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**CONVENTION CONCERNING THE PROTECTION OF
THE WORLD CULTURAL AND NATURAL HERITAGE**

**INTERGOVERNMENTAL COMMITTEE FOR THE PROTECTION
OF THE WORLD CULTURAL AND NATURAL HERITAGE**

**Extended forty-fifth session
Riyadh, Kingdom of Saudi Arabia
10 - 25 September 2023**

Item 8 of the Provisional Agenda: Establishment of the World Heritage List and of the List of World Heritage in Danger

8E. Adoption of retrospective Statements of Outstanding Universal Value

Summary

This document presents for adoption 18 retrospective Statements of Outstanding Universal Value submitted by 8 States Parties for properties which had no Statement of Outstanding Universal Value adopted at the time of their inscription on the World Heritage List.

The full texts of the retrospective Statements of Outstanding Universal Value in the original language, as submitted to the Secretariat, are presented in the Annex of this document.

Draft Decision: 45 COM 8E, see point II

I. BACKGROUND

1. The Statement of Outstanding Universal Value was introduced in the Operational Guidelines for the Implementation of the World Heritage Convention in 2005 as an essential requirement for the inscription of a property on the World Heritage List. All properties inscribed since 2007 present such a Statement.
2. In 2007, the World Heritage Committee, in its Decision **31 COM 11D.1**, requested that Statements of Outstanding Universal Value be drafted and adopted retrospectively for all World Heritage properties inscribed between 1978 and 2006.
3. As a consequence, States Parties draft retrospective Statements of Outstanding Universal Value for World Heritage properties located within their territories. These are then reviewed by the Secretariat and the relevant Advisory Body(ies).
4. This document presents 18 draft retrospective Statements of Outstanding Universal Value for which the review process has been finalized since the extended 44th session of the World Heritage Committee (Fuzhou/online, 2021), for adoption by the World Heritage Committee. The concerned properties are listed in the Draft Decision.
5. The full texts of the draft retrospective Statements are included in the Annex of this document and are presented in the language in which they were submitted to the Secretariat. Once adopted, they will be translated into the other working language of the Committee and uploaded on the World Heritage Centre's website.
6. Since 2009, the World Heritage Committee adopted 753 retrospective Statements. 38 Statements are still to be finalized and presented to the Committee: 2 in Africa, 5 in Arab States, 9 in Asia and the Pacific, 20 in Europe and North America and 2 in Latin America and Caribbean.
7. In compliance with paragraph 155 of the Operational Guidelines, the World Heritage Centre automatically updates the Statements further to subsequent decisions taken by the Committee concerning a change of name of the property and change of surface further to minor boundary modifications. The Centre also corrects any factual errors as agreed with the relevant Advisory Bodies.

II. DRAFT DECISION

Draft Decision: 45 COM 8E

The World Heritage Committee,

1. *Having examined Document WHC/23/45.COM/8E,*
2. *Commends the States Parties for the work accomplished in the elaboration of retrospective Statements of Outstanding Universal Value for World Heritage properties located within their territories;*
3. *Adopts the retrospective Statements of Outstanding Universal Value, as presented in Annex of Document WHC/23/45.COM/8E, for the following World Heritage properties:*

ARAB STATES

- *Egypt, Abu Mena*
- *Egypt, Ancient Thebes with its Necropolis*
- *Egypt, Historic Cairo*

- *Egypt, Nubian Monuments from Abu Simbel to Philae*
- *Egypt, Saint Catherine Area*
- *Iraq, Ashur (Qal'at Sherqat)*
- *Iraq, Hatra*

ASIA AND THE PACIFIC

- *Australia, Tasmanian Wilderness*
- *Sri Lanka, Old Town of Galle and its Fortifications*

EUROPE AND NORTH AMERICA

- *Croatia, Episcopal Complex of the Euphrasian Basilica in the Historic Centre of Poreč*
 - *Croatia, Historic City of Trogir*
 - *Croatia, The Cathedral of St James in Šibenik*
 - *France, Historic Fortified City of Carcassonne*
 - *Greece, Meteora*
 - *Spain, Doñana National Park*
 - *Spain, Historic City of Toledo*
 - *Spain, Historic Walled Town of Cuenca*
 - *Spain, Ibiza, Biodiversity and Culture;*
4. *Notes that retrospective Statements of Outstanding Universal Value for World Heritage properties inscribed on the List of World Heritage in Danger will be reviewed in priority by the Advisory Bodies;*
 5. *Requests the World Heritage Centre to upload the two language versions of the above-mentioned retrospective Statements of Outstanding Universal Value on its website.*

ARAB STATES

Egypt

Abu Mena

Brief synthesis

Abu Mena is located south of Alexandria, between Wadi el-Natrun and Alexandria itself. It represents the development of an early Christian pilgrimage Centre from the 5th to the 7th centuries AD. Growing up around the tomb of the martyred Saint Mena, which was thought to cause miracles, the ancient pilgrimage Centre developed into an unparalleled, sprawling complex of early Christian monastic architecture. The site is an outstanding example of a major, early Christian monasticism and pilgrimage Centre with a distinctive artistic character, blending Egyptian architectural traditions with those of Europe and Asia Minor that advanced Christian practices. The site was important in attracting Christian pilgrims in antiquity and represents a mixture of religious, funerary and living architecture. In addition to the built remains *in situ*, papyrus and ostraca found at the site are exhibited in several museums around the world and attest to the international significance of the property.

The archaeological site contains the remains of a large ecclesiastical complex with a baptistery and two churches at its Centre, which, along with the Tomb church with the cave of the Saint and the cruciform shaped pilgrim's church, form one large architectural complex. Two other churches are situated in the northern and eastern neighbourhoods. The so-called Eastern Church represents the spiritual Centre of the monastic settlement in the area. Besides these churches, several public buildings serve as pilgrims' rest houses. Two public baths, several workshops and cisterns as well as olive, oil, raisin, wine presses and pottery kilns, are to be found at the property as well as the remains of the civil settlement around the ecclesiastical buildings. The main buildings were constructed with ashlar masonry of limestone set in lime mortar, the columns were usually made of marble and evidence exists of mosaic decoration. Simpler buildings were erected using mud bricks covered with a fine lime plaster. The role of the site as a pilgrimage Centre is still strong and an energetic monastic community still inhabits the area, and relics thought to confer blessing are still stored within its confines. The site has retained its significance for the Coptic community for over fifteen centuries.

Criterion (iv): Abu Mena is an outstanding example of one of the first early Christian monastic Centre developed in the Near East. It was also a major pilgrim Centre with a much larger settlement than many of its contemporary sites in the Near East. Its architectural elements, in a wide range of building types, were strongly influenced by Egyptian practice, and express clearly the articulation of traditional Egyptian architecture with various other styles from the Mediterranean basin and were a significant advancement of early Christian architecture and practices.

Integrity

All the elements necessary to express the Outstanding Universal Value including the remains of Abu Mena archaeological structures with its composite plan are present within the property and the property therefore meets the conditions of integrity. The integrity of the property is stable as rising water related to irrigation systems of the surrounding agricultural lands are being contained through a dewatering project and its monitoring and maintenance system. The fabric of the churches, the tomb of Saint Mena, the pilgrims' rest houses, public baths, workshops and cisterns is stable, and the periodic maintenance of these archaeological elements is ongoing, although the property is still under pressure from the risks of heavy rains, winds, humidity, and fires.

Authenticity

The attributes that underpin the authenticity of the property are the overall design of the monastery and its buildings and the survival of the original building materials, first recorded by Kaufmann in excavations of 1905. These include limestone, bricks, mortars, marble, the unique overall design, the planning of the Christian Centre, and its completely preserved holy marble settlement. Although complete historical structures are few, the lower portions, ground plans, and some vertical elements still remain. These attributes are truthfully expressed by their form and design, and by their materials and substance. The original urban layout has been retained in its entirety along with surviving buildings, which include a great basilica, the Martyr's tomb, churches, hostels, and public buildings and olive, raisin, wine presses reflect the development of industry and technology in this early historical area (the 4th century).

Protection and management requirements

The framework of regulations and the Antiquities protection law in Egypt ensure appropriate, qualified, and effective legal protection. Abu Mena World Heritage Site has been registered within the category of Islamic and Coptic antiquities since 1956, thus applying the Antiquities Protection Law No. 117 of 1983, amended by Law No. 3 of 2010, Law 91 of 2018 and Law No 20 of 2020. The Antiquities Law No.117 of 1983 and its amendments ensure the protection of the property. Since its inscription on the World Heritage List in 1979, the property has become a national heritage park, which dictates strict measures for protection.

Within the national legal and administrative framework, the Ministry of Tourism and Antiquities (MoTA) represented by the Supreme Council of Antiquities (SCA) is responsible for the protection, conservation and management of the Abu Mena World Heritage Site and its buffer zone, and regulation of all antiquities and archaeological excavations in Egypt. Abu Mena comes within the control and management of the Islamic and Coptic and Jewish Antiquities Sector of the SCA. The neighbouring Saint Mina Monastery is consulted informally on management aspects of the archaeological site.

The Supreme Council of Antiquities issues permits for all types of conservation-restoration works on the registered sites, including all types of monuments. The main body (Islamic, Coptic and Jewish Antiquities Sector), ensuring the protection of the visual integrity of the property within the designated protection zones of the property, is responsible for implementing the Egyptian Antiquities Protection Law no. 117 of 1983 amended by law No. 61 of 2010, No. 91 of 2018 and No 20 of 2020 to protect the monuments of the property, organize the administrative structure, formalize its departments and describe its functions, organize all activities related to the archaeological sites restoration, rehabilitation, and reuse projects, and discuss critical issues with all stakeholders. There are also Egyptian laws and regulations to protect the property, such as Law No. 689 of 1956 to determine the public interest, Agricultural Law No. 53 of 1966, Law No. 143 of 1981 for Desert land, Irrigation and drainage law No. 12 of 1984, and Law No. 149 of 2019 for civil associations.

There is a five year management plan covering the inscribed area of the property and buffer zone. The MoTA team develops a long-term plan based on the monitoring of the implementation of the plan. Work substantially starts on the long-term plan within one year from the implementation of the plan. The final Management Plan ensures the systematic and comprehensive conservation and management of the property.

The management plan of the Abu Mena World Heritage property offers a collective vision and provides decision-making tools for preservation and conservation of all components of the property in response to many assessments conducted in its preparation, detailed policies, and objectives for general site protection, conservation, and management. The plan provides an anchor to involve all stakeholders related to the property and its buffer zone. In the course of its preparation, there were large numbers of workshops and meetings. These were determined after stakeholders' assessments had been established. The Management Plan documents the property's components and identifies rehabilitation projects for each of the architectural components as well as plans for archaeological excavations and conservation; the Plan also includes designs for the visitor facilities and improvement of access to the property, and proposals for regulation of the visitor flow. Detailed strategies and actions are also formulated in order to implement the management plan and the monitoring results of the first stage will be considered to set the long-term master plan.

Moreover, the entire property and surrounding lands have been under the protective purview of the very careful Abu Mena monastic community for centuries which assures a great measure of security around the archaeological vestiges. To address factors that threaten the property, efforts continue to manage and monitor the effects of rising groundwater. A project to lower the underground water is being implemented to halt any further rising of the water table, and an efficient system for monitoring the water table has been established. Conservation and restoration of the archaeological elements of the property is ongoing. Plans for conservation and continued maintenance actions are implemented by the Ministry of Tourism and Antiquities in collaboration with the Ministry of irrigation and water resources, Saint Mina Monastery and Alexandria Governorate according to a time-frame of the Corrective measures program.

Egypt

Ancient Thebes with its Necropolis

Brief synthesis

Ancient Thebes was the city of the God Amun, and it was the capital of Egypt during the period of the Middle and New Kingdoms. It lies about 700km south of Cairo on the banks of the River Nile. With the temples and palaces at Karnak and Luxor, and the necropolises of the Valley of the Kings and the Valley of the Queens, Thebes is a striking testimony to Egyptian civilization at its height, when the city became the capital of an empire extending from the Euphrates to northern Sudan.

The property is a three-part serial nomination consisting of the two temples of Karnak and Luxor on the East bank of the Nile, and a large archaeological area on the West Bank consisting of seven named temples or complexes, covering an area of 7,390 ha with a buffer zone of 444 ha.

Ancient Thebes was one of the richest and most important cities in ancient Egypt. Throughout most periods of ancient Egyptian history, Thebes functioned as the religious capital of the country. In certain periods, such as the Second Intermediate Period (c. 1650-1550 BCE), following the invasion of the Hyksos (a western Asian people), and their taking over the north of Egypt, establishing their capital in the eastern Delta city known as Avaris, local Egyptian dynasties (Dynasties 16 and 17) ruled from Thebes.

The remains of an ancient town from about 1500 to 1000 BCE was one of the most spectacular in Egypt, with a population of perhaps 50,000. Even in the Middle Kingdom, four centuries earlier, Thebes had earned a reputation as one of the ancient world's greatest cities. Within it, the Egyptians had built the huge temple complexes of Karnak and Luxor. These are two of the largest religious structures ever constructed, and the homes of priesthoods of great wealth and power. On the West Bank lies the Theban Necropolis covering about 10km² in which archaeologists have found thousands of tombs, scores of temples, and a multitude of houses, villages, shrines, monasteries, and work stations.

Thebes includes areas on both the east and west banks of the Nile. The east bank contains the living city as well as fourteen temples, the most famous of which are the temples of Luxor and Karnak. The west bank is known as the "City of the Dead".

Criterion (i): Thebes, the city of the god Amun, is renowned for its temples whose imposing ruins are the glory of Karnak and Luxor. These truly colossal complexes, which have been enlarged numerous times, comprise some of the most fascinating realisations of Antiquity: the 'Hypostyle Hall' of Karnak begun by Seti I and completed by Ramses II (measuring 102 metres in width and 53 metres in depth, covers a surface area of 5,000 square metres; its roof is supported by 134 columns, those of the central nave measuring 20.4 metres with a diameter of 3.4 metres); the temple of Amenophis III at Luxor, one of the most refined masterpieces of Egyptian architecture (14th century BCE). The Theban necropolis relinquishes nothing in importance or beauty to these monuments: it suffices to note the tombs of the Valley of the Kings (1500 – 1000 BCE), among which is that of Tutankhamun, those of the Valley of the Queens, where, among others Nephertari, wife of Ramses II, and her mother Tui are entombed; and finally at Deir El Bahari (Thebes west) the funerary temple of Queen Hatshepsut with its immense porticos, its superimposed terraces flanking the mountain, and its frescoes which trace her journey to the country of Punt.

Criterion (iii): The few examples which remain among these splendid monuments serve to attest to the antiquity, the uniqueness and unequalled character of the monumental Theban ensembles.

Criterion (vi): The monumental and archaeological complex of Thebes with its temples, tombs, and royal palaces; its villages of artisans and artists; its inscriptions; its innumerable figurative representations, as valuable from an aesthetic as from a documentary point of view, constitute the material witness of the aggregate history of the Egyptian civilization from the Middle Kingdom to the beginning of the Christian era. Moreover, the texts and the paintings are the source of information concerning the people and cultures of neighbouring countries: Nubia, the country of Punt, Libya, as well as Syria and the Hittite and Aegean civilisations.

Integrity

Ancient Thebes with its Necropolis contains within its boundaries sufficient of the key attributes that convey the property's Outstanding Universal Value, as an ensemble of unique splendour in excellent condition. The perfection of ancient building techniques ensured the resistance of the monuments to natural forces through time. Despite the unavoidable damage of time, they still display their beauty and convey their inestimable artistic and historic value, preserving all the features that directly and tangibly associate them with the events and ideas of religious and the development of methods of burial through the periods. The vicissitudes of history have caused extensive damage that is being successfully addressed with the ongoing restoration and conservation works, which increase both the stability and the legibility of the monuments, tombs and the pyramids of the property.

The property does not suffer any more of the rising of underground water levels, and it is still under pressure from the risks of flooding, tourism / visitor / recreation, major infrastructure and urban development projects, and housing and agricultural encroachment.

Authenticity

The form, design, materials and substance of the monuments of the property from the temples, tombs and settlements characterize it as one of the most authentic among the known monuments of the ancient world. The property preserved almost 80% of its ancient form and material. The interventions in some of the most significant structures have been made in accordance with the international principles of restoration with respect to the legibility of the edifices and to the principle of reversibility. The locations and setting of the monuments have been almost entirely preserved, there are no changes in the authentic character of the site during the last years, and until now there are many events and beliefs associated with the history of Egypt, so that visitors are still able to experience the spiritual character of the archaeological site.

