

 **WORLD
MONUMENTS
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2012 WORLD MONUMENTS WATCH





Since its inauguration in 1996, the World Monuments Watch has served as a call to action on behalf of local advocates who seek to raise international awareness of heritage sites at risk. We receive nominations from preservation specialists, local NGOs, and governments all over the world. This year, from among 266 site nominations from 80 countries that we received, an independent panel of experts selected 67 sites from 41 countries and territories on six continents.

While the sites on the Watch are historic, they are very much part of the present, integral to the lives of the people who come into contact with them each and every day. The Watch reminds us of our collective role as stewards of the earth and of its human heritage.

The challenges to heritage sites around the globe include the ravages of time, the threats of natural disaster and armed conflict, and the struggle to remain relevant in a changing world. The sites on the World Monuments Watch are not always monumental. Many are essential components of our everyday world.

All the challenges facing the 2012 Watch sites are actionable. We would like to think that by bringing international attention to the needs of these sites, the World Monuments Watch assists in making best efforts on their behalf possible. Assistance for sites on the Watch can be as simple as wider public awareness of the issues and required actions, but may also include financial and technical support. Above all, we hope the Watch will help empower the local organizations that are their stewards and their advocates. For every site on the list, challenges are counterbalanced by opportunities. The opportunities, if they are realized, will ensure that these places survive, prosper, and continue to inspire.

Since 1996, 686 sites in 132 countries and territories have been included on the World Monuments Watch. Demonstrating the importance of these places and illustrating that issues can be addressed effectively, WMF has contributed more than \$90 million in funding to Watch sites, and an additional \$174 million has been raised from other sources.



Haydarpaşa Railway Station
Istanbul, Turkey

The 2012 World Monuments Watch sites are described on the following pages. They range from ancient to modern, from urban to remote, and from grand to vernacular. Each site represents a fascinating story of human accomplishment, but equally presents a challenge today for issues as varied as improved stewardship, sustainable tourism, lack of funds, or a need for greater technical expertise. All the sites share two important traits: a nominator who cares passionately and the potential for improved circumstances.

Over the course of the next two years, we invite you to learn more about these sites and hope you will share our passion to preserve the past and shape a positive future for these compelling heritage sites.

BONNIE BURNHAM
President, World Monuments Fund

2012 World Monuments Watch at a Glance

NUMBER OF SITES ON THE WATCH: 67

NUMBER OF COUNTRIES AND TERRITORIES

REPRESENTED: 41

REGIONAL BREAKDOWN

- ✦ North Africa and the Middle East (7 sites)
- ✦ Sub-Saharan Africa (6 sites)
- ✦ Latin America and the Caribbean (22 sites)
- ✦ United States (6 sites)
- ✦ Asia (14 sites)
- ✦ Europe (11 sites)
- ✦ Oceania (1 site)

COUNTRIES AND TERRITORIES REPRESENTED

ON THE WATCH FOR THE FIRST TIME

- ✦ Burkina Faso
- ✦ Cayman Islands
- ✦ The Netherlands
- ✦ New Zealand
- ✦ Saint Helena, Ascension, and Tristan da Cunha
- ✦ Tunisia

SITE TYPES

The 2012 Watch includes more urban sites and areas than previous lists. Other site types are: cultural landscapes; religious, industrial, and archaeological sites; civic and commercial buildings; engineering works; cemeteries; and dwellings.

REPEAT LISTINGS

- ✦ Gingerbread Neighborhood, Haiti
- ✦ Kyoto Machiya Townhouses, Japan

2012 World Monuments Watch





St. Paraskewa Church

Haydarpaşa Railway Station
Rum Orphanage

Stobi
First Cemetery of Athens

Abila
Tell Umm el-'Amr
(Saint Hilarion Monastery)

Historic Havelis of Bikaner

Royal Opera House

Mosque and Hammam al-Mudhaffar

Nalatale Ruins

Royal Hill of Ambohimanga

Necropolises of Nomads in Mangystau

Ulug Depe

Bagh-i-Hafiz Rakhna

Balaji Ghat

Royal Opera House

Mosque and Hammam al-Mudhaffar

Royal Opera House

Bagh-i-Hafiz Rakhna

Balaji Ghat

Royal Opera House

Mosque and Hammam al-Mudhaffar

Royal Opera House

Wangduechoeling Palace

Archaeological Site of the Palace of Nanyue Kingdom

Fishing Villages of Hả Long Bay

Desa Lingga

Tiantai An

Kyoto Machiya Townhouses

Wangduechoeling Palace

Archaeological Site of the Palace of Nanyue Kingdom

Fishing Villages of Hả Long Bay

Desa Lingga

East Japan Earthquake Heritage Sites

Denchu Hirakushi House and Atelier

Canterbury Provincial Government Buildings

Casa sobre el Arroyo

Mar del Plata, Buenos Aires Province, Argentina

The Casa sobre el Arroyo in Mar del Plata is one of the most celebrated works of modern architect Amancio Williams (1913–1989), and one of few built during his lifetime. Williams designed this house in the early 1940s for his father, Alberto Williams, a well-known composer and conductor. He took on this project only a few years after graduating from the University of Buenos Aires, in collaboration with his wife, Delfina Galvez. A thin concrete arch straddling a stream supports a flat concrete slab, which contains the main level of the house. Horizontal ribbon windows wrap around all four sides of the house, which originally contained a wood-paneled interior.

Williams was one of the protagonists of modernism in Latin America, and his work, including the Casa sobre el Arroyo, has exerted great influence on recent generations of architects in Argentina.

After Alberto Williams's death the house changed hands, and it was later used as the headquarters of a local radio station. An ownership dispute has led to abandonment and prolonged neglect since the early 1990s. The house has recently suffered from vandalism, and in 2004 a fire destroyed much of the interior. Meanwhile, a plan to expropriate the house to ensure its conservation has faced many obstacles. Many concerned citizens of Mar del Plata have now signed on to the cause of preserving this modern monument in its original landscape, and are seeking the support of the municipality and the province of Buenos Aires.



City of La Plata

La Plata, Province of Buenos Aires, Argentina

Founded in 1882, incorporating a pre-existing urban layout, La Plata is the administrative, political, and judiciary center of the province of Buenos Aires. It is the seat of the Supreme Court and the provincial legislature, as well as home to the Universidad Nacional de La Plata and the Museo de Ciencias Naturales, two leading education and research centers in the Americas. Designed according to City Beautiful and rationalist precepts, the urban grid is intersected by two main diagonal avenues that merge at the town square where the Municipal Building and Cathedral are located. The abundance of open space is evident on the wide tree-lined sidewalks, compact blocks with green cores, and the smaller plazas located every six blocks. La Plata's architecture is representative of the city's immigrant history and diversity, with styles mingling German baroque, French art nouveau, Italian Renaissance, and Spanish colonial.

Changes to local urban policy, insufficient preservation ordinances, and development pressures endanger not only important buildings, but also the historic scale and layout of the urban landscape. Inclusion on the 2012 Watch will help raise awareness of the threat to La Plata's built heritage and city plan, and give voice to community concerns.





Pucará de Tilcara

Quebrada de Humahuaca, Jujuy Province, Argentina

Pucará de Tilcara is an archaeological site located in the Quebrada de Humahuaca, a narrow mountain valley in northwest Argentina. The settlement was built on a small hill overlooking the Río Grande de Jujuy, with steep sides and a gently sloping summit. It is thought to have been first occupied in the tenth century A.D. During the fifteenth century, the expansion of the powerful Inca Empire into this region resulted in significant cross-cultural exchange. The Spanish arrived in the valley in 1536 but did not gain control of the area, which included the route to

the important silver-mining town of Potosí to the north, until 1595. The settlement was later abandoned and looted for building materials.

Archaeological excavations began at the site in 1908 by the pioneering Argentine archaeologists Juan Bautista Ambrosetti (1865–1917) and his student, Salvador Debenedetti (1884–1930). A monument to Ambrosetti and Debenedetti was built at the site in 1935. Fieldwork by generations of archaeologists has continued through the twentieth century, and this history of excavation demonstrates the evolution of standards in the field. In the 1950s, for instance, many structures were reconstructed to prepare the site for visitors, once common practice around the world that has given way to different approaches to site interpretation today that rely far less on re-creating missing elements.

Today, Pucará de Tilcara is part of the Quebrada de Humahuaca World Heritage Site, and receives more than 100,000 visitors every year. The site, however, lacks controlled circulation routes, which makes the masonry ruins vulnerable to physical deterioration. Soil erosion, which can lead to landslides, presents another problem for this hilly site. The site has also suffered from inadequate care for the conservation of ruins after excavation. The proposed drafting of a new management plan, and expert technical assistance, has the potential to serve as a model for other sites in the region.

Historic Architecture of Belize City

Belize

Belize City was established in the mid-seventeenth century as a trading post for precious woods from the Central American hinterland. Located on a low-lying coastal site at the mouth of the Belize River, physical expansion of the city was slow, as land had to be reclaimed from the mangrove swamp and the sea. Although Central America was under Spanish rule, the British challenged the rival empire and secured logging concessions. Belize City grew through the lucrative trade of logwood and mahogany, and, after a long period of quarrels between the two nations, Belize became a British colony in 1862.

In addition to nineteenth-century civic and religious landmarks like the Government House and St. John's Cathedral, many traditional houses of the same period survive today in Belize City. Most are raised above the ground, clad with weatherboarding, and covered with steeply pitched corrugated metal roofs—a style appropriate to the tropical climate that has been called Creole Colonial. Today, the city's traditional buildings have yet to be studied in detail, and many are fast deteriorating. An inventory and protection strategies are greatly needed to ensure the preservation of these historically significant houses. Such efforts could serve as model for many Caribbean urban areas that are rapidly losing their traditional architecture. Evaluation of and investment in this built heritage would provide social rewards by telling the story of these buildings and their residents, and could benefit tourism, the largest industry in the modern economy of Belize.



Akaba Idéna

Kétou, Plateau Department, Benin

Akaba Idéna is the monumental gateway to the Yoruba city of Kétou, founded in the fourteenth century. The city was fortified in the eighteenth century with a trench and earthen rampart several kilometers long. It remained a stronghold until it was conquered and destroyed by the kingdom of Abomey in 1886. The arrival of the French weakened the kingdom's power, so in 1894, as a measure of protection, the gate and city walls, the remains of which stand today, were rebuilt under the orders of King Oyingin.

The earthen architecture and carved wooden elements of Akaba Idéna are important vestiges of the Yoruba culture in Benin. The gateway complex houses shrines for Yoruba deities, providing both physical and spiritual protection of the city, and remains an important part of the modern city of Kétou. The structure is situated near the royal palace and a neighborhood that has maintained its traditional look. Although it is revered by the community, the site is not protected by local designation and is threatened by both deterioration and urban encroachment. There is strong interest on the part of the royal family, as well as municipal and national government, to preserve Akaba Idéna and raise awareness of its significance. The opportunity is at hand to protect and conserve Akaba Idéna, and integrate its presentation within the historic landscape of the city.



Wangduechoeling Palace

Jakar, Bumthang District, Bhutan

Along the Chamkhar River in central Bhutan, Wangduechoeling Palace rises from the Jakar valley floor, surrounded by the verdant colors of the region's rice fields. Constructed as a private residence in 1857 for Trongsa Penlop Jigme Namgyel, a legendary Bhutanese warrior, the palace was the birthplace of the first King of Bhutan, Ugyen Wangchuck, Namgyel's son. Under Wangchuck, Wangduechoeling became the seat of national power in the early twentieth century, housing the king's offices and courts. In 1950, the capital was moved to Paro, and ten years later the royal family followed. For the last 50 years, Wangduechoeling has been largely neglected, though a monastic school housing a community of 30 monks has occupied a small portion of the rooms since 2004.

The palace and its ancillary structures remain a classic example of nineteenth-century

Bhutanese architecture. White stone walls bonded with earthen mortar, wattle-and-daub partitions, and richly ornamented timber details characterize the complex, which is built around a central courtyard and houses priceless murals, texts, sculptures, and textiles. Recently discovered vandalism and theft, as well as the construction nearby of a luxury hotel, have prompted concerns regarding the protection and preservation of the palace. Restoration would be an important step in preserving a significant part of Bhutan's history, and there is interest in developing the palace as a destination for visitors. Such efforts could be an important step in integrating sustainable tourism development, economic opportunities for the local community, and cultural resource management.



