

**UMM ER-RASAS**  
**Kastron Mefa'a**

Of JORDAN

**Steps taken as required by the ICOMOS  
recommendations**

**Comparative Analysis**

**And Justification of the universal values and meeting of  
Criteria**

Four similar regional towns and sites could be chosen for the comparative purposes with Umm Er-Rasas:

- The first one is the monastery of Qal'at Sim'an ("fortress of Simeon"), near Aleppo in Syria.
- The second one is the huge Roman town of Jerash in Jordan, being under big project of restoration and landscaping, in the process of turning it into a tourist attraction.
- The third one is Madeba with its mosaics ,in Jordan 30 km. north of Umm Er-Rasas .
- The fourth one is the case of the agricultural fields of Feinan

The four sites don't appear on the World Heritage List.

**Qal'at Sim'an ("fortress of Simeon"), near Aleppo in Syria.**

**To meet Criterion IV**

**The Stylite tower ( Column ) of Umm Er-Rasas**

Today, the magnificent ruins of the monastery of Qal'at Sim'an ("fortress of Simeon"), near Aleppo in Syria, stand as a striking reminder of the power of Simeon's sanctity . The monastic complex rests on a ridge in the stark Syrian hills.

In comparison to this site Umm Er-Rasas has certain important and unique characteristics:

- Qal'at Sim'an stands as a striking reminder of the first power of Simeon's sanctity and the **Stylite Syrian asceticism**, and Simeon's pillar remained, in antiquity, one of the major pilgrimage sites in north eastern Christianity. But unfortunately the remains of Simeon's pillar have been chiseled down to a stub, about eight feet high by the tens of thousands of pilgrims who visited the site after his death and carried off small pieces of the column as relics of the saint.

While the Tower(Column) of Umm Er-Rasas is still completely intact with all of its 13 meters height and with the existence of the remains of the neighboring church and the foundations of the surrounding courtyard. Its value, in this sense, is that it is the only complete material evidence in the world, ever known yet, on the **Stylite Syrian asceticism**. The shape and components of the tower indicate that sole function of pious and religious practice.

- The site of Qal'at Sim'an had only four basilica churches, a monastery, a cloister, a graveyard, a processional way, and a huge baptistery.

But Umm Er-Rasas, on the other hand, has the evidence of holding more than 16 Churches some of them developed to the status of monastic complexes. Many of which have been excavated by specialized experts.

-The Stylite Column of Qal'at Sim'an had been erected in an environment of solitary in the northern parts of the Byzantine empire, and it achieved its importance and fame in those northern parts. On the other side, the Stylite tower of Umm Er-Rasas had been constructed in another environment of solitary, but it achieved its importance and fame in the southern parts of the empire.

-Moreover, the ecclesiastical importance of the city of Mefa'a was attested from the story of Buheira, whom Prophet Mohammad searched to meet him at Mefa'a, in one of his trading trips, just before Mohammad was declared as the messenger of God and the sole Islamic Prophet and leader.

Mohammad , who was respected and highly considered by his tribe in Mecca , at that time ,met him so as to enquire from him about some religious ideas he believed in .The meeting was attended by some companions of Mohammad who told that story later in the time, while Mohammad was declared as prophet..

That event took place because of the wide spread ecclesiastical Christian importance of Mefa'a and of its monks in those southern parts of the empire , and even in the far remote cities of the Arabian Peninsulas which have been out of the borders and sovereignty of the Byzantine Empire.

The value here springs out from the consideration of monotheism that was attested in Umm Er-Rasas. The beliefs of Monk Buheira of monotheism have been accepted by Mohammad who was declared, after a while ,as Prophet and Messenger of God . In preaching his followers he started to tell them that monotheism should be considered as the first corner and requirement of the Islamic religion.

## **Jerash**

### **To meet criterion III**

In comparison with Jerash ,Umm Er-Rasas has other important and interesting characteristics concerning the development of changes in life of the community when circumstances permitted and required:

- Jerash has been mainly constructed in the second century as a major site of the Decapolis as a civilian town and sustained that kind of identity towards the final decades of its grandeur, even in the Byzantine period and in the early Islamic period.

But Umm Er-Rasas had started its being as fortified huge camp (castrum ) on the eastern border of the Roman Empire.

Um Er-Rasas was considered in the Roman period as the place of support with auxiliary cavalry troops in critical situations for other parts of the eastern Roman Borders.