Protection and management requirements

The extent of the property is very large with its components. Its protection is ensured by a comprehensive system of statutory control operated under the provisions of the Protection of Antiquities Law No. 117 of 1983 as amended by the Law No. 3 of 2010, and No. 91 of 2018 and No. 20 of 2020 for the protection of monuments, which also established the rules for preserving archaeological sites in Egypt, while the Law of Environment No. 4 of 1994 does so for protecting the natural landscape of the site, Urban harmony Law No. 114 of 2006 regulating the demolition of non-perishable buildings and facilities, and preserving the architectural heritage, and Building Law No. 119 of 2008, also known as the "Unified Building Law" that was released by a presidential decree and ratified by the house of parliament on the 11th of May, 2008 in order to systemize and regulate the process of building in the whole republic.

The property is owned by the State, Region and private owners. Its various elements are managed and protected by the Supreme Council of Antiquities through the Antiquities inspectorate of Luxor in coordination with Luxor Governorate and other relevant authorities as a functional and effective management system.

Separately, the Ministry of Antiquities has conducted a number of comprehensive maintenance, conservation and rehabilitation projects at each area of the property. These projects are being carried out with the involvement of all major stakeholders, as well as the local community, in the management of the site. The interventions in these projects have been made in accordance with the international principles of restoration, with respect to the legibility of the edifices and to the principle of reversibility.

Within the property of Ancient Thebes and its Necropolis there are twelve major archaeological sites, and it is a major challenge to formulate one comprehensive management plan for the overall property including conservation, future planning, visitor management and capacity development. Developing an overall effective and comprehensive management system involving all the key stakeholders nationally and locally is essential.

Currently, a comprehensive management plan for the overall property is in developmental stage, and the state party is working on the boundary modification for the World Heritage Site to include the Avenue of Sphinxes, to make sure that all attributes are contained within the boundary of the site.

Egypt

Historic Cairo

Brief synthesis

Historic Cairo is one of the exceptional cities in the world, characterized by the extraordinary survival of its architectural, artistic and urban heritage, which fully expresses its long history and the diversity of its values. Its siting at a historic crossroads of international trade routes from Europe, Asia and Africa fostered its prosperity as a political, cultural and economic capital, a destination for scholars and a stop on major pilgrimage routes. The period between the 9th and 15th centuries – also known as the Islamic Renaissance - was a particularly golden age for the city, when pioneering scientists, doctors, astronomers, theologians and writers carried an influence and stature that stretched well beyond the Islamic World.

Historic Cairo still reflects its complex 'medieval' urban layout which was respected and enhanced in later eras, to reflect its role as a political capital and to accommodate population growth. Its cohesive traditional urban scene combines elements of four capitals of Islamic states. Cairo was founded as the headquarter of the Fatimid Caliphate in 969 AD. During the Ayyubid state (1176 AD), the citadel was established as the headquarters of government. The Mamluk state (1250 -1517 AD) saw the expansion and extension of Cairo's cohesive urban fabric outside the walls of the Fatimid necropolis to encompass the earlier cities of Fustat (642AD), Al -Askar (750AD) and Al -Qata'i (879AD) in which the mosque of Ahmed ibn Tulun (876-79 AD) is sited, with its spiral minaret and symmetrical arches opening on to a vast square court. Subsequently Cairo became the most important city of the Ottoman Caliphate (1517 - 1805 AD).

The 10th century Fatimid planning is the nucleus of the city, located inside the city fortification of Badr al-Gamali, with its remaining gates of Bab Zuwayla to the south, and Bab al-Nasr and Bab al-Futuh to the north. This 'set the standard for later development' and allowed future urban growth. Its construction extended in the form of lanes representing residential "Harats" for different sects, races and tribes that came with the Fatimids to Egypt, such as the Al-Barqiah harat near to the eastern wall, Al-Jawwaniyah harat and Harat Al-Atuf. The greatest street (Qasabat Al-Mu'izz) is in the middle of the city and extends from north to south, passing through squares and occasional streets. The distinctive and refined Fatimid architecture includes significant mosques such as Al-Azhar, Al-Hakim, Al-Aqmar and Salih Tala'i, mausoleums, shrines including Al-Juyushi, Sayida Ruqaya, Attka and Gafari, and Yehia Al-Shabih, and private dwellings, all of outstanding importance to the history of significant Islamic art and architecture.

Historic Cairo developed further in the Ayyubid and Mamluk eras when the Fatimid plan was enlarged outside the walls in a cohesive urban fabric and it became the largest, most complex urban Islamic city in medieval times, and the capital of a vast empire. It was also a manifestation of the application of Islamic jurisprudence in its planning and the organization of areas for housing and trade. To reflect their political power, the Mamluk sultans constructed royal buildings in a new architectural style with those of the Bahri and Burgi dynasties displaying colourful architecture with Persian arches, minarets with finely chiselled cantilevers, tall façades with pointed arches, and balconies mounted on stalactites. The complexes of Sultan Qalawun, Sultan Barquq and Sultan Barsbay, Sultan Hassan Madrassa, Sultan Al-Ghori and Sultan Qaitbay still dominate Cairo's skyline. The streets were characterized and known by different types of activities and names according to the handicraft centers and the markets they pass through, such as Al-Nahhasin, Bain Al-Qasrain, Al-Kayamiya, Al-Megharbilin. Regulatory Controls were introduced to sustain the appearance and urban identity of the city.

Subsequently, the Ottomans maintained these religious buildings and the mediaeval urban patterns, but their princes also enriched the Islamic architecture. As limited space was available, they reconstructed ruined places,

renovated multiple buildings that preceded them, and added new landmarks built following local traditions such as the Ibrahim Kalashni Tekkiya and Dome Complex in the historic Al-Darb Al-Ahmar district in central Cairo of 1517 AD. The Ottoman style was characterized by the use of decorative ceramic tiles with plant elements inspired by Turkish nature, such as in the Muhammad Ali Pasha Mosque in the Citadel 1815 – 1865.

The building of a new Cairo in the 19th century allowed Historic Cairo to remain largely intact. Buildings in the Baroque and Rococo European architectural styles of the 19th and early twentieth century appear in the neighborhoods of Sayeda Zainab and Al-Darb Al-Ahmar, as well as in the Sabil-s of Muhammad Ali in Al-Nahhasin, Al-Akkadin and Sabil Suleiman Agha Al-Silhdar in Al-Moez Street, while in the modern era residential buildings of Darb Al-Ahmar area and Al-Ahwash and the burial-tombs of Qaitbay necropolis reflect the revival of the Mamluk style (New mamluk).

Historic Cairo is an extraordinary survival not just in terms of grand buildings but because whole neighborhoods have survived, each with an exceptional richness of urban fabric and historic monuments spread throughout. These include an unparalleled number of Sabil-s, many still with their underground water tanks, Masjid-s, Madrasas, Kuttab-s, palaces and Bimaristan-s, all of which are still integrated into the urban areas which they served and respect the integrity of the original urban layout of the city: this arrangement is considered to be a 'unique feature in the Islamic world'. Streets and squares still reflect long-standing and distinct commercial activities, underpinned by craft guilds, with streets and markets were named after crafts, such as Al-Nahhasin, Al-Maghrebel, and Shamaa'in, as well as foreign and local minorities and communities such as Kom Al-Sa'ida, the Moroccans, the Shawam and others. The city has also been the headquarters of the Coptic Orthodox Patriarchate in the Hanging Church of Virgin Mary in Ancient Egypt (1047 -1320 AD), the Church of the Virgin in Harat Zuweila (1320-1660 AD), the Church of the Virgin in Harat Al-Roum (1660-1799 AD), and the Church of Saint Mark in Azbakiya (1799 -1971 AD), as well as the Jewish rabbinic headquarters in the Eliyahu Temple in Fustat, which was then moved to the Jewish Quarter inside the Fatimid city of Cairo.

Cairo's strategic location at the tip of the Delta, between the River Nile (east) and the Moqattam Hill (west), led to a continuous human interaction with the site that has shaped its settlements and architecture. An aqueduct, Sur Megra El-Ayoun dating back to medieval times, created a link between the city and the Nile that made it possible to accommodate, and accelerate Cairo's development, and erect an extensive network of canals, cisterns, hammams and sabilis. The historic southern port Al-Fustat was also strongly connected to the use of the Nile through the historic development of trade with Europe.

This richness of Historic Cairo's architecture, culture and society has been documented by travelers and orientalists for centuries. It has been known variously to scholars, historians and residents as "Al Mahrousa", "City of a Thousand and One Nights" and "City of a Thousand Minarets". The city preserves half of the surviving monuments from the Middle Ages to date.

Criterion (i): The great monuments of Historic Cairo are a unique ensemble of architectural and artistic masterpieces which stand tall in the sky of Cairo. Each of them expresses rare artistic, aesthetic and architectural value, which might be enough for each to be considered as of outstanding global importance in the history of art and architecture in the world. Together they are an ensemble that reflects the highpoints of Tulunid, Fatamid, and Mamluk architecture.

The mosque of Ahmed ibn Tulun (876-79 AD), with its spiral minaret and symmetrical arches opening on to a vast square court, is an outstanding example of early Islamic architecture from the 9th and 10th centuries. The distinctive Fatimid architecture (969–1171 AD) is reflected in the city fortifications and gates, Al-Azhar, Al-Hakim, Al-Aqmar and Salih Tala'l mosque, and mausoleums and shrines. The extraordinary Bahri Mamluk (1250-1382 AD) and Burgi Mamluk (1382-1517 AD) monuments reign triumphant above the skyline of Cairo, the refinement of their colourful architecture, boldly defined, original and unexpected, is characterised by domes with Persian arches, minarets with finely chiselled cantilevers, tall facades with pointed arches, and balconies mounted on stalactites, like those in the complex of Sultan Qalawun, the monuments of al-Nasir Mohammad, the Madrasa of Sultan Hasan, Bimaristan al-Mu'ayyadiyah and the complex of Sultan Al-Ghori.

Criterion (v): Historic Cairo is an outstanding example of cohesive urban fabric, expressing the long coexistence of different cultures and human interaction with the environment. Its settlement was shaped by Cairo's strategic location at the tip of the Delta, between the River Nile (east) and the Moqattam Hill (west). The historic southern port of Al-Fustat, strongly connected to the River Nile, fostered the historic development of trade with Europe, while an aqueduct, Sur Megra El-Ayoun, dating back to medieval times, created a link between the city and the river that made possible an extensive network of canals, cisterns, and sabilis.

The 10th century Fatimid planning centre inside the fortifications is the nucleus of the city. Its construction extended in the form of lanes representing residential "Harats" for different sects, races and tribes, which allowed for future development. This Fatamid Plan was greatly enlarged in the Mamluk era to become a manifestation of the application of Islamic jurisprudence in planning and spatial organization, while the Ottomans maintained the medieval urban patterns. The building of a new Cairo in the 19th century allowed Historic Cairo to remain largely intact as an outstanding example of medieval town planning.

Since the second half of the 19th century, development has involved the filling up of canals to provide space for new streets and settlements. The historic city has become vulnerable due to these pressures, and from the

widespread use of new architectural models and changes in original functions (such as caravanserais, madrasas and sabils).

Criterion (vi): The historic centre of Cairo constitutes an impressive material witness to the international importance of the city's political, strategic, intellectual and commercial levels during the medieval period.

Al-Azhar has been a leading theological, religious academic centre for the entire Islamic world since its foundation in 970 AD and continues to have a strong and continuing impact. Several prominent mausoleums are devoted to Imams or saints renowned by many Muslims such as the shrines of Al-Hussain, Sayyida Nafisa, Sayyida Aisha and Sayyida Ruqayya, while the Amr Ibn Al-Ass Mosque, Nilometer, Ahmed Ibn Tulun Mosque, Azhar Mosque, Qalawun Bimaristan, Sultan Hassan Madrassa, Sultan Barquq Mosque-Madrassa Complex, Mahmoud Al-Kurdi Madrasa, and Mawlawi Tekkiya are all exceptional witnesses to the pioneering ideas in medicine, chemistry, biology, water engineering and jurisprudence which combined to make Historic Cairo a major destination in the Islamic world.

Integrity

The boundaries of the World Heritage property encompass all the main components of the property including the historical street patterns and monuments (fortifications, historical buildings, urban fabric) that embody the city's many different cultural and architectural layers of history. The overall urban structure of Historic Cairo formed over more than 1300 years, including the diversity of patterns of neighborhoods, streets, squares, alleys and paths, the diversity of historical and archaeological buildings, local architecture, markets, handicraft activities, customs and traditions maintaining their original locations and has been largely preserved, and its recognizable skyline remains intact.

In the last few decades, as the historic city is part of the capital of the State, and in response to dynamic needs, increased urban growth, increased population density and various social needs of its inhabitants as a huge challenges facing the property, a growing conservation movement has led to a number of restoration and urban rehabilitation projects in and around the property that have led to some transformations of the urban fabric, which, when combined with neglect and lack of intervention in other areas, represent a potential threat, particularly with regard to the impact of the rise of the underground water level, traffic, dilapidated infrastructure, land use and environmental changes.

Authenticity

With its continuous integrated urban planning across different historic eras, its great concentration of rich monuments including surviving domestic dwellings, and the persistence of its historical spatial structure (street patterns, landmarks, anchors and activities), the Outstanding Universal Value of Cairo's rich cultural heritage is easily conveyed. Its historic urban landscapes (skylines and streetscapes) are visible in the city's general morphology, while its various architectural masterpieces retain the originality of most of their building materials, through the application of conservation philosophies and criteria by the Arab Antiquities Conservation Committee and foreign missions.

Within the greater metropolitan city of Cairo, the role and location of the historic city at the centre of cultural, religious and commercial life has been preserved. Cultural, religious and craftsmanship traditions are still meaningful and shape layers of urban reality. Historic Cairo's minor and vernacular architecture has, in some cases, been heavily renovated or replaced with inconsistent buildings. However, the physical heritage overall remains largely intact and authentic, despite these alterations, but is in places highly vulnerable.

Protection and management requirements

The property and its buffer zone are subject to a number of local and national laws and regulations such as the Antiquities Protection Law No 117 of 1983 AD and its amendments, Law No 144 of 2006, Law No 119 of 2008, and Environmental Law no. 4 of 1994 and its amendments. Responsibility of the concerned agencies in the Historic Cairo Administration is defined by the Supreme Committee for management of the International Heritage Sites in Egypt formed under a presidential decree No 550 of 2018 AD, while the Steering Committee of Historic Cairo Projects was formed under the resolution of Prime Minister No 1355 of 2020.

The Supreme Council of Antiquities, in cooperation with Cairo Governorate and National Agency for Urban Coordination, the Ministry of Housing, and the Urban Development Fund pay great significance to implementing the projects of restoration and to preserving the buildings. In addition to restoration of buildings, rehabilitation and renovation of the urban fabric is part of Egypt's vision for sustainable development in 2030.

A Sustainable Development strategy for the project of urban conservation and of Historic Cairo depends on the outputs and results of the Urban Regeneration for Historic Cairo Project's studies, in terms of management, conservation, urban, legal, environmental, economic, cultural, social and demographic aspects. The Conservation Strategy and the Regeneration Project for Historic Cairo were adopted by the Council of Ministers. The envisioning Urban Development Fund as a comprehensive concept to preserve the city's human fabric, as well as to restore its archaeological and historic buildings, was adopted by the Committee for the Preservation of Arab Antiquities and the foreign missions. It frames Historic Cairo as an open museum to learn about the various philosophies and techniques of restoration and preservation in the 19th and 20th centuries that continue until now, but also to improve the urban and residential environment, infrastructure and public space, traffic movement and means of transport. These themes were translated into the inauguration of the national project to develop Historic Cairo in 2021.

In the light of laying the basic structure for managing the property, The Prime Minister issued Decree No. 388 of 2021 forming a Steering Committee for the Historic Cairo property, consisting of relevant governmental stakeholders' representatives, (Cairo Governorate (CG) - Urban Development Fund (UDF), Ministry of Tourism and Antiquities (MoTA), Ministry of Endowments (MoE), Ministry of Environment (MoE) and Ministry of Interior (MoI)). The Committee has put in place urgent legal, procedural and operational measures to preserve and rehabilitate the urban fabric of the property and prevent its deterioration, adopted in September 2022 a temporary administrative structure for the Urban Regeneration Project for Historic Cairo (Historic Cairo Regeneration Unit), including relevant stakeholders, funded and managed by the Urban Development Fund (UDF), to develop the Urban Regeneration and Conservation Strategy of Historic Cairo as a basic nucleus for the integrated management and conservation plan of the property to maintain the cultural heritage of the city in coordination with the Egyptian Sustainable Development Strategy – Egypt Vision 2030.

