

WORLD MONUMENTS WATCH®

2008 List of 100 Most Endangered Sites

WORLD MONUMENTS FUND

WORLD MONUMENTS FUND

95 Madison Avenue, 9th floor
New York, NY 10016
Phone: 646 424 9594
Fax: 646 424 9593
www.wmf.org

OVERSEAS OFFICES

WORLD MONUMENTS FUND EUROPE

34, Avenue de New York
75116 Paris, France
tel (33 1) 47 20 71 99, fax (33 1) 47 20 71 27
Bertrand du Vignaud, *President*
Tatiana Bertrand, *Administrative Assistant*
Julien Guinhut, *Program Assistant*
Dr. Pierre Jacky, *Director of Fine European Interiors Restoration Program*
Dr. Gaetano Palumbo, *Director of Archaeological Conservation*

AFFILIATES

WORLD MONUMENTS FUND BRITAIN

2 Grosvenor Gardens
London, SW1W 0DH UK
tel (44) 20 7730 5344, fax (44) 20 7730 5355
The Rt. Hon. John Julius, Viscount Norwich, *Chairman*
Dr. Jonathan Foyle, *Chief Executive*
Colin Amery, *Senior Adviser*
Will Black, *Press Officer/Russian Projects Director*
Katherine Boyle, *Projects Assistant*
Cathy Giangrande, *Development Executive*
David Gundry, *Projects Manager*
Emily Luhmann, *Membership and Events Officer*
Ewa Manias, *Finance Manager*
Anna Mumford, *Finance Officer*
Henrietta Pound, *PA to Chief Executive/Office Administrator*

WORLD MONUMENTS FUND FRANCE

34, Avenue de New York
75116 Paris France
tel (33 1) 47 20 71 99, fax (33 1) 47 20 71 27
Bertrand du Vignaud, *Chairman*

WORLD MONUMENTS FUND PORTUGAL

Mosteiro dos Jerónimos
Praça do Império
1400-206 Lisbon, Portugal
Tel (351) 21 362 0034, Fax (351) 21 363 9145
Paulo Lowndes Marques, *Chairman*
Isabel Cruz Almeida, *Vice-Chairman*
Fátima Mateus, *Administrative Assistant*

WORLD MONUMENTS FUND SPAIN

García de Parades, 94-3° A
Madrid, 28010, Spain
Tel (34 91) 308 4698, Fax (34 91) 308 4112
Juan Carlos Fierro, *President*

FRONT COVER: Meryem Ana
(Mother of God) Church
Göreme, Cappadocia, Turkey.

BACK COVER: Sarajevo City Hall,
Sarajevo, Bosnia and Herzegovina.

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WORLD MONUMENTS FUND

Founded in 1965, the World Monuments Fund has achieved an unmatched record of successful conservation in more than 90 countries. From its headquarters in New York City—and offices and affiliates in Paris, London, Madrid, and Lisbon—WMF works with local partners and communities to identify and save important heritage through innovative programs of project planning, fieldwork, advocacy, grant-making, education, and on-site training. For additional information about WMF and its programs, please visit www.wmf.org.

from the president & chairman

Our lives are immeasurably enriched by what survives from the past. As evidence of our shared cultural history, distinguished architectural sites are a matter of global interest and concern. Our most treasured sites warrant advocacy for their preservation on an international level, just as we care for our planet's endangered species and wilderness areas.

While many countries maintain lists of monuments and important buildings at risk, such listings rarely attract international attention, much less the technical assistance or funding necessary to preserve sites in danger. It was with this knowledge that the World Monuments Fund launched, in 1996, the World Monuments Watch, a biennial listing of 100 Most Endangered Sites.

Since its inception, the Watch program has recognized more than 500 sites at risk. Many have made extraordinary progress since listing, and are now out of danger. While this in itself is a source of considerable pride for WMF, we acknowledge that a great deal more must be done for each of the sites on the list.

Watch listing often results in improved stewardship because of the way sites are selected for inclusion. The nomination process is open to anyone from concerned citizens and local non-profit organizations to conservation professionals. These individuals and groups have proven essential in finding solutions for sites, often bring governing authorities and the public together, building consensus, and saving important places. Through this grassroots effort, WMF is able to identify sites at risk that might not otherwise attract global attention.

In addition, the Watch List helps WMF to better understand the key threats that challenge the preservation field, and direct its efforts accordingly. Over the years, common themes have emerged, which have helped us to design solutions that work in specific circumstances. Analyzing the threats that confront individual sites has become a diagnostic tool for proposing effective remedies.

Finally, the Watch program brings to our attention a wondrous array of opportunities to intervene, and to fulfill the organization's mission by providing timely, targeted support. For many of these sites, time is of the essence.



Bonnie Burnham
President, World Monuments Fund



W.L. Lyons Brown
Chairman of the Board



SAN PEDRO APOSTOL DE ANDAHUAYLILLAS CHURCH, PERU

about the watch

Launched in 1995, the World Monuments Watch is the flagship advocacy program of the World Monuments Fund. One of the organization's most effective tools, the World Monuments Watch List, issued every two years, acts as a potent call to action on behalf of structures in urgent need of immediate help. So far, more than 75 percent of Watch sites—from the famous and familiar to the unexpected and remote—have been saved or are now out of danger, thanks to timely intervention.

But WMF's work is never done. Today, hundreds of fascinating, important historic structures that tell unique tales of our shared past stand under threat of imminent ruin from war, flooding, vandalism, pilfering, decay, and plain indifference. With each new Watch List, WMF is presented with the challenge and the opportunity to broaden the public's awareness

of both the richness and the fragility of our shared cultural heritage. And, through the Watch, we can encourage and support local efforts to save this extraordinary legacy.

The Watch List is selected from hundreds of nominations by an independent panel of international experts convened by WMF every other year. Sites can be nominated by governments, conservation professionals, site caretakers, NGOs, concerned individuals, and others working in the field. The selection is based on the significance of the sites, the urgency of the threat, and the viability of both advocacy and conservation solutions. Through this unique process, WMF gathers news about endangered sites of all types and from all time periods—from antiquity to the twentieth century—resulting in a list that presents a global picture of the state of cultural heritage.

the watch in brief

- Since the Watch program was launched in 1996, 544 sites in 117 countries have been included on WMF's biennial List of 100 Most Endangered Sites.
- 225 Watch sites in 78 countries have received WMF grants totaling more than \$49 million. WMF contributions have leveraged more than US \$125 million from other sources as a result of the momentum created by inclusion of sites on the Watch List.
- Since the launch of the Watch Program, annual spending on Watch sites has increased more than 500 percent—from \$3.1 million in 1996 to \$17 million in 2006.
- For the first time, the number of sites on the list in Africa make up more than ten percent of the total worldwide; they represent ancient and indigenous cultures as well as the complex history of the continent in the last few centuries.
- Geographic distribution: Africa 17, Antarctica 1, Europe 35, The Americas 25, The Middle East 6, Asia/Pacific Rim 16.
- Country with the most sites? The United States, with 7.
- Among the most ancient places on the 2008 list are three rock art sites—the 10,000-year-old Dampier Rock Art Complex in Australia, the 7,000-year-old Macusani-Corani sites in Peru, and the 6,000-year-old Las Geel Rock Art site in Somaliland.
- Built in 1975, the Joan Miró Foundation in Spain is the youngest building on the list.



XUMISHAN GROTTOS, CHINA

the human factor

This year's list highlights the threat mankind poses to its own cultural heritage

Each time the World Monuments Fund issues its biennial Watch List of 100 Most Endangered Sites, we become acutely aware of the many agents that threaten to destroy the important places we care most about. With this year's list, WMF's seventh, it is all too apparent that the greatest threat facing humanity's shared cultural heritage is humanity itself.

Pollution eats away at ancient stones. Rising global tourism imposes a greater burden on fragile remains. As cities and urban sprawl expand unchecked, they do so at the expense of historic buildings and pristine landscapes. Humanity's ever-increasing need for energy puts heritage at risk in areas rich in both archaeological remains and power-generating potential. Political discord and armed conflict not only damage important places directly but also destroy the communities that care for them, leaving monuments vulnerable to neglect, vandalism, and looting. A newcomer on the list is global climate change, the effects of which are beginning to exact a toll on our most treasured sites, despite the efforts of individual countries to preserve and protect their own cultural heritage.

"The World Monuments Watch List is our best indicator of the pressures that face the field of heritage preservation," said World Monuments Fund President Bonnie Burnham. "On this list, man is indeed the real enemy. But, just as we caused the damage in the first place, we have the power to repair it, by taking our responsibility as caretakers of the world's cultural heritage seriously. Now more than ever, it is important that we work together to meet these challenges and join forces to protect our world's shared architectural heritage."

From Egypt's West Bank of the Nile to Rome's Farnese Nymphaeum, from Morocco's Al-Azhar Mosque to Mexico's Monte Albán, all around the globe, major monuments created by great civilizations are being neglected in plain sight, almost to the point of no return. Our cultural heritage is at risk everywhere and it is imperative that we as citizens of the world look around us, appreciate the legacy of humanity, and join the efforts not just to preserve it but to use it productively in our times.





THRONGS OF TOURISTS, ABOVE, CROWD THE VALLEY OF THE KINGS ON THE WEST BANK OF THE NILE. INCREASED TOURISM POSES A SERIOUS THREAT TO THESE FRAGILE 3,500-YEAR-OLD PHARAONIC TOMBS. LEFT, DECADES OF WATER INFILTRATION HAVE ALMOST COMPLETELY OBSCURED THE 19TH-CENTURY CEILING PAINTINGS IN ROME'S FARNESE NYMPHAEUM.



GLOBAL CLIMATE CHANGE

Around the world, climate change and the degradation of Earth's fragile ecosystems due to human activity are beginning to seriously impact cultural heritage sites. Rising sea levels, mutable rainfall patterns, increases in the severity of storms, and drought plague a number of sites on the 2008 Watch List—among them Herschel Island at the edge of the Yukon Territory in Canada. Home to ancient Inuit sites and a historic whaling town, Herschel Island is located in one of the fastest-warming parts of the world. As a result, the island's cultural remains are now being inundated by rising seas while at the same time melting permafrost is weakening building foundations.

In Antarctica, the modest huts built by the men who risked—and sometimes lost—their lives to explore that frozen continent are endangered by both short- and long-term climate change. Robert Falcon Scott's hut near the Ross Sea, for example, has been blanketed with dramatically increased snowfall in recent years, which is threatening to crush the building. The larger question of Antarctica's future looms large for all of the explorers' huts, which are time capsules of the heroic age of exploration and unique records of these extraordinary places.

Herschel Island and the sites in Antarctica represent a key challenge for the future of cultural heritage management in regions exposed to climate variation. How will we decide what can be saved and what cannot? And for those sites that will be lost, will we be able to document them so that their histories will be preserved for future generations, who will not have access to the monuments themselves?

Dramatic increases in hurricane frequency and intensity coupled with poor land management practices have conspired to destroy sites along the Gulf Coast of North America. Residents of historic neighborhoods in New Orleans, Louisiana, pummeled by Hurricane Katrina in 2005, continue to struggle to restore their homes while also preparing for future challenges posed by rising sea levels and the likelihood of stronger storm surges.



THE IMPACT OF CLIMATE CHANGE ON CULTURAL SITES IS TRULY GLOBAL, SITES RANGING FROM THE YUKON'S HERSCHEL ISLAND, OPPOSITE, TO SCOTT'S EXPEDITION HUT IN ANTARCTICA, ABOVE, TO KILWA IN TANZANIA, LEFT.



A SOLDIER FROM A NEARBY U.S. ARMY BASE PATROLS THE 4,000-YEAR-OLD REMAINS OF BABYLON IN IRAQ, ABOVE. AN EMPTY NICHE WHERE THE GREAT BUDDHA OF BAMBIAN ONCE STOOD IN AFGHANISTAN, BELOW, IS NOW AT RISK OF COLLAPSE.



CONFLICT

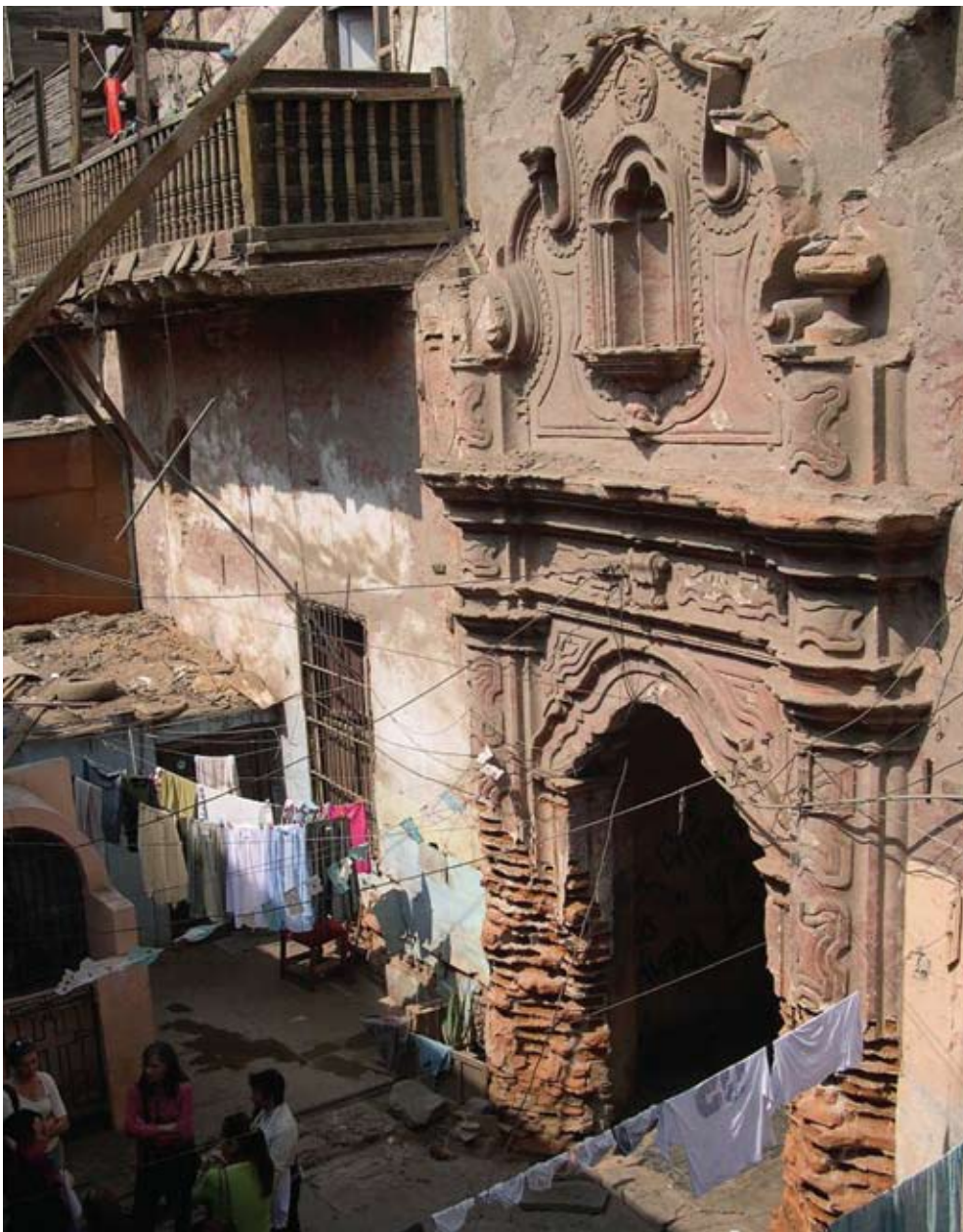
Armed conflict remains a primary threat to cultural heritage. Sites in regions engulfed in civil unrest present special challenges as the countries in which they are located tend to be politically, economically, or culturally isolated—often for long periods of time. As a result, these nations lack the internal resources and capacities—financial, professional, and organizational—to adequately care for their cultural heritage. More tragic still, conflict takes its toll on the very people whose heritage is at risk. It is important to remember the value of historic sites in these regions and the importance of their protection to local communities.

Among the sites on the 2008 Watch List threatened by conflict are monuments in Iraq, where ongoing conflict has led to catastrophic loss at the world's oldest and most important ancient cities and historic towns, and where the damage continues. Today, in Afghanistan, the delicately painted niches within which the Buddhas of Bamiyan once stood endure as tragic illustrations of the importance of cultural heritage and the consequences of its destruction. While the substantial remains of the giant statues have been documented and conserved on site, their historic context remains at risk. Proposals have been put forth to reconstruct one or both of the statues, which raises questions about preserving the integrity of the site.

ECONOMIC AND DEVELOPMENT PRESSURES

As urban centers around the globe continue to expand, they do so at the expense of their past. In cities founded centuries ago—such as Beijing, Rome, Damascus, and Lima—development pressures tend to be focused internally, mounting on historic urban cores where ancient low-rise buildings are forced to give way to higher occupancy structures. Conversely, in high occupancy urban environments, civic expansion and unbridled suburban sprawl tend to absorb surrounding hamlets and the land in between, resulting in the loss of wilderness areas and archaeologically rich landscapes.

The 2008 Watch List includes a broad range of sites facing development pressures. Founded in the third millennium B.C., the Syrian capital of Damascus is one of the oldest continually inhabited cities in the world with an architectural legacy that spans its entire history. Today, however, parts of the Old City are being demolished as part of an urban redevelopment scheme to create modern housing and transportation routes for a burgeoning populace. In Lima, Peru, the opposite holds true as economic prosperity has enabled wealthy citizens to leave the city in search of idyllic surroundings in the countryside. As a result, many historic buildings have been subdivided, converted into ad hoc tenements, while others have been abandoned and teeter on the verge of collapse. At Tara Hill, legendary birthplace of the Irish nation, plans to build a motorway to ease traffic congestion in Dublin call for the destruction of archaeologically rich landscape that encircles the site. The future of several ancient sites on the list—among them Australia’s Dampier Rock Art Complex and Peru’s Macusani-Corani Rock Art Sites—looks bleak in light of ongoing expansion of natural gas and mining industry in those regions.



ORNATE COLONIAL BUILDINGS IN LIMA, PERU, SUFFER FROM NEGLECT AND INAPPROPRIATE REUSE.

MODERN ARCHITECTURE

The number of Modern buildings on the Watch List continues to grow. Some may find it hard to believe that important buildings of our own time could be at risk. Yet many of these works are being lost to neglect, deterioration, and demolition while others are threatened by the very attributes that define them as landmarks of modern architecture—innovative technologies, theories, and ephemeral materials from which they were built. Perhaps the greatest threat they face, however, is a lack of public awareness that buildings of the not-so-distant past can be important enough to be preserved for the future. This year, nine Modern buildings and building ensembles were placed on the Watch List—among them Florida Southern College Historic Campus in the United States. The largest group of buildings by Frank Lloyd Wright in the world, the campus is now suffering both from neglect and the breakdown of some of the innovative materials used to create it. The Joan Miró Foundation in Spain, built in 1975, is the youngest building on the list; its innovative roof construction is now damaging this popular museum.



**THREATENED
MODERN
ARCHITECTURE
ON THIS YEAR'S
LIST INCLUDES
CHILE'S MONTEMAR
INSTITUTE OF
MARINE BIOLOGY,
ABOVE, AND THE
CAMPUS OF FLORIDA
SOUTHERN COLLEGE,
RIGHT, DESIGNED
BY FRANK LLOYD
WRIGHT IN 1938.**



the panelists

TIM WHALEN (Chair) is the Director of the Getty Conservation Institute in Los Angeles, California. He holds an M.A. in Museum Studies and Art History from the University of Southern California. In 1991, he assumed the position of Senior Program Officer in the Getty Foundation, and was named the GCI's director in December 1998. He is an advisor to the National Trust for Historic Preservation where he also serves on the Advisors Executive Committee as its vice-chair. He is also a member of the United States National Commission to UNESCO.

GEORGE H.O. ABUNGU is a Cambridge-trained archaeologist and former Director-General of the National Museums of Kenya. He is the founding Chairman of Africa 2009, ISCO-TIA and the Programme for Museum Development in Africa, among others. Abungu is C.E.O. of Okello Abungu Heritage Consultants, and is currently a member of UNESCO's World Heritage Committee. In addition to his work in the conservation of African heritage, he is widely published in the disciplines of archeology, heritage management, museology, and in the subject of culture and development.

SELMA AL-RADI is an Iraqi archaeologist and independent scholar. In 1983, she undertook the restoration of the sixteenth-century Madrasa Al-Amiryah, including the restoration of interior wall paintings. She is also working on the rehabilitation of the complex of Imamate palaces as the National Museum in Sana'a, Yemen. Dr. Al-Radi has excavated sites in Iraq, Egypt, Kuwait, Cyprus, Syria and Yemen. She is a Board member of the American Institute for Yemeni Studies and long-time director of cultural resource management projects in Yemen.

