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МЕЖДУНАРОДНЫЙ СОВЕТ ПО ВОПРОСАМ ПАМЯТНИКОВ И ДОСТОПРИМЕЧАТЕЛЬНЫХ МЕСТ

Our Ref. GB/EG/1668_Add.Inf

Charenton-le-Pont, 24 September 2021

H. E. Mr Ahmad Jalali
Ambassador Extraordinary and Plenipotentiary,
Permanent Delegate
Permanent Delegation of the Islamic Republic of
Iran to UNESCO
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World Heritage List 2022 – Additional Information The Persian Caravanserai (Iran (Islamic Republic of))

Dear Ambassador,

ICOMOS is currently assessing the nomination of “The Persian Caravanserai” as a World Heritage site and an ICOMOS evaluation shall visit the property to consider matters related to protection, management and conservation, as well as issues related to integrity and authenticity.

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

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

Serial approach

ICOMOS notes that the nomination dossier, on pages 599 and 600, states that the serial nominated property “. . . includes 56 unique Persian caravanserais located at different geographies throughout Iran. The proposed caravanserais represent only a small number of numerous Persian caravanserais and their dispersion across the ancient roads of Iran but each one represents a group or type of other similar Caravanserais on that region or era. . . .These nominated caravanserais, are among the most famous, influential and valuable examples of the Persian caravanserais in Iran from various point of view.” Information provided as part of the comparative analysis explains some of the criteria used to select the proposed number of component parts. Yet, ICOMOS notes that some plans of caravanserais that are not component parts of the serial nominated property (for example, Shebeli Caravanserai on Tabriz-Mianeh road, Emam-zadeh Hashem caravanserai and Gambush caravanserai on Amol road) are provided in the description of the nominated property. Therefore, ICOMOS would appreciate if the State Party could explain in further detail the criteria used for the selection and, most importantly, the process followed for arriving at a total of 56 components out of “. . . more than 1000 known caravanserais which are scattered throughout the country . . .” (page 584).

Paragraph 137 of the *Operational Guidelines* sets out that “[s]erial properties will include two or more component parts related by clearly defined links: a) Component parts should reflect cultural, social or functional links over time that provide, where relevant, landscape, ecological, evolutionary or habitat connectivity.” ICOMOS would appreciate if the State Party could explain what links exist between the caravanserais included in the serial nominated property other than the nature of their typology. In addition,

the same paragraph of the *Operational Guidelines* also requires that “b) Each component part should contribute to the Outstanding Universal Value of the property as a whole in a substantial, scientific, readily defined and discernible way, and may include, inter alia, intangible attributes.” ICOMOS would be pleased if the State Party could explain how each nominated component part contributes substantially to the proposed Outstanding Universal Value of the property.

Justification for criterion (ii)

The justification of this criterion relates to diversity, variety and “. . . the extremely long period and uninterrupted use of the caravanserais that were a place for the interaction between various civilizations along the span of the last three millennia since their primary establishment” (page 600). ICOMOS however notes that this justification seems related to caravanserai in general and not specific to the caravanserais included in the nominated property. Therefore, ICOMOS would welcome further information from the State Party as to how the proposed series of 56 caravanserais could be considered to exhibit an important interchange of human values and provide historical evidence of those interchanges of ideas and influences.

Justification of criterion (iii)

The justification of this criterion states that the nominated property “. . . bears an exclusive cultural tradition for long journeys in past times and is a symbol of a civilization in the region of Iran that has lasted from 5th century B.C. to the early years of the 20th century for 25 centuries” (page 600). ICOMOS would appreciate if the State Party could clarify what cultural tradition(s) is/are exactly referred to and what cultural practices are associated with it/them, given that this criterion largely considers processes.

Integrity

ICOMOS notes that the boundaries of the component parts are drawn to protect only the caravanserais and do not include its immediate setting. Yet, as mentioned on page 502 of the nomination dossier, the “. . . location and setting [of the caravanserai] were of paramount importance and usually they have not changed in time even though several times been re-constructed or developed.” In addition, as explained on page 144 of the nomination dossier: “The locations of caravan halts (*Manzels*) were determined by the presence of supplies of drinking water.” The pictures included on that same page show elements of the infrastructure related to the water supply. Similarly, as explained on page 102, urban caravanserais “. . . were located beside or within central bazaars, Friday mosques or other crowded public centers, forming part of their composition.” Therefore, could the State Party clarify as to why the boundaries of the nominated property are limited to the area of the caravanserais and why their immediate setting and important related elements are not included within the boundaries of the nominated property?

Governance arrangements

ICOMOS acknowledges the governance structure presented on page 712 of the nomination dossier and would appreciate more details on the role that each actor (or institution) will play within such a structure as well as on the composition of each actor. For instance, ICOMOS notes that the composition of the Technical Committee (presented on page 713), seems to be separated from the composition of the Persian Caravanserai Base, based on the diagram included on page 712. Therefore, ICOMOS would appreciate if the State Party could provide further and clear details on the role and responsibilities of each of the following actors, within the overall management system of the nominated property:

- The Persian Caravanserai Base;
- Coordinator for Bases, included on the diagram on page 712. It is unclear whether it constitutes a separate actor or if it refers to the Director of the Persian Caravanserai Base;
- The Technical Committee;
- The local (also called provincial) technical offices of the Caravanserai Base mentioned at the beginning of the paragraph related to section 5.c.1 on page 712.

Noting the large number of actors that are and/or will be involved in the management of the nominated property, ICOMOS would also welcome further information as to how the different actors are to coordinate their actions and what mechanisms are in place (or expected) to facilitate coordination and transfer of information between different administrative levels. Details as to how the management at the site level is to be articulated with the overall governance structure for the whole serial property would be most helpful.

Human capacity and financial resources

Given the widespread location of the component parts, ICOMOS would appreciate further information on the human capacity and financial resources available at the local and/or provincial level. ICOMOS notes the information on provincial and national finance sources on page 723 of the nomination dossier. Could the State Party provide further details on the financial resources available for the Persian Caravanserai Base, which is responsible for the management of the nominated property based on the information provided on page 711? In particular, ICOMOS would appreciate details about the financial resources that will be made available for conservation and maintenance works and their long-term sustainability.

Planning framework

A diverse range of plans are mentioned in section 5.d of the nomination dossier. ICOMOS would appreciate further details on how these different plans will be articulated between them to ensure effective conservation for the nominated property. In particular, ICOMOS would like to know more about the nature of the two, five and ten-year plans and how they are articulated with the management plan given that ICOMOS notes that the latter does not include details as to its overall duration nor an action plan (or programme of actions) for the coming years. ICOMOS would also like to know if a common interpretation strategy for the whole property has been developed or is envisaged.

In addition, ICOMOS would welcome further details on the structure of the conservation plans (also sometimes called restoration plans) for the individual components. That is, ICOMOS is not asking for the conservation plans to be submitted as part of the supplementary information but wishes to understand better what type of content is included in those plans.

Conservation guidelines

ICOMOS would appreciate if the State Party could submit further information on the conservation procedures and documents that are to guide the conservation and maintenance works for the nominated property, mentioned on section 5.e.3.1. on page 719. In particular, ICOMOS is interested in knowing what conservation principles will guide such works.

Monitoring

ICOMOS notes the high number of monitoring indicators identified and would like to know how the data collected will be stored and shared among the different actors involved in the management system for the nominated property. Specifically, ICOMOS would like to know how the information collected at each of the component parts will be aggregated to gather an overall understanding of the state of conservation of the whole nominated property and how such information will be used to inform future conservation and management decisions.

ICOMOS appreciates that the timeframe for providing this additional information is short. Brief responses are required at this stage, and can be discussed further with the State Party if needed during the ICOMOS World Heritage Panel process.

We look forward to your responses to these points, which will be of great help in our evaluation process.

Please note that the State Party shall submit two copies of the additional information to the UNESCO World Heritage Centre so that it can be formally registered as part of the nomination dossier.

Yours faithfully,

Samuel

Copy to The Iranian Cultural Heritage, Tourism & Handicrafts (IMCHTH)
 UNESCO World Heritage Centre



Islamic Republic of Iran
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Reference: 882/50/3210
Date: 9 October 2021

In the name of God

Mrs. Gwenaëlle Bourdin
Director
Evaluation Unit
ICOMOS

Subject: Additional Information for “The Persian Caravanserai”

Dear Mrs. Bourdin,

Thank you very much for your letter of GB/EG/1668_Add.Inf dated 24 September 2021 concerning additional information for the nomination dossier of **the Persian Caravanserai**. Please find in attachment the detailed report on the issues raised in the above mentioned letter. However I also want to address briefly the following items according to the enquiries:

- A full report is prepared regarding clarification on Serial approach but in summary The general idea of selecting caravanserais for this serial nomination was about selecting the best representatives of each era and architectural specifics as well as acceptable condition of conservation that shows evolutionary or habitat connectivity.
- Regarding the issue of Justification for criterion ii and iii, some explanations are mentioned in the report.
- According to Integrity and issues regarding boundaries some examples and the reason for the specified boundaries are clarified.
- About the Governance arrangements, some details are mentioned on the role and responsibilities of each of the actors based on our experiences of serial properties management.

- Clarification on Budget allocation for each caravanserai are explained for the issue of financial resources and for the Human capacity, plans are underway for the training of traditional builders (training of trainers), for an effective exchange of knowledge and experiences in this master-apprentice relationship.
- Regarding the issues of planning framework and Conservation guidelines detailed description is provided about the nature of the two, five and ten-year plans as well as the procedure of developing restoration plans is explained.
- According to Monitoring it is mentioned that general monitoring data is gathered based on specific and common indicators but individual details of each caravanserai is saved separately for each at the monitoring unit of local offices. Some clarifications are attached in a report.

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

Sincerely,

Mohammad Hassan Talebian

Advisor to the Minister

Iranian Ministry of Cultural Heritage Tourism and Handicrafts



Islamic Republic of Iran
Iranian Ministry of Cultural Heritage, Tourism and Handicrafts
IMCHTH

“The Persian Caravanserai ”
for inscription on the World Heritage List
(Additional Information)



UNESCO
World Heritage Convention
2021

ADDITIONAL INFORMATION PRESENTED TO THE ICOMOS FOR THE EVALUATION OF " *The Persian Caravanserai* "

This report concerns the ICOMOS letter no. GB/EG/1668_Add.Inf dated 24 September 2021 on additional information requested for the nomination of the ***The Persian Caravanserai***. Hereby the state party expresses its deep gratitude for the ICOMOS cooperation in the field of cultural heritage. The Iranian Cultural Heritage, Tourism and Handicrafts Ministry is grateful to ICOMOS for its devotion to conservation and preservation of historic monuments and sites. The objective of this detailed report is to clarify the issues raised by ICOMOS in the aforementioned letter.

Additional information for clarification on:

- *Serial approach*
- *Justification for criterion*
- *Integrity*
- *Governance arrangements*
- *Human capacity and financial resources*
- *Planning framework*
- *Conservation guidelines*
- *Monitoring*

Serial approach

- ***... Therefore, ICOMOS would appreciate if the State Party could explain in further detail the criteria used for the selection and, most importantly, the process followed for arriving at a total of 56 components out of ". . . more than 1000 known caravanserais which are scattered throughout the country . . ." (page 584). ... ICOMOS would appreciate if the State Party could explain what links exist between the caravanserais included in the serial nominated property other than the nature of their typology. ...ICOMOS would be pleased if the State Party could explain how each nominated component part contributes substantially to the proposed Outstanding Universal Value of the property.***

The general idea of selecting caravanserais for this serial nomination was about selecting the best representatives of each era and architectural specifics as well as acceptable condition of conservation that shows evolutionary or habitat connectivity. We started from several lists based on studies around caravanserais and try to make a short list including the properties which meet the most necessary criteria such as authenticity, integrity and state of conservation and contributes substantially to the

proposed Outstanding Universal Value of the property. Some of the caravanserais are named in description as examples of different types of caravanserais and are not included in selected list, the reason is that these caravanserais are not meet one or more necessary criteria and aspects, on the other word these caravanserais are appropriate for explanation of types of the caravanserais but have not enough stable condition to be in selected list.

On how to achieve the criteria for selecting caravanserais as it is mentioned in the nomination dossier, we tried to generate a set of criteria to select a number of caravanserais to be mentioned in this serial nomination file. In doing so, they were selected based on their specific outstanding values, differences characteristics and setting.

From more than 1000 known caravanserais about 700 caravanserais have been registered in the Iranian national heritage List. The registered caravanserais belong to the different historical periods with various patterns, architectural designs and construction materials which constitute their characteristics.

Between the tens of available thematic studies about caravanserais of Iran, six¹ main sources were selected and peer viewed as references of this report. In each study, numbers of caravanserais have been mentioned and described. Some of famous caravanserais can be seen in all of these studies and some just mentioned in one source. Between hundreds of caravanserais in these sources, some unique examples were selected to present the outstanding universal value of the Persian caravanserais.

In order to achieve the appropriate selected caravansaries, a number of comparative studies have been conducted to identify the most valuable caravanserais in Iran which enjoy authenticity and integrity. In this regard, the following features have been examined for the caravansaries concerned:

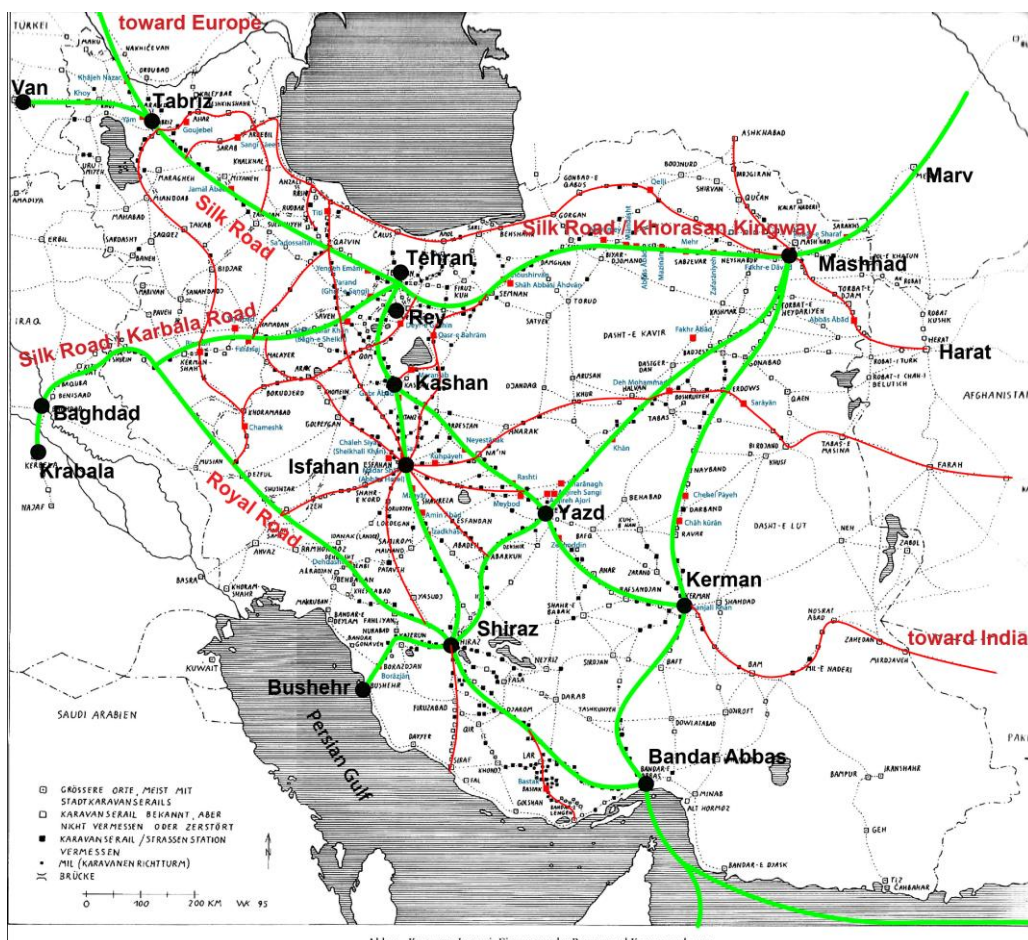
- Historical aspects
- Setting and location
- Geographical and climatic aspects
- Architectural designs and technique
- Construction materials
- Their connection to historical networks
- Water supply system
- Pattern, form and plan

¹ A. The National Heritage List of Iran, Iranian Ministry of Cultural Heritage, Tourism and Handicrafts. B. Iranian caravanserais by Kiani & Kleiss C. Persian caravanserais and small buildings along the way by Maxime Siroux, D. Caravanserais in Iran by Simon Ayvazyan, E. Caravanserais across the Iranian Silk Road by S. Hadi Ahmadi Roini & S.V. Mongeli, Kent University. F. *Ganj- Nameh* vol. 17. Documentation and Research Center of the Faculty of Architecture, Shahid Beheshti University

- Details and Decorations
- Environmental Interaction
- function and use
- visual, structural and functional integrity

Studying the above items which are the main characteristic of the caravanserais has led this report to the following criteria for selecting the most representative properties:

- 1- Historical continuity (From the Sassanid, early Islamic, Buyid & Ziyarid, Seljuk, Ilkhanid, Timurid and Safavid to Qajar era)
- 2- Continuation of historical routes (the route to Karbala, the pilgrimage route, the Silk Roads, the Spice Roads, Khorasan king way, Royal road, etc.)
- 2- The evolution of architecture (Plan and design changes during different periods)
- 3- Geometry, variety of materials and use of superior architectural patterns
- 4- Variety of Categories (based on location, setting and climate)
- 5- State of conservation and management



The network of important and ancient roads and corridors of Iran on which 56 caravanserais are identified and shows how the caravanserais connect with each other and in connection with the road network.

Based on the above first and second criteria (Historical continuity) and (The evolution of architecture) the Persian Caravanserais' background and how this concept has evolved led to choose the oldest ones which enjoy authenticity and integrity.

