

Identification

<i>Nomination</i>	Historic Monuments of Ancient Kyoto (Kyoto, Uji, and Osu Cities)
<i>Location</i>	Kyoto and Shiga Prefectures
<i>State Party</i>	Japan
<i>Date</i>	28 September 1993

Justification by State Party

The ancient capital, Kyoto, was built in AD 794 as Heian-ko, on the model of the capitals of ancient China. The building of Chinese-style capital cities in Japan had begun in the second half of the 7th century, adapting their basic features to suit the Japanese national character, climate, and terrain. Heian-ko can be said to be an embodiment of Chinese-style capitals which had become "Japanized".

Kyoto, which was the Imperial capital of Japan from the time of its foundation until the middle of the 19th century, has been the centre of Japanese culture and has continuously fostered and absorbed many types of culture. It is a city full of historic buildings and gardens, with examples representing every age. These cultural properties make it one of the most representative cities of Japan.

Since almost all historic Japanese buildings were built in wood, many of the ancient properties in the central area of Kyoto were destroyed by fires and local warfare. However, these events had little effect on the surrounding mountain areas. Thus, buildings and gardens from the 10th century onwards still remain in these areas and are well integrated with nature to form the historic perimeter region. In the centre of the city, most of which has been modernized, a number of late 16th century buildings have survived. This survival pattern is the opposite of that in cities constructed of stone or brick, as in Europe, where the historic centres survive, surrounded by modern development.

Traditional cultural activities, such as festivals, tea ceremonies, and flower arrangement, have become very popular in contemporary Japanese life because of their enduring significance in the lives and spirits of the people, and these are still vital elements of Kyoto's culture. Kyoto has broadened its meaning as the centre of Japanese material culture, both materially and spiritually. Kyoto has also benefited throughout its long history from the fact that its citizens have carefully protected its historical treasures.

The long, uninterrupted cultural continuity of Kyoto is in large part due to the fact that, until World War II, Japan had never been invaded by a foreign power, and so was never colonized or dominated by any foreign culture that might have diluted or destroyed its native culture. In addition, the fact that Kyoto suffered no damage from bombing enabled it to maintain this unbroken cultural continuity.

Although there are other historic cities in the world where wooden architecture predominates, Kyoto is the only one which has continued to be the cultural centre of its country for 1200 years.

Most of the surviving historic buildings and gardens in Kyoto are designated Cultural Properties by the national or local government, and the concentration of these in Kyoto is the largest in the country, in terms of both quality and quantity. The group included in the World Heritage nomination are from the period from the 10th to the 19th centuries, and have been selected not only for their significance in representing the period in which they were built, but also for their historic importance in terms of their location within the Kyoto area; they are also representative of Japanese architecture and garden design as a whole.

As the Imperial City from the end of the 8th to the middle of the 19th century, and with its political, economic, and cultural background, Kyoto fostered the advancement of Japanese culture in each age. The *wayo* building style, which was the basis of Japanese temple architecture until the 12th century, and the exuberantly ornate style of the Momoyama period were refined in Kyoto and later imitated throughout Japan. The same holds true for *jodo*-style gardens and the dry, aesthetic landscape of *karesansui*. In addition; for a period beginning in the 16th centuries, a number of new cities were established all over the country, including many *sho-Kyoto* ("little Kyotos"), modelled on the capital, with a central core and peripheral zone. The nominated properties thus greatly influenced Japanese architecture, gardens, and city development (*criterion ii*).

The nominated buildings and gardens reflect the spirit of the age in which they were constructed. They are important for throwing light on social structures in both the aristocratic and *samurai* cultures. During a period when the urban environment is undergoing rapid transformation, due in large measure to the wholesale replacement of wooden buildings by new structures in fire-resistant steel and concrete, as well as the process of modernization itself, these outstanding examples of wooden architecture in their natural settings bear witness to the great traditional culture which is in danger of disappearing from modern Japan. They are a precious resource for passing on the knowledge of traditional construction techniques (*criterion iii*).

The nominated properties include 38 buildings designated as National Treasures and 160 designated as Important Cultural Properties, with eight gardens designated as Special Places of Scenic Beauty and four designated as Places of Scenic Beauty. These designations are the highest forms of recognition of value in Japanese cultural properties.