ROY EUGENE GRAHAM, FAIA, is the Beinecke-Reeves Distinguished Professor in Historic Preservation and Director of the College of Design, Construction and Planning Historic Preservation Programs at the University of Florida. Graham served as Vice President of the Association for Preservation Technology, the Secretary of US/ICOMOS, Committee on Historic Resources and Octagon Committee of the AIA. He is currently the Chairman Emeritus of the Advisory Board for the National Center for Preservation Technology and Training and is a Fellow of US/ICOMOS.

EDWARD IMPEY is the Director of Research and Standards at English Heritage in the United Kingdom. In his current post, he manages research, conservation, archives, and ITC, as well as the curation, presentation, and interpretation of over 400 historic properties and 32 Registered Museums. His research interests include British and European architecture and archaeology, and he is a member of the Institute of Field Archaeologists and a Fellow of the Society of Antiquaries. Dr. Impey has also published widely in the fields of history, archaeology, architectural history, and conservation.

CHRISTOPHER LIGHTFOOT is an Associate Curator of Greek and Roman Art at the Metropolitan Museum in New York, where he has most recently managed the reinstallation of the New Greek and Roman Galleries. Prior to joining the Metropolitan Museum, he was assistant director at the British Institute of Archaeology at Ankara (1986-1992), and research assistant in the Department of Greek and Roman Antiquities at The British Museum. Dr. Lightfoot has published widely in the fields of Roman and Byzantine archaeology.

BLANCA NIÑO NORTON is an architect and the founding president of ICOMOS Guatemala. She is an advisor to the Minister of Culture and a member of the faculty of the School of Architecture of Francisco Marroquin University, Guatemala. Ms. Niño Norton has coordinated and promoted workshops on a variety of cultural themes and has lectured extensively. She created the Illicit Traffic Unit in the Ministry of Culture and consults on national and international cultural heritage projects in Guatemala, where she is a Project Officer for Cultural Programs at UNESCO Guatemala.

MICHAEL PETZET has been the President of ICOMOS International since 1999. For 25 years (1974-1999), in his position as Conservator General, Prof. Petzet directed the Bavarian State Conservation Office, the central authority for the protection and conservation of monuments and sites in Bavaria. He is the author of numerous books and articles on French architecture, art and monuments and sites in Bavaria and on general problems of monument conservation. He is the editor of several series of publications on conservation.

EDUARDO ROJAS is a Principal Specialist in Urban Development with the Social Programs Division of the Sustainable Development Department at the Inter-American Development Bank. He is the author of several books, and a regular lecturer at several universities. He holds a degree in Architecture from the Catholic University of Chile, an M.Phil. in Urban and Regional Planning from the University of Edinburgh, an M.B.A., with a concentration in Finance from Johns Hopkins University and a Diploma in Environmental Management from Centre d'Etudes Industrielles, Geneva, Switzerland.

GAMINI WIJESURIYA, currently based at ICCROM in Rome, holds academic qualifications in architecture, conservation, and archaeology/heritage management from Sri Lanka, the United States, United Kingdom, and the Netherlands. As the Director for Conservation of the Department of Archaeology of Sri Lanka, he was responsible for managing the country's heritage conservation program from 1983 to 2000. As a Principal Regional Scientist of the Department of Conservation of New Zealand from 2001 to 2004, he was responsible for developing scientific and research strategies for conservation.

the sites

Buddhist Remains of Bamiyan

BAMIYAN VALLEY, AFGHANISTAN

CA. A.D. 600

In March 2001, the world watched in horror as the Taliban destroyed the famous colossal Buddhas of Bamiyan, hewn from living rock at the dawn of the seventh century and hailed as extraordinary examples of Gandharan sculpture. As a critical byway of the fabled Silk Road and an important pilgrimage destination, the cultural landscape of the Bamiyan Valley in the central highlands of Afghanistan boasts numerous Buddhist monastic complexes and sanctuaries, as well as fortified edifices of the later Islamic period.

Since 2002, conservators have carried out emergency work, documenting and conserving the surviving fragments of the statues and paintings that remain in situ, and protecting them to the extent possible with provisional shelters. Despite these efforts, surviving murals within the niches that housed the Buddhas continue to deteriorate, while the niches themselves remain at risk of collapse. Vibrations from the blasts that destroyed the Buddhas caused lateral cracks in the stone, which have since been exacerbated by wind and water erosion, destabilizing the cliff face. In addition, unexploded ordinances are still occasionally found in and around the site. Afghan officials have expressed interest in reconstructing the Buddha sculptures, thereby restoring the site's tourism potential. While some believe it may be possible to reassemble the smaller of the two Buddha figures from surviving fragments, hasty reconstruction of both statues could result not only in a loss of authenticity of the site, but also cause further damage. The site of the Bamiyan Buddhas was inscribed simultaneously on both UNESCO's World Heritage List and List of World Heritage in Danger in 2003. Through Watch listing, WMF seeks to encourage continued international involvement in the long-term preservation of what remains at Bamiyan, and ensure that future restoration efforts maintain the authenticity of the site and best preservation practices are followed.



Murad Khane

KABUL, AFGHANISTAN

1700s-1920



The Murad Khane district in the heart of the Afghan capital consists of several historic buildings on the north bank of the Kabul River. In the early eighteenth century, King Ahmad Shah Durrani granted the land on which the district was developed to members of his court belonging to the Qizilbash ethnic group, which still make up a major portion of the area's

population. In the nineteenth and early twentieth centuries, Murad Khane flourished, and its residents built numerous buildings featuring intricately carved wood and plaster decoration. Many of these have been destroyed in recent decades, first as a result of a Soviet-inspired masterplan for Kabul in 1975, then in the civil war of the mid-1990s. These buildings remain at risk as a consequence of the ongoing conflict in Afghanistan. Surviving structures include a famous shrine, a bathhouse, a market, and several courtyard houses.

Extant remains in this historic district suffer from harsh weather conditions and lack of basic maintenance. Recent efforts to preserve the district have occurred because of President Hamid Karzai's personal interest in saving one of the buildings. As a result, state and local government agencies have recognized Murad Khane as worthy of protection. However, other priorities in this war-torn and poverty-stricken nation have prevented further governmental action. In the meantime, the neighborhood's inhabitants have petitioned private organizations for help. It is hoped that through listing, this unique community rallying point will attract international assistance.

Tepe Narenj

KABUL, AFGHANISTAN

5TH-9TH CENTURIES A.D.

Tepe Narenj is a Buddhist monastery founded in the fifth or sixth centuries in the Zanburak Mountains south of Kabul. The site comprises one large and five small stupas, cells for individual meditation, and five chapels adorned with miniature stupas, statues of the Buddha, and standing Boddhisatva figures. The iconography of these statues attests the practice of Tantric Buddhism in the area. Thought to have been destroyed in the ninth century by Muslim armies, Tepe Narenj was all but forgotten until the conclusion of the war with the Soviets, when it became the first post-conflict site in Afghanistan to be excavated. The site provides valuable evidence for the expansion of Buddhism in the region, and preserves several examples of sculpture made in the unusual method of clay overlaid with fabric and covered with stucco.

The excavated portions of the monastery are now subject to erosion and weather conditions harmful to its fragile clay sculpture and building material. Although the Institute of Archaeology in Kabul has overseen temporary consolidation of the in-situ sculpture and the tops of the walls, the site's exposure to the elements is a major threat. It is estimated that the site can survive no more than two years without some kind of protection. Conflict in the Kabul area



makes conservation fieldwork in the region extremely challenging, and often dangerous. It is hoped that listing will draw attention to the loss of cultural heritage as a by-product of the ongoing armed conflict in Afghanistan.

Medracen and el-Khroub Numidian Royal Mausolea

CONSTANTINA AND BATNA REGION, ALGERIA

4TH-3RD CENTURIES B.C.



The mausoleum of Medracen, 25 kilometers north of Batna in northeastern Algeria, is a massive conical structure set on top of a 20-meter-high drum that is nearly 60 meters in diameter. An entrance corridor leads to the mortuary chamber, which almost certainly belonged to a Numidian king. There are only six mausolea of this type preserved in Algeria, the most famous among them at the World Heritage site of Tipasa. A few kilometers to the north of Medracen is the mausoleum of el-Khroub, which differs significantly in its construction. It has a large rectangular base, which was probably topped with columns.

As two of the very few Numidian monuments preserved in the world, these mausolea have enormous historic value.

The mausoleum of Medracen suffers from problems ranging from stone deterioration to looting and structural weakening. Today, prior restorations initiated without sufficient study also threaten the monument. Similar problems are faced by the mausoleum of el-Khroub. Ancient looting of metal clamps inside the tombs also contributes to their deterioration. It is hoped that listing will enable authorities to obtain the resources necessary to protect these remarkable monuments.

Scott's Hut and the Explorers' Heritage of Antarctica

SCOTT'S HUT, CAPE EVANS, ROSS ISLAND

1899-1917



On November 1, 1911, British explorer Robert Falcon Scott departed from Cape Evans on his Terra Nova Expedition, the legendary race against Norwegian Roald Amundsen to become the first man to reach the South Pole. Scott left behind a prefabricated, seaweed-insulated wooden cabin and its outbuildings, as well as scientific equipment used to measure the continent's fearsome climate. The captain and his companions never returned to camp—they died on the return journey after having been beaten to the pole by Amundsen. The cabin would

be later occupied by Sir Ernest Shackleton during his Imperial Trans Arctic Expedition (1914-1917), and supplies from both expeditions are still at the camp, historic remains from the heroic age of Antarctic exploration.

Scott's Hut at Cape Evans is in imminent danger as a result of unprecedented snow and ice building up at the site—thought to be a result of changing climate conditions in Antarctica—with up to 100 tons of snow accumulating on the hut in a few short months. Additional threats, such as new biological agents that could cause damage to the huts and their artifacts, are also predicted.

While other explorers' heritage sites in Antarctica—including Scott's Northern Party base and Carsten Borchgrevink's base at Cape Adare—are also threatened, Scott's Cape Evans hut is in most immediate danger of collapse. The history of these historic expeditions and the men who carried them out are contained within these huts, and there is still much to learn from them. Time capsules of sorts, they appear to have been recently vacated by the men who built them, with food on the shelves and socks hanging on laundry lines. In addition, these were scientific expeditions, and data collected during Scott's Terra Nova mission now serve as benchmarks against which current climate conditions can be measured.

Brener Synagogue

MOISES VILLE, ARGENTINA

1909

Built in 1909 for a Jewish agricultural community in Argentina, the Brener Synagogue was the area's primary place of worship for more than 70 years. While the building is officially named in honor of Marcus Sterman in recognition of his donation of land for its construction, it has come to be known locally as the Brener synagogue after Samuel Brener, who oversaw its construction and decoration. The building continues to serve as the religious center of the town's social life—and is an important local symbol of the community's history and particularly its founders, the pioneers known as *judios gauchos* (literally, "Jewish cowboys"). The building still retains much of its original character and furnishings, including the Bema, which was designed according to an eighteenth-century style popular in Poland. The synagogue is modest in size and architectural character. A bronze lamp, however, decorated with masks representing tragedy and comedy, came from the Teatro Colón in Buenos Aires—a violation of the prohibition against images in a Jewish temple, but also an example of the resourcefulness of the builders. The synagogue was declared a national historical monument in 1999.

The walls of the synagogue have cracked. The façades have suffered material loss, which has been only partially replaced. The exterior of the building requires comprehensive restoration, to be undertaken once the structure has been stabilized



and the problem of water infiltration has been resolved. Mural paintings in the entryway, stairwells, and mezzanine also require conservation. The current condition of the synagogue has forced the building to be closed to the public. It is hoped that listing will draw attention to this unusual and historically significant building and allow it to be reopened.

Kumayri District, Alexandrapol

GYUMRI, ARMENIA

Located in the center of the city of Gyumri—formerly Alexandrapol—in northwest Armenia, the Kumayri District lies at the heart of a city that was first settled in the fifth century B.C. Although some remains of the ancient city are preserved, the majority of its historic buildings date to the nineteenth and twentieth centuries, and reflect the evolution of its urban fabric from its Alexandrapol stage (1837–1924), through the period from 1924 to 1990, when it was a part of the Soviet Union and its name was changed to Leninakan. The Kumayri District—which covers 1,000 hectares and contains some 1,600 buildings and monuments—ranges from Neoclassical buildings, which emerged as part of nineteenth-century ideas about urban development, to high-rise modernist structures from the Leninakan era, which were designed as part of a program focused on creating immense boulevards and town squares. Monuments range from the forbidding Sev Ghul fortress—a remnant of the Russo-Turkish War—to opulent late-nineteenth-century build-



ings like the Paris Hotel, used as a maternity hospital during the Soviet period. While the major 1988 earthquake in Armenia destroyed some 80 percent of the buildings in Gyumri, damage has been further compounded by political instability and economic difficulties in the region following Armenia's independence in 1990. Unemployment, political corruption, and limited financial resources have led to the abandonment and misuse of historic buildings and eroded zoning codes. With the exception of churches, the buildings in the historic district are privately owned, and are being sold, remodeled, and destroyed with little consideration for historic preservation. As Gyumri emerges as an economic center in Armenia, the pressures of development, a lack of legal statutes protecting cultural heritage, and the dearth of trained conservation professionals in the area together pose a threat to the historic fabric of the city.

19TH-20TH CENTURIES

Dampier Rock Art Complex

DAMPIER ARCHIPELAGO, AUSTRALIA

For millennia, the Aboriginal peoples of the Dampier Archipelago in northwestern Australia carved petroglyphs into the region's numerous rock faces and outcroppings. Collectively, these ancient renderings constitute the largest corpus of rock art in the world, containing perhaps as many as one million engraved images.

Although the rock art complex on the Burrup Peninsula—part of the Dampier Archipelago—has been listed as an endangered site by the National Trust of Australia, the planned expansion of an industrial complex that would eclipse more than a third of the rock art area poses an urgent threat to the site. The Australian Rock Art Research Association and the International Federation of Rock Art Organizations are lobbying for the relocation of the industrial development, and are seeking to have the entire Dampier Rock Art Complex designated a national park. Their efforts have sparked an advocacy effort to “Stand Up for the Burrup” that has gained international support. While the initial Watch listing of Dampier in 2004 forced the state government to take a closer look at the site and initiate a four-



year study on the deterioration taking place there, the threat has not been alleviated. The site has been re-listed for the purpose of continuing to draw local and international attention to its endangered status.

CA. 10,000 B.C.- PRESENT

Khinalyg Village

GUBA REGION, AZERBAIJAN

17TH-19TH CENTURIES

Located at an elevation of 2,300 meters in the Caucasus Mountains, the village of Khinalyg is known for its *garadams*, or traditionally built houses. Built of river stones, these single-room structures have flat roofs and an aperture to let in light and allow smoke to escape. The garadams blend into the mountains in which the village is nestled, and the houses are built so close to each other that there are no streets or yards separating them. Rather, the roofs of the houses on lower levels act as the yards for the houses above. According to village elders, there were originally four different tribes within the village, each living within its own quarter and speaking variations of the Khinalyg language. Although archaeological findings suggest that the village has been occupied for two millennia, the remains we see today date to the seventeenth to nineteenth centuries.



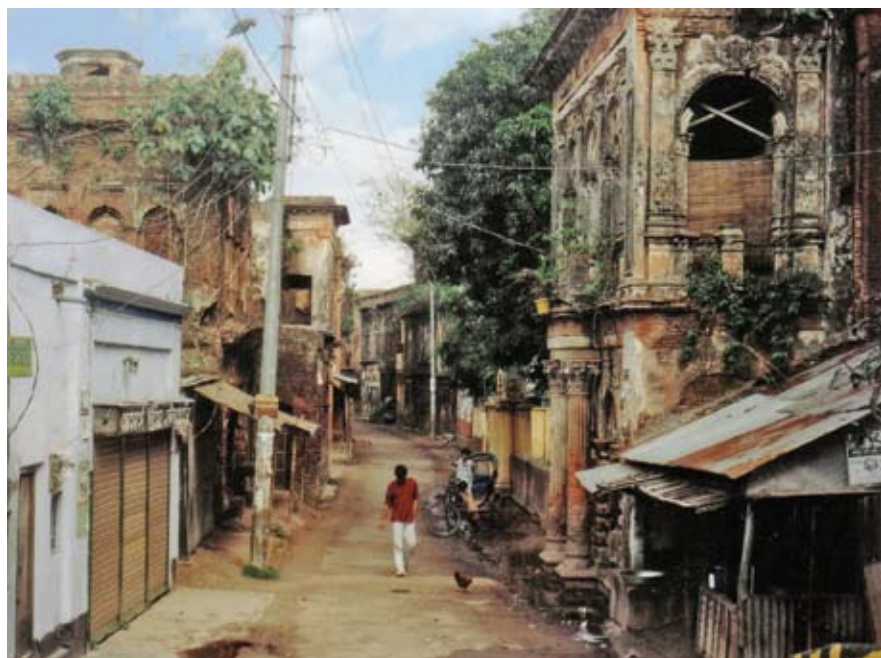
Recent construction of a road between Khinalyg and Guga, the local district headquarters, is changing the nature of this once-isolated village, with easier access expected to attract tourists and commercial activity to Khinalyg. Although tourism and development would be welcome—and would provide new

sources of revenue for the village—there is concern about preserving Khinalyg's unique character. It is hoped that inclusion on the Watch List will help Khinalyg allow for expansion and better communication with the outside world, but not at the expense of its essential character.

Sonargaon-Panam City

SONARGAON, BANGLADESH

15TH-19TH CENTURIES



As the capital of the fifteenth-century Bengal ruler Isa Khan, and once an important trading and political center, Sonargaon boasts architecture of the Sultanate, Mughal, and colonial periods. The Sonargaon historic city, located near the present-day capital of Dhaka, includes several Mughal monu-

ments—among them the Sonakanda River Fort, the Panch Pir Mazar Shrine, and Ibrahim's and Abdul Hamid's Mosque. British colonial architecture preserved in Sonargaon includes the Ananda Mohan Piddar House, and other street-front houses. For travelers making their way along the 2,500-kilometer Grand Trunk Road from Peshawar in the Hindu Kush, Sonargaon marked the end of the line.

Threats to the site include flooding, vandalism, unauthorized occupation, illegal development, poor maintenance, and earthquakes. The low-lying terrain of Bangladesh is especially vulnerable to the impacts of global climate change, particularly flooding and rising sea levels. Currently, most of Sonargaon's masonry buildings suffer from rising damp and biological and insect damage to architectural woodwork. Structural failure is evident in some buildings. At several significant monuments,

restoration works have been undertaken in an ad hoc fashion by the nation's Department of Archaeology; however that institution lacks sufficient funding to carry out the considerable conservation work needed at the site, and requires additional support to develop plans for the city's future.

Sarajevo City Hall

SARAJEVO, BOSNIA AND HERZEGOVINA

1892-1894

Situated at the intersection of three major streets in Sarajevo, the City Hall is a monument to the multiculturalism of Bosnia. Built between 1892 and 1894, the pseudo-Moorish building honored the Muslim background of this Austro-Hungarian territory. The façade is based on Mamluk-period buildings in Cairo. The building has been used for various municipal purposes since its construction, including as a city court and parliament house, which it was until 1948, when it became the National and University Library of Bosnia and Herzegovina. On August 25–26, 1992, the City Hall was hit by heavy artillery and incendiary bombs. The hall was set ablaze and the entire library holdings were lost.

The fire caused severe damage to the structural and decorative elements of the building. In 1996, the government of Austria funded an initial restoration effort that focused on load-bearing walls and masonry. The European Commission followed in 1999 with funds to continue restoration of structural elements. Despite this funding, neither a feasibility study nor a management plan has been undertaken, and much of the work has been done on an emergency and ad hoc basis. As a temporary solution to both stabilize the building and keep out intruders, the building has been shuttered. This has created a dry microclimate inside the hall and has led to further deterioration of



the façade and roof. In 2003, the government of Sarajevo decided that the building, once restored, should once again be used as the seat of city administration, as well as the National and University Library. It is hoped that Watch listing will lead to the restoration of this important symbol of Sarajevo.

Porangatu Historic District

PORANGATU, BRAZIL

18TH-EARLY 20TH CENTURIES



Founded in the eighteenth century, the historic center of Porangatu—once known as Arraial do Descoberto da Piedade—is a prime example of both a way of life and an historic form of urban development. Located in a remote region of central Brazil, which was largely inhabited by indigenous

Tupe people when the Portuguese colonized the country, Porangatu is characterized by low-rise buildings with numerous portals built around a central plaza. While the historic center retains some of its traditional architecture, inappropriate additions have disfigured a number of buildings. A growth in industry in recent decades has attracted migrant workers, who have begun to move into the area, appropriating historic structures for temporary living quarters.

The pending construction of the Norte Sul (North-South) Railroad will bring an even greater migrant-worker population to the area, as the construction of the BR53 highway did in the 1960s, and put further pressure on the already stressed urban fabric of this historic district.

