

World Heritage Scanned Nomination

File Name: 1142.pdf

UNESCO Region: ASIA AND THE PACIFIC

SITE NAME: Sacred Sites and Pilgrimage Routes in the Kii Mountain Range

DATE OF INSCRIPTION: 7th July 2004

STATE PARTY: JAPAN

CRITERIA: C (ii) (iii) (iv) (vi) CL

DECISION OF THE WORLD HERITAGE COMMITTEE:

Excerpt from the Report of the 28th Session of the World Heritage Committee

Criterion (ii): The monuments and sites that form the cultural landscape of the Kii Mountains are a unique fusion between Shintoism and Buddhism that illustrates the interchange and development of religious cultures in East Asia.

Criterion (iii): The Shinto shrines and Buddhist temples in the Kii Mountains, and their associated rituals, bear exceptional testimony to the development of Japan's religious culture over more than a thousand years.

Criterion (iv): The Kii Mountains have become the setting for the creation of unique forms of shrine and temple buildings which have had a profound influence on the building of temples and shrines elsewhere in Japan.

Criterion (vi): Together, the sites and the forest landscape of the Kii Mountains reflect a persistent and extraordinarily well-documented tradition of sacred mountains over the past 1200 years.

BRIEF DESCRIPTIONS

Set in the dense forests of the Kii Mountains overlooking the Pacific Ocean, three sacred sites - Yoshino and Omine, Kumano Sanzan, and Koyasan - linked by pilgrimage routes to the ancient capital cities of Nara and Kyoto, reflect the fusion of Shinto, rooted in the ancient tradition of nature worship in Japan, and Buddhism, which was introduced to Japan from China and the Korean peninsula. The sites (495.3-ha) and their surrounding forest landscape reflect a persistent and extraordinarily well-documented tradition of sacred mountains over 1,200 years. The area, with its abundance of streams, rivers and waterfalls, is still part of the living culture of Japan and is much visited for ritual purposes and hiking, with up to 15 million visitors annually. Each of the three sites contains shrines, some of which were founded as early as the 9th century.

1.b State, Province or Region: Mie, Nara and Wakayama Prefectures

1.d Exact location: N33 50 13.0 E135 46 35.0

WORLD HERITAGE LIST NOMINATION

JAPAN

Sacred Sites and Pilgrimage Routes in the Kii Mountain Range,
and the Cultural Landscapes that Surround Them

2003

Agency for Cultural Affairs and Ministry of the Environment
Government of Japan

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1. Identification of the Property

1. Identification of the Property  a. Country	Japan																							
b. State, Province or Region	Mie Prefecture, Nara Prefecture and Wakayama Prefecture																							
c. Name of property	Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and the Cultural Landscapes that Surround Them																							
d. Location	<p>The nominated cultural property, “Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and the Cultural Landscapes that Surround Them”, is a group of cultural assets consisting of three sacred sites, i.e. “Yoshino and Ômine”, “Kumano Sanzan” and “Kôyasan”, and the pilgrimage routes linking them in the Kii Mountain Range lying to the south of two of Japan's ancient capital cities, Nara and Kyoto.</p> <p>The specific locations of the cultural assets included in the nominated property are listed below and their geographical presentations are given in Appendix 1.</p> <table border="1" data-bbox="523 1211 1474 1805"> <thead> <tr> <th></th> <th>Name of cultural asset</th> <th>Location</th> </tr> </thead> <tbody> <tr> <td rowspan="6">1. Yoshino and Ômine</td> <td>A. Yoshinoyama</td> <td rowspan="5">Yoshino-chô, Yoshino-gun, Nara Pref.</td> </tr> <tr> <td>B. Yoshino Mikumari-jinja</td> </tr> <tr> <td>C. Kimpu-jinja</td> </tr> <tr> <td>D. Kimpusen-ji</td> </tr> <tr> <td>E. Yoshimizu-jinja</td> </tr> <tr> <td>F. Ôminesan-ji</td> <td>Tenkawa-mura, Yoshino-gun, Nara Pref.</td> </tr> <tr> <td rowspan="7">2. Kumano Sanzan</td> <td>A. Kumano Hongû Taisha</td> <td>Hongû-chô, Higashimuro-gun, Wakayama Pref.</td> </tr> <tr> <td>B. Kumano Hayatama Taisha</td> <td>Shingû City, Wakayama Pref.; Kihô-chô, Minamimuro-gun, Mie Pref.</td> </tr> <tr> <td>C. Kumano Nachi Taisha</td> <td rowspan="5">Nachikatsuura-chô, Higashimuro-gun, Wakayama Pref.</td> </tr> <tr> <td>D. Seiganto-ji</td> </tr> <tr> <td>E. Nachi no Ôtaki</td> </tr> <tr> <td>F. Nachi Primeval Forest</td> </tr> <tr> <td>G. Fudarakusan-ji</td> </tr> </tbody> </table>		Name of cultural asset	Location	1. Yoshino and Ômine	A. Yoshinoyama	Yoshino-chô, Yoshino-gun, Nara Pref.	B. Yoshino Mikumari-jinja	C. Kimpu-jinja	D. Kimpusen-ji	E. Yoshimizu-jinja	F. Ôminesan-ji	Tenkawa-mura, Yoshino-gun, Nara Pref.	2. Kumano Sanzan	A. Kumano Hongû Taisha	Hongû-chô, Higashimuro-gun, Wakayama Pref.	B. Kumano Hayatama Taisha	Shingû City, Wakayama Pref.; Kihô-chô, Minamimuro-gun, Mie Pref.	C. Kumano Nachi Taisha	Nachikatsuura-chô, Higashimuro-gun, Wakayama Pref.	D. Seiganto-ji	E. Nachi no Ôtaki	F. Nachi Primeval Forest	G. Fudarakusan-ji
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	G. Fudarakusan-ji																							

	Name of cultural asset		Location
3. Kôyasan	A. Niutsuhime-jinja		Katsuragi-chô, Ito-gun, Wakayama Pref.
	B. Kongôbu-ji		Kôya-chô, Ito-gun, Wakayama Pref.
	C. Jison-in		Kudoyama-chô, Ito-gun, Wakayama Pref.
	D. Niukanshôfu-jinja		
4. Pilgrimage routes	A. Ômine Okugakemichi		Yoshino-chô, Kawakami-mura, Kurotaki-mura, Tenkawa-mura, Kamikitayama-mura, Shimokitayama-mura, Totsukawa-mura and Ôtoh-mura, Yoshino-gun, Nara Pref.; Hongû-chô and Kumanogawa-chô, Higashimuro-gun, Wakayama Pref.
	B. Kumano Sankeimichi	i Nakahechi	Shingû City, Wakayama Pref.; Nakahechi-chô, Nishimuro-gun, Wakayama Pref.; Hongû-chô, Kumanogawa-chô and Nachikatsuura-chô, Higashimuro-gun, Wakayama Pref.; Kiwa-chô and Kihô-chô, Minamimuro-gun, Mie Pref.
		ii Kohechi	Nosegawa-mura and Totsukawa-mura, Yoshino-gun, Nara Pref.; Kôya-chô, Ito-gun, Wakayama Pref.; Hongû-chô, Higashimuro-gun, Wakayama Pref.
		iii Ôhechi	Shirahama-chô, Hikigawa-chô and Susami-chô, Nishimuro-gun, Wakayama Pref.
		iv Iseji	Owase City and Kumano City, Mie Pref.; Ôuchiyama-mura, Watarai-gun, Mie Pref.; Kiinagashima-chô and Miyama-chô, Kitamuro-gun, Mie Pref.; Mihama-chô, Kiwa-chô, Kihô-chô and Udono-mura, Minamimuro-gun, Mie Pref.; Hongû-chô and Kumanogawa-chô, Higashimuro-gun, Wakayama Pref.
C. Kôyasan Chôishimichi		Kudoyama-chô, Katsuragi-chô, and Kôya-chô, Ito-gun, Wakayama Pref.	

Geographical position (location of Kumano Hongû Taisha)

Latitude: 33° 50' 13" N

Longitude: 135° 46' 35" E

Appendix 1. Maps indicating the location of the nominated property

- a. The location in Japan
- b. The location in the Kinki Area
- c. The location in the Kii Peninsula
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- d-2. Kumano Sanzan
- d-3. Kôyasan
- d-4. Pilgrimage routes
- d-5. Pilgrimage routes

e. Boundary of area proposed for inscription and of buffer zone

Maps showing the boundaries of the areas proposed for inscription and of their buffer zones are submitted herewith:

Appendix 2. Map indicating the nominated property and the surrounding natural and built environment**Appendix 3. Maps indicating the extent of the nominated property and the buffer zone**

- a. The extent of the nominated property and the buffer zone with indication of the zones of legal protection
- b. The distribution of main buildings included in the nominated property

f. Area of property proposed for inscription and of buffer zone

The area of the property proposed for inscription, i.e. the nominated property, and the area of the buffer zones are as follows:

Total area of the nominated property

495.3 ha

Total area of the buffer zones

11,370 ha

	Name of cultural asset	Nominated area (ha)	Area of buffer zone (ha)
1. Yoshino and Ômine	A. Yoshinoyama	33.7	916
	B. Yoshino Mikumari-jinja	0.9	
	C. Kimpû-jinja	1.1	
	D. Kimpusen-ji	0.9	
	E. Yoshimizu-jinja	0.8	
	F. Ôminesan-ji	7.4	
	Total	44.8	
2. Kumano Sanzan	A. Kumano Hongû Taisha	10.8	752
	B. Kumano Hayatama Taisha	47.6	
	C. Kumano Nachi Taisha	0.3	
	D. Seiganto-ji	0.2	
	E. Nachi no Ôtaki	2.5	
	F. Nachi Primeval Forest	32.7	
	G. Fudarakusan-ji	0.1	
Total	94.2		

3. Kôyasan	A. Niutuhime-jinja		1.6	582
	B. Kongôbu-ji		61.4	
	C. Jison-in		0.04	
	D. Niukanshōfu-jinja		0.1	
	Total		63.1	
4. Pilgrimage routes			149.3 (86.9 km)	9,120
	B. Kumano Sankeimichi	1. Nakahechi	47.1 (88.8 km)	
		2. Kohechi	4.9 (43.7km)	
		3. Ōhechi	1.8 (10.0 km)	
		4. Iseji	75.8 (54.2 km)	
	Sub-total		129.6 (196.7 km)	
	C. Kôyasan Chôishimichi		14.3 (24.0 km)	
Total		293.2 (307.6 km)		
Grand total			495.3	11,370

2. Justification for Inscription

2. Justification for Inscription

a. Statement of significance

In the southernmost part of mainland Japan lies the Kii Peninsula, jutting out to the south into the Pacific Ocean along the 136-degree line of east longitude; most of the peninsula is a forested area known as the "Kii Mountain Range", where mountain ridges reaching an altitude of 1,000-2,000 m run in all directions and where rich, dense forests grow, nurtured by the abundant water supply from the annual precipitation exceeding 3,000 mm.