As such, the two caravanserais of Dayr-e Gachin and Noushirvan-e Sangi were selected from among the oldest caravanserais based on the two criteria of authenticity and integrity, as indications of the early Sassanid period. Later, in favour of historical continuity, other caravanserais were also examined from different historical epochs (i.e. early Islamic period, Saljuq period, Ilkhanid period, Timurid period, Safavid period, Zandiyeh and the Qajar periods)

It has been tried to select the best representatives from each historical period from the Sassanid, early Islamic, Seljuk, Ilkhanid, Timurid and Safavid², Afsharid and Zand to Qajar periods.

From the large number of Persian caravansaries, various examples still exist. Some of the best representatives of different periods are selected from the pre-Islamic remained stations across the Achaemenid royal road to the last constructed caravanserais in the 18th century before the Industrial Revolution. In this regard, this collection includes from the Sassanian era (Deyr-e Gachin) to the last constructions in Qajar period (Sa'adossaltaneh).

Of the hundreds of caravanseries in the country, initially the ones that were in good shape, authentic and enjoyed good management and conservation were selected and later the ones that assisted the completion of the notion of caravanserai and played a significant role in the continuity and diversity of plan and evolution of Persian caravanserais and were located on famous historical routes in different geographical regions were chosen. As such, following the caravanserais belonging to the Sassanid era, the Parand and Robat-e Sharaf caravanserais were selected respectively from the early Islamic period, and the Saljuq period. These were followed by the Anjireh Sangi, Jamal Abad and Abbas Abad-e Taybud caravanserais from the Ilkhanid period and the two caravanserais of Gholi and Fakhr-e Davoud representing the Timurid era.

In addition to continuity in builds, a criterion for selection of caravanserais from different historical eras, many examples of Safavid caravanserais were also selected and examined. The underlying reason for these selections was that the Safavid period was considered the golden era in building caravanserais in Iran, whereby the plan and designs of caravanserais as well as their architecture significant evolution, opting for a peak in building caravanserais in Iran. As such, compared to other historical eras, a larger number of Safavid-era caravanserais were selected to show the evolution of the

² In the reign of Shah Abbās, when the road system was systematically extended throughout Iran, the court at Isfahan seems to have built many caravansaries along the new roads: those linking Isfahan to Farahābād on the Caspian Sea (Kleiss, 1980); those leading from Bandar-e 'Abbās(ī) on the Persian Gulf coast to Lār (either directly or through Bandar-e Lenga) and Shiraz, to Sīrjān and Yazd, and to Bāft and Kermān; and those from Isfahan to Hamadān, from Isfahan to Mašhad via Yazd and Ṭabas, from Isfahan to Kermān via Yazd, from Kermān to Mašhad, from Qazvīn to Shiraz via Sāva and Isfahan, from Qazvīn to Jolfā via Tabriz, and from Tehran to Mašhad (Kleiss, 1987; 1981, pp. 203ff.).

concept of the Iranian caravanserai, their diversity in architectural plan, details of design and creativity as well as their socio-cultural impacts.

Further, in order to show the functional continuity of the caravanserais in other historical periods, many examples of caravanserais built in the Qajar period were selected and examined. In the Qajar era, the tradition of building caravanserais was based on beliefs and social interactions. The building of caravanserais underwent major expansion. Many of the caravanserais in this era were built to meet the need for extra space and road services. For instance the Anjireh Ajori caravanserai was built with a diverse plan, design and details and a short while after the caravanserais of other periods including the Anjireh Sangi caravanserai. The Anjireh Ajori caravanserai plays an important role in depicting the continuation of builds and the need for greater space and the architectural evolution of Persian caravanserais.

Some of the values for selecting the caravanserais are a common feature of them all. They are all for public utility. They all serve as a refuge. They all serve to save lives in the events of natural and human dangers. However, some of these values are more pronounced and more tangible in some caravanserais. For instance, in desert caravanserais, water supplies for humans and cattle and even for wildlife were a major source of concern. The needs for places of worship as well as places for people from different strata of the society are among these values. These values are further highlighted when the expenses of building the caravanserais and even at times the expenses of restoration and maintenance of the caravanserais are met from the place of donations and Vaqf.

Moreover, based on the criteria for the selection of caravanserais, each of the selected caravanserais has a significant role in maintaining the Outstanding Universal Value of the Iranian caravanserais. Each of them represents a specific historical period, geographical region, design and architectural diversity of Iranian caravanserais, briefly explained below.

The Dayr-e Gachin and Ahovan Sangi caravanserais that are selected to represent the oldest caravanserais in Iran serve to display the method of knowledge transfer and the tradition of caravanserai building from post stations (chapar khaneh) in the Achaemenid era through to the Sassanid and later the Safavid eras. This trend is continued by selecting the Parand caravanserai of the Ale Booyeh period, which serves to link the tradition of caravanserai building from the pre-Islamic period to the post-Islamic period. Additionally, another fifty-three caravanserais that belong to historical periods following the above-mentioned eras, not only have a role in displaying the historical continuity of building Iranian caravanserais, but they also serve to depict their outstanding global characteristics.

Transferring the traditional construction and its knowledge from sassanian to safavid can be seen in Ahovan caravanserai. The Sassanian tradition of caravansary construction continued in the early Islamic period till the beginning of the Seljuk era that can be seen in Robat-e Sharaf.

In addition to its representation of an important historical period in building the caravanserais, Robat-e Sharaf serves as a museum showcasing the art and design of governmental caravanserais, built for the Saljuk kings and leaders. It is a masterpiece in brickwork. Robat-e Sharaf represents the Razi Style of Iranian caravanserais architecture. From the point of the history of caravanserais, it's architecture is similar to that of the Samanid, Saljuk and Khwarizm-shahi caravanserais. It is a museum showcasing the unique art of Iranian gypsum design and brickwork. This important Shahi caravanserai (royal caravanserai), is located on the Silk Roads along the important historical route of Marv to Nishapur, the present Mashhad to Sarakhs road. As such, the location of this caravanserai is also among the criteria for its selection.

The Anjireh Sangi caravanserai not only specifically represents the Ilkhanid period, but it is also exemplary in its application of stone construction materials, plan and design. This caravanserai therefore plays a significant role in the display of the diversity in the building of Iranian caravanserais. The heterogeneous octagonal plan of this caravanserai is unique with no other example in similar builds.

The Jamal Abad caravanserai, a second representative of the Ilkhanid period, is located on the important historical route that joins the east to the north-west. This caravanserai is, thus, located on the road to Europe. The importance attached to this caravanserai on the mentioned road clearly depicts the continuity of historical routes.

The Abbas Abad Taybad caravanserai, located on the important historical route connecting Khorasan to Herat, is an important indication of the continuity of history in the Ilkhanid and Timurid eras. It also displays the continuation of architecture and historical ancient eastern routes. This caravanserai is one of the rare caravanserais that have a water reservoir of its own inside the property. It also showcases specific architectural features.

The Qelli caravanserai is one of the best examples of Timurid caravanserais. Its special architecture and stone structure have given it a unique view. Qelli is located on one of the minor roads of the Silk Roads in a vast plain. It is a very good example of the transmission of the tradition of building caravanserais with central yards from the Ilkhanid period to the Safavid.

Fakhr-e Davoud represents a roofed, mountain caravanserai of the Timurid period and is located on the historical Khorasan Highway, a significant historical route, as well as the Silk Roads. Among the various roofed caravanserais, Fakhr-e Davoud owns unique spatial setting and interior design.

Sheikhali Khan Caravanserai is a masterpiece of architecture and plan design of the Safavid period. It is located on the historical route of Isfahan, to the west, and Baghdad and Karbala. The construction materials used in this build and the details and subtleties entwined with its construction have had it ranked as one of the best caravanserais in the country, which also served as a guest house for international travelers. It is among the caravanserais that showcase great diversity in their residential categorisations, in the sense that it offered different rooms to its guests, on a rank-oriented bases. From

alcoves with personal yards to platforms with external views, the living quarters offered in the Sheikhali Khan caravanserai were significantly diverse.

The Maranjāb caravanserai is yet another representation of the caravanserais located on the Isfahan to Khorasan route. It is situated on the South of the Salt Lake in a strategic location in the heart of the Central Iranian Desert. The architecture of Maranjāb owes its unique taste to the location of the caravanserai, which served as the King's route/path from Isfahan to Khorasan. As such it served as a protective abode for travelers and caravans to protect them against the dangers of their route. A special feature of this caravanserai is its location in the Central Iranian Desert, on the edge of the Salt Lake, one of the harshest travel routes in Iran.

The Amin Abād Caravanserai is yet another example of creativity in plan design. In this caravanserai, all required spaces of a caravanserai that were traditionally designed to cover a square space, were fitted into an octagonal plan, which not only meets the requirement of creativity in plan, but also fully meets the needs of a caravanserai. This beautiful caravanserai is located on the way from Isfahan to the south of the country and the Persian Gulf.

Gabr-Abad caravanserai, is on a summer route from Isfahan to Kashan and close to a mountain and valley. Its location explains the good quality of construction materials used in this build that make it resistant to extreme weather conditions. Moreover, this caravanserai served as a good residing place for travelers to the Safavid Capital and its surrounding cities, towns, etc. Due to its popularity, the Caravanserai had also rooms designed on top of reservoirs to meet the increasing demands of travelers for stay. These upper-reservoir- rooms are quite rare in their plan and design. The Caravanserai is also quite creative in form and design and it is among the few caravanserais that have very delicate brick and mosaic decorations in their entrance.

Mahyar caravanserai is located on the connection road from Isfahan to the Country's southern territories. It had been one of the most popular caravanserais of the Safavid period. It is quite rare in the dimensions of its structure and exceptional in the size of its chambers and other architectural spaces in the Caravanserai. Its spatial module/setting, decorations and the building of additional spaces such as prayer-house, small Bazaar, *Hawz-khaneh* and other facilities required by the travelers, gained the Mahyar caravanserai, built for residential purposes for travelers, a special status in social interactions as well.

Gaz caravanserai, in North Isfahan and on the outset of the route from Isfahan to Ray and Khorasan, is very important in its capacity as an abode in the vicinity of Isfahan. This caravanserai is vastly decorated in plan and design. However, in spite of its similarity in shape and formation to other tetragonal structures, it enjoys a diverse spatial setting. The exterior gives a view of small ivans, built all around the caravanserai. These small *Iwans* are unique in style and speak of the popularity of this caravanserai at the time of its construction.

The Mādar-Shāh Caravanserai is the most glamorous caravanserai of the Country. It was built in the Safavid Capital and was given a high status from the time of its construction. Bearing on its various restorations through time and the decorations included to it in periods following the Safavid reign, the Mādar-Shāh caravanserai is a solid example of a still-operational urban caravanserai.

The Koohpayeh Caravanserai was once the biggest and most magnificent caravanserai located on the route from Isfahan to Naein and Ghomsheh. It was built in an important area known as Koohpayeh and adjacent to the historical remains of Koohpayeh. To make the most of the areas' potentials, the Caravanserai was equipped with reservoirs that had wind catchers. The size of the Caravanserai and its surrounding towers as well as the defensive structure applied in its architecture and design, altogether relate the importance of the region, the passing caravans and its guests, who needed to be protected and taken care of more than usual norms implied. The Caravanserai's architectural details in design and plan are outstanding.

The Mehr, Mazinan and Zafaraniyeh caravanserais are located on the Khorasan Highway and the Silk Roads. They are among the most important caravanserais of Khorasan. Although, in short distances from one another, they each display a different and at the same time beautifully designed architectural plan, a show of creativity and non-repetition in plan, design and construction.

The Fakhr-Abad Caravanserai is located on the eastern edge of Dasht-e Kavir, on a route from Khorasan to Tabas and the central part of Iran. Being located in one of the hottest regions of Iran, this caravanserai displays a diverse architecture and design.

The Fakhr-Abad Caravanserai, a model based on which the caravanserais of Khan and Anjireh-Ajori were built, is located on the route leading to Tabas. It has a summer-rest place and is especially designed for hot desert climates. Constructing caravanserais such as Fakhr-Abad is a method of dealing with the hardships of nature and a means to provide for travelers' needs and tranquility. All three of the above mentioned caravanserais are located on routes to Tabas. A difference that Khan Caravanserai has, though, is that in addition to its porticos, the building of the caravanserai is designed to host wind catchers. Construction of the wind catchers take after traditional architecture and building knowhow.

The Neyestānak Caravanserai is located on the historical route of Yazd to Naein. It remains from the Qajar period and displays a unique design. Brick decorations and creative forms in the structure of the Caravanserai, and diverse spaces are among the characteristics of this caravanserai that make it fit for the stay of individuals from all strata of the society. In addition to customary spaces, this caravanserai also boasts the hosting of private spaces with independent/personal yards for which wind catchers are also built, giving these spaces an outstanding position.

In addition to the Madar-Shah Caravanserai, there are some other caravanserais including Sarayan, located on the route between Ferdows and Birjand, Ganjali – Khan caravanserai in Kerman, Saad-ol Saltaneh Caravanserai in Ghazvin and the Afzal

Caravanserai in Shushtar, that are attached to their peripheries. With their outstanding characteristics in architecture, place of construction, and other important details, these caravanserais became an important part of the urban landscape and played a yet more important role in the city's trade and trade routes. In the Safavid and Qajar periods, these caravanserais were among the most important urban caravanserais and are operational to this date.

The Qasr-e Bahrām Caravanserai is located in the beautiful protected area of Kavir. This caravanserai is a masterpiece of the Safavid period and similar to Maranjab it is located on the desert route from Isfahan to Khorasan. The said road was used by the Safavid kings. For this, quality construction materials are used in its building, including '*Tarash*' stone (cut stone). Ghasr-e Bahram is one of the few caravanserais with two opposite entrances and *Iwans*.

Among the caravanserais which are located at the across Ray-Khorasan Road as well as the Silk Roads the following ones have been selected in the nominated list: Anoushiravan, Ahovan, Mayamey, Miandasht and Abbas Abad. They enjoy diverse designs and plans.

Anoushiravan Caravanserai is one of the earliest examples of caravanserais in Iran which dates back to the Sassanian period. Because of its antiquity, it is viewed as one of the first patterns of the Persian caravanserais. In addition, utilizing high-quality materials and unrivalled design and plan make it a unique caravanserai.

Ahovan Caravanserai is one of the prominent caravanserais of the Safavid period which enjoys a well-organized design and exclusive plan. It is located close to Anoushiravan Caravanserai.

Miāndasht Caravanserai is one of the largest suburban caravanserai complexes with a beautiful plan that includes three caravanserais dating back to the Safavid and Qajar periods. Each of them enjoys noticeable features.

Abbās Abād Caravanserai can be regarded as one of the largest caravanserais in Iran as it enclose 8000 Sq. meters and enjoys a creative design. *Shotor-khāns* have been moved to two sides of the caravanserai. Regarding its magnitude, they are roofed, very large and spacious for caravans to stay in. This feature makes it a matchless and outstanding caravanserai.

Chehel Pāyeh and Chāh Kūrān caravanserais dated back to Qajar period and are across the historical Kerman-Khorasan Road (One of the most important roads from the south of Iran to Khorasan).

The said road has several towers and guiding mīls (stands that function as road signs). Although the said two caravanserais look similar in terms of exterior form but they are quite different in details of construction and plan. Each of them proves its builder's ingenuity. Regarding the geographical situation, it was a very challenging task to build them but they facilitated travellers' transportation. They were constructed through the best possible designs.

As it has been mentioned in the nomination file, diversity in form and plan is one of the most prominent features of the Persian caravanserais. Zeynoddin (Safavid period) and Tāj Abād (Qajar period) caravanserais enjoy circular plan in which the designer has not only covered their functionality but also created fine-looking appearance and form.

These two caravanserais vary in details but similar in circular plan. The differentiations made them irreplaceable among the Persian caravanserais for example Tāj Abād Caravanserai is the only one with a circular plan, circular yard and three Ivans.

Zeynoddin Caravanserai with a dodecagon yard followed the four-Ivan plan and includes five towers in the exterior wall of the building that function as watch towers while being decorative elements. They also used as short stay chambers. The said qualifications made it a very exclusive caravanserai.

Meybod and Rashti caravanserais, which are located on the historical route from Yazd to Naein, which is also part of the southern route from Kerman to Rey. Zeynoddin and Neyestanak caravanserais are also located in this route.

Meybod Caravanserai, which is one of the valuable caravanserais of the Safavid period, is located in the center of the historical fabric including a collection of valuable elements such as Chapar-Khaneh, water Cistern, etc. with a unique design.

Rashti Caravanserai belongs to Qajar Period and has a very unique design with a very beautiful two floors Wind catcher, is one of the leading caravanserais of this route.

Kharanaq Caravanserai, which is located in Yazd province, on the very important route from Yazd to Tabas, next to the historical context and the beautiful castle of Kharanaq, is one of the most important caravanserais in central Iran with its unique and unique design.

Izadkhasat Caravanserai, which is located in Izadkhast city and like Mahyar and Aminabad caravanserais on the historical route from Isfahan to Shiraz and the Persian Gulf, It is very important. This caravanserai is one of the best examples of Safavid caravanserais with a very significant plan and a unique Shah-neshin.

Dehdasht Caravanserai, which is one of the most important caravanserais of the Safavid era, is located on the way of Izdakhast Caravanserai to the Persian Gulf and Bushehr, inside the historical context and the archeological site of Dehdasht.

Climates where the heat exchange and energy saving is very important (such as mountainous areas) or in terms of the size of the caravanserai do not require a large area, has created an indoor space, a safe and comfortable place for caravans. From such caravanserais, in addition to Fakhr Davood, we can mention Saeen, Goujebel and Khoy in the cold and mountainous climate of Azerbaijan area. All three caravanserais belong to the Safavid period and have different designs from each other. Saeen Caravanserai is located in an area of the same name that is very snowy and has a plan that has a dome with durable stone materials.

Goujebel and Khoy caravanserais, which are located on the historical roads of Tabriz-Ahar and Turkey, respectively, have also been difficult and snowy roads by creating a safe indoor space for travelers. Like other caravanserais in Iran, these types of caravanserais, despite the same logic to create an indoor space, have been built according to the condition of their settings using various designs and materials.

Yengeh Imam Caravanserai, due to its proximity to the capital, with its outstanding design, is one of the most important caravanserais along the Silk Road, which in the Safavid to Qajar periods was considered a very prosperous and ceremonial caravanserai.