Egypt

Nubian Monuments from Abu Simbel to Philae

Brief synthesis

The Nubian Monuments from Abu Simbel to Philae lie in the Governorate of Aswan. It is a serial property of ten components covering 374.48 ha: Abu Simbel, Amada, Wadi Sebua, Kalabsha, Philae (Island of Agilkia), Old and Middle Kingdom Tombs, Ruins of town of Elephantine, Stone quarries and obelisk, Monastery of St. Simeon, and the Islamic Cemetery. The first five components contain temples moved during the UNESCO International Campaign from 1960 to 1980 to save them from flooding by the Nile and Lake Nasser because they were recognised as internationally significant by the international community. The remaining five cover antiquities of the Aswan area.

This stretch of the Nile from Aswan in the north to the Sudanese border in the south is an archaeological haven. Home to temples ranging from the New Kingdom to the Ptolemaic and Roman periods, as well as early Coptic sites and villages, the region's monuments represent the breadth of Nubian cultural articulations, and the various influences shaping the culture over time.

Aswan, north of the first cataract, was the border town of ancient Egypt, an essential strategic point in ancient Egypt, and base for Egyptian activities to the south, whether trade or military raids. From prehistoric times onwards, expeditions were mounted to dominate Nubia. In each of the great periods of Egyptian history, there was, if only partially, a seizure of Nubia, which became a natural annex to the Kingdom and later a colony whose fiscal and commercial income was transferred to Aswan.

The monuments of the property include exceptional architecture, such as the Great Temple at Abu Simbel, carved out of an escarpment of solid rock. Its design and layout allow rays of the sun to penetrate to the innermost chamber twice annually on the equinoxes. Philae above the first cataract was the great Ptolemaic sanctuary of the goddess Isis - renowned since Greco-Roman antiquity for its temples and their annexes. The final bastion of ancient Egyptian religion, the rites of the cult of Isis persisted there until the 9th century CE.

Other than Abu Simbel and Philae, the property includes the temples of Amada, constructed by Tuthmosis III and by Amenophis II, of Derr (also at Amada), those of Wadi Sebua, Dakka and Maharraqa (at Wadi Sebua), the temple of Talmis (removed to Kalabsha), the kiosk of Kartassi, and the temple of Beit el Wali.

At Aswan, numerous monuments testify to the importance of this commercial, military and practical centre. Officials in charge of Nubian affairs in the Old and Middle Kingdoms constructed richly decorated tombs in the Qubbet el Hawa Mountain, while the town of Elephantine yields an overwhelming quantity of interesting finds. The stone quarries, with an unfinished obelisk left behind, are the basis of knowledge of ancient Egyptian quarrying technology. The well preserved ruins of the monastery of St Simeon on the west bank are one of the biggest monasteries in Egypt.

The region of the first cataract is distinguished by its complex theology, promulgated by the priesthoods of the region competing for the attention of their Ptolemaic rulers in Alexandria. Despite, or perhaps due to this complexity, ancient belief lasted long in the region. The myth of Osiris is represented with a high degree of symbolism throughout the region, the most refined depiction of which lies within Hadrian's gate on the west side of the island of Philae. The scenes depicted at Philae survive in contemporary cultural manifestations in the Egyptian feast of "Sham al-Neseem".

Criterion (i): Several of the monuments included in property are unanimously recognised as masterpieces of the human creative spirit, such as the temples of Abu Simbel, carved out of the rocks by order of Ramses II; and, above the first cataract, the great sanctuary of the Goddess Isis at Philae, built in the Ptolemaic period and renowned since Greco-Roman antiquity for its temples and their annexes, where the last Pharaohs and Roman emperors (up to Hadrian) have left their names, the jewel of which is the very elegant and very famous Trajan's kiosk.

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

Other than Abu Simbel and Philae, the property embraces the temples of Amada, constructed by Tuthmosis III and Amenophis II, of Derr (also at Amada), those of Wadi Sebua, Dakka and Maharraqa (at Wadi Sebua), the temple of Talmis (removed to Kalabsha), the kiosk of Kartassi, the temple of Beit el Wali. This unique series of prestigious monuments, dating from the 15th century BCE to the second century CE, are, at once, both rare and ancient. To these must be added the astonishing granite quarries of Aswan, exploited by the pharaohs from early antiquity, with unfinished monuments, colossi and obelisks.

Criterion (vi): To be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance:

The Nubian Monuments from Abu Simbel to Philae brings together cultural properties closely associated with the unfolding of a long sequence of Ancient Egyptian history.

Integrity

The property contains all attributes necessary to express its Outstanding Universal Value within the boundaries of its component parts.

Through the praiseworthy and meticulously considered efforts to save the monuments moved during the UNESCO campaign, not only was the physical fabric preserved, but also their integrity, thus preserving a high degree of intactness. The property is affected by wind, temperature change, rains, humidity, bird droppings, dust, and the impacts of tourism, visitation, and the development projects. However, totally the visual integrity of the property's components is still intact. The most major challenge facing the property's components is the conservation, forward planning, and visitor management. Capacity development for each of these needs to be brought together in one Management Plan that sets out an overall governance structure.

Authenticity

While the temples moved during the UNESCO campaign are no longer in their original position and have been disassembled and reconstructed, the care and skill with which these projects were carried out means that the form and design as well as the spirit of these places continues to be authentic.

The remains around Aswan are archaeological sites which retain the authenticity of their materials and substance and in many cases form and design also.

Protection and management requirements

The extent of the property is very large with its ten components spread over-hundreds of kilometres. Its protection is ensured by a comprehensive system of statutory control operates under the provisions of the Protection of Antiquities Law No. 117 of 1983 as amended by the Law No. 3 of 2010, and No. 91 of 2018 and the law no. 20 of 2020, for the protection of monuments, which also established the rules for preserving archaeological sites, Environmental Law No. 4 of 1994, Urban harmony Law No. 114 of 2006 and Building Law No. 119 of 2008.

The property is owned by the State, Region and private owners. Its various elements are managed and protected by the Supreme Council of Antiquities through the Antiquities inspectorate of Aswan in coordination with Aswan Governorate and other relevant authorities as a functional and effective management system. First to be addressed was the granite quarries of the Cataract area with its unfinished obelisk, then the management of Elephantine Island with the assistance of the Swiss Institute, both with Management Plans now complete and in effect. The most recent efforts have centred on the Temple of Kom Ombo and its Crocodile Museum, the restoration and completion of which will soon be inaugurated.

Currently, final Management Plans are in developmental stages for the saved temples of Southern Nubia (i.e. Philae, Wadi Sebua, and Qasr Ibreem). Despite the efforts for protection and the requirement to retain its World Heritage status, currently, a comprehensive management plan for the overall property is in developmental stage.

Regarding the buffer zone as part of Protection and Management, according to the Antiquities Law No. 117 in Egypt, "an area surrounding the archaeological sites is determined by a decision of the Minister of Tourism and Antiquities based on the proposal of the Board of Directors of the Supreme Council of Antiquities and after the approval of the competent permanent committee, in order to achieve full protection for these archaeological sites, in addition to defining an approved beautification line for the archaeological sites, this area that surrounds the area adjacent to the antiquity, and extends for a distance. A decision shall be issued by the Minister of Tourism and Antiquities based on the proposal of the Board of Directors and after the approval of the competent permanent committee, in a manner that ensures that the aesthetic aspect of the antiquity is not distorted". This is currently applied on the ten archaeological sites of the Nubian Monuments World Heritage site. Besides that, the archaeological sites have special natural protection for a lot of them, as Abu Simbel, Amada, Wadi Sebua, Kalabsha Stone and quarries, which are located in the desert, in addition to other sites located on islands such as Philae (Island of Agilkia), ruins of town of Elephantine, where there are not any human activities surrounding them. Therefore, the definitions of the surrounding areas in the Antiquities Law in Egypt play the same function of the buffer zone in the Operational Guidelines.

Egypt

Saint Catherine Area

Brief synthesis

The Orthodox Monastery of Saint Catherine stands at the foot of Mount Horeb where, the Old Testament records, Moses received the Tablets of the Law. The mountain is known and revered by Muslims as Jebel Musa. The entire area is sacred to three Monotheistic religions: Islam, Christianity, and Judaism. The Monastery, founded in the 6th century, is the oldest Christian monastery still in use for its initial function. Its walls and buildings are of great significance to studies of Byzantine architecture and the Monastery houses outstanding collections of early Christian manuscripts and icons. The rugged mountainous landscape around, containing numerous archaeological and religious sites and monuments, forms a perfect backdrop for the Monastery. Along the Path of Moses (Sikket Sayidna Musa), leading to the summit of Mount Moses, there are two arches, the Gate of Stephen and the Gate of the Law and the remains of chapels, while the Holy Summit itself is an important archaeological site with a mosque and chapel.

Saint Catherine Area is of immense spiritual significance to three world monotheistic religions: Christianity, Islam, and Judaism. Saint Catherine's is one of the very early outstanding Christian monasteries in the world, and has retained its monastic function without a break from its foundation in the 6th century. The Byzantine walls protect a group of buildings of great importance both for the study of Byzantine and architecture and in Christian spiritual terms. The complex also contains some exceptional examples of Byzantine art and houses outstanding collections of manuscripts and icons. Its siting demonstrates a deliberate attempt to establish an intimate bond between natural beauty and remoteness on the one hand and human spiritual commitment on the other.

Criterion (i): The architecture of Saint Catherine's Monastery, the artistic treasures that it houses, and its domestic integration into a rugged landscape, combine to make it an outstanding example of human creative genius.

Criterion (iii): Saint Catherine's Monastery is one of the very early outstanding examples in Eastern tradition of a Christian monastic settlement located in a remote area, demonstrating an intimate relationship between natural grandeur and spiritual commitment. It is the oldest Christian monastery retaining its function without break from its foundation until today.

Criterion (iv): Ascetic monasticism in remote areas prevailed in the early Christian church and resulted in the establishment of monastic communities in remote places. Saint Catherine's Monastery is one of the earliest of these and the oldest to have survived intact, being used for its initial function without interruption since the 6th century.

Criterion (vi): Saint Catherine's Area, centered on the holy mountain of Mount Sinaï (Jebel Musa, Mount Horeb), like the Old City of Jerusalem, is sacred to three world religions: Christianity, Islam, and Judaism. It is thought to be the place where Moses received the Tablets of the Law.

Integrity

The boundaries of the property are of sufficient size to contain the attributes of Outstanding Universal Value. The integrity of the property and its surrounding landscape has been maintained to a large degree, due to the hostile nature of the setting. The integrity has been kept through the careful maintenance of buildings, with their monastic and desert character that allows them to convey a sense of respect and piety. They present a harmonious whole that brings inspiration and serenity of heart to pilgrims and visitors alike. However, these conditions are vulnerable to the large amount of well-intentioned tourists who not only threaten its peace, but, it is feared, its identity and its integrity. Rock-slides constitute a risk that needs to be managed because of people's incessant treading, rainfall, and winter snow-melt, as well as slight earthquakes from time to time. Flash floods, of a one per century occurrence, are also probable risks. The only discordant feature is the town of Saint Catherine, created as a centre for government agencies, and also for the growing tourism in the area.

Authenticity

For hundreds of years the Monastery has survived in comparative isolation from the world. Because of its remarkable history, the Monastery has undergone a number of modifications over fifteen centuries. It has retained its overall form and design to a high degree as well as its spirit because of its continued use and function. Its location and setting remain entirely authentic. Having been in continuous use for its original function as a Christian monastery, Saint Catherine's has been carefully maintained so as to provide adequate housing for the monastic community and for pilgrims in a hostile environment. Its internal layout is still identical with that when it was founded. It preserves the authenticity of its different components to a considerable extent because of the reliance on local materials in successive buildings and restorations. There are repairs that date back to the Middle Ages, made by both the monks and the local Bedouin.

Protection and management requirements

Saint Catherine Area occupies 60,100 ha including a Nature Protectorate Reserve, which was declared by Prime Ministerial Decree no.613 in 1988 under the provisions of Law No 102/1983. The Nature Protectorate Reserve constituted 4,300 km² from the total area of the property (601 km²) by Decree in 1994. It was designated because of its rich endemic flora and abundant wildlife, its fertile agricultural area, with a large Bedouin population, and its importance to three monotheistic world religions. It is under the management of the Nature Protection Sector of the

Egyptian Environmental Affairs Agency (EEAA), of The Ministry of Environment. The Protectorate, based in the town of Saint Catherine, is responsible for preserving and managing the natural landscape and its biotic components, as well as for some socio-economic activities related to sustainable development of the Bedouin community. Its legal overseer is the Egyptian Legal Autonomous Religious Institution of the Greek Orthodox Church, recognized as such by a specific Egyptian Presidential Decree. Antiquities within the Saint Catherine Area are protected by a comprehensive system of statutory control operating under the provisions of Protection of Antiquities Law No. 117 of 1983 as amended by the Law No. 3 of 2010 and No. 91 of 2018 and No 20 of 2020 for the protection of monuments, the Law of Environment No. 4 of 1994, Urban harmony Law No. 114 of 2006 and Building Law No. 119 of 2008. The property is managed by the Egyptian Supreme Council of Antiquities, working through the South Sinai Regional Office of the Egyptian Antiquities Organization (EAO) at El-Tor.

The Monastery is the property of the Greek Orthodox Church and belongs to the Archdiocese of Sinai. Under the hierarchical system of the Eastern Orthodox Church, it is self-governed and independent, under the administration of the Abbot, who has the rank of Archbishop. Any intervention for the maintenance of the buildings is very carefully evaluated by both the Monastery authorities and the Egyptian Supreme Council of Antiquities. Nothing is permitted that may risk the slightest obliteration of the original character of the buildings. Moreover, not only are the buildings protected as such, but more importantly, the monastic life within the walls of the Monastery is under protection, while life in the whole area is also as far as possible developed through a rigorous management plan.

A Master Plan for the City of Saint Catherine, in order to protect its special character, has been drafted in 2020 and many of its components are already implemented. Conservation efforts are in place to prevent rock-slides from the sides of the surrounding mountains on to the Monastery's buildings, and to repair the fragile protecting walls. Moreover, a new circuit for the entry of visitors into the Monastery has been put in place, from within a new entrance in a side wall, to manage better the effects of visitation especially to the main church and its icons, due to overcrowding. An inner museum is being built within the Monastery, which should allow better preservation of these valuable items, while at the same time permitting the public to enjoy and appreciate them.

The Burning Bush was about to die away because of continuous picking of its leaves and branches by visitors wishing to acquire its blessing. About 20 years ago, it was surrounded by a protective wall higher than a man's height.

Iraq

Ashur (Qal'at Sherqat)

Brief Synthesis

The ancient city of Ashur is located on the Tigris River in northern Mesopotamia in a specific geo-ecological zone, at the borderline between rain-fed and irrigation agriculture. The site is surrounded to the east by the Tigris, to the north by a plain with a wadi (valley) corresponding to a former branch of the Tigris and to the west and south by hilly landscapes.

The city dates back to the 3rd millennium BC. From the 14th to the 9th centuries BC it was the first capital of the Assyrian Empire, a city-state and trading platform of international importance. It also served as the religious capital of the Assyrians, associated with the god Ashur. The city was destroyed by the Babylonians, but revived during the Parthian period in the 1st and 2nd centuries AD.

The area of the entire archaeological site of Ashur (70 ha) includes temples, three ziggurats, palaces, graves and private houses within the city walls, as well as the area of the Assyrian New Year's festival building to the north-west. In addition, a 100 ha buffer zone has been defined 500 m from the western and southern boundaries of the archaeological site.

It gained its reputation because it was the city of the god Ashur, the national deity of the Assyrians. Before the Assyrians, that is from the first half of the 3rd millennium BC, the existence of substantial cultic buildings is attested. This means that the site was already a developed and organized urban system, the only one of this size known in the entire area.

It was also the place where the Assyrian kings were crowned and buried. As one of the few archaeological multi-period sites in Assyria of its kind, the remains of its buildings and their furnishings have been extensively excavated. The architectural and artistic record is accompanied by a large corpus of cuneiform texts which attest a leading role of Ashur in religion and scholarship, especially during the Middle- and Neo-Assyrian periods.

Within the framework of the other three Assyrian capitals (Nimrud, Dur-Sharrukin and Nineveh), Ashur is the only example of an urban site where continuity and change of the Assyrian civilization pertaining to religious, public and domestic architecture, artistic production, urban planning, religious and political systems, economic subsistence and social patterns is revealed by the archaeological and textual evidence throughout the recorded archaeological periods.

At Ashur, the early steps towards a systematic shaping of Assyrian cities could be observed for the first time within the limits of an extremely restricted space and a grown urban system, this in contrast to all the later Assyrian capitals.

The tight and complex cultural identity is expressed by the fact that the land, the god and the city bore the same name: Ashur. It is clear that, already during pre-Assyrian periods, the site played an important role in the land of Subartu, since it was a desired place for foreign control over the region during the Akkad and Ur III periods (last quarter of the 3rd millennium BC).