Since ancient times, the Kii Mountain Range has nurtured the spirit of nature worship, in which mountains, rocks, forests, trees, rivers, and waterfalls are deified and revered as objects of worship. Located to the south of the Nara Basin, site of one of Japan's ancient capitals, this region came to be revered by people in the capital as well, recognized as a sacred place where gods descend and reside.

With such a background, after Buddhism was introduced into Japan in the 6th century and became a religion for national peace and stability in the latter half of the 7th century, the Kii Mountain Range became the central place for Buddhist ascetic practices; the *Shingon* sect of esoteric Buddhism, which was introduced in the 9th century, also established itself choosing this area as the place for their ascetic practices.

From the mid-10th century to the 11th century, the *Shugen* sect of ascetic Buddhism was established as an indigenous religion of Japan, combining elements of pre-Buddhist mountain worship, esoteric Buddhism called *Mikkyô* and Taoist beliefs in immortal *Hsien*, which was introduced from China. The goal of the *Shugen* sect was to attain supernatural abilities through ascetic practices in the mountains, and the followers of this sect chose the Kii Mountain Range, especially the Ômine Mountains, as the principal site for their practices.

During the 9th and 10th centuries, as the influence of Buddhism was growing stronger, the Shinto-Buddhist syncretism, or the unique belief that Japanese traditional gods are the incarnations of Buddhist deities, spread widely and the Kii

Mountain Range attracted increased attention as the sacred place for this religious movement.

On the other hand, in the 10th and 11th centuries, as an extension of Buddhist eschatological thought in which it was believed that the Buddha's divine powers were to decline became prevalent, the belief in "Jôdo" (literally, pure land) which is the Pure Land of *Amida (Amitabha)* where dead people can be re-born was widely accepted by aristocrats and also by the general public. At that time, people came to believe that in the Kii Mountain Range, located to the south of the ancient capital, was the Pure Land where Buddhist deities reside, further consolidating the status of this region as a sacred site. The desperate search for the paradise did not stop at the mountain range, and it came to be believed before long that further to the south beyond the mountains and the sea was the Buddhist paradise called *Fudaraku Jôdo*, where *Kannon-bosatsu (Avalokitesvara)* resides. Such was the seriousness with which people clung to this notion that some Buddhist priests went so far as to take out a boat from the Kii Peninsula toward the southern sea, dreaming of reaching the paradise by sea. The sacredness of this region which has developed in close association with the Buddhist concept of the Pure Land can reasonably be ascribed to the unique geographical features of the region characterized by the dense mountains overlooking the southern sea and the strong contrast between the two distinct landscapes.

On the strength of the diversity of religious beliefs and activities which have been nurtured by the region's unique geological features, climate and vegetation, the three outstanding sacred sites of "Yoshino and Ômine", "Kumano Sanzan" and "Kôyasan", and the pilgrimage routes linking them have developed as important heritage areas in the Kii Mountain Range.

"Yoshino and Ômine", located in the northernmost part of the Kii Mountain Range, is accordingly the northernmost site among the three sacred sites. This sacred site includes two core areas: the "Yoshino" area and the "Ômine" area. In

the Yoshino area, the Kimpu mountains which were believed to be controlling the water supply and were therefore closely associated with agricultural activities, and which produced gold and other minerals were revered as the major objects of worship. On the other hand, the Ômine area, which is located to the south of the Yoshino area, has developed as a primary stage for mountain ascetic practices. This sacred site continued to expand in importance as the central place of *Shugen* ascetic practices until the mid-10th century, and the reputation of “Yoshino and Ômine” as one of the most sacred mountains in Japan reached as far as China. Many people came to visit this area from various places around Japan to undertake ascetic practices, and in an attempt to reproduce “Yoshino and Ômine”, similar sacred mountain sites were developed in other places around Japan.

“**Kumano Sanzan**” is located in the southeastern part of the Kii Mountain Range. In this single area, there are three Shinto shrines, Kumano Hongû Taisha, Kumano Hayatama Taisha, and Kumano Nachi Taisha, located 20 to 40 km apart, and two Buddhist temples, Seiganto-ji and Fudarakusan-ji. Originally, each of the three Shinto shrines had its own distinctive form of nature worship; later in the late 10th century, they started to give worship to all of the three guardian deities at the same time under the influences of Buddhism. Since then, the sacred site came to be revered as the dwelling place of the trine deities of Kumano whose power was believed to be the strongest in Japan. Seiganto-ji and Fudarakusan-ji were constructed in close relation to Kumano Nachi Taisha, as the fusion between Shintoism and Buddhism deepened. Fudarakusan-ji was famous in association with the Buddhist priests’ martyrdom by setting sail for the *Fudaraku* Pure Land that they believed to exist in the southern sea. Kumano Sanzan became a pilgrimage destination in the 11th century, as pilgrimage parties of the imperial family members and aristocrats visited the site frequently under the guidance of *Shugen* ascetics. By the late 15th century, the majority of the pilgrims who visited the site were commoners, a trend which was further stimulated by the propagation of Buddhist nuns called *Kumano Bikuni* in the 16th century. Such was the

enthusiasm of the faithful pilgrims swarming to the sacred site that people later referred to the pilgrimages to Kumano Sanzan as "ant processions". On the other hand, the shrine buildings of Kumano Sanzan introduced a unique architectural style which had not been seen in other shrine structures of the time; they served as the architectural model for more than 3,000 shrines dedicated to the Kumano deity, which were to be built throughout Japan in the following years.

“**Kôyasan**”, located approximately 30km to the west-southwest of Yoshino and Ômine, is the sacred site closely associated with the Buddhist temple, Kongôbu-ji. The temple was founded in 816 by the high priest, Kûkai (774 - 835), as the stage for mountain ascetic practices for the *Shingon* sect of esoteric Buddhism, which he introduced to Japan from China. Kûkai is one of the most famous high priests of Buddhism in the history of Japan and Kongôbu-ji is still now an object of worship for contemporary admirers of the priest. The temple’s complex is designed in accordance with the doctrine of the *Shingon* sect, combining a main building called a *Hondô* with esoteric pagodas called *Tahôtô* in a unique fashion. The architectural style served as the model for and greatly influenced approximately 4,000 temples of the *Shingon* sect existing throughout Japan. Kôyasan was also introduced as one of the six major scholastic centers in Japan in one of the letters written in 1549 to the Society of Jesus at Goa in India by Francis Xavier, who introduced Christianity to Japan.

As the three sacred sites drew more and more religious attention and worship, the number of people who underwent ascetic practices there or who visited them for a pilgrimage increased, leading to the construction of three pilgrimage routes, i.e. the “Ômine Okugakemichi”, the “Kumano Sankeimichi” and the “Kôyasan Chôishimichi”. In the course of a pilgrimage, people were required to reduce the amount of food they eat, for the purpose of purifying their body and spirit. The fact indicates that these routes themselves were the very place for ascetic practices, leading people spiritually from the secular world to the sacred places where gods dwelt. In this regard, these routes were quite different in their function from

ordinary roads which were constructed in other parts of Japan.

As has been stated above, the sacred sites in the Kii Mountain Range consist of the three areas: “Yoshino and Ômine”, the religious center of the ascetic *Shugen* sect; “Kumano Sanzan”, the religious center for the worshipers of Kumano deities; and “Kôyasan”, the fundamental religious base for the esoteric *Shingon* sect. Together with the pilgrimage routes connecting them, those three sacred sites have attracted worship from innumerable people over the past 1000 years, and as such have been playing an important role as an active stage for spiritual and cultural development and interchange in Japan.

On the other hand, Japan’s indigenous nature worship beliefs are based upon the notion that natural objects and places such as deep evergreen woods, mountains covered with formidable rocks, singular rocks exposed on the mountain body, waterfalls with exceptionally affluent torrents of water, and gigantic old-growth trees are revered as sacred entities where gods descend. Among such natural objects contained in the nominated property, the most typical are: “Gotobikiwa”, a gigantic rock in the compound of Kumano Hayatama Taisha; “Hana no Iwaya”, a gigantic rock overlooking the *Shichirimihama* beach running along the Kumano Sankeimichi; “Nachi Primeval Forest”; “Bukkyôgatake Primeval Forest”; and “Nachi no Ôtaki”, a big waterfall. Those consecrated places were to develop into the sanctuaries of Shinto shrines and, gradually blending with the Buddhism introduced from China and the Korean Peninsula, came to be used and revered also as places for ascetic practices for the *Shugen* sect and other indigenous mountain-worship groups. Invariably situated in extremely deep, natural mountain areas, those places for ascetic practices form outstanding cultural landscapes associated with a powerful sacredness.

In September 2001, the “UNESCO Thematic Expert Meeting on Asia-Pacific Sacred Mountains” was held in Wakayama City, Wakayama Prefecture, Japan.

The meeting defined in its conclusions and recommendations a “sacred mountain” as “a significant natural elevation where the spiritual and physical unite” (Paragraph 2.1.1) and stressed that it is necessary to consider diverse criteria covering tangible and intangible values in addition to cultural and natural values, when evaluating the values of the sacred mountains. Especially with regard to the outstanding universal value of a sacred mountain, the meeting conclusions pointed out that the value “may derive from its role as an outstanding example or paradigm of an important aspect (s) of sacred mountains in general, even though the property itself is not well known internationally” (Paragraph 2.1.6). (Refer to Additional Reference Material 1) In consideration of the deliberations in the above meeting, the nominated property embodying a combination of diverse – tangible and intangible - cultural elements concerning religious activities and natural elements can be considered to be a paradigm of important aspects of sacred mountains. As such, the nominated property has extremely high value as one of the sacred mountains in Asia and the Pacific region.

b. Comparative analysis

In the nominated property, three types of sacred sites coexist in a single mountain area: the sacred site of esoteric Buddhism, which was introduced to Japan from China; that of Shinto-Buddhist fusion born out of a combination between Japan’s indigenous religious elements such as Shinto or mountain worship and foreign elements such as Buddhism and Taoism introduced from China and the Korean Peninsula; and that of the *Shugen* sect of ascetic Buddhism. In addition, those sacred sites, together with the pilgrimage routes linking them, form outstanding cultural landscapes characterized by dense mountains. It is not possible to make a direct comparison with similar properties elsewhere, as there are hardly any other such examples.

c. Authenticity

Each of the monuments and sites included in the nominated property clearly shows well-preserved outstanding value as cultural heritage in terms of design, material, workmanship and setting, thanks to appropriate maintenance and management by the property owners and by the national and local governments. The cultural landscapes surrounding and composing integral parts of the monuments and sites included in the nominated property are also maintained in a good condition of conservation in harmony with the religious activities, livelihood and daily lives of the local people.