Each of these buildings and gardens is representative of the style of its own age and, seen together against the background of history, they illustrate the general historical development of Japanese architecture and gardens. Each property, considered as an ensemble of buildings, gardens, and their natural surroundings, demonstrates the general characteristics of complexes of its type - temples, shrines, or castles. Those properties which make up the complete ensemble have significant value as stylistic examples of their historical period (*criterion iv*).

Of the seventeen nominated properties, sixteen have religious functions. They are not only typical temples and shrines in their natural environments, but they are also very important for understanding the formation of Shintoism and Buddhism in Japan, the history of mutual interaction between the two religions, and the characteristics of religious space in the country. Kyoto has always been a centre of religion and a place of pilgrimage, and as such has greatly influenced the development of religious culture in Japan (*criterion vi*).

History and Description

History

Buddhism had already been introduced from China and Chinese culture was having a profound influence on Japan when the capital was moved from Heijo-ko (Nara), after ten years at Nagaoka, to Kyoto, under the name of Heian-ko, in AD 794. The plan of the city, measuring 4.5 km east-west and 5.1 km north-south, was modelled on Chinese cities such as Changshan, capital of T'ang China.

It was the heart of the aristocratic society that clustered around the Imperial court for the four centuries of the Heian Period (794-1192). For most of this period there was a prohibition on the building of Buddhist temples inside the city, apart from the two Imperial temples (To-ji and Sai-ji). Properties on the nominated list that date from the foundation of Heian-kyo are *Kamowakeikauchi-jinja* (Shinto shrine), *Kamomioya-jinja* (Shinto shrine), *Kyo-o-gokoku-ji* (To-ji: Buddhist temple), *Kiyomizu-dera* (Buddhist temple), and *Enryaku-ji* (Buddhist temple); the two large Buddhist temples of *Daigo-ji* and *Ninna-ji* are representative of the early Heian Period.

By the end of the Heian Period the military *samurai* class was growing in power, and the resulting unrest, coupled with the fact that the world would enter *mappo* (the last years of Buddhist law), according to Buddhist doctrine, in 1052, led to an increase in religious fervour. The Buddhist temple of *Byodo-in* and the *Ujigami-jinja* date from this period.

A civil war in 1185 led to the establishment of a *samurai* military regime at Kamakura; however, the Imperial court remained at Kyoto. The Sekisui-in at *Kozan-ji* is the best example of the residential architecture of the Kamakura Period, which ended in 1332 with the establishment of the Muromachi Shogunate. This period saw the building of large temples of the Rinzaï Zen sect, such as *Tenryu-ji*, and the creation of Zen gardens, of which that at *Saiho-ji* is a representative example. At the end of the 14th century the Muromachi Shogunate reached the apogee of its power, and this is reflected in buildings such as the villa of Shogun Ashikaga Yoshimitsu, which later became the Buddhist temple *Rokuon-ji*. The villa of a later Shogun, Ashikaga Yoshimasa, built in a more refined style in the mid 15th century, was also converted into a temple, *Jisho-ji*. Garden design was refined into pure art, as demonstrated by the garden of the abbot's residence at *Ryoan-ji*.

Much of Kyoto was destroyed in the Onin War (1467-77), but it was rebuilt by a new urban merchant class, who replaced the aristocrats who had fled during the war. In 1568 Oda Nobunaga seized power, and he was followed by Toyotomi Hideyoshi, who unified the country and built a 23 km wall round Kyoto. The centre of power moved to Edo (present-day Tokyo) when a new Shogunate was established under Tokugawa Ieyasu. The authority of the Tokugawa Shogunate was given material form in Kyoto with the construction of the strong castle of *Nijo-jo* at the heart of the city. At the same time Hideyoshi's defences were dismantled. The political stability of the Momoyama Period (1573-1614) saw a new spirit of confidence develop among both the military and the merchants, and this is reflected in the opulence and boldness of the architecture, represented by the Sanpo-in residential complex and garden at *Daigo-jo* and the prayer and reception halls at the Buddhist temple of *Hongan-ji*, moved by Hideyoshi from Osaka to Kyoto as a symbol of the city's revival.

