archaeological sites, cultural buildings, manuscripts, and coins shall be considered national treasures under the jurisdiction of the federal authorities, and shall be managed in cooperation with the regions and governorates, and this shall be regulated by law.

This clause implies a cohesive regional and federal management strategy for sites such as Babylon, while giving federal agencies the overall authority and, thus, generally operating under Law 55.

The Republic of Iraq is party to the principal treaties on cultural preservation including the 1954 Hague Convention, the 1970 UNESCO Convention, and the 1992 World Heritage Convention and has incorporated these international

agreements into its national law.

Babylon, like all Iraqi government land, is, in principal, the property of the Ministry of Finance except for the religious sites, which are overseen by the Directorate of Awaqaf. This is specific to the shrine of Amran Bin Ali which lies within the site of Babylon.

5-c Means of implementing protective measures

Institutional arrangements relevant to the protection of the property

The SBAH, under the Ministry of Culture, Tourism, and Antiquities, is the main authority directly responsible for the property. A part of the SBAH management structure, the governorate is also responsible for ensuring the conservation, management and monitoring of archaeological properties inside their respective geographical and administrative jurisdiction.

In this respect, the Property Management Team for Babylon includes 7 units which are the local extensions of national-level departments within the SBAH. These include:

1. Restoration and Conservation unit

2. Investigations and Excavations unit

3. Museum unit

4. Heritage unit (only at the governorate level and for heritage buildings)

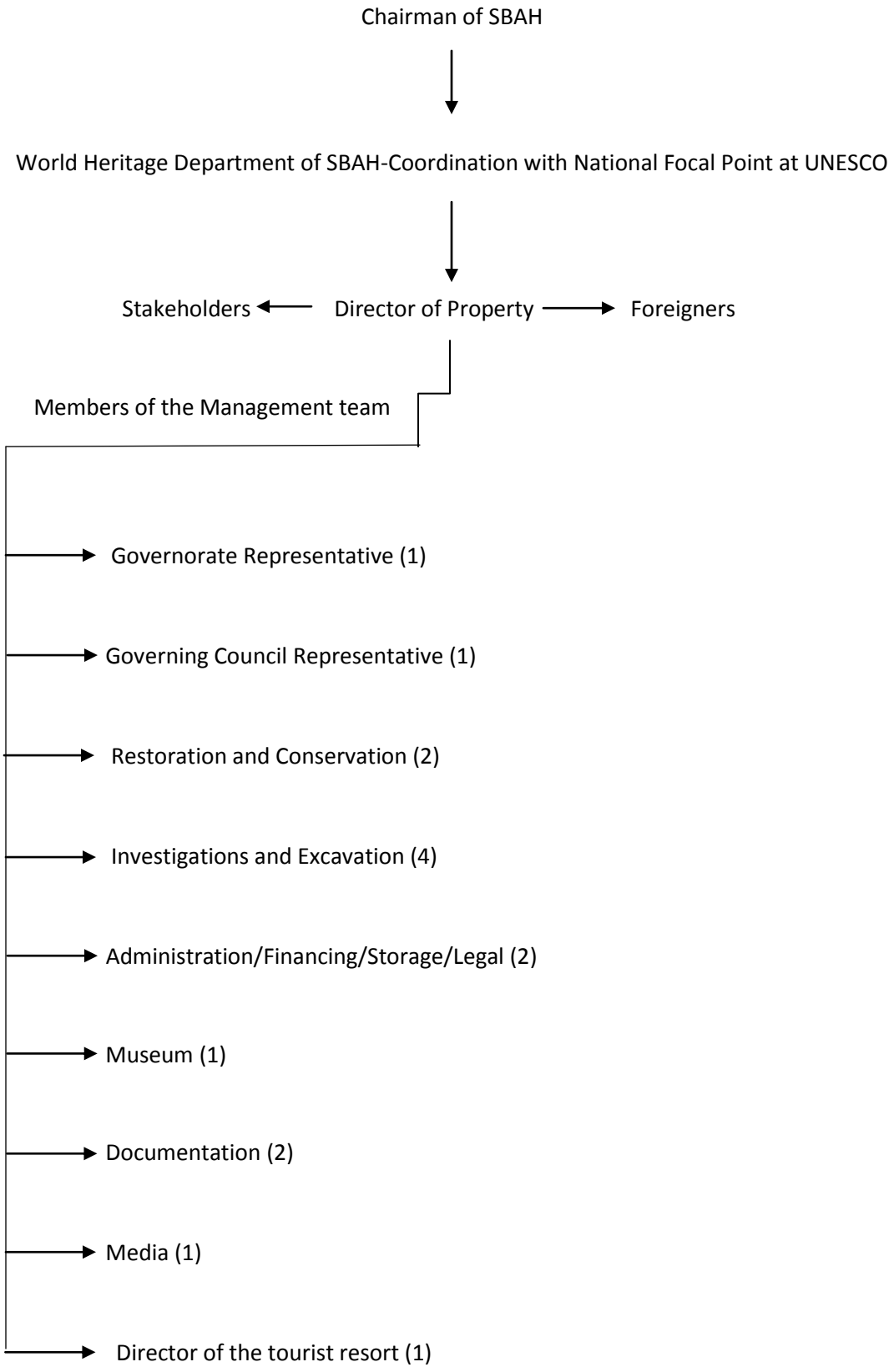
5. Legal, Administration, Financing and Storage unit