Ashur has an outstanding density of excavated architectural remains from different parts of the Assyrian periods without comparison. The ensemble of public buildings (temples, palaces, city walls) finds its counterpart in several areas of domestic architecture. As for the religious architecture, the presence of three ziggurats erected of mud bricks and two double temples should be mentioned as well as the temple of the national god Ashur. Of them, the impressive ziggurat of the god Ashur is still standing today and is a visible landmark. Whereas these buildings embody the Assyrian architectural tradition, the temple of Ishtar alone features a different building tradition (bent axis), which has its origin possibly in the area southeast of Assyria. At two places, a sequence of royal palaces was observed, one of them saved later as burial place for Assyrian kings.

Hellenistic remains and those of the Arab Hatrene kings are attested. The surface of the site is partly covered by the excavation debris from several generations of archaeological excavations.

More than 1,000 inhumations in graves and tombs from the Parthian period, mainly located inside the buildings, provide important information on aspects of burial rites and funerary culture. The Parthian palace and a temple close to the ziggurat are architectural testimonies of this period. Presently, residential areas of the Parthian period are being excavated.

Criterion (iii): Ashur, founded in the 3rd millennium BC, is an exceptional testimony to succeeding civilizations from the Sumerian period in the 3rd millennium BC to the Assyrian empire from the 14th to 9th centuries, and, later, the Parthian revival in the 2nd century BC. Its most important role was from the 14th to 9th century BC when it was the first capital of the Assyrian empire, the religious capital of Assyrians, and the place for crowning and burial of its kings.

Criterion (iv): The excavated remains of the public and residential buildings of Ashur provide an outstanding record of the evolution of building practice from the Sumerian and Akkadian period through the Assyrian empire, as well as including the short revival during the Parthian period.

Integrity

Ashur contains all the attributes that express its Outstanding Universal Value, such as the archaeological monuments and elements of urban planning within its boundaries and its integrity is fundamentally unimpaired. These attributes are though vulnerable or potentially vulnerable to threats or to the impacts of restoration and reconstruction.

Authenticity

The site of Ashur had been abandoned at the end of the Parthian period (2nd century BC), and, in contrast to many other sites in the region, there was no further occupation. Therefore, the authenticity of the remains is unquestionable and the attributes clearly and fully reflect OUV. There are two major structures built in the 19th and 20th centuries AD, Ottoman military barracks at the north-eastern edge of the site, used until 1991 as the site museum, and the excavation house, erected by the German expedition and restored by the State Board of Antiquities and Heritage. There are also two small guard houses at the site. As for restoration works, traditional techniques and materials (mudbricks and plaster) have been applied in the 1980s for partial reconstruction of the Old Palace, the temple of Anu and Adad and parts of the city wall, based on the excavated evidence. The walls stand up to a height of ca. 2 m. Baked bricks have been used for the Tabira gate, the temple of Ishtar and parts of the Parthian palace. Gypsum and as little concrete as possible served as mortars.

Protection and management requirements

The city of Ashur is the property of the State of Iraq, and it is taken care of by the staff of the State Board of Antiquities and Heritage, within the Ministry of Culture. It had been protected under the 1937 Law of Antiquities and its further amendments, and is now protected, as well as its buffer zone, under the Law of Antiquities and Heritage No 55, dated October 2002.

The protection and management of the site is the responsibility of the State Board of Antiquities and Heritage (former Directorate General of Antiquities). Locally, the archaeological site is under the responsibility of the Inspector of Antiquities in the province of Salah Addin. Excavations are conducted by the Department of Excavations and Archaeological Investigation of the State Board of Antiquities and Heritage, Ministry of Culture. The site has 10 guards in charge of its protection.

Excavations by the Iraqi expedition are financed annually from the central budget of the State Board of Antiquities and Heritage, Government of Iraq. The Deutsche Forschungsgemeinschaft has financed the German expedition.

In the late seventies of the 20th century AD, the State Board of Antiquities and Heritage started a scientific programme in order to resume work in the city by archaeological excavations and some restoration to maintain and consolidate what had been exposed. This is at the city wall (NW), the Tabira Gate, some private houses, the temple of Anu and Adad, the Old Palace and the royal burial.

However, since the restored and partly reconstructed buildings and walls are equally exposed to erosion, they need continuous care.

In view of the present situation and in continuation of the work which began in the late 70s, it is planned to develop a detailed restoration and conservation programme for the site and its monuments.

The threat to the property from the construction of a Makhool Dam has now been removed by the cancellation of the dam project.

The Iraqi Ministry of Water Resources released a formal decision to abandon the idea of building Makhool dam permanently and will provide the official notification to confirm that the project's plan will never be put on the table again. There is therefore no need to construct a retaining wall or any protective measures.

Iraq

Hatra

Brief synthesis

An ancient, fortified city founded on the ruins of an Assyrian settlement, Hatra is located in northern Iraq, between the Tigris and Euphrates, in the central of the area known as the Euphrates Peninsula, which today is an open semi-desert, 110 km southwest of Mosul, and about 70 km west of the capital, Ashur, 3 km to the west of Wadi al-Tharthar. Its name, possibly of Aramaic or Arabic origin, probably referred to "enclosure". Its location, along the military and trade routes that linked the Roman Empire in the west and the Parthian Empire in the east and bordering the Tigris and Euphrates which linked Mesopotamia to the Arabian Gulf, favoured the development of Hatra as an important religious and commercial centre. The religious factor was one of the main reasons for the development of the city from a small village in the first century BC to a large kingdom in the middle of the second century AD. It is the best-preserved city of the Parthian empire (ca. 200 BC-220 AD).

Adapted to the topographic features of the site, Hatra presents a remarkable urban complex of circular design. The city's defences of double walls are in perfect condition and lie in an untouched desert steppe environment. The external wall is an earthen bank with a circumference of 9km; the inner main wall, about 2km in diameter, is built of stone and strengthened by 171 large and small towers, and a number of strongholds; a ditch ranging between 4-5 m in depth and about 8-14 m in width was dug adjacent to its external side; the inner wall has four fortified gates which roughly correspond with the four cardinal points.

The fortifications successfully defended the city against the Roman armies led by Trajan in 116 CE, and by Septimius Severus in 198 CE, with the city becoming celebrated for its impregnability.

In the centre of the city is the huge rectangular temenos, east-west oriented, surrounded by a wall and divided by a further wall into two unequal spaces, identified as a large and small courtyard and sanctuary. The main sanctuaries are located in the small courtyard. Hatra was the centre of religious, social and economic activity for all the inhabitants of the Jazeera of Iraq. Inside the temenos are seven temples and shrines, each of which is dedicated to a specific deity, and all have iwans, open halls with high barrel-vaulted roofs that were a Parthian innovation. At the back of the small courtyard, a row of eight contiguous and consistent iwans facing the eastward direction forms a facade 115m long and 23m wide: this structure is known as the 'Great Temple'; rooms looking onto a pilastered portico have been found on each of the four sides of the rectangular enclosure.

The people of Hatra relied on wells as water sources, and managed the lake within Hatra's walls; therefore, despite limitation of water sources, they were able to make skilful use of water and were self-sustainable. They also built bridges on Wadi al-Tharthar River and wells near the city, outside the current boundaries of the property. Remains of these structures still survive in the surroundings of Hatra.

Hatra has a distinctive architecture reflecting different styles and influences and different building techniques - mudbrick, brick, bitumen and gypsum, stone and gypsum, as the city relied for its building materials on the stone quarries near the site. The design of the great iwans of the Hatra temenos exerted lasting influence over the architecture in the region until the Islamic age.

Archaeological investigations have yielded hundreds of stone statues and statuettes, some of which portray gods or members of the ruling dynasty, as well as other sculptured figures, in a sort of post-Hellenistic art style that is distinctive to Hatra; some of these sculptures bear Aramaic inscriptions. Part of these findings and artworks are displayed in the local museum which is housed in the rooms of the temenos/Great Temple. Other sculptures are on display in various museums in Iraq.

The monuments, art and inscriptions of Hatra offer exceptional evidence of a facet of the Assyro-Babylonian civilization that developed in Hatra under the influence of Greek, Parthian and Roman civilizations. As an excellent example of a fortified city, with its double wall perfectly preserved, it stands out among a series of fortified cities that covers the Parthian the Sassanid and ancient Islamic civilisations.

Criterion (ii): The great iwans of the Hatra temenos, remarkable for the perfection of their vaulted chambers, and the fourteen small temples scattered outside the sacred enclosure, have exerted lasting influence over the region's architecture up until the Islamic age.

Criterion (iii): By virtue of its monuments and inscriptions, Hatra offers exceptional testimony to an entire facet of Assyro-Babylonian civilization subjected to the influence of Greeks, Parthians, Romans and Arabs. It is the best-preserved city of the Parthian empire (ca. 200 BC-220 AD).

Criterion (iv): Hatra is an excellent example of fortified cities along the circular plan of the East, such as Ctesiphon, Firouzabad or Zingirli. The perfect condition of the double wall in an untouched environment sets it aside as an outstanding example of a series which covers the Parthian, Sassanid and ancient Islamic civilizations.

Criterion (vi): The city success against Roman forces, led to it being considered an outstanding symbol of Parthian power.

Integrity

Hatra includes all of the attributes supporting its Outstanding Universal Value within the perimeter of its outer walls. Hatra's immediate and wider setting - a semi-desert landscape that surrounds the walled city almost on all sides where several archaeological remains of bridges roads, wells and other infrastructure survive - significantly contributes to the understanding and appreciation of the importance of the city and of the once imposing fortifications: this archaeological landscape needs safeguarding and protection.

Most of the buildings in Hatra were found during the excavations in a ruined condition, while some buildings have preserved components, such as many rooms of the temenos, which have been used as a local museum. In the past, conservation and restoration works have played a major role in restoring those walls and buildings to their original condition.

Hatra has been impacted by previous conflicts, resulting in localized damage, including at some of the architectural decoration that have more recently suffered by the damage inflicted during 2015-2017. However, Hatra's architectural monuments are mostly in a relatively good condition, although the site has suffered from neglect and looting and it is subject to severe weathering, therefore its integrity remains vulnerable.

Authenticity

The location and topography of the site where Hatra stands, at the crossroad of important communication routes, in a still untouched environment, still convey the sense of its power and its importance as a military and commercial outpost.

The circular layout of the fortified city and its unique town planning, with its fortifications, walls, fortified entrances, trenches and its defensive towers, designed to be harnessed in conjunction with the advanced war technology developed at Hatra, explain the reasons why the city withstood repeated sieges. The preserved urban form and articulation demonstrate that Hatra is an excellent example of the fortified eastern cities. The well-preserved double city wall outstandingly demonstrates Hatra's power to harness the circumstances of history and provides exceptional testimony to an entire facet of Assyro-Babylonian civilization, subject to the influence of Aramean, Greeks, Parthians, Romans and Arabs. The rectangular temenos with its temples, in the center of Hatra, still conveys the religious importance of the city and the sense of its special sanctity in ancient times. The design and the built fabric of its iwans and of its architecture reflect the Assyrian and Babylonian construction culture and the contribution of Hellenistic and Roman influences which have resulted in a distinctive architecture and construction know-how, through building methods, materials, design and decoration, particularly the use of carved stone and gypsum. The barrel vaults of Hatra's large rectangular iwans represent an innovation in construction, suggesting technical revolution at that time. A wealth of statues, statuettes, inscriptions and builder's tokens represent key sources of information and historical evidence on the distinctive advanced Hatrene culture and complement the attributes of Hatra in illustrating its Outstanding Universal Value.

The archaeological authorities have undertaken works on a number of buildings, using the same stone quarries that were used by the Hatrene with involvement of specialized archaeologists, and the stone chiseller who cut and sculpted the stone according to the standard characteristics. Stone chisellers were famous in Mosul. Careful archaeological conservation work is needed to preserve the authentic fabric discovered through excavations, with the involvement of specialized archaeologists and skilled artisans.

Protection and management requirements

The main legislation for heritage protection at the time of the inscription of Hatra on the World Heritage List was Law No.59 of 1936. Several years following the inscription, Iraq adopted Law No.55 2002, which is currently enforced. There is no specific article on the protection of Hatra, however, Law No.55 2002 provided protection for all archaeological sites in Iraq, including Hatra.

The State Board of Antiquities and Heritage (SBAH) is the authority responsible for the management of World Heritage Sites. The International Organizations Department is responsible for the implementation of the 1972 Convention, represented on the ground by the World Heritage site managers, while the Directorate General of Investigations and Excavations is responsible for all activities at archaeological sites. All activities can only be implemented with the approval of the Head of the SBAH. The authority of SBAH is indicated clearly within Law No.55 2002 as written consent is required for any activities, developments, and alterations at recognized archaeological sites.

Hatra needs continuous care and maintenance to address the natural deterioration and damage arising from relative neglect and lack of maintenance during recent armed conflict. Time, financial resources, protection mechanisms and a strategy that involves a balance between archaeological works and conservation measures to protect and preserve all attributes of the property, as well as its immediate and wider setting, are all required.

Plans for archaeological conservation work exist, especially for buildings that were eroded as a result of natural factors. An employee of the archaeological authorities who is known as the resident of the site accompanies visitors for guidance and interpretation.

A clear management system, adequate staffing levels at the site level, and a management plan, including archaeological and conservation plans, visitor and awareness-raising strategies and related operational plans, are crucial to guarantee the long-term protection of Hatra's attributes that support its Outstanding Universal Value.

ASIA AND THE PACIFIC

Australia

Tasmanian Wilderness

Brief synthesis

The Tasmanian Wilderness covers more than 1.58 million hectares, almost a quarter of the Australian island State of Tasmania. This is one of the world's largest and most spectacular temperate wilderness areas and a precious cultural landscape for Tasmanian Aboriginal people, who have lived here for approximately 40,000 years.

Tasmanian Aboriginal people adapted to a changing climate and natural environment through a full glacial-interglacial climatic cycle and were the southernmost people in the world during the last ice age. Evidence of their culture remains in the property today, with significant Pleistocene cave occupation sites, and later Holocene sites, demonstrating a richness and variability rarely seen in comparable global contexts. The rock markings in caves represent an extraordinary connection to their ideas and beliefs. The property is one of the world's great archaeological 'provinces', with many important sites, and a landscape shaped by Aboriginal fire management practices over millennia.

The ecosystems within the extensive wilderness areas of the property are of outstanding significance for their exceptional natural beauty, distinctive landforms and palaeoendemic species and communities. Alpine, estuarine and alkaline wetland ecosystems are globally unusual and unique. The marine, near-shore, island and coastal environments provide habitat for significant breeding populations of seabirds. These areas display extensive undisturbed stretches of high-energy rocky and sandy coastline, forests of giant kelp, and temperate seagrass beds.

Criterion (iii): The Tasmanian Wilderness bears an exceptional testimony to the southernmost occupation by people during the Pleistocene period. Cave sites contain extremely rich, exceptionally well-preserved occupation deposits of bone and stone artefacts. Well preserved, diverse rock marking sites and rock shelter sites provide evidence of Aboriginal occupation, dating back approximately 40,000 years.

Criterion (iv): The Tasmanian Wilderness is a diverse cultural landscape where Aboriginal people have managed and modified the landscape for approximately 40,000 years. Significant stages in human history, from the Pleistocene period to the arrival of Europeans, are illustrated through extensive and diverse Holocene shell middens, rock shelters and artefact scatters, as well as Aboriginal cultural heritage sites. Targeted Aboriginal burning regimes are evidenced in the modified vegetation types within this landscape.

Criterion (vi): Rock marking sites provide a tangible reflection of the beliefs and ideas of the southernmost people in the world during the Pleistocene, and of their descendants in later periods. Red ochre hand stencils, ochre smears, and other amorphous marks have been found in caves throughout the property. Amongst these sites is *Wargata Mina* which is the southernmost known Pleistocene marking site in Tasmania, and the first site in the world where mammal blood was identified as being mixed with ochre, possibly as a fixative.

The vast majority of rock markings in the caves are individual motifs, spatially separated from one another. This suggests a spiritual or artistic intent, highlighting a considered, organised and arranged approach to the creation of markings, which is supported by the absence of cultural materials or occupation deposits. The rock markings and

cave hand stencils together represent a close connection to ideas and beliefs and living traditions of Tasmanian Aboriginal people and their ancestors.

Criterion (vii): Geological and glacial events, climatic variation at the geological and landscape scales, and Aboriginal occupation and use have combined to produce extensive and varied wilderness landscapes of exceptional aesthetic importance abound. Important landscape features exemplifying the variety and beauty of the property include the rugged, tarn-embedded quartzite ranges, such as the Eastern Arthurs. The dramatic rampart of the Great Western Tiers, marks the northern and eastern bounds of the undulating alpine Central Plateau, where sand dunes with ancient pencil pines abut shallow lakes. Dark-watered estuaries, such as New River Lagoon, nestle below precipitous peaks. The wild and windy coast with its emerald marsupial lawns, and the bizarrely beautiful submarine ecosystems of Port Davey and Bathurst Harbour add to the aesthetic appeal of the property. The golds and greens of wind-moulded alpine and subalpine flora, extensive blankets of buttongrass moorlands and patches of dark green mossy rainforests cloaking southern slopes, contribute to its scenic diversity. Cave systems are ornamented by glow worms, wild rivers cut dramatically through quartzite ranges to calmer water below, and forests dominated by Mountain Ash, at 70-100 metres, dwarf the rainforest understorey below.