El Fuerte de Samaipata

Samaipata, Santa Cruz Department, Bolivia

Located in the eastern foothills of the Bolivian Andes, El Fuerte de Samaipata originated in the Formative Period (2000 B.C.–A.D. 400) and bears the evidence of three significant and distinct cultures. The pre-Inca Chané culture established El Fuerte de Samaipata as a site of religious ceremonies and decorated the sandstone surfaces with zoomorphic and geometric carvings. The ruins of an Inca city that date to the fifteenth century can be found near the site, along with the remains of Arab-Andalusian architecture from a Spanish settlement. The Spanish abandoned the site to settle in the nearby valley, currently the town of Samaipata.

One of the most important archaeological sites in Bolivia, and a World Heritage Site since 1998, El Fuerte de Samaipata has become a popular tourist destination. Every June the site hosts El Lucero del Alba, an intercultural festival celebrating diversity and coexistence among the peoples of Bolivia, including the Aymara, Quechua, Guarani, and others. The same participatory planning that enables thousands to gather for the festival is greatly needed for the long-term stewardship of the site. While pathways and other tourism infrastructure have been built in the past two decades, limited human and financial resources have been an obstacle to integrated planning and management. Physical degradation is a persistent challenge as well, in part due to changing environmental conditions and a surge in biological growth on the sandstone surfaces. It is hoped that Watch listing will draw attention to the needs of the site and promote positive change.



Historic Center of Salvador de Bahia

Salvador, State of Bahia, Brazil

Founded in 1549 as Brazil's first capital and the seat of the Portuguese government for three centuries, Salvador de Bahia is a metropolis with over three million inhabitants. The oldest section of the city, the Centro Antigo, houses 80,000 residents. At its core is the colonial-era Centro Histórico, which is composed of seventeenth- and eighteenth-century houses and churches. The historic urban grid has survived intact, revealing how the roads and blocks were adapted to the irregularity of the terrain.

This historic urban landscape is a fundamental part of the history and culture of Brazil. Its artistic traditions and baroque architecture express the mixture of African, Portuguese, and indigenous origins. However, due to the marked loss of population since the 1970s, both the physical and social fabric of the Centro Antigo has deteriorated. Economic decline, crime, decaying infrastructure, and other challenges have left this historic heart of the city vulnerable. It is hoped that coverage from the Watch combined with local efforts will bring renewed attention to the rich cultural heritage of the historic center, which would attract interest in restoring the area.

A participatory rehabilitation plan for the Centro Antigo has been developed through the collaboration of civil society organizations, government institutions, and UNESCO. Its aim is to revitalize the area using heritage as a driver for development and economic change. Inclusion on the Watch of the Historic Center of Salvador should raise the visibility of the plan, reinforcing the need for integrated and participatory planning in other historic urban centers.

Cour Royale de Tiébélé

Tiébélé, Centre-Sud Region, Burkina Faso

From the base of a small hill overlooking the flat, sun-baked earth of the West African savannah, the Cour Royale de Tiébélé lies within circular, walled confines measuring roughly three acres. The complex serves as the official residence of the *pè*, or community chief. Resplendent designs in black and white embellish the earthen architecture of Tiébélé and reflect the building traditions of the Kassena people, one of the oldest ethnic groups in Burkina Faso, who first settled the region in the fifteenth century.

Despite the absence of a new leader following the death of the last chief in 2006, regular maintenance of the site by the community has helped preserve this exceptional example of Kassena culture and the traditional skills associated with its preservation. For a site still very much woven into the fabric of community life, Tiébélé faces challenges to sustain the integrity of its structures, including flooding and resulting erosion as well as planning for tourism management. There is interest in developing the site as a cultural tourism destination to generate economic resources for conservation. Encouraging visitors while protecting local culture and tradition requires a delicate balance and integrated management. It is hoped that Watch listing will promote awareness about Tiébélé to build support for a long-term stewardship plan.

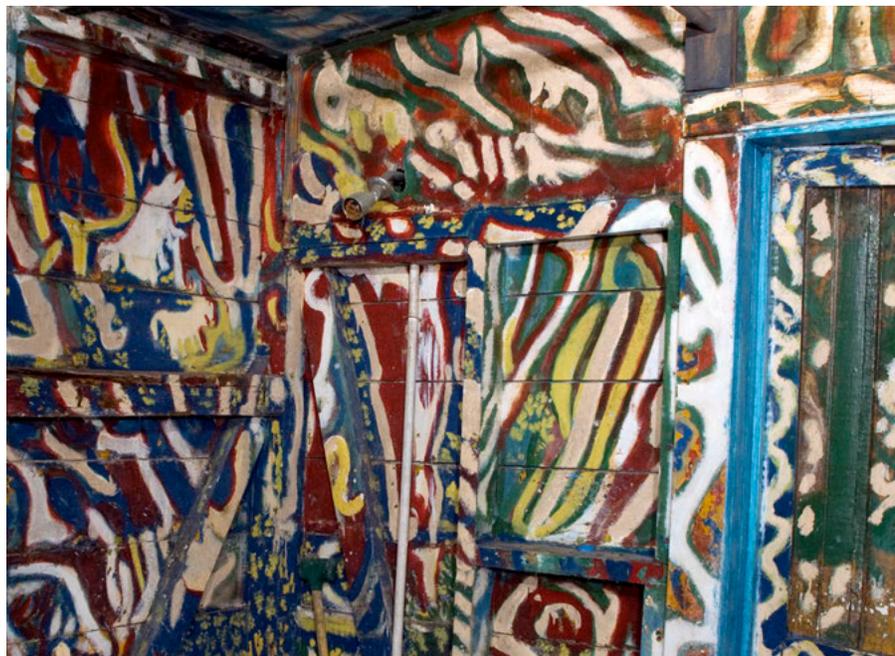


Mind's Eye

George Town, Grand Cayman, Cayman Islands

Gladywyn K. Bush (1914–2003), known as Miss Lassie, was a visionary artist who left an important mark on the cultural history of the Cayman Islands. Born on Grand Cayman, Bush worked as a nurse and shopkeeper, and was 62 when she began to create art inspired by Christian visions and Caymanian seafaring culture. Bush's visionary markings now adorn the interior of her house, which has been declared a Site of National Historic Interest, one of only six in the Cayman Islands. Mind's Eye is a nineteenth-century traditional wattle-and-daub house, built by Bush's father and grandfather, with a rear addition. Bush painted vivid, colorful Biblical and abstract scenes on the doors and windows of the original house, as well as every surface of the rear addition and the outdoor kitchen, known locally as a *cookrum*.

Miss Lassie's house is located on a white sandy shore near George Town, in an area now rapidly changing with new beach-front developments. Hurricane Ivan devastated the Cayman Islands in 2004 and destroyed Miss Lassie's outdoor kitchen. The house was purchased by the Caymanian government in 2008. Today the site is managed by the Cayman National Cultural Foundation, which has mounted a campaign for the restoration of the site, bringing together government agencies, private organizations, local businesses, and schoolchildren to assist with these efforts. The house opened to visitors in April 2011, but considerable resources will be needed for its long-term preservation and interpretation.



Archaeological Site of the Palace of Nanyue Kingdom

Guangzhou, Guangdong Province, China



Nanyue was a short-lived kingdom founded in southeast China by a military commander upon the collapse of the Qin Dynasty at the end of the third century B.C. During the century that followed, Nanyue coexisted with the stronger Han state to the north, but antagonisms were frequent and the rebellious kingdom was subdued in 111 B.C. when the Han captured its capital. It served as the capital of the sovereign Southern Han kingdom from A.D. 917 to 971, and this city, now modern Guangzhou, has remained the seat of provincial governments to this day. The remains of the Palace of the Nanyue Kingdom have been studied since the late 1990s, under the commercial center of the growing contemporary city and through layers of civilization from the last 2,000 years.

While only an estimated one-tenth of the site has been uncovered, the ruins have shed new light on ancient city planning, urban development, and imperial history. Relics from 13 dynasties and the remains of the earliest known royal garden in China have been discovered, but preservation proves difficult in the humid subtropical climate. Despite its importance, like many urban archaeological sites throughout the world, conservation and interpretation are further challenged by the dense city surroundings and other land-use interests. The Palace of the Nanyue Kingdom presents an important opportunity for balancing concerns and integrating this rediscovered cultural resource into the fabric and life of the Guangzhou community.

Tiantai An

Wangqu, Shanxi Province, China

Tiantai An is a small Buddhist temple located in a remote but populous valley in the Taihang mountain range, in Shanxi Province. Based on its style, scholars agree that Tiantai An dates from the Tang Dynasty (A.D. 618–906), when the Tiantai school of Buddhism matured and flourished in China. A small timber building with simple brackets, its brick walls rise over a square ground plan, covered by a traditional roof of gray tiles. First mentioned in 1958, the building was part of an exciting wave of rediscoveries in the twentieth century of the oldest surviving Chinese buildings, and remains an important link in the historical record.

Having survived war, earthquakes, and neglect—it was used for storage from 1949 until the 1980s—Tiantai An is now a landmark listed at the national level. It suffers from deterioration of its centuries-old timber structural members, and in 2005 the stone retaining wall on the temple's platform suffered a partial collapse, which has not been fully repaired. The surrounding community, made up mostly of farmers, is proud of this temple because of its great antiquity, and has a strong interest in seeing it well-maintained. Nominators from Tsinghua University in Beijing, where a management plan is being developed, are proposing careful documentation and study for the restoration of this building in light of its exceptional historical significance. It is hoped that these planning efforts will serve as an important example of community engagement and conservation management that can benefit other heritage sites in the country.



Historic Center of Santa Cruz de Mompox

Bolívar Department, Colombia

Santa Cruz de Mompox was founded in 1540 by Juan de Santa Cruz, Governor of Cartagena, as a port and point of trade on the Magdalena River. The development of the town over time illustrates the processes of colonial penetration and dominion during and after the Spanish conquest, and of the growth of communications and commerce from the seventeenth to early nineteenth centuries. Santa Cruz was organized along the river and not around a town square like the majority of colonial Spanish settlements. Instead, there are three plazas along the river, each with its respective church: Plaza Central or Plaza de la Concepción, San Francisco to the north, and Santa Barbara to the south. The symbiosis between city and river has remained from the first settlements in the municipality, demonstrating an exceptional association between natural landscape and townscape that has survived to this day. In 1995, the Historic Center of Santa Cruz de Mompox was inscribed on the World Heritage List.

The gradual change of course of the Magdalena River in the mid-nineteenth century left the town's river frontage stranded, depriving it of a useful port. The result was economic stagnation, which lasted until the last decade of the twentieth century. Due in part to its isolation and a lack of investment, the architecture of the historic center has remained largely intact. The attractive architectural heritage of Mompox is now seen as a potential catalyst for improved quality of life and sustainable growth within the city. Through the cooperation of all levels of government as well as international entities, an integrated regional plan has been created, incorporating economic and community development, environmental management, and tourism, as well as the preservation of cultural resources and traditions. Inclusion on the Watch raises awareness about the need for timely implementation to ensure that this jewel of history remains a vibrant community.



Paeces Chapels of Tierradentro

Páez Municipality, Cauca Department, Colombia

The Paeces Chapels of Tierradentro dot the foothills of Colombia's central mountain range, within the buffer zone of the Tierradentro National Archaeological Park, a UNESCO World Heritage Site. After the Spaniards arrived in the region in the sixteenth century, the chapels were built to introduce Christianity to the Paeces people. Their construction combined colonial design with local craftsmanship and materials, including adobe, timber, and stone. Of the nine chapels recognized as national heritage, three have been demolished and the remaining six suffer from deterioration and damage. Earthquakes and landslides have threatened the structural stability of the buildings. The loss of knowledge of traditional techniques, as well as the remote location of the chapels, has made them difficult to maintain.