It seems that military function of the site decreased in a later period because it was expanded to embrace a civilian ecclesiastical community in a way that expressed and indicated to the feeling of widespread of peace and security and extinguishing of warfare in the Byzantine period on those eastern fringes of the Byzantine Empire.

The value ,here, springs out from the material archaeological indicators and the material evidence it provided . It indicated two things .The first one is that Umm Er-Rasas had been truly turned into a comfortable civilian and even into pious community after being developed from a site of military use.

The second is that it proved that a military community and its life could be turned into civilian when circumstances permitted and required .

The third value is the continuity of the site in life from the Roman though Byzantine to the Ummayyad and even the Abbassid Islamic periods. Continuity was in life ,construction and in art . That continuity was represented by the ecclesiastical monastic complex of St. Stephen which has been construction at the threshold of the Umayyad period and construction continued without interruption.

- Big scale Jerash ( about two kilometers in length north-south by one kilometer wide E-W) had shown yet fifteen churches . On the other hand Umm Er-Rasas ,even being small city with its civilian Byzantine identity had more than 17 churches and more than three of them developed to the status of monastic complexes. That exaggerated number of churches in this small city located on the eastern border expresses its ecclesiastical importance despite its further remote location from the main Decapolis league and despite its location of solitary on the fringes of the desert .

The value springs here from the truth that Umm Er-Rasas represented an evidence of the wide spread of Christianity in that area of the ancient world and the dedication of the citizens of that city to the turning of the surrounding communities into pious Christian societies.

- The economy of Jerash flourished depending on the following factors:

1-Its location among the decapolis league ,which meant that there has been flourishing trading between the cities of that league.

2-Its location along the main paved Trajan Road (Via Nova Trayana) brought fortune of trade for Jerash.

3-Its location on the side of a perennial water stream, called in antiquity “the golden River”.

4-Its location among fertile fields .

But on the other hand it seems that Umm Er-Rasas was important due to the following factors:

1-Its being an extreme eastern ecclesiastical focal point among the Christians communities of the desert fringes .

2- The establishment , in Umm Er-Rasas, of the widespread of the Syrian asceticism in that region , turned Kasron Mefa’a (Umm Er-Rasas) into a pilgrimage focal point. With pilgrims a big wealth was brought to the city. That wealth was attested by the great big scale construction operation of so many churches in a small scale city.

3-Another importance of the site of Umm Er-Rasas springs out from the evidence of the continuous existence of an organized Christian community in the Umayyad Period ,8<sup>th</sup> century( Early Islamic period ) in that area . The construction of the complex of Saint Stephen Complex in that period stands as a visible evidence.

## **Madaba**

### **To meet criterion I**

#### **The Characteristics of the Mosaics of Saint Stephen**

In comparison with the mosaics of Madaba , Umm Er-rasas has other certain important characteristics and universal values :

- Madaba is wide famous as the city of mosaics due to the discovery of a big amount of mosaic floors of Byzantine churches .The most important of which ,for comparison, in function and cultural and artistic values is the Byzantine Mosaic Map of the sixth century A.D.

On the other hand, the mosaic floor of the complex of St.Stephen, in Umm Er-Rasas , is the main feature taken for comparison.

The map is so important in its identity ,contents and history.

- The map had been constructed mainly in linear design .

While the mosaic floor of Umm Er-Rasas represented the function of a map in a perspective symbolism .

- Madaba map showed ,areas of Jordan, Palestine and Egypt in writing and linear design.

But St.Stephen floor , showed places and churches in Jordan ,Palestine and Egypt in perspective design, accompanied with inscribed names.

Besides that, the geographical frame of St Stephen floor showed Nilotic pictorials , fish, birds water flowers and floating among them are boats and boys fishing or hunting .

Parts of the map of Madaba have been destroyed and much information have been missing in the locations of the destroyed portions.

- In this sense, the Mosaic of St.Stephen of Umm Er-Rasas has a great universal value if being considered as a complementary resource of information that concerns the layout area of Jordan ,Palestine and Egypt , besides to many other aspects and data concerning those depicted ancient cities and Christian centers of that area.