Criterion (viii): Extensive outcrops of Jurassic dolerite attest to the breakup of Gondwana more than 40 million years ago. Large areas of terrace systems, stabilized by a peat coating, provide evidence of tectonic and sea level change. Vast areas of wilderness and wild coasts, free of exotic plants, allow fluvial, aeolian and wave-driven processes to continue. Periglacial processes, globally unusual because of the absence of permafrost, actively create stone stripes, polygons and steps. Globally distinct wind-controlled striped mires are the product of ongoing bio-geomorphological processes, as are the peat pond systems. The accumulation of organic matter continues at a landscape scale in nutrient-poor quartzite country, where globally distinct, reddish fibric moor peats occur at depth under rainforest. The property contains globally outstanding exemplars of ongoing temperate maritime karst processes, unusually within dolomite. Palaeokarst, much resulting from the unusual interaction of glacial and karst processes in a maritime climate, provides one of the best available global records of southern temperate glacial processes, with deposits from three eras: the late Cenozoic, late Paleozoic and late Proterozoic.

Criterion (ix): The property's great size and wilderness character enable significant natural, biological and geomorphological processes to continue in terrestrial, coastal, riverine and mountain ecosystems. The property is exceptional in its representation of ongoing terrestrial ecological processes involving fire and wind. Mosaic landscapes of fire-susceptible and fire-dependent plant communities have formed. These include large, remote, undisturbed areas of Mountain Ash, one of the tallest flowering plants in the world. At alpine altitudes, where wind redistributes sporadic snowfalls, cushion plants, exposed to wind and ice abrasion, thrive. Distinct plant communities, including the only Australian winter deciduous tree, the Deciduous Beech (also known as Tanglefoot), form on fire and weather protected north-eastern slopes. Wind-controlled cyclic succession in lineated *Sphagnum* mires appears to be globally unique. Unusual assemblages of deep marine species are found within the large estuaries, where communities are moderated by dark tannic freshwater, overlaying salt.

Criterion (x): Extensive areas of high wilderness quality ensure habitats of sufficient size to allow the survival of endemic and rare or threatened species such as the Tasmanian wedge-tailed eagle, and many ancient taxa with links to Gondwana. The orange-bellied parrot and an assemblage of marsupial carnivores are found nowhere else. Some of the longest-lived trees in the world are present, with Huon pines reaching ages in excess of 2000 years. Secure habitats, including hundreds of island refuges, contain very few pathogens, weeds, or pests. Spectacular cave systems are inhabited by endemic invertebrate species, resulting from relict populations separated during periods of glaciation. The world's most southerly and isolated temperate seagrass beds and giant kelp forests occur in Port Davey and Bathurst Harbour and remote islands support significant breeding populations of seabirds.

Integrity

The property demonstrates the interaction between people and the landscape over millennia and has an exceptional degree of intactness and high degree of naturalness. Its large extent, remoteness, and quality of wilderness is the foundation for the integrity of its natural and cultural values. Since the property was first inscribed in 1982, boundary extensions have increased the extent of land with high wilderness quality. There is a low level of disturbance from pests, weeds, and diseases. The Pleistocene cave deposits are well preserved due to the deposition of calcium carbonate flowstone (leached from the surrounding limestone) over the top of the cultural deposits, leaving them largely undisturbed and safe from natural erosion and other impacts. Bone preservation is excellent due to the high alkalinity of the sedimentary deposits.

Due to its rugged and remote terrain, tourism facilities are mostly restricted to the periphery of the property, and there are only two major roads, both pre-dating inscription on the World Heritage List. Limited hydro-electricity generation and transmission also occurs.

Authenticity

The ensemble of cultural sites across the landscape demonstrate the way of life of Aboriginal people and their ancestors, as well as their beliefs and ideas, over a period of approximately 40,000 years. Occupation of the area during the late Pleistocene and development of a unique cultural tradition in response to extreme climatic conditions are the basis for the property's inscription on the World Heritage List under cultural heritage criteria. Since inscription, many more sites demonstrating these events have been identified.

Protection and management requirements

Australia's *Environment Protection and Biodiversity Conservation Act 1999* (EPBC Act) provides legal protection for Outstanding Universal Value by regulating actions occurring within, or outside, the World Heritage boundary. A statutory management plan is in place and is reviewed at least every seven years. Over 80 per cent of the property is zoned as 'wilderness'.

Two statutory councils, the Aboriginal Heritage Council and the National Parks and Wildlife Advisory Council, provide advice on the management of the property to the Tasmanian and Australian governments. Private freehold conservation covenanted lands within the property are managed according to international open standard management plans demonstrating a high level commitment to ongoing protection.

Aboriginal people access and protect their Country and cultural resources so that cultural practices can be conducted and maintained.

Sri Lanka

Old Town of Galle and its Fortifications

Brief synthesis

Old Town of Galle and its Fortifications is situated on a small rocky promontory on the southwest coast of Sri Lanka. Founded in the 16th century by the Portuguese as a fortified town, Galle reached the height of its development in the 18th century under Dutch colonial rule. It is the best representation of a fortified city built by the Europeans in South Asia, showing the interaction between European planning principles and South Asian architectural traditions. Its street grid represents the typical Dutch tradition of parceling out blocks with the purpose of creating clusters of buildings within a limited area. Rows of houses with their narrow sides facing the streets and verandahs shaded by high overhanging roofs supported on slender columns create distinctive streetscapes. These characteristics, along with internal courtyards, are among the adopted South Asian elements that create the settlement's unique character. The Old Town also consists of public and administrative buildings that reflect colonial architectural characteristics, but are composed in a manner that is sensitive to the rest of the architectural fabric. The monumental ramparts that fortify the town do not conform precisely to typical European geometric plans. Instead, they follow the existing morphology of the site, where rock outcrops are located within the promontory of Galle. Bastions located at strategic points both seaward and landward together with the ramparts reflect the fortification engineering knowledge developed by the Dutch in the unfamiliar South Asian terrain.

Criterion (iv): Galle provides an outstanding example of an urban ensemble which illustrates the interaction of European architecture and South Asian traditions from the 16th to the 19th centuries during the period of European expansion in Asia. The most salient feature is the use of European models adapted by local craftspeople to the geological, climatic, historical, and cultural conditions of Sri Lanka. In the structure of the ramparts, coral is frequently used along with granite. In the ground layout, all the measures of length, width, and height conform to the regional metrology. The narrow streets are lined with houses, each with its own garden and an open veranda supported by columns, another sign of the acculturation of an architecture which is European only in its basic design. Among the characteristics that make this an urban ensemble of exceptional value is the original underground drainage system still in use from the 17th century, which is flushed by tidal sea water.

Integrity

Within the boundaries of Old Town of Galle and its Fortifications are elements and components related to town planning, fortification engineering, and architecture that are necessary to express the Outstanding Universal Value of the property. The fortifications on all sides, which define the property, ensure the complete representation of all features and convey the totality of the value. The physical fabric of these elements is in good condition and has been preserved to express the value.

Authenticity

The form and design of the original town plan, with its street grid, facades, and the scales of the streetscapes, truly reflect the value of the old town. The architectural form and design as well as the construction materials and techniques of the public and administrative buildings are well preserved. The military design and the construction technique and materials of the ramparts and bastions are also well preserved. The location and setting of the town and its fortifications in relation to its seascape and landscape are also well preserved. Although the original military function has ceased at present, the property still retains its original residential and public/ administrative uses. The property has therefore retained its authenticity.

Protection and management requirements

The fortifications and some of the public buildings are under the legal ownership of the Department of Archaeology of the Government of Sri Lanka, which administers the Antiquities Ordinance of 1948 (rev. 1998) at the national level. Some selected houses and other buildings are declared as protected monuments under the provision of the Antiquities Ordinance, while most houses remain as private properties. As per the Antiquities Ordinance, no

interventions are allowed within 400 yards (366 metres) of a declared monument, and the whole extent of the fort is covered by this regulation. The Department of Archaeology therefore has control over the whole property. In addition, provisions of the Urban Development Authority Law are being applied for better planning control of the property. The Galle Heritage Foundation was created in 1994 under an Act of Parliament with a view to bring all the stakeholders and partners under one umbrella for effective conservation and management of the property.

The long-term challenge is to sustain the Outstanding Universal Value of the property as a living city, providing for modern living standards and managing the demand for new uses without compromising the various aspects of its authenticity mentioned above; this is being handled carefully by the Galle Heritage Foundation whose Board of Management is comprised of all the stakeholders including the Department of Archaeology, Urban Development Authority, etc.

EUROPE AND NORTH AMERICA

Croatia

Episcopal Complex of the Euphrasian Basilica in the Historic Centre of Poreč

Brief synthesis

The Episcopal Complex of the Euphrasian Basilica in the Historic Centre of Poreč is an outstanding example of an early Christian episcopal ensemble that is exceptional by virtue of its completeness and its unique basilican cathedral and that is a representative of a stylistically important episcopal palace. It is, furthermore, a structural ensemble and, when taken with the archaeological remains of several earlier building phases, it forms part of a greater unit, namely, the historic town of Poreč. As such it provides the unifying factor for cultural, urban, and architectural history beyond the cathedral complex, and developed into the late classical and early medieval town when the Episcopal Complex of the Euphrasian Basilica was established.

The present church was built in the mid-6th century by Bishop Euphrasius on the north coast of the peninsula where the town developed. The latest series of churches on the site incorporate parts of its predecessor. Euphrasius also built an atrium beyond the narthex of the basilica, a baptistery at the end of the atrium, a monumental episcopal palace between the atrium and the sea, and a small memorial chapel north-east of the basilica. The Kanonika (Canon's House) was added in 1257, followed by the belltower in the 16th century, and by smaller buildings such as the 15th century sacristy and chapels of the 17th and 19th centuries.

Euphrasius' basilica is three aisled with a large central apse flanked by two smaller ones. Its plain columns have carved capitals, linked by arcading. In the main apse there are mosaics around the four windows, in the semi-dome and on the front wall. There are remains of other decoration of various dates in the church. The memorial chapel is of a trefoil-shaped plan, the apses being round inside and polygonal outside. The baptistery and atrium conserved the original form. Some remains of the earlier churches discovered in archaeological excavations are on display. Only small traces of the 6th-century bishop's palace survived.

Criterion (ii): The episcopal Complex of the Euphrasian Basilica is an outstanding example of an early Christian ensemble reflecting the development of Christian ecclesiastical architecture and planning within the late Roman and Byzantine Empire.

Criterion (iii): The Episcopal Complex of the Euphrasian Basilica in the Historic Centre of Poreč is an outstanding example of an early Christian episcopal ensemble that is exceptional by virtue of its completeness and its unique Basilican cathedral.

Criterion (iv): The Episcopal Complex of the Euphrasian Basilica is the most complete surviving complex of this type. The basilica, atrium, baptistery, and episcopal palace are outstanding examples of religious architecture, whilst the basilica itself combines classical and Byzantine elements in an exceptional manner.

Integrity

The Complex of the Euphrasian Basilica in the Historic Centre of Poreč is the best preserved early Christian cathedral complex with all the parts of the original structure so integrally preserved: the church, memorial chapel, atrium, baptistery and particularly the bishop's residence are outstanding in their level of preservation. All these structures are included within the inscribed property. All these buildings have almost entirely preserved their original structures. The exceptional quality of the complex lies in the completeness and compactness of the group and its intimate relationship with its historic town.

There are risks of natural disaster and the property may suffer from development pressures or tourism pressure. Relative humidity as a result of the sea level rise caused by climate change is currently the main issue.

Authenticity

The authenticity of the Euphrasian episcopal complex is an exemplary illustration of historical multistratification, in the spirit of the 1964 Venice Charter. Restoration work has been carried out here from the Middle Ages up to the present day, according to the perceptions and philosophies of the succeeding periods. The results of this continuous activity have become intrinsic parts of the monument itself and bestow a special value on it as witnesses to historical change.

Protection and management requirements

The Euphrasian Basilica is a cultural property designated according to the 1999 Cultural Monuments Protection Act. As a result, any intervention requires authorization by the competent local conservation department. The complex is owned by the Poreč and Pula Episcopal Ordinariate. It retains its function as the cathedral of the Poreč and Pula Diocese, although the residence of the bishop moved from the Bishop's Palace in 1992 which is now, together with the archaeological area, in use as a museum. The management plan provides for the church, sacristy, atrium, and baptistery to retain their active ecclesiastical functions.

The Croatian Restoration Institute manages restoration works on the property according to priorities set by the condition of the structure and the finances provided by the Ministry of Culture and Media.

The general state of conservation is good. In regards to long term management, sea level rise caused by climate change is the main issue to address to prevent moisture related deterioration of the structures.

Croatia

Historic City of Trogir

Brief synthesis

The Historic City of Trogir on the eastern coast of the Adriatic is a remarkable example of urban continuity. The orthogonal street pattern of this island settlement dates back to the Hellenistic period, and it has been embellished by successive rulers with many fine public and domestic buildings and fortifications. Its fine Romanesque churches are complemented by the outstanding Renaissance and Baroque buildings from the Venetian period. Its urban fabric has been conserved to an exceptional degree and with the minimum of modern interventions, in which the trajectory of social and cultural development is clearly visible in every aspect of the townscape.

The ancient town of Tragurion was founded in the 3rd century BC as a trading settlement by Greek colonists on an island at the western end of the bay of Manios between the mainland and one of the Adriatic islands. The town was enclosed by a megalithic wall and its streets were laid out on a grid plan. The town has been in continuous occupation since then. Its contemporary plan reflects the Hellenistic layout in the location, dimension and shapes of its residential blocks. The two ancient main streets, the *cardo maximus* and the *decumanus* are still in use.

The development of the ancient town is clearly expressed in the town plans. Ancient Tragurion lies at the eastern end of the islet; this spread out in the earlier medieval period, and the plan of two concentric circles of houses and streets, within the former walls, is still visible. The medieval suburb of Pasike developed to the west on a different alignment, and was enclosed by the later fortifications. The port was located on the south side. Finally, the massive Venetian fortifications incorporated the Genoese fortress known as the Camerlengo. The townscape of Trogir is determined by the pattern of, for the most part, narrow streets. Its homogeneity is stressed by the predominant local limestone, now mellowed by time with a golden patina.

Construction of the Cathedral of St Lawrence, built on the site of an earlier basilica and dominating the main square, began around 1200. The south portal was finished in 1213, Master Radovan finished the main west portal in 1240, and the walls were completed by the mid of the 13th century. The main nave was vaulted in the first half of the 15th century and the bell tower was added in the late 16th century. This relatively protracted period of construction has meant that successive architectural styles – Romanesque, Gothic and Renaissance – are well represented.

The Cathedral is flanked by one of the fine public buildings of Trogir, the Town Hall, from the 14th and 15th centuries. This was extensively restored in the 19th century, but retains its Renaissance appearance and contains many original features in place.

Of the numerous palaces of the aristocracy of the town, the Cipico Palace, facing the west end of the Cathedral, is the most outstanding, covering an entire town block. Throughout the town and in particular around the ramparts, there are palaces of the other leading families Cega, Vitturi, Lucie, Garagnin Fanfogna, Paitoni, Statileo, Andreis. Many of these rise directly from the foundations of Late Classical or Romanesque structures and are in all styles from Gothic to Baroque. All the remains of the successive fortifications of the town are the Camerlengo fortress and one of the bastions of the Venetian defences.

Criterion (ii): Trogir demonstrates the influence of the various cultures in the Adriatic from its original settlement – Greek, Roman, Byzantine, Hungarian and Venetian, exemplified through its town planning from the Greek period onwards, and the architecture of its buildings, whether Romanesque, Gothic, Renaissance or Baroque. In terms of

space and population Trogir is a miniature city, but its significance for the cultural and economic history of the Adriatic outweighs its restricted urban scale. Its institutions, its way of life, and its contribution to national and universal culture and science make it one of the most important Adriatic towns.

Criterion (iv): Trogir is an excellent example of a medieval town built on and conforming with the layout of a Hellenistic and Roman city that has conserved its urban fabric to an exceptional degree and with the minimum of modern interventions, in which the trajectory of social and cultural development is clearly visible in every aspect of the townscape.