6. Media unit

7. Documentation unit

Unit heads report to the SBAH as well as their respective Inspectorate of Babylon who reports to the Chairman of the SBAH.

Adding to this system, the Governorate of Babil appoints three members of the Property


Chairman of SBAH
World Heritage Department of SBAH-Coordination with National Focal Point at UNESCO
Stakeholders
Director of Property
Foreigners
Members of the Management team
Governorate Representative (1)
Governing Council Representative (1)
Restoration and Conservation (2)
Investigations and Excavation (4)
Administration/Financing/Storage/Legal (2)
Museum (1)
Documentation (2)
Media (1)
Director of the tourist resort (1)

Management Team to participate with the SBAH regarding the management of Babylon. These are: a representative of the Governor of Babylon, a representative of the Governing Council, and the Director of the tourist complex in Babylon.

The property manager is directly responsible for managing the property for the SBAH in coordination with local stakeholders and interested international organizations. The property manager is linked to the World Heritage Section of the SBAH through periodic reports on all activities and technical works in the property.

The property management team consists of 16 members, all of whom are from the geographical area of the province of Babylon.

The Chairman of the SBAH is the direct supervisor of the Property Management Team for Babylon and has the authority to change members if needed. Please see chart below for further explanation.

Furthermore, the Antiquities and Heritage police unit was created in 2007 under the Ministry of Interior in coordination with the SBAH. There is a section of this police unit in each governorate, making tours at antiquity sites. In Babylon, the antiquity police maintain a permanent headquarters and patrols both in and outside of the property.

Additionally, the SBAH includes a World Heritage Section charged with conservation and monitoring at World Heritage properties.