The surviving chapels remain an important part of the daily and religious life of the Paeces people. Emergency stabilization, structural reinforcement, and seismic retrofitting are needed in order to preserve the integrity of the chapels and ensure their continued use by local communities. Revitalization of traditional construction and maintenance practices through training initiatives could ensure the survival of the chapels and provide benefits to the local populations. Sustainable tourism initiatives could likewise increase local and national awareness of the historic significance of the chapels, reinforce their cultural value, and provide opportunities for economic growth in the region.



Parish Church of San Juan Bautista de los Remedios

San Juan de los Remedios, Villa Clara Province, Cuba

The Parish Church of San Juan Bautista, located in the heart of Remedios, is composed of the main church, Parroquial Mayor de San Juan Bautista, and a chapel known as Ermita del Buenviaje. The two religious structures are magnificent examples of Spanish colonial architecture in the Caribbean. The history of the main church dates to the late sixteenth century, but the current architectural core was constructed in the first half of the eighteenth century in a Moorish Renaissance style with baroque features. It is renowned for its polychrome coffered ceiling and gilded altar. The neoclassical bell tower was added in 1850, and a second level to the sacristy in the early 1900s. Ermita del Buenviaje is a single-nave neoclassical chapel with a bell tower, and reflects Moorish and Spanish influences. A chapel occupied the site as early as the sixteenth century, though the current design dates to 1819 and was rebuilt in 1867 after a fire.

The main church was declared a National Monument in 1949, and the same designation was extended to the entire town of Remedios in 1980. The bell towers of both the church and the chapel define the landscape of this historic urban center, and the Christmastime festivities celebrated around the two, called *Parrandas*, are emblematic of the enduring community connection to this religious complex. However, deferred maintenance and severe weather have led to rainwater leakage, progressive deterioration, and structural instability in both the main church and the chapel. Ermita del Buenviaje was deemed unsafe and has been closed since 2000. A plan for long-term stewardship is desperately needed to ensure the future of the buildings and their role in the community.



Parish Church of San Dionisio

Higüey, Dominican Republic

Thirty miles from the tourist region of Punta Cana, the town of Higüey is home to the Parish Church of San Dionisio, one of the oldest churches in the Americas and an important landmark in the Dominican Republic. Consecrated in 1572 on the site of an earlier structure from 1512, the church is dedicated to the Virgin of Altagracia. The one-story church and two-story bell tower are constructed of limestone and brick in a baroque Spanish colonial style that has been altered over the years with Victorian details.

The cult of the Virgin is closely tied to Dominican identity; the Virgin of Altagracia is considered the protective mother of the Dominican people. Because of this association and its proximity to tourist resorts, the church receives more than 450,000 visitors a year. Yet deferred

maintenance due to insufficient resources has resulted in the deterioration of the San Dionisio. A regional organization devoted to sustainable tourism has recognized the need to protect the historic church and believes inclusion on the World Monuments Watch can help raise awareness for conservation and long-term stewardship of the church, recognizing it as an invaluable asset to the cultural life of the community and an emblem of the important history of the Dominican Republic.

Asante Traditional Buildings

Ashanti Region, Ghana

At its zenith in the eighteenth century, the Asante Kingdom was one of the richest and most powerful states on the African continent. Today, one of the few vestiges of this once-flourishing kingdom are ten traditional shrines believed to have been built in the nineteenth century. Scattered in villages to the north and northeast of Kumasi in central Ghana, these earthen buildings demonstrate some of the artistic achievements of the Asante culture. Decorative reliefs cover the dwellings with intricate interlacing geometrical designs, depicting animals and Adinkra symbols.

For a time the shrines were well preserved, as master craftsmen from each village were responsible for their maintenance. However, as government oversight of heritage eclipsed local stewardship in the mid-twentieth century, traditional materials and techniques were replaced with more cost-effective materials like corrugated metal roofing and cement plaster.

The site is inscribed on the World Heritage List, but only one of the ten shrines, Besease, has been restored. The remaining nine are in advanced stages of decay, compounded by a loss of traditional know-how, remote locations, and disuse. Conservation of Besease used a process of community engagement and training to revitalize the shrine as a heritage destination and to build a cadre of craftspeople with traditional skills. The success of these efforts could serve as a model for others.



First Cemetery of Athens

Greece

Established in the 1830s, shortly after the founding of the modern Greek state, the First Cemetery of Athens is the final resting place for many prominent figures in Greek public life, including statesmen, artists, writers, and philanthropists. In addition to serving the Greek Orthodox population of Athens, Catholic, Protestant, and Jewish burials also took place in the First Cemetery. Its collection of nineteenth- and twentieth-century funerary monuments contains excellent examples of Neoclassical sculpture, from tombstones and stelae to statues and mausoleums. Many were inspired by monuments found in the city's ancient burial ground, which was discovered in the nineteenth century.

Many of the marble monuments now face structural problems and are in need of careful study, documentation, and conservation. The long-term stewardship of the First Cemetery of Athens echoes challenges faced by historic urban cemeteries around the world, and presents new opportunities for reintegrating these places of burial within the city context, as both vital open spaces and dynamic cultural resources. The municipality of Athens recognizes the value of this historic cemetery as a modern cultural heritage site, but even with this vision, regular maintenance and conservation are necessary tools to realize the goal of ongoing stewardship.



Archaeological Park and Ruins of Quiriguá

Los Amates, Izabal Department, Guatemala

Quiriguá is an archaeological site dating to the Classic period of Maya civilization. Its influence peaked between the years A.D. 724 and 785, under the rule of K'ak' Tiliw Chan Yopaat, when the city prospered from the trade of jade and obsidian. Located near the Motagua River, the monumental complex of pyramids, terraces, and stairways is best known for its superb sculptures, including sandstone stelae carved with striking anthropomorphic and zoomorphic figures. The collection of stelae in the archaeological park includes the tallest Maya example ever discovered. Quiriguá was inscribed on the UNESCO World Heritage List in 1981.

Quiriguá's long-term preservation is challenged by a number of factors. Illegal timber extraction and deforestation from agricultural activities have greatly increased the risk of flooding, as more than 70 percent of the forest cover in the surrounding valley has been lost. A tropical storm in May 2010 caused the Motagua River to overflow, dragging stones and mud through the site and forcing temporary closure. While a management plan has been developed to mitigate these problems, implementation is constrained by limited resources and encroachment of surrounding private industry.



El Zotz

Petén, Guatemala

Nestled in the dense forest of the Biotopo San Miguel la Palotada in the foothills of the Buenavista escarpment, the Maya archaeological site of El Zotz features pyramids, palaces, plazas, and a ball court. Occupied from the Preclassic to the Early Postclassic periods of Maya civilization, the most spectacular constructions date to the Early Classic and include the acropolis known as El Diablo, which incorporates a temple richly adorned with stucco reliefs and polychromy. El Zotz, the Mayan word for bat, is also known for one of the very few carved wooden lintels with hieroglyphic text to have survived from pre-Columbian Mesoamerica.

A preserve for several endangered species, the Biotopo is under acute threat from agriculture, poaching, forest-fires, and illegal extraction of non-timber forest products; all of these activities impact the archaeological resources as well. Deforestation and looting pose constant challenges, a pyramid is in danger of collapse from unstable trees, and the progressive erosion in a looters' trench is damaging the stucco façades of structures within El Diablo. Many tourists visit El Zotz as part of ecotours to nearby Tikal, which was the city's historic rival. Such ecotourism, which is operated by guides from the local community, presents an important opportunity for enhanced and integrated stewardship of the archaeological and natural resources. El Zotz thus has the potential to serve as a model for promoting conservation and community engagement, and for ensuring the protection of this important piece of Guatemala's cultural heritage for generations to come.



Gingerbread Neighborhood

Port-au-Prince, Haiti

The Gingerbread Houses of Port-au-Prince were included on the 2010 World Monuments Watch because, at the time, many of these once-elegant, turn-of-the-century structures had fallen into disrepair. Watch listing was intended to bring attention and resources to bear on their preservation.

In January 2010, just three months after the Watch was announced, Haiti was hit by a devastating earthquake. Port-au-Prince's location on a seismic fault led to immense destruction of the city's built fabric. The Gingerbread Houses suffered significant damage, but their traditional construction proved earthquake-resistant and very few collapsed. These historic structures demonstrated the value and contemporary relevance of traditional design, with their well-tied masonry walls and timber-framed *colombage* that withstood the tremors and protected many lives. As vestiges of the country's vibrant past and a uniquely Haitian architectural style, cultural and physical recovery of the Gingerbread district is an important component of the ongoing rebuilding process.

Relisting on the 2012 Watch as the "Gingerbread Neighborhood" underscores the long and challenging process of postdisaster recovery, not just of the buildings, but of the community as a whole. Weeks after the earthquake struck, WMF was on the ground working to build capacity for the revitalization of this historic urban district. Now, a coalition of local and international institutions is advancing efforts. It is hoped that continued global awareness will help bring needed resources to the renaissance of this historic community.



Jacmel Historic District

Haiti

The modern town of Jacmel was established in 1698, after France wrested control from Spain of what would later become the Republic of Haiti. Located on the south coast of the island of Hispaniola, at the site of an existing Taíno settlement, Jacmel quickly grew into a key port on the Caribbean Sea. In the nineteenth century Jacmel benefited from the lucrative export of coffee. In 1896, the city was devastated by a fire that destroyed most of its traditional Gingerbread architecture. Reflecting fashion and new technology, many new structures were rebuilt with fireproof cast iron and brick imported from Europe.

Like the rest of the country, Jacmel suffered greatly in the earthquake that struck Haiti in January 2010. In Jacmel, the earthquake caused hundreds of deaths and injuries, and displaced thousands of residents when their homes were destroyed. In the weeks that followed, a team from Haiti's Institut de Sauvegarde du Patrimoine National identified more than 100 historic buildings that had been damaged in the earthquake. An association of homeowners is now attempting to find solutions to restore these buildings. The rehabilitation of the historic center will be an important accomplishment. Jacmel has been included in Haiti's Tentative World Heritage List since 2004, and with its rich cultural history it has the potential to become an attractive destination for cultural tourism.



Palace of Sans Souci

Milot, Haiti

The majestic ruins of the Palace of Sans Souci stand amid verdant mountains in the north of Haiti. The site dates to the reign of King Henri I, known as King Henri Christophe, who was instrumental in the Haitian Revolution that won independence from France in 1804. This architectural complex was completed in 1813 as the residence and administrative center of King Henri. Its use proved short-lived, as it ceased to function as a political headquarters following the death of the king in 1820, and was damaged beyond repair in an earthquake in 1842.

The dominant feature of the complex is the symmetrical classical façade with its baroque double stairway and the vestiges of adjoining gardens and pools. Grouped around the grandiose palace in the form of an amphitheater are remnants of accompanying structures—administrative buildings, the prince’s residence, stables, barracks, a prison, an arsenal, a workshop, and a hospital.

Sans Souci is an icon of Haiti’s national identity and is tied geographically, historically, and symbolically to the Citadelle Henry; the two, along with the buildings at Ramiers, comprise a UNESCO World Heritage Site. The palace withstood the earthquake in 2010, but faces other challenges. The city of Milot has expanded to the border of the site, and the need for natural resources, such as limestone and trees, is impacting the surrounding landscape. The site does not have sufficient tourist infrastructure and information to accommodate visitors, and the structures are not maintained regularly. The local authorities are committed to preserving the site and improving visitor infrastructure, and hope to foster community engagement with an arts and culture festival.



Bagh-i-Hafiz Rakhna

Sirhind-Fategarh, Punjab, India

Known today as Aam Khas Bagh, this unique Mughal garden complex was originally named for Hafiz Rakhna, the talented revenue collector of Sirhind. He laid out the garden in the sixteenth century, thereby introducing to India a formal garden tradition from Central Asia and Persia. After his death, Mughal emperors including Jahangir (r. 1605–27) and Shah Jahan (r. 1627–58) showed great interest in the garden and ordered new plantings and improvements. The garden, which complements an elegant palace, consists of three rectangular enclosures and includes domed bastions, an artificial lake, a long water channel punctuated with carved fountains, and a traditional bathhouse, known as a *hammam*.