## **The agricultural fields of Feinan:**

### **To meet Criterion V**

#### **Agricultural Fields and Dry Farming**

In comparison to the agricultural fields of Feinan which is located , about at a point 400 metres below the sea level and about 150 km far to the south, in Wadi Araba, Umm Er-Rasas has certain characteristics concerning the utilization of the available land .

- Remains of many Roman and Byzantine agricultural fields and gardens still exist in Feinan . They have been irrigated by channels that brought water from both a dam and a spring located in the east of the site.

But the fields of Umm Er-Rasas have been used for dry farming .The upstream running rain water that was accumulated behind the water weirs could feed the under ground soil with a lot of water and could keep it wet and suitable for farming for all the period of summer time .

More than one value could be gained from the farming system adopted by the community of Umm Er-Rasas. The first value springs out from the technology of adopting that dry system of farming by the construction of water weirs that could help them create agricultural fields .

In the meanwhile, that agricultural evidence proved that the Roman and Byzantine communities could master every available tiny parcel of land for farming even they had been in bad need for water in that dry and semi arid area.

Then , it could be said that , the technology of vegetation and watering system adopted at Um Er-Rasas indicated that farming had been of the first priorities for the Roman and Byzantine communities.

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## **Justification of Criteria**

### **Criterion I**

#### **As a perspective resource of information**

- The Mosaic of St.Stephen of Umm Er-Rasas has a great universal value if being considered as a complementary resource of information that concerns the layout area of Jordan ,Palestine and Egypt , besides to many other aspects and data concerning those depicted ancient cities and Christian centers of that area.

The geographical frame of St Stephen floor showed Nilotic pictorials , fish, birds water flowers and floating among them are boats and boys fishing or hunting .

The mosaic floor of Umm Er-Rasas represented the function of a map in a perspective symbolism .It showed places and churches in Jordan ,Palestine and Egypt in perspective design, accompanied with inscribed names.

### **Criterion IV**

#### **The Stylite tower ( Column ) of Umm Er-Rasas**

-The tower(Column ) of Umm Er-Rasas is still completely intact with all of its 13 meters height and with the existence of the remains of the neighboring church and the foundations of the surrounding courtyard . *Its value, in this sense, is that it is the only complete material evidence in the world , ever known yet ,on the Stylite Syrian asceticism . The shape and components of the tower indicate that sole function of pious and religious practice.*



-The Stylite tower of Umm Er-Rasas had been constructed in an environment of solitary as it was the case of the Stylite Column of Qal'at Sim'an that had been erected in that type of environment of solitary in the northern parts of the Byzantine empire ,and it achieved its importance and fame in those northern parts.

-Another universal value here springs from the truth that while the Stylite Column of Qal'at Sim'an achieved its importance and fame in those northern parts,the The Stylite tower of Umm Er-Rasas achieved its importance and fame in the southern parts of the empire.

### **Criterion III**

#### **Universal values mainly from the following:**

**1-Development from military into ecclesiastical civilian community**

**2-Continuity in life, construction activity and art.**

**30-The most important value in this place is that St.Stephen complex was the only example of monastic complexes that was constructed in the Umayyad period and continued to practice its role in the Abassid period**

-But Umm Er-Rasas had started its being as fortified huge camp (castrum ) on the south eastern border of the Roman Empire.

Um Er-Rasas was considered in the Roman period as the place of support with auxiliary cavalry troops in critical situations for other parts of the eastern Roman Borders.

It seems that military function of the site decreased in a later period because it was expanded to embrace a civilian ecclesiastical community in a way that expressed and indicated the feeling of widespread peace and security and extinguishing of warfare in the Byzantine period and in the later periods on those eastern fringes of the Byzantine Empire.

The value ,here, springs out from the material archaeological indicators and the material evidence it provided . It indicated two things .The first one is that Umm Er-Rasas had been truly turned into a comfortable civilian and even into pious community after being developed from a site of military use.

The second is that it proved that a military community and its life could be turned into civilian when circumstances permitted and required .

The third value is the continuity of the site in life from the Roman though Byzantine to the Ummayyad and even the Abbassid Islamic periods. Continuity was in life ,construction and in art . That continuity was represented by the ecclesiastical monastic complex of St. Stephen which has been construction at the threshold of the Umayyad period and construction continued without interruption.

## **Criterion VI**

### **Monasticism**

-Umm Er-Rasas has the evidence of holding more than 16 Churches many of which developed to the status of monastic complexes .Many of which have been excavated by specialized experts.