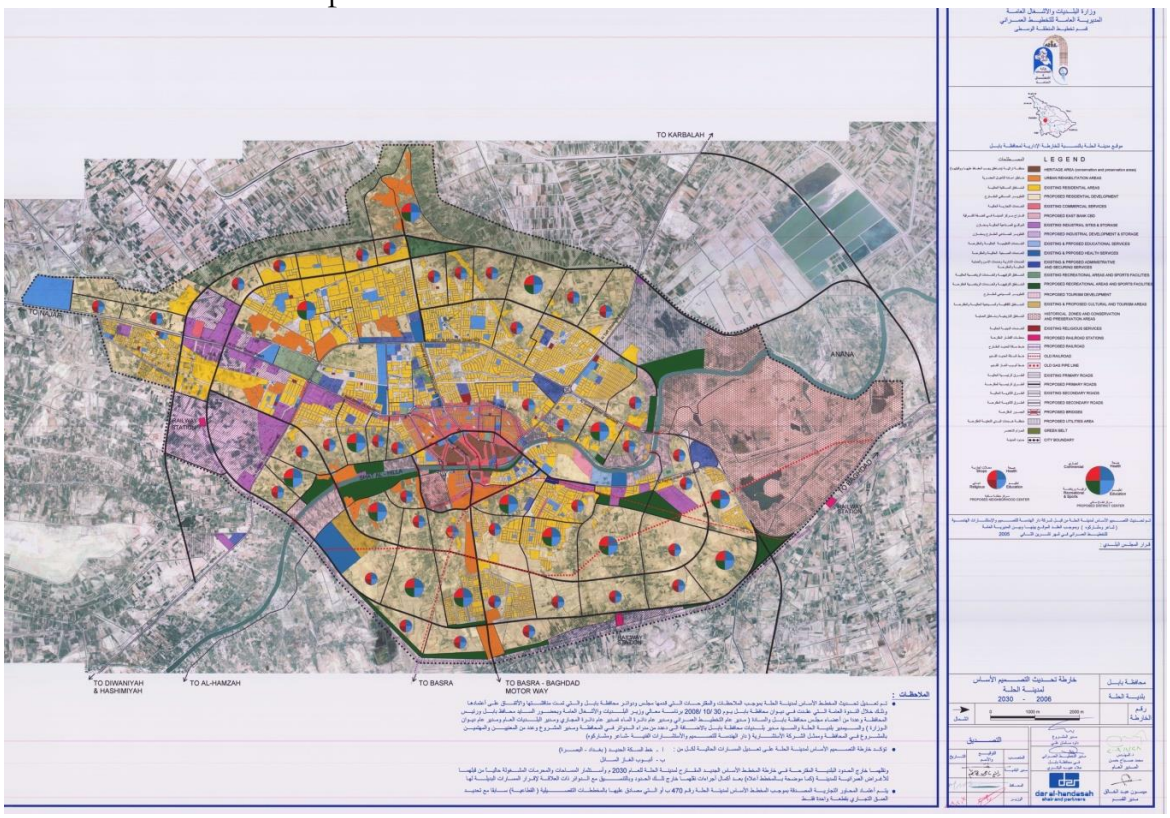
Various measures were taken in 2017 toward the protection of the site. A letter from the Ministry of Oil stipulates the displacement of the oil pipeline crossing Babylon as soon as a new land will be provided by the Governorate. Now, other measures have been implemented: guards are placed to control the section of the pipeline near the site, and, in case of emergency, two valves close the flux of oil at the exit/entry points of the pipeline at the site. Additionally, the Ministry of Culture, Tourism and Antiquities requested that the Babil Governorate is not delivering permissions for land use and construction within the site buffer zone. A department for the cleaning of the site was also established.

Later in the year, the Ministry of Water pledged their support to the SBAH for monitoring the water table at Babylon while the Babil Governor requested the establishment of a small department inside of the site of Babylon to undertake, and subsequently monitor, the cleaning of the site.

5-d Existing plans related to municipality and region in which the proposed property is located

Regional and city-level development plans (for the Governorate of Babil and the municipality of Hillah) were developed in collaboration with the SBAH and related governmental bodies. The plans take into account the boundaries and buffer zone of the nominated property to protect it from different pressures according to its values in the framework of a nomination for inscription on the World Heritage list.