In particular, as part of the repair works undertaken under the Law for the Protection of Cultural Properties, preliminary academic investigations are carefully prepared and carried out, including historical research, archeological excavations of underground materials, and surveys for the existence and causes of any damage. On the basis of the findings and results of those investigations, a conservation committee composed of property owners, experienced academic experts and administrative representatives, etc. is established to discuss and decide upon the principles of repair works to be implemented; the committee also provides technical guidance as necessary.

For any acts altering or affecting the existing condition which are proposed for restoration or other purposes, prior permission from the national government is required based on a detailed examination by the Council for Cultural Properties, which includes many members of ICOMOS Japan.

In order to preserve the cultural landscapes, alteration to the existing landscape is restricted and controlled not only by the Law for the Protection of Cultural Properties, but also by the Natural Parks Law, the Forest Law, and other regulations including prefectural ordinances regarding natural parks, and municipal regulations concerning the protection of cultural landscapes.

The nominated property and the surrounding cultural landscapes remain in a good condition, and the authenticity of the monuments and sites composing the nominated property and the authenticity and integrity of cultural landscapes are

assured as follows:

1) Authenticity concerning the monuments and sites

i) Authenticity of design

Many of the monuments included in the nominated property are wooden structures or stone structures such as stone stupas, which have repeatedly undergone repair and reconstruction works in order to address the damage caused by aging, natural disasters, collapse and other factors. All through those efforts, their original design can be considered to have been truthfully and precisely maintained since the Medieval Period of Japan. Although various types of reinforcement or minor, partial modifications had been made in repair works which were carried out before the Early Modern Period, the very elements representing the historic values of the buildings and other structures, such as layout, structure, and exterior design, remain unaltered since their foundation.

In some cases of conservation repair works carried out in the Modern Period and later, architectural parts or structural members which had been improperly introduced in previous repair works or remodeling works were removed or replaced with authentic materials, as otherwise they would undermine the value of the cultural properties. And there are other cases where missing parts or members were substituted with newly-made supplementary parts. For all such works, the prior permission from the national government is required, subject to close, strict examination by the Council for Cultural Properties, which takes into consideration the information, gathered by an expert who is stationed on a full-time basis at the site of the repair work, on the materials used and the architectural techniques together with reference information from experience of similar repair works done in the past.

On the other hand, the pilgrimage routes are well preserved in their original conditions, as is illustrated in the sections where newer roads have been constructed avoiding those historical routes. Day-to-day maintenance work has been carried

out such as weeding, removal of fallen trees, and small-scale repair works to treat rain-damaged parts. For any alteration to the existing condition which might affect the value of the cultural property, prior permission from the national government based on the examination by the Council for Cultural Properties is required, as is the case with the monuments.

ii) Authenticity of materials

Since the Kii Mountain Range lies in a region with high temperatures and abundant precipitation, most of the wooden structures included in the nominated property have been continuously exposed to the threat of deterioration and substantial damage by decay, insects, rain, and wind. However, the type of deterioration or damage that creeps on over time, unlike the catastrophic damage caused by natural disasters, has a tendency of starting first from peripheral members such as roofs or pillar ends and progressing slowly to other parts. Therefore, even when repair work is necessary, what is required is basically no more than the replacement of the deteriorated or damaged parts or materials. The repair methods to be taken and the timing of implementation in the larger repair works involving complete or partial dismantling, roofing replacement, or painting repair are carefully planned well in advance, so that the existing original materials can be left in place to the greatest possible. In cases in which there is no alternatives but to substitute new materials for the original materials, only homogeneous materials are used; at the same time, when the removed part is important as original architectural materials or evidence showing the construction time or the history of the monument concerned, it will be kept and stored separately. With regard to repair works for stone structures such as stone stupas and pavement stones and stone signposts of pilgrimage routes, the authenticity of materials is carefully maintained through thorough implementation of the anastylosis methodology.

iii) Authenticity of Workmanship

The authenticity of workmanship is deeply associated with that of materials. In Japan, the traditional repair method of dismantling, repairing and reassembling the damaged structure has been developed and evolved in tandem with the architectural structure suitable for such a repairing method. This is made possible by the unique characteristics of Japanese wooden architecture, which is based upon the pillar-and-beam structural framework system and the interlocking joint connections of structural members. It is this joint connection system that makes it possible to dismantle, repair, and reassemble a structure without undermining the originally used materials or workmanship.

On the occasion of reassembling a dismantled structure, the original workmanship used for designing and decorating structural members is closely investigated so as to be applied in finishing the replacing parts. In addition, when it is necessary to replace irreparably decayed or damaged structural members or to introduce substitute parts for missing parts, the greatest possible effort is made to maintain the authenticity of workmanship, by adopting traditional repair methods such as underpinning (for the rotten part at the pillar end) and grafting (for damaged parts).

iv) Authenticity of Setting

Each of the components of the monuments and sites which are included in the nominated property is kept at the location of its foundation, and archeological remains of religious significance that have been found through excavation surveys are also strictly preserved at the original locations as important archeological and historical materials. In addition, a wide range of the surrounding environment that covers shrine precincts, temple compounds, and pilgrimage routes has been well preserved so as to continue to maintain the awe-inspiring divine atmosphere. The authenticity of setting pertaining to the monuments concerned is sufficiently maintained.

2) Authenticity and integrity concerning the cultural landscapes

Among the sites included in the nominated property, cultural landscapes of sacred mountains contain various types of “sacred places” which have historically been revered as of extremely high divine influence, ranging from religious structures such as groups of historic buildings in the compounds of shrines and temples and stone stupas to natural places and objects such as mountains covered by deep evergreen forests or formidable rocks, singular rocks exposed on the mountain body, waterfalls with exceptionally affluent torrents of water and gigantic old-growth trees. Besides them, pilgrimage routes including rivers and religious remains still standing along them are the in-between types of sacred place. At those “sacred places”, various religious rituals and practices mainly related to Shintoism, Buddhism, and *Shugendô* (the *Shugen* sect) have been continually carried out; they are the active stages for those activities still now. Those “sacred places”, in terms of not only tangible elements but also such intangible elements as is represented by those religious activities, retain an extremely high degree of authenticity.

Furthermore, the vast natural, mountain environment nurturing the nominated property contains primeval forests and habitats to unique, naturally-occurring species of animals and plants that are designated as Natural Monuments, and Natural Places of Scenic Beauty, as is exemplified by the view of blankets of cherry trees covering rows of mountains, which have been sources of artistic and esthetic inspiration to many poets and painters in Japan since early times. The authenticity of their unique characteristics and components is extremely high.

As is stated above, the elements of cultural landscapes included in the nominated property cover a wide range of values from the natural to the cultural; because they remain in a “balanced” state of ecological systems, aesthetic, cultural, religious or artistic associations” (as is stated in paragraph 2.5.2. of the Conclusion and Recommendations made by the Thematic Expert Meeting on Sacred Mountains in the Asia-Pacific Region), the integrity of the cultural landscapes meets the required standards.

On the other hand, the Kii Mountain Range has a history of active forestry-industry production, which has nurtured Japanese cedar trees and cypress trees covering a large extent of the existing forests extending along the pilgrimage routes and rivers. The said forestry industry that has been sustained for a long period of time is one of the important local industries supporting the sacred mountains economically. In addition, the landscapes of those plantations are the essential components of the cultural landscapes of the sacred mountains along with the pilgrimage routes and rivers. Those areas are included in the buffer zones for the nominated property and appropriate conservation measures have been and will continuously be taken, ensuring that in the entire area of the buffer zones, in unity with the nominated property itself, the integrity of the cultural landscapes will be sufficiently preserved.

d. Criteria under which inscription is proposed

The nominated property "Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and the Cultural Landscapes that Surround Them" includes "monuments" and "sites", prescribed in Article 1 of the Convention Concerning the Protection of the World Cultural and Natural Heritage, and "associative cultural landscape", prescribed in Paragraph 39 of the Operational Guidelines for the Implementation of the World Heritage Convention (hereinafter referred to as the Operational Guidelines). The pilgrimage routes and rivers included in the nominated property also correspond to the "long linear areas which represent culturally significant transport and communication networks", noted in Paragraph 40 of the Operational Guidelines.

The nominated property is proposed for inscription on the World Heritage List under evaluation criteria *C (ii), (iii), (iv) and (vi)*, as is explained in detail below.

Kôyasan, where the high priest, Kūkai, after studying Buddhism in China, established his temple as the stage of his esoteric *Shingon* Buddhism practices, has many Buddhist buildings and other outstanding structures that have been

maintained in a good condition of preservation; in **Yoshino and Ômine** and **Kumano Sanzan**, there are Buddhist temple buildings and Shinto shrine buildings of unique style remaining in groups, which were constructed as an embodiment of Shinto-Buddhist fusion amalgamating Buddhism and the ancient tradition of nature worship in Japan. These areas are also characterized by outstanding cultural landscapes of the sacred sites and the mountain landscapes enshrouded by deep evergreen forests. Through the pilgrimage routes, this image was disseminated to near and far parts of Japan as the prototypical model for the sacred site, leading to the formation of local sacred sites in various parts of Japan.

The monuments and the sites that form the cultural landscapes included in the nominated property are the unique productions of fusion between Shinto, rooted in the ancient tradition of nature worship in Japan, and Buddhism, introduced to Japan from China and the Korean Peninsula. They are a group of peerless outstanding examples illustrating the interchanges and developments of religious cultures in East Asia. In this sense, the nominated property meets the standard of evaluation criterion *C (ii)*.