The beginning of the long Edo Period (1615-1867) saw temples and shrines of the Heian Period, such as *Kiyomizu-dera* and *Ninna-ji*, being restored in traditional style. It was during this period that the supremacy of Kyoto as a centre of pilgrimage became established. After the Meiji restoration of 1868 the capital and the Imperial court moved to Tokyo. One of the results was the adoption of a modernization policy which led to the transformation of Kyoto into a modern city. This caused the city's cultural heritage to be neglected; however, the national government was aware of what was happening, and introduced the first ordinance for the protection of antiquities in 1871. This was superseded in 1897 by the important Ancient Shrines and Temples Preservation Law, which marked the beginning of the protection and conservation programmes of modern Japan.

Description

- Kamowakeikazuchi-jinja (the Kamigamo shrine)

Although this Shinto shrine was in existence as early as the 7th century, most of its present form dates back to a major restoration in 1628 aimed to bring it back to its appearance in the Heian Period. Repairs were carried out in the 17th (once), 18th (three times), and 19th centuries (three times). The existing Honden and Gonden, which are designated National Treasures, were rebuilt in 1863. They are identical in size and shape, three bays wide by two bays deep, surrounded on all sides by a verandah and with an extended roof (*kohai*) in front to provide a sheltered place for worship. In addition to these National Treasures, 34 other buildings in the complex are designated Important Cultural Properties. The nominated area includes the sacred Mt Koyama behind the shrine, of which it is an integral component.

- Kamomioya-jinja (the Shimogamo Shrine)

This shrine had taken its present form by the 8th century. It was rebuilt, according to strict Shinto principles, at approximately twenty-year intervals between 1036 and 1322. It was radically restored to its Heian Period form in 1629, after which repairs were carried out in the 17th (once), the 18th (three times), and 19th centuries to the main shrine buildings, the Higashi Honden and the Nishi Honden (both National Treasures), the 1863 reconstruction being the last. They are typical examples of *nagare*-style buildings, like those at the Kamigamo Shrine (above). There are 31 Important Cultural Properties, 27 from the 1629 reconstruction and four from that in 1863).

- Kyo-o-gokoku-ji (To-ji)

The eastern of the two Imperial temples established in 796 became a temple of the esoteric Buddhist Shingon sect in 823. The main buildings are the Minami-daimon (south gate), Kondo (main hall), Kodo (lecture

hall), Jikido (refectory), Kita-daimon (north gate), aligned on a north-south axis. The Gojunoto (five-storey pagoda) lies to the east of the Chumon (middle gate, destroyed in 1486) and the Kanjoin (Kanjo ceremony hall) to the west. There are four National Treasures in the complex: the Kondo, Gojunoto, Daishido (the former residence of Kobodaishi, founder of the Shingon temple), and Rengemon (west gate).

- Kiyomizu-dera

First built as a private temple in 780, it was made an Imperial temple in 805. It has been burnt down and reconstructed nine times; apart from the Umatodome (15th century stable), Niomon (late 15th century gate), and Shoro (bell tower, 1607), all the buildings in the complex were built in the 1630s. These include the Saimon (west gate), Sanjunoto (three-storey pagoda), Kyodo (sutra hall), Tamurado (founder's hall), Asakurado (hall), Hondo (main hall), and Amidado (Amida Buddha hall), which are aligned from west to east, the Todorokimon (middle gate), Jishu-jinja (Shinto shrine), Okuno-in (innermost temple), and Shakado (Shaka Buddha hall), an arrangement that received its present form in the 15th century. Various restoration projects have been carried out since 1898. The Hondo is a National Treasure; it is built on a mountainside, so that its front half is supported by a structure of tall wooden pillars connected by cross-members. The hipped roof is made of cypress bark shingles. Eighteen of the other properties are designated Important Cultural Properties.

- Enryaku-ji

Enryaku-ji was founded in 788 by Saicho, who introduced the Tendai Buddhist sect from China. Since that time it has been the main training centre for Japanese Buddhism. The temple has undergone many vicissitudes since its foundation, being ravaged by fire on many occasions. The main building is the Konponchudo (a National Treasure), built in 887 and reconstructed on six occasions between then and 1640. It is very large, eleven bays wide and six bays deep, and built in the hipped gable style. The overall form and scale reflect the Heian Period, but the framework and details are from the early Edo Period. Seven other buildings in the complex are designated Important Cultural Properties.