Map 5-2 Master Plan for Babil Governorate



5-e Property management plan

The Management Plan for Babylon deals with keeping matters through cooperative group of procedures which includes stakeholders, local participants and different local society, besides they will be explained and presented for visitors, side by side by organizational coordination to secure the active implementation of administration plan recommendation. The managing plan of Babylon was prepared through the participation of concerned parties from different organizations and civil society to produce a working plan to protect the property for a long period through meetings, investigation studies, reviews, proposals discussions, cooperative activities like documentation and detailed evaluations that increase awareness among concerned parties about many cases related to keep the cultural values – and produce a mutual statement for public policy and strategies to implement the plan .

The management plan adopts the following key objectives:

a. Ensure that the protection of the site is integrated in local and regional development plans.
b. b. Ensure that personnel in charge of the implementation is given the opportunity to receive adequate training and capacity building in order to properly carry out their responsibilities.
c. . Ensure the long-term preservation of the site and of its values, limiting negative impacts.
d. Encourage the population to be a partner in protecting the site and the surrounding environment and allowing them to benefit from visitation and tourism activities.
e. Provide a quality visiting and educational experience according to international standards.

Several thematic areas have been identified to help with the definition of management strategies, as follows:

1. Legal and institutional framework:

a. Definition of the management structure, coordination between the State Board of Antiquities and Heritage, Babil Directorate of Antiquities, National Committee for UNESCO, and other concerned governmental institutions.
b. Staffing and required skills and levels of expertise.
c. Regulations for site use.

2. Facilities, infrastructures and services:

a. Management office (structure and location).
b. Visitor center, site museum and visitor services (cafeteria, washrooms, bookshop/souvenir shop).
c. Conservation laboratories and research/documentation center (including accommodation for excavation teams/researchers).
d. Accommodation for site guards.
e. Access roads, parking structures, paths for visitors, methods for movements of visitors within the site.
f. Signage on site.
g. Security control.
h. Pollution control, including visual pollution
i. Guards and police activities.

3. Conservation, maintenance and monitoring:
a. Conservation issues and methodological approach.
b. Risk preparedness measures.
c. Conservation guidelines.
d. Monitoring strategies and methods (what to monitor, with which frequency, by what method).
e. Maintenance actions and frequency/cycles.

4. Documentation and Research:
a. Definition of priority areas for new research.
b. Definition of obligations for new research permits (excavation methodology, conservation of exposed materials).
c. Recommended research priorities.
d. Creation of a documentation center and of related activities (data collection, archiving)

5. Visitation and interpretation:
a. Methods for visitor control and security (monitoring devices, CCTV, etc).
b. Movements of tourists within site (paths, provision of transportation, etc).
c. Definition of areas to be closed to visitation.
d. Rules and regulations concerning visitor and vehicle movements.
e. Training of tourist guides.
f. Preparation of narratives for visitor center and signage displays.

6. Public awareness and community participation:
a. Involvement of local teachers and students in activities on site.
b. Promotion of awareness activities at the local and regional level (site days, festivals, cultural events).

c. Promotion activities, such as brochures and advertisements.
d. Encouraging private enterprise in tourism related activities such as handicrafts.

7. Investments, marketing and funding:
   a. Preparation of business plans.
   b. Management of governmental financial assistance.
   c. Marketing strategies for site promotion.

5. f. Sources and levels of finance

The Iraqi government has fully committed to provide enough funding and effective administration of the property. Since 2008, money allocated for regional development became partly decentralized. In this respect, there are two sources for funding (federal and provincial) which are available for protecting, conserving, managing and developing cultural heritage sites.

Local funding is available when the Antiquities Department submits projects to the Babil Governorate, through the Provincial Council, for the annually proposed site activities. It is voted on and sent to the Executive Office for approval. Then, it is sent to the Governmental Contracts Department within the governorate office for the implementation. Regarding cultural heritage projects, the SBAH will supervise them exclusively.

As for central federal funding, the Ministry of Culture, Tourism and Antiquities pays monthly salaries of all SBAH employees in the province, as well as covering the expenses of some services such as transport, stationery, etc. in addition to the ministry's proposal to finance select emergency projects in some governorates in accordance with the Ministry's support of the sufficient budgets for these projects by the central government.