Novae Archaeological Site

SVISHTOV, BULGARIA

A.D. 49-700



Founded as a Roman military settlement in the mid-first century A.D., the ancient outpost of Novae in northern Bulgaria—then part of the Roman province of Moesia—has been under excavation by Bulgarian and Polish teams since the 1960s. Among the preserved remains are what are thought to be a military hospital, soldiers' houses and headquarters, a peristyle building, and other religious and secular structures. Vestiges of

the first Roman camp built on the site between A.D. 45 and 69 include clay and wood battlements, towers, and dwellings. From A.D. 69 until the fifth century, the fortifications were expanded to embrace a growing town founded by an Italic legion there, which built monumental defensive walls and towers, residential and religious buildings, and workshops. Novae flourished through the late antique period as a locus of religious, military, and civic activity. Numerous attacks on the town over the years necessitated several restoration campaigns. The prominence of Novae into the early Byzantine period is evident in the range of preserved buildings, as well as the numerous artifacts found on site—including bronze statues, glass vessels, ceramics, and coins, as well as wall paintings.

The site is endangered by a variety of natural threats: vegetation, extreme heat, erosion, ground instability, and flooding. All of these factors have contributed to the gradual deterioration of the clay, wood, brick, and stone structures. Although archaeologists have carried out various emergency measures to protect the site, these are no longer sufficient. With a dearth of funding and proper management, no actions are being taken to improve the situation.

Loropeni Ruins

PONI PROVINCE, BURKINA FASO

18TH CENTURY

The Loropeni Ruins—the remains of a fortified village—are the best-preserved of the larger Lobi Ruins, which occupy an 18,600-square-kilometer cultural corridor shared by the modern nations of Burkina Faso, Ivory Coast, and Ghana. Occupied between the sixteenth and nineteenth centuries—a period of political instability in West Africa—the Lobi cultural area served as a refuge for groups migrating from the south, becoming in time a center for gold mining. Its prosperity made it a prime target for bandits and slave traders, prompting the construction of the massive stone and earthen rampart.

Although some 80 percent of the defensive wall still stands, it has been weakened by exposure to tropical rains and high winds, which have precipitated the collapse of some exterior stone layers. Exuberant vegetation of the surrounding savanna has also infiltrated the ruins, causing further instability. The majority of stone cover on the lower courses of walls has



disappeared, most likely due to frequent bush fires during the dry season and the effects of moisture infiltration during the rainy season. The increasing severity of West Africa's wet-dry weather cycles will likely speed the demise of this important site.

Herschel Island

YUKON TERRITORY, CANADA

1890-1907

At the edge of the Beaufort Sea off the north coast of Canada's Yukon Territory, Herschel Island was first inhabited a millennium ago by the Thule—ancestors of the present-day Inuit. Following the discovery that the Beaufort Sea was home to a large population of Bowhead whales—prized for their oil—in the late nineteenth century, the first European/American settlement was founded on the island, which quickly became a hub for commercial whaling in the region. Herschel Island is home to numerous archaeological sites associated with the Thule and Inuit, as well as the earliest European/American settlements. Many whaling-related historic structures are preserved on the island, including buildings constructed by the Northern Whaling & Trading and Pacific Whaling Companies (1890-1930s), an Anglican Mission House dedicated to St. Patrick (ca. 1906), and military headquarters erected by the Royal Canadian Corps of Signals (1924). The island was designated a National Historic Site of Canada in 1972.

The cultural resources of Herschel Island are threatened by rising sea levels, eroding coastlines, and melting permafrost



caused by global warming. In recent years, the western Canadian Arctic region and Alaska have experienced the greatest rise in annual temperatures of any region in the world. As a result, sea levels in the region have risen 10 to 20 centimeters in the past century. Warmer temperatures have led to the disappearance of sea ice, and increasingly violent late summer and fall storms batter the island. In recent years, some of the historic buildings on the island have been moved from

their original locations to prevent them from being overtaken by the sea, but it is clear that in the coming years, much of the cultural heritage of Herschel Island will be lost as temperatures continue to rise. Sea level is conservatively estimated to rise another half meter in the next century. A change of that magnitude will cause water to reach most of the historic whaling structures, which are located close to the shoreline, and to damage or destroy many archaeological sites and burials, which are already being damaged by melting permafrost. Its caretakers are working to record what remains there, so that the history of this unique place will not disappear completely.

Montemar Institute of Marine Biology

VIÑA DEL MAR, CHILE

1941-1945; 1956-1959

Designed by Chilean architect Enrique Gebhard, the Montemar Institute of Marine Biology has been described as one of the most successful examples of South American Modernist architecture. Built in two phases—1941-1945 and 1956-1959—Montemar is considered Gebhard's most important work, and the structure's respect for its environment and for the pre-existing activities at the site made it an important model for later Chilean architects working with a Modernist vocabulary. In response to the diversity of the area's ocean life and to the environmental protection of the cliffs surrounding the site, the building was constructed as the field station of the Institute of Marine Biology of the University of Chile. The Institute was founded with the intention of working in partnership with local fishermen; in exchange for specimens collected by the fishermen, researchers helped to improve fishing methods and taught fishermen sustainable management of marine species. When the University of Valparaíso was formed in the 1980s, it was granted ownership of the Institute's building, which is now home to the university's Faculty of Ocean Sciences.



The building's first addition was constructed in the 1990s, when an extra floor was added onto the area that had originally been a rooftop terrace over the complex's laboratories, changing the architect's intended view of the horizon through the building's structure. Another addition is being constructed alongside the original building, and will undermine some of the signature elements of Gebhard's design. It would block the large window in the auditorium, and reduce the area available to the fishermen by 50 percent, which could lead them to abandon the site for another one further away. Although construction of the addition is currently on hold, it is poised to resume soon.

Modern Shanghai

SHANGHAI, CHINA

1920-1949

Even before its designation as a Treaty Port in 1842, Shanghai—located at the mouth of the Yangtze River—served as China’s most important international trading hub. Between the two World Wars, European and foreign-trained Chinese architects working in Shanghai—such as Alexander Léonard, Laszlo Hudec, and Doon Da You—employed new ideas about space and form, industrial materials, and building technologies to design efficient and simple buildings to meet the needs of a city undergoing unprecedented growth and social change. The work of the early Chinese architects is significant—historically and architecturally—as many were grappling with the seemingly conflicting notions of modernity and traditionalism at a time of heightened nationalism. The buildings of Laszlo Hudec, including his 1933



Grand Theater, are particularly noteworthy. Another important example of Hudec’s work is Dr. Wu’s Villa. Completed in 1938, the building was said to have been “one of the largest and richest residences in all of the Far East” and is a fine example of the architect’s later work.

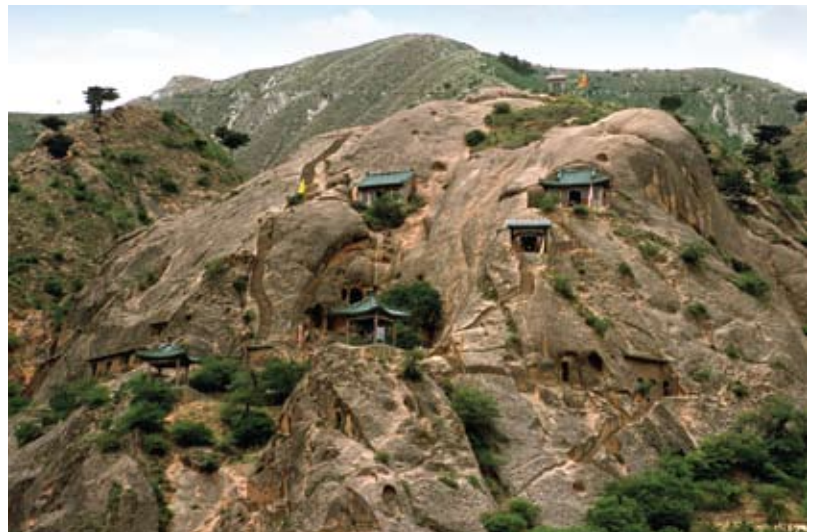
As it did between the wars, Shanghai is once again experiencing a period of remarkable growth. The city’s Municipal Government has introduced a heritage list for individual structures, but this does not guarantee their long-term safeguarding. While some of the most prominent early Modern structures have been recognized as landmarks, the threats to buildings from the 1920s, 1930s, and 1940s persist due to lack of awareness and appreciation of this rich heritage of the more recent past.

Xumishan Grottoes

NINGXIA HUI AUTONOMOUS REGION, CHINA

4TH-10TH CENTURIES A.D.

More than 130 grottoes dot the red sandstone cliffs of Xumishan, a Buddhist enclave along one of the main stretches of the Silk Road. The grottoes were adorned with statues, wall paintings, and inscribed stelae during a 600-year period between the fourth and tenth centuries A.D. The region was also an important pilgrimage destination, being associated with the mythical center of the Buddhist cosmos, Mount Sumeru (Xumishan in Chinese). The grottoes developed in eight separate clusters (along the eight peaks of the mountain), and each has its own iconographic program. One of the largest is the massive Big Buddha Mansion, which houses a 20-meter-tall statue of the Buddha from the Tang period (A.D. 618–908). Some 70 of the caves contain wall paintings and statues, while unadorned grottoes are thought to have served as living quarters for monks.



Although the Xumishan Grottoes have been designated a National Level Cultural Relic Protected Site in China, they face imminent danger due to natural causes, including wind and sand erosion, water damage, and earthquakes. Vibrations from a modern roadway through the area have also posed dangers to the site, but the local government has recently pledged to reroute the road away from the grottoes. Previous

emergency conservation measures, including reconstruction of some elements in concrete, also need to be reconsidered and possibly reversed. China’s State Bureau of Cultural Relics is eager to protect the site, and hopes that placement on the 2008 Watch List will not only increase public awareness of the importance of Xumishan, but also encourage international efforts to preserve this magnificent, yet little-known site.

Famagusta Walled City

FAMAGUSTA, CYPRUS

3RD CENTURY B.C.-19TH CENTURY A.D.

Located along the busy shipping lanes of the eastern Mediterranean, the eastern Cypriot port of Famagusta rose to prominence following the fall of Acre in A.D. 1291, when the small harbor town became the new entrepôt of commerce and Latin activity in the region. A port that once rivaled Constantinople and Venice, Famagusta was ruled by a succession of Western European invaders over the last millennium. The Cathedral of St. Nicholas in Famagusta's main square became the coronation site of the kings of Crusader Jerusalem, and the square was surrounded by perhaps hundreds of smaller churches constructed in the finest Gothic styles of the Rhinelands and of France's Champagne region. The remains of a Venetian palace still stand across the square from St. Nicholas, and Shakespeare immortalized the city and its fortifications in *Othello*. But not even *Othello's* Tower was strong enough to fend off the deadly Ottoman siege of the city in 1571. This was followed by more than three centuries of neglect, combined with exposure to the elements, earthquakes, and floods, which left the city almost in ruins by the time of the British arrival in 1878.

Today, the city is in northern Cyprus, an embargoed and internationally isolated region. For this reason, its French, Greek, Genoese, Venetian, Ottoman, and British heritage has been neglected for more than 30 years. The most serious threat



to this site stems from the political stalemate surrounding it. Lack of funding and expertise in the northern Cyprus heritage sector has proven detrimental to the welfare of 9,000 years of cultural heritage. Frescoes are bleached by the sun in summer and rained upon every winter; walls of churches and palaces are unstable and appear ready to tumble; cut sandstone is friable and crumbling, and what is viable is often removed from historic sites for reuse; old buildings are inappropriately used; and exponentially increasing numbers of concrete foundations are being poured to accommodate a rapidly growing university population. Watch listing is intended to call attention to the plight of Famagusta, a site of historic importance suffering as a result of its modern political situation.

Blue Mosque (Aqsunqur Mosque)

CAIRO, EGYPT

14TH-17TH CENTURIES

The Blue Mosque and its attached tomb were built in 1347 by Amir Aqsunqur, a son-in-law of Mamluk Sultan al-Nasir Muhammad. While the mosque bears several hallmarks of the early Mamluk style—especially the use of stone in multiple colors—the tile panels covering the qibla wall are a surprising Ottoman addition. These panels were placed in the mosque in 1652 by the Ottoman governor of Egypt, Ibrahim Agha Mustafazan. As a patron of several monuments in Cairo, he decided to repair this mosque and at the same time add a minaret to his own tomb. Ibrahim imported tiles from Iznik in Turkey for the site, and their blue palette gives the mosque its current name. Islamic Cairo is a UNESCO World Heritage Site (1979), and the mosque is protected under Egyptian law.



The Blue Mosque is one of very few sites outside Turkey recognized for its famous Iznik tiles, many of which have been stolen. In 1992, an earthquake caused damage to the portico surrounding the courtyard of the mosque, its dome, and the Ottoman-period tomb. In the mid-1990s supports were added to the failing portico, but no work has been done since, and no repairs have ever been made to the tomb, which is cracked along its entire height. These structures are also threatened by moisture rising from the ground, while salts leeching out of the walls have marred the surface of the stone and damaged some of the decoration. WMF hopes that listing will draw attention to Cairo's often-overlooked Ottoman heritage.

Shunet el-Zebib

ABYDOS, EGYPT

CA. 2750 B.C.

Shunet el-Zebib (commonly known as “the Shuneh”) was built ca. 2750 B.C. as the funerary cult enclosure for the Dynasty II Pharaoh Khasekhemwy. It is the last and grandest of a series of monumental mortuary complexes built at Abydos by the early dynastic pharaohs, and the only one still standing. In addition to being one of the oldest surviving mudbrick buildings in the world, the Shuneh is also an architectural predecessor of the Egyptian pyramid. In the 1990s, excavators discovered a fleet of 14 full-size wooden boats buried just northeast of the enclosure. The oldest-known boats in the world, they were the precursors of the famous solar boat discovered at Giza and belonging to the later pharaoh, Khufu.

While portions of the structure retain their original height of 11 to 12 meters, the whole of the enclosure has been weakened by moisture, both from a rising water table in the wake of the Aswan Dam, and run-off from encroaching agricultural fields in the area. Burrows and nests made by animals and ero-



sion of the protective outer layer of mud plaster and white-wash due to wind and rain have also taken their toll. Losses to the lower parts of walls have created dangerous overhangs, and major structural cracks have developed. Without intervention—such as capping eroding walls and applying a protective layer of mud plaster—conservators believe that the walls of this highly important and very rare monument could collapse within a few years.

West Bank of the Nile

LUXOR, EGYPT

PALEOLITHIC TO MODERN; MAIN PERIOD: NEW KINGDOM, 1540-1075 B.C.



The area along the West Bank of the Nile at Luxor contains some of the most important archaeological sites in the world. Its approximately nine square kilometers encompass the Valley of the Kings, Valley of the Queens, the village of Dayr al-Madinah, the palace-city of Malqata, more than 5,000 nobles’ tombs, countless shrines, Palaeolithic workstations, and some 40 plus temples. These monuments, including some of the largest structures known from the ancient world, range in date from the middle Paleolithic to modern periods, but the majority

of sites were established during the New Kingdom (ca. 1540-1075 B.C.).

The monuments of the Theban Necropolis are threatened by the pressures of rapidly increasing tourism, pollution, neglect, development, rising groundwater due to irrigation of adjacent fields, and flash flooding. Of these factors, the results of irrigation present perhaps the most wide-ranging and potentially damaging threat—weakening foundations of ancient buildings and monuments. In addition, dramatic increases in tourism endanger not only the famous monuments in the area—such as the tombs in the Valley of the Kings—but tourism development plans have also removed thousands of people from their century-old mudbrick homes in the village of old Qurna and demolished traditional buildings and communities. WMF sponsored a site assessment and management plan for the Valley of the Kings, which was included on its 2000 and 2002 Watch Lists, as well as a project to address water damage at the site of the Mortuary Temple of Amenhotep III, which was on the Watch List in 1998 and 2004. A comprehensive plan for the West Bank is necessary to address the threats to this important concentration of ancient Egyptian cultural heritage, and to preserve it for future generations.

Derbush Tomb

MASSAWA, ERITREA

Located in old Massawa, the Derbush Tomb is one of the city's oldest Islamic monuments. The tomb is a rare example of Islamic funerary architecture that survived the destruction that has marked the history of Massawa, a city which was almost completely levelled during Eritrea's war of independence in 1990. The tomb, which is built of coral and attributed to a Sufi, is located near a series of cut stone dwellings dating from the Italian colonial period.

The building has been severely damaged by exposure to the elements, erosion, and lack of maintenance. The body of the main building shows significant cracking in



16TH CENTURY

the cupola and walls. Some of the carved coral decoration has been pillaged. A portion of the tomb's central wall has collapsed. Massawa has undertaken an ambitious rebuilding campaign in recent years, involving demolition of abandoned and unstable buildings. These coral buildings, which are characteristic of the East African Coast, are rapidly disappearing. It is hoped that Watch listing and the conservation of a small but significant site in central Massawa will set an example of sustainable conservation practices, and will generate awareness among the local population and authorities about the importance of this disappearing heritage.

Mohammadali House

ADDIS ABABA, ETHIOPIA

CA. 1900



The Mohammadali House was constructed around 1900 in Addis Ababa, 14 years after the city's founding, and only eight years after Emperor Menelik II declared it the Ethiopian capital. Minas Kherbekian, a well-known Armenian architect from the region, constructed the house to be the headquarters of

the powerful trading firm G.M. Mohammadali. The structure echoes the diversity of styles and materials of the buildings surrounding it, exhibiting traces of Indian, Arab, and Ethiopian influences. A comprehensive history of the house was recently published in Milena Batistoni and Gian Paolo Chiari's *Old Tracks in the New Flow-er: A Historical Guide to Addis Ababa*.

Addis Ababa remains the capital of Ethiopia. It is also the seat of the African Union and home to many United Nations and international organizations. Still, political and economic instability in the past few decades have left many buildings in deteriorating condition. The Mohammadali House is one of many buildings in need of repair and restoration, as it has not been occupied or maintained since 1974. It is subject to extreme temperature fluctuations, heavy seasonal rains, and blustering winds in the dry season. Rapid urban development also poses a major

threat to historic buildings and sites throughout the city, due to a lack of awareness of their importance, as well as a shortage of funding for restoration, and haphazard city planning. A current construction boom may also threaten a number of historic areas in the city.

Epailly Chapel of the Order of the Temple

COURBAN, FRANCE

1200-1330

The Knights Templar began construction of the Epailly Chapel in 1200 as part of a larger military complex and a base of operations during the Crusades. The Templars occupied it until the early fourteenth century, when the Knights Hospitaller took over the site. They finished the chapel around 1330, and remained custodians of the site until the French Revolution in 1789. The chapel, considered among the most important built by the Templars in Europe, is the burial place of many clergy from the Champagne region. In addition to the sanctuary, vestiges of a number of other military structures built by the Templars are preserved at the site, including thirteenth-century fortification walls and towers and a large vaulted hall. Remains of the Hospitaller occupation include two barns, annexes, and a pigeon house. Following the



French Revolution, the chapel was used as a barn. Early in the twentieth century, its owners decided to dismantle the chapel and sell its parts. Thanks to the Commission of Antiquities of the Côte d'Or, the building was rescued on the eve of its demolition and, in 1925, designated a historic monument.

Like many monuments in France, the chapel was damaged during World War II and has since suffered from neglect. The structural elements of the unused chapel are collapsing and deteriorating. The roof needs to be replaced, there is a crack in the choir vault, the ribs and vaults of the first bay of the nave are splitting and breaking, and the vaults and walls of the side chapel are disintegrating and unstable. A viable plan has been suggested for the restoration of this rare example of a Crusader-era chapel. It is hoped that listing will encourage its implementation.

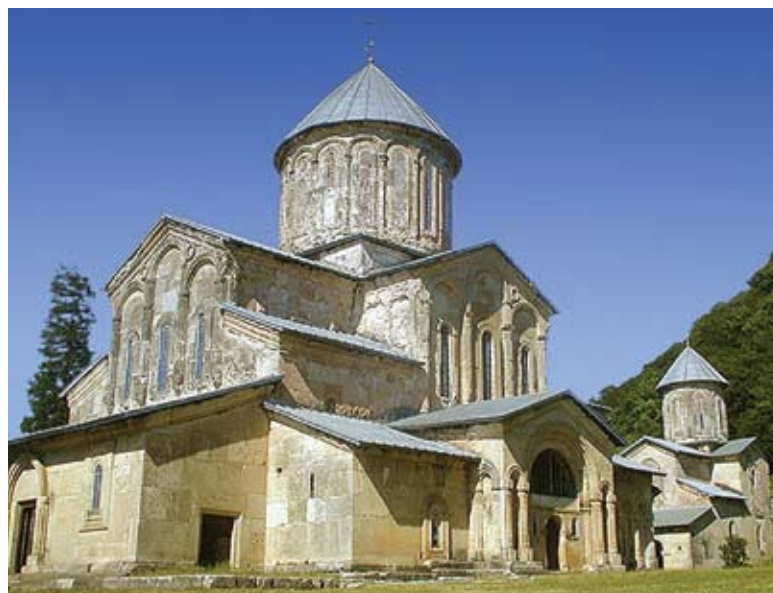
Gelati Monastery and Academy

KUTAISI, REPUBLIC OF GEORGIA

12TH-14TH CENTURIES

The architectural complex of the Gelati Monastery and Academy in central Georgia is one of the country's most treasured religious and cultural landmarks. King David the Builder began constructing the monastery and academy in 1106 as a grand tribute to his victory over the Turks. The academy was one of the first institutions of higher education founded in the Middle Ages, and became a principal cultural center in Georgia. Although the academy ceased to function in the late Middle Ages—after which it was converted into a refectory—the monastery remains in use. The site is renowned for its collection of twelfth- to nineteenth-century mosaics, wall paintings, enamels, and metalwork. In 1994, Gelati was listed as a UNESCO World Heritage Site and in 2006 was included on the list of Unmovable Monuments of Georgian Cultural Heritage.