It was the story of Zayd ibn ‘Amr ibn Nufayl that included the account of a visit to a site which could be identified as that of Umm Er-Rasas (Kastron Mefa’a).

Due to his religious restlessness ,Zayd ,according to Ibn Ishaq,the Arabic historian “had determined to leave Mecca,in central the Arabian Peninsula ,to travel about in search of the *Hanifiyyah*,the religion of Abraham” . His travels took him ,as the story goes, as far as Mosul in the northern Mesopotamia and throughout Stria All along the way he was “questioning monks and rabbis ( *ar-ruhban wal-ahbar*).”The text goes on to say that Zayd “...came eventually to a monk at Mayfa’ah,of the land

of al-Balqq. This monk said to him : You are seeking a religion to which no one today can guide you ,but the time of a prophet who will come forth from your country which you have just left has drawn near. He will be sent with the *Hanifiyah*, the religion of Abraham, so stick to it ,for he is about to be sent now and this is his time.”

Having received the monks prophecy at Mafa'a Zayd is said to have set out on his return to Mecca.

For Muslim Arab writers of the period like Ibn Ishaq, it would have been perfectly credible that Zayd ibn 'Amr could have met a monk at Mafa'a-Kastron Mafa'a at the turn of the sixth to the seventh centuries A.D. The site would have been flourishing at the time and, according to the archaeological record, it was in existence well beyond the life of Ibn Ishaq.

-Moreover ,the ecclesiastical importance of the city of Mafa'a was attested from the story of Buheira ,whom Prophet Mohammad as it was recorded by Alhalabi(17<sup>th</sup>.century) another Arabic historian, searched to meet him at Mafa'a ,in one of his trading trips ,just before Mohammad was declared as the messenger of God and the sole Islamic Prophet and leader .

Prophet Mohammad , who was respected and highly considered by his tribe in Mecca , at that time ,met him so as to enquire from him about some religious ideas he believed in .event took place because as it was said monk Buheira with his prophecies could recognize the signs of prophetic vocation of Mohammad .The meeting was attended by some companions of Mohammad who told that story later in the time, while Mohammad was declared as prophet.

That event took place because of the wide spread ecclesiastical Christian importance of Mafa'a and of the prophecies of its monks in those southern parts of the empire , and even in the far remote cities of the Arabian Peninsulas which have been out of the borders and sovereignty of the Byzantine Empire.

The value here springs out from the consideration of monasticism that was attested in Umm Er-Rasas. The beliefs of Monk Buheira of have been accepted by Mohammad who was declared, after a while ,as Prophet and Messenger of God .

## Criterion V

### **Agricultural Fields and Dry Farming**

More than one value could be gained from the farming system adopted by the community of Umm Er-Rasas. The first value springs out from the technology of adopting that dry system of farming by the construction of water weirs that could help them create agricultural fields .

In the meanwhile, that agricultural evidence proved that the Roman and Byzantine communities could master every available tiny parcel of land for farming even they had been in bad need for water in that dry and semi arid area.

Then , it could be said that , the technology of vegetation and watering system adopted at Um Er-Rasas indicated that farming had been of the first priorities for the Roman and Byzantine communities.

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### **Comprehensive Management Plan**

1-No comprehensive management has yet been designed for the site of Um Er-Rasas.

2- But the Ministry of Tourism And Antiquities( MOTA) and the Department of Antiquities of Jordan (DoA) are in the process of creating that plan. **The Preliminary Design study for Umm Er-Rasas** ,the report of which had been finalized in 2001, through the European funded **Report on the Protection and Promotion of the Cultural Heritage of Jordan** has been the first step taken towards the creation of

that Management Plan and towards the adopting of a project of Development of the site to become a well preserved and conserved tourist attraction .

### **Comprehensive Plan of Conservation**

No comprehensive plan of conservation has yet been adopted .But MOTa,in coordination with DoA, is preparing one, in the procedure of the development of the site in an attempt to turn it into a tourist product and visitor's attraction.

### **Plans for preservation and presentation.**

#### **MoTA/ European Commission Cooperation.**

The Ministry of Tourism and Antiquities is the beneficiary of a Euro 4.1 million grant from the European Union entitled “Protection and Promotion of Cultural Heritage in the Hashemite Kingdom of Jordan”. The initial phase of protection and preservation works at Um ar Rassas is included in this programme with Euros 1.9 million allocated for the physical works.