The garden has been recognized by the state government of Punjab as a key monument along the historic Grand Trunk Road, which has been used to traverse the north of the Indian subcontinent for centuries. A popular destination for

school groups, the garden needs better interpretive materials to help visitors understand what they see and increase public awareness of its great significance. It is hoped that a conservation and interpretation project will reveal more about the history of the site, the first Mughal garden on the Indian subcontinent.

Balaji Ghat

Varanasi, India

Dating from 1735, Balaji Ghat is located on the banks of the Ganges River in Varanasi, one of the world's oldest continuously occupied cities and an important Hindu pilgrimage destination. The term *ghat* refers to the steps leading down to the sacred river, providing access to boats and a place for sports, meditation, and social interaction. The buildings at the top of these steps, now also referred to as ghats, were built to serve pilgrims from all levels of society who came to Varanasi for ritual purposes. Ghats continue to serve these traditional functions and to define the urban landscape of Varanasi along the riverbank.

Balaji Ghat is particularly significant as it once housed the Banaras Gharana, or school of music, attracting students from all over India. The complex was originally a seven-story building and followed a traditional ghat plan, with a rectangular enclosure, a temple, garden, well, assembly hall, living areas, courtyards, and stone staircases, together forming a remarkable ensemble.

Varanasi is the spiritual center of Hinduism. For Hindus to die in Varanasi is to be free from the cycle of rebirth, and thus the city has immense sacred value. Today, Varanasi draws not only pilgrims, but also tourists from across the world. Lack of maintenance, combined with the impact of heavy visitation and use, has led to the deterioration of Balaji Ghat. The main portion of the building has faced two collapses in recent years. It is hoped that inclusion in the Watch will encourage plans to restore the building for use as a cultural center and help to continue an ancient tradition of pilgrimage.

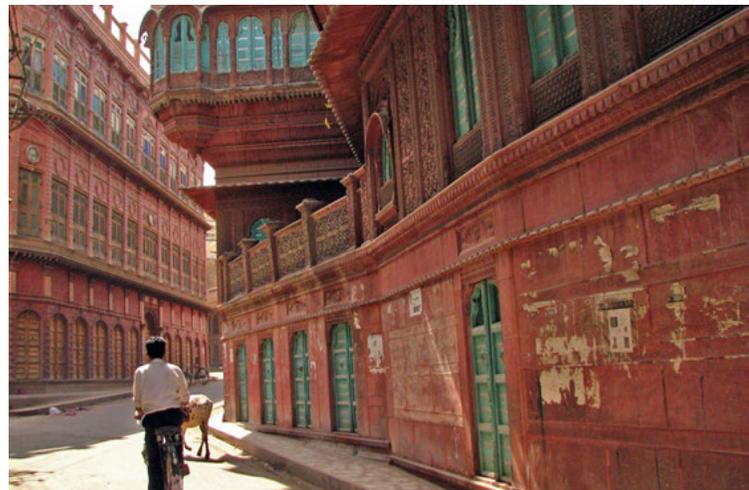


Historic Havelis of Bikaner

Rajasthan, India

Located in the the Thar Desert of Rajasthan, the walled city of Bikaner is a dense urban settlement with narrow, winding lanes and buildings featuring highly ornamental street façades. Bikaner was established in the fifteenth century along a flourishing trade route. A wealthy merchant class that profited from trade was responsible for the opulently decorated courtyard houses, known as *havelis*, that characterize the historic center of the city. Constructed in red sandstone with elaborately detailed façades, they show various influences ranging from Rajput and Mughal styles to British colonial detailing. The architecture and urban form of the walled city are both a response to the harsh arid climate of the region and a celebration of its building tradition, with delicately carved stone *jaalis* (perforated screens), stone *chajjas* (overhangs), and projecting *jharokhas* (balconies). Over 400 havelis presently exist in the city, dating from the seventeenth to the early twentieth centuries.

Once grand homes, many havelis have been subdivided and are now overcrowded and decaying. Remote and largely untouched by India's recent economic boom, Bikaner has seen little investment and limited tourism. The havelis are being demolished, not as a whole but piece by piece, because the value of the architectural and artistic components is higher than that of the buildings themselves. Modern constructions are replacing the havelis, which are afforded no heritage protections. Poor maintenance and a lack of waste disposal and drainage systems within the city compound the challenges. All these issues require urgent response in the form of a comprehensive strategy for urban policy and heritage protection. It is hoped that inclusion on the Watch will raise awareness locally and internationally about the significance of the havelis and promote efforts to improve quality of life through the conservation of this historic urban landscape.





Royal Opera House

Mumbai, Maharashtra, India

The Royal Opera House rises prominently at a bustling intersection in Mumbai. Maurice E. Bandmann, a renowned entertainer from Calcutta, and Jehangir Framji Karaka, head of a firm of coal brokers, drew up the baroque style designs for the theater. Completed in 1915, the structure hosted operas and live performances until converted into a cinema in 1935. Today it is the only remaining opera house in India. The ornate façade includes elongated pilasters, Italianate balustrades, and a sculpted frieze across the pediment. The dramatic decor continues in the interior with Minton tile flooring, marble statues, crystal chandeliers, and a gold ceiling. Abandoned over 20 years ago, the building has deteriorated over time yet eluded demolition.

This lavish baroque façade, gilded interiors, and red carpets once welcomed Mumbai's theater, opera, and film elite. Now, only a generation later, there is little awareness of its history and significance; it is seemingly a faded jewel. Continuing neglect will destine the building for ruin, but the current owner, His Highness the Maharaja of Gondal, would like to prevent this from happening. Conservation and redevelopment efforts are needed to preserve the Royal Opera House and revive its legacy as an important cultural venue for the people of India.

Desa Lingga

Karo Regency, North Sumatra, Indonesia

Located outside of Kabanjahe and west of Lake Toba in central North Sumatra, the farming village of Desa Lingga is emblematic of the challenges of maintaining local culture and vernacular practices in a rapidly globalizing world. Decorative timber structures with graceful thatched roofs characterize the village and are vestiges of traditional Karo Batak design and construction. In the mid-1980s, 28 of these dwellings were surveyed; now only nine remain. Many have been replaced with modern, concrete block housing. Of the surviving structures, three have been restored with local resources and know-how, and six are in desperate need of repair.

A community crafts program was established to fund restoration efforts over the past two years, but diminished tourism has decreased revenue and thus impeded repairs. A tornado that passed through the village in April 2011 further damaged the already compromised structures and stretched limited resources. Little time is left before several of these houses succumb to decay and collapse. Desa Lingga represents a timely opportunity for international cooperation in preserving local heritage and in preventing the loss of an important example of vernacular architecture of southeast Asia.



Denchu Hirakushi House and Atelier

Tokyo, Japan

Denchu Hirakushi (1872–1979) was a modern Japanese sculptor who brought renewed vitality to the 1,500-year-old tradition of Japanese woodcarving in the twentieth century. Born at the beginning of the Meiji Period, Denchu sought training as a sculptor, first in Osaka and then in Tokyo. In Tokyo, he settled on Ueno Hill, an area of cultural institutions popular with artists, where he constructed his atelier in 1919 and the adjoining house a few years later. The two-story buildings are fine examples of traditional Japanese construction and artistry, with timber framing, earthen walls, and a roof of traditional *kawara* tiles.

Denchu lived, worked, and taught in this house until 1970. In 1973 he donated the house to Ibaraki city, where the Denchu Art Museum is located, but the distance between Tokyo and Ibaraki has made it challenging to manage the site. The house has been vacant since the 1990s after its last caretaker moved out, and only small repairs have recently taken place. Meanwhile, rapid urban development has been threatening to erase the last prewar remains of this area, which contains many *machiya* and grander *yashiki* residences. The house is open to the public and managed by volunteers from the Taitō Cultural and Historic Society, who are seeking to ensure its preservation with advice from Tokyo University of the Arts and support from the local community.



East Japan Earthquake Heritage Sites

Tōhoku and Kantō Regions, Japan

On March 11, 2011, a powerful earthquake struck off the northeast coast of Japan. In the wake of the catastrophic tsunami that resulted, many thousands lost their lives and millions were left without electricity and water. In response to this humanitarian crisis the recovery effort was prompt and urgent, but it is expected to take many years to complete.

The repair and restoration of built heritage has proved to be an important social element for communities recovering from disaster. According to Japan's Agency for Cultural Affairs, more than 700 national landmarks were damaged by the recent earthquake, most located in the Tōhoku and Kantō regions. In addition to these sites, many other traditional buildings

and historic townscapes were damaged in places like the coastal city of Kesenuma in the Tōhoku region. Although traditional Japanese architecture is known for being earthquake-resistant, countless historic buildings are in need of attention to repair cracks, deformation, and partial or complete collapses. Local advocates have formed a coalition to catalog the damage and coordinate domestic and international aid for the rehabilitation of cultural heritage. Local authorities in Japan have prioritized the needs of different sites affected by the earthquake and their communities. While the earthquake's toll on the people of Japan has been well noted in the press, the conservation and restoration of significant cultural sites is a high priority that can be highlighted through the Watch and can be catalytic in securing necessary funding and technical expertise.



Kyoto Machiya Townhouses

Japan

The *machiya* of Kyoto, wooden houses that served as both residences and workplaces, were born out of the city's growing merchant class and artisan traditions during the Edo period (1603–1867). Incorporating interior gardens and abundant light and air, the *machiya* elegantly balanced a simple form and function while fostering a culture that integrated urban living and commerce. As the *machiya* design spread throughout Japan, this type of Kyoto architecture became the standard that others followed.

Although the city largely survived damage from the Second World War, development in Kyoto has intensified in the last few decades, resulting in the increased separation of commercial and residential architecture, leading to the disappearance of many *machiya*. In less than a decade between 1993 and 2003, 13 percent of the prewar *machiya* were destroyed and replaced by new construction, including modern homes, hotels, and parking lots.

The Kyoto Machiya Townhouses were included on the Watch in 2010. Working with the Kyomachiya Revitalization Study Group, WMF collaborated on the restoration of a typical *machiya*, which has served as a model project and resource center for preserving this architecture and cultural tradition. Re-listing of the Kyoto Machiya Townhouses underscores the need for continued work in other Kyoto neighborhoods if conservation of this important aspect of Japan's cultural heritage is to be achieved.



Abila

Quweilbeh, Irbid, Jordan

The archaeological site of Abila is situated in a fertile region in northern Jordan, surrounded by olive and pomegranate groves. Archaeological evidence reveals habitation as early as 8000 B.C., though the majority of remains are from the Roman, Byzantine, and Islamic periods. Once a prosperous city in the eastern region of the Roman Empire, it was destroyed by an earthquake and abandoned in A.D. 746. The site is accessed from a Roman bridge, and partial excavations over the past two centuries have uncovered public buildings made of limestone and basalt. A theater built alongside a hill is partially excavated, while columns from a Christian basilica still stand and early Umayyad ruins have been uncovered. The structural remains illustrate the grandeur of the city, which was once part of

the Decapolis, a group of Hellenistic cities in the region. An important feature of the site is the Roman necropolis, its tombs decorated with polychrome frescoes.

Although the excavations at Abila have revealed a tremendous amount of material, there is an absence of site conservation and maintenance that has led to erosion and damage. Looting is frequent, and there is little protection at the site. Abila is an important archaeological site set in a pristine agricultural and natural landscape, and the local authorities have a strong interest in developing a preservation and tourism strategy for the site. Integrated planning will protect this important place for future generations and could serve as a vehicle for conservation training, public education, and economic opportunities for the local community.



Necropolises of Nomads in Mangystau

Mangystau Province, Kazakhstan

The tradition of ancestor worship was practiced by nomadic tribes in Central Asia for over a millennium. In Kazakhstan, the custom was strongest in the Mangystau region, where Islamic teaching mixed with the nomadic culture, and necropolises were built as sacred burial grounds. The oldest surviving necropolises date from the eleventh century A.D., and the tradition was practiced until the early twentieth century, when Soviet authorities nationalized land, settled tribes, and discouraged the creation of mausoleums. The necropolises were of varying architectural design and often constructed from local limestone, and included stone stelae, carvings, and painted decorations. Spread throughout the region in both small numbers and large clusters, the funerary structures

are part of an important cultural landscape and are highly valued by local communities.