Integrity

Today Trogir's urban fabric encapsulates a series of historic configurations in a perfectly balanced relationship of stylistic formations. The plan of contemporary Trogir reflects the Hellenistic layout in the location, dimensions, and shapes of its residential blocks. The two ancient main streets, the *cardo* and the *decumanus*, are still in use. The oval outline of the historic centre was defined in prehistoric times. The street pattern follows the rectangular grid of the Hellenistic and Roman city, demonstrating an organic growth since its foundation, without any major interventions in the 19th or 20th centuries. The town lies wholly within the inscribed property. The property suffers to some extent from tourism pressure and long-term concerns are sea level rise and depopulation.

Authenticity

The authenticity of the overall ensemble is very high, since there are few, if any, later interventions, and official policy is to prevent these at all costs. There is an equal concern for authenticity in material and workmanship: abrasive stone cleaning is rejected in favour of maintenance of patina and where replacement is necessary, authentic materials and traditional techniques are always employed. The authenticity of the monumental values of Trogir's Romanesque, Gothic, Renaissance and Baroque architecture and sculpture becomes particularly clear when we evaluate its influence on the bigger neighbour cities on the east Adriatic coast, namely Split and Šibenik.

Protection and management requirements

Act No. Z-3249 of the protection of Historic City of Trogir imposes strict control over every aspect of development within the historic town. There is an overall supervisory function exercised by the National Service for the Protection of the Cultural Heritage of Croatia, part of the Ministry of Culture and Media, with its local conservation department in Trogir. A partial Management Plan has been drafted, however, it is to be hoped that an uncompromising overall management plan for the property will be drawn up.

Controls over planning and regulation within the historic town come within the purview principally of the local authorities. The Comprehensive Land Use Plan that regulates all aspects of development of the Town of Trogir is being regularly updated (latest revision in 2020). The commitment of local administrators and officials to maintenance of the character of Trogir as a living town is clearly strong and fully supported by the inhabitants.

General state of conservation is good. Restoration and maintenance works on the cathedral and the buildings and urban structures are carried out in compliance with strict conservation standards and in accordance to regular funding provided by the state and local budget as well as the church and private owners. Heavy vehicle traffic that has been one of the main deteriorating factors for decades has radically decreased from 2018 onwards, with relocation of the regional road previously running through the historic centre. In regards to long term risk management, sea level rise caused by climate change is the main issue to address as well as depopulation issues.

Croatia

The Cathedral of St James in Šibenik

Brief synthesis

Šibenik is a town founded on the Dalmatian Coast in the 10th Century. From 1412 it was under the control of Venice. The Cathedral of St James stands by the sea in a small square which was once the heart of the ancient town, and adjoining the episcopal palace. In its present form, the Cathedral is a monument that documents the transition from Gothic to Renaissance architecture. It is distinctive in the type of construction adopted, in its forms and decorative features, but most of all in the nature of its construction. The Cathedral bears witness to the considerable exchanges in the field of monumental arts between Northern Italy, Dalmatia and Tuscany in the 15th and 16th centuries. Between 1431 and 1505, three architects who succeeded one another, Francesco di Giacomo, Georgius Mathei Dalmaticus and Niccolò di Giovanni Fiorentino, developed a structure built entirely from stone and using unique construction techniques for the vaulting and the dome. The Cathedral was finally consecrated in 1555 after completion of the west front.

The Cathedral takes the form of a basilica with three aisles, each ending in an apse. The dome surmounts a transept which does not project beyond the north and south walls of the basilica. The rectangular sacristy is raised on pillars under which there is a passage to the baptistery located between the southern apse and the episcopal palace. The interior of the Cathedral is striking because of the height of the nave and the richly decorated stonework. Although the Cathedral was built in three phases, the styles of which can be distinguished on both interior and exterior, the

whole has a certain unity. The use of a single material, stone, from the footings of the walls through the vaulting to the dome itself, is no doubt largely responsible for conveying such unity. Unity of structural and decorative elements of the Cathedral also illustrates the successful fusion of Gothic art and that of the Renaissance.

Criterion (i): The structural characteristics of the Cathedral of St James in Šibenik make it a unique and outstanding building in which Gothic and Renaissance forms have been successfully blended.

Criterion (ii): The Cathedral of St James is the fruitful outcome of considerable interchanges of influences between the three culturally different regions of Northern Italy, Dalmatia and Tuscany in the 15th and 16th centuries. These interchanges created the conditions for unique and outstanding solutions to the technical and structural problems of constructing the Cathedral's vaulting and dome.

Criterion (iv): The Cathedral of St James in Šibenik is a unique testimony to the transition from the Gothic to the Renaissance period in church architecture.

Integrity

Šibenik Cathedral is among the few buildings of its kind that has not been altered over the course of time but has preserved its original form. Although built in stages, the styles of which can be distinguished in both interior and exterior, the whole has a clear unity which is primarily enabled by the use of quality stone as a single structural and decorative material. All elements necessary to express the values of the Cathedral are included within the boundaries of the inscribed area and the buffer zone. Most important threats to the property are of natural origin.

Authenticity

The Cathedral of St James is completely preserved in its original state. Thanks to the fidelity to the initial model and respect during restoration for the characteristics of the cultural context to which the building belongs, this property satisfies the test of authenticity to a degree rarely attained by constructions in stone.

Protection and management requirements

The Cathedral of St James, which is the property of the Diocese of Šibenik, is a listed monument since 1963. Like the historic center of Šibenik itself, it is subject to the provisions of several acts and regulations governing its protection. Management is carried out by the Ministry of Culture and Media (Directorate of Heritage Protection) and the Office of Works of the Diocese of Šibenik with advisory support by the interinstitutional supervisory expert commission. Measures for the protection of the Cathedral of St James are implemented by the Šibenik Conservation Department, the local representative of the Ministry of Culture and Media.

The Cathedral of St James and the historic center of Šibenik are protected by a specific policy based on four indicators: the significance and authenticity of the heritage property, the effectiveness of the Management Plan, control over risk factors such as visitor numbers, and in compliance with the most stringent international standards of conservation. Restoration work on the Cathedral in 1992 after war damage was carried out with the fullest respect for the techniques employed in the past. This has played an important role in keeping the original stone quarry in operation and in providing training for young workers on the restoration project.

Since 2012, a comprehensive program of research, conservation and restoration works has been implemented by the Croatian Conservation Institute. Priority is given to various treatment of the stone surface of the cathedral walls and inventory, as well as restoration of movable heritage. Deterioration of microclimatic conditions and the formation of condensation inside the cathedral was solved by introducing remotely controlled windows in the upper zone enabling efficient ventilation. Funding for restoration works is regularly provided by the Ministry of Culture and Media and the Diocese. An Interpretation Centre of the Cathedral established in 2019 in the restored nearby palace provides detailed presentation of the history and construction of this unique building.

France

Historic Fortified City of Carcassonne

Brève synthèse

La ville de Carcassonne est située en région Occitanie, dans le département de l'Aude, sur un éperon rocheux dominant le cours de l'Aude et sur l'axe historique de communication reliant l'Atlantique à la Méditerranée. Depuis la période préromaine, des fortifications ont été érigées sur la colline où est située aujourd'hui Carcassonne. Sous sa forme actuelle, c'est un exemple remarquable de cité médiévale fortifiée dotée d'un énorme système défensif développé essentiellement au XIII^e siècle. Ce système est constitué de deux enceintes séparées par des lices, entourant les maisons, les rues et la superbe cathédrale gothique, ainsi que le château et les corps de logis qui lui sont associés.

Les remparts intérieurs comprennent vingt-six tours circulaires et se superposent en grande partie aux défenses romaines clairement visibles sur les deux tiers de leur longueur. Les remparts extérieurs comportent dix-neuf tours rondes, dont trois sont des barbicanes. L'enceinte est entourée de douves et les deux entrées principales de la cité fortifiée, la Porte Narbonnaise et la Porte de l'Aude, sont particulièrement élaborées. Le château comtal du XII^e

siècle et les corps de logis qui lui sont associés ont été construits sur la partie ouest des remparts romains. La basilique dédiée aux saints Nazaire et Celse ne comporte aucun arc-boutant, la stabilité étant assurée par la structure voûtée interne.

Carcassonne doit aussi son importance exceptionnelle à la longue campagne de restauration menée de 1853 à 1879 par Eugène Viollet-le-Duc, l'un des fondateurs de la science moderne de la conservation.

Critère (ii) : La ville fortifiée de Carcassonne doit son importance exceptionnelle aux travaux de restauration entrepris pendant la deuxième moitié du XIXe siècle par Viollet-le-Duc qui influença fortement l'évolution des principes et des pratiques de conservation.

Critère (iv) : La ville de Carcassonne est un excellent exemple de cité médiévale fortifiée dont l'énorme système défensif a été construit sur des remparts datant de la fin de l'Antiquité.

Intégrité

Les fortifications de Carcassonne, ainsi que le château et la cathédrale, sont des monuments imposants qui reflètent d'une façon exceptionnellement complète la structure d'une cité médiévale fortifiée. Leur intégrité est réelle pour les fortifications (du système défensif il ne manque que la grande barbacane), un peu moins pour les édifices urbains (disparition de l'église Saint-Semin et du cloître de la cathédrale). La cathédrale fait partie intégrante de la conception féodale puis royale de cette grande forteresse médiévale. Paradoxalement, c'est l'intégrité de l'intervention de Viollet-le-Duc sur la double enceinte qui a subi des atteintes au XXe siècle, par la substitution arbitraire de matériaux de couverture, avant que la qualité de son œuvre ne soit reconnue.

Authenticité

Si l'authenticité en tant que monument médiéval ne peut être retenue en raison des restaurations du XIXe siècle, qui ont concerné principalement les couronnements et les toitures, la majeure partie des remparts et des tours est authentique, avec des éléments substantiels des remparts du Bas-empire romain. La cathédrale Saint-Nazaire, avec son décor sculpté et son remarquable ensemble de vitraux du XIVe siècle, présente l'aspect qu'elle possédait au Moyen Âge.

Éléments requis en matière de protection et de gestion

L'enceinte et la cathédrale de Carcassonne sont protégées en application du code du patrimoine et appartiennent à l'État. Elles sont classées au titre des monuments historiques depuis 1840. D'autres édifices intra-muros sont également protégés. La zone tampon est constituée par une protection au titre des sites classés et inscrits.

La gestion et la conservation de la double enceinte sont confiées au Centre des monuments nationaux, établissement public sous tutelle du ministère de la Culture, qui finance et met en œuvre les travaux de conservation nécessaires et assure l'ouverture au public.

La Cité et ses abords sont régis par des servitudes d'utilité publique et d'urbanisme qui en contrôlent le développement, dont la gestion incombe à la ville de Carcassonne en collaboration avec les services de l'État, ce qui constitue le cœur du système de gestion du bien.

Pour être efficace, la gestion du bien nécessite un dialogue, une coordination et une collaboration interinstitutionnels stables, pour lesquels un comité de bien est en cours d'installation, avec pour mandat d'élaborer et de mettre en œuvre un plan de gestion. La qualité paysagère de l'environnement immédiat et plus large du bien est cruciale pour la sauvegarde de sa valeur universelle exceptionnelle, d'où la réalisation en cours d'une opération grand site. Elle aura pour objectif d'améliorer la qualité paysagère des environs de la cité et de canaliser l'accueil des visiteurs, en supprimant le stationnement aux abords immédiats du bien inscrit.

Greece

Meteora

Brief synthesis

Meteora is a collection of monasteries in the centre of mainland Greece. In a region of almost inaccessible sandstone peaks, monks settled on these "heavenly columns" from the 11th century onwards. Twenty-four of these monasteries were built, despite incredible difficulties, at the time of the great revival of the hermitic ideal in the 15th century. They provide an excellent example of monastic architecture.

Hermits and ascetics began settling in this extraordinary area probably in the 11th century. In the late 12th century, a small church called the Panaghia Doupiani or "Skete" was built at the foot of one of these "heavenly columns", where monks had already taken up residence. During the fearsome time of political instability in 14th-century Thessaly, monasteries were systematically built on top of the inaccessible peaks and, towards the end of the 15th century, there were 24 of them. Many of them were built or renovated during the 16th century, a period of prosperity and flourishing of monasticism at Meteora.

Famous painters came to the Meteora Monasteries, such as Theophanes the Cretan and Frangos Katelanos, with expertise on the Paleologan models of the Byzantine Art. They painted the churches and laid the foundations of the Post Byzantine wall painting, even though the influences and the borrowings of the Italian Art were severe. Theophanes the Cretan painted in the Monastery of Saint Nikolas Anapafsas in 1527. He was considered the 'founder of the Cretan School of painting'. The 16th century frescoes of the Monasteries mark a key stage in the development of post-Byzantine painting. The Meteora Monasteries continued to flourish until the 17th century. Today, only four monasteries – the Aghios Stephanos, the Aghia Trias, Varlaam and the Meteoron – still house religious communities.

Meteora is one of those places where natural and cultural elements come together in perfect harmony to create a natural work of art on a monumental, yet human scale.

Criterion (i): "Suspended in the air" (the meaning of Meteora in Greek), these monasteries represent a unique artistic achievement and are one of the most forceful examples of the architectural transformation of a site into a place of retreat, meditation and prayer.

Criterion (ii): The frescoes executed in 1527 by Theophanes the Cretan became the basic reference of the fundamental iconographic and stylistic features of post-Byzantine painting, which exerted widespread, long-lasting influence.

Criterion (iv): The Meteora provide an outstanding example of the types of monastic construction which illustrate a significant stage in history, that of the 14th and 15th centuries when the hermitic ideals of early Christianity were restored to a place of honour by monastic communities, both in the western world (in Tuscany, for example) and in the Orthodox church.

Criterion (v): Built under impossible conditions, with no practicable roads, permanent though precarious human habitations subsist to this day in the Meteora, but have become vulnerable under the impact of time. The net in which intrepid pilgrims were hoisted up vertically alongside the 373-meter cliff where the Varlaam monastery dominates the valley symbolizes the fragility of a traditional way of life that is threatened with extinction.

Criterion (vii): The property lies within, and is surrounded by, an area of exceptional natural beauty and aesthetic importance. Rising over 400 m above ground level, the sandstone peaks on which the monasteries are perched were created 60 million years ago from deltaic river deposits. These have subsequently been transformed by earthquakes and sculpted by rain and wind into a variety of spectacular shapes.

Integrity

The monument includes all elements necessary to express its Outstanding Universal Value as it retains to a large extent its initial cultural and natural features. The cultural integrity of the monument is still intact and the wealth of relics is very well preserved. It is also of adequate size to ensure the complete representation of the features and processes which convey the property's significance. It is possible that natural threats, such as extreme weather or earthquakes, could damage the property. The outstanding landscape remains intact, while deterioration due to natural causes is limited. Human activities and land use which could potentially affect the property include tourism, agriculture, forestry, building and other infrastructure works, waste management, quarrying, hunting and sports activities.

Authenticity

The monument preserves, to a large extent, its authenticity. The restoration of the Meteora monasteries is carried out on the basis of studies approved by the Hellenic Ministry of Culture and Sports. The interventions aim at the restoration and consolidation of the buildings as well as the improvement of the living conditions within the monastic community. Restorations were made in the main church (katholikon) of the monasteries and in other buildings, some of which were converted into museums. Restorations are carried out, where possible, according to traditional forms and techniques. The conservation of the frescoes decorating the walls of the monasteries contributes to the enhancement of their features.

Protection and management requirements

The property is protected by the provisions of the Law 4858/2021 "Ratification of the Code of legislation for the protection of antiquities and cultural heritage in general", and by separate ministerial decrees published in the Official Government Gazette. Protection and management are carried out by the Ministry of Culture and Sports through the responsible regional service (Ephorate of Antiquities of Trikala). The monastic communities of the six monasteries cooperate with the Ministry of Culture and Sports in the management of the property. This means that any building activity must be approved by the Ministry of Culture and Sports.

For natural values, a draft proposal for the delimitation and designation of the area of Meteora as a protected area exists, as well as a draft Presidential Decree to declare the area under protection order, in accordance with article 21 of the Law 1650/86 "On the protection of the environment". This same draft Decree delimits individual buffer zones and defines the terms and limitations for projects and activities in these zones. While a Special Environmental Study for the Meteora – Antichasia area has been produced, the establishment of a management body, on the basis of the Law 2742/99, and elaboration and implementation of a Management Plan for the area is needed. To implement this legislation the institutional framework for the protection and management of the natural environment of the area requires strengthening. Currently the Forest Inspection Office is in charge of the overall management of

the natural environment of the region, while the Ministry of Culture and Sports (through the Ephorate of Antiquities of Trikala) is responsible for the protection of monuments and indirectly of the environment both in core and buffer zones by implementing the Law 4858/2021 "Ratification of the Code of legislation for the protection of antiquities and cultural heritage in general".