Titi Caravanserai is one of the leading examples of the Safavid era in the southern regions of the Caspian Sea.

Khajeh Nazar and Yam caravanserais, like Jamalabad caravanserai on the Silk Road, which is the historical route of Iran to Russia and Europe, date back to the Safavid era. Khajeh Nazar Caravanserai is located on the southern bank of the Aras River, exactly on the border between Iran and Europe, and is important in this regard. The use of Stone materials and different plans from other caravanserais are other outstanding features of this caravanserai.

Yam Caravanserai, whose main building belongs to the Safavid era, can be considered as an example of reconstruction of the caravanserai based on the remains of the main building. Bagh-e Sheikh Caravanserai can be considered as one of the few caravanserais of Zandieh era, which shows the continuation of the construction of the caravanserai in different periods and the connecting link of Safavid and Qajar caravanserais.

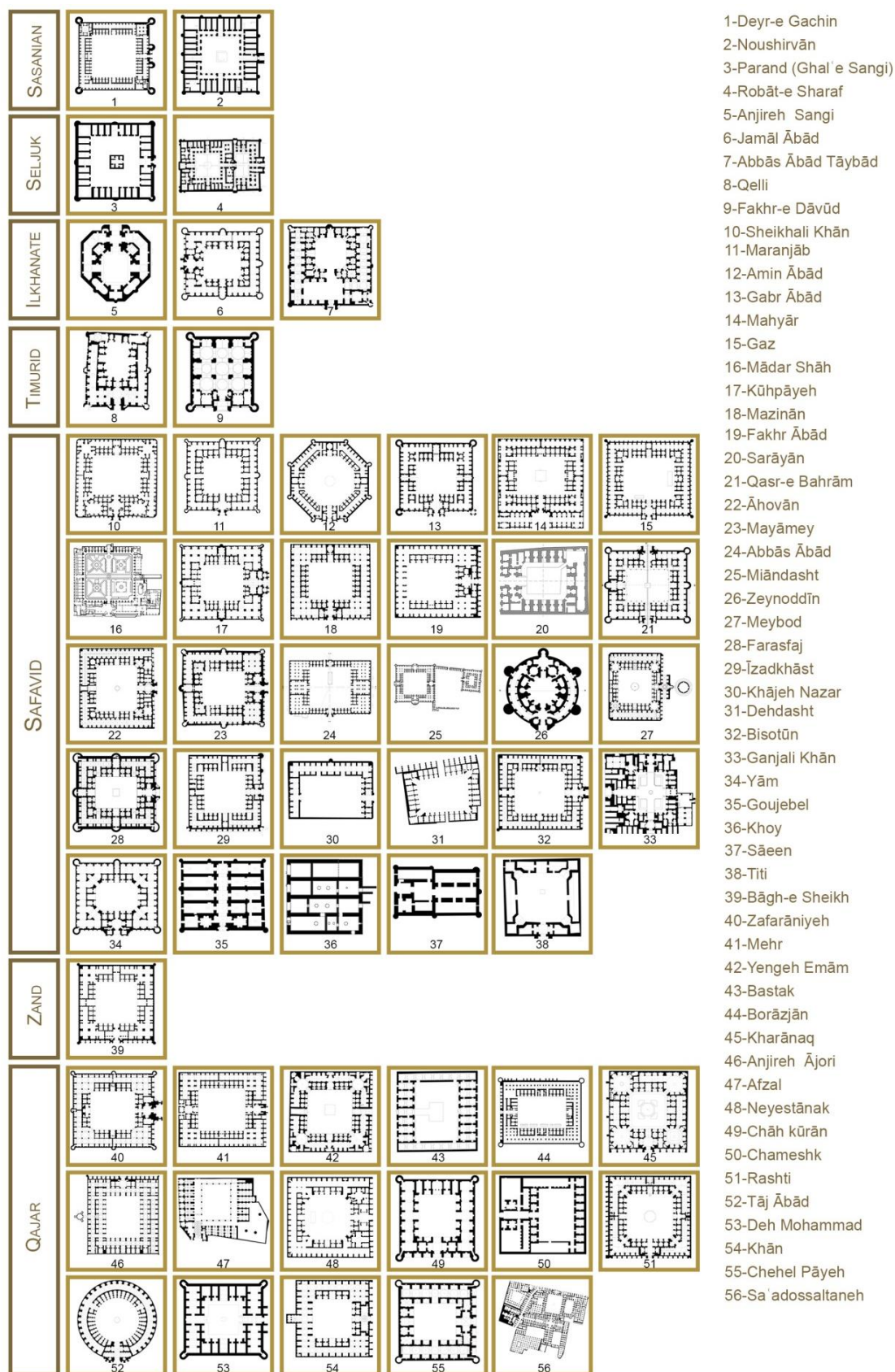
The Safavid caravanserais of Bisotun and Farasfaj in the western of the Iran are part of the transit route to the Baghdad and Karbala. Bisotun Caravanserai, which is located next to the Bisotun World Heritage Site, is one of the most important caravanserais in the western region of the Iran and has always flourished in different periods and has been used by passing caravans.

Bastak Caravanserai belongs to the Qajar period and is one of the most important caravanserais in the south of the Iran, which is located on the road connecting central cities to the Persian Gulf. Borazjan caravanserai, which is one of the leading caravanserais of the Qajar period. This caravanserai is located on the historical route connecting Shiraz and the center of Iran to the port of Bushehr and the Persian Gulf.

Chameshak Caravanserai is one of the caravanserais of the Qajar period, which is located on the way from Khuzestan to Khorramabad with unique architecture. This route passes through Khorramabad to Kermanshah and reaches the main Silk Road and Karbala Road, and therefore is considered a very important side road.

As a whole, the selection of the 56 nominated caravanserais is based on the reality that they are the most reflective compared to the other caravanserais of the historical period they were built in. They are selected from among caravanserais with diverse architectural plans, and caravanserais setting in different geographical regions. The aim pursued by their selection is

to show the diversity of architectural and technological plans within the framework of a single unified architectural design and to convey the concept of Persian caravanserai at global level.



Selected Caravanserais based on historical continuity

Justification for criterion (ii) & (iii)

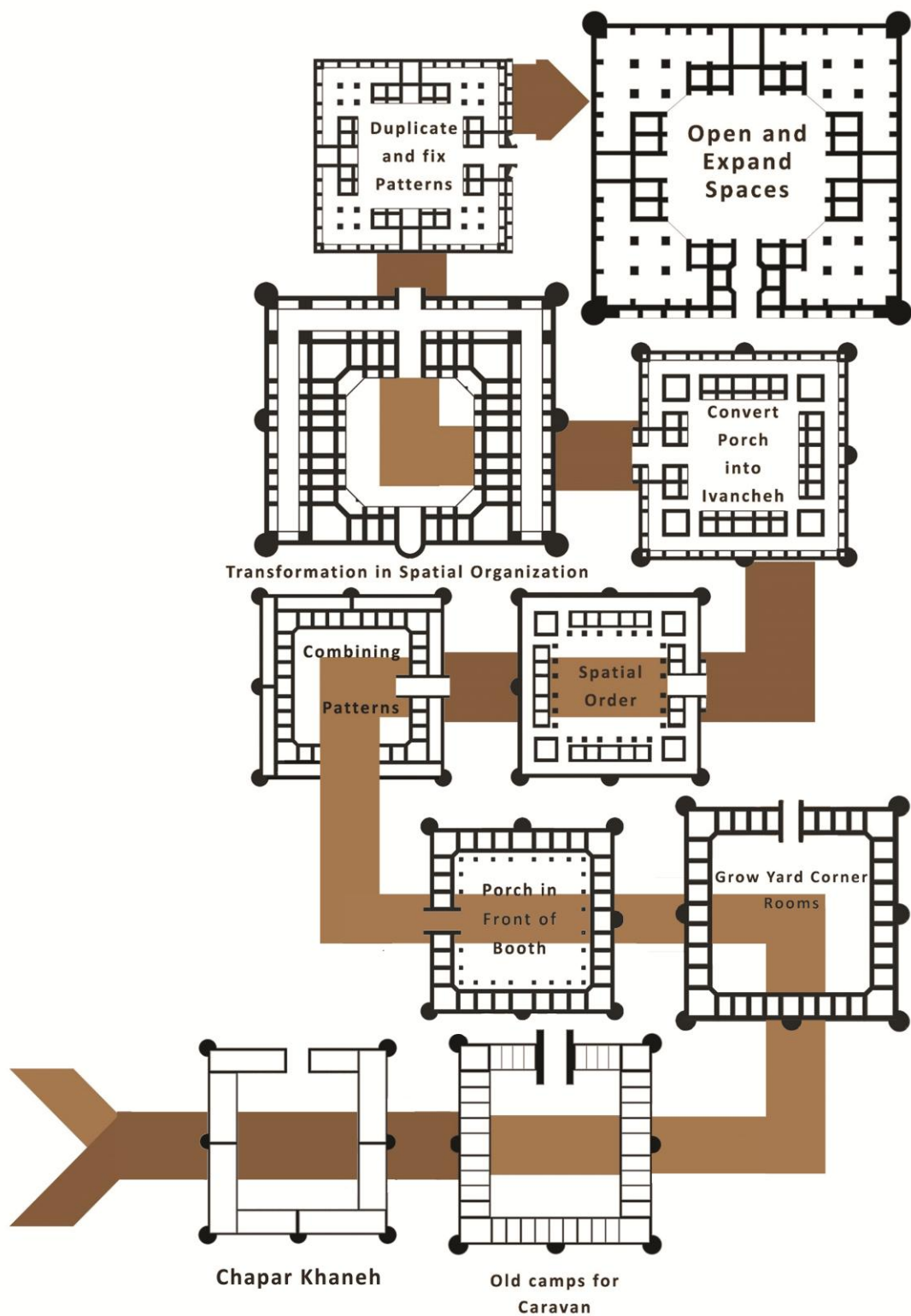
- ... ***Therefore, ICOMOS would welcome further information from the State Party as to how the proposed series of 56 caravanserais could be considered to exhibit an important interchange of human values and provide historical evidence of those interchanges of ideas and influences.***

Historical documents, poems, the Persian literature and the various written travel accounts are all documented indications proving the important role of the caravanserais in the interchange of human values by these important builds. Examples of these written accounts include: Hekayat-ha-ye Sa'adi, Naser Khosrow's travelogue, Marco Polo's travelogue, etc.

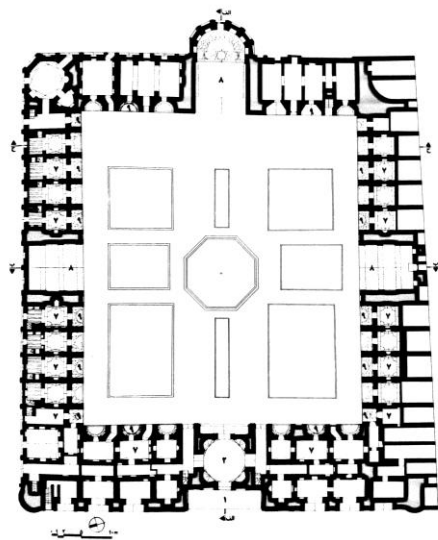


Texts and poems written throughout history on the walls of the caravanserais of Aminabad and Bagh-e Sheikh about the events and happenings during the journey of the travelers who stayed in these caravanserais

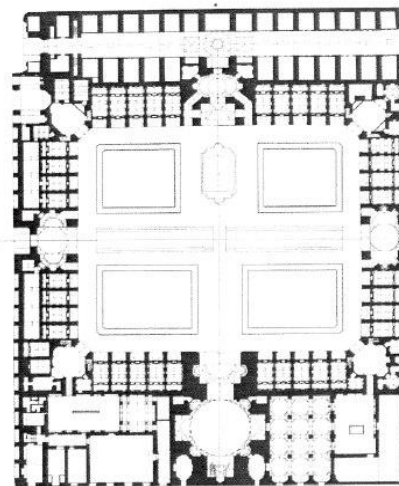
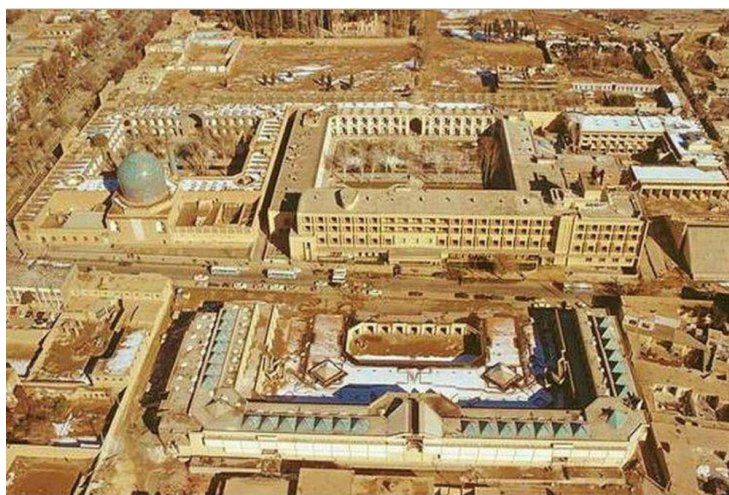
The caravanserais have also had an important role in the interchange and transferring of traditional knowledge and knowhow on the construction of these structures. Such as the knowhow of the construction of Achaemenid post stations (Chapar Khaneh) that were transferred to their following historical periods. Additionally, this knowledge transfer saw to the transmission, interchange and evolution of many human and social values as well.



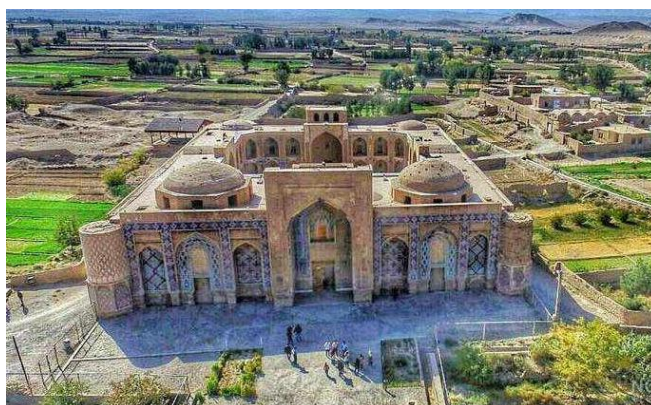
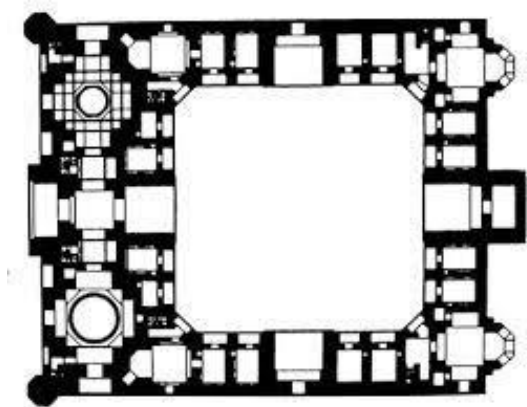
The history of architecture shows that the construction of many other similar structures including *Madrasah* (school houses) took after the architectural design of caravanserais. The Khan *Madrasah* (School) in Shiraz, Madar-e shah Madrasah and Qiyasiyeh are clear examples.



Khan Madrasah (School) in Shiraz



Madar-e shah Madrasah



Qiyasiyeh Madrasah

- ***ICOMOS would appreciate if the State Party could clarify what cultural tradition(s) is/are exactly referred to and what cultural practices are associated with it/them, given that this criterion largely considers processes.***

The construction of a secure station and/or safe place outside human settlements was an initiative pursued since 500 BC. Initially these stations were built based on the farthest distance a rider could travel on horseback. In an evolutionary trend these stations were transformed into very simple abodes, which were set up in the farthest distance a person could walk in one day. In the pass of time this tradition was applied to determining the locations of caravanserais, which initially followed a very simple architectural style and gradually became more complex and finally took on the form, style and architecture of most beautiful structures designed for overnight stays, referred to as caravanserai. In this trend, the caravanserais were transformed into places for tangible and intangible exchanges and they no longer merely served as simply a road infrastructure. They intermingled with human beliefs in the sense that ordinary people and kings alike opted for constructing, maintaining and/or restoring caravanserais. Examples of the cultural tradition of building and restoring caravanserais date back to the Saljuk through to the Qajar periods. Proofs of these activities are offered in travelogues and endowment documents. Arthur Upham Pope, the American Orientalist, believed the structure of the Caravanserai cannot be seen elsewhere in the world and it is the testimony of the Iranian architecture's triumph. He believed there to be an excellent harmony between a caravanserai's structure and function. " Caravanserais constitute one of the triumphs of Persian architecture."³

A most important cultural interaction in the formation and development of which the caravanserais played an important role was trade and business transactions by different ethnicities and peoples along important historical routes. An analysis of exports and imports and past empires in Iran and its surrounding countries such as Syria, the Ottoman Empire and Egypt clearly indicate the role of the caravanserais in these cultural interactions.

Pilgrimage routes and religious beliefs that led to services for public utility and interest, endowments and offerings are among other features of cultural practices and interactions pursued as a result of the existence of the caravanserais. From the important temples in big cities in the pre-Islamic period to the religious hubs of Islam in Najaf, Khorasan and Azerbaijan in the Islamic period, the caravanserais had an important role in offering services to the pilgrims, clergy and religious and other students. The importance of this matter is further highlighted in the 4th century (Lunar calendar) when the caravanserais were referred to as Khaneqah. According to Hillenbrand (1381: 341), "the reason for this change of reference was the gathering of Sufi's and the living and studying of religious groups in the caravanserais".

³ Pope, Arthur, 6875, *Iranian Architecture*, translated by Gholam Hossein Sadri Afshari, Tehran: Farhang Publications

The network of caravanserais and its related infrastructures in different intervals were of significant grounds for expansion of trading among different areas of the then world as well as the growth of economic and cultural interactions among various ethnic groups and nations.

Numerous caravanserais across the highly travelled directions paved the ground for social and economic growth that resulted in commercial associations of the East Asian communities with the west Asian and Europeans. Also high numbers of caravanserais were the starting point for today's prosperous cities and villages across the country.