- Daigo-ji

Daigo-ji comprises two precincts: work began on the upper, on top of Mt Daigo, in 874, and on the lower, at the foot of the western slope, in 904. The Gojunoto (five-storey pagoda) was completed in 952. It suffered badly in the civil wars of the 15th century, but from the late 16th century was progressively restored and reconstructed. The dismantling and reconstruction of the Gojunoto, the oldest extant building in Kyoto, in 1954-9 proved especially valuable in understanding the construction techniques of the 10th century. Six of the buildings are National Treasures - the Yakushido (Yakushi Buddha hall) and Kiyotakigu-haiden (worship hall) in the upper precinct and the Gojunoto, Kondo (main hall), Omote-shoin (reception hall), and Sanpoin-garamon (gate) in the lower. The Sanpoin Teien (garden), remodelled by Toyotomi Hideyoshi in 1598, is a Special Place of Scenic Beauty. Ten other buildings are designated Important Cultural Properties.

- Ninna-ji

Ninna-ji was completed in 888 by the Emperor Uda, who became a Buddhist priest and took up residence there after his abdication. From that time until the Meiji restoration the temple always had an Imperial prince as its resident head priest. It was totally destroyed in the Onin War (1467-77) but quickly restored; the present buildings date from the reconstruction of 1641-4. As part of this reconstruction the Kondo (main hall) and Ninna-ji Goten (residential complex) were moved from the Imperial palace, where they had originally been used for secular purposes. The Kondo (a National Treasure) is large - seven bays wide and five bays deep - and is of especial importance in that it retains the Imperial palace style of the Momoyama Period. Fourteen of the other buildings are Important Cultural Properties.

- Byodo-in

This temple began as an aristocratic villa in Uji, a place renowned for its scenic beauty in the suburbs of the capital, and was converted to a temple in 1052. The Amidado (Amida Buddha hall), built the following year, is better known by its popular name, Ho-o-do (Phoenix Hall); it is the only building to have survived a fire in 1331. It is a graceful building, with important wall paintings and reliefs in its interior, and is designated

a National Treasure. Along with its garden (a Place of Scenic Beauty) it is said to represent the Saiko-Gokuraku-Jodo (Pure Land Paradise in the West) and influenced many other Buddhist temples in Japan.

- Ujigami-jinja

After the completion of Byodo-in this ancient shrine was renovated and consecrated as the temple's guardian shrine. It consists of the Honden (main shrine) and the Haiden (worship hall), both of which are National Treasures. The Honden is unique in that it consists of three single-bay inner shrines arranged in a line and sheltered by a single overhanging roof; it is thought to date to the 11th century; The 13th century Haiden is built using the residential architectural style of the period. The large forested area behind the shrine is protected as part of the Nominated Property Buffer Zone.

- Kozan-ji

This temple, founded in 774, was restored and renamed in 1206. During the wars of the 12th-16th centuries it was almost completely destroyed, but the lost structures were rebuilt in 1634 in the Edo Period. The only building surviving from the 13th century, the Sekisui-in (a National Treasure) is constructed in residential style, with a *sugaru-hafu* roof characteristic of the Kamakura Period. It was moved to its present site in 1889. The two stone pagodas, Hokyoin-to and Nyohokuyoto, are Important Cultural Properties.

- Saiho-ji

An original foundation of 731, this temple was revived as a Zen temple and renamed in 1339. On the lower part of the site a garden and pond were laid out, with a dry landscape garden on the hillside above; the temple buildings were disposed around the gardens. The latter were destroyed in the civil war of 1469, but the basic elements of the gardens survived. These are now overgrown with moss, but are carefully maintained in this condition; they are recognized as among the finest ruined gardens in Japan. Their style, in which the gardens are carefully integrated with the buildings, mark a milestone in Japanese garden design, and exerted a profound influence on later gardens, such as those at Rokuon-ji and Jisho-ji in Kyoto. The Saiho-ji Teien is a Special Place of Scenic Beauty and the Sonantei (16th century teahouse) is an Important Cultural Property.

- Tenryu-ji

Tenryu-ji was originally a palace founded in 1255, set against the background of Arashiyama, and became a Zen temple in 1339. Its main buildings are arranged on a single axis, with a garden behind, the typical configuration of a Zen temple. The Buddhist structures have disappeared as a result of fire during civil disturbances, but the Tenryu-ji Teien (garden), designed by Muso Soseki, who was responsible for the Saiho-ji garden, remains, and is designated a Special Place of Scenic Beauty. Its stone groupings and bridge, emphasizing the view from the Hojo (abbot's quarters), influenced the development of the dry landscape gardens (*karesansui*) after the Muromachi Period.