#### **What has been achieved to date (20/6/04).**

- Consultant study – Preliminary Design completed in December 2001. This study reviewed the current status of archeological investigations and prepared a preliminary design and costing for the initial works at the site.
- The preliminary design envisages construction of:
  - A new Visitor Centre that will include visitor comfort facilities, exhibition and interpretation spaces and management offices.
  - Car parking and support infrastructure.
  - Footpaths providing access to the key elements of the site including the Kastrum and the St. Stephens Church complex.
  - Dismantling of the existing shelter and construction of a new shelter over the St. Stephens Church complex.
  - Subject to budget constraints shelters will also be built over other significant structures with mosaic floors.
  - Conservation and preservation of mosaic floors.

- Additional conservation and restoration of structures by DoA.
- Sign posts, interpretation panels.
- Visitor shaded seating areas, waste management etc.

Prior to these works being designed an exploration of the ground beneath the mosaics, and adjacent to the significant structures will be undertaken. This will provide guidance for the shelter design and the preservation works.

- At the Stylite Tower some improvements in infrastructure will be provided including car parking and a short foot path circuit with directional and interpretation panels.

### **Preparation of the Final Design.**

- The Terms of Reference for the Final Design have been agreed and procurement of the design service is in hand – actual work on the final design will begin in August 2004.
- The Final Design exercise based on the preliminary design and preparation of the Tender Dossier will take 6 months to complete.
- Physical works will begin by mid 2005 and take 12 months to complete.
- The Final Design exercise will include a socio-economic study in the local community. The results of which will be used to address the issue of involvement of these important stakeholders in the project at all stages including its future management and incorporation of handicraft or other economic projects at the site.
- An environmental impact assessment will also be completed during this phase.

### **Future Management.**

The MoTA/EC agreement also includes funding for improvements and capacity building in Site Management. In this regard efforts are in hand between MoTA/DoA to agree the most effective structure for management of the site.

The EC will facilitate this and provide specific training to the various individuals selected for a role in this new unit.

It is envisaged that a dedicated management team will be assembled and that clear strategies for all aspects of management of the site will be written. Specific procedures will be agreed and annual plans developed that will be aimed at achieving the desired results for all stakeholders – these will cover all items of concern from archaeological conservation,

presentation and research, through visitor carrying capacities, catering, solid waste management, to handicraft and cultural expositions etc. The underlying mission will be to manage the asset in a sustainable and environmentally correct manner ensuring that the uniqueness of Um ar Rassas is not compromised.

## **The Management Plan in Place**

### **a. Ownership**

- The two main sanctuaries of the site which contain the archaeological monuments and all details are the property of the Government represented by the Department of Antiquities (DoA).
- The space between the two sanctuaries (Sectors) is still owned by the private sector but it is reserved for the benefit of the DoA. The purchasing of that land is in process.
- Moreover it has been completely prohibited to carry out any activity in that private property land for many years.

### **b. Legal Status :**

-The legal status likewise any archaeological sites and monuments is determined in Jordan by the **Law of Antiquities**. This law mandates to the Ministry of Tourism and Antiquities /Antiquities(MOTA) ,represented by the Department of Antiquities (DoA) to protect and manage and administrate Mobile and non-mobile antiquities in every inch of Jordan. By that law the DoA is the only official agency authorized to implement the archaeological policy in Jordan.

- Acting by the force of law MOTA and DoA are planning to declare Umm Er-Rasas as part of a National Archaeological Park .The park will include both Umm Er-Rasas and a neighboring site of Lehun.
- Even though Lehun will be taken as a one part of that park, it will not be integrated with the nominated site of Umm Er-Rasas in case this site is approved for inscription on the World Heritage List, because the two sites are spaced enough to the degree that they cannot

form one integrity ,and the components of both sites are different from each other , in quality and chronology.

-A comprehensive management plan for that park is in the process of formulation in the time being.

-An administrative Unit is intended to be appointed for the administration of the park as a requirement of the Management Plan.

### **c. Declaration of the Um Er-Rasas as an archaeological Site.**

-Since the sixties of the 20<sup>th</sup> century Umm Er-Rasas had been declared, by the force of Antiquities Law, as a protected archaeological site

### **d. Protective Measures and Means of Implementing them:**

-Law of Antiquities

-Periodical Archaeological Inspection of antiquities is being implemented under the Antiquities Law.