Endowment Document of Caravanserai and Mosque In A Bazaar, Archives of Kermanshah Office for Endowments And Charity Affairs

Moreover, various travelogues that are the fruit of long distance travels of their authors are among the important historical documents about cultural interactions promoted by Iranian caravanserais.

In his description of the sights of Isfahan, Nasser Khosrow offers a complete report, wherein he so explains "...and the city has a long, strong wall, and ever bazaar is in an enclosure with a gate and all neighbor hoods and streets are enclosed with strong gates too. There was a street with strong gates and clean caravanserais and a street that was known as 'Koo Taraz'. There were fifty well-built caravanserais in that street and in them were gathered big groups of shop keepers and desert dwellers".

Moreover, in another part of his travel account, Nasser Khosrow states, “once having passed Khosh-ab... and there were three big caravanserais built there and each one of them resembles a strong and very well built structure. In the great mosque located there, I saw the name of Yaghub Leys written on the preacher’s seat/the pulpit. I asked the reason for this. He told me, ‘the city was governed by Yaqub Leys, but after him no other leader of Khorasan had the power to govern the city as him”.

Flandin, Coste, Taxier, Chardin, and Dieulfoy are among the travelers who visited Iran and many beautiful paintings and designs are left from them that illustrate the various events that took place in the Iranian/Persian caravanserais in those days. A major part of the Iranian travelogues includes historical pictures, photos and documents about the Iranian caravanserais and famous travelers such as Jean Chardin and Jean Baptiste-Tavernier have written considerably about the Iranian caravanserais. According to Tavernier, traveling by caravan and in groups is in no way stressful. Nonetheless, other travelers have marked this type of travelling as difficult and abundant with hardships and obstacles. Tavernier, the French traveler, who has traveled to Iran over ten times within the time frame from 1042 to 1079 (Lunar calendar), during the reign of kings Suleiman, Safi, and Abbas II, offers interesting information about caravanserais, especially the ones he resided in.

Based on these travelogues, these documents are among the written evidences that show caravanserais played a vital role in formation of an infrastructure for safe trading within the region.

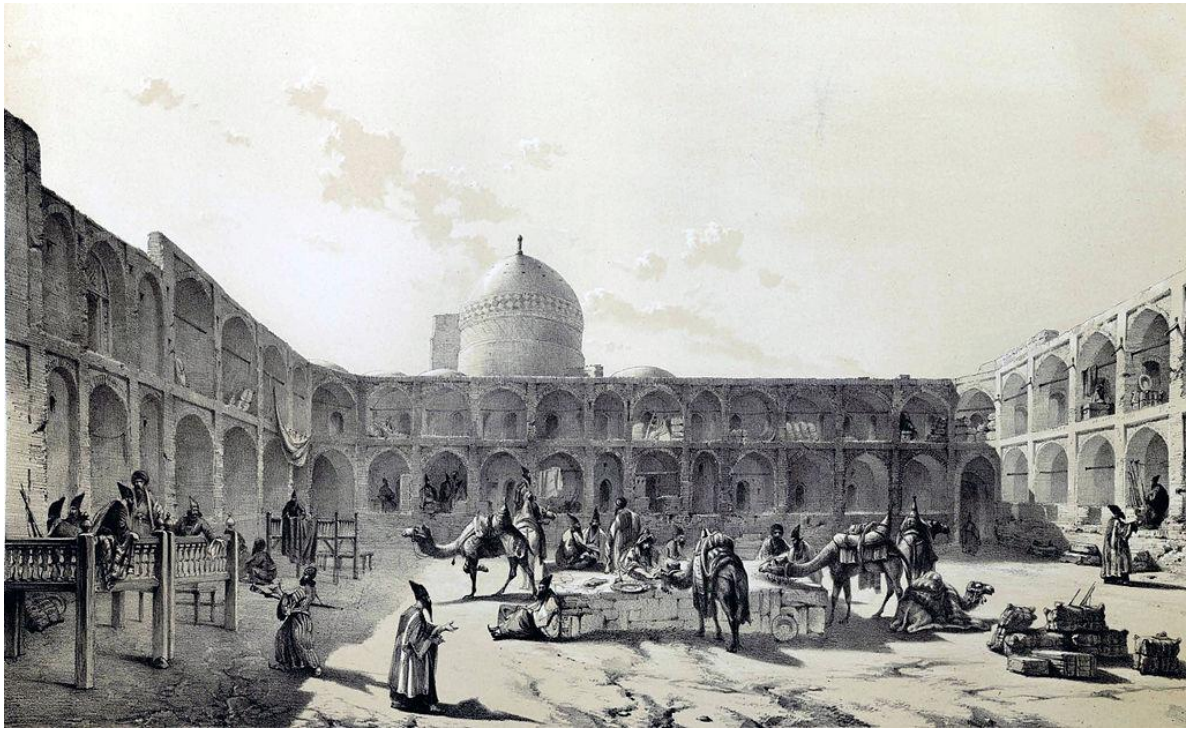


Mādar Shāh caravanserai by Pascal Coste

Flandin is yet another one of the travelers. He has visited Iran on many occasions. He has drawn a picture of the entrance of an urban caravanserai in the Bazaar of Isfahan. In his detailed description of the Bazaar stalls, in the second volume of his travelogue, he offers interesting information on the caravanserais:

Once in a while we come across a door in the Bazaar. This door is a door to a caravanserai. The caravanserais are like the Bazaar where each lane is allocated to a different profession. Some of the caravanserais are the place for the trade of seasonings, others are a hub for the silk fabric, chinaware or glassware, animal hyde and in some of them the commodity most traded is metal. The caravanserais are residential areas for

travelers. They mainly hosted wholesalers, who arrived with their commodities and found themselves a room and a shop for which they paid a small sum. Retailers came to the caravanserais to buy their needs. Tax officers came to the caravanserais to examine the wholesalers' commodities and count them based on which they calculated a sum for the owners to pay as tax. These documents are clear examples of social and cultural interactions in the caravanserais of Iran.



Caravanserai by Pascal Coste



Mahyār Caravanserai by Dieulfoy

Integrity

- ***Therefore, could the State Party clarify as to why the boundaries of the nominated property are limited to the area of the caravanserais and why their immediate setting and important related elements are not included within the boundaries of the nominated property?***

The reason for the specified boundaries is that only those elements that render services merely to each caravanserai have been nominated for the core zone not the ones that may render services outside the caravanserais for example the network of roads. For example, there exists a water reservoir outside of Miandasht Caravanserai where enjoys another one inside the property. As the first one intends to provide on-road services disregarding its vicinity to Miandasht Caravanserai.

As mentioned in p. 36 of the Executive Summary in Textual Description, here the property includes the main building (caravanserai) and all its immediate attached structures that are exclusively related to it. For the purposes of this definition, following examples are provides as the properties of caravanserais:

These properties exclusively envelope a caravanserai and do not have any attached water reservoir.

- Sheikhali Khan Caravanserai:



Those ones that affiliated structure are within the enclosure of caravanserais for example Abbas Abad Caravanserai in Tayabad:



Several caravanserais had a water cistern which has been located outside the main enclosure. The said water cistern has been nominated within the boundaries of the property as for caravanserais of Gabrabad, Mazinan, Kouhpayeh and etc.

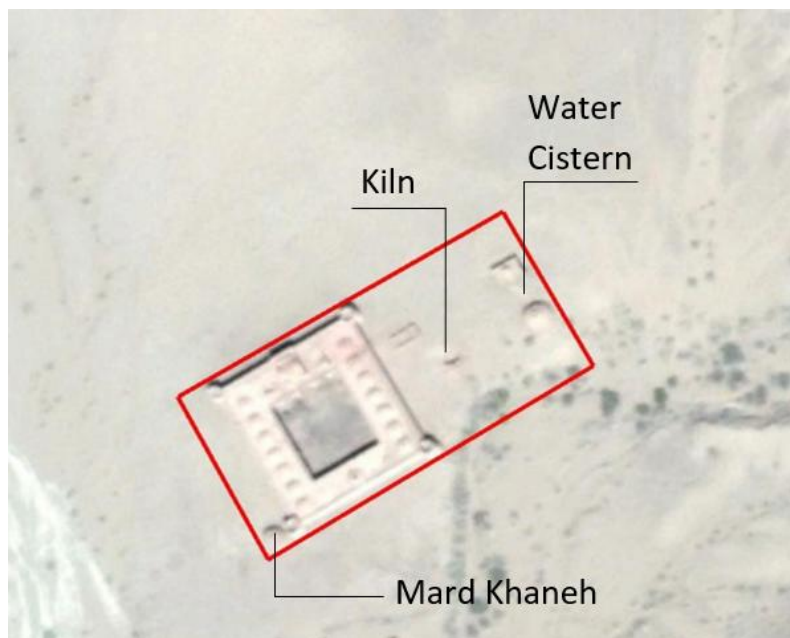
- Mazinan Caravanserai:



- Gabrabad Caravanserai:



In some examples, in addition to a water cistern, the core zone (property) includes a number of other affiliated elements such as kiln and the like, e.g. Chehel Payeh Caravanserai



As a result, those properties that include only the building of caravanserais, may essentially have not any affiliated element, otherwise their affiliated elements were within the enclosure of caravanserais.

Governance arrangements

- *...Therefore, ICOMOS would appreciate if the State Party could provide further and clear details on the role and responsibilities of each of the following actors, within the overall management system of the nominated property:*
 - *The Persian Caravanserai Base;*
 - *Coordinator for Bases, included on the diagram on page 712. It is unclear whether it constitutes a separate actor or if it refers to the Director of the Persian Caravanserai Base;*
 - *The Technical Committee;*
 - *The local (also called provincial) technical offices of the Caravanserai Base mentioned at the beginning of the paragraph related to section 5.c.1 on page 712.*

The Persian Caravanserai Base is an office with a manager and staff for every single issue related to caravanserai. For each world heritage site including single or serial property there is such a Base. A director runs this office as head quarter for caravanserai while each property has the local (also called provincial) technical offices under supervision of the Caravanserai Base director.

The caravanserai base with its local offices is responsible for conservation activities within the Nominated property and buffer zones under supervision of the Deputyship of Cultural Heritage.

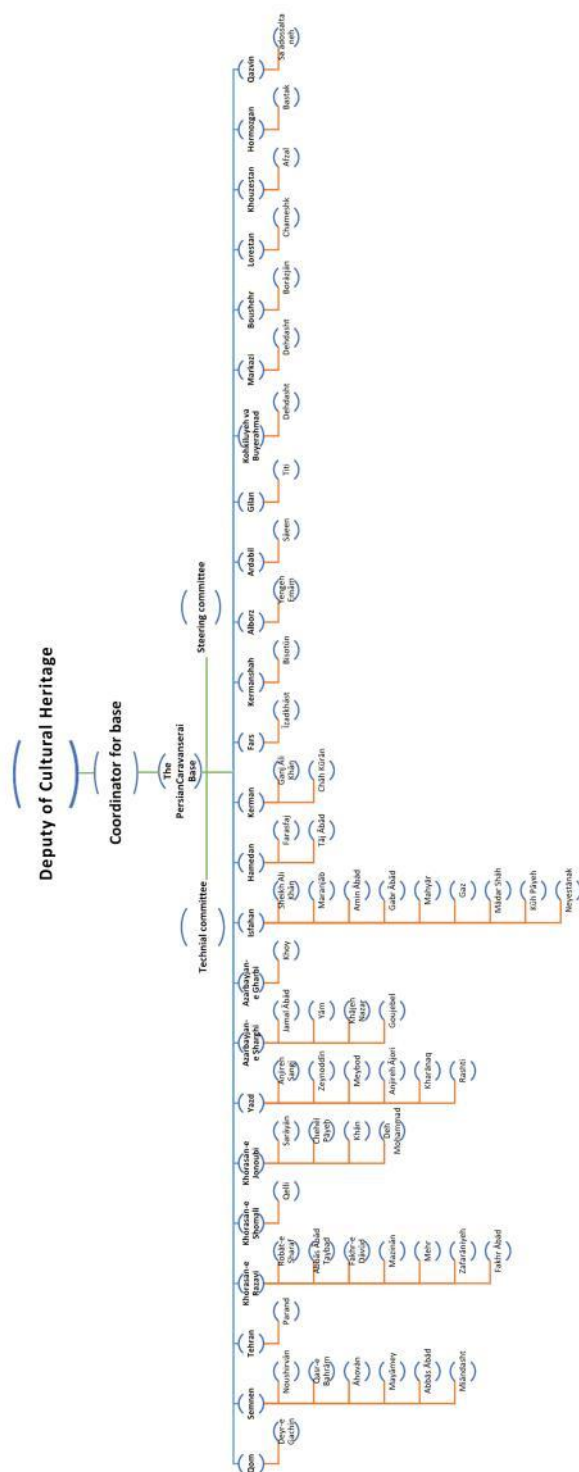
Coordinator for Bases is a General Director in the Ministry of Cultural Heritage, Tourism and Handicrafts that supervise all World Heritage Bases and provides their financial and other needs in the National Level.

The Technical Committee is a consultant committee to make advisions about any technical details such as interventions, using materials and so on.

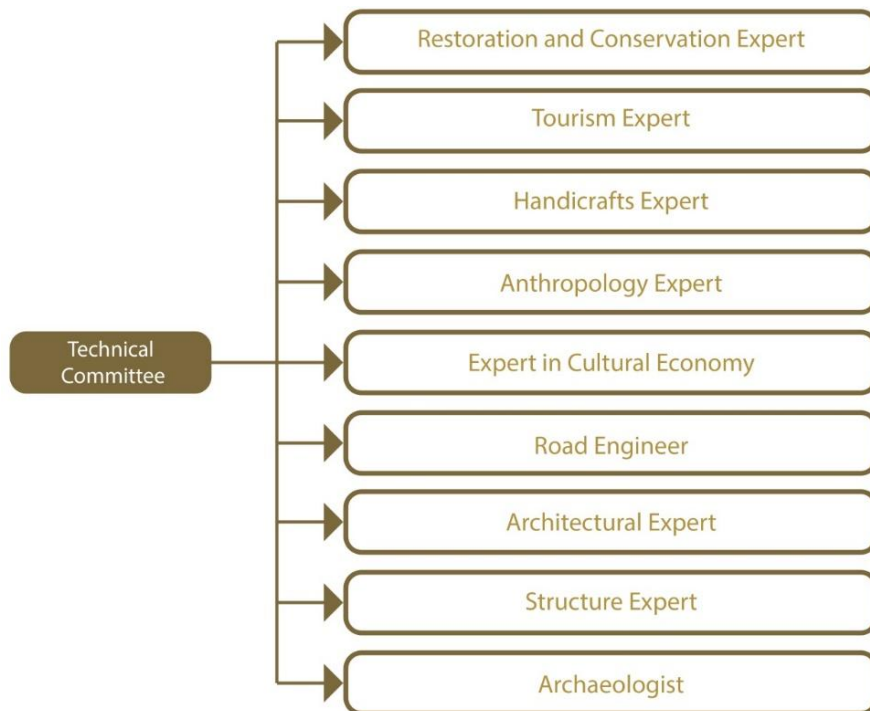
Decision about long-term general policies, which prepare by the IMCHTH support by other relevant organizations and the technical committee that consisted of experienced specialists from various fields related to the properties. The Technical Committee consists of experienced specialists from various related fields including restoration and conservation, tourism, handicrafts, anthropology, cultural economy, archaeology, road engineering, and architecture.

The Steering Committee, that includes university professors, experts in cultural heritage and other related disciplines, representatives of the Government, representatives of the city councils wherein the in-town caravanserais exist, as well as the representatives of other related organizations have regular meetings to lead and supervise the projects based on the confirmed strategies. Steering Committee is another element of the integrated management system for the Persian Caravanserai with a clear role.

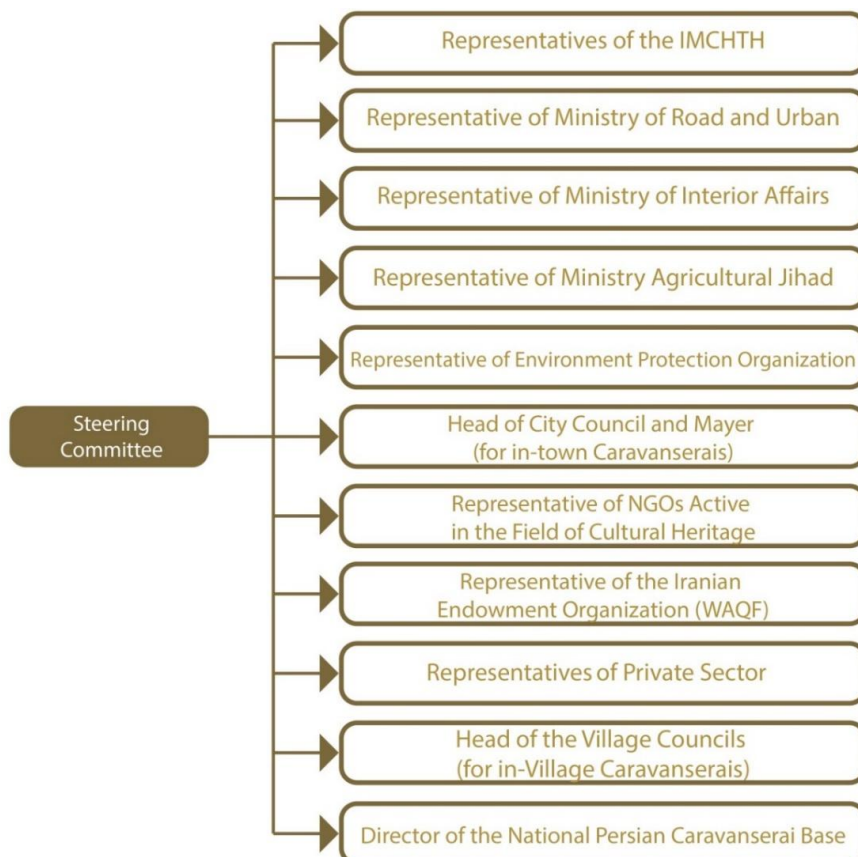
The Local Offices in regard of the serial property of the Persian Caravanserais are offices for one or group of caravansaries in provinces that caring about the caravanserais in field in contact and under supervision of the Base Manager in Tehran.