- Rokuon-ji (Kinkaku-ji)

This temple was originally the country villa of a court aristocrat, acquired by the Shogun Ashikaga Yoshimitsu after his abdication in 1397; it was converted to a Zen temple by Muso Soseki after Yoshimitsu's death. The gardens, Rokuon-ji Teien (a Special Place of Scenic Beauty), were modelled on those of Saiho-ji. The Kinkaku (Golden Pavilion) was built on the edge of the pond: its first storey is in the Shinden aristocratic style of the Heian Period, the second in an intermediate residential style, and the third in the style of Zen temples. The exterior is decorated with gold leaf. It was designated as a National Treasure, but was destroyed by fire. A reconstructed building was erected in 1955, since it was seen as an essential element of the garden.

- Jisho-ji (Ginkakyo-ji)

Like Rokuon-ji, Jisho-ji was originally the country villa of a Shogun, in this case Ashikaga Yoshimasa, who built it in 1482 and called it the Higashiyama-dono, and it too was converted to a Zen temple after his death. Once again, Saiho-ji served as the model, with buildings such as the Kannon-den or Ginkaku (Silver Pavilion) and Jibuitsudo (a pavilion housing Yoshimasa's study and Buddhist altar) around the pond. It suffered damage during the wars of the mid 16th century, but was restored afterwards. The garden, which is

representative of Higashiyama culture, is a Special Place of Scenic Beauty; it shows the garden as it was in 1615, in the *chisenkaiyu-shiki* (literally "strolling") style, with a pond in the centre and carefully selected rocks and trees disposed around it. In addition, the Ginkaku, a two-storey pavilion built in 1489, and the Togudo, built in 1485, are National Treasures.

- Ryoan-ji

Ryoan-ji was built as a Zen temple on the site of a court aristocrat's villa. The Hojo Teien (garden) is a world-famous stone garden of the mid 15th century, designated as a Special Site of Scenic Beauty. It is rectangular, covering 250 m², with fifteen stones arranged in five groups on white gravel and enclosed by earthen walls on three sides. It is a quintessential example of the *karesansui* dry landscape garden. In addition, the Ryoan-ji Teien (garden), which is centred on the pond and contains the remains of the former villa, is a Place of Scenic Beauty, and the Hondo (main hall) is an Important Cultural Property.

- Hongan-ji

The Hongan-ji denomination of the Jodo-Shinsu Buddhist sect transferred its headquarters to Kyoto from Osaka in 1591. The construction of the main temple complex was completed in 1633, despite setbacks from earthquake and fire. Private residential buildings and the south Noh stage were added in the 17th century. Since that time reconstruction and restoration projects have been carried out on a number of occasions. The complex retains gardens and buildings characteristic of the Momoyama Period.

A number of the buildings are designated as National Treasures: the Shoin (guest reception building), Kuroshoin and Denro (residential quarters of the chief priest), Karamon (six-column gate), Kita-nobutai (the oldest surviving Noh stage in Japan), and Hiunkaku (three-storey pavilion). There are six Important Cultural Properties, including the Hondo (main hall) and Daishido. The Daishoin Teien, a *karesansui* garden, is a Special Place of Scenic Beauty and the Tekisuien garden, which faces the Hiunkaku, is a Place of Scenic Beauty.

- Nijo-jo

This castle was built in 1603 by Shogun Tokugawa Ieyasu to protect the Imperial palace, and also as his residence when he visited Kyoto; in 1626 it was considerably expanded. However, difficulties of maintenance led to some of the buildings being relocated or demolished, whilst the main keep burned down in 1750 and the Honmaru Goten (palace) in 1788. After the Meiji Restoration in 1867 the castle came under the jurisdiction of the National Government, passing in 1871 to the Kyoto Prefectural Government, and in 1884 to the Imperial Household Agency, which donated it to Kyoto City in 1939. Considerable restoration work has been carried out since that time.