-Three site safe Guards have been assigned and dedicated to the site for years ago.

- A Police station has been stationed , for many years, in the near vicinity of the site ,one of its jobs is to look after the site and to prohibit any violating interference in the site.

- The headquarters of the local municipal council is located not far from the site .Of council's multi- jobs is to prohibit any actions of building near the vicinity of the site. An efficient coordination is being done with DoA.

- The operation of declaration of the Archaeological Park of Umm Er-Rasas and Lehun is being in progress , in coordination with the Municipal Council.

- A project of conservation of the site is being in the process of designing .

### **e. Agencies with Management Authority**



**-DoA is involved in the protection , cleanliness and conservation of the site.**

**-DoA is working together with MOTA on the preparation of declaring the National Archaeological Park of Umm Er Rasas and Lehun .**

**f. Level of Management and Contact Points:**

**Department of Antiquities** : Management throughout all levels is exercised on the property.

(DoA) Queen Misbah street, Amman 11118  
P.O Box(88)-Jordan  
Fax : 009626-4615848  
Tel: 009626-4644336  
Email :[doa@nic.net.jo](mailto:doa@nic.net.jo)

**Ministry of Tourism and Antiquities** : Management is practiced in coordination with DoA.

Almutanaby Streets  
P.O Box ( 224)  
Amman-11118  
Jordan  
Website : [www .tourism .jo](http://www.tourism.jo)  
: <http://www.mota.gov.jo>

**Department of Antiquities , Madaba Branch** :Management throughout the inspector of Madaba.

Madaba, Antiquities Office  
P.O Box (!@)  
Prince Ra'Ad Street  
Telefax: 00962-5-32244056

**Department of Antiquities ,Local safeguards.** : Management is represented locally in the operation of guarding the site .

**Municipality of Umm Er-Rasas** : Management is exercised locally in coordination with DoA. :

Management is represented in cleanliness, urban zoning, infrastructure construction .

Contact point through the chairperson of the Council of Umm Er-Rasas Municipality :

**Franciscan Archaeological Institute** : Management is represented in excavation and research projects.They are volunteer consultant to DoA concerning Umm Er-Rasas.

Contact Point is Dr. Father Michele Piccirillo,  
Madaba, Mount Nebo Church,

P.O Box-Faisaliya (2)- Madaba 17196

Fax :0096-2-5-3252932

Tel.00962-5-3252938

0096-2-(0)79-5524996

0096-2-(0)79-3252932

### **g.Sources and levels of finance :**

1-Most of the funding for Umm Er-Rasas yet comes from the State Budget, which is intended for protection, excavation, and conservation projects. The majority of the funds are directed through MOTA and DoA.

2-Additional funds comes through the Franciscan Archaeological Institute, located in Madaba region .Funds come from the Franciscan Church and from ticketing in Mount Nebo archaeological ecclesiastical complex which is the property of that church.This fund goes to excavation,research and conservation.

3-Additional funding comes through the governmental social transformation projects implemented by the government through the Ministry of Planning of Jordan.

4-Additional funding ,once ,came through European grants for the sake of research related to the projects of turning the site into a national archaeological park.

5-Additional funds are expected through international resources .That funding will go to the construction operations of infrastructure needed in the process of developing the site into a National Archaeological Park .

**i. Sources of expertise:**

1-The management of the site is entrusted in the hands of the DoA which is a professional body with experts on management conservation and protection.

2-The conservation is carried out by the Conservation and Restoration Department of the official DoA. The conservation Department includes conservation architects and engineers and specialized conservators.

3-Conservation related to mosaics is implemented by the Mosaic School of Madaba in coordination with the Franciscan Archaeological Institute . The School is directed by DoA. Professionals of the school have been efficiently trained by highly Italian professionals.

**j. Visitor facilities and statistics :**

The site is still not being well developed to the level of a tourist attraction.

Designs of development are still in process.

Available tourist services are still limited . :

1-There is available a small constructed building convenient for the attendance of a tourist police station and three guards .

2-There are available two toilet units convenient for the use of tourists. They are provided with tap water.

3-There is available a statistics book.

4- In the vicinity of the site there are some grocery shops that may provide tourists with refreshments and cold water and with any thing they order .