Necropolises, such as those in the Mangystau region, constitute the most significant material evidence from Central Asian nomadic tribes and provide insight into their migration patterns and spiritual practices. The ancient necropolises show the evolution of art and architecture in Mangystau as the culture adopted Islamic religious practices. These stone burial structures have been exposed to the elements for centuries, and many are in a state of decay with little maintenance or preventive conservation measures. The decorated surfaces are the most vulnerable elements, and prompt action is required to prevent permanent loss. Education and training in traditional materials and techniques would be an important first step in preserving this vernacular heritage for future generations.

Stobi

Gradsko, Macedonia

The ancient city of Stobi lies at the confluence of the Crna and Vardar Rivers. It was an important urban, military, administrative, trade, and religious center of the Roman and early Byzantine empires. Thought to have been first inhabited in the sixth century B.C., significant urban development and demographic expansion occurred from the first to third centuries A.D. and Stobi continued to develop and expand until it was abandoned around the turn of the seventh century. The archaeological remains within the city walls occupy 67 acres on three terraces that slope towards the Crna; suburbs and cemeteries are located outside the city walls. The site contains 26 exposed buildings, including a theater, synagogue, palaces, houses, basilicas, and baths, and has been excavated for nearly a century. Due to poor site drainage, Stobi is constantly threatened by flooding and rising subterranean water, and lacks an integrated plan for research, conservation, interpretation, and community engagement.

Stobi is one of the most significant and well known archaeological sites in the Republic of Macedonia and provides insight into the historical events, material culture, and urban planning of the Hellenistic, Roman, and early Christian settlements in the area. A management plan has been developed, but expertise and resources are needed to advance its implementation, especially in the areas of conservation and cultural tourism.

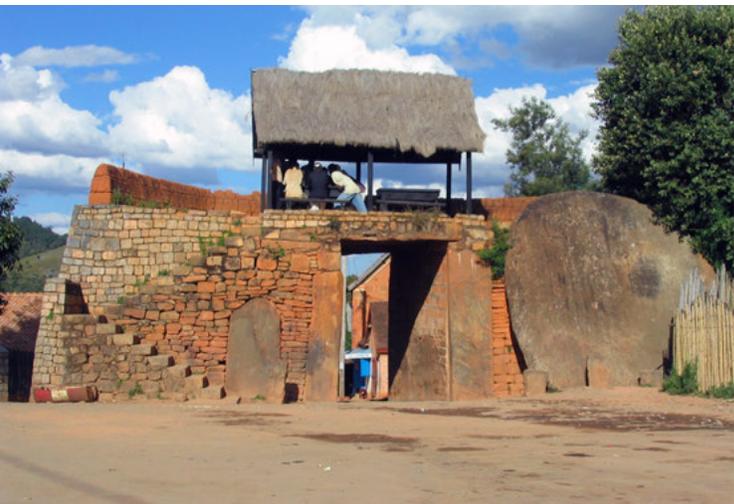


Royal Hill of Ambohimanga

Antananarivo Province, Madagascar

First occupied in the fifteenth century, Ambohimanga has long been one of the most important spiritual and historic sites for the Malagasy people. Perched high atop one of the 12 sacred hills of Imerina, it emerged as a fortified political capital and royal palace under the reign of Andriantsimitoviaminandriana (r. 1740–1745). Defensive walls and seven gates were constructed. The primary gate, Ambatomitsangana, was operated by rolling a 12-ton stone disk to seal the opening and protect the Malagasy royalty in times of danger. In 1794, the royal palace was moved to Antananarivo; Ambohimanga remained the royal burial place and took on the role of religious capital. In 1897, the French authorities of the colony of Madagascar sought to transfer the royal remains to Antananarivo, in a failed attempt to undermine the sacred significance and national symbolism of Ambohimanga. The royal tombs were demolished and military buildings erected in their place. By 1904, any vestige of this French takeover had been erased. The religious function of the site continues to this day, and it remains a sacred pilgrimage destination.

The Royal Hill of Ambohimanga includes a complex of royal buildings and places of ritual, a highly protected forest, fortification systems, a series of sacred natural and man-made sites and bodies of water, and the seat of justice, which is located on an enormous granite rock and shaded by a royal fig tree. Inscribed on the World Heritage List in 2001, the site faces an uncertain future following political upheaval in 2009. Insufficient financial resources, unregulated development, and destabilization of management structures threaten Ambohimanga. Through international partnerships and community engagement, local advocates hope to build capacities to ensure the preservation of this sacred treasure.



Colonial Bridge of Tequixtepec

Oaxaca, Mexico

In a remote, arid, and mountainous area of Oaxaca in southern Mexico, the 450-year-old Colonial Bridge of Tequixtepec is a remnant of a once-flourishing economic and cultural hub. Inscriptions place the bridge's construction in the mid-to-late sixteenth century, when it connected two major political centers, Coixtlahuaca and Tequixtepec. Obsidian, quetzal feathers, cacao, textiles, and ceramics were among the materials that made their way across the bridge and along the trade route between the two cities. Constructed of tuff, a type of volcanic rock, and other stones indigenous to the area, the bridge forms a graceful arch that is now in danger of collapse.

Today, the Colonial Bridge of Tequixtepec stands as one of few reminders of the Ruta Dominicana, a route connecting Dominican convents in the once-prosperous region of Oaxaca. Emigration from the region has reduced the population of Tequixtepec from roughly 30,000 inhabitants in the sixteenth century to just 914 in 2005, a reduction that has limited the economic resources available to conserve the bridge. The Coixtlahuaca Basin, in which the Tequixtepec Bridge is located, is subject to flash floods, causing structural deterioration and threatening the bridge's survival.



Ruta de la Amistad

Mexico City, Mexico

The 1968 Olympics marked an important moment in the history of Mexico City and the country. It was a time of growing internationalism and progressivism, and to celebrate and materialize these ideals, a series of 22 large-scale outdoor sculptures were commissioned to serve as a permanent reminder in the landscape of the city. The sculptures form the Ruta de la Amistad. Constructed primarily of reinforced concrete and steel, the sculptures were designed by contemporary artists from five continents, including Alexander Calder and Itzhak Danziger. Together, they formed a more than ten-mile route along what has now developed into a major transportation corridor.

Urban growth over the years has obscured this outdoor museum and threatened many of

the individual sculptures. Proposed construction of an elevated toll road, above the highway where the sculptures are located, will likewise have dramatic impacts. Over nearly 20 years, local advocates have successfully rescued and restored 17 of the sculptures. They are now seeking assistance to preserve the last five and to reestablish the significance of Ruta de la Amistad as an important cultural corridor and symbol of unity through an integrated protection plan. Inclusion on the Watch will draw attention to the plight of the Ruta de la Amistad and encourage reintegration of this important heritage resource within the fabric of the city.



Beth Haim Portuguese Jewish Cemetery

Ouderkerk aan de Amstel, North Holland, Netherlands

Portuguese Jews settled in Amsterdam after fleeing persecution in Spain in the sixteenth century. Although northern Europe was tolerant during this violent period, the Portuguese Jews were refused a Jewish cemetery in the city. Instead, in 1614, the community purchased land 31 miles from Amsterdam at the confluence of the Bullewijk and Amstel rivers. Beth Haim covers ten acres and has more than 27,500 graves from over four centuries. The Portuguese Jewish community thrived in Amsterdam until the early twentieth century, and Beth Haim, which means “house of life,” is replete with refined carvings and inscriptions devoted to the dead.

The location of the cemetery at the confluence of two rivers has led to significant water issues, compounded by a lack of regular maintenance. The local community today is committed to the preservation of the cemetery, but resources are limited. Open for public tours and close to Amsterdam, the local stewards of the site strive to raise public awareness and preserve the site for future generations.



Canterbury Provincial Government Buildings

Christchurch, New Zealand



In hopes of building a “Better Britain,” the colonists that settled New Zealand in the mid-1800s constructed government buildings reminiscent of those in London—in the Gothic Revival style—but with a decidedly colonial influence. The offices, towers, and council chambers were built of timber and stone and served as the seat of the Provincial Government of Canterbury until 1867, after which time the complex was used as offices for central government departments. The buildings, designed by architect Benjamin Mountfort, remained largely unchanged throughout the twentieth century, and make up one of the earliest Gothic Revival complexes of government buildings in the world.

The evolution of the structures, in both form and function, reflect the history of Christchurch from the mid-nineteenth century onward. In recent years the complex has been open to the public for tourism, educational use, and events, which are mostly held in the exquisite High Victorian Stone Chamber. Unfortunately, due to devastating earthquakes in September 2010 and February 2011, the Stone Chamber was reduced to ruins and the entire complex has been closed for safety reasons. The repair, reconstruction, and seismic strengthening of the buildings would support heritage recovery efforts in Christchurch and open opportunities to advance the knowledge of seismic protection of unreinforced masonry buildings, as well as encourage other rehabilitation projects in the province.

Tell Umm el-'Amr (Saint Hilarion Monastery)

Nuseirat, Gaza Strip, Palestinian Territory

Located on coastal dunes six miles south of Gaza City, the archaeological remains of Tell Umm el-'Amr span more than four centuries, from the late Roman Empire to the Umayyad period. Characterized by five successive churches, bath and sanctuary complexes, geometric mosaics, and an expansive crypt, this Christian monastery was one of the largest in the Middle East. The earliest building, dating to the fourth century, is attributed to Saint Hilarion, a native of the Gaza region and the father of Palestinian monasticism. Abandoned after a seventh-century earthquake and uncovered by local archaeologists in 1999, the site stands amid olive groves and dwellings of the adjacent town.

As the only archaeological site accessible to the public in Gaza, Tell Umm el-'Amr is an enduring and treasured vestige in an area torn by conflict. Emergency protective measures were implemented in 2010, and local authorities are now interested in advancing the long-term preservation of the site and developing tourism infrastructure to encourage visitation, engage the community, and enhance the local economy.



Way On Cemetery

Panama City, Panama

The Way On Cemetery is the burial place for Panama's Chinese community, many of whose ancestors immigrated to the country during the construction of the Panama Railroad in the mid-nineteenth century. Purchased by the Sociedad Wah On in 1882, construction began the following year, and the first interment was in 1911. Designed in accordance with feng shui and numerology traditions, the cemetery is enclosed by stone walls and guarded by a towering entrance gate.

In 1942 half the property was forcibly leased by the government, as there was a shortage of burial places in the city. The section acquired by the government was returned to the Chinese community in 2002, and traditional tomb sweeping ceremonies are held annually and funeral ceremonies are performed regularly. However, like many urban cemeteries, Way On is vulnerable to vandalism and lacks resources for maintenance. Inclusion on the Watch provides an opportunity to draw greater attention to this important burial ground and increase local and international awareness of its significance, as well as encourage more community engagement with the protection and improvement of the conditions of the site. Five additional historic cemeteries are near Way On, presenting an opportunity to create an interpretive tour and to tell the stories of generations of people who have been laid to rest in Panama City.



Alameda de los Descalzos and Paseo de Aguas

Rímac, Lima, Peru

The Alameda de los Descalzos and Paseo de Aguas are two unique urban open spaces in the Rímac district of historic Lima. They were first constructed in 1611 and 1770, respectively, the former by Viceroy Juan de Mendoza y Luna, Marquis of Montesclaros, and the latter by Viceroy Manuel de Amat y Juniet, to win over his lover, the actress Micaela Villegas, better known as La Perricholi.

Rímac became a must-see destination of the time, as these open landscapes—among the first and largest designed recreational spaces of Lima and in the Americas—were renowned for their beauty, reflecting international influences and a period of flourishing for the capital of Peru. In 1856, the whole area was given a new and final design with the installation of a wrought-iron fence imported from England, as well as large entrance gates. Along the sides, 100 marble benches and 12 statues of Carrara marble were installed on stone pedestals, representing the 12 signs of the zodiac.

These tree-lined spaces and gardens filled with cherry trees, acacias, passionflower, and jasmine were once oases within the urban fabric of the city, used for social activities and religious ceremonies. Vandalism and deferred maintenance have resulted in the deterioration of both spaces. The fountains and lanterns do not function, only two of the 100 benches survive, and parts of the sculptures have been destroyed. A lack of awareness and appreciation for the history and value of these important urban open spaces compounds the challenges. Restoration of the Alameda de los Descalzos and Paseo de Aguas could serve as an important vehicle for revitalizing public social life and bringing much needed benefits to this historic, but often overlooked, neighborhood of Lima.