As a result of political and economic unrest in Georgia in recent years, the Gelati Monastery and Academy have suffered from neglect, along with many other historic sites. The Church of the Virgin at Gelati has a leaky roof, and suffers from problems caused by climate fluctuation and water infiltration. These problems have caused damage to the structure and the frescoes, and biological agents have caused plaster and paint layers to crack, powder, and detach from the walls. The twelfth- to fourteenth-century



frescoes in the narthex now have a pink discoloration caused by changes in the microclimate. Lack of funds and professional expertise has hampered the preservation of this world-renowned site. Proper restoration of the Gelati Monastery and Academy could set an example for the numerous other churches in the region that are also in dire need of care.

The Wa Naa's Palace

WA, GHANA

19TH CENTURY



The Wa Naa's Palace is the traditional residence of the leader of the northern Ghanaian Wala people. An excellent example of Sudanese-style architecture, the mud-brick structure is one of the few remaining buildings of its type in the country. While the history of the palace is not well documented, it is believed that its construction began sometime in the early nineteenth century, and that the building was constructed on the site of earlier palaces.

While earthen buildings of this type require yearly renewal of their *banco*—or mud-plaster—coatings, artisans skilled in this type of work have become scarce in many communities, particularly in those where traditional building methods have

been displaced by quicker fixes. Such has been the case with The Wa Naa's Palace. In the 1970s, the palace was coated with a sand-cement mixture to protect it against seasonal rains. Unfortunately, this compound traps humidity in the walls, causing decomposition of wooden beams and the eventual collapse of roofs. Compounding the damage has been a lack of maintenance during periods of political instability. As a result, the palace has deteriorated to such an extent that only the building's original façade remains. WMF hopes that Watch listing will result in encouraging local interest not only in restoring this architectural gem, but also reviving the craftsmanship necessary to preserve it for future generations.

Lesvos Historic Churches

LESVOS, GREECE

5TH-19TH CENTURIES

The Aegean island of Lesvos has a wealth of Greek Orthodox churches ranging in date from the early Christian period to the nineteenth century. The 12 churches included in this listing represent the most significant and endangered among them. The two earliest of the group date to the fifth century, and are the only early Christian churches on the island. Original mosaic floors were found preserved in the buildings, and remain in situ in one. One of two churches from the Byzantine period was erected in the eleventh century on a battlefield where an attempted Cretan raid was defeated, and the most recent building is painted in a vernacular style, with Turkish-Baroque plaster decoration.

The churches suffer from a range of threats. The preserved mosaic floor in one of the early churches is exposed to the elements, while in the later churches, the greatest threat is the damage to wall paintings. Outmoded prior conservation methods, including the use of Portland cement, have caused salts to accumulate and surfaces of the paintings to pull away from the walls in several of the churches. Increased tourism to this Greek island following the 2006 Olympics has put added pressure on the churches' environment. By listing this extraordinary collection of buildings as a group, WMF hopes to call attention to the range of threats affecting sites of this type throughout the region.



Pella Macedonian Tombs

PELLA, GREECE

Constructed between the fourth and second centuries B.C., the Macedonian tombs at Pella provide key evidence about the design and decoration of temples and other buildings, now lost, of this period. The tombs are subterranean structures, each covered by a tumulus and marked by a temple-like façade. Perhaps the best known tombs of this type are those associated with King Philip II—father of Alexander the Great—and other royals at Vergina, the former capital of the Macedonian kingdom. Pella replaced Vergina as the Macedonian capital in the fifth century B.C., and was the seat of Philip's reign, as well as his son's.

Inside the Pella tombs, paintings decorate the walls of the chambers and antechambers. While there are about 100 such



4TH-2ND CENTURIES B.C.

tombs in northern Greece, only a few are preserved at this level. Since their excavation in 1994, however, changes in temperature and humidity inside the tombs have compromised their stability. Although wood—and later metal—shelters were built to protect the tombs from the elements, the shelters are not equipped to regulate the climatic conditions inside. Fluctuations in temperature and humidity are causing deterioration of the architecture and interior decoration, and if not addressed, substantial loss is inevitable. Finding effective solutions to the problems facing the tombs at Pella will also benefit other sites with underground burial chambers, such as those in other parts of Greece, the Balkans, and Egypt.

Ceibal Archaeological Site

SAYAXCHE, GUATEMALA

300 B.C.-A.D. 250; A.D. 830-950



A center of power during two critical periods in the history of Maya civilization—the Late Pre-classic (300 B.C.–A.D. 250) and Terminal Classic (A.D. 830–950)—Ceibal is the largest archaeological site in the southwestern Maya Lowlands. It consists of three groups of monumental structures, including plazas, pyramids, carved stone monuments, elite residences, and a ball court. The carved decoration at Ceibal is considered among the most beautiful in the Maya region, and includes a hieroglyphic stairway, stelae, and altars.

The ancient city has deteriorated at an alarming rate since 1998, when groups of poor farmers invaded the protected park where the site is located, cutting down large areas of the rainforest and looting archaeological material. Drug runners have taken advantage of Ceibal's remote location to use the site as a narcotics distribution point. Although Ceibal was once considered one of the best-preserved Maya sites in Guatemala, it may soon become one of the most heavily damaged. A successful program to protect and preserve Ceibal will depend on raising local awareness of the importance of this and other archaeological sites in the region, and the long-term benefits of sustaining them.

Capitanes Generales Palace

ANTIGUA GUATEMALA, GUATEMALA

1549-1773

Built in 1549 for the Capitanía General de Guatemala—the political and military leadership that ruled Spain’s Central American colonies for more than two centuries—the Royal Palace of the Capitanes Generales in Antigua comprises a series of baroque courtyard buildings with masonry arcades facing the city’s main square. The complex housed a governor’s residence, a jail, government offices, and a mint. The Royal Palace was damaged and repaired on several occasions over the years, following earthquakes that struck the region. The most damaging—in 1773—destroyed much of the complex. Following that catastrophe, the capital was moved to safer ground, and Guatemala City was founded. The Capitanes Generales complex has had many uses since its construction. At present, it houses barracks and parking in the palace, police quarters in the former jail, and a garden in the government offices and ruins of the mint. While the city of Antigua retains much of its colonial character, in recent years it has seen a rebirth as a tourism destination. Antigua was named a UNESCO World Heritage Site in 1979.

Although the Capitanes Generales complex has been continuously occupied since 1549, parts have fallen into ruin, while other heavily used areas are now on the verge of collapse. The most authentic and complete building is the jail, which is

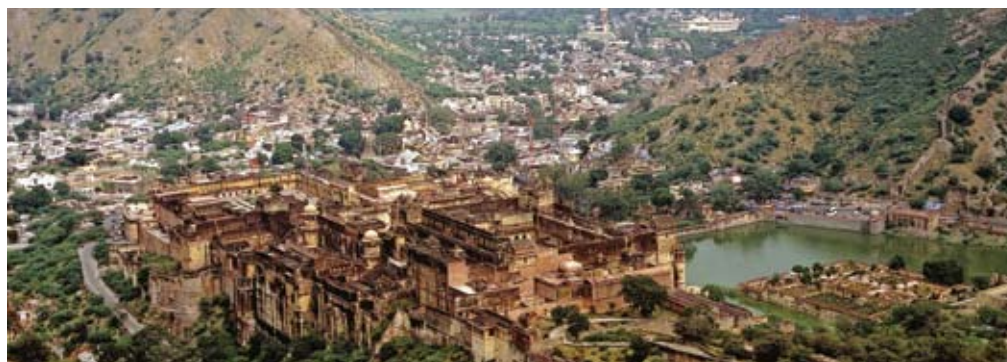


threatened by structural instability aggravated by heavy use as police quarters. In 2006, UNESCO Guatemala and the Ministry of Culture agreed to develop a comprehensive restoration and adaptive reuse plan for the site, including restoration of the jail as a regional archive, restoration of the mint as a museum and reception hall, and reconstruction of the palace as an interpretive center and educational facility. Watch listing will call international and national attention to the site, which has been ignored for decades.

Amber Town

RAJASTHAN, INDIA

11TH-18TH CENTURIES



Once the capital city of the Kachwahas—one of the legendary Rajput clans that rose to power during the Middle Ages in what is now the northern Indian state of Rajasthan—Amber Town was first occupied as their fortified citadel in the eleventh century. Over the next seven centuries the city was embellished with a series of impressive monuments. The Kachwaha palace complex, built in the 1560s, occupies the summit of the citadel, while several stone temples and *havelis*—or mansions—are located on the slopes below. In the seventeenth century, a Mughal-influenced *diwan-i am* (public audience hall)

was constructed, as well as a new royal residence and several gardens. The Kachwahas remained in Amber Town until the eighteenth century, when the capital shifted to the new city of Jaipur.

With recent increases in tourism to Rajasthan, more than 3,000 visitors a day now come to the town, along with numerous Jain and Hindu pilgrims,

who visit during festivals. The Kachwaha palace of Amber Town is protected and maintained by the Archaeological Survey of India, but the rest of the town’s historic buildings are falling into decay, and only a few individual *havelis* have received funds for repairs. The increase in tourism has also raised the value of land within Amber Town, and old buildings are being torn down to make way for new shops and hotels. In order for the rich historic character of this walled town to be restored, Amber Town’s entire community, including private property owners, will need to be involved in the effort to preserve it.

Chettinad

KARRAIKUDI, TAMIL NADU, INDIA

19TH CENTURY



Established by the Chettiars, a caste of traders who flourished in nineteenth-century India, Chettinad is famous for its opulent palaces and temples. Economic pressures forced the Chettiars to largely abandon the area as a business center in the 1940s. The residential buildings preserved from the Chettiar settlements incorporate both local and western architectural traditions in their plans and decoration. Courtyards and balconies provided airy spaces for entertaining and protection

from the heat, and elaborate interiors and decorative façades impressed visitors and passersby alike. The Chettiar structures are still admired for their fine craftsmanship and materials used in their decoration. A substantial number of Chettinad's buildings have been razed since the 1940s, and many of those that remain are in a dilapidated state. Much of the destruction has been caused by commercial interest in antiques, with decorative elements from many structures being removed for sale or use in private homes. A few of the palaces have been restored as hotels and others are partially occupied by local families. The Indian government has expressed interest in further development of the area for tourism, but there is no overall plan in place to regulate the preservation or adaptive reuse of these unusual and important buildings. It is hoped that the international attention received from Watch listing will encourage India to extend protection to the civil architecture and urban heritage of this unique place.

Jantar Mantar (The Observatory)

JAIPUR, RAJASTHAN, INDIA

1729, 1901 RECONSTRUCTIONS

The Jaipur astronomical observatory, Jantar Mantar—thought to have been built by the enlightened ruler Sawai Jai Singh II in 1729—is one of the world's most accurate pre-modern observatories, and attests eighteenth-century efforts to improve understanding of planetary and other cosmic movements. One of five observatories built by the same monarch in northern India—the others are in Delhi, Ujjain, Mathura, and Varanasi—the one in Jaipur is the largest and the best known. Unfortunately, the observatory began to deteriorate quickly following its construction. By the close of the nineteenth century, it had fallen into ruin. In 1901, Maharaja Ram Singh embarked on the restoration and reconstruction of the observatory. The remains of this reconstruction are what we see today. Some of the instruments, or *yantras*, are still in use to forecast weather and crop yields. These include constellation and meridian observatories and a giant sundial. Located in the administrative heart of Jaipur,



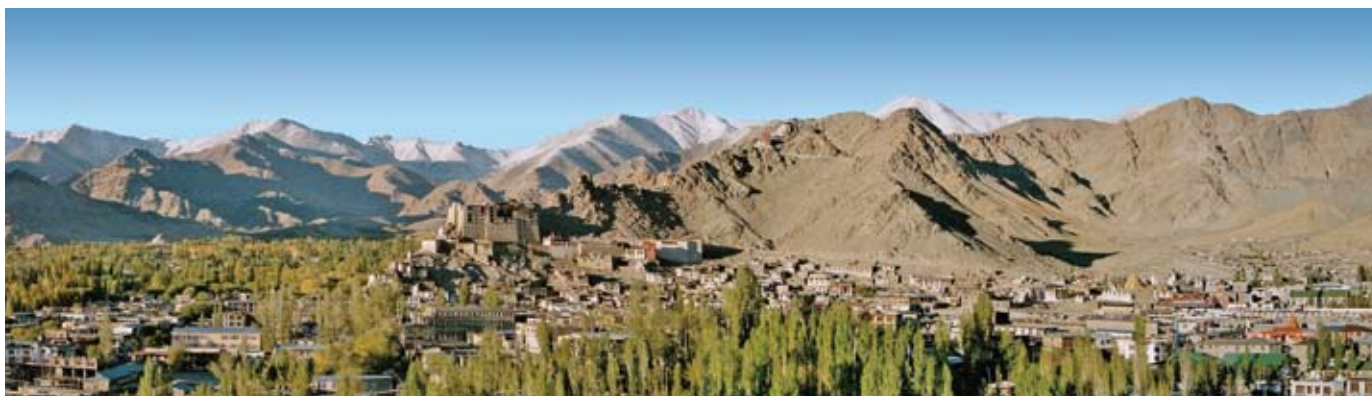
the site is also used as a public park and outdoor museum.

The reconstructions of 1901 and subsequent efforts to maintain the site during the British period and the decades that followed have helped avoid major structural damage to the *yantras*. However, the site has begun to deteriorate once again as a result of weathering, vandalism, and normal wear and tear of materials. The most urgent issue is the loss of the fine, calibrated markings on the instruments, which are eroding. These need to be restored in order to protect the historic function of these extraordinary instruments.

Leh Old Town

LADAKH REGION, JAMMU & KASHMIR, INDIA

15TH-17TH CENTURIES



The Old Town of Leh, capital of the once-independent Himalayan kingdom of Ladakh, presents a rare example of an intact historic Tibeto-Himalayan urban settlement. Due to the region's formidable terrain and tradition of nomadic life, few urban centers (outside of fortified monasteries) ever existed in this area, and almost none survive today. Leh's first buildings—fortification walls, temples, and a royal residence—were built in the early fifteenth century. In the centuries that followed, many other important structures were erected there.

When the Indian government began building the first navigable roads through the region in the 1960s, many of Leh's Old Town gates and walls were demolished, some as recently as the 1980s. Nonetheless, Leh has managed to retain much of its his-

toric character, comparable in scale and design to pre-1950 Lhasa, Tibet. A 2004 survey by the Tibet Heritage Fund revealed that 55 percent of the 189 historic or traditional buildings in the Old Town of Leh are in poor condition, requiring maintenance or repair if they are to survive another decade. Seismic activity coupled with the impacts of climate change, including increased heavy rainfalls in recent years, have accelerated the deterioration of traditional buildings throughout Ladakh. Measures must be taken to protect landmarked buildings, improve civic infrastructure, and develop guidelines for sustainable development in the historic city. It is hoped that Watch listing will significantly increase the profile of Leh and help draw attention to the rich cultural heritage of Ladakh that is at risk.

Srinagar Heritage Zone

SRINAGAR, JAMMU & KASHMIR, INDIA

14TH-19TH CENTURIES

Founded between the Jhelum River and Dal Lake in the mid-third century B.C., the city of Srinagar reached its apogee in the fifteenth and sixteenth centuries. The city's most famous monuments, including the Shalimar and Nishat Gardens, were built after the Mughal emperor Akbar captured the province of Kashmir in the sixteenth century. During the eighteenth- and nineteenth-century British occupation of Srinagar, colonial-style colleges, hospitals, and courts were constructed. In the downtown area of the city are less well-known residences, mosques, temples, hammams, and bazaars constructed in the local vernacular of timber and masonry architecture. Together, these buildings represent an unusually intact pre-modern urban environment.

Demand for land in historic areas of Srinagar is raising the commercial value of many residential buildings, which are being sold, demolished, and converted into modern dwellings or shopping malls. Unplanned and unregulated development schemes and a lack of basic amenities make Srinagar perhaps the most threatened site in India. Several hundred buildings in downtown Srinagar have been identified for protection as part of a cultural resource mapping project carried out by the Indian National Trust for Art & Cultural Heritage (INTACH).



Ongoing regional conflict over control of Kashmir continues to pose a threat to the city and its inhabitants. The effort to protect the historic areas of Srinagar is part of a new emphasis in the region on heritage tourism and the local arts and crafts industry, which already forms the backbone of the state's economy. Watch Listing may lend timely support to these efforts, and help increase public awareness of this important historic city.

Kotagede Heritage District

YOGYAKARTA SPECIAL TERRITORY, INDONESIA

16TH CENTURY



The Kotagede Heritage District was the fifteenth- to sixteenth-century capital of the Islamic Mataram kingdom in Indonesia. Its plan was based on that of an ideal Javanese city, which includes “four components in one”—a palace, mosque, market, and public square. Today, only the mosque and the still-thriving market survive. These are surrounded by traditional Indonesian houses.

The entire area surrounding Kotagede suffered damage in the May 2006 earthquake, and local residents still await aid to restore their homes. Today repairs are carried out in a haphazard way, resulting in loss of historic fabric. Government assistance provided in the wake of the earthquake has encouraged new construction rather than preservation, but it is hoped that Watch listing will highlight the importance of incorporating the area’s still-living cultural heritage into the rebuilding of this Javanese city.

Cultural Heritage Sites of Iraq

VARIOUS LOCATIONS, IRAQ

PREHISTORIC-PRESENT

Long known as “the cradle of civilization,” Iraq is home to more than 10,000 cultural heritage sites, ranging from the 5,500-year-old cities of Sumer—where evidence of the earliest writings in the world are preserved—to archaeological remains of the Akkadian, Babylonian, Assyrian, and Parthian cultures. Baghdad was one of the Arab world’s earliest and greatest capitals, and the rest of Iraq enjoyed a golden age of architectural and political achievements in the Middle Ages. More recent monuments, such as Ottoman palaces and public buildings, as well as the work of modern international architects, have great value and significance in Iraq’s history.

Archaeological sites, both those which have been excavated and those which are unexplored, have suffered as a result of widespread looting since the beginning of the current conflict in the country. Historic buildings in Baghdad and other urban areas have been damaged, not only as a consequence of military activity and terrorism, but also from vandalism and looting. After the start of the war in 2003, WMF and the Getty Conservation Institute launched a joint initiative to rebuild the capacity of that country’s antiquities staff,



conducting training workshops in nearby Jordan and building a web-based database to record and track the numerous cultural heritage sites in the country. The monuments within Iraq remain at great risk, and catastrophic losses have already been sustained. The inclusion of the entire body of Iraq’s cultural heritage on the Watch List for a second time recognizes the impact of this loss, and the importance of protecting this extraordinary record of human history.

Tara Hill

COUNTY MEATH, IRELAND

3RD MILLENIUM B.C.-12TH CENTURY A.D.



Located about 50 kilometers from Dublin, Tara Hill is considered the ceremonial and mythical capital of Ireland, and is the centerpiece of a large archaeological landscape with hundreds of significant sites. Celtic in origin, Tara is said to be the location of St. Patrick's conversion of the Irish to Christianity in the early fifth century, and was the coronation site of Irish kings

between the sixth and twelfth centuries. In 1641, it was at Tara that the Catholic English allied themselves with the native Irish against the Protestant English. Due to this and subsequent events, Tara has developed into a focal point of the modern national landscape.

Over the past decade, the Irish economy has undergone an extraordinary period of growth, which has led to increasing development and investment in infrastructure, particularly transportation. One new project is the proposed construction of a new M3 motorway that would serve Dublin commuters. The motorway, which is to run within 1.5 kilometers of Tara Hill and bisect the Tara-Skryne valley, threatens not only the Tara cultural landscape, but also the yet-to-be-uncovered archaeological sites that are thought to surround it. In addition to the destruction of historic material, the combination of tree-felling, major earthworks, and road construction—as well as ongoing noise and visual pollution that accompany them—will forever change this iconic landscape. The motorway development will also likely result in changes of local land use from agrarian to suburban, which may encourage further rapid and inappropriate development. At the moment, only the “Hill of Tara” itself is protected, while the surrounding natural and archaeological landscape, about which we still have much to learn, is vulnerable. It is hoped that Watch listing will compel authorities to rethink the radical alteration of this important site.