In each compound of the shrines and temples included in the nominated property there are archeological remains of wooden or stone structures that are now underground, structures that have already been lost and which cannot be seen aboveground anywhere together with archeological materials related to religious rituals. Similarly, there are several places along the pilgrimage routes where many outstanding archeological materials illustrating certain stages of transition and development in religious culture are buried underground. In particular, the three sacred sites in the Kii Mountain Range were interpreted as the Pure Land in the Buddhist doctrine; as the notion that the eschatological age had come after a certain period following the death of *Shaka-nyorai (Sakyamuni)*, the founder of Buddhism, was prevailing in the 12th century, people buried sutras in those sacred sites as a token of a prayer for salvation through the descent of Buddha's disciple,

Miroku-bosatsu (Maitreya). Many sutra mounds thus made still remain in those areas. Along the pilgrimage routes are a number of *Ôji* shrines which are dedicated to the child gods of the Kumano deity. Those shrines also still now contain lost archeological religious remains underground. Still today those places are spiritual centers where visitors gather and continually participate in religious activities, contributing significantly to the succession of the religious culture.

In this manner, the sites in the compounds of Shinto shrines and Buddhist temples and the sites distributed along the pilgrimage routes bear exceptional testimony, in terms of Japan's religious culture, to the compound existence of the tradition which has already disappeared and the tradition which is still living.

Therefore, the sites included in the nominated property meet the standard of evaluation criterion *C (iii)*.

Many of the temple buildings and shrine buildings included in the nominated property are representative examples of wooden religious architecture, whose historic and artistic value is extremely high. Especially, the shrine buildings of Kumano Sanzan show outstanding wooden architectural styles that have no comparative examples. Their value also lies in the fact that they served as the model for following shrine buildings that were to be constructed in many places throughout Japan in dedication to the Kumano deity. In addition, in the Early Modern Period, the feudal lords of the Tokugawa Shogunate built numerous stone stupas in Kôyasan Okuno-in. Those stupas are extremely important remains of the feudal lords' graves in Early Modern Period Japan because of their large scale and diversity of style, and at the same time, those monuments are outstanding examples illustrating various stages of transition and development of Japan's unique architectural styles for stone mausolea.

In this regard, the monuments included in the nominated property meet the standard of evaluation criterion *C (iv)*.

Each of the monuments and sites included in the nominated property is an outstanding example representing the typical elements of religious belief and activity unique to Shinto, Buddhism, and the mountain-worshipping *Shugen* sect which was formulated as a religious amalgamation between the former two. Sacred natural objects and sacred places in the mountain areas have generated unique cultural landscapes closely associated with religious beliefs. On the other hand, long linear pilgrimage routes and rivers are lined with the cultural landscapes formed by the forestry industry, which originally developed as an important part of the economical infrastructure supporting the sacred mountain area and which continues to this date in close relation with the livelihood and the daily lives of the local communities. In addition, in these areas still now, many Buddhist priests and practitioners of the *Shugen* ascetic disciplines engage in active religious rituals and activities; even the general public visit those places continually for pilgrimage. In this manner, the nominated property represents a living culture, alive in the spirituality of the Japanese people.

These highly sacred natural objects and places, the surrounding landscapes nurtured by forestry, and the continually observed religious rituals and festivals are an excellent and diverse set of tangible and intangible components of the sacred mountains; the nominated property is of outstanding value as a representative example of similar properties in Japan and in East Asia.

Therefore, the nominated property meets the standard of evaluation criterion **C (vi)**.

3. Description

3. Description

a. Description of property

The nominated property, “Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and the Cultural Landscapes that Surround Them”, consists of three sacred sites, i.e. “Yoshino and Ômine”, “Kumano Sanzan” and “Kôyasan”, and the pilgrimage routes leading to and linking them, which contain a variety of cultural assets demonstrating the spirituality of those areas.

Descriptions of those cultural assets (“monuments”, “sites” and “cultural landscapes”) included in the nominated property follow:

1) Sacred Site, “Yoshino and Ômine”

The *Shugendô* sacred site in the Ômine Mountain Range, which consists of steep mountains reaching altitudes of 1,000 to 2,000 m, extending from the northern part of the central Kii Mountain Range to the middle part, is divided into two parts: “Yoshino”, the northern part and “Ômine”, the southern part. Already in the mid-10th century, the status of the region as the most important sacred mountain in Japan had been established and that its reputation had reached as far as China.

“Yoshino”, located to the south of the Nara Basin, where the capital city of Japan was seated from the 7th to the 8th century, had been since ancient times the object of mountain worship. Later as the *Shugen* sect of ascetic Buddhism became more and more active and influential, this region became the most important sacred place associated with En no Gyôja (7th c. to 8th c.), who is believed by some to be the founder of *Shugendô*. There remain many monuments and sites related to Shinto and *Shugendô* still today.

“Ômine” is the set of mountains that link “Yoshino” and “Kumano Sanzan”. Mountain ascetic practices, emphasizing the doctrines of the Shugen sect, put special importance on training called *Okugake*, also known as *Mineiri*, in which practitioners confine themselves in the mountain and undergo and complete a series of ascetic practices, proceeding along the pass through the mountain. Ômine is a famous place for such activities. In particular, formidable ridges which are closed with ice and

snow in the winter time have been revered as objects of worship and were chosen as locations for many practice stages, temples and shrines which are connected by the pilgrimage route, the “Ômine Okugakemichi”.

1-A. Yoshinoyama

Yoshinoyama is a mountainous area which is located at the northern end of the Ômine Mountain Range. Along its ridgeline extending over 7 km in length there are Shinto shrines, temples of the *Shugen* sect of Buddhism, shops and hospices for the accommodation of pilgrims. Surrounding them are vast stretches of cherry trees, which were planted after the legend that En no Gyôja carved the principal object of worship out of a cherry tree; since the 10th century, this place has been a symbolic place famous for the beauty of cherry blossoms, typically illustrating the esthetic value of the Japanese people. Written in many Waka poems and drawn in many pictures, it has been a typical cultural landscape associated with religious and artistic activities.

1-B. Yoshino Mikumari-jinja

Yoshino Mikumari-jinja is a Shinto shrine which has its origin of worship in ancient worship for the watershed. There remains a record telling that a religious rite was observed in prayer for rain as early as in 698. In the 12th century, under the influence of Shinto-Buddhist fusion, it came to be believed that the shrine deity was an incarnation of *Jizo-bosatsu* (*Ksitigarbha*), and accordingly the shrine received high reverence.

The Yoshino Mikumari-jinja Shaden (1-B-1), containing the Honden, the Haiden, the Heiden, the Rômon and the Kairô, is a 1604 reconstruction. Among the shrine buildings, the Honden is a typical example of the architectural style characterized by rich decoration, which was popular and prevalent at that time.

1-C. Kimpu-jinja

Kimpu-jinja is a Shinto shrine which has its origin of worship in ancient worship for minerals including gold. This shrine, together with Yoshino Mikumari-jinja, played a significant role in the Yoshino area coming to be revered as a sacred mountain. As the activities of the *Shugen* sect of ascetic Buddhism became more active, the four gates which should be cleared by those who undertake ascetic practices in the mountains were established. The Kimpusen-ji Kane no Torii, or the copper Torii gate of Kimpusen-ji, is the first gate of the four, called *Hosshimmon*, while the third and fourth gates, called *Tôgakumon* and *Myôgakumon*, respectively, were placed on Mt *Sanjôgatake*. The second gate, called *Shugyômon*, was constructed in front of Kimpu-jinja. The shrine became a significant religious center for the ascetic practices. The first appearance of the shrine in any historical document was in 852.

1-D. Kimpusen-ji

Kimpusen-ji is a central temple for the *Shugen* sect of ascetic Buddhism. Whereas the Sanjôzaôdô, the main hall of Ôminesan-ji, located on Mt Sanjôgatake, 16km away to the south-southeast of Kimpusen-ji, was revered as a mountaintop temple for *Zaô Gongen*, the Sangezaôdô, the Hondô of Kimpusen-ji, was revered as the mountain-base temple for *Zaô Gongen*. It received great reverence as the religious center at Yoshino, the sacred site for the *Shugen* sect. In the temple compound which extends 70 m east-west and 120m north-south, the monuments including the Hondô and the Niômon still remain, and there are underground archeological remains of the Nitemmon, the Chûmon, the Daitô, the Jikidô and the Kairô, which are in a good condition of preservation.

The Kimpusen-ji Hondô (1-D-1), which is the main temple building of Kimpusen-ji, is a 1592 reconstruction, however from historical archives it is known that the building had existed back in 1103. As a wooden structure with a height of 34 m, enshrining three large statues of *Zaô Gongen*, the chief divinity of the *Shugen* sect,

it projects a majestic atmosphere suitable for the central temple of the *Shugen* sect.

On the other hand, in April, when cherry blossoms are in bloom, the traditional ritual called *Hanakusempôe*, in which cherry blossoms are offered to the chief deity in a prayer for the purging of human sins, is observed annually with great enthusiasm.

The Kimpusen-ji Niômon (1-D-2) is the front gate to Kimpusen-ji and is located in the north of the Hondô, facing to the north. Its first appearance in historical documents was in 1339. The existent structure is a 1456 reconstruction; it is a magnificent work of architecture soaring 20 m high on the mountaintop. Complete with the excellent designs and decorations in the details of the structure, it is one of the typical examples of the two-storied gates of the Medieval Japan.

The Kimpusen-ji Kane no Torii (1-D-3), standing 300m to the northwest of the Hondô, is the oldest extant example of a Torii gate which is structured with wood pillars as the core members and cylindrical and box-shape structural members of cast copper as exterior materials. This is the first gate for those who undertake ascetic practices to visit on their way to the Ôminesan-ji Hondô on Mt Sanjôgatake, the mountaintop temple dedicated to *Zaô Gongen*. Also known as *Hosshimmon*, where people confirm their decision to start on the series of ascetic practices, the gate played a significant role. Its first appearance in historical documents was in 1336. The extant structure is, like the Niômon, a reconstruction from the mid-15th century.

1-E. Yoshimizu-jinja

Yoshimizu-jinja has been a Shinto shrine since the Shintoism and Buddhism Separation Decree and the *Shugendô* Annulment Decree were issued in the 19th century; originally, before that, it had developed as a central temple of the temples affiliated with Kimpusen-ji and provided accommodation to those who undertake ascetic practices or pilgrimage. Its first appearance in historical documents was in 1185.