Lines and Geoglyphs of Nasca

Ica Region, Peru

In the arid coastal plain south of Lima, Peru, figures etched in the earth thousands of years ago, and visible only from high above, capture the curiosity of the world. The geoglyphs of Nasca and the pampas of Jumana, known informally as the Nasca Lines, date from 500 B.C. to A.D. 500. Covering an area of more than 175 square miles along low foothills and desert, these pre-Columbian archaeological wonders were created by the removal of the dark sand and iron oxide-coated gravel surface to reveal the pale ground underneath. The vast figural representations—including creatures, plants, and geometric designs—are attributed to three distinct phases of development that correspond to the Chavín, Paracas, and Nasca cultures of the region. They are believed to have had ritual astronomical functions.

Declared a UNESCO World Heritage Site in 1994, the lines and geoglyphs of Nasca have since become an important tourist destination in Peru. Conservation challenges, including tourism management and the potential for flooding from El Niño, have necessitated the development of a master plan to ensure long-term preservation and stewardship. Implementation of the plan, through institutional collaboration and community engagement, will be a next critical step to ensure that these enigmas of the past continue to fascinate generations to come.

Quinta de Presa

Rímac, Lima, Peru

Located on the outskirts of downtown Lima and north of the Rímac River, the eighteenth-century Quinta de Presa is a unique suburban villa. The complex is named after Isabel de la Presa Carrillo de Albornoz, widow of a Knight of Santiago and officer of the Viceroyalty of Peru. Built in a late rococo style, Quinta de Presa reflects the refined history of the Spanish-Creole aristocracy of Lima during the Age of Enlightenment, who used such villas for weekends and parties, as well as for cultural and scientific pursuits. The property includes a residence, outbuildings, a courtyard, and extensive gardens.

The Peruvian state purchased the complex in 1920 with the aim of establishing a museum to the Viceregal Period, but restoration efforts were never completed. The Quinta de Presa now sits abandoned. Only five minutes from the main square of Lima, a successful restoration project of the Quinta de Presa could provide the often-overlooked district of Rímac with a vehicle for promoting tourism, cultural events, and economic opportunities. Combined with the Alameda de los Descalzos and Paseo de Aguas, two designed open spaces in Rímac that have also been included on the Watch, there is a timely opportunity to use heritage sites in the district as a catalyst for positive change.



St. Paraskewa Church

Radruż, Subcarpathian Voivodeship, Poland

The late-sixteenth-century Greek Catholic Church of St. Paraskewa is constructed of hewn logs laid horizontally, clad with wooden shingles, and capped with a steeply pitched roof. Made possible by the abundance of high-quality timber in thickly forested regions, such rural wooden churches are widely recognized as important features of Eastern European built heritage, and St. Paraskewa is among the oldest surviving examples. The complex includes the church, its timber bell tower, the stone house of the *diak* (cantor), an ancient arbor, and an old Ukrainian cemetery, all enclosed by a surrounding stone wall. The compact site served defensive purposes too: the church was frequently used as a refuge by the local population against Tartar attacks in the seventeenth century. There are still visible traces of the marks caused by Tartar axes and sabers.

Following World War II, the borders between Poland and Ukraine changed and the Church of St. Paraskewa lost its community and passed into the custody of the Polish state. The church was vacated, but it received landmark protection and was restored in the early 1960s. Visitors today often find the church closed and frequently trespass in their zeal to get close to this monument. The church is in need of renewed stewardship and interpretation. In particular, protective measures against fire and theft would allow valuable treasures such as sacred icons to be returned from a nearby museum, where they are currently stored. The church, along with seven others, is part of a 2010 serial nomination to the Tentative World Heritage List for Poland.



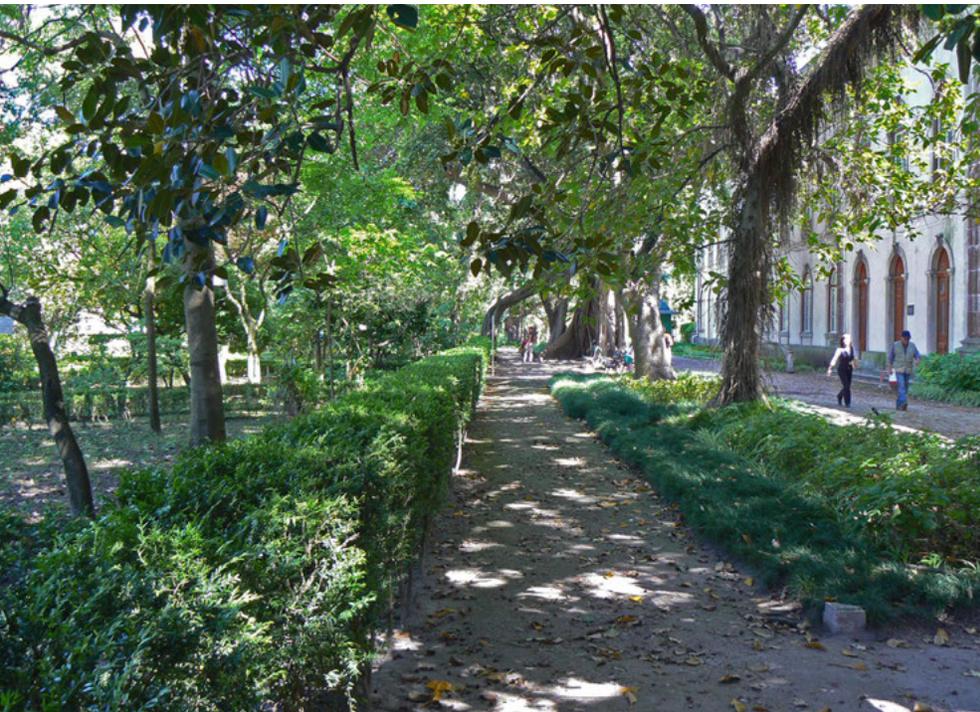
Jardim Botânico de Lisboa

Lisbon, Portugal

The botanical garden of Lisbon was established by the former Escola Politécnica de Lisboa to complement teaching and research at the school, and was laid out between 1873 and 1878. The garden contained plants collected from every part of the world to which the Portuguese had extended their influence, and it was held up as an important model for other botanical gardens around the world. In addition to significant collections of preserved specimens and seeds, the garden houses an observatory and the

earliest meteorological station in Portugal, with continuous records going back to the nineteenth century. This enchanting enclave of exotic plants has long been open to the public, but it is frequently overlooked.

The botanical garden is both a vital urban open space and a significant cultural landscape; in 2010, it was designated a national monument. A new real estate development has been planned near the garden, and concerns have been raised regarding its potential impact on this historic resource. An important opportunity to concentrate renewed attention on the condition of the garden and on its long-term stewardship is now at hand. A number of civic groups, professional associations, and heritage and nature conservation organizations have mobilized to support this cause.



Saint Helena

Saint Helena, Ascension and Tristan Da Cunha

The jagged cliffs of Saint Helena rise out of the Atlantic Ocean between the continents of Africa and South America, some 1,200 miles from the nearest landmass. The once strategic and commercially important island was discovered by the Portuguese in 1502 and occupied by the British from the middle of the seventeenth century. Saint Helena served as a colonial staging post for the East India Company and was later used as a resupply point for the British seaborne fleet. The Emperor Napoleon, its most famous resident, was exiled here in 1815. The architecture reflects the island's storied past, with British, French, Boer/South African, and African influences. Many of Saint Helena's heavy fortifications still dominate the coastline, and current inhabitants continue to use and adapt the company houses, stores, and forts to their daily lives.

Saint Helena's built heritage, including Banks Battery and High Knoll, has increasingly suffered from deterioration and partial collapse as a lack of investment, government support, and legislative protection have made it difficult to maintain or improve the condition of many sites. Saint Helena is not eligible for most conservation funding available in the United Kingdom, even though it is a British territory. Indeed, Saint Helena is representative of several overseas British territories with little access to government resources for heritage stewardship. If more resources were made available to the island, the conserved built heritage could be used to bolster the economy through tourism development, especially after the construction of a planned airport.



Barrio del Cabanyal-Canyamelar

Valencia, Spain

North of the Port of Valencia and just two miles from that city's historic center, the lively architecture of the Barrio del Cabanyal-Canyamelar dots the shores of the Mediterranean Sea. The coastal settlement, famously depicted by the Dutch painter Anthonie Van Den Wijngaerde in 1563, was once a fishermen's village with rows of thatched cottages and farmhouses parallel to the sea, multiplying as the coastline was extended with infill from port improvements. A fire in 1875 caused great destruction to the site, after which the urban landscape was rebuilt on the original street grid. The buildings were designed using an eclectic approach, their styles ranging from historicist to modernist and later rationalist designs. The *barrio* was landmarked in 1993.

Years of municipal neglect and lack of inclusive urban planning have left the district in a vulnerable state. Today, over 500 buildings within the landmarked district are in danger of being demolished to give way to an extension of Blasco Ibáñez Avenue, which is intended to provide direct vehicular access from Valencia's urban center to the coast and port. The Asociación de Vecinos Cabanyal-Canyamelar and other local organizations are advocating for an open dialogue about the impacts on the *barrio*. It is hoped that inclusion on the Watch will foster the development of alternative access options to avoid the displacement of so many families and businesses and to preserve the neighborhood's historic environment.

Berrocal de Trujillo

Extremadura, Spain

Situated on the high road between Lisbon and Madrid, the historic walled town of Trujillo rose to prominence as a Moorish settlement in the early Middle Ages, though it was first settled by the Romans in 206 B.C. The town was built on a large granite batholith and contains Roman-era vestiges as well as fine examples of Romanesque, baroque, and Renaissance architecture. Just outside the rampart to the west is the historic *berrocal* of Trujillo, a 14-square-mile landscape characterized by granite

outcroppings that have emerged through millions of years of surface erosion. The *berrocal* is an integral element of the historic town and its viewshed, one that underscores the ancient history of Trujillo and the relationship between the fortified settlement and the wilderness beyond.

A recent plan to expand a solar farm into the *berrocal* threatens to impact the integrity of that landscape. Solar power is an important form of alternative energy, necessary for the reduction of fossil fuel emissions. These benefits also come at a price, as solar farm construction consumes land and can engender sprawl, thereby affecting cultural heritage and quality of life. Climate change and the need to manage natural and cultural resources compel a dialogue about these potential conflicts between sustainability and heritage concerns, one that will hopefully build the foundation for negotiating a shared agenda.



Old Town of Testour

Béja Governorate, Tunisia

Built on the Roman remains of Tichilla, the Old Town of Testour was established in the early seventeenth century by Jewish and Muslim communities fleeing the Spanish Inquisition on the Iberian Peninsula. Nestled in the fertile valley of the Medjerda River, the town is characterized by decorative Moorish architecture and urban planning traditions brought from Spain, including a grid layout with a main plaza and commercial area. Many structures remain from the seventeenth and eighteenth centuries, including mosques, a synagogue, and a Jewish cemetery. Testour is a rare surviving example in North Africa of this unique blend of Spanish and Mudéjar influences.

This architectural chronicle of diversity and coexistence, and of reinventing a community in the face of adversity, is particularly poignant in light of Tunisia's recent political developments. The story of Testour is one of survival through change. However, lack of maintenance, resources, and awareness has taken their toll on the historic urban fabric of the town, and the problems are compounded by loss through demolitions. Advocates, both local and international, hope to revitalize the town through protective planning, conservation, community outreach, and tourism development. In particular, infrastructure and services for visitors and pilgrims could benefit the local community and preserve the heritage of Testour for generations to come.





Haydarpaşa Railway Station

Istanbul, Turkey

For over a century, the historic Haydarpaşa Railway Station has stood as an iconic image on Istanbul's skyline and as a symbolic gateway to the city. Built by the German-owned Anatolian-Baghdad Railway and designed by architects Otto Ritter and Helmuth Conu, the station was a terminus of the Istanbul-Medina-Damascus railway line and later for routes to Anatolia. Heavily damaged during World War I but rebuilt in its present configuration, Haydarpaşa witnessed the country's transformation from the Ottoman Empire to the Turkish Republic. Generations share a nostalgic attachment to the building and all it represents.