Nijo-jo is highly regarded as representing the spirit of the Momoyama Culture. Six of the buildings of the Ninomaru Goten (palace) that survived the 1788 fire are National Treasures. This group is a masterpiece of the *shoin-zukuri* residential architecture favoured by the *samurai* class; it is a complex of connected building forms, arranged in staggered form alongside the pond of the Ninomaru Teien (garden), which is itself a Special Place of Scenic Beauty. In addition, 22 other buildings within the castle enclosure are Important Cultural Properties.

Management and Protection

Legal status

Most of the nominated properties are owned by the religious communities that use them; Nijo-jo belongs to the City of Kyoto and the Ministry of Agriculture, Forestry, and Fishery owns part of Jisho-ji.

The seventeen nominated properties include 198 buildings designated as National Treasures or Important Cultural properties under Article 27 of the Law for the Protection of Cultural Properties 1950 and twelve gardens designated as Special Places of Scenic Beauty or Places of Scenic Beauty under Article 69 of

the same Law. Moreover, the sites in which these are located are also designated Special Historic Sites or Historic Sites under Article 69 of the 1950 Law.

This lays an obligation upon owners to manage, repair, and open these properties to the public (Articles 30, 31, 34-2, 47-2, 74, and 75). Alterations must be approved by the National Government (Articles 43 and 80), which subsidizes the cost of repair and management and provides technical guidance (Articles 35, 47, and 75).

There are Nominated Property Buffer Zones around each site, and they are also covered by Historic Environment Control Areas, which exist for Kyoto City and Kyoto and Shiga Prefectures. These control development, restrict the height of buildings, and protect the settings of sites.

Management

Day-to-day management of the sites is the responsibility of the owners. However, a number of national and local government agencies are involved in management planning and conservation. The main responsible national agency is the Agency for Cultural Affairs (Bunka-Chō), Tokyo. Collaborating bodies are the Council for the Protection of Cultural Properties and its Committee of Experts (for matters relating to the Law for the Protection of Cultural Properties), Prime Minister's Office (Ancient Capitals Preservation Law), Ministry of Construction (City Planning Law), Kyoto Prefectural Office (Ancient Capitals Preservation Law, Prefectural Scenic Zone Ordinance, City Planning Law), Kyoto Prefectural Board of Education (Law for the Protection of Cultural Property), Kyoto City Planning Bureau (Ancient Capitals Preservation Law, City Scenic Zone Ordinance, Municipal Ordinance on Cityscape, City Planning Law), Kyoto City Culture and Tourist Bureau (Law for the Protection of Cultural Properties), City of Uji Board of Education (City Planning Law, Law for the Protection of Cultural Properties), Shiga Prefectural Office (Ancient Capitals Preservation Law, City Planning Law, Prefectural Ordinance on Scenic Zones), Shiga Prefectural Board of Education (Law for the Protection of Cultural Properties), and City of Otsu Board of Education (City Planning Law, Law for the Protection of Cultural Properties).

Conservation and Authenticity

Conservation history

Since all the buildings and sites included in the nomination have been in continuous use as religious or secular establishments since their establishment, they have been the subject of regular maintenance and periodic restoration and reconstruction projects, some of them following man-made or natural disasters. In earlier centuries the Japanese approach to buildings was one of profound respect for their form and materials, and so restorations and reconstructions respected what they were replacing faithfully, in materials and techniques as well as form. Official organizations established by the Imperial court were responsible for the work. In the medieval period, the Shogunate and the temples and shrines had their own guilds of architectural specialists and artisans. During the Edo Period all work on temples and shrines was overseen and inspected by representatives of the Shogunate. Since the start of the modern conservation movement in Japan, beginning with the pioneer Ancient Shrines and Temples Preservation Law 1897, when it was realized that the rapid modernization following the Meiji Restoration of 1867 was putting Japan's cultural heritage at risk, this philosophy has continued.

All the buildings, gardens, and sites in the nomination have been maintained regularly since the beginning of the present century, and major restoration campaigns have been carried out on many of them. The Japanese approach to this work is meticulous: before work commences, a thorough scientific survey is carried out and comprehensive documentation is prepared. Expert groups are involved in the planning of projects, which are based on the results of the scientific survey, and they maintain a supervisory role throughout. The restoration/reconstruction is also exhaustively documented.