International funding is sometimes available on an ongoing basis, such as through WMF and the Italian Institute of Archaeologists.

In general, current funding levels are adequate, but more funding might be needed to comply with World Heritage requirements for property.

Maintenance and conservation (inclusive of costs with engineering firms)	425,000 $
Interventions concerning water table	44,000 $
Education and awareness	52,000 $
Ongoing documentation and cartography	20,000 $
TOTAL	541000 USD

5.g- Sources of expertise and training in conservation and management techniques

SBAH employees are generally graduates of Archaeology departments within Iraqi universities. Other SBAH employees specialize in engineering and other fields. These skills have been supported with regular training courses inside or outside Iraq.

SBAH organizes training courses in archeological survey, conservation of heritage and archeological buildings, computer and information technology as well as preservation, excavation, museum studies and conservation of archeological artifacts. Furthermore, SBAH collaborates with foreign museums, institutes, universities and international organizations. Many of these organizations send SBAH employees to acquire expertise in the different fields of archaeology. In addition, foreign archeological missions generally provide on-site training for Iraqi archeological experts during periods of survey, excavation and conservation. This is the case with WMF and the German mission to Uruk at the site of Babylon.

An example is in 2005, WMF held an off-site SBAH training program by sponsoring Stony Brook University of New York to assemble a GIS database for Babylon. The work involved digitizing existing maps and documentation to layer over satellite imagery. The land use map, compiled by Stony Brook, became the foundation for superimposing further data gathered from site surveys connected to the site management plan.

WMF also carried out workshops on Babylon management planning at archaeological sites in Turkey, Lebanon, Iraq (Erbil). Targeted training for GIS work was held in California, USA and Amman, Jordan.

5.g.1- Additional Education and Awareness Activities Supporting the Capacity to Manage Babylon

In addition to international training opportunities regarding conservation and management, the SBAH has been convening site-based activities to both raise awareness and identify opportunities for local stakeholders. In January 2018, the National Focal Point for UNESCO held an awareness workshop for four stakeholders from Babylon-based non-governmental organizations to discuss opportunities afforded by and responsibilities of World Heritage inscription. A few days later, a workshop was held in the office of the Babil Governorate for additional non-governmental organizations and the deputy governor attended the meeting.

Additional outreach meetings with local community representatives and government officials throughout the province are planned for early 2018.

5.h Tourism infrastructure and facilities

The tourist activities are still comparatively limited due to factors such as the current security situation, lack of marketing of the property and of tourism infrastructure.

The current visits are relatively short and most of them are from inside Iraq specially Babylon governorate and few number of foreign visitors, tourists, formal delegations and journalists. Their visits reflect press coverage of cultural activities in the property and express historical importance of the property. If it is used in the right way, it can be used as strong means for cultural awareness. The results are used for the sustainable development to further conservation of values subsequently, national, local and economic development will be resulted.

5.h.1 Policies and Programs Addressing Visitation and the Presentation and Promotion of the Property

There are many initiatives aiming to enhance the property offer on basis of international and national fields. Some of them have been applied but others are under achievement and others are waiting for fulfillment.

Table 5.1 Key Initiatives involved in the management of property

Initiative	Involvement Type	Notes
1- State board of Antiquities and Heritage made plans to achieve a conservation managing plan with WMF	Made conservation, renovations and maintenance in some archeological buildings inside the property and also some protective works and first aid .	A large number of its items have been fulfilled and achieved inside the property (see appendix).
2- The state Board of antiquities and Heritage works on digital documenting and analyzing aerial photographs with the Italian Heritage experts (CRAST)	Documenting and analyzing to all values inside the property.	Work has been started and it has been still continued

5. j Numbers of staff and their expertise

The Inspector of Babylon for SBAH who is in charge of the property administration has a B.A in Archaeology. Furthermore, there are 120 employees specializing in archeology, 7 engineers, 44 administrative staff, 26 technical staff, 950 civil archeological guards and 68 employees in different specializations. The total number of employees in the SBAH Babylon office, but whose location is scattered throughout the province of Babil, is 1226.