Vernon Mount

COUNTY CORK, IRELAND

1780s-1950

Vernon Mount, a Neoclassical suburban villa in Ireland, is arguably the finest example of this building form to survive in the country, where politically motivated destruction of country houses was once commonplace. Its decorative interiors include exceptional neoclassical mythological paintings by the late-eighteenth-century artist Nathaniel Grogan, an accomplished painter who studied under John Butts, and was a contemporary of the internationally famous Cork artist James Barry. The building is beautifully sited on a hillside, and commands spectacular views over the city of Cork and the picturesque estuary of the River Lee.

Lack of maintenance is the main threat to the site, and is leading to considerable deterioration of the house. There is a significant hole in the roof, slates are slipping, and many windows are broken. Anachronistic modifications have altered the site, and later decorative painting inside has diminished the interior's distinctive character. The future long-term use of the site is in question. Vernon Mount is used occasionally by its current tenants, a local motorcross club. The owners of the house say that the cost



of restoring it would necessitate the development of its surrounding lands to provide revenue. However, the Cork County Development Plan dictates that these areas are not zoned for development. If this stalemate is not resolved, the house will continue to deteriorate.

Farnese Nymphaeum

ROME, ITALY

1565-1635

Following in the footsteps of Roman emperors, many wealthy and powerful families of sixteenth-century Rome bought property on the Palatine Hill, where they built elaborate gardens filled with sculpture and fountains. Although most of the Renaissance monuments of the Palatine Hill have been demolished over the centuries or removed during archaeological excavations of the area, some elements from this period remain. Best preserved among them is the so-called Rain Nymphaeum (known as the Farnese Nymphaeum after its original owner, Cardinal Farnese). Built at the center of the monumental ramp leading up to the Palatine from the Forum, the Nymphaeum is a vaulted structure decorated with wall paintings and a grotto-style fountain made of stone and stucco. The fountain is surrounded by a series of niches that once contained ancient busts, now kept in a repository of the Superintendency of Rome.

One of the Nymphaeum's terrace walls partially collapsed due to heavy rains in November 2005. The Nymphaeum is subject to uncontrolled water infiltration through its terrace and side walls; the roots of two large pine trees nearby are also



damaging the structure. The wall paintings in the Nymphaeum are currently obscured by a buildup of salts, but a recent survey revealed that the paintings remain largely intact beneath the film, and could be saved. It is hoped that inclusion of the Farnese Nymphaeum on the Watch List will call attention to the vulnerability of both Renaissance and ancient structures in the area, and encourage support for their protection.

Fenestrelle Fortress

FENESTRELLE, TURIN, ITALY

1728-1850



Commissioned by Vittorio Amedeo, Duke of Savoy, following his coronation as King of Sicily in 1713, Fenestrelle Fortress was intended to serve as an impenetrable barrier for Italy in the eighteenth century. Between 1728 and 1850, what had once been a modest construction known as Fort Mutin was transformed into this monumental symbol of strength and power,

said to be the largest military construction in the world after the Great Wall of China. It is now more than three kilometers long, covering an area of almost four square kilometers. The fortress is composed of different sections—including the San Carlo Fortress, the Royal Port, the Fortress Tre Denti, the Delle Valli Fortress, the Carlo Alberto Redoubt, and the Governor's Palace. It contains multiple buildings, churches, and museums, and is surrounded by what is now the Orsiera Rocciavré National Park, with some 11,000 hectares of forest and wildlife terrain. Only a few of these areas are open to the public, but more than 50,000 visitors come to the site annually.

The Fenestrelle Fortress ceased its military function in 1947, and since then has been subject to pillaging, erosion, structural damage, natural aging, water penetration, and vegetation overgrowth.

Although measures have been taken in the past 15 years to raise money to repair and maintain the structure, the immensity of the site and the lack of sufficient funding have resulted in the conservation of only a small portion of the fortress. It is hoped that listing will draw greater attention to the plight of this magnificent "Great Wall of the Alps."

Transhumance Cultural Landscape

MOLISE REGION, ITALY

3RD CENTURY B.C.-1945

Transhumance, the seasonal moving of sheep across vast swaths of grazing lands, has been an essential part of traditional Italian agricultural life since Roman times. This practice can be traced back to at least the third century B.C., and by the Middle Ages networks of shepherds' paths had been established all over the Molise region and in neighboring Abruzzo, Puglia, Campania, and Basilicata. By the fourteenth century, rest areas, fences, shelters, chapels, taverns, and inns had been erected all along these rural mountain paths—the infrastructure of the age-old practice. Alfonso I, King of Naples, established an office for the protection of the Royal Shepherds' Track in 1442, and subsequent laws protecting the entire network of shepherds' paths followed. Four of the best-preserved trails are in the Molise region, and along them the architectural heritage of this tradition remains, preserving evidence of a way of life that largely disappeared after World War II. These trails, protected by Italian law since 1976, are being nominated for inclusion on the UNESCO World Heritage List.

Abandonment, lack of maintenance, and insufficient local knowledge about the historical significance of the paths and related structures all contribute to their deterioration. Most



of the architectural evidence of transhumance culture—sometimes whole villages, but mostly individual buildings, such as taverns or shelters—is in ruins. Without a comprehensive plan for its protection, this cultural landscape, which has had such a significant impact on Italian society and culture over millennia, will be lost.

Viscontian Bridge-Dam

VALEGGIO SUL MINCIO, ITALY

1393-1397



The Viscontian bridge-dam in Valeggio sul Mincio is a remnant of a larger defense system put in place by Count Gian Galeazzo Visconti, Duke of Milan, when he ruled Lombardy in the late fourteenth century. He commissioned it to serve not only as a bridge, but also as a defensive structure that would aid in the fortification of the Verona area. Beyond protecting the area, the Duke envisioned using the waters behind the dam to flood downhill townships or deprive neighboring regions of water in times of conflict. Construction on this complex project began in 1393, but stopped four years later, never to be completed. The bridge and embattlements were finished, but the proposed dam features were never realized. The bridge was repaired in 1451, but was closed in the early sixteenth century when part of the structure collapsed. It was not repaired or used again until 1929. The regional Ministry of Cultural Heritage has listed the bridge as a monument of national interest.

Natural aging, water infiltration, bird infestation, and uncontrolled vegetation have damaged some 75 percent of the structure. It is hoped that listing will draw attention to this unique piece of medieval engineering.

Falmouth Historic Town

FALMOUTH, JAMAICA

1770S

Located near Montego Bay on Jamaica's north coast, Falmouth is the capital of the Parish of Trelawny in the county of Cornwall. Named after the birthplace of Sir William Trelawny, Governor of Jamaica (1767-1772), Falmouth is one of the Caribbean's best-preserved historic towns. Within its historic district is the largest intact collection of Georgian-period buildings in the Caribbean. The town flourished as a political and commercial center in the eighteenth and nineteenth centuries, serving as a busy port and center for the rum and sugar trades. From about 1840 onward, however, the town fell into a steady decline that continued until recently. A lack of support for development left many of its early buildings standing but neglected. Along with the original grid plan of the city, many small houses, merchant and planter complexes, and commercial buildings dating from about 1790 to 1840 remain in the town. These historic buildings are integral parts of Jamaica's built heritage and represent the cultural diversity and complex history of the country. Falmouth was declared a National Monument by the Jamaican government in 1996.

With the town's decline in the late nineteenth and early twentieth centuries, Falmouth's historic fabric was left largely untouched by development—but at the same time, many buildings were neglected and fell into disrepair. More recently, the town was severely battered when Hurricane Gilbert swept through the area in 1988, and harsh environmental conditions



and lack of maintenance have taken their toll since then. Although the town is nestled between the tourist meccas of Montego Bay and Ocho Rios, Falmouth sees little benefit from tourism, as the town lacks visitor amenities and infrastructure. Although the Jamaica National Heritage Trust established guidelines to help preserve and protect the town, it remains threatened by illegal demolition and inappropriate repairs by property owners. A five-berth cruise ship terminal planned nearby also threatens the continued existence of Falmouth.

Khirbet et-Tannur

TAFILAH, MA'AN GOVERNORATE, JORDAN

1ST CENTURY B.C.-2ND CENTURY A.D.



Located about 70 kilometers north of Petra, Khirbet et-Tannur is one of the best-preserved and most intact examples of a Nabataean open-air sanctuary. The hilltop complex began as a simple altar surrounded by open space, but was expanded in two major phases of construction during which a temple, colonnades, and additional rooms were added. An elaborate

sculptural program at the site included a series of reliefs related to the zodiac and ancient deities. There was no village at Khirbet et-Tannur—it served only as a pilgrimage site, with visitors climbing a steep path up the hill to reach the sanctuary.

Khirbet et-Tannur was excavated in 1937 by the Jordanian Department of Antiquities and the American Schools of Oriental Research in Jerusalem. Since then, scavenging and looting have damaged the site, and it continues to be vulnerable. It is hoped that Watch listing will draw attention to the site, which is important in the understanding of religious practices of the ancient Near East.

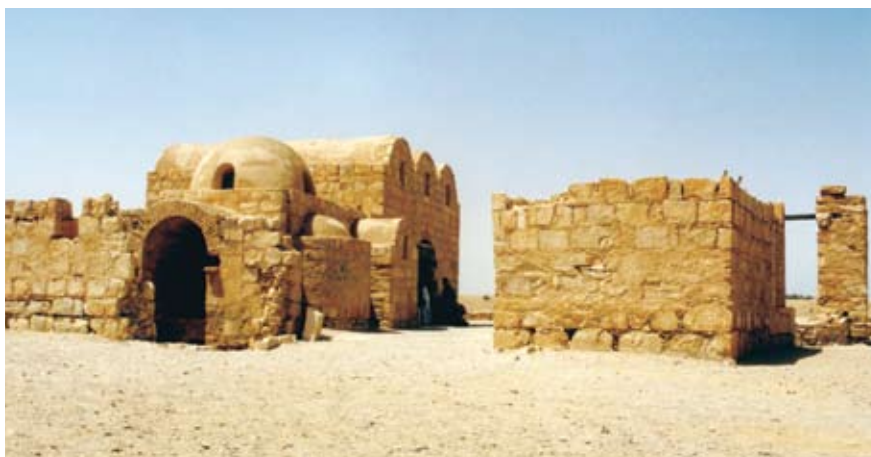
Qusayr ‘Amra

AL-‘AZRAQ MUNICIPALITY, JORDAN

8TH CENTURY A.D.

Qusayr ‘Amra was the country retreat of an Umayyad prince of the early eighth century. The Umayyad dynasty (A.D. 660–750) ruled from Damascus, and members of the royal family built numerous estates in the surrounding countryside of what is today Syria and Jordan. While only its bathhouse and audience hall remain, Qusayr ‘Amra is remarkable for its rare and highly significant examples of figural Islamic art, which combine elements of Classical, Nabataean, and Byzantine pictorial traditions. The most famous painting depicts the Umayyad ruler with his six rivals—the Byzantine and Chinese emperors, the Sassanian, Abyssinian, and Turkish kings, and the recently vanquished Roderic of Spain. Qusayr ‘Amra was listed as a World Heritage Site in 1985.

Although Qusayr ‘Amra is a legally protected site that has received much attention from conservators over the years, earlier treatment of its paintings has resulted in micro-cracking and discoloration. The major threats to the frescoes—which



cover the walls and ceilings of the buildings—are water infiltration, humidity, and condensation. Exposure to surrounding desert sands has compounded the damage. A fresh technological approach to the conservation of these unique and beautiful paintings could set the standard for fresco preservation in other similar harsh and remote environments.

Jordan River Cultural Landscape

ISRAEL, JORDAN, PALESTINIAN TERRITORIES, AND SYRIA

PREHISTORIC-A.D. 1516



The Jordan River lay at the heart of millennia of history, religion, and culture. Three of the world’s major religions—Judaism, Christianity, and Islam—consider the river a holy place: Joshua is said to have parted the river’s waters and then destroyed nearby Jericho; Jesus was baptized in the river according to the Gospels; and Muhammad and his closest companions are thought to have been buried along its banks. Evidence of the many empires that occupied the region can still be seen alongside its waters and in the surrounding valley, including the Three Bridges site in the lower river valley, where Roman, Ottoman, and British-built bridges all cross the Jordan River at the same point.

In the Beit She’an/Irbid area in the north, a bridge from the Roman era and a caravanserai from the Mamluk age still survive, the reason for their geographic proximity most likely explained by the importance of this location in providing transport across the water. In modern times, the river continues to be an important border location.

Modern dams in the region have reduced the flow of the lower Jordan River some 90 percent. The small amount of fresh water that remains is barely enough to maintain the region’s flora and fauna. Exacerbating the problem is untreated sewage, fishpond effluent, and agricultural run-off being dumped into the river. The isolation of the region due to political

instability has kept tourists and pilgrims away from the water’s edge, leaving the public generally unaware of its poor condition. The Roman bridge and Mamluk caravanserai were opened as a tourist attraction in 1991, yet the monuments remain structurally unstable and require immediate attention. The bridge was hit by a bomb in 1948 and never properly repaired. The area is seismically active and natural conditions are eroding stone structures. The Jordan River Cultural Landscape is one of several 2008 Watch listings that highlight how mismanagement of the natural environment can negatively impact historic sites and cultural heritage.

Wadi Mathendous Rock Art

FEZZAN, LIBYA

8000-3000 B.C.



Carved into the cliffs of Wadi Mathendous—which means dry riverbed in Arabic—is a prehistoric menagerie rendered in stone, including life-size elephants, giraffes, aurochs, and crocodiles. Some figures are displayed alone, while others are shown in complex compositions depicting battles between animals and sometimes between animals and humans. At the time these images were made, a river ran through the area.

In recent years, the ancient carvings of Wadi Mathendous in southwest Libya have begun to attract tourists. Unfortunately, the rock art site has little protection, making it easy for visitors to climb the rocks and deface the carvings. Damage to the site is further compounded by vibrations caused by heavy machinery from nearby oil-drilling installations, which threaten to expand as the economy of Libya increasingly opens up to outside investments. It is hoped that Watch listing will increase awareness of the importance of the Wadi Mathendous rock art, and help ensure its protection as tourism interest and petroleum prospecting in the region continue to grow.

Holy Mother of God Peribleptos Church

OHRID, MACEDONIA

1295-1767

Built in 1295, the Holy Mother of God Peribleptos is one of the oldest churches in the historic town of Ohrid in southwestern Macedonia. The domed cross-in-square church was commissioned by the Byzantine governor Progonos Sgouros, a son-in-law of emperor Andronikos II Palaeologos. The frescoes in the church—which have substantially contributed to current knowledge of Palaeologan painting—include images from the Passion and the Gospels, the life of the Virgin Mary, and the life of John the Baptist. Byzantine painters Michael and Eutykhios signed their work at the church, making Holy Mother of God Peribleptos one of only four churches that preserves the signatures of these important artists. An ambulatory was added to the church in the fourteenth century, but closed off in the nineteenth century, giving the entrance to the building its unusual appearance.

Holy Mother of God Peribleptos has suffered from improper roof conservation in the past, which has allowed additional moisture to enter the building. As a result, rising damp and salts leeching out of the walls have severely affected the Byzantine frescoes. Changes in pigment are noticeable, and in some areas the paintings have started to fall from the walls. The local community is eager to restore the church, but requires international assistance to do so.



Fianarantsoa Old City

FIANARANTSOA, MADAGASCAR

19TH CENTURY



The Fianarantsoa Old City occupies a dramatic hilltop setting once topped with a palace used by the Merina royal family during state visits. While the palace is no longer there, some 500 homes built between 1870 and 1900 by those affiliated with the royal retinue still line the city's picturesque cobblestone streets. These buildings are among the few that have survived in Fianarantsoa because of an 1868 royal edict

forbidding commoners from using durable building materials. Moreover, the Old City is the only place in Madagascar where nineteenth-century buildings form a coherent architectural ensemble.

Some of the buildings included in this listing are still occupied by descendants of their original builders who—because of Madagascar's current economic situation—have been unable to maintain their homes. Although the conditions of some houses appear dire, the conservation problems are relatively easy to address. Roof tiles need to be replaced to avoid water ingress, and a sanitation system needs to be provided, as waste is currently buried in shallow pits on each property. The local government has indicated interest in protecting the city's architectural heritage by passing a municipal decree requiring new construction and renovation to be consistent with traditional methods. A local foundation has already repaired 15 significant buildings, built several public gardens, and implemented a micro-credit program to help residents pay for home repairs. WMF believes Watch listing will encourage this process and local support for it.

Fort St. Elmo

VALLETTA, MALTA

1552-1565, 1689-1877, 1900-1945

Since the sixteenth century, Fort St. Elmo has protected the peninsula of Valletta, capital of the island nation of Malta. In 1552, four Italian architects were commissioned to begin construction of the fort, and from the sixteenth to the twentieth century, a number of expansions and renovations were made—adding Italian, French, Spanish, and British influence to the original structure. The result is a 50,400-square-meter complex with intimidating defense walls, upper and lower parade grounds, arsenals, a chapel, a gate, and storage houses. Having endured many sieges, the fort is now part of a larger harbor fortification complex. Originally built to house 800 knights and soldiers, the fort currently houses a police academy. Fort St. Elmo is a monument to Maltese cultural, historical, and military engineering heritage.

A survey of the site in 2001 concluded that Fort St. Elmo



was a "Risk Four" on a scale of one to five, due to deterioration and damage from lack of maintenance and security, natural aging, and exposure to the elements, as well as inappropriate renovations and use. Though some damage is severe, in much of the fort restoration and conservation are possible, but would require more funding than is currently available.

Chinguetti Mosque

CHINGUETTI, MAURITANIA

13TH CENTURY



Surrounded and sometimes nearly engulfed by the shifting dunes of the western Sahara, Chinguetti was established in the thirteenth century and is considered one of Islam's seven holy cities. A World Heritage Site, the town flourished in the Middle Ages, when it was a key stop for caravans carrying gold, salt, dates, and ivory across the Sahara. Chinguetti is also home to an extraordinary collection of important Islamic manuscripts. Its medieval mosque features a prayer room with four aisles, a double-niched mihrab, and a courtyard. It is best known for its massive square minaret that towers over the town.

Chinguetti is located in the western Sahara and the encroaching desert is a constant concern. In addition, flash flooding and subsequent erosion also pose a danger to the building. Chinguetti Mosque was cited as an example of cultural heritage threatened by climate change in a report to the 30th session of the UNESCO World Heritage Committee in 2006. The site suffers as a result of the effects of the expanding desert, changing rainfall patterns, vegetation loss, soil erosion, and extreme temperatures.

Chihuahua Missions

CHIHUAHUA, MEXICO

16TH-19TH CENTURIES

Colonial missions—together with garrisons and mining towns—established between the sixteenth and nineteenth centuries by the Jesuit and Franciscan orders became important settlements in northern Mexico. Sited on rivers in rural, agriculturally rich areas of Chihuahua, the adobe-and-wood religious and farming settlements reached their peak in the eighteenth century. The expulsion of the Jesuits in 1767, however, precipitated the abandonment of many of these towns, while natural changes in the course of some rivers forced communities to move with them.

The majority of the sites in this listing—San Juan de Dios (Janos), San Antonio de Padua (Casas Grandes), Santa Rosalia de Cuevas (Belisario Dominguez), San Javier de Teporachi (San Francisco de Borja), San Nicolas de la Joya (Satevo), San Mateo (El Tule), Virgen de Guadalupe (Balleza), and San Antonio de Guazarachi (Balleza)—are archaeological ruins. Santa Ana de Chinarras, however, has managed to retain its roof. As a result of exposure to wind and rain as well as vandalism, adobe walls are losing their protective mud plaster, while many stone structural and decorative ele-



ments have been lost. It is estimated that without emergency interventions some missions may collapse within the next few years. A conservation plan for the missions was completed in 2006, which provides for the development of social programs for communities, in concert with the conservation of the most historically significant structures for possible reuse as tourism destinations. Watch listing is intended to encourage its implementation.

Huaca Historic Neighborhood

VERACRUZ, MEXICO

1870-1912; 1940-1950



Established in 1870 to provide housing for migrant workers outside the city walls of Veracruz, the Huaca neighborhood introduced a new organization of living space to this historic Mexican city. As in other coastal areas of the Caribbean, Huaca's housing was built of wood with tiled roofs. However, what distinguished it was the grouping of living spaces into complexes with shared patios and interior passageways. This organization brought with it a new urban scheme, similar to communal living ideologies that developed in Europe during the Industrial Revolution.

The complexes are in danger of being destroyed due to a series of factors, including real estate speculation, the lack of resources for property owners to adequately care for their buildings, and structural deterioration. It is widely perceived to be easier to destroy the historic structures and construct new buildings than to protect existing ones. If this practice continues, these complexes will be lost, along with a part of Veracruz's cultural identity and the history of its working class.

Monte Albán Archaeological Site

OAXACA, MEXICO

500 B.C.-A.D. 850

Founded around the turn of the fifth century B.C. and sited atop a flattened mountain overlooking the Mexican city of Oaxaca, Monte Albán is the site of an ancient Zapotec metropolis in south-central Mexico. Its history, chronicled in the site's architectural remains, spans some 13 centuries. Much of what we see today, however, dates to the Late Classic period (A.D. 650-800), when the site reached its apogee following the fall of its northern rival and sometime overlord, Teotihuacán, in the Valley of Mexico. The remains of Monte Albán, spread over about 6.5 square kilometers, include numerous structures built around a great plaza. In addition, the site has yielded numerous stelae and inscriptions rendered in Zapotec script. With the decline of the Zapotec culture in the late eighth century, monumental building at the site ceased. Monte Albán was inscribed on UNESCO's World Heritage List in 1987.