Repair work on the nominated properties is carried on behalf of the owner by professional technicians of the Kyoto and Shiga Prefectures: the Kyoto Prefecture Board of Education currently employs seventeen conservation architects and twelve specialist carpenters, and Shiga Prefecture seven conservation architects.

Projects are classified into the following categories, for each of which clearly defined criteria exist:

- Major repairs
 - Dismantling and repair
 - Partial dismantling and repair
- Repairs for maintenance purposes
 - Partial repair
 - Roof repair
 - Painting repair.

Authenticity

In the light of the Japanese tradition of restoration and reconstruction, it can fairly be claimed that the buildings and gardens that are included in this nomination are authentic. Although in only very rare cases have entire buildings, or even portions of them, survived intact from their construction, the rigorous respect for the original form, decoration, and materials that has prevailed in Japan for a millennium and more has ensured that what is visible today conforms in almost every detail with the original structures. This tradition has been maintained during the present century, when those responsible for this work have taken great pains to ensure the use of traditional materials and techniques, to the extent of reproducing original tools.

Evaluation

Action by ICOMOS

Kyoto was visited between November 1992 and August 1993 by three ICOMOS delegations, who studied all seventeen nominated sites and had discussions with representatives of all the institutions and agencies responsible for their management and conservation.

Qualities

The universal impression gained by the ICOMOS missions was of a remarkable commitment on the part of all concerned to the future protection and preservation of the monuments of Kyoto.

The selection of these sites from the rich cultural heritage of Kyoto has been made with great care and sensitivity, so as to choose the most complete and best representative examples of periods from the 8th to the 17th centuries. They give a very comprehensive picture of Japanese culture over this long period of time.

Comparative analysis

Kyoto can confidently be described as unique. It was the capital of Japan for over a thousand years, from 794 to 1857, far longer than its predecessors, Nara and Nagaoka, or its successor, Tokyo. It is therefore not realistic to seek a comparable city in Japan. Although it was constructed on a Chinese model, its cultural trajectory after its creation was very different from that of the successive capital cities of China, such as Changshan or Xi'an, for social, economic, and political reasons, and so no comparison can be considered to be valid.

This unique quality extends to the seventeen properties that are the subject of this nomination. Whilst individual buildings and gardens elsewhere in Japan may be more important than individual monuments in Kyoto, the ensemble of monuments in Kyoto nominated for the World Heritage List is without parallel.

ICOMOS recommendations for future action

The overlapping municipal and prefectural regulations, coupled with the strong national legislation, ensure that the seventeen sites are well protected. ICOMOS has only one slight concern, relating to Nijo-jo. This 17th century castle is situated in the heart of the modern city of Kyoto. The members of its missions

discussed at some length with the local officials the possible threat of the castle being overlooked by future high-rise buildings in its vicinity, which would mar the view from within the castle.