The Yoshimizu-jinja Shoin (1-E-1) consists of the original part that was constructed in the early 15th century and the part that was added in the late 16th

century. It is valuable as one of the early examples of the architectural style called *Shoinzukuri*, which is the basic style for Japanese houses. Its first appearance in historic documents was in 1594.

1-F. Ôminesan-ji

Ôminesan-ji is a temple of the *Shugen* sect located on the mountaintop of Mt Sanjôgatake (1719.2m), which has been revered as a sacred mountain since ancient times. It first appeared in historical documents in 905. The temple was constructed in the sacred place where, as legend tells, *Zaô Gongen* appeared in response to En no Gyôja's prayer. With the Hondô, revered as the mountaintop shrine for *Zaô Gongen* in the compound as well as the rock from which *Zaô Gongen* is believed to have sprung up, the place for ascetic practices on the precipice and remains of sutra mounds, the temple is the most important place among the sacred sites related to the *Shugen* sect. Two of the four gates which those who undertake ascetic practices are supposed to pass, i.e. *Tôgakumon* and *Myôgakumon* (the third gate and the fourth gate), were placed in this important location.

The Ôminesan-ji Hondô (1-F-1) burned down in the late 16th century and its reconstruction started in the late 17th century and was completed in 1703. With unusually thick pillars and the low ceiling in consideration of the severe natural environment of the location, it is a distinctive structure built on a high mountain without comparative examples. It is also highly evaluated as one of the rare architectural elements of the sacred site associated with the *Shugen* sect. As a result of the archeological excavation which was carried out on the occasion of repair work of the main hall from 1983 to 1986, archeological remains related to religious activities, numerous ritual tools, Buddha statues, mirrors, and sutras were found, confirming the fact that the location of the Hondô had already been a stage for religious activities back in the 8th century.

2) Sacred Site, "Kumano Sanzan"

In this sacred site, there are three shrines – i.e. **Kumano Hongû Taisha**, located in the central reaches of the Kumano River, which gathers affluent precipitation in the Kii Mountain Range and runs into the Pacific Ocean, **Kumano Hayatama Taisha**, approximately 40 km downstream at the river mouth, and **Kumano Nachi Taisha**, approximately 20 km further to the southwest in the Nach Mountains – and two temples – i.e. **Seiganto-ji** and **Fudarakusan-ji**. These shrines and temples are connected by the pilgrimage route, **the “Kumano Sankeimichi Nakahechi”**. Originally, each of the three Shinto shrines had its own distinctive form of nature worship; however, under the influence of the Shinto-Buddhist fusion, they came to be revered as *Kumano Sansho Gongen*, the trine deities of Kumano. At the same time, as the belief that the Shinto deities are Japanese incarnations or manifestations of Buddhas became prevalent, the deities of the three shrines were considered to be incarnations of *Amida-nyorai* (*Anitabha*), *Yakushinyorai* (*Bhaisajyaguru-vaiduryaprabha*) and *Senju-kannon* (*Sahasrabhuja*), respectively. As such, this sacred site attracted much religious attention and prospered as a pilgrimage destination since ancient times. Although the Kii Mountain Range was worshiped as the Buddhist Pure Land, the enthusiasm of the search for the Buddhist Pure Land went further, and Buddhist priests started to focus on the southern sea to find the *Fudaraku* Pure Land where *Kannon* was believed to live. Some priests actually set sail in the search, risking their lives.

The shrines and temples that constitute this sacred site are a treasury of valuable monuments and sites related to Shinto, Buddhism, the *Shugen* sect, and Shinto-Buddhist fusion; they form a cultural landscape in harmony with the surrounding natural environment and objects which gave birth to the religious activity in this region.

2-A. Kumano Hongû Taisha

Kumano Hongû Taisha, formerly known as **Kumanoniimasu-jinja**, was situated on the sandbank of the Kumano River, running through the basin surrounded

by mountains and hills, since the time of its founding until, suffering from flooding of the river in 1889, the surviving shrine buildings including the main three structures were relocated to the present location for reconstruction in 1891.

The shrine first appeared in historical documents in 859. In the late 10th century, it came to enshrine the deities of Kumano Hayatama Taisha and Kumano Nachi Taisha together with its own deity as *Kumano Sansho Gongen*, the trine deities of Kumano. Later in the 11th century, with the addition of accompanying deities, the shrine held 12 deities as *Kumano Jūnisho Gongen* and all were objects of worship.

The Kumano Hongū Taisha Shaden (2-A-1) still retains most of the structural members from the reconstruction work carried out from 1801 to 1807 before the 1889 flooding of the Kumano River. It is a characteristic of this shrine that a shrine building dedicated to the deities of Kumano Nachi Taisha and Kumano Hayatama Taisha, a shrine building dedicated to its own deity and another shrine building dedicated to the child god of the deity are arranged in one line from east to west. This is the traditional composition that can be seen in the diary of a pilgrimage visitor in the 11th century and in a picture drawn in 1299.

The Kumano Hongū Taisha Kyūshachi Ōyunohara, or the former, original site of Kumano Hongū Taisha, is 0.5 km to the southeast of the present location of the shrine, on the sandbank of the Kumano River. Still now, there remains the foundation platform of the 19th century, which is stonework of cut stones. The surrounding forests are also important as an archeological site related to the Shinto-Buddhist fusion, where there used to be Buddhist structures such as stupas and halls for *Goma* burning rituals.

The Sonaezaki Kyōzukagun is a group of the archeological remains of sutra mounds, located in Sonaezaki, to the south of the Kumano Hongū Taisha Kyūshachi Ōyunohara and across the Kumano River. People buried precious sutras and statues of Buddha underground in a prayer for the descendant of *Miroku* to bring enlightenment, which was believed to happen 5,670 million years after the death of *Shaka*. As a result of the archeological excavation from 2001 to 2002, many sutra

mounds have been found in an area of some 7 ha. In the 19th century, the largest earthen container of a sutra case in Japan, which had the year of production, 1121, engraved on it, was excavated. In addition, in its vicinity is a random scattering of exposed rocks which are as high as several meters, a scene which brings to the mind of visitors the ancient belief that deities descend to natural rocks and stones.

2-B. Kumano Hayatama Taisha

Kumano Hayatama Taisha includes the compound of the shrine where shrine buildings reconstructed in 1951 are standing, the mountain in the background and the ritual sites, *Mifunejima* and *Otabisho*, which are about 1 km upstream of the Kumano River. The location of the shrine which adjoins the riverbank of the Kumano River has remained without any change at least since the 12th century, as is confirmed by archeological research and historical documents and drawings. The “Gongenyama” Mountains in the background of the shrine are known for its many cliffs and is compared to *Ama no Iwatate* (literally, god’s shield) in an ancient myth of Japan. Halfway up the mountain, there is a shrine called *Kamikura-jinja*, where it is believed that its deity had descended. Around the gigantic rock, called *Gotobikiwa*, which has been worshiped as a sacred object, pieces of a religious bronze bell of the 3rd century and many sutra mounds of around the 12th century have been found. In addition, the fire festival called *Kumano Otô matsuri*, in which a sacred fire is lit at *Kamikura-jinja* and carried down the mountain on torches, is designated as an Intangible Folk Cultural Property of Wakayama Prefecture as a festival still retaining the ancient religious tradition.

The Nagi Tree of Kumano Hayatama Taisha is an old tree of *Podocarpus nagi*, which is estimated to be 800 years old, to south-southeast of the sacred gate of the shrine. Legend tells that it was planted as a donation by a powerful feudal lord when the shrine buildings were reconstructed in 1159. The tree is treated with the greatest care as a sacred tree even today.

2-C. Kumano Nachi Taisha

Kumano Nachi Taisha is a Shinto shrine, located halfway up the mountain body of the Nachi Mountains, about 500 m above sea level. It has its religious origin in the ancient nature worship of the large waterfall called *Nachi no Ôtaki*, which can be seen from some distance away, even from far out on the Pacific Ocean. As part of the Kumano Sanzan, it enshrines Kumano Jûnisho Gongen; in addition, the shrine is dedicated to the deified Nachi no Ôtaki, called *Hirô Gongen*.

The Kumano Nachi Taisha Shaden (2-C-1) is an 1853 reconstruction. However, in comparison with a painting drawn back in 1299, it is clear that the composition and location of the shrine facing the waterfall over the valley between them has remained almost the same without much change. At the first stage, the shrine was located at the foot of the waterfall, which was the object of worship itself, and the fire festival called *Nachi no Himatsuri* has been continuously observed since the shrine was relocated to the present location in ancient times. The fire festival is a ritual in which 6 m high portable shrines symbolically representing the waterfall are purified with torch fires; it is designated as an Intangible Folk Cultural Property of Wakayama Prefecture.

2-D. Seiganto-ji

Legend holds that **Seiganto-ji** was founded in the early 5th century, when a Buddhist priest from India who drifted ashore in Kumano experienced the revelation of *Kannon*, and that later another Buddhist priest came from *Yamato no Kuni*, where the capital was seated until 784, and carved the image of *Nyoirin-kannon* to install it as the object of worship. Adjoining Kumano Nachi Taisha, it was known as *Nyoirindô*, and it developed as an integral part of Kumano Nachi Taisha before the 1868 Shintoism and Buddhism Separation Decree. This temple retains the elements of Shinto-Buddhist fusion very well.

The Seiganto-ji Hondô (2-D-1) is a gigantic bare wood construction which was reconstructed in 1590 by the feudal lord who united Japan. The building faces Nachi

no Ôtaki, where, legend tells, its chief deity, *Nyoirin-kannon (Cintamani-cakra)*, made its appearance. This is the first sacred place of “Saigokujunrei”, or pilgrimage to 33 *Kannons* which was started in 1161, and there is a large space in it where many visitors can assemble to worship. Saigokujunrei was part of the ascetic practice of the *Shugen* sect to follow *Okugake*, in pilgrims who undertake the practices visit 33 important sacred places associated with *Kannon*, following the belief that *Kannon* heeds people’s wishes, transforming into 33 appearances. After the general public started to participate in Saigokujunrei in the 15th century, the number of pilgrims who visited the temple increased, and by the 17th century when many people from all over Japan were visiting the temple. **The Hôkyôintô (2-D-2)**, a large stone stupa 4.3 m in height, which was constructed by a Buddhist nun in 1322 according to the engraving on it, is valuable as an excellent stone structure from the artistic point of view.