The Persian Caravanserai Base and its local offices



Composition of the Technical Committee



Composition of the Steering Committee

- ***.... ICOMOS would also welcome further information as to how the different actors are to coordinate their actions and what mechanisms are in place (or expected) to facilitate coordination and transfer of information between different administrative levels. Details as to how the management at the site level is to be articulated with the overall governance structure for the whole serial property would be most helpful.***

Presently, a number of Iranian serial properties are inscribed on the world heritage list and are under the supervision of related Iranian bases. The Persian Garden and Qanats serve as a best Iranian practice and experience of integrated management that show the mode(s) of interaction between local offices and related bases. Every base hosts a technical committee composed of various, multidisciplinary members. These committees hold meetings on a regular basis to consider all matters related to the serial property in question. The outputs of these meetings are then conveyed to the local offices in charge, who will benefit from these exchange of experiences. These monthly meetings are now held virtually due to the spread of the coronavirus.

Since the Persian Caravanserai is a serial Property, all of the components should be managed under an effective integrated management system. The National Persian Caravanserai Base that is a sub-sector of the Deputyship of the Cultural Heritage aims at coordinating and linking conservation and protective activities in the historical caravanserais of Iran. Strategies of the National Persian caravanserai Base are determined by the regular consultations with the technical & steering committees of the said Base.

Human capacity and financial resources

- ***... ICOMOS would appreciate further information on the human capacity and financial resources available at the local and/or provincial level. ... Could the State Party provide further details on the financial resources available for the Persian Caravanserai Base, which is responsible for the management of the nominated property based on the information provided on page 711? In particular, ICOMOS would appreciate details about the financial resources that will be made available for conservation and maintenance works and their long-term sustainability.***

Budget allocation for each caravanserai depends on the conservation priorities outlined by the Caravanserais' decision-making council and the degree of significance of the conservation practices. An example is the Taj-Abad caravanserai, where the allocated budget was spent to free the grounds of the Caravanserai. Therefore, the amount of budget allocated to each caravanserai is different.

As regards human capacity and resources, schools are under process of construction where learners are taught by traditional master builders. One such school is built in

Yazd. These schools tend to transmit the knowledge on the principles of traditional architecture, and restoration of historical builds.

In view of the importance attached to cultural heritage in the Country, the major part of the resources is spent on restoration. Plans are underway for the training of traditional builders (training of trainers), for an effective exchange of knowledge and experiences in this master-apprentice relationship. Additionally, centers of excellence involved in restoration and other matters related to cultural heritage and its conservation are active in supplying the required human-resources and in organizing and holding training workshops.

Planning framework

- ***ICOMOS would appreciate further details on how these different plans will be articulated between them to ensure effective conservation for the nominated property. In particular, ICOMOS would like to know more about the nature of the two, five and ten-year plans and how they are articulated with the management plan given that ICOMOS notes that the latter does not include details as to its overall duration nor an action plan (or programme of actions) for the coming years. ICOMOS would also like to know if a common interpretation strategy for the whole property has been developed or is envisaged.***

The categorization of the action plan to short-, medium-, and long-term plans is based on the continuing nature of restoration and conservation plans in historical builds and caravanserais. Prioritization of restoration and conservation plans is upon the strategic council. Regular meetings are held at the local offices for each caravanseraï and best practices are conveyed to other caravanserais on a regular basis, enabling an exchange of experiences between them. Some conservation and restoration practices are common among all caravanserais. These include for instance, lighting, emergency restorations and other general activities. These activities are implemented by experience sharing under the supervision of the Persian Caravanserais Base, through the local offices. Annual plans of action are devised for all of the caravanserais by the Strategic Council of the Persian Caravanserais. These plans are later transferred to the local offices by the Head of the Persian Caravanserais Base, who will also follow-up their implementation. In the case of long-term plans of action, different outputs are considered and examined throughout the year and the results are then transformed into a unified programme, which will be pursued by the Persian Caravanserais Base. Major programmes for each caravanseraï are conveyed to the Persian Caravanseraï Base as short-, mid-, and long-term plans. Once these programmes are examined by the technical council and the Strategic Committee, they are officially announced to each caravanseraï. In this sense, all programmes and plans related to the caravanserais are, thus, supervised and examined in regular meetings.

- ***In addition, ICOMOS would welcome further details on the structure of the conservation plans (also sometimes called restoration plans) for the individual components. That is, ICOMOS is not asking for the conservation plans to be submitted as part of the supplementary information but wishes to understand better what type of content is included in those plans.***

The theoretical approach to conservation and restoration in the historical caravanserais of Iran, with special focus on the selected caravanserais, includes: least intervention, adherence to restoration principles, and respect for the authenticity and integrity of a property (both in performance and in the use of construction materials). As in the case of all properties inscribed on the National Heritage Register, the content of any conservation plan related to any caravanserai is clear cut from the outset. The structure of any related conservation plan consists of: studies, field work (documentation, monitoring, pathology and related documentations, etc.), spelling-out the theoretical fundamentals of conservation and restoration of a caravanserai and planning (delivering the plan and details of restoration). A brief description of each phase follows:

1. **Studies:** gathering information for better identification of a caravanserai and its setting. The studies are conducted due attention to corporeal aspects and identification of the structure and detail of the caravanserai. Documentation, situation-specific study of the various layers of the structure under investigation, historical studies including a study of relevant historical documents, documentation by photography and the development of technical maps are the different parts of this procedure.
2. **Monitoring:** a comparison of historical documents and photos with the current status of the property, seasonal monitoring of environmental elements and the status of the property, especially during the rain seasons, and monitoring of the erosion trend and other influential factors in conservation.
3. **Pathology:** an analysis of the current status of the caravanserais can help attain a thorough understanding of their state-of-being. Such studies will include a detailed analysis and documentation of any damages, to come up with their reasons and relevant solutions.
4. **Determining the theoretical fundamentals of conservation:** investigating national and international procedures/guidelines and identifying restoration priorities for the caravanserais.
5. **Conservation plan:** the details of the conservation and restoration plan are dependent on results obtained from monitoring, pathological studies, principles of conservation as well as the technical operative details that aid interventions in their process of treating in the caravanserais. Details are experience-specific, with emphasis on the experiences of masters, and they are technically devised for each threat /problem, individually.
6. **Restoration plan:** the restoration plans are needs-based and site and status specific, in the sense that every caravanserai has its own restoration plan that is devised based on the status of the caravanserai in question. The content of the restoration plans is site and property specific and is drawn up in a process of applied studies.

These individual plans include details about new operative methods for restoration. The details even capture issues such as furniture, water system, wiring system, and others.

An example of restoration plan content

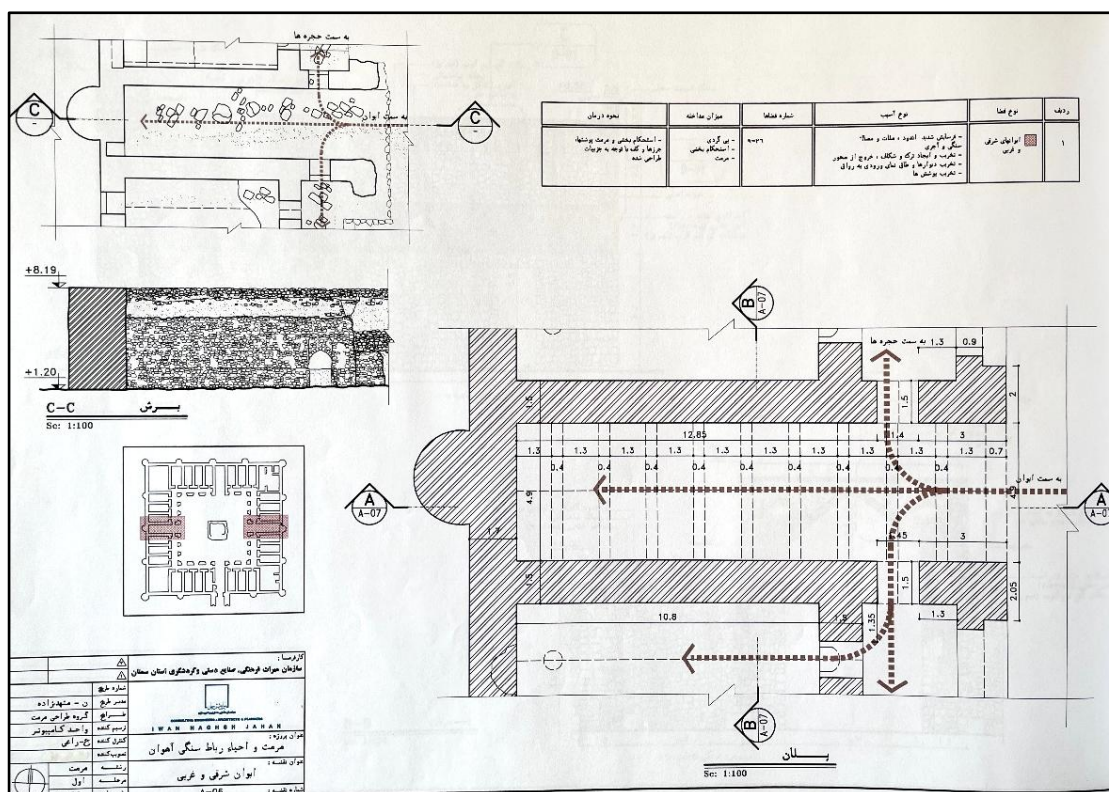
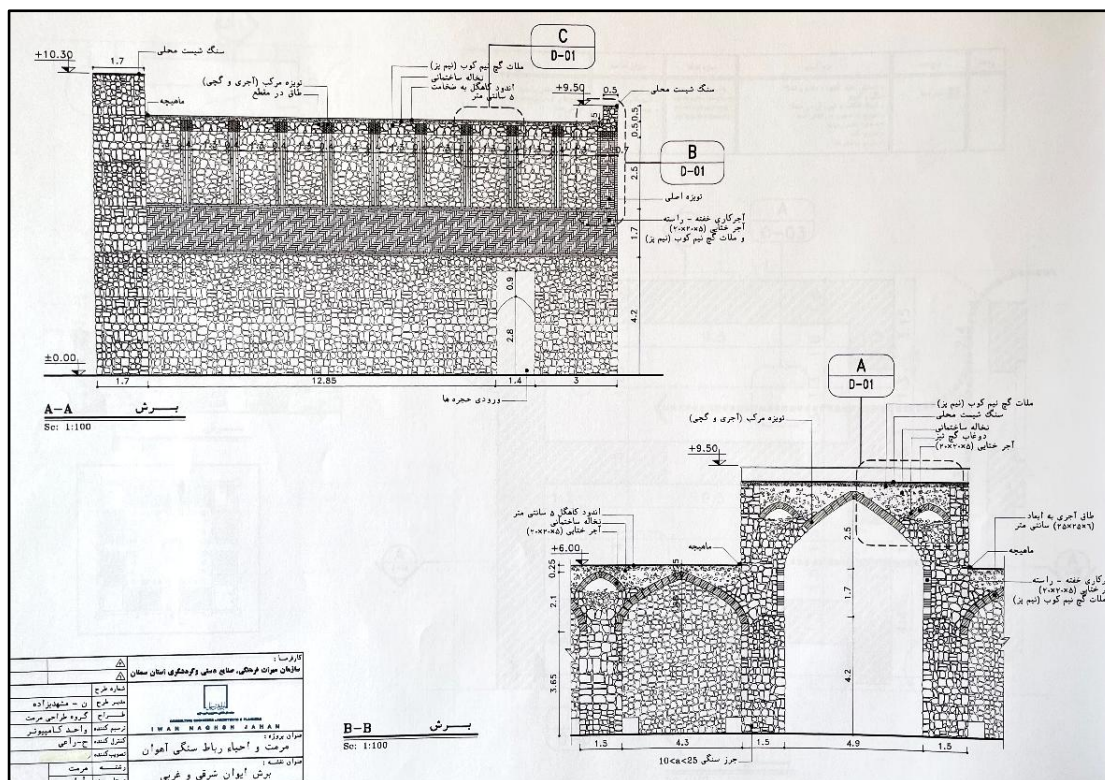
Ahavan stone Caravanserai, prepared in 2006 by architectural and urban consulting engineers



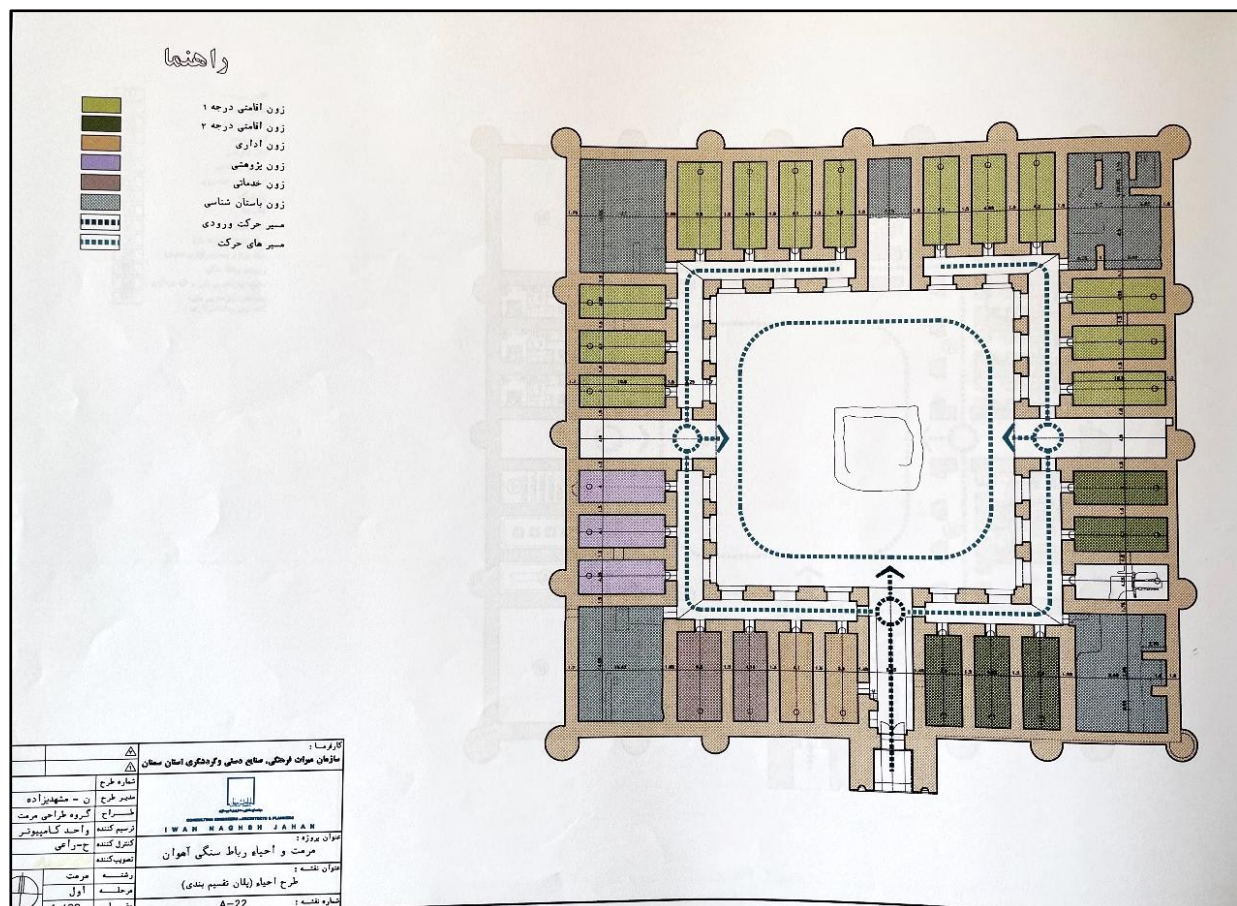
Report cover, title and year of preparation

ردیف	عنوان نقشه	مقیاس	شماره نقشه
۱	دوره های شکل گیری محدوده اطراف	---	V-01
۲	دوره های شکل گیری محدوده اطراف	---	V-02
۳	دوره های شکل گیری محدوده اطراف	---	V-03
۴	پلان همکف	۱/۴۰۰	V-04
۵	پلان بام	۱/۴۰۰	V-05
۶	نمای شمالی و نمای شرقی	۱/۲۵۰	V-06
۷	برش A-A و برش B-B	۱/۲۵۰	V-07
۸	نمای جنوبی و نمای غربی	۱/۲۵۰	V-08
۹	برش C-C و برش D-D	۱/۲۵۰	V-09
۱۰	پلان و جدول آسیب شناسی	---	A-00a
۱۱	ساماندهی محدوده	---	A-00
۱۲	پلان و جدول درمان	---	A-00b
۱۳	پلان قسمت اول	۱/۱۵۰	A-01
۱۴	پلان قسمت دوم	۱/۱۵۰	A-02
۱۵	پلان قسمت سوم	۱/۱۵۰	A-03
۱۶	پلان قسمت چهارم	۱/۱۵۰	A-04
۱۷	پلان بام	۱/۴۰۰	A-05
۱۸	ایوان شرقی و غربی	۱/۱۰۰	A-06
۱۹	برش ایوان شرقی و غربی	۱/۱۰۰	A-07
۲۰	حجره ها	۱/۱۰۰	A-08
۲۱	برش حجره ها	۱/۷۵۰	A-09
۲۲	چهار صله ها	۱/۲۰۰	A-10
۲۳	ایوان شمالی	۱/۱۰۰	A-11
۲۴	برش ایوان شمالی	۱/۱۰۰	A-12
۲۵	ایوان جنوبی	۱/۱۰۰	A-13
۲۶	برش ایوان جنوبی	۱/۱۰۰	A-14
۲۷	ایوان جنوبی	۱/۷۵۰	A-15
۲۸	ورودی جنوبی	۱/۱۰۰	A-16
۲۹	رواق ها	۱/۱۰۰	A-17
۳۰	برش رواق ها	۱/۷۵۰	A-18
۳۱	حیاط مرکزی و آب انبار	۱/۲۰۰	A-19
۳۲	برج و بارو	۱/۱۰۰	A-20
۳۳	پلان مطبخ	۱/۱۰۰	A-21
۳۴	جزئیات اجرایی ایوان شرقی و غربی	۱/۵۰	D-01
۳۵	جزئیات اجرایی حجره ها	۱/۵۰	D-02
۳۶	جزئیات اجرایی حجره ها	۱/۲۰	D-03
۳۷	جزئیات اجرایی ایوان شمالی	۱/۲۵۰	D-04
۳۸	جزئیات رواق ها	۱/۵۰	D-05
۳۹	جزئیات بام (الکترنیتیو و ۲ و ۱ بی)	۱/۲۵۰	D-06
۴۰	جایگاه مخزن اسپیت	۱/۲۵۰	D-07
۴۱	جزئیات بازشو	۱/۲۰	D-08
۴۲	طرح احیاء (پلان تقسیم بندی)	۱/۴۰۰	A-22
۴۳	طرح احیاء (پلان مبلمان)	۱/۴۰۰	A-23
۴۴	پلان قسمت اول	۱/۱۵۰	A-24
۴۵	پلان قسمت دوم	۱/۱۵۰	A-25
۴۶	پلان قسمت سوم	۱/۱۵۰	A-26
۴۷	پلان قسمت چهارم	۱/۱۵۰	A-27

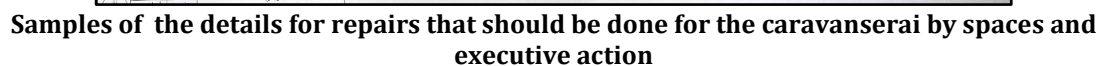
List of prepared maps



Detail maps for restoration and rehabilitation various parts



Sample of technical details provided for the implementation of electrical installations for reuse of Ahavan stone caravansera

[illegible]

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Conservation guidelines

- **ICOMOS would appreciate if the State Party could submit further information on the conservation procedures and documents that are to guide the conservation and maintenance works for the nominated property, mentioned on section 5. e.3.1. on page 719. In particular, ICOMOS is interested in knowing what conservation principles will guide such works.**

As already explained, the prevailing approach to the fundamentals of conservation and restoration practices in the caravanserais, with special emphasis on the selected ones, in theory, includes: least intervention, adherence to restoration principles, and respect for the authenticity and integrity of a property (both in performance and in the use of construction materials). Decision-making about the theoretical fundamentals, approach to and mode of intervention in a historically valuable property, is carried out in team work at a technical council composed of traditional architects, master restoration experts and engineers. In this trend, the procedure of developing restoration plans for monuments inscribed on the National Heritage Register is explained below.