Chapter 6: Monitoring

6.a Key indicators for the evaluation of the conservation status

Due to a number of inhabitants inside the boundary and buffer zone, the proximity to a branch of the Euphrates as well as to nearby Hillah, Babylon remains a site that is ever-changing and faces challenges and opportunities created by both natural and human conditions. In this respect, site conditions are regularly monitored and include the following:

Table: 6.1 Key indicators used for the assessment of the conservation status of the property:

No.	Indicator	Periodicity	Location of Records
1-	Monitoring cracks	Monthly	Babylon Documentation Work Group (BDWG) of SBAH
2-	Data on humidity, temperature and rains	Daily	BDWG
3-	Measuring underground water levels	Twice in a month	BDWG
4-	Monitoring humidity	Twice a month	BDWG
5-	Measuring salts	Checked periodically as needed	BDWG
6-	Baseline hydrological study	One-time study	BDWG
7-	Baseline biodiversity study	One-time study	BDWG
8-	The rate of increasing and decreasing agricultural land and palm groves within boundary	Daily	SBAH
9-	Environmental monitoring	Daily	BDWG, Antiquities Police
11	Erosion caused by wind and water	6 months and after heavy rainfall and winds	BDWG
12	Urbanization and site encroachment within boundary and buffer zone	Daily	BDWG, SBAH

6.b Administrative arrangements for monitoring property

SBAH is working on establishing a special management team for the property in order to fulfill the needs of management plan implementation. There will be within the team special members to coordinate the monitoring program checking and supervising on it. They will work with related ones, local communities and different users inside the property. They will submit their reports monthly to the head of management team then to the Culture national focal point with UNESCO and world Heritage Dep. For SBAH and then discuss it with the chairman of SBAH to transcribe the damages that have been noticed by them then issued suitable instructions.

The SBAH is responsible for monitoring the site on a daily basis. While these records, in all forms, are kept at the site office (under the direction of the Site Director), monthly reports are given to the central office in Baghdad.

Name and contact of daily monitoring:
Salman Ahmed Sulaiman
State Board of Antiquities and Heritage

Salah Mehdi Majdi
Babil Antiquities and Heritage Directorate, State Board of Antiquities and Heritage

Hadi Kadia' Mosa
Babil Antiquities and Heritage Inspectorate, State Board of Antiquities and Heritage

Dhafer Musa Mensi Al-Thirib
Member of World Monuments Fund Team

6.c Results of previous reporting exercises

The results of previous monitoring reports have been analyzed and relied on to prepare extensive studies to find suitable treatments and execute solutions.

Earlier baseline reports on the state of conservation of the property include:

Geo-Hydrological Study prepared by Consulting Engineers Bureau of Baghdad University, 2012.
This study analyzes the historic and current water table issues affecting Babylon.

Paleo-hydrology Study prepared by CRAST, 2011.
This study analyzes the historic and current topography and water features of Babylon.

Bio-Diversity Study prepared by Nature Iraq, 2011.
The study analyzes the current bio-diversity of the site, environmental challenges and opportunities.

Condition assessment reports prepared by Mahmoud Bendakir between 2010-2011.
Initial condition assessment on various monuments at Babylon including the Ishtar Gate.

Master Plan of the City of Hillah, Hillah City Development Strategy prepared by Dar al-Handasah, 2007.
Addresses management of Babylon from the governorate perspective.

Various report by John Curtis for UNESCO, 2005-2009.
These reports constitute both mission reports and inspection results.
Mission reports by Thierry Grandin, 2012-2018.
These reports track specific conservation work

Report on the damage to Babylon, John Russell for the U.S. Department of State, 2010 and Elizabeth Stone for UNESCO, 2008.
Assesses military damage to the site.