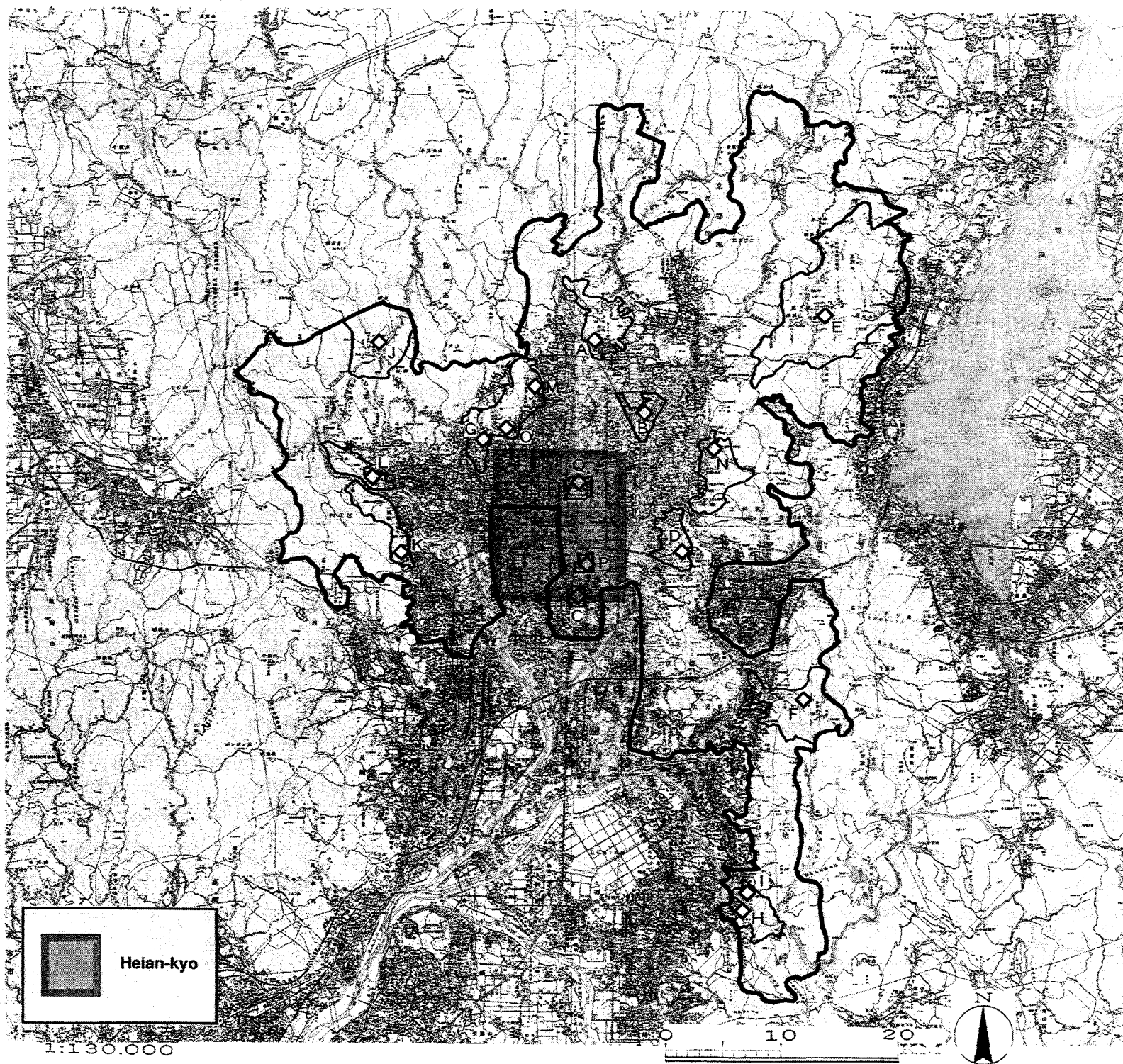
Recommendation

That this property be inscribed on the World Heritage List on the basis of criteria ii and iv:

- *Criterion ii* Kyoto was the main centre for the evolution of religious and secular architecture and of garden design between the 8th and 17th centuries, and as such it played a decisive role in the creation of Japanese cultural traditions which, in the case of gardens in particular, had a profound effect on the rest of the world from the 19th century onwards.
- *Criterion iv* The assemblage of architecture and garden design in the surviving monuments of Kyoto is the highest expression of this aspect of Japanese material culture in the pre-modern period.

ICOMOS, October 1994

Kyoto : carte de localisation du bien et de sa zone tampon
map indicating the location of the property and of
its buffer zone



MAP INDICATING THE LOCATION OF THE PROPERTY :

The Locations of the Property Sites

Nominated Property	1,056 ha (cf. Appendix-2)
Nominated Property Buffer Zone	3,579 ha (cf. Appendix-2)
Historic Environment Control Area	23,200 ha
total	27,835 ha

- A : Kamowakeikazuchi-jinja Area
- B : Kamomioya-jinja Area
- C : Kyo-o-gokoku-ji Area
- D : Kiyomizu-dera Area
- E : Enryaku-ji Area
- F : Daigo-ji Area
- G : Ninna-ji Area
- H : Byodo-in Area
- I : Ujigami-jinja Area
- J : Kozan-ji Area
- K : Saiho-ji Area
- L : Tenryu-ji Area
- M : Rokuon-ji Area
- N : Jisho-ji Area
- O : Ryoan-ji Area
- P : Hongan-ji Area
- Q : Nijo-jo Area

- NOMINATED PROPERTY
BUFFER ZONE
- HISTORIC ENVIRONMENT
CONTROL AREA
- ◇ NOMINATED PROPERTY



Kyoto : vue aérienne de Hongan-ji /
aerial view of Hongan-ji