The image shows three documents related to the conservation procedure:

- Left Document:** A form titled "مجلس فنی استان اردبیل" (Technical Committee of Ardabil Province). It contains fields for the name of the monument, the name of the technical committee, and the name of the restoration license holder. It also includes a section for the technical committee's decision, with checkboxes for "تایید" (Approval) and "رد" (Rejection).
- Middle Document:** A form titled "مجلس فنی - کارشناس" (Technical Committee - Specialist). It contains fields for the name of the specialist, the name of the technical committee, and the name of the restoration license holder. It also includes a section for the specialist's decision, with checkboxes for "تایید" (Approval) and "رد" (Rejection).
- Right Document:** A form titled "کلم مرمت" (Restoration License). It contains a detailed description of the monument, the name of the restoration license holder, and the name of the technical committee. It also includes a section for the technical committee's decision, with checkboxes for "تایید" (Approval) and "رد" (Rejection).

Conservation procedure from technical committee decision of province and approval by technical committee of IMCHTH and notification of restoration license

The image shows two screenshots of the electronic system for all restoration decisions and archive:

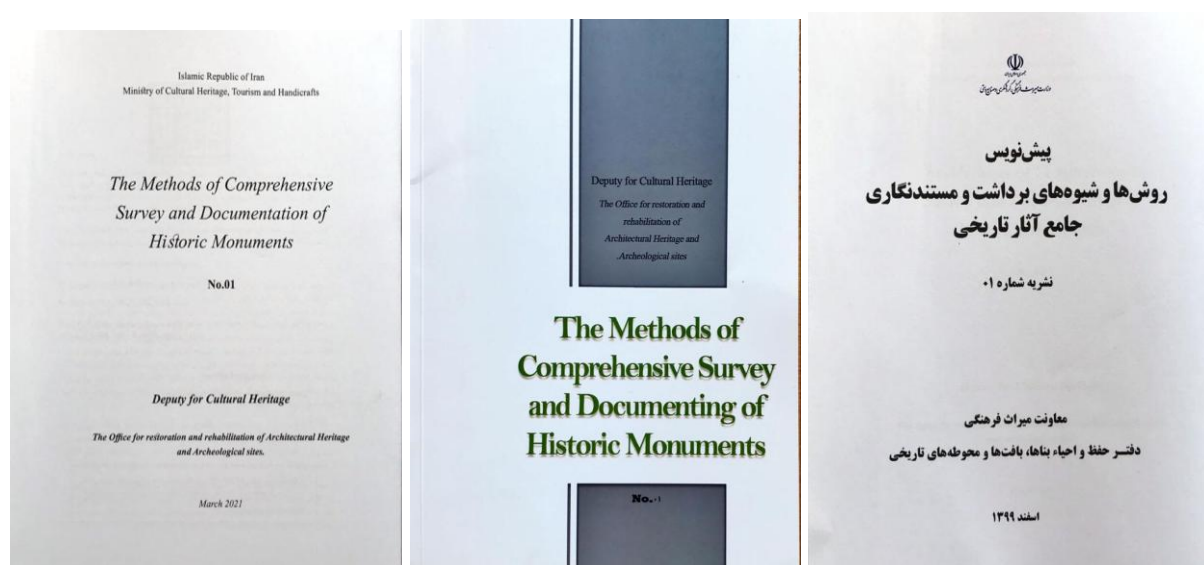
- Left Screenshot:** A screenshot of the system's main interface, showing a list of restoration projects with columns for project name, location, and status. It also includes a map of Iran with a red dot indicating the location of the project.
- Right Screenshot:** A screenshot of the system's archive interface, showing a list of restoration projects with columns for project name, location, and status. It also includes a map of Iran with a red dot indicating the location of the project.

Electronic system for all restoration decisions and archive

The Planning and Budget Organization and the Iranian Ministry of Cultural Heritage, Tourism and Handicrafts (IMCHTH) are equipped with a list of qualified consultants for the preparation of restoration plans. Upon selection of an consultant, a relevant restoration plan will be devised based on the procedure referred to in the above.

Thereupon, the plan will be submitted to the provincial technical committee of the IMCHTH, which, upon approval of the plan, will then submit it to the technical council at the IMCHTH for restoration permission. Once the plan is examined by the technical council, the members will speak their views and in case of a need for revision and change, the advisor will see to it. Upon approval of the plan by the Council, a restoration permit will be issued for that specific caravanserai. Nonetheless, it is noteworthy that all different stages of the above procedure will be supervised by the provincial cultural heritage head office as well as the Base for the Persian Caravanserais.

All conservation practices are carried out with due respect to national and international charters and regulations. Additionally, some conservation handbooks are prepared with special emphasis on conservation principles for the different stages of the conservation of the Persian caravanserais, while the preparation of others is yet under progress. An example is a title on "Documentation of Historical Monuments". Moreover, performance details and knowhow about using construction materials follow their individual standards.



Documentation of Historical Monuments handbook

Monitoring

- ***ICOMOS notes the high number of monitoring indicators identified and would like to know how the data collected will be stored and shared among the different actors involved in the management system for the nominated property. Specifically, ICOMOS would like to know how the information collected at each of the component parts will be aggregated to gather an overall understanding of the state of conservation of the whole nominated property and how such information will be used to inform future conservation and management decisions.***

General monitoring data, that is gathered based on specific and common indicators but individual details of each caravanserai is saved separately for each at the monitoring unit of local offices. The information aggregated and saved in this manner will then be thoroughly examined at the Base by monitoring experts. These supervisory actions will help aggregate instances of best practices that will be used to inform present and future monitoring and conservation activities for each caravanserai. The Archives of the IMCHTH is abundant with major pieces of information of the type referred to here. These pieces of information are gathered and saved in the form of initial photos and reports on a monument, up to the time of its inscription on the National Heritage Register, and its related restoration report(s). It is noteworthy that local offices maintain much more diverse types of information, in addition to the information contained at the central archives of the IMCHTH and the archives of the Persian Caravanserais Base.



Islamic Republic of Iran
Ministry of Iranian Cultural Heritage,
Tourism & Handicrafts - MICHHT
Deputy of Cultural Heritage

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Tel. # +98-21 66084577
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Reference: 882/50/3215
Date: 28 February 2022

In the name of God

Mrs. Gwenaëlle Bourdin
Director
Evaluation Unit
ICOMOS

Subject: Interim Report and Additional Information for “The Persian Caravanserai”

Dear Mrs. Bourdin,

Thank you very much for your letter of GB/AS/EG/1668/IR, 20 December 2021 concerning interim report and additional information for the nomination dossier of **the Persian Caravanserai**.

Please find in attachment the detailed report on the issues raised in the above mentioned letter. However I also want to address briefly the following items according to the enquiries:

- Regarding the issue of **Links between the component parts**,

The Map in the report shows, how the component parts connect with each other and in connection with the historical and cultural route network.

- About the **Serial approach**,

The general idea of selecting caravanserais for this serial nomination was about selecting the best representatives of each era and architectural specifics as well as acceptable condition of conservation that shows evolutionary or habitat connectivity. Although the selection of serial caravanserais along parts of a single route, take for example the caravanserais nominated along the Khorasan cultural routes, are such that they depict a day's travel by caravan and/or the distance between the caravanserais as way stations, but considering that most caravanserais are demolished through time, adopting a similar approach to the serial nomination is practically impossible for all eras and cultural routes.

- Regarding the issue of **the distinctiveness of the Persian Caravanserai**,

Initial caravanserais enjoy inimitable creativity in architecture not seen in earlier constructions. This architectural creativity has inspired future builds, namely religious schools, with functions differing from that of the caravanserais. In spite of their some similarity, no two caravanserais enjoy absolute similarity. For example, decoration was used in later caravanserais based on the architectural style of the time and the type of caravanserai, in this trend, the caravanserais located in Anatolia for instance, despite their some similarity to the caravanserais located in the cold climate of Western Iran, are richer in decorations. These decorations are made with available construction materials, traditional knowledge and are region-specific. In other words, they are in line with the region's taste and trend.

- *About the **Selection of the component parts**,*

The aim pursued is to highlight important transactions, human values, and the continuity of a cultural tradition from the past to the present. In addition issues of historical continuity, being on the network of cultural routes and the evolution of architecture have been effective in the selection of the component parts.

- *Regarding on **Setting***

From a legal aspect, historical deeds of ownership and the limits and boundaries depicted in these documents are taken into account for sustainable and effective conservation. In this trend, all related structures, which are effective in the proper functioning of the caravanserais such as the water reservoirs (Ab-anbar), are included proposed property. However, anything that belongs to any of the property's surrounding setting can only be protected as part of the buffer zone, according to national regulations.

- About the **Reconstruction**,

Only a very small number of the caravanserais (partial sections) damages inflicted on them in the pass of time were reconstructed by scientific method and respect the integrity and authenticity of the property in mind. About Yam Caravanserai is described in detail in the report.

- About **the Composition of the Persian Caravanserai Base**, It is mentioned in the report.

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

Sincerely,

Mohammad Hassan Talebian
Advisor to the Minister

Iranian Ministry of Cultural Heritage Tourism and Handicrafts



Islamic Republic of Iran
Iranian Ministry of Cultural Heritage, Tourism and Handicrafts
IMCHTH

“The Persian Caravanserai ”
for inscription on the World Heritage List
(Interim Report and Additional Information)



UNESCO
World Heritage Convention
2022

ADDITIONAL INFORMATION PRESENTED TO THE ICOMOS FOR THE EVALUATION OF "*The Persian Caravanserai*"

This report concerns the ICOMOS letter no. GB/AS/EG/1668/IR. 20 December 2021 on interim report and additional information requested for the nomination of the "***The Persian Caravanserai***". Hereby the state party expresses its deep gratitude for the ICOMOS cooperation in the field of cultural heritage. The Iranian Cultural Heritage, Tourism and Handicrafts Ministry are grateful to ICOMOS for its devotion to conservation and preservation of historic monuments and sites. The objective of this detailed report is to clarify the issues raised by ICOMOS in the aforementioned letter.

Interim Report and Additional information for clarification on:

- *Links between the component parts*
- *Serial approach*
- *The distinctiveness of the Persian Caravanserai*
- *Selection of the component parts*
- *Setting*
- *Reconstruction*
- *Composition of the Persian Caravanserai Base*

- *Links between the component parts*

"...at this stage, what functional links connect the component parts and would appreciate if the State Party could provide further information in this regard. ICOMOS wishes to clarify that by "functional links" it refers to the way(s) the caravanserais, which are part of the nominated property, are connected. ICOMOS considers that the fact that all component parts had (and some still have) the same function does not explain in itself how they are linked all together".

The importance attached to the geographical location of Iran explains the significance of her relations and interactions with regional nations and ethnic groups through history, giving good reason for the emergence, expansion and continuity of the various cultural and trade routes in Iran (the Silk Road, the Spice Road and the Khorasan Shah-rah (the Great Khorasan Road)), running through the country to better link the east and west. In this trend, the caravanserais were constructed, serving as vital road infrastructures. Thus, wherever there is a caravanserai the perception of the existence of an important cultural and trade route also lingers, a criterion most important in the selections of the caravanserais nominated in the present nomination dossier. In this sense, an important criterion for the selection of the component parts/56 nominated caravanserais is their location on important routes and their links with one another, depicted in the map below. Moreover, the important role of all caravanserais as a secure shelter for travelers in their pursuit to link routes and vital national and regional paths in and by their travels should

be taken into account. Fortunately, most caravanserais have maintained their authentic original function to the present. The small few that are no longer in their traditional function are currently used as site museums and research centres owing to their historicity, outstanding values and features, status and significance of conservation. An example is the Robat-e Sharaf caravanserai. As a whole, the selected caravanserais/component parts link important historical and cultural routes. From a functional stance these caravanserais have successfully retained their main function of service-providing, and offering travelers and pilgrims a secure shelter and resting place.

Most of the Iranian caravanserais were located on the east-to-west vector of Iran, along the Silk Road. It is important to note that an important part of this route crosses and is located on the Great Khorasan Road. Another important historical route is the Spice Route that links the Persian Gulf to the Central Plateau of Iran.

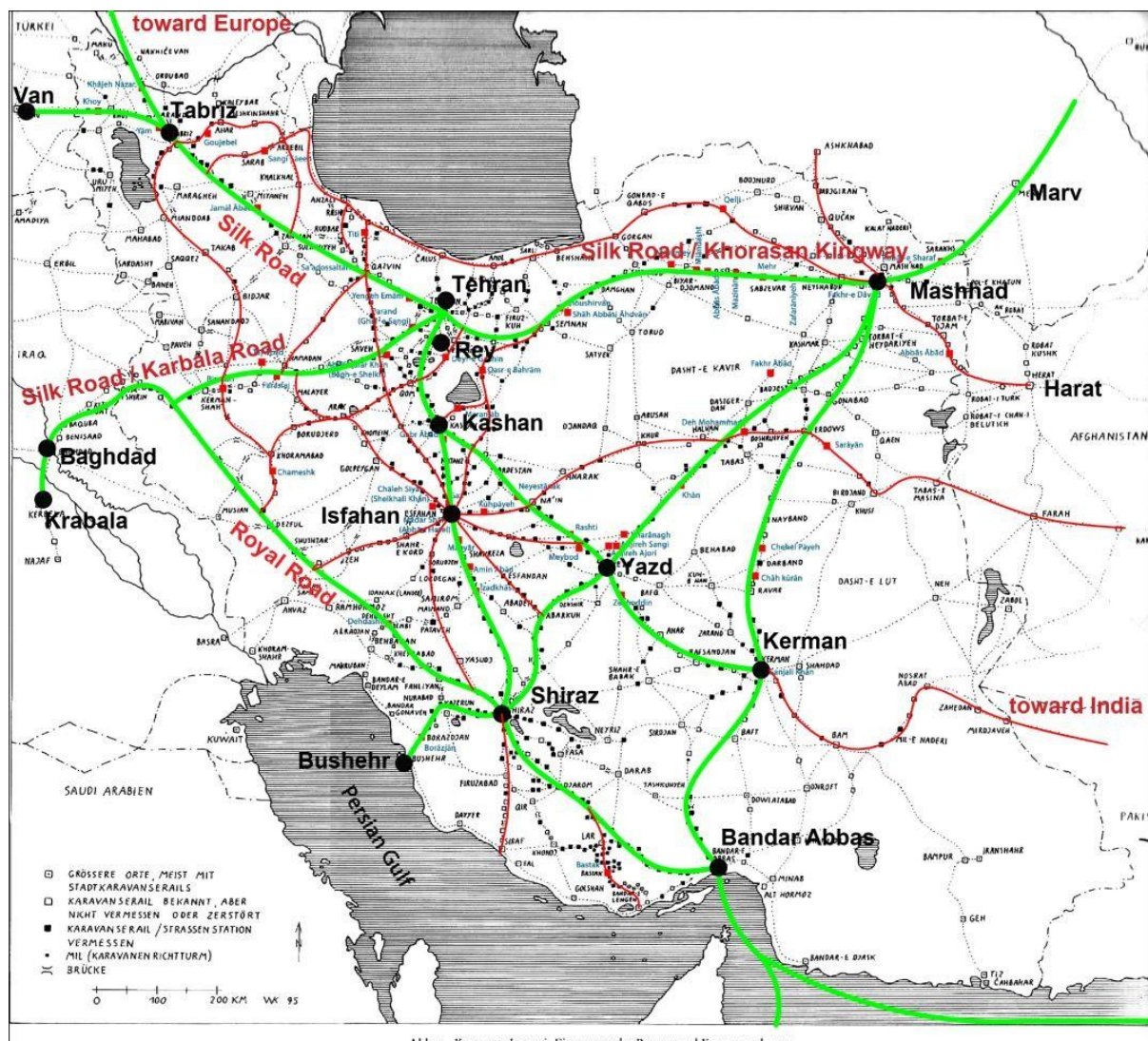


Abb. 1. Karte von Iran mit Eintragung der Routen und Karawanenbauten

The network of important ancient roads and corridors of Iran on which 56 caravanserais/component parts are identified and show, how the component parts connect with each other and in connection with the historical and cultural route network.