While most of the monumental architecture at Monte Albán has been conserved, its sculptural and epigraphic legacy

has been compromised by lack of conservation. Texts that provide a wealth of information about this ancient civilization are eroding rapidly as a result of a lack of protection from the elements since their excavation. Due in part to recent civil unrest in the Oaxaca area, looting and vandalism at the site are on the rise. More pressing threats, however, are urban growth and the area's exposure to forest fires. In January 2006, a fire decimated much of the buffer zone around Monte Albán, resulting in destruction of native crops and damage to the architectural remains from smoke and ash.

Teuchtitlán-Guachimontones Archaeological Zone

TEUCHTITLAN, JALISCO, MEXICO

400 B.C.-A.D. 600

The Teuchtitlán-Guachimontones site and the valleys surrounding it are the core of a recently discovered and little-known Mesoamerican cultural tradition. The influence of this culture, which was actively involved in trade with other groups across Mexico, extended over 2,000 sites covering most of the western part of the country. An important characteristic of the tradition was its new approach to urban planning, featuring a distinctive, monumental architectural style that included concentric circular plazas, and pyramidal platforms, houses, and temples. Guachimontones features one of the largest ball courts in northern Mesoamerica, as well as the only known example of a Mesoamerican amphitheater.



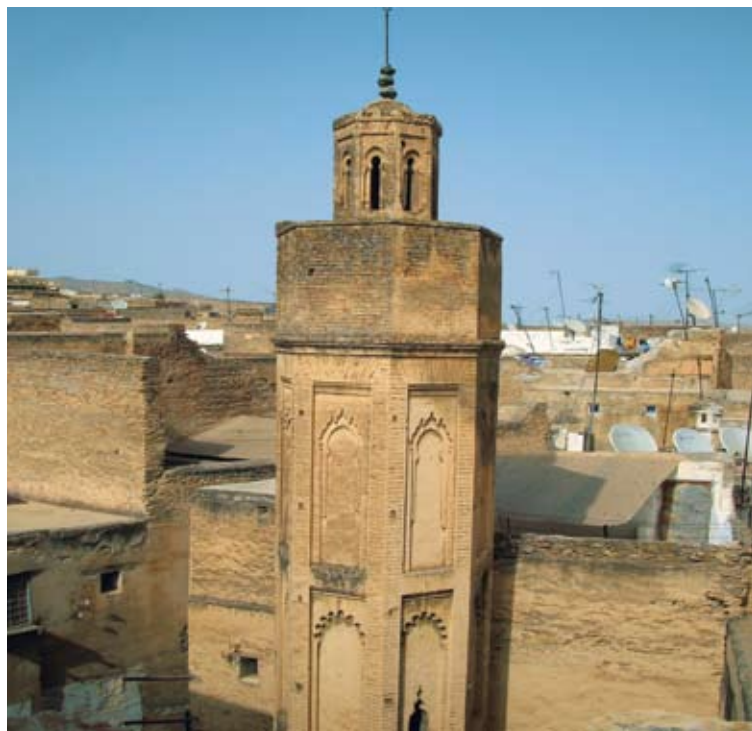
Located in the seismically active Tequila region of Jalisco state, the site is in the manufacturing epicenter of the eponymous liquor. Fueled by worldwide demand for tequila, the expansion of agave production is a threat to the archaeological site. In 2006, UNESCO declared the Agave Landscape and Ancient Industrial Facilities of Tequila a World Heritage Site,

and although the archaeological monuments of the Teuchtitlán culture are included in the declaration, the tequila industry has tended to interpret the designation as sanctioning the expansion of tequila-producing areas, perhaps even at the expense of the area's archaeological sites. If action is not taken, the site could be destroyed before archaeologists have a chance to study this early and unusual culture.

Al-Azhar Mosque (Ain Khail Mosque)

FEZ, MOROCCO

12TH CENTURY



Located in the center of Fez, the Mosque of Al Azhar is an example of the austere Almohad style of architecture. The Almohads were a dynasty that ruled parts of North Africa and Spain between 1130 and 1269, and its rulers were orthodox Sunnis whose reformist ideas dictated simplicity in religious architecture. Typical of Almohad mosques, the Al Azhar Mosque comprises a prayer hall with horseshoe arches supported on columns, a courtyard with a fountain, and an octagonal minaret. An unusual feature of the minaret, however, is that it is entered through a second-story prayer hall that rests atop the main hall. This mosque is where the Sufi master Muhi-uddin Ibn Arabi al-Hatimi al-Andalusi obtained spiritual enlightenment in 1197.

In 2006, several adjoining houses collapsed onto the mosque during prayer, causing the dome to fall, killing ten people. Immediate priorities include temporarily stabilizing the structure, removing debris from the collapse, and repairing the dome to protect the interior against the elements. Despite the damage, worshipers continue to pray at Al Azhar, and it is hoped that Watch listing will help encourage further repairs and revival of this important religious center in Fez.

Ikom Monoliths of Cross River State

IKOM, NIGERIA

BEFORE 2000 B.C.

The Ikom Monoliths are more than 300 upright, carved stones in the Ikom area of Cross River State, Nigeria. Varying in height from one to two meters, many of the monoliths are grouped in circles facing each other. While the images and texts carved on the monoliths remain undeciphered, researchers and linguists believe that inscriptions may represent a prehistoric form of writing and visual communication. Oral histories of the region attribute the monoliths to the earliest residents of the area.

An environmental study of the site has identified the most immediate threats to the stones: erosion, exposure to heavy rainfall and extreme heat and sun, biological attack caused by high humidity, damage from falling trees, theft, and vandalism. In addition to the environmental threats to the monoliths, local agricultural practices such as brush burning also threaten the stones. While many members of the local, regional, and federal governments recognize the importance of conserving the monoliths, efforts to preserve them have been thwarted by limited resources.



Shikarpoor Historic City Center

SINDH, PAKISTAN

17TH-18TH CENTURIES



The town of Shikarpoor was established in 1617 in an area prized for hunting. By the eighteenth century, however, it had become a gateway linking India with Central Asia and Iran. In this period the town's prosperous merchants redeveloped the town with numerous public institutions and private mansions,

known as havelis. At the center of the original walled town was a large bazaar from which radiated narrow, winding streets. In the new suburbs, the expansive havelis were made of unbaked brick, with timber and iron detailing on the façades. Inside, rooms were arranged in two stories around a courtyard, and were adorned with inlaid geometric-patterned floors, marble fireplaces, and carved wooden doors.

By the early twentieth century, Shikarpoor had lost its status as trading center and the town was in decline. Its earliest structures suffered as a result and the current owners had neither the resources nor the interest to maintain them. Although the regional government of Sindh has

designated Shikarpoor as “a protected heritage” area, havelis continue to be demolished—their wood and iron details salvaged and sold off as decorative elements for new homes elsewhere. Without intervention, this unique vernacular architecture will be lost forever.

Church of the Holy Nativity

BETHLEHEM, PALESTINIAN TERRITORIES

A.D. 330-PRESENT



Located on the spot said to be the birthplace of Jesus Christ, the Church of the Nativity is one of the most sacred Christian sites in the world. Emperor Constantine founded a church on the site in A.D. 330, and Christians have actively worshiped there ever since. Following a revolt and the destruction

of the original church by the Samaritans in A.D. 529, Emperor Justinian ordered a larger church to be built atop the Constantinian site, which is the basis of the structure we see today.

The roof timbers of the church are rotting, and have not been replaced since the nineteenth century. Rainwater seeps into the building and damages not only its structural elements but also its twelfth-century wall mosaics and paintings. Due to this influx of water, there is also an ever-present chance of an electrical short-circuit and fire. In 1834, the church suffered extensive earthquake damage, and, given the present condition of the sanctuary, another earthquake would be catastrophic. For the site to be preserved, its three custodians—the Greek Orthodox Church, the Armenian Orthodox Church, and the Franciscan order—would have to coordinate their efforts, but such a collabora-

tion has not occurred in nearly a thousand years. Political factors also affect the church, as the Israeli Government and the Palestinian National Authority would also have to cooperate to protect it. It is hoped that Watch listing will call attention to the importance of this building and the threats it faces.

Laraos Terraces

LARAOS, PERU

1440-PRESENT

The landscaped terraces, or *andenería*, of Laraos—which are among the largest of their kind and still in use—are marvels of ancient engineering that made cultivating the steep slopes of the Andes possible. Similarities in design and technology have led scholars to believe that the pre-Inca terraces of Laraos may have been precursors to those surrounding the great Inca city of Cusco. The terraces have also shaped the cultural identity and traditions of the people of the region. The Andean concept of the *faena*—a form of collective labor and sharing of yields—is essential to the functioning of the terrace landscape, which continues to produce Andean tuber and root crops cultivated using traditional farming methods. In 2006, Peru's National Institute of Culture declared the Laraos area a National Archaeological Heritage Site.

The current methods of storage, transport, and marketing of produce from the *andenería* are no longer efficient enough to make the terraces profitable. As a result, farmers are abandoning the fields for work in the cities. As laborers migrate, knowledge of terrace agriculture leaves with them. In addition to the loss of experiential knowledge, cultural traditions are also disappearing. Erosion and possible contamination of the water supply by waste from a nearby mine have also compounded



the problems facing the future of Laraos' terraces. It is estimated that the terrace landscape of Laraos will be completely abandoned and lost within a few decades if measures are not taken to preserve it.

Lima Historic City Center

LIMA, PERU

17TH-19TH CENTURIES

Founded by Francisco Pizarro in 1535 as “the City of Kings,” Lima was laid out according to the standard Spanish colony grid plan that was superimposed on a crossing point of pre-existing Inca roads. In 1544, Lima became the political and administrative center of the Viceroyalty of Peru, which until the eighteenth century controlled a territory extending from Panama to the Strait of Magellan. From its foundation until the establishment of free trade at the end of the eighteenth century, Lima’s port of Callao was the point of entry for all trade from Spain, Mexico, and China to South America. Prospering from this monopoly, a wealthy class emerged, building important houses, palaces, gardens, and churches—some considered the most opulent and ostentatious in the Americas. Among these are the seventeenth-century Prado House and the eighteenth-century Church of Santa Liberata—both excellent examples of the amalgamation of European design and indigenous styles and materials—and the late-eighteenth-century Franciscan House of Spiritual Exercises, which represents the last period of viceregal architecture in Lima. The Quinta Heeren (1890–1930), a historic



housing complex, is a unique example of European eclectic architecture with Japanese influences, built with indigenous materials. Also of note is the city’s neo-Baroque Municipal Theater (1920), considered the cultural symbol of Lima. In 1991 the historic center of Lima was designated a World Heritage Site.

Although an economic boom during the first half of the twentieth century brought many urban improvements to the city—such as paved streets, markets, and public buildings—it also resulted in a virtual abandonment of Lima’s historic center by wealthy owners, who were eager to move to newly created suburbs and business centers. Former mansions were subdivided by poorer tenants and the city infrastructure became overloaded. Despite several attempts at rehabilitation by several city mayors, hundreds of monuments and thousands of residences in the historic center are abandoned and threatened by collapse. In light of the dire situation, UNESCO has recently solicited the support of WMF to review the current situation and develop recommendations for better management of the historic and cultural resources of Lima.

Machu Picchu Historic Sanctuary

URUBAMBA VALLEY, PERU

15TH CENTURY

The ancient Inca city of Machu Picchu, the remains of which overlook the Vilcanota River in the south-central Andes, first came to the attention of the outside world in 1911 when Hiram Bingham of Yale University arrived at the site at the invitation of the Peruvian Government, having located it with the aid of a nineteenth-century map. The fortified mountaintop retreat, which consists of numerous stone structures and agricultural terraces, was built by the fifteenth-century Inca ruler Pachacutec Inca Yupanqui and his descendants. More than two centuries after the fall of the Inca Empire, Machu Picchu’s remote location provided safe haven for rebel forces fighting Spanish rule in the years leading up to Peruvian independence in 1821. This architectural masterpiece and its natural environment were inscribed on UNESCO’s World Heritage List in 1983.

In the near century since its “discovery,” Machu Picchu has attracted increasing numbers of visitors—initially archaeologists and backpackers. In 1992, a total of 9,000 tourists visited the site. By 2006, however, that number had topped 4,000 on a single day. Although the site generates some \$40 million in revenue annually for the Peruvian economy, little has been done to address the impacts of tourism on the site or the resulting environmental degradation of the area. A number of proposals that could pose further damage to the site have been proposed in recent years,

among them the construction of a poorly sited tram to ease visitor access, which—along with uncontrolled development and environmental mismanagement in the town of Aguas Calientes at the base of the mountain—earned Machu Picchu a place on WMF’s 2000 Watch List. While plans for the tram are being substantially modified to minimize its impact, a new threat has emerged in the form of a bridge that has just been built across the Vilcanota River in defiance of a court order and government protests. The 80-meter-long bridge spans the river between Machu Picchu and the town of Santa Teresa, 20 kilometers to the west. While townspeople claim that the bridge will stimulate greater economic exchange between their once-isolated community and Cusco, preservationists and government officials fear a surge in visitors—with new clientele using this route to avoid the fees charged on the Inca trail and by the privately owned Peru Rail, which services the town of Aguas Calientes.



Macusani-Corani Rock Art

MACUSANI AND CORANI, PERU

5000-2000 B.C

Between the years 2000 and 2007, more than 100 sites containing ancient paintings and petroglyphs on volcanic rock were discovered in the Macusani and Corani districts of Puno, Peru. The sites—which range in elevation from 4,200 to 4,600 meters above sea level—exhibit a fantastic array of iconographic motifs, some unique to the region. Collectively, they constitute the largest concentration of art from the Archaic period in the Americas. Scholars believe the zoomorphic, anthropomorphic, and geometric figures, as yet unanalyzed, will provide greater understanding of the earliest peoples of the Andean highlands. In 2005, these sites were designated national cultural patrimony by the Peruvian government.



Some of the largest deposits of uranium in Peru are found in Macusani and Corani. In 2005, mining companies began exploring the potential to develop operations in the districts where about 90 percent of the rock-art sites are found. Despite designating the sites as national patrimony that same

year, the Peruvian government continued to distribute mining rights because the petroglyphs have not been mapped and a protective zone has yet to be established. Without intervention, open-pit mining will result in the destruction of the Macusani-Corani rock-art sites.

San Pedro Apostol de Andahuaylillas Church

ANDAHUAYLILLAS, PERU

1570-1629



Located in the small town of Andahuaylillas, 41 kilometers from Cusco, San Pedro Apostol was built by Jesuits atop a pre-Columbian *huaca*—or temple—in the sixteenth century. Construction of the current church started in 1570 with the creation of a small chapel and sanctuary, followed by the nave

and façade, which were completed in 1606. The interior was decorated by Don Luis de Riaño in 1629, inspired by the humanist teachings of Don Juan Perez de Bocanegra, the local parish priest. It is considered the “Sistine Chapel of America” because of the beauty of its mural paintings, the most important in the Cusco region. The sanctuary has a gilt wooden ceiling in the Mudejar style.

This ceiling is in precarious condition due to leaks in the roof, insect infestation, and damage wrought by seismic activity. In the 1980s, the ceiling was repaired but the problems persist, and another earthquake could cause the loss of its decorative elements. While a conservation plan for the church has been completed, restoration of the ceiling has been thwarted by a lack of resources. It is hoped that Watch listing will raise public awareness of the importance of this church and support for its protection.

Santa Catalina Monastery

AREQUIPA, PERU

16TH-18TH CENTURIES

Founded in 1579 as a cloister for Dominican nuns, the monastery of Santa Catalina is a small complex within the city of Arequipa. The monastery consists of three cloisters, a plaza, living quarters, a painting gallery, and a chapel, and is surrounded by a high wall. Constructed of volcanic stone, the complex is an important example of local viceregal architecture. It is also a repository for a significant collection of paintings, sculpture, and decorative arts, providing insight into the life of the community since its founding almost 500 years ago. The complex was opened to the public in 1970 and is considered an important tourist destination. The monastery, which includes an active religious community, was declared a national cultural patrimony site in 1944 and played a major role in the inscription of the Historical Center of the City of Arequipa on the UNESCO World Heritage List in 2000.

The destabilizing effects of seismic activity in the area threaten Santa Catalina Monastery, while pollution and salts continue to take their toll on the porous volcanic stone, weakening the building. These factors have resulted in failure of part of the roof, in cracks and fissures and losses of stone in the walls and floors, as well as in missing



mortar in joints. The section of the complex dating to the sixteenth century faces the most serious structural damage—due to recent earthquakes, sections of the vault have fallen and critical structural elements have been compromised.

Church of the Icon of the Mother of God of the Sign

TEPLOVO, RUSSIA

CA. 1797



With its unusual blend of Palladian grandeur and characteristic Russian style, the Church of the Icon of the Mother of God of the Sign has been attributed to the famous eighteenth-century Russian architect Nikolai Aleksandrovich L'vov. This church was a monumental part of the Soimonov

estate at Teplovo, which the aristocratic Soimonov family founded after Empress Catherine the Great relieved Russian aristocrats of their military service requirements, allowing them to spend more time and money on leisure activities and property. After the 1917 Revolution, many churches and aristocratic properties were destroyed, including many of L'vov's constructions. By the end of World War II, all of the buildings on the Soimonov estate had been razed except for the Church of the Icon of the Mother of God of the Sign, which was abandoned in 1937.

The interior elements and ornaments of the church were removed during the Soviet period; since then, the church has remained unoccupied. The masonry and roof has decayed, many of the doors and windows are missing, some of the vaulting has broken, and columns, cornices, and entablatures are on the verge of collapsing. Vegetation and exposure to the elements are damaging the structure. Towns once in the vicinity of the church were destroyed in the 1960s in an effort to get rid of “unsustainable” communities, leaving no local parishes that could use, maintain, or restore the site. The challenge of conserving and reusing abandoned and dilapidated pre-Soviet buildings is a major issue in Russia. It is hoped that Watch listing will call attention to the plight of this and other buildings facing similar challenges.

Mendeleev Tower

ST. PETERSBURG, RUSSIA

1902-1950s



Russian chemist Dimitri Mendeleev is perhaps most celebrated for his development of the Mendeleev—or Periodic—Table, which categorized elements by their atomic weight. Another of his important legacies is the Mendeleev Institute Clock Tower, based on plans drawn up by the scientist and his colleague S. S. Kozlov and built in 1902. The tower, distinctive for its 24-hour clock face, is topped by an observatory

and stands in the middle of the institute's grounds. From the basement of the building Mendeleev determined "exact time" through calculations related to the rotation of the Earth. It was this clock that set the official time for Russia for many years, and it was the only public clock to remain operational throughout the Siege of Leningrad.

The Mendeleev Institute's buildings have had no major repairs in the past 40 years. As a result, there has been significant and steadily increasing deterioration. The institute cannot rely on any local or federal financing and does not currently generate any income. The clock tower and observatory are constructed of brick under a metal-sheeted roof, with wooden window frames and doors. The roof of the main building leaks badly, while that of the clock tower and observatory has partially blown away. This has allowed for severe water penetration to the top floors. The radioactive isotope storage bunker, adjacent to the front façade, is showing signs of deterioration; the impact of this is not fully understood at present. It is hoped that Watch listing will encourage support for the protection of this landmark of scientific discovery.

St. Petersburg Historic Skyline

ST. PETERSBURG, RUSSIA

1703-1950s

Much loved by architectural historians and its inhabitants alike, St. Petersburg is often called the "Venice of the North," with its numerous canals and more than 400 bridges. A vast urban project begun under Peter the Great in 1703, St. Petersburg was also an experimental playground for the leading European architects of the eighteenth and nineteenth centuries. Its historic architecture is a harmonious blend of Baroque and neoclassical styles, which can be seen in such well-known buildings as the Admiralty, the Winter Palace, and the Marble Palace. Characterized by its low city skyline and historic integrity, the historic center of St. Petersburg was inscribed on the UNESCO World Heritage List in 1990.

Recently, Gazprom, Russia's largest oil company, announced plans to build a 300-meter-high tower—formerly known as Gazprom City and since renamed the Okhta Center—which will dramatically change the skyline of historic St. Petersburg. Despite the fact that there is currently a law prohibiting new buildings higher than 48 meters in this area, the Gazprom-



city project, if it goes forward, could establish a dangerous precedent of inappropriate siting of tower blocks in historic towns. Furthermore, the project could jeopardize the historic city center's UNESCO World Heritage status.

Ile de Saint-Louis [St. Louis Island]

SAINT-LOUIS, SENEGAL

18TH-19TH CENTURIES



by its system of quays, its urban plan, and its colonial architecture, which chronicle the history of the island's occupation.