References to published reports can be found in the bibliography.

Chapter 7: Documentation

7.a Photographs and audiovisual image inventory and authorization

Id. No	Format	Caption	Date of photo	Photographer	Copyright owner	Contact details of copyright owner	Non-exclusive cession of rights
2-1	JPG	Ishtar Gate	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-2	JPG	Marduk Gate	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-3	JPG	Southern Palace	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-4	JPG	Northern Palace	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-5	JPG	Lion of Babylon	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-6	JPG	Ishtar Temple	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-7	JPG	Ninmakh Temple	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-8	JPG	Nabu sha khare Temple	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-9	JPG	Esagila Temple	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-10	JPG	hrine on Amran Bin Ali	January 2018	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-11	JPG	Processional Way North of Ishtar Gate	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
2-12	JPG	Greek Theatre	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	
4-1	JPG	Inner City Wall	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes
4-2	JPG	Babylon Houses	September, 2017	Qahtan Al-Abeed	Qahtan Al-Abeed	qbasrahmuseum@gmail.com	Yes

7.b Texts relating to the protective designation of the property, copy of the management plan

Antiquity and Heritage Law No. 55 of 2002.

Babylon management plan framework

7.c Form and date of most recent records or inventory of the property

All archaeological and historical information of the property are preserved at the national office of SBAH, Study and Research Department, where all reports of Iraqi and foreign missions that work in the property in the fields of monitoring, conservation, preservation, surveys and excavation are sent. The digitization of these documents is currently under way in the e-government program. The national and international publications and scientific research that concern the property are available to researchers and students.

The Iraqi government issued a decree in 1974 stipulating that all antiques discovered in archaeological sites are national treasures and wealth and that moving them abroad are forbidden. The Iraqi Museum preserves all antiques discovered through archaeological excavations carried out by foreign and Iraqi missions, and the Iraqi Museum keeps a full inventory of these antiquities.

The Babil Governorate offices has preserved all the official documents concerning the services of the daily life and the approval of neighboring areas projects. It also kept copies of daily and monthly studies and reports prepared by the staff regarding observation, overtaking, and monitoring of values within the property.

7.d Addresses where inventory, records and archives are held

Ministry of Culture, Tourism and Antiquities
Address:Haifa St. Baghdad / Iraq
Tel: +964(0)7705615062
Email:Relations_sbah@yahoo.com
Website : http://www.mocul.gov.iq

State Board of Antiquities and Heritage
Address: Jamal Abdel Naser Street, Salhiyah, Baghdad, Iraq
Tel: +964(0)7705615062
Email: relations_sbah@yahoo.com

Iraq National Museum
Address: Jamal Abdel Naser Street, Salhiyah, Baghdad, Iraq
Tel: +964(0)7705615062
Email: relations_sbah@yahoo.com
Website: www.iraqmuseum.org

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Chapter 8: Contact Information

8.a Contact information

The dossier was prepared under the oversight of the National Commission for the Nomination of Babylon for Inscription on the World Heritage List, State Board of Antiquities and Heritage, Ministry of Culture, Tourism and Antiquities.

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Chapter 9: Signatures

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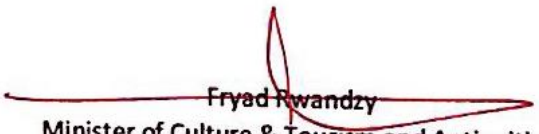

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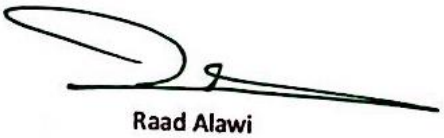
Minister of Culture & Tourism and Antiquities

Qais Hussein Rasheed
Deputy Minister of Culture



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Date
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