- ***Serial approach***

“...As the route was such a critical element to the location and identity of the caravanserais, ICOMOS would appreciate if the State Party could also explain if a cultural route approach was considered at some point in the development of the nomination. More precisely, did the State Party considered the option of nominating only a group of caravanserais that would have reflected their connection along one main travel route, reflecting the spacing between the way stations as described above? If such approach was considered, ICOMOS would be interested in knowing the reasons why it was not pursued”.

Although the selection of serial caravanserais along parts of a single route, take for example the caravanserais nominated (Semnan or Khorasan) along the Khorasan cultural routes, are such that they depict a day’s travel by caravan and/or the distance between the caravanserais as way stations, considering that most caravanserais are demolished through time, adopting a similar approach to the serial nomination is practically impossible for all eras and cultural routes. As such, as explained in detail in the text of the previously submitted additional pieces of information in relation to the process of the serial nomination and the method of selecting the nominated caravanserais/component parts, not only the feature of cultural routes, but the architectural evolution and transformations of the caravanserais through various historical eras was also a significant criterion in the selection of the 56 nominated caravanserais. In this sense, in addition to the creative experiences of the architects, architectural evolution in line with the needs of each historical era has been in mind in the selection process.

To be more precise, parts of the information previously offered is also added below:

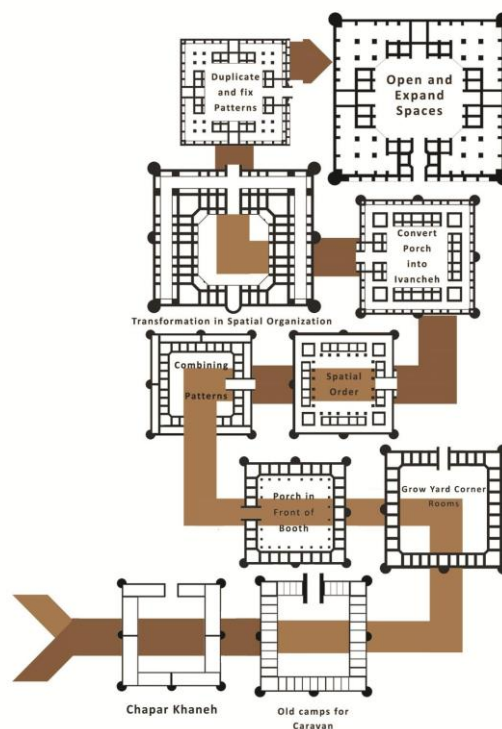
To select the caravanserais that are nominated for inscription, comparative studies were undertaken in view of the results of which the most valuable caravanserais in Iran from the point of authenticity and integrity were identified. The following features were key to the comparative studies:

- Historical aspects
- Setting and location
- Geographical and climatic aspects
- Architectural designs and technique
- Construction materials
- Connection/link with/to historical networks
- Water supply system
- Pattern, form and plan/design
- Details and Decorations

- Environmental Interaction
- function and use
- visual, structural and functional integrity

Now, in view of the results obtained from the studies conducted in line with the above-mentioned aspects (main characteristics of any caravanserai), the following key criteria were pinpointed for selecting the most representative properties for nomination:

- 1- Historical continuity (From the Sassanid, early Islamic, Buyid and Ziyarid, Seljuk, Ilkhanid, Timurid and Safavid to Qajar era);
- 2- **Continuation of historical routes and being on the network of cultural routes** (the route to Karbala, the pilgrimage route, the Silk Roads, the Spice Roads, the Great Khorasan Road and Royal route);
- 3- The evolution of architecture (Plan and design changes in different periods);
- 4- Geometry, variety of materials and use of superior architectural patterns
- 5- Variety of categories (based on location, setting and climate); and
- 6- State of conservation and management.



The diagram of the evolution of architecture (Plan and design changes in different periods)

- ***The distinctiveness of the Persian Caravanserai***

“...ICOMOS considers that the understanding of such distinctiveness must be mainly justified through architectural, artistic or construction specificities rather than by the sheer number of caravanserais (e.g. 1000 known caravanserais scattered throughout the country) or their temporal scale (e.g. their construction overall almost two millennia). Hence, ICOMOS would welcome a short and clear description of what characterizes the Persian Caravanserai as a distinct building typology. In particular, ICOMOS would like to know if such distinctiveness, if clearly demonstrated, would be best illustrated by a particular historical period or dynasty era”.

The historical architectural plan of the initial caravanserais is reflective of creativity with no precedence. In other words, initial caravanserais enjoy inimitable creativity in architecture not seen in earlier constructions. This architectural creativity has inspired future builds, namely religious schools, with functions differing from that of the caravanserais. Gradually, various other factors including climatic conditions, availability of construction materials, frequenting a caravanserai by travelers, travelers and pilgrims' needs, region-specific cultural architectural traditions and associated features, altogether led to the development of differing values and innovative architectural plans, leading in the long-run to the advent of different architectural patterns, hence to the emergence of architects with different specialties in building caravanserais. As such, in spite of their some similarity, no two caravanserais enjoy absolute similarity. This is more specific and much highlighted in different historical eras and in different climatic regions. The historical and climatic evolution of the caravanserais from an architectural stance that is mentioned in the nomination dossier clearly displays these differences.

Moreover, as rightly mentioned in the letter of 20 December 2021 and noted by the ICOMOS Panel, the term, “Karevan” or “Karevansara”¹ originated in and from the Persian literature. The term is a gift of the Persian literature to the world. As we know, the land in which the Persian language originated is Persia. The term “karevansara” is a noun made up of two parts: “karevan” and “Sara.” The meaning of the first part of the term, “Karevan,” is exactly what it stands for today both in English and Persian: The Caravan. The term “Sara”, on the other hand means a place to stay at. It is thus an equivalent for “house.” As such, “karevansara” and likewise its internationally-recognised spelling “caravanserai” in Persian means “the house of the caravan.” Also, in Persian “caravan” and/or “Karevan” refer to a group of people travelling together. For this reason, the majority of researchers are of the belief that the term “caravanserai” originates from the Persian culture.

As regards caravanserais located in the wider region out of Iran, namely in Afghanistan, Turkey

¹ The term “caravanserai” here is spelled in the original form it is used in the Persian language (Karevansara) for ease of reference to the word's constituting parts: “Karevan” and “sara”, for ease of description.

and Turkmenistan, the issue can be considered from the two points of view of: architecture and naming. For instance, Turkish caravanserais were named “Seray” and in the comparative analysis carried out, it was understood that these buildings were constructed based on regional interactions between people and taking inspiration from Iranian caravanserais. However, the deeper the issue is reviewed, the more the differences between these builds are displayed. In the sense that further in time, caravanserais in Turkey display a more varied architectural structure and style compared to their Persian counterparts and they gradually come to resemble Byzantine churches (in their form and structure.) Almost all historians have introduced the Achaemenid Iranian Chapar-Khaneh as being the prototype of the caravanserais, the oldest and most authentic of which are sought to be located in the central Iranian plateau. The pass of time saw to many architectural innovations in the structure of the caravanserais, including the dome that was a Sassanid novelty and the caravanserais built thereafter gradually came to adding domes to their architectural tradition. Further on, based on the needs arising from the cultural routes, new spaces were included to the caravanserais. Structural ornaments/decorations were another addition, which were structured as dictated by the taste of their historical period and in line with the affordances of each of the caravanserais. Now, decoration was used in later caravanserais based on the architectural style of the time and the type of caravanserai. In this trend, the caravanserais located in Anatolia for instance, despite their similarity to the caravanserais located in the cold climate of Western Iran, are richer in decorations. These decorations are made with available construction materials, traditional knowledge and are region-specific. In other words, they are in line with the region’s taste and trend. Hence, the decorations are specific to the local architectural style of the region and built by different methods and different ways of using construction materials. It is here that the differences are displayed and the application of local/indigenous architecture is highlighted.

More detailed information supplemented by relevant maps are offered in the nomination dossier, indicating the evolution and development of the caravanserais from Chapar-khaneh to the present. These pieces of information are proof to the cultural tradition of construction, development and diversification of the caravanserais over time.

- ***Selection of the component parts***

“...ICOMOS would therefore appreciate a detailed description of the specific process and steps followed to exclude other caravanserais before the final number of 56 component parts was reached”.

As explained to the ICOMOS Panel, the aim pursued in preparing a serial nomination and its process of preparation, especially in relation to criteria II and III, is to:

- exhibit an important interchange of human values;
- bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation.

The OUV however has been justified under criterion IV as:

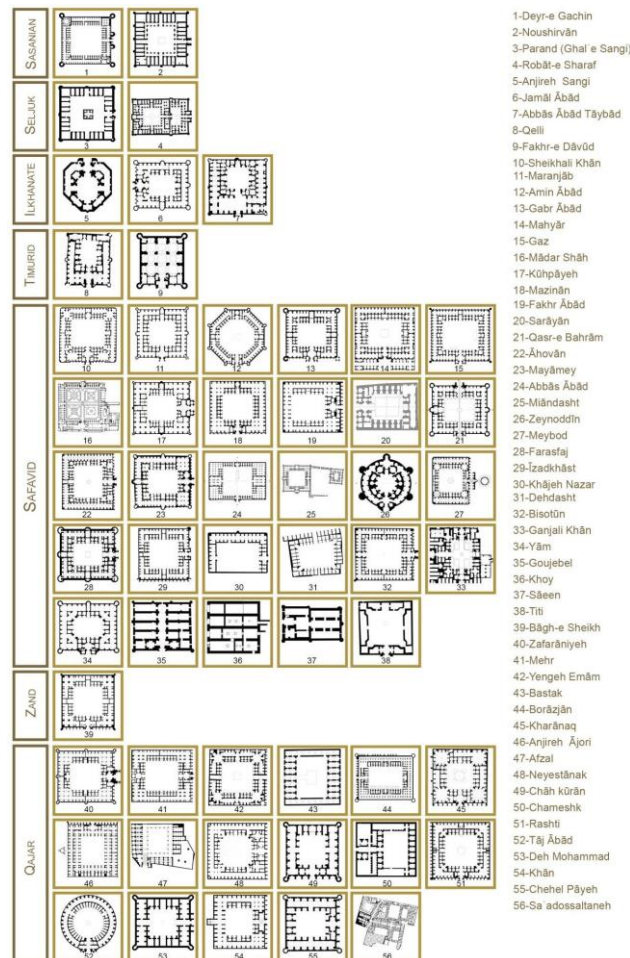
- an outstanding example of a type of building, architectural or technological ensemble or landscape which illustrates (a) significant stage(s) in human history.

What follows is similar to part of the process undertaken and documented in the serial nominations of the Persian Gardens and the Persian Qanats world heritage sites. The aim pursued is to highlight important transactions, human values, and the continuity of a cultural tradition from the past to the present in the serial nomination file. Now, the serial nomination of the caravanserais has an additional feature added to the above-mentioned features which is: the cultural route. In all of the said nomination files, in spite of the existing varied examples, the best and most representative examples of each historical period as well as outstanding cases that present special human values and exemplary instances of creativity, contributing to the OUV of the entire property, are selected for nomination.

As explained to the ICOMOS Panel, to this date, one-thousand caravanserais are identified on the National Heritage list of Iran. However, over Fifty-percent of these are demolished in the pass of time or their status of conservation is not adequate to meet the requirements of nomination for world heritage inscription. For this, the selection process included the initial stage of classification of the caravanserais located on historical and cultural routes based on historical period. This classification covered caravanserais from the Sassanid to the Qajar periods. There are not many caravanserais remaining from the Sassanid era, whereas some historical periods namely the Safavid and Qajar eras boast an abundance of caravanserais. Amongst these many examples some are fully representative of the historical and architectural evolution of the caravanserais belonging to a specific historical period in time. For instance, we have identified a number of two-hundred-and-fifty caravanserais in one historical period and all of them enjoy the same architectural style and design and are thus classified into a single architectural design group drawing on their many commonalities and the twelve criteria and provisions for selection already referred to previously. However, choosing all of the said builds was not logical. As such, a second approach to selection was adopted that was based on: a. differences and diversity in plan and architecture; b. state of conservation; c. state of authenticity and integrity; and d. contribution to OUV.

In relation to mountainous caravanserais, unfortunately the Shebli and/or Chebli is not in an appropriate status and does not meet any of our twelve criteria for selection and nomination. This is also true about caravanserais other than Shebli, which do not meet the requirements of the

Operational Guidelines, influential provisions and selection criteria, allowing the selection of other caravanserais in their stead. Returning to the issue of Shebli, please be informed that three other outstanding caravanserais were classified alongside Shebli under the same geographical and historical category and were selected subsequent to expert analyses and discussions. A last but not least important point to be noted regarding the selection process is the ownership of the caravanserais. The importance of ownership is considered from both legal aspects and in the framework of national regulations. At times, lack of clear evidence on ownership of a caravanserai was a reason for none selection.



Historical Continuity

- **Setting**

“..Therefore, ICOMOS considers that the boundaries of the component parts must include the immediate setting of the caravanserais which reflect the functional, spatial and environmental connections of the caravanserais with their rural or urban surroundings. Similarly, ancillary buildings that were determinant for the location and functioning of the caravanserais should also be included within the boundaries of the component parts, namely structures associated with the water supply, watch towers (that contributed to security) or bridges (constructed to connect the road to the caravanserais, as in the case of the IzadKhast Caravanserai)”.

On the boundaries of the property:

From a legal aspect, historical deeds of ownership and the limits and boundaries depicted in these documents are taken into account for sustainable and effective conservation. In this trend, all related structures, which are effective in the proper functioning of the caravanserais such as the water reservoirs (Ab-anbar), some of which were historically located within and some outside the caravanserais, are included in their deeds of ownership and as a result are included in the premises of the proposed property. However, anything that belongs to any of the property's surrounding setting, like for instance the surrounding farm lands with private ownership status, or a bridge that is part of a rural road and is used for agricultural purposes and the usage is not limited to the caravanserai but all people throughout history have been using the bridge for different purposes, or even a castle(Izadkhast) that served as a residential area and belongs to the village/rural community, can only be protected as part of the buffer zone, according to national regulations. Now, observing regulations set for the buffer zones is legally imperative for all. Therefore, anything that is related to the caravanserai is fully considered within the boundaries of the proposed property, and anything that is related to roads, whether rural or urban, agricultural paths and nomadic routes that are key to the effective conservation of landscape and to maintaining the integrity of a caravanserai, with special attention to landscape conservation, is considered as part of the buffer zone and is subject to special conservation regulations. It is important to note that the boundaries of the property and its buffer zone as well as the rules governing their conservation are already previously inscribed on the National Heritage Register of Iran and the various regulations referred to in the nomination dossier serve to observe the relevant conservation rules of each caravanserai.

- ***Reconstruction***

“...However, the ICOMOS Panel noted that a number of photographs included in the nomination dossier point to past (and in a few cases recent) reconstructions. Therefore, ICOMOS would appreciate if the State Party could clarify how much this aspect influenced the selection of the component parts. It would also appreciate more information on how reconstruction is approached in the conservation guidelines prepared and used presently by the State Party”.

As mentioned in the nomination dossier and correctly noted by the ICOMOS Panel, only a very small number of the caravanserais/partial section with damages inflicted on them in the pass of time were reconstructed with a view to maintaining the integrity and authenticity of the property in mind. Of course, historical documents and field evidence are available on these caravanserais. Moreover, of all the caravanserais, there is only one, the Caravanserai of Yam, whose plan of reconstruction is devised based on archaeological excavations. Reconstruction of the Yam caravanserai is therefore based on scientific archaeological research and readings of its authentic architectural plan. The Yam was reconstructed under the supervision of expedient, learned members of the technical committee of the Iranian Ministry of Cultural Heritage, Tourism and Handicrafts. As a whole, the reconstruction of the Yam drew on historical photographs, oral information obtained from local master builders, and governmentally-recognised and adopted architectural plans. The importance of this caravanserai is in part due to it being located on the significant cultural-historical Silk Roads. This reconstruction is nationally recognised and exemplary in itself.

It is very important to note that Iran is among the few countries, where the skills and knowledge of local master builders are yet in use and applicable. Traditional Masters have the greatest share in the reconstruction of monuments in Iran. Considering that the mentioned reconstruction is taken place based on inter-disciplinary research, historical evidence, scientific facts and documents, nationally-recognised and adopted architectural plan and implemented by traditional master builders taking account of the same historical knowhow, all relevant aspects impacting on authenticity from the point of architectural design, construction materials, implementation technique(s) and setting are well observed and noted. Sample photographs and maps are available below.

Yam caravanserai is representative of evidence- and document-based logical and scientific reconstruction in the recent years. Parts of the Yam caravanserai that still remained from 80 or 90 years ago started deterioration resulting from erosion in the past decades.