2-E. Nachi no Ôtaki (Nachi Waterfall)

Nachi no Ôtaki is the largest waterfall in Japan, 133m high and 13 m wide with its water source in the forests of the Nachi Mountains. The waterfall is the religious origin for Kumano Nachi Taisha and Seiganto-ji and still is the primary object of worship. Having been drawn in the 14th-century “Kumano mandala”, which diagrammatically represents the religious doctrine of Kumano belief, and in the 16th-century “Nachi Sankei mandala”, which was produced in order to explain the doctrine of Nachi worship to the general public, the waterfall is a significant component of the cultural landscape directly associated with religious activity. At the foot of the waterfall are the large scale remains of sutra mounds called Nachi Kyôzuka, where numerous archeological remains related to Buddhism from the 12th and 13th centuries were found in a 1918 excavation.

2-F. Nachi Primeval Forest

The **Nachi Primeval Forest** is a broad-leaf evergreen forest extending over some 32 ha to the east of Nachi no Ôtaki. It retains the key characteristics of a primitive

forest in the Kumano region, with a mixture of plants and animals unique to both cool regions and warm regions. This forest has been protected since ancient times as the sanctuary of Kumano Nachi Taisha, where common entry and tree cutting were prohibited. It is a typical cultural landscape related to nature worship in Japan.

2-G. Fudarakusan-ji

Fudarakusan-ji is located approximately 6 km downstream from Nachi no Ôtaki, near the seacoast where two pilgrimage routes converge. The temple has a legend of origin that is similar to that of Seiganto-ji. It is from this temple that Buddhist priests took out small boats heading toward the southern sea in search of the Buddhist Pure Land called *Fudarakusan*. The martyrdom was repeated 20 odd times from the 9th century to the 18th century. Being dedicated to *Senju-kannon (Sahasrabhuja)*, which is a Buddhist incarnation of the chief deity of Kumano Nachi Taisha, and adjoining the site of the Hama no Miya, which has been dedicated to the trine deities of Kumano since ancient times, this temple shows a form of Shinto-Buddhist fusion.

3) Sacred Site, “Kôyasan”

In the sacred site, Kôyasan, there stands **Kongôbu-ji**, which was founded in 816 in an alpine basin at an altitude of 800 m, where the temperature goes down to minus 10 degrees centigrade in the winter season. In addition, there are **Jison-in**, which was constructed at the base of the Kôyasan mountain region as the administrative office of Kongôbu-ji, and its guardian shrine of the land, **Niukanshôfu-jinja**. Those shrines and temples are connected by the pilgrimage route **the Kôyasan Chôishimichi**, with **Niutsuhime-jinja** located at the central point among them. In the compounds of the shrines and temples and around them, the monuments, sites and cultural landscapes related to the *Shingon* sect of esoteric Buddhism, Shinto, and Shinto-Buddhist fusion remain in a good condition of preservation. Besides them, this sacred site is an active stage for annual festivals and events including rituals dedicated to the deity of the land, the rites of the *Shingon* sect which retain the

traditions since the time of the high priest Kūkai, and other annual events such as *Mantōkuyōe* in which the general public came to participate widely over time in the history of the sacred site. As such, many people including Buddhist priests visit the sacred site still now.

3-A. Niutsuhime-jinja

Niutsuhime-jinja is dedicated to the deity of the land protecting the northwestern area of the Kii Mountain Range, including Kōyasan. The shrine first appeared in historical documents in 855, and its religious origin is said to date back to much earlier times. Its chief deities called *Niumyōjin* and *Kōyamyōjin* are, according to legend, the deities who, when Kūkai was looking for the land for the construction of Kongōbu-ji, gave the land to him and guided him, respectively. Those two deities are worshiped in Kongōbu-ji as the guardian deities. In 1208, the shrine started to worship two other deities from Kehi of *Tsuruga no Kuni* and Itsukushima of *Aki no Kuni*, whose Shinto shrine buildings were inscribed on the World Heritage List in 1996. Since then, the shrine came to be revered for the quadruple deities of Kōya, called collectively *Shishomyōjin*.

There used to be many Buddhist structures such as Buddhist halls, stupas and priests' hospices in the compound; however, they were removed when the Shintoism and Buddhism Separation Decree was issued in the 19th century. The close relation that the shrine has maintained with Kongōbu-ji over time is confirmed by historical documents and paintings. And where the compound is connected to the Kōyasan Chōishimichi by Hatchōzaka, a Torii gate called *Futatsutorii* was constructed as a place for prayer-giving to the shrine.

The Niutsuhime-jinja Honden (3-A-1) consists of four shrine buildings dedicated to Shishomyōjin, which are aligned facing the northwest in consideration of the location of Kongōbu-ji. The second hall and the fourth hall were reconstructed in 1469 and the first hall and the third hall were reconstructed in 1715 and in 1901, respectively. However, the small shrine called *Kūden*, installed in each of the four

shrine buildings to enshrine the object of worship, is the original construction dating back to 1306.

The Niutsubime-jinja Rômon (3-A-2) is located at the front of the Honden. The existing building is a 1499 reconstruction. Judging from a late 13th century picture in which the gate is drawn as an eight-pillar structure, the gate underwent a structural development into the present two-storied Rômon structure.

3-B. Kongôbu-ji

Since its foundation in 816, **Kongôbu-ji** has attracted worship as the religious base for the *Shingon* sect of esoteric Buddhism. In Kôyasan, there are a total of 117 temples which form a dense mountaintop religious community with a history of approximately 1,200 years. A religious cultural landscape is produced in harmony with sublime mountain ridges and profound forests. This temple is divided into 6 areas: the Garan area, Okuno-in area, Daimon area, Kongôsammai-in area, Tokugawake Reidai area and Honzan area.

Garan Area

Since the high priest Kûkai founded his temple as a place for ascetic practices in the mountains, this area has been the religious center of Kôyasan. This temple complex area called *Danjôgaran* or simply **Garan** contains not only the monuments included in the nominated property but also the Kompondaitô and the Kondô, which were reconstructed in the Modern Period in compliance with the traditional standards and methodology based upon the *Shingon* doctrines that have been followed since the time of its founding, and the Miedô, which enshrines the image of the high priest Kûkai. It never ceases to produce an awe-inspiring atmosphere. In particular, the unique style of the temple complex, which is based upon a combination of the Hondô and the Tahôtô in accordance with the *Shingon* sect's doctrine, exerted tremendous influence as the architectural model for the *Shingon* sect temples in Japan, which total roughly 4,000.

The Kongôbu-ji Sannô-in Honden (3-B-1) is located in the west part of the Garan area and is a 1523 reconstruction. It contains two shrines dedicated to *Niu Myôjin* and *Kôya Myôjin*, who were worshiped as guardian deities at the time of the foundation of Kongôbu-ji, and another shrine dedicated to the deities of Kehi and Itsukushima together with 12 child gods and 180 accompanying deities. The building is surrounded by latticed-windowed walls called *Sukibei*, with a *Torii* gate.

The Kongôbu-ji Fudôdô (3-B-2) was constructed in 1198 under the orders of Hachijô Nyoin, the daughter of Emperor Toba. The extant building is a reconstruction dating from the early 14th century. The exterior design, which looks like that of a residence, is excellent; inside the building, there is a cabinet to enshrine the image of the chief deity, *Fudô-myôdô (Acalanatha)* and the statues of his 8 accompanying deities, and a small room where devout followers confine themselves to give prayer. This structure is precious as one of the few worship buildings on the mountain which were constructed and donated by an Imperial family member that date back to the Medieval Period of Japan.

Okuno-in Area

This area is 3 km to the east of the Garan area and contains the place where Kûkai decided set aside as a grave-site for himself. Revered as the sacred area where Kûkai, having attained his Buddhist enlightenment in his lifetime, is still living, it holds many large stone stupas constructed by influential feudal lords and tombstones of people who admired Kûkai's teachings in various times of history. In this area, such stone structures, large and small, which number some 300,000, are densely distributed. In this vicinity there are many remains of sutra mounds; when an excavation investigation was carried out in 1964, remains from the 12th to 13th centuries were found in large quantities. With giant trees as old as 500 years, which have been maintained through efforts to protect the cemetery including its surrounding landscape, this is an especially profound cultural landscape.

The Kongôbu-ji Okuno-in Kyôzô (3-B-3) stands to the east of Kûkai's grave

called *Gobyô*. It was constructed in 1599 for the purpose of storing the sutra, *Kôraiban-issaikyô*, which was donated by a powerful feudal lord in the Warring States Period in a prayer for the soul of his deceased mother.

The Satake Yoshishige Reioku (3-B-4) is a wooden structure built in 1599 by the feudal lord of the region called “*Hitachi no Kuni*” as his own mausoleum while he was still alive. The architectural style in which 47 wooden five-part stupas called *Gorinsotoba* are connected to make the wall is impressive and unique.

The Matsudaira Hideyasu and Dôhaha Reioku (3-B-5) forms a set of two mausolea in one compound; the first one was built in 1604 by the feudal lord of the region called “*Echizen no Kuni*” as his mother’s, and the second one was added later in 1607 by his son as the mausoleum of the feudal lord. It is the largest stone mausoleum of a feudal lord.

The Uesugi Kenshin Reioku (3-B-6) is the mausoleum of a powerful feudal lord who ruled the region called “*Echigo no Kuni*”; it was constructed in the early 17th century. This structure is a good example of a colorfully decorated mausoleum and a relatively old one among the wooden mausoleums built in Kôyasan.

Daimon Area

This area, 0.6 km to the west of the Garan area, is where the main gate of Kongôbu-ji, called *Daimon*, is located.

The Kongôbu-ji Daimon (3-B-7), which is 25.8 m in height, is one of the largest wooden two-storied gates in Japan. Originally constructed in the 12th century, the gate was damaged or destroyed by fire several times but was repeatedly reconstructed. The present structure is a 1705 reconstruction.

Kongôsammai-in Area

This area is 1 km to the east-southeast of the Garan area. Kongôsammai-in, which holds central significance in the area, is the temple constructed in 1211 and 1223 by a woman called nun shogun as a donation to solicit for peace for the souls of her

husband and her son, both of whom died as shogun. This temple, dating back to 1211, is a representative example showing that the development of Kôyasan into a sacred place was promoted through donation or construction of mountaintop facilities for prayer-giving by powerful aristocrats or feudal lords.