The emergence of Dakar as the capital of Senegal in the mid-twentieth century resulted in Saint-Louis' decline, which continued until the 1990s. The passage of time combined with a lack of maintenance—due in large part to a lack of financial resources—has put an estimated 30 percent of the island's buildings at risk of demolition. Those buildings that still stand have been subject to problematic restorations and unsympathetic development. The lack of public understanding of the cultural and historical value of the island and inadequate planning have also contributed to the threats to historic Saint-Louis. The island was added to UNESCO's World Heritage List in 2000, however, and the city organized an international conference on the conservation of the site in December 2006, during which a comprehensive management plan was drafted. Through Watch listing, WMF hopes to encourage a successful implementation of the plan's major points to ensure long-term sustainable conservation of this important historic city.

Founded in the seventeenth century, the small island city of Saint-Louis served as the capital of Senegal from 1872 to 1957, and played an important cultural and economic role in French West Africa during that period. Only 300 meters wide from east to west and 2.5 kilometers long from north to south, this island at the mouth of the Senegal River is characterized

by its system of quays, its urban plan, and its colonial architecture, which chronicle the history of the island's occupation. The emergence of Dakar as the capital of Senegal in the mid-twentieth century resulted in Saint-Louis' decline, which continued until the 1990s. The passage of time combined with a lack of maintenance—due in large part to a lack of financial resources—has put an estimated 30 percent of the island's buildings at risk of demolition. Those buildings that still stand have been subject to problematic restorations and unsympathetic development. The lack of public understanding of the cultural and historical value of the island and inadequate planning have also contributed to the threats to historic Saint-Louis. The island was added to UNESCO's World Heritage List in 2000, however, and the city organized an international conference on the conservation of the site in December 2006, during which a comprehensive management plan was drafted. Through Watch listing, WMF hopes to encourage a successful implementation of the plan's major points to ensure long-term sustainable conservation of this important historic city.

Freetown Historic Monuments

FREETOWN, SIERRA LEONE

17TH CENTURY

The 15 historic monuments in and around Freetown, Sierra Leone, represent almost the entirety of the nation's preserved cultural assets. One of the most significant of these sites is Fourah Bay College, founded in 1827 as the first higher-education institution in West Africa. The Old Fourah Bay College building was included on the 2006 Watch List. Other important monuments of Freetown include Bunce Island Fort, one of the most important sites related to slavery in all of West Africa, and the National Museum building, which is located in a historic structure in the heart of Freetown, and contains objects from Sierra Leone's traditional cultures, as well as items from the colonial period.

As a result of the country's civil war and the depressed state of its economy, all of Sierra Leone's monuments are in poor condition. The conservation and future development of these sites is integral to the long-term survival of Sierra Leone's cultural memory.



Banská Stiavnica Calvary Complex

BANSKA STIAVNICA, SLOVAKIA

1744-1751

The town of Banská Stiavnica was at one time one of the most important mining centers the world, with rich deposits of gold and silver. In the eighteenth century it was the third largest city in the Hungarian Kingdom. This prosperity allowed for the creation of the Banská Stiavnica Calvary Complex—a group of buildings and shrines dedicated to the commemoration of the Crucifixion. Built by the Jesuits on the steep slopes of a dormant volcano, this Baroque complex consists of 22 buildings—19 small chapels and three churches. The chapels' entrances were marked with the carved stone coats of arms of donors who paid for their construction, while the interiors were decorated with wood and stone reliefs of Biblical scenes. Each of the churches has a central cylindrical chapel flanked by towers containing mural paintings and sculptures.

The architecture of the Calvary Complex was partially restored in the 1980s using methods that are now causing significant damage to the soft volcanic stone used to construct the buildings. The churches suffer from rising damp, and the smaller hillside chapels are also subject to water problems, which threaten their interior decoration. The buildings at the top of the hill experience severe weather year round, which causes damage to the roofs of the “Ecce Homo” chapel and the Upper Church. Vandalism is a serious issue as well. It is hoped that Watch Listing will call attention to this unique monument and encourage support for its protection.



Las Geel Rock Art

LAS GEEL DISTRICT, SOMALILAND

4000-3000 B.C.



A series of rock art sites discovered at Las Geel is providing a wealth of information about migration, climatic conditions, colonization, and religious expression of ancient, semi-nomadic peoples in the Horn of Africa. The numerous scenes preserved there depict daily life and the religious and cultural importance of cattle, some of which are shown wearing robes.

Although people in the region now tend camels and sheep in addition to cattle, their way of life remains much the same as that of their ancestors. Since the discovery of the decorated caves and rock-shelters, which remain unprotected, Las Geel has begun to attract tourists. In addition, locals often spend nights in the caves, lighting fires for warmth—probably much like their ancient predecessors—and the soot damages the images. While Somaliland has yet to be recognized as an independent country, the region is relatively stable and seeks to develop its economy and its cultural heritage and tourism resources. Watch listing is intended to highlight the importance of Las Geel and the need to protect it.

Joan Miró Foundation

BARCELONA, SPAIN

1975

Located in Barcelona's Montjuïc Park, the Joan Miró Foundation was one of the first contemporary art museums constructed in Spain. The building was designed by renowned Spanish architect Josep Lluís Sert—a disciple of Le Corbusier—who later served as dean of the Graduate School of Design at Harvard University. The Joan Miró Foundation building is considered a masterpiece of late-Modern architecture. With special attention given equally to the human scale of the building and to the varied work of Miró, Sert designed a series of galleries ranging from large spaces for objects that need to be viewed from a distance and high-ceilinged rooms for tall paintings and hangings, to more intimate places for close-up viewing of smaller works. Many of the galleries are lit by large, one-story skylights that lend the exterior of the building its distinct appearance. In 2002, the American Institute of Architects acknowledged the importance of the Joan Miró Foundation building with its annual 25-Year Award, which recognizes buildings 25 to 35 years old that “exemplify design of enduring significance.” The building is included in the list of Artistic Heritage of Catalonia.

The modern materials and details that make the Joan Miró Foundation building such an important work of twentieth-century architecture are also threatening it. Water has begun



to penetrate the roof and skylights and compromise the interiors. The surfaces of the poured concrete forms are failing at a rapid rate due to the rusting of the reinforcement bars, and many sections of the frameless sheets of glass have cracked or broken as the adjacent concrete decays. The Joan Miró Foundation is the youngest building on the Watch List, and it is hoped that its inclusion will help extend its life.

Kandy Sacred City

KANDY, SRI LANKA

CA. 1470-1815



Situated on a central plateau, the sacred city of Kandy is the second largest city in Sri Lanka. Kandy rose to prominence in 1470 when it became the capital of the island nation. To accommodate the needs of the newly resident royal family and nobles, a “Medieval Grid City” was laid out next to the sacred temple area. This grid city is unique in South Asia and contains

486 historic buildings. Kandy remained a civic center and the capital city of Sri Lanka until 1815, when the British conquered the island. Kandy is now best known as the location of the Annual Tooth Relic Procession, a festival that dates back to the fourth century, when the relic, which is said to be a tooth of the Buddha, was brought to Sri Lanka. Every year, five religious institutions of the Theravada, Mahayana, and Hindu faiths produce an elaborate nighttime procession through Kandy that includes 100 elephants and 5,000 drummers and dancers, as well as the procession of the Tooth Relic. Kandy Sacred City was added to the World Heritage List in 1988.

Kandy is surrounded by the river Mahaweli on its north, east, and west sides, and by an impassible mountain to the south. For this reason, all traffic through this part of Sri Lanka must pass through the city, causing congestion and pollution. The pressures of urbanization are taking their toll on the medieval grid city, with many of the buildings either having fallen into disrepair or in danger of collapse. This urban fabric is itself a sacred and integral part of the city and it is hoped that placement on the 2008 Watch List will encourage support for its restoration and protection.

Ljungberg Hall

BORLÄNGE CITY, SWEDEN

1897-1898



skylights arranged throughout the building in a grid pattern. In this way, the engineering of the building was made clearly visible to visitors, complementing the building's function as a showroom for technological innovations. The building was open for five months at the exhibition, before being dismantled and moved to Borlänge for use by the Kvarnsveden Paper Industry. Although the building's exterior appearance changed dramatically with the move, its interior retained much of its original design.

The structure is no longer suitable for use by the paper industry. Neglect and 50 years of industrial use have left the

The Ljungberg Hall was originally designed as an exhibition hall for the 1897 Stockholm Exposition of Art and Industry. Architect Ferdinand Boberg and engineer Fritz Söderberg designed it as a venue for the display a Swedish contributions and innovations in technology and machinery. The structure has a visible steel exoskeleton with glass and

building in a state of disrepair, and it is slated for demolition so that the land on which it stands can be used for other purposes. The proposed relocation of this building would be costly, but is thus far the only option that would prevent the destruction of this rare example of nineteenth-century exhibition architecture.

Cyrrhus (Nebi Hourri)

AZAZ, SYRIA

230 B.C.-13TH CENTURY A.D.

Founded in the third century B.C. by a general in the army of Alexander the Great, Cyrrhus was one of many important sites in the area north of Aleppo, a rich agricultural zone in the Afrin River delta. In A.D. 63 Cyrrhus was annexed by the Romans and became a garrison town. Many monuments were added at that time, including a second-century theater and bridges over the Afrin. Cyrrhus later became an important Christian and Muslim center, and today is a recognized national heritage site.

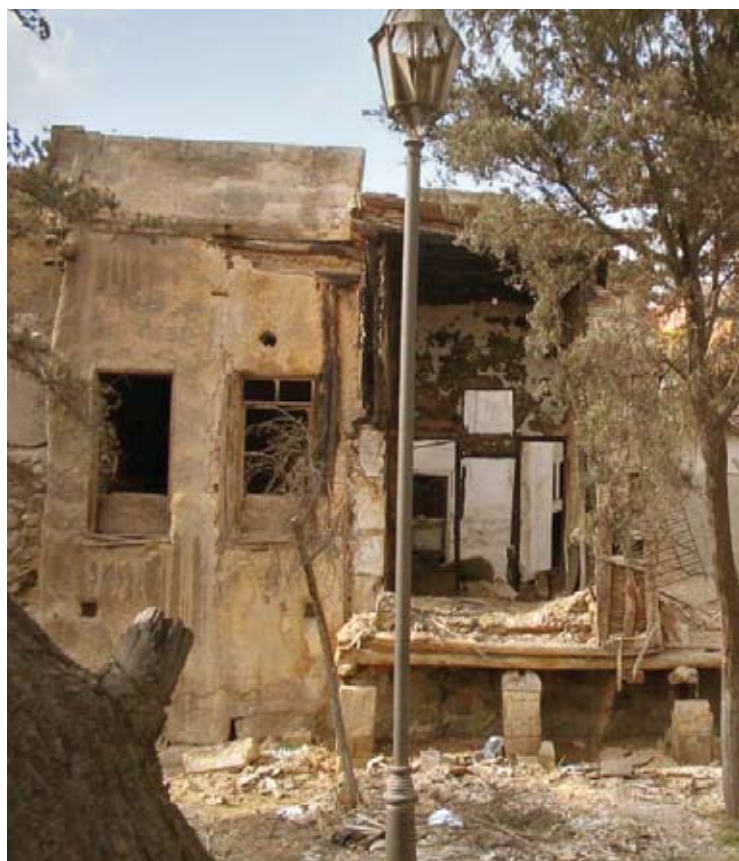
A mere two kilometers from the Turkish border, Cyrrhus has been difficult to protect. Bisected by a busy farm road, the site has also been damaged by exposure to the elements, vandalism, and pillaging. It is hoped that Watch listing will raise awareness and interest in protecting this impressive site, particularly among local authorities.



Old Damascus

DAMASCUS, SYRIA

3000 B.C.-PRESENT



First settled in the third millennium B.C., the Syrian capital of Damascus is one of the longest continually inhabited cities in the world. The city has some 125 designated monuments, and contains numerous archaeological sites from the various cultures that have at different times occupied and controlled it, from the Romans to the Seljuk Turks. The eighth-century Great Mosque of the Umayyads—one of the city’s more important monuments—was built on the site of an Assyrian sanctuary. In addition to its more famous monuments, the urban fabric of the Old City retains a rich and varied record of its past, including historic vernacular buildings that housed residences and commercial businesses. The Ancient City of Damascus was designated a World Heritage Site in 1979.

Today, the population of Old Damascus is rapidly decreasing. From 1995 to 2005, more than 20,000 inhabitants left the historic center, seeking modern housing and facilities. The result is a growing number of abandoned buildings falling into disrepair. In March 2007, it was announced that the local government had approved a large-scale redevelopment scheme calling for the demolition of Old City buildings along a 1,400-meter-long stretch of rampart walls. It is hoped that inclusion on the Watch List will help raise public awareness of these redevelopment plans and other threats that endanger Old Damascus and threaten to destroy this historic, living city.

Kilwa Historic Sites

KILWA, TANZANIA

200 B.C.-A.D. 600, A.D. 700-1600, 18TH-20TH CENTURIES

The indigenous stone and coral structures of Songo Mnara on the southeast coast of Tanzania, and Kilwa Kivinje and Kilwa Kisiwani on nearby islands, reflect the influence of local trade with the Middle East, Western Europe, and Asia. Significant sites include Kilwa Kisiwani’s Great Mosque—its tenth-century prayer hall is the oldest standing ruin at the site—and the island’s primary fort, constructed by the Portuguese in 1505. Kilwa Kivinje developed into a regional center in the nineteenth and early twentieth centuries, largely as a result of the slave and ivory trades. Kilwa Kisiwani and Songo Mnara were inscribed on the World Heritage List in 1981, and the listing was expanded in 2004 to include Kilwa Kivinje.

The major threats facing the sites are natural decay, coastal erosion, rising sea levels, and human activity. Most Kilwa buildings have deteriorated due to a lack of funds for maintenance. The most pressing issue, however, is coastal erosion, which threatens to cause many of Kilwa’s magnificent monuments to eventually disappear into the sea.



Çukur Han

ANKARA, TURKEY

16TH-17TH CENTURIES

Built in the late sixteenth or early seventeenth century during Ottoman rule of Ankara, this *han*, or caravanserai, was designed to accommodate traveling merchants. Unlike most other hans, which were made of stone, this one, built on a rectangular plan around a courtyard, has a stone and timber frame, with wood floors and walls. The fact that this mostly wooden structure has been preserved is unusual. The district in which Çukur Han is located—on the south side of Ankara’s citadel—had been a horse market since the thirteenth century. Since then, the area expanded to include markets for many types of goods, and became famous for the quality of its merchandise—especially mohair, fleece, and leather.

Although the building is owned by the Ankara General Directorate of Foundations, it has been abandoned and is in poor condition. Some subsidiary structures behind the building in the courtyard have been demolished, while wood floors and balustrades within the building are collapsing. Çukur Han is in a district



that is also home to the Museum of Anatolian Civilizations and several historic buildings. It is hoped that Çukur Han can be protected and an appropriate adaptive reuse for the site can be found.

Hasankeyf

HASANKEYF, TURKEY

PREHISTORIC-14TH CENTURY



With its strategic position on the Tigris, the cliff city of Hasankeyf long served as the cultural boundary between the Anatolian plateau and Mesopotamia, prospering as a fortified stronghold and commercial center along

the Silk Road. Marco Polo likely crossed the Tigris here on his way to China. Following the fourteenth-century Mongol invasion of the area, however, Hasankeyf fell into decline. The city eventually became part of the Ottoman Empire and has since remained a part of modern Turkey. After World War I, Hasankeyf was abandoned, leaving only a few people living in its ancient caves.

Today, Hasankeyf is threatened by the Ilisu Dam project, which is planned to flood the site by 2013. The Ilisu Consortium has proposed to move the architectural remains of Hasankeyf to another site. The problems with this plan are numerous, most notably that the character of the site is drawn from its location on the Tigris River and its cliffs and caves. The issue of water management has long been a concern for Turkey and its neighbors, and promises to continue to grow as a threat to cultural heritage sites. It is hoped that placement on the Watch List will call attention to this wider threat, and encourage the Ilisu Consortium to develop alternate plans that are more sympathetic to the historic character and importance of Hasankeyf.

Istanbul Historic Walls

ISTANBUL, TURKEY

5TH-15TH CENTURIES

Stretching along the Golden Horn to the Sea of Marmara, the fortified walls of Istanbul protected the city from the early Byzantine period to the fifteenth century. Completed under Theodosius II, the walls surpassed those built by earlier emperors. An amalgam of Roman, Byzantine, and Crusader construction techniques and additions, the fortifications comprise a moat wall, a front wall, and a main wall. During the Ottoman period, damaged sections of the walls were restored and new towers were added. Following the fall of the Ottoman Empire, the walls were appropriated and adapted for use as work sites, warehouses, small factories, and residences. The walls are considered some of the most remarkable standing remains from the ancient Mediterranean world.

An earthquake in 1894 damaged the walls, and with the troubled times of the late Ottoman Empire followed by two World Wars, there was little funding to support repairs. Sections have been restored in a piecemeal fashion and, in places, with inappropriate materials, but the walls as a whole are in dire need of conservation. The biggest risk to their survival is the lack of a comprehensive plan to guide their long-term preservation and interpretation. The conditions of the walls were among the factors that led to the consideration of the Historic Areas of Istanbul—a World Heri-



tage Site—for inclusion in the List of World Heritage in Danger in 2006. The UNESCO committee decided, however, to allow the Turkish government more time to develop conservation strategies for the walls before placing Historic Istanbul on the World Heritage List in Danger. It is hoped that Watch listing will help to encourage this effort and highlight the importance of saving the walls.

Meryem Ana (Mother of God) Church

GÖREME, CAPPADOCIA, TURKEY

EARLY 11TH CENTURY



Carved from an outcropping of rock overlooking a deep gully, the Church of the Mother of God, commonly known as Meryem Ana, is part of the “open-air museum” at Göreme, Cappadocia, in central Anatolia. Best known for its other-worldly landscape—geological formations created by ancient volcanic deposits—Cappadocia is home to an extraordi-

nary group of rock-cut dwellings and Byzantine churches, many of them still containing colorful wall paintings from the ninth to thirteenth centuries. The interior of Meryem Ana consists of two main vaulted chambers lined with blind arcades, with a tomb chamber at one end. The elaborate wall paintings include scenes of the life of the Virgin Mary and Christ, as well as images of early Christian figures and saints. The rich colors and bold style of the paintings are representative of the style of the region in this period and the vibrant Christian life of Byzantine Cappadocia.

The most urgent threat to the church is the danger of future collapses of parts of the structure. A large fissure in the rock into which the church is carved could eventually cause a large portion to cleave off and slide into the gully below. A staircase cut into the cliff side, which once led from the base of the valley up to the church, has completely disappeared. Inside, breakage of supporting columns and archways threatens the overall stability of the church. Stabilizing the porous, soft stone from which these churches are carved presents substantial technical challenges. If a viable, replicable solution for Meryem Ana can be found that preserves the integrity of the monument, it will benefit many other imperiled sites in Cappadocia.

Red Church

GÜZELYURT, SIVRIHISAR, CAPPADOCIA, TURKEY

6TH CENTURY



The Red Church—named for the reddish volcanic stone used to construct it—is one of few surviving churches in Cappadocia that were built with masonry instead of being carved from volcanic rock. It is one of the oldest churches in the area and is preserved in a largely unaltered, albeit dilapidated state. The central dome of the building is set upon an octagonal base

with windows cut into it to illuminate the interior—a design element that is also found in the major sixth-century churches in Istanbul. It is associated with the successors of St. Basil of Caesarea and St. Gregory of Nazianzus, early church fathers who played a critical role in the Christianization of Cappadocia. Long abandoned, the building stands in the middle of a high plain, surrounded by fields, mountains, and the nearby ancient Sivrihisar citadel.

The most urgent threat to the building is the instability of the dome. The building's location in the middle of an open field has made it particularly vulnerable to wind and rain, which have caused substantial erosion and loss of stone. Comparison of its current condition with photos taken of the building by Gertrude Bell in the early twentieth century show that substantial loss has already occurred. The collapse of the dome is imminent if emergency shoring of its supports is not undertaken soon. An additional threat to the structure is posed by its accessibility; in this agricultural region, goats—and occasional tourists—frequently wander through the surrounding fields, as well as inside and on top of the building.

Pidhirtsi Castle

PIDHIRTSI, UKRAINE

17TH-18TH CENTURIES

Pidhirtsi Castle was constructed by the Italian architect Andrea dell'Aqua between 1635 and 1640 for the *Hetman* (Cossack chief) of the Polish crown. Built for leisure rather than for defensive purposes, the castle—which remained in the hands of Polish military leaders into the eighteenth century—is a clear departure from previous castle constructions in the region. It is more of a country house or palace, with a landscaped French- and English-style park and two churches. The proprietors of the complex also amassed a major collection of painting, sculpture, armor, and crafts, in a private collection now managed by the Museum of Fine Arts in L'viv, which has overseen the site since 1991. The site is designated part of the national cultural heritage of the Ukraine.