New transportation avenues will render the station obsolete, and there are plans to redevelop the building, which was recently damaged by fire, along with a large tract of adjacent rail yard. Improvements in transportation planning and infrastructure in many urban areas increasingly challenge the capacities and functionality of traditional stations and similar large-scale historic structures. Their redevelopment presents important opportunities for protecting cultural resources while improving quality of life. There is strong community support for an adaptive reuse of Haydarpaşa Railway Station that will preserve public access and open space, as well as balance economic, environmental, and social concerns. Its redevelopment requires public engagement and transparency, and could serve as an important model for reinventing cultural heritage in the context of changing cities.

Oshki

Çamlıyamaç, Erzurum Province, Turkey

In a valley flanked by towering mountains in north-eastern Turkey stand the majestic ruins of the tenth-century Georgian monastery of Oshki. One of the most important monastic churches of the period and region, it was built during the reign of David III Kuropalates, the ruler of Tao-Klarjeti and an ally of the Byzantine Emperor. The church follows a Latin cross plan, with triconch ends on three arms, and is crowned by a high conical dome. Its monumentality speaks to the flourishing of medieval Georgia at the time of its erection, and its remains serve as a chronicle of history: the exterior of the building is covered with inscriptions about the patrons and builders of the church. In the sixteenth century this region was absorbed by the Ottoman Empire and its many monasteries were forsaken. For a time, Oshki was used as a mosque after the conversion of the local population to Islam, but was eventually abandoned.

This 1,000-year-old monument has suffered heavily from prolonged neglect. Over time, large areas of the vaults have collapsed, and today many parts of the monument are in an alarming condition. Measures are urgently needed to stabilize the structure and protect against vandalism and theft. The opening of the border between Georgia and Turkey in the early 1990s, following the dissolution of the Soviet Union, has allowed improved relations to develop between the two countries. Through a spirit of shared responsibility, it is hoped that the preservation of one of the most important medieval Georgian monuments in Turkey can be assured.



Rum Orphanage

Büyükkada, Princes' Islands, Istanbul, Turkey

The Rum Orphanage was designed by the prolific architect Alexandre Vallaury (1850–1921) as a luxury hotel and casino for the Compagnie Internationale des Wagons-Lits, the European passenger train company that operated the Orient Express. However, Sultan Abdul Hamid II would not issue a permit for its operation, leading to the sale of the building in 1903. It was purchased by the wife of a prominent Greek banker, who donated the complex to the Ecumenical Patriarchate of Constantinople, which operated it as an orphanage. Located on a hilltop on Büyükkada, the largest of the Princes' Islands in the Sea of Marmara, and surrounded by a dense forest of pine trees, this 215,000-square-foot Belle Époque relic is now thought to be the largest historic timber building in Europe.

The orphanage, which housed as many as 1,000 boys at its peak, was closed in 1964. After almost half a century of neglect it is now in a state of heavy disrepair. In 2010, a long-standing ownership dispute between Turkey's Directorate General of Foundations and the Ecumenical Patriarchate was resolved by the European Court of Human Rights, which ordered the restitution of the building to the Greek Patriarchate. Considerable resources are required to rehabilitate the site for contemporary use. In addition to its historical and cultural importance, it is also one of the rare surviving timber buildings in Istanbul, adding to the many compelling reasons to develop an imaginative solution for giving new life to the building.



Ulug Depe

Dushak, Ahal Province, Turkmenistan

Spanning 35 acres and elevated 100 feet above the surrounding landscape, the ancient settlement of Ulug Depe is an impressive site of earthen archaeological remains. The city flourished during the Bronze and Iron Ages (fourth to early first millennia B.C.), although excavations and research suggest that habitation of the site began in the late Neolithic period (seventh millennium B.C.). Public buildings dominate the upper and northern section of the site, including fortifications, a citadel, and storage rooms built during the Iron Age. Vernacular residential buildings are found in the lower section of the ancient city. Foreign travelers frequent the site, as well as local residents who visit during funeral processions and pilgrimages, illustrating connections between the ancient settlement and contemporary life.

Ulug Depe is an important remnant of Bronze Age Bactria. However, time has taken its toll on this built record of history. The site's elevated and prominent position has exposed the ruins to a harsh climate of wind, sand, and seasonal torrential rains. The lack of tourism infrastructure has also led to erosion from visitors walking directly on the city's earthen remains. An integrated research and conservation program has been proposed that will raise local and international awareness of this ancient city and build capacities for its long-term stewardship.



British Brutalism

Birmingham, Preston, and London, United Kingdom

The term “brutalism” is derived from the French *betón brut*, meaning “raw concrete,” and refers to a style of late modernist architecture that emerged during the second half of the twentieth century. The inclusion of three British buildings on the Watch underscores the risk to modern architecture around the world, especially to the underappreciated legacy of brutalism. Characterized by bold geometries, the exposure of structural materials, and functional spatial design, brutalist architecture was an expression of social progressivism and became a favored style for public architecture of the time. Often monumental in scale, these structures symbolize an era when government had both the resources and the political will to contribute major civic buildings to the public realm.

When it opened in 1976, London’s South Bank Centre was deemed a visionary combination of performance spaces and an art gallery, but lack of heritage status puts the architectural complex at risk. The Preston Bus Station is a daring concrete structure housing an integrated car parking, bus, and taxi facility. Upon its completion in 1969, it was the world’s largest bus station. Birmingham Central Library is a monumental hub in the civic center of the city and the largest non-national library in Europe. Both the station and the library are threatened by demolition due to redevelopment schemes.

These three buildings, dramatically sited, are uncompromising in their stark use of concrete and powerfully sculptural forms. They brought a sense of the monumental to the British urban landscape at the time of their construction and remain architectural icons. Over the past decade the Twentieth Century Society has been a constant advocate for these three buildings, but none has achieved protected national status. With two scheduled for the wrecking ball, there is an urgent need to raise awareness, appreciation, and local pride in the significance of brutalist architecture in general and in the value of these particular sites. It is hoped that inclusion on the Watch will prompt a dialogue about protection and alternatives for adaptive reuse.



Preston Bus Station



Birmingham Central Library



South Bank Centre



Newstead Abbey

Ravenshead, Nottinghamshire, United Kingdom

Newstead Abbey is best known today as the ancestral home of Lord Byron (1788–1824). The original Newstead Abbey was founded by Henry II as an Augustinian priory in the twelfth century. In 1540, following the Dissolution of the Monasteries, the property was offered to the Byron family by Henry VIII and converted into a residence. The estate grew over time, but a large portion of the original medieval fabric survived, including the west front, constructed in 1274, and the fifteenth-century cloisters. Later extensions were built out of stone quarried from the main church building.

The main building suffered from neglect and deterioration before being inherited by the Romantic poet, who lamented “Thou, the hall of my Fathers, art gone to decay,” in the poem “On Leaving Newstead Abbey”

(1807). Lord Byron sold the property in 1818 to his childhood friend Thomas Wildman, who spent much of his wealth to restore and redecorate it, and opened it to visitors. After subsequent changes in ownership, it was donated to the city of Nottingham in 1831.

Though the surrounding parklands and gardens are well visited, opening hours for the house museum have been limited due to insufficient resources. Newstead Abbey has suffered significant deterioration, and a strategy for its conservation and long-term maintenance is greatly needed. Restoration and renewed interpretation would benefit the local community and other visitors and could reinforce the historical connections to one of the world’s greatest poets.

Quarr Abbey

Ryde, Isle of Wight, United Kingdom

The ancient, now-ruined Cistercian Abbey of St. Mary's at Quarr was founded by Baldwin de Redvers in A.D. 1132 on the windswept cliffs and ancient woodland of the Isle of Wight. The monastery survived as both a religious institution and defensive structure until its destruction in the sixteenth century during the Dissolution of the Monasteries. The modern Quarr Abbey was constructed in the early twentieth century by architect Dom Paul Bellot after the arrival of an order of French Benedictine monks. The monastic buildings, considered some of the most important twentieth-century religious structures in the United Kingdom, were constructed from Belgian brick in a medieval style combining French and Moorish architectural elements. The complex is surrounded by a beautiful landscape of gardens, fields, farm buildings, medieval ruins, and the ocean.

The medieval ruins are in need of repair, as are the monastic buildings and surrounding infrastructure. Monastic life is fundamental to the living tradition of the complex, but the shrinking community of monks has been challenged by the maintenance of the abbey and its cultural resources. Increased awareness about the significance of the monastic complex and the surviving spiritual life within its walls will hopefully help garner support for the repair, maintenance, and management of the structures, as well as improve visitor facilities and public engagement. It may also shed new light on a problem faced by many historic religious institutions the world over, where thinning congregations and dwindling communities impact ways of life as well as the structures so integral to their practice.



Ruins of the Former Cathedral Church of St. Michael, Coventry

Coventry, West Midlands, United Kingdom

After Coventry Cathedral was gutted by incendiary bombs during World War II, a conscious and collective decision was made to build a new cathedral and to preserve the ruins as a constant reminder of conflict, the need for reconciliation, and the enduring search for peace. First constructed as a chapel for the Earl of Mercia's tenants in the twelfth century, the former Cathedral Church of St. Michael was significantly expanded during a time of prosperity in the fourteenth century, and eventually became the largest parish church in England. It was elevated to the status of cathedral in 1918. It was the second church on the site, the first being the vast Benedictine Priory of St. Mary, founded by Earl Leofric and Lady Godiva in 1043 and dissolved in 1539 during the Dissolution of the Monasteries under Henry VIII.

Today, the excavated remains of the priory and the postwar cathedral coexist alongside the ruins of St. Michael, linking past to present, though there is limited interpretation of the former cathedral and all it represents. It is still used as a gathering place and site of reflection, the weathered medieval sandstone of the ruined tower, apse, and outer walls framing the open air space. However, exposure to the elements over time has eroded the ruins, and significant water infiltration problems and structural deterioration require immediate action. Stabilizing the ruins will be a first step in preserving this important landmark and renewing this sacred space.





510 Fifth Avenue

New York, New York, United States

The former Manufacturers Trust Company Building, located at 510 Fifth Avenue in New York City, is a landmark of mid-century modern architecture. The building was designed by Gordon Bunshaft of the American architecture firm Skidmore, Owings & Merrill, then at the leading edge of International Style design. When it opened in 1954, the public marveled at the steel vault boldly displayed on the ground floor behind a façade of clear glass and aluminum, on one of New York's busiest streets. A metaphor for honesty and transparency in banking, and a symbol of a self-confident era, the building influenced the design of commercial architecture worldwide. The new branch was widely praised by

critics, and bank executives took great pride in a building they thought was its own best salesman. In 1997, the building was designated a New York City landmark.

To ensure protection of some of its key features, additional landmark protection for the interior was approved in early 2011. No longer used as a bank, 510 Fifth Avenue is being adapted to a new use and current owners are undertaking renovations that are altering original interior features of its revolutionary design. Local advocates filed a lawsuit, and a temporary restraining order on further alterations was issued contingent on the posting of a bond by the petitioners. The case seeks to preserve an icon of American modern architecture, heralded for its provocative marriage of interior and exterior transparency.

Charleston Historic District

South Carolina, United States

Charleston was founded in 1670 by English colonists and relocated in 1680 to its present location, where the Ashley and Cooper rivers meet the Atlantic Ocean. Charleston's importance as a port is reflected in the fine collection of buildings that epitomize American social and architectural history. Residential, commercial, administrative, and ecclesiastical buildings in Georgian, Regency, Federal, Adamesque, Classical, Greek and Gothic Revival, and Italianate styles dot the historic city. Charleston pioneered urban preservation in the United States as the first city in the country to enact a local historic district ordinance in 1931. Its protection is of national importance, not only because of its diverse architectural heritage, but also because of its critical role in the development of historic preservation policy in the United States.