The Kongôsammai-in Tahôtô (3-B-8) is the oldest esoteric pagoda called *Tahôtô* in Kôyasan, the first of its kind in the history of Japanese architecture. The total height is 14.9 m and many of the characteristics typical of the earliest esoteric pagodas, which were constructed following examples of Indian stupas, can be seen in its structure. With an excellent architectural design, it is valuable as one of the representative examples of the esoteric pagodas built in the Medieval Period of Japan.

The structure has been preserved in a good condition since its foundation in 1223, including the image of its chief deity, *Gochi-nyorai* (*Mahavairocana*, *Ratnasambhava*, *Amitayus*, and *Amoghasiddhi*), which is enshrined in the first story, and the colors of the interior of the same story.

The Kongôsammai-in Kyôzô (3-B-9) is located on an elevated plateau to the west of the Tahôtô. It was constructed in 1223, the same year as the foundation of the Tahôtô. Being a log-cabin style of architecture called *Azekurazukuri*, which is Japan's traditional architectural style for storehouses, the sutra storehouse is highly valuable in consideration of the fact that there were few similar constructions built during that period.

The Kongôsammai-in Shishomyôjinsha Honden (3-B-10), located on an elevated plateau to the west of the Kyôzô, was constructed in 1552. This religious structure is an illustrative example showing a characteristic of Shinto-Buddhist fusion, in which the guardian deity of all of Kôyasan, i.e. *Shishomyôjin*, is enshrined as the guardian deity of a subordinate shrine.

The Kongôsammai-in Kyakuden and Daidokoro (3-B-11) is a set of wooden structures which function to provide reception and accommodation to those who visit the temple for pilgrimage. The major part was constructed in the early 17th century

and the entrance was added in 1758. This is a typical example of a private prayer-giving facility developing into a more open facility to accept pilgrims widely in the Early Modern Period.

Tokugawake Reidai Area

Located 0.5 km to the north-northeast of the Garan area, this area, among others, contains the two mausoleums for the first and second shoguns the Tokugawa shogunate which ruled Japan from 1603 to 1868, and the archeological site of the *Ihaidô* containing the family ancestral mortuary tablets.

The Kongôbu-ji Tokugawake Reidai (3-B-11) is a set of mausoleums constructed in 1641 for the first and the second shoguns of the Tokugawa family. The two mausoleums are separated with a Sukibei or a lattice-windowed wall. With exquisite decorations which are elaborated even in the details of the structure, showing excellent architectural skills and craftsmanship, it is precious as one of the representative examples of the mausoleum architecture of the time like Tôshôgû of Nikko, which is one component of the World Heritage site, “Temples and Shrines of Nikko” (inscribed in 1999).

Honzan Area

This area, adjacent to the Garan area on the east-northeast, is the location where Kôzan-ji, which was constructed in 1590 for learning Buddhist priests and Seigan-ji, which was built in 1592 as the sovereign temple to have the entire Kôyasan under its control, used to stand. At present, as the location of the head temple of Kongôbu-ji, which is the principal temple of the Kôyasan *Shingon* sect, this is the central area for religious administration. Many of the existing buildings are those of Seigan-ji temple, which was reconstructed in 1862. Characterized by the orderly arrangement of buildings such as the Daishuden, the Okushoin, the Kyôzô and the Shôrô, this area forms the largest group of wooden buildings in Kôyasan.

3-C. Jison-in

Jison-in, located approximately 20 km to the north of Kôyasan, was constructed in the 9th century as an administrative office to facilitate the construction and administration of Kongôbu-ji on the south bank of the Kino River. At the entrance of the pilgrimage route, the “Kôyasan Chôishimichi”, the temple provided accommodation to pilgrims and received religious attention. In its compound there are several Buddhist halls and stupas including the Mirokudô.

The Jison-in Mirokudô (3-C-1) is the main hall of Jison-in, enshrining the sedentary image of *Miroku-nyorai* as the principal object of worship. It is recorded that a religious gathering was held in 826. After that, the Buddha hall has underwent reconstruction repeatedly. The existing structure is a 14th century reconstruction, which was remodeled and enlarged later in 1540.

3-D. Niukanshōfu-jinja

Originally, this shrine was dedicated to *Niu Myōjin* and *Kôya Myōjin*, the guardian deities of the privileged estates of Kongôbu-ji called *Kanshōfushō* and later came to enshrine *Shishomyōjin* including the deities of Kehi and Itsukushima. Until the Shintoism and Buddhism Separation Decree was issued in the 19th century, there used to be Buddhist temple buildings in its compound and this shrine had received worship in tandem with the adjacent Jison-in. This is a property demonstrating the facts related to the Shinto-Buddhist fusion unique to Japan.

The Niukanshōfu-jinja Honden (3-D-1), located on an elevated plateau to the south of Jison-in, contains three shrine buildings aligned east-to-west, facing to the north in consideration of Kongôbu-ji’s direction. The first shrine building dedicated to *Niu Myōjin* and *Kôya Myōjin* and the second shrine building dedicated to *Kehi Myōjin* are 1517 reconstructions, and the third shrine building dedicated to *Itsukushima Myōjin* is a 1541 reconstruction.

4) Pilgrimage Routes

The three sacred sites in the Kii Mountain Range had established themselves as the major sacred site of Japan by the 11th or 12th century and had attracted a great number of worshipers from Kyoto, the ancient capital of Japan, and many other places throughout Japan. As the enthusiasm increased, three pilgrimage routes which lead to those three sacred sites and connect them were formulated. The pilgrimage routes, i.e. the “Ômine Okugakemichi”, the “Kumano Sankeimichi” and the “Kôyasan Chôishimichi”, are - suitably for roads to sacred sites which developed based upon ancient mountain worship and mountain Buddhism - the stages for unusual experiences to be obtained through contact with severe nature, leading to a state of religious exhilaration. Those who pass the routes on a pilgrimage were required to do so on foot as a principle; the routes were deliberately designed to be tough; and it was believed that the more a person has completed the passage of these routes, the higher the level of religious achievement that person could attain.

Most of the routes are as narrow as 1 m wide. There are places where stone pavement or stone steps were constructed, using locally produced materials; however, for the most part, the routes are bare earth. Having been maintained to this date in a good condition of conservation in the harsh but serene natural environment, those pilgrimage routes form cultural landscapes in unity with the mountains and forests around them, which also have been objects of worship and places for ascetic practice.

4-A. Ômine Okugakemichi

This pilgrimage route connects the sacred sites, “Yoshino and Ômine” in the north and “Kumano Sanzan” in the south. This is a stage of ascetic practices for Buddhist priests, starting from Yoshinoyama and reaching Kumano Hongû Taisha via Ôminesan-ji and Tamaki-jinja about 80 km. Most of the route passes along severe, undulating mountain ridges between 1,000 m and 2,000 m above sea level, with many places for ascetic practices. In addition, there are natural forests along the road, such as the Bukkyôgatake Primeval Forest and Ôyamarenge Native Growth. Legend

tells that this pilgrimage route was constructed by En no Gyôja in the early 8th century. To walk through the pilgrimage route is considered to be the most important ascetic practice called “*Okugake*”. According to a historical document, there were about 120 religious centers called “*Shuku*” where people on a pilgrimage undertook ascetic practices on their way in the 12th century, which were streamlined into 75 “*Nabiki*” in the late 17th century. Among them, the “Shô no Iwaya”, the famous cave where ascetics confined themselves in the wintertime, the “Misen”, the place where legend tells that En no Gyôja undertook ascetic practices, and the “Zenki”, a village of the hermit *Shugen* practitioners called *Yamabushi* are especially significant places still now. Anyone who undertakes ascetic practices is required to complete *Okugake* and, because it is considered important to repeat *Okugake* as many times as possible, there are many groups of people still today who undertake *Okugake* every year.

The Bukkyôgatake Primeval Forest is a natural forest of Veitch’s silver fir trees (*Abies veitchii*), which extends along the mountain ridges over a distance of about 3 km, including Mt Bukkyôgatake, the highest mountain in the Ômine Mountains (1914.9 m above sea level). Silver firs (*Abies veitchii*) are the representative species of evergreen coniferous trees that can be seen in the sub-alpine area of the Kii Mountain Range. Out of the vast expanse of the forest, an area of approximately 19 ha is designated as a Natural Monument. Because, as a measure to prevent disturbance to the stage of ascetic practices, it has been prohibited to cut trees standing along the pilgrimage routes since at least as far back as the late 15th century, the natural forest adjoining the Ômine Okugakemichi has been preserved in good condition as cultural landscape associated with religious activities along the route.

The Ôyamarenge Native Growth is a habitat of Ôyamarenge (*Magnolia sieboldii*), which is a plant species of deciduous shrubs. The Japanese common name of the plant, Ôyamarenge, means “lotus-resembling flowers that bloom in Ômine”; the plant is treasured by ascetics as “flowers of celestial nymphs” because its beautiful flowers flourish at the beginning of the summer, keeping time with the opening of the sacred site, Ômine for ascetic practices. Large growths of the plant

can be seen in the forest beds and forest edges of silver fir forests, including the Bukkyôgatake Primeval Forest. Approximately 108 ha of its habitat is designated as a Natural Monument.

Tamaki-jinja (4-A-1) is located immediately below the mountaintop of Mt Tamakisan (1076.4 m above sea level), about 15 km to the north of Kumano Hongû Taisha along the Ômine Okugakemichi. Although the religious origin of the shrine is considered to have been the ancient nature worship of Mt Tamakisan, the shrine is actually dedicated to the same deity as Kumano Hongû Taisha. Before the Shintoism and Buddhism Separation Decree was issued in the 19th century, the shrine enjoyed prosperity as the stage for the *Shugen* ascetic practices, with 7 residences for priests and 15 temples affiliated to it. In its compound, there is a group of large cedar trees, including the old-growth cedar called *Jindaisugi*, which is estimated to be as old as 3,000 years. The cultural landscape suitable for the central place of the *Shugen* sect remains in a good condition of preservation.

The Tamaki-jinja Shamusho and Daidokoro were constructed in 1804. The Shamusho was constructed as the main shrine building and the Daidokoro was constructed as the kitchen in the shrine. The bottom floor of the main shrine building is the space in which ascetics confine themselves for religious practices, whereas the top floor is traditional residential architecture, so-called *Shoinzukuri*, of high quality.