The complex underwent a number of renovations in the eighteenth and nineteenth centuries, and suffered damage during the twentieth. During the Polish-Soviet War (1919-1921) the castle was seriously vandalized, and after World War II it was converted into a sanatorium for tuberculosis patients. At that time various unsympathetic renovations were initiated, especially adaptations for drainage, water, and electrical systems. In 1956, a fire started by a lightning storm caused major damage, and during the Soviet regime the castle was at various times either abandoned



or misused. All of these factors have resulted in the deterioration of the east and west galleries of the palace, infiltration of water into the foundations of the courtyard and the park, and the impending collapse of many walls. The Museum of Fine Arts is willing to return the Hetman's collection to Pidhirtsi if the means and technical expertise necessary to restore the castle can be found.

Mavisbank House

MIDLOTHIAN, SCOTLAND, UNITED KINGDOM

1720-1750



Mavisbank House is recognized as one of the finest examples of Neoclassical architecture in Scotland. As the first Palladian-style villa in that country, the house represents a shift from the prevailing Baroque style of the period. Commissioned by Sir John Clerk of Penicuik and designed by William Adam—Scotland's foremost architect at that time—Mavisbank had a profound influence on Scottish architecture, inspiring a new generation of country houses with symmetrical plans, curving wings, and classical ornamentation. Mavisbank House is Category A listed by Historic Scotland.

The house was partially destroyed and left in ruin by a fire in 1973. Roofless and exposed to the elements, the building's shell is in an advanced state of deterioration, with the remaining exterior walls compromised by water ingress and vegetation. It is hoped that listing will expedite the restoration of this architecturally significant structure.

Richhill House

COUNTY ARMAGH, NORTHERN IRELAND, UNITED KINGDOM

1655-1698

Located on a prominent hilltop site, Richhill House was designed in a Renaissance style—unusual in the region in the seventeenth century—with two large “Dutch” gabled and pedimented wings, with dormers in the same style, and paneled chimney stacks. Its plan, however, and basic layout recall English and European Medieval traditions.

Some significant losses and alterations have occurred in the twentieth century, but many of these are reversible and have not greatly affected the integrity of the building. The political situation in the area over the past half-century made the conservation of country properties in Northern Ireland difficult. Richhill House has fallen into a state of disrepair, including damage to the roof that compromised the structure

and allowed water to penetrate the interior. The ownership and stewardship of the site must be addressed in order to preserve it for the long term. The present owners cannot finance the necessary repairs, and while they are willing to relinquish the building to a trust for community use, that trust must purchase the property and finance the repairs.



Wilton's Music Hall

LONDON, UNITED KINGDOM

1858, WITH EARLIER FABRIC DATING FROM THE 1720S

Located in the Tower Hamlets borough of London, Wilton's Music Hall is thought to be the last remaining example of a mid-Victorian London music hall. Such halls were built behind pubs, and offered musical entertainment for patrons. Wilton's consists of four connected Georgian terraced houses with a double-height auditorium running behind them. Although the majority of the original historic finishes have been lost, this unique collection of buildings retains its historic core, some remarkable Georgian features, and distinct character. Wilton's dates from a time when Britain and London were at their economic peak; it is the last remnant of an urban cultural landscape that has either been destroyed as a result of World War II or by slum clearances during the 1960s. In addition to being used as a theater from 1858 to 1884, the site was used as a Methodist hall (1885–1956) and rag warehouse (1956–1960s) before falling into disrepair.



The two major threats to the site are the structural integrity of the lower levels and water ingress due to faulty roof repairs completed during the 1980s. The Wilton Music Hall Trust currently occupies an office in the building in order to enhance site security, deter vandalism, and prevent fire. If the

site becomes unsafe and the trust is forced to vacate, it is likely that the building will be under immediate threat from deliberate or accidental damage. Immediate action must be taken to save this rare and remarkable monument to working-class leisure in nineteenth-century London.

St. Peter's College, Cardross

CARDROSS, SCOTLAND, UNITED KINGDOM

1960S



St. Peter's College, one of Scotland's finest Modern buildings, was designed by the leading post-war architects Gillespie, Kidd, & Coia, and named Scotland's greatest post-World War II building by the architecture magazine *Prospect*. The college was designed to be a seminary for Catholic priests. Influenced by Le Corbusier's monastery of La Tourette in France, St. Peter's College was spacious and filled with light.

St. Peter's was and is a highly significant Modern building in Scotland, and even in its state of severe decay still has an evocative and powerful visual impact.

Soon after the building was completed, the Second Vatican Council convened, resulting in profound changes for the Catholic Church, including the idea that priests should be trained in communities rather than remote seminaries. Simultaneously, church attendance began to drop, and the seminary was closed a mere 15 years after its inauguration. Since then, the building has been subject to vandalism and decay. The Archdiocese of Glasgow has done

little to maintain or protect the site, and in 2004 lodged an application to consolidate the buildings as a ruin. Scotland has still not reached a conclusion on the application. In the meantime the site is continuing to deteriorate. The Archdiocese of Glasgow at one point offered to give St. Peter's College to Historic Scotland, to be taken into the agency's statutory care, but this offer was declined.

Florida Southern Historic Campus

LAKELAND, FL, UNITED STATES

1938-1950S

Located in a hillside citrus grove overlooking a lake, the Florida Southern campus is the largest collection of integrally designed Frank Lloyd Wright buildings in the world. The masterplan for the institution, described by Wright as “the first uniquely American campus,” was created in 1938. Evoking his ideas of organic architecture, Wright proposed that the buildings be constructed using so-called textile-block technology, in which local coquina stone and sand were combined with pigmented cement to create cast units. For more than 20 years, the College struggled financially to execute the masterplan, often using students to construct the buildings. The first and most significant of the buildings, the Annie Merner Pfeiffer Chapel, was erected between 1939 and 1941. The light-filled chapel is dominated by a 12-meter glass-and-steel steeple painted in Wright’s signature Cherokee red. Over the next two decades, an additional nine buildings, a water dome, and nearly two kilometers of esplanades were constructed. Although the masterplan was never fully executed, the Florida Southern campus remains one of Wright’s most important



works, spanning his early and late career. It is a designated local historic district in Lakeland and is on the U.S. National Register of Historic Places. A U.S. National Historic Landmark nomination is currently being written by the college administration.

The textile blocks that make up the buildings of the Florida Southern campus are deteriorating and failing, due in part to water ingress, which has corroded the iron reinforcing bars that hold them together. The deterioration of the textile blocks has been exacerbated by years of deferred maintenance and inappropriate repairs. In addition to the technical challenges of conserving the textile blocks, the other principal threat endangering the campus is the difficulty in sympathetically altering and adapting the Wright-designed buildings for modern use.

Historic Neighborhoods of New Orleans

NEW ORLEANS, LOUISIANA, UNITED STATES

18TH-20TH CENTURIES

Located along the Mississippi River north of the Gulf of Mexico, New Orleans is one of the oldest and most intact historic cities in the United States. Founded in 1718, the city’s distinctive architecture is an eclectic mix of styles and building types influenced by the cultures of different colonial-era settlers, including French, Spanish, and West Indian. The neighborhoods of closely-packed shotgun houses and cottages, such as Holy Cross in the Lower Ninth Ward, serve as the context for the more-celebrated French Quarter and Garden District that lend New Orleans its special sense of place.



Named for a Catholic school built there in 1879, Holy Cross was home to German, Irish, and African-American immigrants who operated truck farms that supplied the city’s markets. In the 1910s, swamps north of St. Claude Avenue were drained and the Industrial Canal was constructed in 1923, resulting in development of the neighborhood known as the Lower Ninth Ward. Architecturally, the neighborhood is defined by eighteenth, nineteenth- and early twentieth-century shotgun houses and vernacular cottages. Holy Cross is a local and National Register Historic District. There are 19 local and National Register Historic Districts in New Orleans—the largest concentration of any American city.

On August 29, 2005, more than 80 percent of the city of

New Orleans was flooded by the breaches in the levee system that followed Hurricane Katrina—the largest natural disaster in United States history. More than 450,000 of the city’s residents were displaced, and some 130,000 properties—many of them historic houses in landmark districts—were damaged by the water. Inadequate levees and poor water-management systems caused much of the major

flooding in neighborhoods like Holy Cross, while erosion of the coastline and wetlands of southern Louisiana, a natural buffer that had historically protected New Orleans, allowed the storm to move further inland.

New Orleans and the Gulf Coast were jointly added to the 2006 Watch List as the 101st site after the disaster. At the same time, WMF worked with local partners in New Orleans and Mississippi to restore historic buildings as part of the larger effort to rebuild communities. Today, less than half of the city’s pre-disaster population has returned. Many of the historic buildings of New Orleans remain in danger, as abandoned homes are gutted or demolished and resources for rebuilding remain scarce. It is hoped that inclusion of the historic neighborhoods of New Orleans on the Watch List will not only call attention to the continued danger they face, but also to the efforts of those in New Orleans who are working to save them.

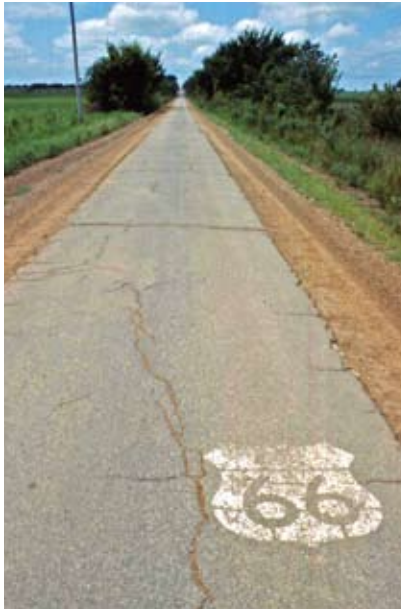
Historic Route 66

VARIOUS CITIES, TOWNS AND VILLAGES BETWEEN CHICAGO, ILLINOIS AND LOS ANGELES, CALIFORNIA

1926-1970

Route 66—initially a series of disconnected, unpaved local and state roads—was commissioned as a part of the first federal effort to develop a national highway system. Route 66 does not stand out as America’s oldest or longest road, but what sets this segment of highway apart from its contemporaries is that it was the shortest year-round route between the Midwest and the Pacific Coast. As the country’s use of the automobile increased throughout the twentieth century, the road facilitated westward mobility and reflected societal events and trends through its roadside culture. During the Depression, the road was an escape from the Dustbowl engulfing the Midwest. During World War II, the route was used to transport supplies and soldiers to the west. In the post-war era, mass western migration and the birth of leisure travel increased the popularity of the highway. Though now decommissioned, Route 66 has become a symbolic image of American culture reflected in literature, music, film, and television, and is still traveled each year by thousands of people from around the world.

Historic-building surveys of Route 66 show that the trans-



portation-related structures such as motels, gas stations, cafes, and trading posts are primarily threatened by development in urban areas, and by decay and abandonment in rural areas. An example of the rate of loss of significant properties along the route was made recently in New Mexico, where it was found that within a ten-year period, six percent of the significant sites had been destroyed. The associated cultural landscapes are also under threat from development of housing and commercial ventures. If these threats are not addressed, the historic resources of Route 66 will be largely eclipsed by decay, demolition, and/or new development, leaving few tangible links to this part of American culture. The Route 66 Corridor Preservation Program, administered by the National Park Service of the Department of the

Interior, assists with preservation planning, research, and educational initiatives, and serves as a clearinghouse for preservation information and technical assistance for those who wish to save “America’s Silk Road.” Unless reauthorized by Congress, the program is scheduled to end in September 2009.

Main Street Modern

VARIOUS LOCATIONS, UNITED STATES

1945-1975

Most communities in the United States have at least one public building designed in the Modern idiom. Whether community centers, schools, libraries, or religious institutions, these buildings represent an important shift in the history of twentieth-century American architecture, when Modernism was chosen over traditional styles in order to project a national image of progress. More than residential or commercial buildings, it is the civic architecture of post-World War II America that retains the early Modernist agenda—as conceived in Europe in the years between the wars—to democratize design and society. European émigrés like Walter Gropius and Ludwig Mies van der Rohe, as well as the architects they helped train—such as Paul Rudolph and I.M. Pei—created many of the icons of Modern architecture in America, including the Whitney Museum of Art and the Seagram Building. They were also the architects responsible for many of the everyday Modern structures that are now integral parts of the American main street. The work of these designers was united by certain core principles, including a departure from traditional forms, the integration of arts and design disciplines, and the use of industrial materials and innovative technologies.

The primary threats faced by Modern architecture are demolition or inappropriate renovations, and the technical challenges of conserving the experimental materials and innovative building systems used in their construction. The greatest



threat, however, is perhaps public apathy—a lack of consensus or confidence—that buildings of the recent past can be important enough to be preserved for the future. There are a number of significant “Main Street Modern” buildings currently threatened with demolition or degradation, including Paul Rudolph’s Riverview High School (1957) in Sarasota, Florida and Marcel Breuer’s Grosse Pointe Public Library (1953) in Grosse Pointe Farms, Michigan. It is hoped that this Watch listing will encourage these and other communities to consider alternatives to the demolition of these buildings, which are important pieces of American architectural and social history.

New York State Pavilion

FLUSHING, NEW YORK, UNITED STATES

1964



Located in New York City's Flushing Meadows-Corona Park, the New York State Pavilion was designed by renowned architect Philip Johnson in collaboration with Richard Foster and structural engineer Lev Zetlin for the 1964 World's Fair. Commissioned by New York State with the guidance of Governor Nelson Rockefeller—who insisted that it be the largest and tallest of the World's Fair structures—the pavilion consisted of an open-air, elliptical structure called the Tent of Tomorrow, a theater in the round, and three towers topped by circular plat-

forms. The elliptical floor of the Tent of Tomorrow was covered with a large mosaic map of New York State and a suspended roof of translucent, colored plastic panels. The exterior of the circular theater was decorated with ten large-scale works by contemporary American artists, among them Andy Warhol and Robert Rauschenberg. The smallest tower was 18 meters tall and housed a restaurant, while the middle and tallest towers—45 meters and 68 meters respectively—contained observation decks that provided views of the fairgrounds and Manhattan skyline. The pavilion complex was one of the few World's Fair structures not panned by architectural critics. The New York Times' Ada Louis Huxtable said that it was a “runaway success, day or night...a sophisticated frivolity...seriously and beautifully constructed. This is 'carnival' with class.”

Most of the 1964 World's Fair structures—many of which were intended to be temporary—were demolished following the close of the two-year event. Of those that were not demolished, however—including the Hall of Science and the New York Port Authority building—the New York State Pavilion is the only one that was not adaptively reused. For the past four decades, the building's steward, the New York City Department of Parks & Recreation, has struggled to maintain it. The Tent of Tomorrow is now in imminent danger of collapse due to the deterioration of the exposed steel structure and the decay of the wood piles that serve as the building's foundation.

Salk Institute

LA JOLLA, CA, UNITED STATES

1959-1965

Located on a bluff overlooking the Pacific Ocean in southern California, the Salk Institute for Biological Studies is considered one of Louis Kahn's greatest buildings, and an icon of twentieth-century architecture.



In 1959, Jonas Salk, renowned for his discovery of the vaccine for polio, engaged Kahn to design a building that would provide laboratory and office space for ten research scientists on a site on the Torrey Pines mesa in La Jolla, California. Inspired by the natural plateaus and contours of the site, Kahn developed a masterplan for the complex that consisted of a meeting hall by the sea, laboratories, and residences. Only the laboratories—two identical, six-story-high structures separated by a courtyard—were constructed. Although the Salk Institute is recognized for the functionality and quality of its laboratories, it is the courtyard that distinguishes the building as a masterpiece of Modern architecture. Designed in collaboration with celebrated Mexican architect Luis Barragan, the simple, stone-paved courtyard contains a small pool at its eastern edge that feeds into a

narrow, linear channel symmetrically dividing it. The institute has been designated a landmark by the City of San Diego and included on the California State Register of Historic Places. It has been deemed eligible, but has not been placed on the U.S. National Register of Historic Places.

The Salk Institute for Biological Studies has proposed a new masterplan for the site. Submitted to the City of San Diego in 2004, the plan calls for the addition of some 23,000 square meters of above-ground administrative and support space and an unspecified amount of below-ground construction. The placement of the proposed development would partially obscure and thereby destroy the iconic view of the Pacific Ocean from the courtyard, recognized as the most significant feature of the landmark property.

Tutuveni Petroglyph Site

COCONINO COUNTY, ARIZONA, USA

1200-PRESENT



With more than 5,000 Hopi-clan symbols rendered on its boulder-strewn landscape, the Tutuveni Petroglyph Site plays an important role in modern understanding of Hopi language and iconography. The site preserves a record of Hopi civilization over the past several centuries; Tutuveni means “news” in the Hopi language. Thought to have been in use since A.D. 1200—based on dates obtained from nearby ancestral villages and the patination of its petroglyphs—the site remains a sacred place for the Hopi, as a shrine on the traditional pilgrimage route to Ongtupqa (the

Grand Canyon). The last such pilgrimage took place in the 1950s. Petroglyphs cover the sides and tops of large sandstone blocks at the base of the slope, and also adorn more than 100 additional boulders along a 150-meter stretch. Collectively, the site contains the largest concentration of such images in the American Southwest. The site was placed on the U.S. National Register of Historic Places in 1986.

Located near a highway, the open site is unprotected. The petroglyphs—which have not been fully documented—are being damaged by vandals, careless tourists, and looters. An estimated ten percent of the symbols are now damaged and the pace of destruction is accelerating. Nearly 80 percent of the vandalism at the site has occurred since 1980. Of particular concern is gang-related graffiti, sometimes inscribed with motorized drills; often one signature attracts others. If access to the site is not restricted, it is estimated that there will be no intact petroglyph panels left within ten years

Ayaz Kala

KARAKALPAKSTAN, UZBEKISTAN

4TH CENTURY B.C.-7TH CENTURY A.D.

The towering mud-brick walls of the three fortresses at Ayaz Kala, located in the Khwarezm region of Central Asia (modern Uzbekistan), rise dramatically from the surrounding plains. They were built on the edge of the Kizilkum Desert at different points between the fourth century B.C. and the seventh century A.D. as a means of protection from nomad raids. Within the forts are the remains of palaces and traces of the local agricultural population have been found in the surrounding areas. Abandoned for 1,300 years, the fortresses were rediscovered in the 1940s by the archaeologist S.P. Tolstov.



While all the monuments of Ayaz Kala have suffered losses due to natural decay, the mud structures excavated by Tolstov in the 1940s are most at risk, having been left exposed and unprotected ever since. In addition, in recent years Ayaz Kala

has become a tourist attraction, but few measures have been put in place to protect the structures from visitors. It is hoped that listing will encourage the development of a comprehensive plan for the site that will address the conservation of its mud architecture, as well as increasing tourist activity.

Madrasa Rashid

BUKHARA, UZBEKISTAN

15TH-18TH CENTURIES



The ancient Silk Road center of Bukhara is the best-preserved medieval city in Central Asia. In the heart of this is the Rashid madrasa, an Islamic school built sometime between the fifteenth and the eighteenth centuries. The madrasa

was abandoned in 2001, after having been used for various purposes by Soviet and Uzbek administrations. Within the complex is a small square mosque with a dome.

The mud and fired-brick structure has been severely compromised due to lack of maintenance, as well as more recent conservation work, as many repairs were made with cement. Water running under the floor since at least the 1930s has caused soil under the main façade to compress, resulting in buckling of structural elements. Terraces and upper walls are covered by vegetation, which pushes through brick joints. Domes and some walls are cracked, and the mihrab of the small mosque was destroyed to create a passageway. The madrasa has also lost windows and doors, accelerating its decay. It is hoped that listing will help draw attention to this iconic symbol of everyday life in medieval Central Asia, one of the few examples that survived the twentieth century.

Bumbusi National Monument

MATABELELAND, ZIMBABWE

PREHISTORIC, AND 18TH-19TH CENTURIES A.D.

The Bumbusi National Monument comprises the remains of colossal sandstone walls, boulders, platforms, and dwellings dating to the eighteenth and nineteenth centuries, as well as much older rock art. Declared a National Monument in Zimbabwe in 1946 because of its importance as a rare surviving monument of pre-colonial civilization, it also serves as a sacred site that remains an important spiritual center for the living descendents of the Bumbusi builders. Archaeological investigations in 2000 uncovered the ruins of the earthen floors of 18 homes, several with game boards set into them. Bumbusi is also part of the Great Zimbabwe tradition of meticulously planned and built monumental stone walls, most famously represented by the Great Enclosure of Great Zimbabwe, a World Heritage Site.



The National Museums and Monuments of Zimbabwe—the agency that oversees the country's heritage—owns the Bumbusi National Monument, but does not have sufficient funds to protect, maintain, or restore the site. The primary threats to the site include destruction of the walls by animals in the surrounding Hwange National Park. Elephants and buffalo push over walls, while baboons pick up and relocate stones from the structures. A fence is required to protect the site from the animals.

Another major threat is the natural fragility of sandstone constructions, which degrade easily, a problem exacerbated by the lack of mortar. Watch listing should attract new attention to this and other cultural sites in southern Africa, which are not well known by the larger international community.

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