Based on its important botanical and zoological values, Meteora is part of the Natura 2000 protected area network (GR1440003/2000). Laws at national and international level protect the multitude of endemic and endangered species occurring in the property.

Restoration works are mainly financed by the Ministry of Culture and Sports, by co-financed European programmes and to a smaller degree by the monasteries themselves that also issue the entrance tickets. Access to the property and the connection between the monasteries has been improved, thereby contributing to the increase in visitors.

Tourism is the main source of income for the local economy, with some 200,000 visitors (mainly from the USA, Europe and eastern countries) per year. Although there is considerable pressure due to increasing numbers of tourists (mainly camping), as well as development pressure related to major works such as road construction, installation of mobile telephone stations and creation of dams (that may be performed in the future), the Ministry of Culture and Sports controls all these activities. The monasteries control the number of visitors-pilgrims by limiting the visiting hours.

Any interventions deemed necessary for the creation of more space require Government authorization, which is based on relevant studies. The Government thoroughly monitors the implementation of these changes.

The General Secretariat for Civil Protection is the competent body for the implementation of the General Plan for the effective confrontation of natural disasters at a national level. The Prefecture of Trikala in collaboration with the Ephorate of Antiquities of Trikala deal with potential emergencies at a local level.

Spain

Doñana National Park

Brève synthèse

Le Parc national de Doñana, situé à l'extrémité sud-ouest de l'Espagne, est une zone humide extraordinaire située sur la rive droite du fleuve Guadalquivir, là où il se jette dans l'Atlantique. L'interrelation de l'océan avec le fleuve Guadalquivir a été le facteur fondamental qui a généré la grande diversité d'écosystèmes et de paysages existant dans le parc. Le long de l'estuaire du fleuve, se trouvent 38 kilomètres de plages vierges bordées de dunes mobiles de sable fixes ; les plus importantes d'Europe. Des forêts de conifères et de chênes, des buissons, ainsi que des lagunes, des marais et des tourbières, toutes dans un état de conservation excellent, font aussi partie intégrante du bien. Couvrant 54 252 ha, le parc est une des rares aires protégées d'Europe où convergent tous ces types d'habitats.

Doñana compte une faune (notamment des oiseaux) et une flore (dont beaucoup d'espèces endémiques) précieuses, et c'est un refuge essentiel pour plusieurs espèces menacées, parmi lesquelles le Lynx ibérique (*Lynx pardinus*) (un des félins les plus menacés au monde), l'Aigle impérial ibérique (*Aquila adlberti*), la Sarcelle marbrée (*Marmorenetta angustirostris*), l'Erimature à tête blanche (*Oxyura leucocephala*), la Foulque à crête (*Fulica cristata*), le Fuligule nyroca (*Aythya nyroca*), le Butor étoilé (*Botaurus stellaris*) et la Guifette noire (*Chlidonias niger*). Le parc a également une importance internationale grâce aux nombreuses espèces et spécimens d'oiseaux nicheurs, hivernants et migrateurs qui trouvent dans cette zone humide un lieu de repos et un refuge irremplaçable sur la voie de migration Est-Atlantique.

Ils existent des références historiques à Doñana depuis plus de 700 ans. Pendant ce temps ses nombreuses ressources, y compris sa richesse cynégétique, ses boisements, ses pêcheries et ses fruits de mer, en ont fait pas seulement une réserve royale de chasse favorite, mais aussi une source de provisions essentielles pour les habitants de ce territoire. Sa beauté naturelle a inspiré des écrivains et artistes dont Goya, Quevedo, Juan Ramón Jiménez et Caballero Bonald. Le pèlerinage au Sanctuaire d'El Rocío, un des événements de dévotion mariaux les plus significatifs au monde, unit des éléments naturels et spirituels, faisant ainsi de Doñana un lieu symbolique et religieux.

Critère (vii) : De nombreux auteurs ont souligné la beauté exceptionnelle, la solitude qu'offrent ses paysages et la nature intacte de Doñana, et en particulier ses vastes étendues sauvages qui comptent divers types d'habitats (marais, forêts, plages, dunes, lagunes). Sa plage de 38 km est totalement vierge, et ses marais abritent de spectaculaires colonies d'oiseaux nicheurs.

Critère (ix) : Les marais du fleuve Guadalquivir constituent un exemple de processus géologiques développés au cours du Pléistocène. Doñana comprend la dernière zone de marais du Guadalquivir non modifiée par l'agriculture ou le développement urbain. Les marais sont la conséquence de l'enfoncement de la plaque continentale du

Miocène supérieur et du Pliocène inférieur, ce qui a entraîné une dépression ultérieurement remplie de dépôts fluviaux et éoliens.

En outre, Doñana possède une gamme exceptionnellement large d'écosystèmes d'eau douce côtiers et marécageux bien préservés, où, en plus de la vaste étendue des marais, abondent les lagunes permanentes et surtout temporaires qui peuvent survenir pendant les années particulièrement pluvieuses. Cette hétérogénéité des milieux en fait l'un des centres de biodiversité les plus importants d'Europe.

De même, ses différents écosystèmes sableux dominés par la brousse méditerranéenne, avec la présence de broussailles et de forêts ouvertes, représentent des habitats très propices aux espèces carnivores comme le Lynx ibérique (*Lynx pardinus*) et les grands ongulés. Dans la zone côtière, se démarquent le dépôt constant de bancs de sable et la génération de trains mobiles de dunes très dynamiques et actifs. Ces systèmes de dunes sont parmi les plus grands d'Europe continentale et montrent clairement les étapes primaires et secondaires de la succession végétale dans la région.

Critère (x) : Le parc héberge une grande diversité de flore et de faune, en particulier une avifaune composée d'environ 360 espèces nicheuses et migratrices. Il compte des populations reproductrices de plusieurs espèces de faune globalement menacées telles que la Sarcelle marbrée (*Marmorenetta angustirostris*), l'Erismature à tête blanche (*Oxyura leucocephala*), l'Aigle impérial ibérique (*Aquila adlberti*) et le Lynx ibérique (*Lynx pardinus*). La flore inclut la Chicoria hueca (*Avellara fistulosa*), l'Onopordun hinojense, l'Adenocarpus gibbsianus, et la Rorippa valdes-bermejoi. Doñana et en particulier ses marais sont reconnus comme une zone humide d'importance internationale pour de nombreuses espèces d'oiseaux aquatiques, en reproduction et en hivernage, et c'est un goulot d'étranglement sur la route migratoire entre l'Europe occidentale et l'Afrique de l'Ouest, avec des concentrations d'environ 500 000 par an d'oiseaux en hivernage.

Ne mentionnant que les royaumes les plus connus, plus de 1 400 espèces de flores ont été identifiées, représentant 114 familles de plantes supérieures, certaines endémiques et nouvelles pour la science. Cette diversité d'espèces se reflète également dans la variété des milieux représentatifs des écosystèmes aquatiques salins, sucrés, lenticules ou lotiques, ou des écosystèmes terrestres xérophiles, hydrophiles, dunaires ou forestiers.

L'extraordinaire richesse de la faune de Doñana est une conséquence directe de la diversité de la mosaïque d'habitats et d'écosystèmes qu'elle abrite. Les oiseaux constituent probablement le groupe le plus connu, avec quelque 360 espèces, mais il existe également 38 espèces différentes de mammifères. La zone de Doñana est considérée comme l'une des plus importantes d'Espagne pour les reptiles et les amphibiens, ayant été classée comme zone d'intérêt herpétologique exceptionnel avec 42 espèces. Parmi les communautés de poissons présentes, il convient de noter l'*Apricaphanius baeticus*, et la lamproie marine. À Doñana, il existe également un grand nombre d'espèces d'invertébrés, terrestres et aquatiques, qui comprennent plus de 1 200 taxons.

Intégrité

Doñana est l'une des plus grandes zones humides survivantes d'Europe et son réseau d'écosystèmes dépend à long terme de l'intégrité hydrologique du bassin du Guadalquivir, c'est-à-dire d'une interaction complexe entre les cours d'eau, les marais et le système aquifère souterrain. Ses marais salés et d'eau douce, séparés de l'Atlantique par un vaste et spectaculaire système de dunes actives ou stables, s'étendent sur une superficie d'environ 30 000 ha, occupant un peu plus de la moitié de la surface du parc national.

Pour préserver son intégrité et sa connectivité écologique, le parc, comme sa périphérie, a besoin d'une gestion prudente et préventive. Les principaux risques potentiels du parc se situent traditionnellement en dehors de ses limites, par conséquent, l'expansion des secteurs du parc naturel permettra d'améliorer son intégrité dans les années à venir. Les pratiques agricoles intensives autour du parc affectent la qualité de l'eau et le bon fonctionnement des écosystèmes du parc, en particulier les eaux souterraines. Le maintien à long terme de l'intégrité hydrologique ne peut être réalisé que par la mise en œuvre de plans régionaux basés sur des modèles de développement durable respectant les exigences pour préserver l'intégrité du bien. En ce sens, la réglementation réalisée sur les zones irriguées est importante pour garantir la préservation de l'intégrité du bien dans les années à venir, y compris par la réduction des prélèvements d'eau, de la création de corridors verts reliant le Puits à d'autres espaces naturels ou de la diminution des processus érosifs ou polluants susceptibles d'affecter la valeur universelle exceptionnelle. Les modèles de gestion et de développement compatibles avec la conservation du bien sont fondamentaux dans tous les domaines socio-économiques de son environnement, tant dans l'agriculture précitée que dans l'activité industrielle, touristique ou dans l'intégration environnementale des infrastructures énergétiques ou de transport.

Au moment de l'inscription, des inquiétudes ont été exprimées quant à l'impact que pourrait causer le prolongement de la route d'Almonte à Matalascañas, qui longe toute la bordure ouest du parc et qu'il posait un risque potentiel de mortalité de la faune sauvage (en particulier le Lynx). La protection de la faune et la perméabilisation environnementale de la route par l'élimination des points noirs, la construction d'écoducs souterrains et surélevés, ou la clôture de la route elle-même sont un élément clé de la gestion de l'espace à moyen et long terme.

Éléments requis en matière de protection et de gestion

Depuis la création de la première aire protégée de Doñana en 1964, classée Parc national en 1969, le parc s'est agrandi jusqu'à atteindre sa surface actuelle de 54 252 ha. Il est aussi classé par ailleurs comme Réserve de

biosphère, site Ramsar et elle a été déclarée Zone de Protection Spéciale pour les oiseaux et Zone Spéciale de Conservation, faisant ainsi partie du réseau écologique européen Natura 2000.

La conservation de la valeur universelle exceptionnelle a pu être confirmée au moment de l'inscription sur la base de l'existence permanente d'une planification à jour dotée d'un statut juridique pour conserver adéquatement la valeur universelle exceptionnelle. D'autres mécanismes importants de planification et de gestion comprennent la mise en œuvre de plans de développement durable sous-régionaux et de plans d'aménagement du territoire pour 14 municipalités situées à l'intérieur ou aux alentours de la zone protégée.

L'un des défis les plus importants pour le bien est la conservation de son intégrité hydrologique à long terme. En ce qui concerne les eaux de surface qui composent la zone marécageuse, l'écosystème le plus important de Doñana, il est essentiel de continuer à maintenir comme objectif fondamental la restauration des zones et processus essentiels susceptibles d'améliorer considérablement la résilience du bien et sa capacité d'adaptation au changement global.

D'autre part, les eaux souterraines sont essentielles pour la diversité des écosystèmes de broussailles, des écotones et des lagunes saisonnières ou permanentes. Depuis les années 1980, la concurrence pour l'utilisation de la ressource s'est intensifiée, à mesure que l'utilisation à des fins agricoles et, dans une moindre mesure, le tourisme, a augmenté, supposant des déclin significatifs en dehors du bien. Les activités agricoles et touristiques sont fondamentales pour le territoire qui entoure le bien, mais elles doivent être développées dans un cadre qui garantit l'avenir de Doñana et n'implique pas d'impact sur les écosystèmes qui composent la valeur universelle exceptionnelle.

Le risque d'accidents ou de fuites d'hydrocarbures sur la côte de Doñana a également fait l'objet d'un plan de protection de l'espace naturel. En cas d'accident, il existe un plan de coordination interinstitutionnel des ressources humaines et matérielles.

Les projets de conservation des espèces emblématiques du bien continuent avec des programmes d'élevage en captivité et de gestion de l'habitat. Le parc dispose de centres d'accueil et contrôle soigneusement l'accès des touristes. La gestion du bien a pour objectif permanent la naturalisation des zones forestières par l'amélioration des habitats et l'élimination des plantes exotiques.

Le maintien de la surveillance et de la recherche devrait être fondamental dans la gestion de l'espace, avec un accent particulier sur l'adaptation au changement global et au changement climatique.

Spain

Historic City of Toledo

Brief synthesis

Toledo is a city located in central Spain, 70 km south of Madrid. Built upon a steep rock skirted by the Tagus River, the Historic City of Toledo still retains the essential features of an incomparable cityscape. The Historic City of Toledo, shaped by twenty centuries of history, encompasses about 260 ha, and has preserved a remarkable historical heritage and consolidated cultural tradition. It was one of the former capitals of the Spanish Empire and place of coexistence of Christian, Jewish and Muslim cultures during the Middle Ages. Successively, a Roman *municipium*, the capital of the Visigothic kingdom, a fortress of the Umayyad realms of Córdoba, an outpost of the Christian kingdoms against the Almoravid and Almohad empires, and in early modern period, between 1519 and 1561, the temporary seat of supreme power under Charles V.

Despite the irreversible economic and political decadence of Toledo after 1561, when Phillip II eventually chose Madrid as his capital, a great number of architectural masterpieces from different periods were preserved. This singular array of historic buildings expresses both the original, highly characteristic beauty and the paradoxical syncretic hybrid forms of the Mudejar style, which sprang from the contact of heterogeneous civilisations in an environment where, for a long time, the existence of three major religions: Judaism, Christianity, and Islam, was a leading feature.

The Historic City of Toledo is linked to deep popular traditions and continues to be the repository of more than 2,000 years of history. It is an exceptional testimony of several past civilizations: Rome, with vestiges of the circus, the bridge over the Tagus River, the aqueduct and the sewers, the Visigoths, with the remains of Royal Palatine complex, king Wamba's walls, preserved early medieval churches, the Vega Baja site and the artifacts conserved in the Santa Cruz, and Visigothic Councils and Culture Museums.

During the Medieval and Muslim periods many monuments were built: the city wall and other fortified buildings (San Servando Castle and the Alcázar), hammams, mosques, a few houses, and urban palaces. The Umayyad civilisation built great many Islamic art monuments, the pillars of the destroyed Puente de la Cava, Puerta Vieja de Bisagra gate, Las Tornerías Mosque, Bib Mardum Mosque (a private oratory completed in 999), Hammams in the calle del Ángel and calle Pozo Amargo, etc. After the 1085 Christian conquest, remarkable Jewish religious

monuments, such as Santa María la Blanca Synagogue and El Tránsito Synagogue, were built at the same time as mudejar churches, either on the very location of earlier foundations (the Cathedral, founded in the 6th century by Saint Eugene, which was converted into a mosque during the Muslim period), or *ex nihilo* (San Román, Santiago, San Pedro Mártir, etc.). Synagogues, mosques, and churches jostle in the narrow streets of Toledo, which is characterized by the mixture of artistic styles. All of that made Toledo the “*city of the three cultures*”. This was one of the Toledo's most splendid periods when, among other relevant events, Toledo's School of Translators was founded.

Criterion (i): The city of Toledo in its entirety represents a unique artistic achievement and an uninterrupted succession of remarkable achievements, from the Visigothic churches to the Baroque ensembles of the early 18th century.

Criterion (ii): Toledo exerted considerable influence, both during the Visigoth period, when it was the capital of a kingdom which stretched all the way to the Narbonnese region, and during the Renaissance, when it became one of the most important artistic centres in Spain.

Criterion (iii): Toledo bears exceptional testimony of several past civilisations and maintains remarkable architectural features from the Roman, the Visigoths, the Andalusian and Jewish occupation as well as a broad spectrum of structures from the medieval period.

Criterion (iv): Toledo retains a series of outstanding examples of 15th- and 16th-century constructions: the church of San Juan de los Reyes and the Cathedral, San Juan Bautista and Santa Cruz hospitals, the Puerta Nueva de Bisagra, etc. Each of these monuments is a perfect example of a particular type of architecture of the Spanish golden age, whether religious, hospital or military. Moreover, Toledo witnessed the emergence, starting in the Middle Ages, of a Mudejar style which combined the structural and decorative elements of Visigoth and Islamic art, adapting them thereafter into successive styles, represented in buildings such as Santiago del Arrabal (13th century), the Moorish Workshop and Puerta del Sol gate (14th century), the wainscot of Santa Cruz Hospital and the chapter house of the Cathedral (15th and 16th centuries), etc.