Historical Photographs



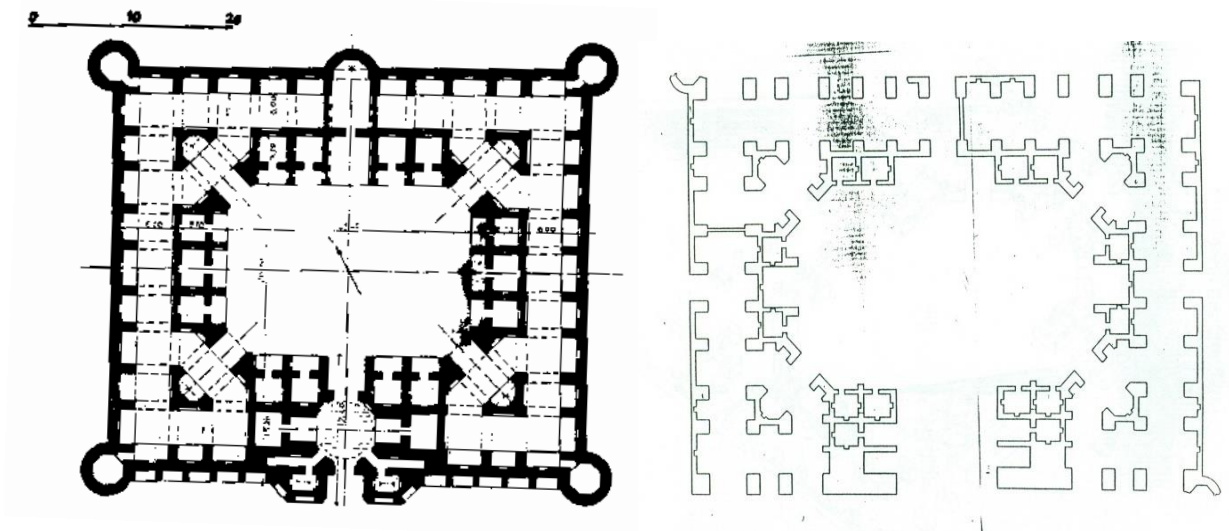
Within the timespan 1993 to 1995 a set of archaeological excavations and surveys resulted in unveiling the original plan of the Yam caravanserai.



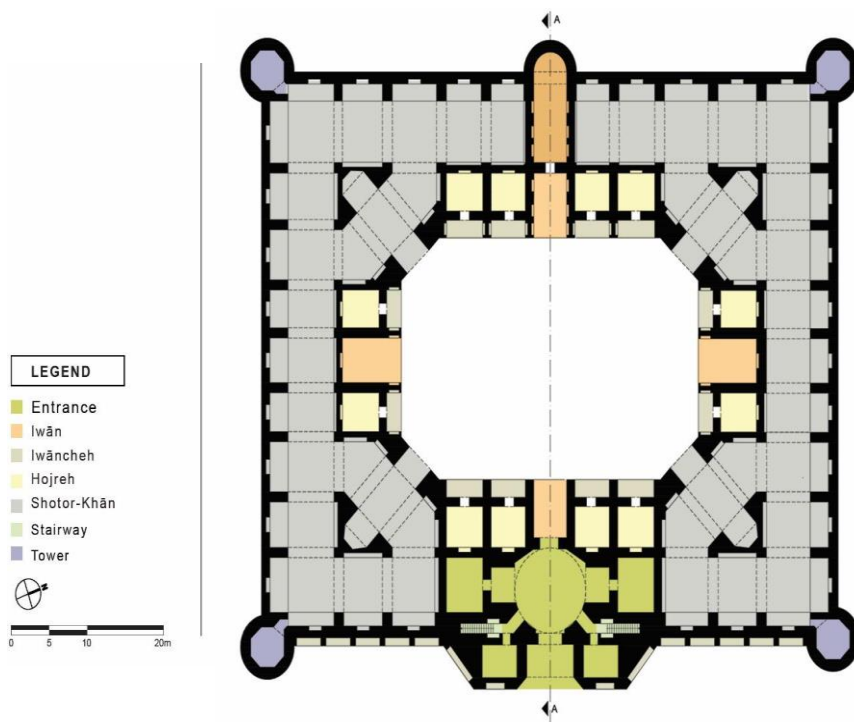
Photographs showing excavations and surveys taken place in the Yam caravanserai in 1993.

With the unveiling of the original plan of the caravanserai, and based on examinations of similar samples and historical documents and evidences, the reconstruction plan of the Yam Caravanserai was prepared for use as a place to rest and eat at. In other words, it was prepared for use as a roadside travelers' service-providing facility.

Left: Plan introduced in the book of Iranian caravanserais (Kiani and Kleis). Right: Plan unveiled

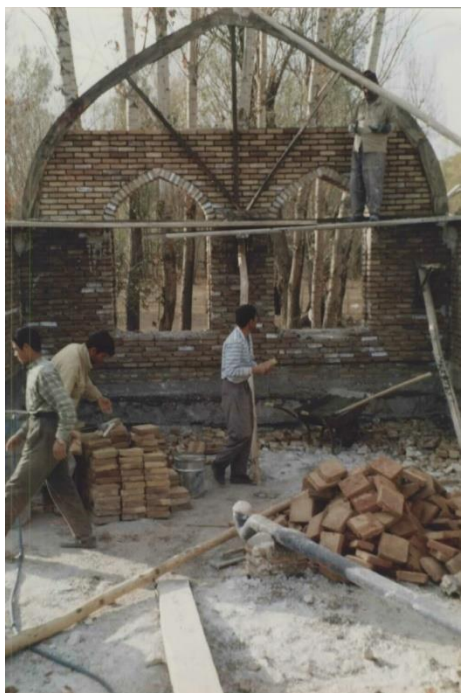


during excavation activities.



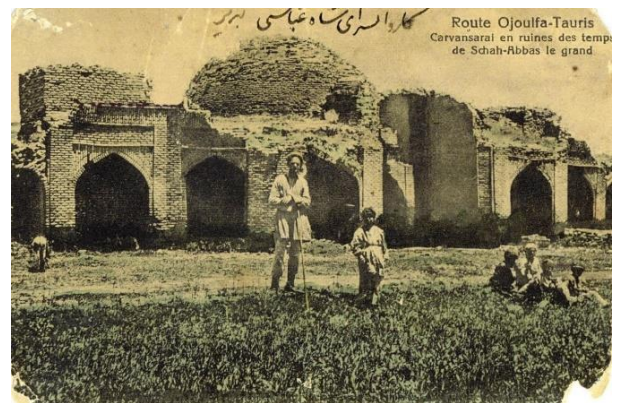
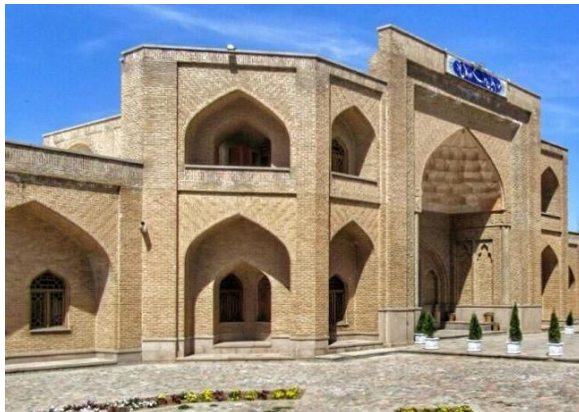
Photographs showing traditional restoration in practice by traditional master builders.





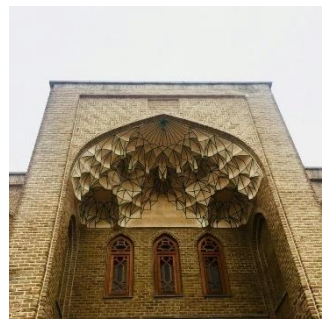
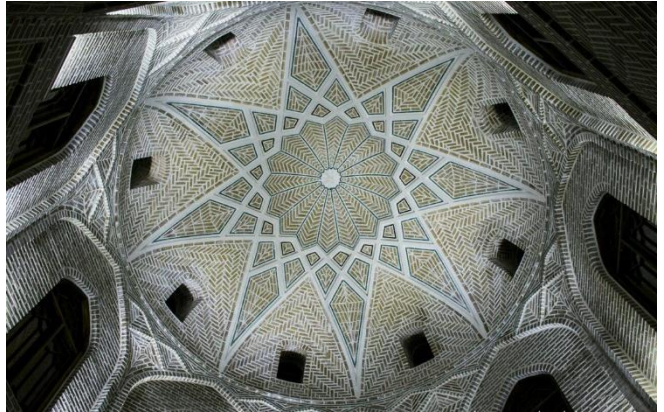


Left: Reconstruction image. Right: Historical image of the building.

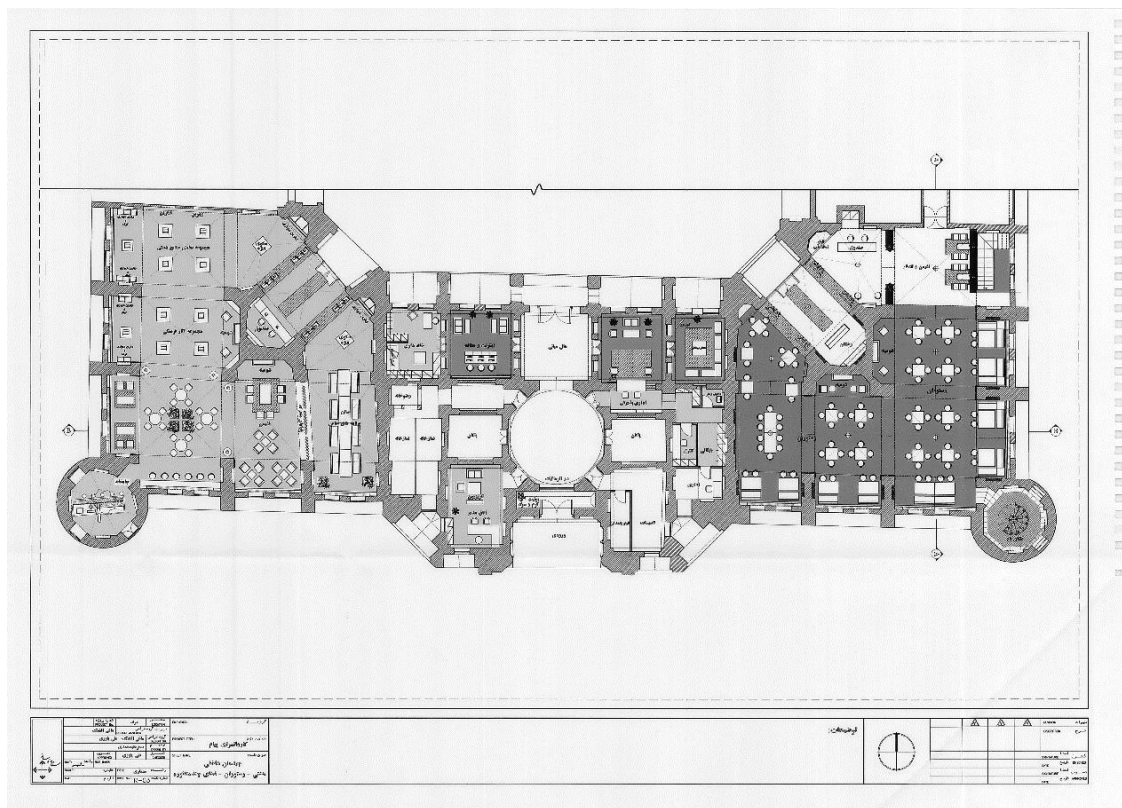
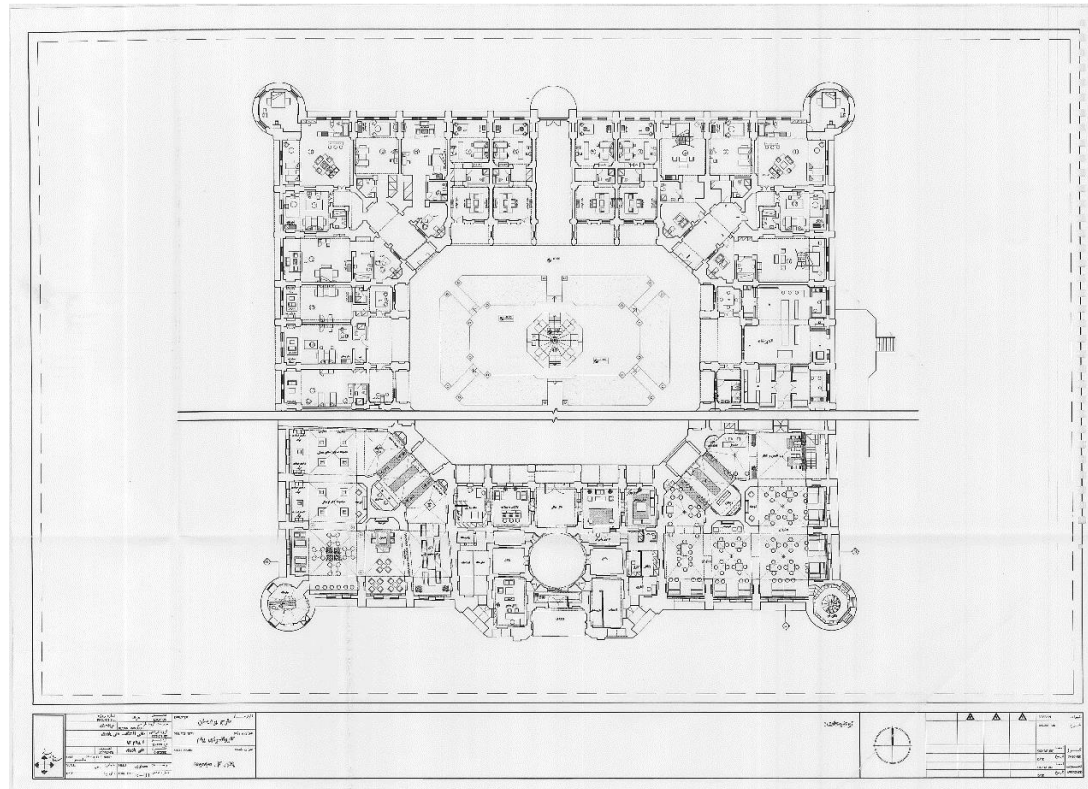


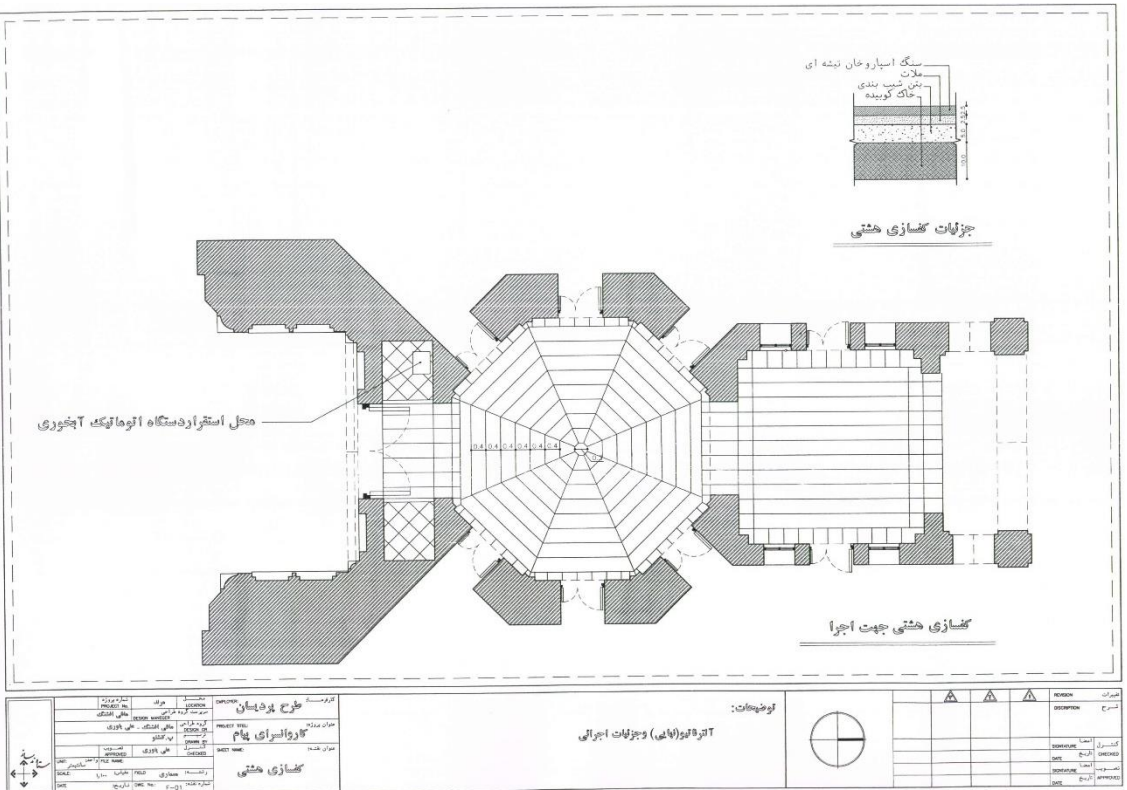
Left: Reconstruction image. Right: Historical image of the building.

Post reconstruction images



Some of executive plans





- ***Composition of the Persian Caravanserai Base***

“...would appreciate to receive further clarifications on the staff composition of the Persian Caravanserai Base and their competences”.

The table below offers supplementary information on the staff composition of the Persian Caravanserai Base and their competences:

Positions		The National Persian Caravanserai Base	Competency
Director		Mrs. Firoozeh Salari	MA, Researcher and Restorer with more than 18 years of experience
Deputy Director		Mr. Hamid Binaei Faal	MA, Architecture, with more than 17 years of experience
Technical	Conservation	Mr. Mohammad Reza Ahmadi Rouhani	MA, Restorer with more than 28 years of experience
	Documentation	Mr. Ali Eqra	MA, Expert of Mapping with 8 years of experience
	Monitoring	Mrs. Melika khosrojerdi	MA, Architect with 8 years of experience
	Maintenance	Mrs. Romina Shams Peykani	MA, Restorer with 5 years of experience
Research	Architecture	Mr. Meysam Mansouri	MA, Architect with 5 years of experience
	Anthropology	Mr. Ali Reza Tavakoli	MA, Anthropologist with more than 10 years of experience
	Archaeology	Mr. Rajab Ali Labaf Khaniki	PhD, Archaeologist with 37 years of experience
Presentation and Training	Tourism management	Mr. Mostafa Keshavarz	MA, Architect in with 7 years of experience
	Cultural Affairs	Mr. Ali Abbasian	MA, Researcher with 5 years of experience
	Public Affairs	Mr. Mehdi Mir Abaszadeh	MA, Architecture, with 5 years of experience
Financial and legal Affairs		Mr. Jalil Gholami	Financial Expert with more than 29 years of experience
Official Affairs		Mr. Ghorbanzadeh	Administrative Expert with 35 years of experience