- 5-Mobile telephone transmission is efficiently available.
- 6-There is available an official clinic in the vicinity of the site.
- 7-There is available a tourist police and a normal police station in the vicinity.
- 8-There is available a post office.
- 9-The site is provided with an efficient asphalted access road.
- 10-Tourist restaurants are available in Madaba which is about 30 kms far to the north.
- 11- Some traditional restaurants that provide traditional food are available in Dhiban town which is 7 kms far to the west.
- 12-The site is provided with 220 V. electrical power.

#### **Estimated tourist statistics:**

Even though the site is still not developed as a tourist attraction , it is visited by many tourists in the high season of tourism.

In the last three years, tourism decreased ,in numbers , all over the world .But it decreased more in the Middle East due to many international and regional factors.

#### **k . Property management plan and statement of objectives:**

The duty of the DoA in the time being is :

- 1-Protection of the site.
- 2-Preservation of the site.
- 3-The declaration of the site as a protected National Park in coordination with MOTA
- 4-The development of the site into a a National Archaeological Park ,In coordination with MOTA.
- 5-The Purchasing of the private land parcels located between the two main sectors that include the antiquities.

But as for the Master plan it should be said that it is being designed in the process of the overall development of the site .

#### **L . Staffing levels :**

- 1-DoA has five three civilian safe guards .
- 2-Police has a local tourist and a police station dedicated to the site .
- 3-in the near vicinity there is a normal police station.
- 4-The inspector of Antiquities of DoA of Madaba pays many visits to the site monthly.

5-The local Municipality is responsible through its sanitary staff for cleaning around the site .

6- In the time being there is a team of technical conservators working for three conservation and supervised by an architect and an archaeologist .

### **Factors affecting the property:**

#### **a. Development Pressures:**

Due to its geographical remote and isolated location and due to its being on the fringes of the desert and far from any urban development this factor does not constitute any problem to the site.

#### **b.Environmental Pressure**

None of the industrial projects do exist in the region or in the vicinity of the site .The site exists in a clean area far and free from any kind of pollution or any projects that many cause pollution to the site or to its vicinity.

#### **c.Natural disasters and preparedness:**

Since all the buildings of the site of Umm Er-Rasas are constructed on a semi flat bedrock and far from any zone of earthquakes there is not noticed any dangerous factor of disasters or preparedness.

#### **d.Visitor/Tourism pressure**

The city of Umm Er-Rasas is horizontally wide extended and has many spaced components available for visitors to see.

At the moment, and even in the future there will not be expected any negative impact of tourism on the site.

### **e. Number of inhabitants**

There are no inhabitants at the sanctuary of the site except two houses situated in the space between the two archaeological sectors. Those two houses are to be purchased by the near future. Their houses are sparsely scattered some 500 metres far from the nearest point of the site. They are concentrated mainly in two sections of the modern village, one sector located to the west of the site, while the second one exists at the northern side.

Total number of inhabitants is almost two thousands peoples.

## **Monitoring**

### **a. key indicators for measuring the state of conservation**

Even though conservation project is in the beginning of implementation, it could be said that the principal indicator for the state of conservation in the site is the number of monuments that require medium to extensive intervention.

But there is a pending comprehensive conservation and restoration project that will take place in the near future through a Euro-Med funding.

#### **Other key indicators are :**

- 1- The amount of euro-Med funding expected to be provided.
- 2- The annual State- budget for conservation
- 3- Number of personnel working on conservation related projects.
- 4- Number of field recordings carried out on monuments other components.

### **b. Administrative arrangements for monitoring of the site**

One body is entrusted with the monitoring of the site. It is the DoA regional inspector Madaba.

- 1- He himself has to visit the site from time to time. Any case of intervention required he has to report it to the main Headquarters of DoA.
- 2- He is involved in the moment in a restoration and conservation project. He has to make the monitoring, in every day of the project.
- 3- Three local safe - guards who are working under his supervision make that monitoring every day. They have to report to him any

kind of required intervention .They are to report to him any violating actions done against any component of the site.

b. **Results of previous exercises :**

- 1- Since a small portion of the site has been excavated there has not been reported any cases that required intervention
- 2- Being excavated and extensively researched ,the majority of the mosaic floors have been covered with easily removable sand as a procedure of protection waiting for a pending big internationally funded project of development .