Charleston Historic District lies on a peninsula in Charleston harbor, which now accommodates cruise ships of a substantial size. The waves of increased visitors impact the city's urban and social fabric, and the concerns in Charleston echo challenges faced in many historic port cities with cruise ship tourism. More tourists bring economic benefits, but they also create increased traffic that requires careful planning to assure the continuing protection of the historic urban center, which has evolved over the centuries but retains the distinct character of a city formed in an earlier time. Balancing the preservation of heritage, quality-of-life needs, and new economic opportunities is a constant and complex dialogue. As witnessed in many places around the world, the rapid, unregulated growth in cruise ship arrivals compels the development of a sustainable plan that will encourage tourism and a thriving historic center. It is hoped that such a plan can serve as a model for many other historic port cities and towns worldwide that confront similar issues.

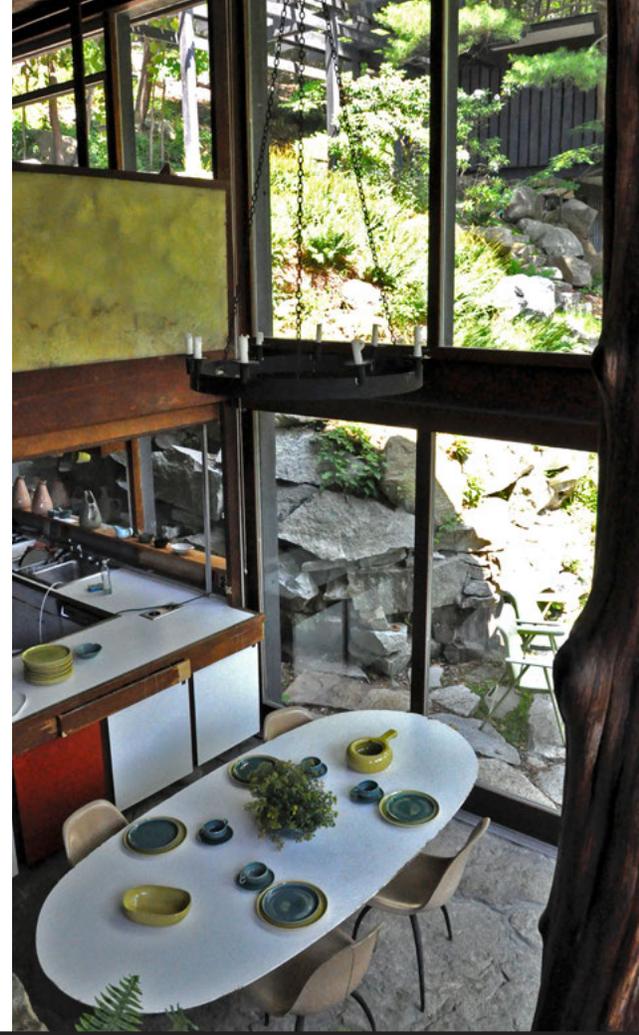


Manitoga

Garrison, New York, United States

A modern testament to the harmonious coexistence of nature and architecture, Russel Wright's Manitoga sits nestled amid the woodlands of New York's Hudson River Valley. After Wright, an industrial designer, acquired the 75-acre property in 1942, he went about designing and experimenting with different elements, the focal point of which is a former quarry. In the 1960s, Wright built a house and studio directly into the side of the quarry, collectively referred to as "Dragon Rock." Manitoga, which means "place of great spirit," is an integrated landscape encompassing the house, studio, and grounds, and was Wright's residence until his death in 1976. Wright blurred the traditional boundary between interior and exterior through the use of large areas of glass and by incorporating materials found on the site into the house. Innovative construction methods and details exemplify his philosophy of domestic efficiency and economy of space.

In 2001 the not-for-profit Manitoga, Inc., acquired full ownership of the property. Following the purchase, the group initiated conservation efforts and opened the site to the public for tours. The landscape has suffered from invasive non-native plants and the negative effects of water from storms. The house and studio have been damaged by water infiltration, and conservation work has been hampered due to the array of unusual materials used in Wright's experimental composition. The complete restoration of Manitoga will ensure the preservation of Wright's legacy in the annals of American design, promote community engagement at the site, and communicate Wright's philosophy of living in harmony with nature, a message even more poignant today.



New York Studio School of Drawing, Painting, and Sculpture

New York, New York, United States

The New York Studio School of Drawing, Painting, and Sculpture is housed in a complex of structures assembled by the American sculptor and art collector Gertrude Vanderbilt Whitney (1875–1942). The building is notable for housing Whitney's own sculpture studio and for serving as the first home of the Whitney Museum of American Art, established by the artist to showcase her growing collection. Whitney's studio was remodeled between 1918 and 1923 by decorative artist Robert Winthrop Chanler (1872–1930), who used molded plaster to transform the fireplace and ceiling into an exuberant composition of

sculpted flames and low relief figures of real and mythical creatures. Though now covered by layers of paint, research has confirmed that the figures ranged from seahorses and snakes to mermaids and fire-breathing dragons, set against a background of celestial imagery.

The New York Studio School, a renowned educational institution for the studio arts, has occupied the building since 1968, but has had to contend with limited resources for conservation and maintenance. In 2008, a portion of the decorative plaster cornice of the studio collapsed, prompting the closing of the space to visitors and drawing renewed attention to the condition of a building that lay at the heart of early twentieth-century artistic production in the United States. Broad public and international attention will help highlight the importance of this site and the need for its conservation.



Orange County Government Center

Goshen, New York, United States

The Orange County Government Center in Goshen, New York, was designed by architect Paul Rudolph and is considered one of his greatest achievements. Completed in 1970, the structure stands as a testament to the era of late modernism, when civic architecture was forging new avenues in design and construction. Its striking brutalist-style exterior is characterized by massive, textured concrete blocks and large expanses of glass. The three-winged, three-storied building creates complex interiors that divide administrative, judicial, and other government functions. Natural light bathes the space through clerestory windows along 87 multi-level roofs.

Poor maintenance practices have led to deterioration, and county government has been calling for the building to be demolished and replaced. Exacerbating the issue, a hurricane in September 2011 flooded and damaged the structure, after which the center was closed by county officials, who renewed the proposal for demolition. The Federal Emergency Management Agency (FEMA), which provides assistance to local governments after disasters, has asked for further study of conditions to determine whether repair is feasible. The local community is also calling for more review, and grassroots activists have united in support of the Orange County Government Center. It is hoped that inclusion on the Watch will help save this notable piece of progressive architecture.



Walpi Village

Navajo County, Arizona, United States

Perched on a narrow edge of First Mesa, Walpi is the iconic village of the Hopi tribe and the mother village of 11 occupied Hopi settlements. Founded in the thirteenth century in a cleft of the mesa formation, Walpi was moved to its current location as a defensive measure after the Pueblo Revolt of 1680. The village was built using hand-trimmed sandstone and earth, and grew organically over the centuries. The roofs consist of *vigas* (structural beams), *latillas* (branches used as sheathing), and a capping layer of willow twigs and earth. The walls are still hand-plastered by local women. During the 1880s and 1890s, the inhabitants began migrating to more contemporary houses in the nearby village of Polacca, and the permanent population of Walpi slowly dwindled in the twentieth century. Many Polacca families retain ownership of their houses in Walpi, but they

are now used predominantly for public ceremonies.

Walpi is a significant Native American site that represents traditional Hopi architecture and identity. Over the years weathering, insufficient maintenance, and incompatible interventions have compromised the integrity of the site. The Hopi community would like to restore the site using traditional materials and methods, and implement a preservation plan that will preserve Walpi's architecture, promote the site as an international heritage destination, and provide economic opportunities for the community.

Fishing Villages of Hạ Long Bay

Quảng Ninh Province, Viet Nam

Hạ Long Bay lies on Viet Nam's northeastern seacoast, 45 miles from Hanoi. A dramatic setting of rocky formations and crystal blue waters, the bay is inscribed on the World Heritage list. It is home to three traditional floating villages that date to the early nineteenth century. Four hundred households, or approximately 1,700 people, live on boats and floating wooden houses in the core zone of Hạ Long bay. Their main livelihood is fishing and aquaculture.

Traditionally, each boat in the floating village is a separate household, though the raft or boat always serves more than one function. It is a home, a means of transport, and a source of income. Thousands of visitors see the villages while traveling in Hạ Long Bay; the distinctive traditional lifestyle of the villagers is a unique component of Vietnamese identity. The residents are inextricably linked to their setting, forming an integrated cultural landscape and living tradition.

An influx of tourists and associated development has altered this place and with it the social and physical context of these people. Changes in economic activities and in the ecosystem on which the villages thrive directly affect their way of life. Inclusion on the Watch raises awareness of these challenges and promotes strategies of heritage-driven community development to enable the villages to adapt to these changes and chart a sustainable future.



Mosque and Hammam Al-Mudhaffar

Ta'izz, Yemen

The *hammam* al-Mudhaffar is the oldest surviving public bath complex in Yemen. The hammam, together with the mosque, were built in the late thirteenth century during the Rasulite period in Ta'izz, and were named for their patron, Yusuf al-Mudhaffar. The buildings were constructed of stone and brick and topped with domes covered by a traditional waterproofing material called *qadad*. The hammam contains two baths, only one of which is still functioning. The roof over this bath is in poor condition and is leaking, and will likely deteriorate if no action is taken. There has been little regular maintenance at the hammam due to a lack of funds and expertise in the region.

Historically significant and notable examples of Islamic architecture from this period, the mosque and hammam represent both the tangible and intangible heritage of Yemen. Visitors travel from rural areas to the baths, some in search of healing; others attend as a ritual before a wedding. Preliminary research and documentation has been partially completed at both buildings, but further investigation is required before full restoration of the hammam using traditional materials and techniques can be completed. It is hoped that inclusion on the Watch will raise awareness of Rasulite heritage and rejuvenate interest in the living tradition of the hammam. The project could serve as an example for the restoration of other significant monuments in Ta'izz.





Nalatale Ruins

Near Gweru, Matabeleland North, Zimbabwe

The ruins of Nalatale, in the remote Somabhula Flats in central Zimbabwe, are the remains of the capital of the Butua kingdom's Torwa dynasty. This group rose to prominence following the decline of Great Zimbabwe, founding Khami in the late fifteenth century and Dhlo Dhlo in the sixteenth before moving their capital to Nalatale in the seventeenth. The Torwa prospered for nearly two centuries before the Rozwi people conquered and settled the land.

The site is an elliptical complex of dressed granite blocks in the building tradition of Great Zimbabwe. The

walls reveal elaborate stonework designs, including check, herringbone, and chevron patterns. In the 1800s, Europeans looking for gold and treasures desecrated the site. Declared a national monument in the 1960s, remedial interventions were undertaken to conserve the ruins, but restoration efforts ceased in the 1980s due to a lack of funding. Today, the foundations and walls face serious risk of collapse and require urgent intervention. Furthermore, the political and economic problems that have gripped Zimbabwe severely limit conservation efforts and available resources.

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| 11 Cuba, Parish Church of San Juan Bautista de los Remedios | 23 New Zealand, Canterbury Provincial Government Buildings | 34 United States, Manitoga |
| 11 Dominican Republic, Parish Church of San Dionisio | 23 Palestinian Territory, Occupied, Tell Umm el-'Amr (Saint Hilarion Monastery) | 34 United States, New York Studio School of Drawing, Painting and Sculpture |
| 12 Ghana, Asante Traditional Buildings | 24 Panama, Way On Cemetery | 35 United States, Orange County Government Center |
| 12 Greece, First Cemetery of Athens | 24 Peru, Alameda de los Descalzos and Paseo de Aguas | 35 United States, Walpi Village |
| 13 Guatemala, Archaeological Park and Ruins of Quiriguá | 25 Peru, Lines and Geoglyphs of Nasca | 36 Viet Nam, Fishing Villages of Hả Long Bay |
| 13 Guatemala, El Zotz | 25 Peru, Quinta de Presa | 36 Yemen, Mosque and Hammam al-Mudhaffar |
| 14 Haiti, Gingerbread Neighborhood | 26 Poland, St. Paraskewa Church | 37 Zimbabwe, Nalatale Ruins |
| 14 Haiti, Jacmel Historic District | 26 Portugal, Jardim Botânico de Lisboa | |
| 15 Haiti, Palace of Sans Souci | | |
| 15 India, Bagh-i-Hafiz Rakhna | | |