Integrity

The property contains all the necessary elements to convey its Outstanding Universal Value. The remarkable cityscape has been largely preserved and material integrity and visual qualities have been maintained through conservation and restoration works as well as with the implementation of rehabilitation policies. Impacts derived from decay processes are largely controlled through sustained maintenance of pre-existing structures and improvement of residential and commercial use. Interventions on archaeological or historic buildings meet international standards and are based on complete and detailed documentation.

Authenticity

The conservation strategies, restoration and rehabilitation works have sought to respect the conditions of authenticity at the property. The Historic City of Toledo has largely retained its form and design and location and setting have been preserved.

The city is still linked to deep popular traditions and their authenticity is supported by the preservation of religious festivals and celebrations, such as the procession of the *Corpus Christi*, where efforts are placed in maintaining tradition and cultural continuity. Similarly, the continued use of churches and other monuments support the authenticity of the property.

Protection and management requirements

The legislative and protective framework for the property includes laws and municipal ordinances: The Special Plan for Toledo's Historic Quarter (1997); the Spanish Historical Heritage (Protection), the Castilla-La Mancha Cultural Heritage (Protection) and the Territorial Planning and Urban Planning Activity in Castilla-La Mancha.

In terms of management arrangements, there are several different administrative systems organised under Special Plan commissions. These commissions are annexed to the Town Hall of Toledo, and to the Department of Culture of the Autonomous Community of Castilla-La Mancha, the latter being responsible for heritage protection issues. There are currently two protection commissions, composed of representatives of the Autonomous Community and the Town Hall, responsible for the conservation and restoration works implemented.

The Consortium for the City of Toledo is also part of the management system and, with the consent of the three administrations that compose it, is responsible for implementing rehabilitation and restoration initiatives within the monumental ensemble. It is worth noting that the Autonomous Community has competence over heritage protection policies and archaeological protection and management. The Ministry of Culture is responsible for state-owned buildings while the Municipality of Toledo is in charge of urban planning issues.

Actions at the property are coordinated through the Special Plan for Toledo's Historic Quarter, which should be supplemented with a traffic ordinance to regulate traffic and parking. In order to protect the visual perspectives of the historical complex and the harmony of the landscape, a special regime is established for areas surrounding the property, including the plain of the Tagus River, the Cigarrales and the mountain.

Although great progress has been made in the conservation and management of the property, additional efforts are still necessary to enhance the regulations for the use of non-traditional construction materials and scale and size of

new constructions that can affect the urban landscape. Other actions to enhance its state of conservation include the removal of electricity infrastructure and advertisement that visually alter the property. Consideration also needs to be given to enhance the legal framework specifically in providing subventions or fiscal or tax reduction possibilities for urban sites inscribed on the World Heritage List and for listed buildings to ensure the involvement of the State level in the World Heritage related conservation and protection processes. Finally, on-going threats are derived from tourism pressure, particularly in terms of development, commercial activities in public spaces, and traffic issues, which need to be addressed in a systematic and comprehensive way.

Spain

Historic Walled Town of Cuenca

Brief synthesis

Cuenca is a municipality located in central Spain, 170 km south-east of Madrid. The historic walled town stretches over 23 hectares, with an important monumental heritage and a consolidated cultural tradition. Built by the Islamic rulers in a defensive position at the outer fringes of the Caliphate of Córdoba, Cuenca is an unusually well-preserved medieval fortified city. The site is dominated by the upper town, developed on the site of Islamic fortress after its conquest by the Castilians in the 12th century. It then became a royal town and bishopric endowed with important buildings.

This is the archetype of the fortress-town, and the part that gives Cuenca its individual character. The “Castillo” quarter is a small suburb just outside the walls, with some remains of the Islamic fortress. Within the upper town there is a wealth of historic religious buildings from the medieval, renaissance, and Baroque periods, notably the 12th century cathedral, built on the site of the former Great Mosque and the first Gothic cathedral in Spain. Taking full advantage of its location, the city towers rise above the magnificent countryside.

No account of the upper town is complete without references to the so-called “Hanging Houses” (casas colgadas). These private houses near the Episcopal Palace were built in the later medieval period on the spectacular steep bluffs overlooking the bend of the Huecar river. Most of them were rebuilt in the 16th century in their present narrow, high form, with two or three rooms on each of three or more floors.

The historic quarter of Cuenca is an outstanding example of the medieval fortress-town. Other examples exist in Spain (Toledo) and in Italy (Urbino, Orvieto) and France (Carcassonne). The special qualities of Cuenca relate to the intact nature of its townscape, as a result of a long period of economic stagnation and social deprivation, and to its dramatic contribution to the natural landscape.

The Old Town of Cuenca has preserved its original townscape remarkably intact along with many excellent examples of religious and secular architecture from the 12th to 18th centuries. It is also exceptional because the walled town blends into and enhances the fine rural and natural landscape in which it is situated.

Criterion (ii): The Old Town of Cuenca is an outstanding example of the medieval fortress town that has preserved its original townscape remarkably intact along with many excellent examples of religious and secular architecture from the 12th to 18th centuries.

Criterion (v): Cuenca is also exceptional because the walled town blends into and enhances the fine rural and natural landscape within which it is situated.

Integrity

The boundaries of the property include the walled town and its suburbs. The walled town of Cuenca shows an integrity of its cultural heritage. The conservation level, restoration works, and the rehabilitation policies have made possible an adequate level of integrity in the historic town. The impact of deterioration processes is controlled.

One of the most important threats is the tourism pressure, including affluence of visitors, commercial activities in public spaces and traffic. Other issues are run down edifices, excessive building renovations, and decreasing population numbers due to the lack of facilities and insufficient mobility.

Some restoration works have been carried out very respectfully and have maintained the integrity of the monuments. All reconstructions in historic buildings are made on the basis of complete and detailed documentation. This has been done thanks to the work of the different administrations (Town Hall of Cuenca and the Department of Culture of the Autonomous Community).

Authenticity

The importance of the upper town lies not so much in its individual buildings, though many of these are of outstanding architectural and artistic quality, as in the townscape that they create when looked at as a group, on the fortified site dominating the river valleys. This feature gives Cuenca its special character and quality.

In the light of the fact that the significance of Cuenca lies in its overall townscape as an historic ensemble, it may fairly be asserted that the authenticity is very high. The protection arrangements and the conservation strategies are considered sufficiently effective to respect the authenticity of the historic walled town of Cuenca.

Protection and management requirements

The historic zone of Cuenca, which was declared a "Picturesque Site" in 1963, is designated as a Historic Ensemble under the provisions of Law No 16/1985 on the Spanish Historic Heritage. The Royal Board of the City of Cuenca was created to operate as a permanent collegiate body promoting and coordinating all action, so the current management system is sufficiently effective. The legal framework, which encompasses Cuenca's heritage management, consists of a wide array of regulations issued by different administrative levels. The Spanish administration provides a state law which defines the main protection figures, addresses the planification of historic cities and other issues regarding international conventions linked with heritage protection. The regulations promulgated by the Government of Castilla La Mancha deal with specific protection levels as well as territorial and urban planning activity. The historic town of Cuenca is included in the Register of Cultural Interest Sites with the category of Historic Site. Furthermore, there is a General Urban Zoning Scheme, and a Special Scheme for the Planning and Improvement Plan and Protection of Cuenca's Old Quarter and its Hoces (Special Plan).

Changes need to be made in respect of urban planning regimes, and the specific planning and management bodies taking part in the relevant processes through the Royal Board Consortium.

Although great strides have been made, the use of traditional construction materials and construction sizes will be further improved due to the continued valorisation of the urban landscape. In line with the recommendations of the Special Plan, it is also necessary to regulate run-down buildings, excessive building renovations, and the decrease of population due to lack of facilities and insufficient mobility. The old walled town of Cuenca needs measures to improve urban regulation, rehabilitation programmes, public transportation alternatives, and pedestrian accessibility. Control has increased through the maintenance of pre-existing vernacular structures and improving their residential and commercial use.

Spain

Ibiza, Biodiversity and Culture

Brief synthesis

Ibiza, Biodiversity and Culture, is a serial, mixed natural and cultural World Heritage property bringing together exceptional archaeological and historic sites on the islands of Ibiza, adjacent to a marine reserve of global importance. It covers 9,020 ha, mostly sea.

The fortified Upper Town (Dalt Vila) is an outstanding example of Renaissance military architecture, built to defend communications between Spain and Italy. Between 1554 and 1585, new fortifications were built by two Italian engineers: Giovanni Battista Calvi and Jacobo Paleazzo Fratin. These defences influenced the development of Spanish fortifications in America. More than 2,500 years old, the Upper Town preserves a labyrinth of streets, alleys and passageways recalling its medieval layout, and historical buildings of great interest like the Cathedral, the University, the Almudaina Castle and the Santo Domingo convent.

The settlement of Sa Caleta preserves significant archaeological evidence of the urban development of the first Phoenician occupation in the eighth century BC. At the beginning of the sixth century, its inhabitants abandoned this site and moved to the site now occupied by Dalt Vila in the Bay of Ibiza.

The Punic necropolis at Puig des Molins covers more than 5 ha. It has more than 5,000 graves using different funeral rites from the Punic, Roman and Islamic eras. Burial vaults are the most abundant and characteristic Punic type. Artefacts, including pottery, terracotta figurines, beetles, ostrich eggs, enable assessment of trade between Punic Ibiza, and other Phoenician Punic and Greek, Roman, Iberian, and Egyptian sites.

The property's natural values are characterised by the best-conserved marine meadows of *Posidonia Oceanica* (Neptune Grass) in the Mediterranean. Neptune Grass is unique to the Mediterranean basin, and its presence is essential for ecological processes between marine and coastal ecosystems, due to the action caused by the accumulation of Neptune Grass on the beach, which protects its stability. Neptune Grass meadows provide an oasis for a rich marine biodiversity including a number of endemic and threatened species.

Criterion (ii): The intact 16th century fortifications of Ibiza bear unique witness to the military architecture and engineering and the aesthetics of the Renaissance. This Italian-Spanish model was very influential, especially in the construction and fortification of towns in the New World.

Criterion (iii): The Phoenician ruins of Sa Caleta and the Phoenician-Punic cemetery of Puig des Molins are exceptional evidence of urbanization and social life in the Phoenician colonies of the western Mediterranean. They constitute a unique resource, in terms of volume and importance, of material from the Phoenician and Carthaginian tombs.

Criterion (iv): The Upper Town of Ibiza is an excellent example of a fortified acropolis which preserves in an exceptional way in its walls and in its urban fabric successive imprints of the earliest Phoenician settlements and the Arab and Catalan periods through to the Renaissance bastions. The long process of building the defensive walls has not destroyed the earlier phases or the street pattern but has incorporated them in the ultimate phase.

Criterion (ix): The marine component of this property is characterised by the presence of dense and very well-preserved *Posidonia Oceanica* (Neptune Grass) meadows and Cushion Coral (or Mediterranean coral) reefs. The *Posidonia Oceanica* (Neptune Grass) of this site is defined as the best preserved out of the Mediterranean area. The property includes important coastal lagoon and wetland ecosystems as well as halophyte communities, which also support important water bird populations. The evolution of Ibiza's shoreline is one of the best examples of the influence of *Posidonia Oceanica* (Neptune Grass) on the interaction of coastal and marine ecosystems.

Criterion (x): The exceptionally dense and well-preserved *Posidonia Oceanica* (Neptune Grass) meadows support a diverse fauna of invertebrates and fish, and provide important spawning and nursery habitats, including to endemic and threatened species. The coastal and terrestrial parts of the site boast several endemic plant species, including rare and vulnerable species. The property is also home to the most diverse community of Mediterranean Pillow Coral in the Mediterranean, and houses an important community of Mangrove Tunicate, a marine species that is acknowledged to be of value in preventing and combating different kinds of cancer. Some of the property's component parts are also important for migratory birds.

Integrity

The World Heritage property includes all cultural elements necessary to express its Outstanding Universal Value. It is of adequate size to include the features and processes which convey the property's significance - significance that might spread to certain elements of the buffer zone, such as Ses Feixes and the ancient salt pans of Las Salinas, whose future inclusion in the property is being considered.

The attributes of Outstanding Universal Value of the cultural heritage of the property are in a satisfactory condition at the time of inscription. In order to prevent the World Heritage property from suffering from adverse effects of development, an integrated monitoring system is necessary as the archaeological remains and natural features of the property are fragile, and tourism and development needs to be controlled.

The boundaries of the property are sufficient to conserve its exceptional marine life and ecological processes, which are the result of the presence of Neptune Grass meadows and Cushion Coral (or Mediterranean coral) reefs. The property's exceptional density of Neptune Grass, which only flowers and spreads under optimal conditions, oxygenates the waters, keeping them clean and clear, while sheltering the beaches from the erosive effects of the waves and maintaining the natural dynamics of the dune systems. The result of the continuous and regular biological process is the formation of reefs of Neptune Grass that make up actual natural monuments beneath the water. Invasive species control, particularly of aggressive seaweed, which has destroyed Neptune Grass meadows elsewhere in the Mediterranean, is essential.

Authenticity

Archaeological excavations have not affected the authenticity of the Phoenician and Punic cemeteries. The monuments have not been reconstructed. Although certain openings were made in the hypogea to enable visitor access, but this happened long ago and can be considered as part of the history of the site. After burials ceased, the cemeteries became agricultural land. Thanks to its early acquisition and protection by the State (in 1931), it has become a green space in the middle of the city.

The authenticity of the Upper Town is more complex. Changes have been made regularly to meet the social needs of its residents, an important factor for preserving the living character of the town. In this respect, the height and size of certain walls are a determining factor to safeguard the physiognomy of the town. On the whole, the urban structure is intact, and the determination to improve living conditions is positive. The materials and the forms of the 16th century walls are authentic.

The authenticity of the design is shown by historical cartography of the 16th and 17th centuries. Scarce urban development in the city in the 18th and 19th centuries and the maintenance of its military function practically until the 1970s have favoured its exceptional conservation.

Protection and management requirements

Protection of cultural values is ensured through different legal statutes. The fortified area of Ibiza is a "National Monument" since 1942. In 1969, the city of Ibiza was recognised as a "historical-artistic monument". The protection of this monument is ensured by the Special Plan for Protection and Interior Reform (PEPRI), in compliance with the State Heritage Law and complemented by the General Plan for Urban Zoning.

The Necropolis of Puig des Molins is a "National Monument" since 1931, whose protection is supplemented by a special Decree. The Phoenician settlement at Sa Caleta is an "Asset of Cultural Interest" since 1993.

Several different national, regional and local authorities are involved in management and conservation. Management of the necropolis of Puig des Molins, which is owned by the State, has been transferred to the Balearic Island Government. Ibiza Island Council owns and administers Sa Caleta and also has responsibility for archaeology and heritage across the whole island. The Town Council of Eivissa owns the Renaissance Walls and manages and promotes preservation works to them without prejudice to the heritage responsibilities of the Island

Council. The Town Council's Municipal Heritage Commission can approve projects carried out within historical neighbourhoods. In 2002, the Eivissa World Heritage Site Consortium was formed by Eivissa Town Council, Ibiza Island Council and the Balearic Government (the government bodies responsible for regular management of the property) promote, coordinate and finance work to the declared assets.

In 2003 the Heritage Commission approved a "Directive Plan for Walls". Work has since been carried out to the most exposed parts of the monument, such as the parapets and tops, the area's gates have been restored and vegetation has been cleaned periodically. There has been extensive street repair, infrastructure improvement, property restoration, public and monument lighting, signposting etc. The future focus will be on projects outlined in the Plan and to improve the site's presentation.

Ibiza Archaeology Museum does systematic excavation in the necropolis. The Ministry of Culture promotes new projects to preserve and increase the value of the site and in December 2012 the Museum of Puig des Molins was opened.

The whole of Sa Caleta was acquired by Ibiza Island Council. Its preservation has been improved by decisions, including restricting vehicle access, covering part of the excavated archaeological structures. An overall plan is being prepared to preserve, enhance and convert the site into a museum, in the next few years.

The legal protection of natural values is ensured by the Nature Reserve status of Ibiza and Formentera through National Law 26, and Regional Law 17. The reserve is also a wetland recognised under the Ramsar Convention. As a Natura 2000 site, it is also protected by the European Habitat Directive. The Ministry of Environment of the Balearic Islands Government is responsible for managing the park, including monitoring of the Neptune Grass meadows and marine biodiversity. Both a Use and Management Master Plan and a Natural Resources Management Plan are in place and updated. The primary objective of these plans is to conserve marine biodiversity and, in particular, the Neptune Grass meadows. It is essential to limit any external impacts to a minimum if they could cause degradation of the marine environment and the Neptune Grass meadows. Required measures include the placement of mooring points and signposts for free anchorage zones, surveillance of the marine reserves, monitoring and eradication of invasive seaweed.