4-B. Kumano Sankeimichi

The sacred site, “Kumano Sanzan”, is located in the southeastern part of the Kii Peninsula, which is remote from Kyoto, the capital of Japan at that time, and was difficult to reach from any other places in Japan. This gave rise to several routes starting from different places. The pilgrimage routes that lead to “Kumano Sanzan” can be geographically categorized into three sub-routes. The first one runs on the west coast of the Kii Peninsula, which was introduced in historic documents under the name of *Kiji*. This route forks into two, i.e., the “Nakahechi”, which traverses the Kii Peninsula over the mountain area, and the “Ôhechi”, which continues along the

seacoast. The second route is the “Iseji”, which runs on the east coast of the Kii Peninsula; the third is the “Kohechi”, which goes through the central part of the Kii Peninsula, connecting “Kôyasan” and “Kumano Sanzan”.

Pilgrimage to Kumano Sanzan started in the early 10th century and continued with enthusiasm until the 15th century. So many people passed along these routes on a pilgrimage as to make long lines, which were likened to “processions of ants”. Afterwards, although pilgrimage destined only to Kumano Sanzan diminished, the pilgrimage route was alive with many people on pilgrimages to sacred sites in *Saigoku* (literally, western provinces) in the 17th century, when the general public enthusiastically visited shrines and temples for a pilgrimage. At the time of most intense activity, it is said, up to 30,000 people passed along the pilgrimage route in one year. It was the established course of Saigokujunrei to visit Ise Jingû (Ise Shrine) first and to go to Seiganto-ji in Nachisan as the first one of the 33 pilgrimage destinations called *Fudasho* through the Kumano Sankeimichi Iseji, visiting also Kumano Hayatama Taisha (*Shingû*), one of the three shrines of Kumano Sanzan, on the way. The Nakahechi was used to continue the pilgrimage to the next destination after Seiganto-ji. People made a visit to Kumano Hongû Taisha for worship on the way.

The Kumano Sankeimichi was the most active pilgrimage route used for the pilgrimage to Kumano Sanzan in the Medieval Period of Japan and the pilgrimage to sacred sites in *Saigoku*, including Kumano Sanzan, in the Early Modern Period. Still today, it is a famous route for people who enjoy visiting shrines and temples.

The Kumano Sankeimichi Nakahechi is the pilgrimage route which was most used for the pilgrimage from Kyoto or west Japan to Kumano Sanzan. The route starts from Tanabe on the west coast of the Kii Peninsula and traverses the peninsula to the east toward Kumano Sanzan. There remain many records of pilgrimage on this route, the earliest of which dates back to the early 10th century. The Nakahechi, included in the nominated property, includes the original pilgrimage route from the

early 10th century and the 1.8 km section called *Dainichigoe*, which extends from Kumano Hongû Taisha to Yunomine Onsen, a hot spring used for the purification rite. The original route begins at the Takijiri-ôji site, which is considered to be the point of entry to the sacred area of Kumano, and leads via Kumano Hongû Taisha, about 40 km to the east, to Kumano Hayatama Taisha, Kumano Nachi Taisha and Seiganto-ji. Except for the section between Kumano Hongû Taisha and Kumano Hayatama Taisha, where many took advantage of the Kumano River and chose to use a boat, the route is a tough mountain path for the most part. The Nakahechi is most distinctively characterized by the remains of *Ôji* dedicated to child gods of the deity of Kumano, which can be seen in spots along the path. From the 11th century to the 13th century, when retired emperors and aristocrats visited Kumano on a pilgrimage, religious activities such as offerings and sutra reading were carried out, under the influences of the Shinto-Buddhist fusion, at the locations of *Ôji* under the guidance of those undertaking ascetic practice. In other times, dances, sumo wrestling and *Waka* (Japanese poetry) were offered. The Nakahechi was also used by those people on the *Saigoku* pilgrimage, which saw a significant rise in the number of participants in the 15th century and spread to all of Japan after the 17th century.

The Yunomine Onsen is a hot spring located approximately 2 km to the southwest of Kumano Hongû Taisha and was used for purification rites. The hot spring, which is said to have been discovered in prehistorical times, is the place for worshipping the Buddha *Yakushi* or the Buddha of healing on the basis of the spa's medical efficacy. It is known from the journal of a pilgrim that there was already a bathing booth in the early 12th century at the latest. In relation to the hot spring, there is a temple enshrining as the chief object of worship the statue of *Yakushi*, which, it is said, was formed naturally as the liquefied particles of the spring water solidified, and the *Yunomine-ôji* site, which was drawn in a 14th century picture as one of the major *Ôji*. Being the religious basis for the belief that Kumano Gongen heals incurable diseases, many people visit this place to bathe still today. Six hundred years ago, a rumor that the life of a warrior who came from east Japan was saved due to the

efficacy of the hot spring spread throughout Japan, a rumor which continues to be, occasionally, on the tongues of contemporary people today.

The Kumanogawa is a river with a basin of 2,360 km², running from its source in the northern part of the Kii Mountain Range over a distance of 183 km to flow into the sea to the south. The part included in the nominated property is the 40 km portion between Kumano Hongû Taisha in the middle reaches and Kumano Hayatama Taisha at the river mouth. When people took the Nakahechi for a pilgrimage to Kumano Sanzan, they most often used ship transportation on their way to and from Kumano Sanzan. This is a precious and peerless example of a “pilgrimage route on the river”. Surrounded by mountains overlooking both riverbanks and spotted with singularly shaped rocks, which were considered with awe to be the “belongings of *Kumano Gongen*” as early as the 12th century, and given names later after their distinctive shapes, the Kumanogawa is a long linear cultural landscape representing Kumano.

The Kumano Sankeimichi Ôhechi is a route about 120 km in length which starts from Tanabe on the west coast of the Kii Peninsula, parts from the Nakahechi and continues along the seacoast to the south until it reaches Kumano Sanzan. Longer than the Nakahechi, the Ôhechi was the route for those who undertook mountain ascetic practices through the Ômine Okugakemichi and the group of religious practitioners who repeated the *Saigoku* pilgrimage 33 times. However, historical records show that, after the 17th century, some visitors came for the combined purposes of worship and tourism. Although the original condition has not been well maintained over the entire length of the route, it is valuable still now as a pilgrimage route characterized by distinctively beautiful cultural landscapes formed by the combination of the sea and mountains.

The Kumano Sankeimichi Iseji connects Ise Jingû, also known as Ise Shrine, which has been worshiped since earliest times as the Shinto shrine dedicated to the ancestor god of the Imperial Family, and Kumano Sanzan. Judging from a journal written by a pilgrim of the time, the Iseji had been established as a pilgrimage route by the late 10th century. However, it was not until the 17th century that the number of

people using this route increased to a significant level, as pilgrimage to Ise Jingû and the *Saigoku* pilgrimage starting with Seiganto-ji became popular. The Iseji starts from Tamaru, where it connects to the *Ise Honkaidô*, the pilgrimage route to Ise Jingû, and forks at the Hana no Iwaya into the “Shichirimihamamichi” leading to Kumano Hayatama Taisha via the Shichirimihama coast and the “Hongûdô”, which is the inland course leading to Kumano Hongû Taisha. The total length of the Iseji is approximately 160 km, out of which about 34 km remains in a fair condition of conservation as a stone paved forest passage. Along the Shichirimihamamichi are excellent cultural landscapes as is represented by the “Kumano no Oniga-jô including Shishiiwa”, a scenic spot well known to people on a pilgrimage.

The Shichirimihama is a flat sand and gravel coast which has been serving as an integral part of the pilgrimage route. Originally, people on a pilgrimage walked on the beach; after Japanese black pine trees were planted to make a windbreak in the early 17th century, they came to walk through the forest. However, according to historical documents and other materials, it is known that there were people who traveled on the beach to Kumano Hayatama Taisha even in the late 19th century. The magnificent landscape formed by the arc of the coastline curving over a stretch of 22 km has been treasured and maintained as the best scenic spot of the Iseji in a fair condition of conservation.

The Hana no Iwaya is located on the seacoast at the fork into the Shichirimihama and the Hongûmichi of the Iseji. According to legend, it marks the location of the graveyard of Izanami no Mikoto, the deity who created Japan in the myth of Japanese origin. As such, the shrine has been worshiped from generation to generation. The chief object of worship is a gaigantic rock as large as 45 m high, reminding the viewer of the ancient worshiping style at a time when there were no religious constructions for enshrining deities or giving prayers, as can be seen in the contemporary shrines. In a traveler’s journal written around the 10th or 11th century, there is a description to the effect that he visited the Hana no Iwaya for a pilgrimage. An annual event, “Hana no Iwaya no Otsunakakeshinji”, is still observed in February and October in relation

to the Hana no Iwaya, as a festival retaining the content of ancient rites described in the myth of Japan. The festival is designated by Mie Prefecture as an Important Intangible Folk Cultural Property.

The Kumano no Oniga-jô including the Shishiwa is a natural scenic spot characterized by the unique shapes of geological features that are “works of nature’s art” produced through interactions between quartz trachyte cliffs and the weathering processes of waves and winds. The Kumano no Oniga-jô is a series of terraced caves and the Shishiwa is a lion-shaped rock. They were introduced as a rare picturesque view in a traveler’s guidebook written in the 19th century. This valuable cultural landscape is a scenic spot along the Kumano Sankeimichi that many people on a pilgrimage can enjoy.

The Kumano Sankeimichi Kohechi, which runs in the central part of the Kii Peninsula from south to north, is the shortest route connecting “Kumano Sanzan” and “Kôyasan”. This is one of the toughest routes of the Kumano Sankeimichi, with three peaks exceeding the altitude of 1,000 m over its 70 km stretch. In relation to this route, there remains a journal entry written by a samurai who visited Kumano for a pilgrimage on this route from Kôyasan in 1573. Along the route, the remains of small temples and lodgings are distributed together with signposts and stone Buddhist images; there also remain original stone pavements made out of locally produced stones.

4-C The Kôyasan Chôishimichi

Among the several pilgrimage routes to Kongôbu-ji, the “Kôyasan Chôishimichi” is the one constructed by the founder of the temple, Kûkai, himself and the one that has been most used. Every *Chô*, or about 109 m, along the route, stone signposts called *Chôishi* are installed to show the distance to *Danjôgaran*, the center of Kongôbu-ji. The route, extending for about 20 km from Jison-in on the mountain foot to the Danjôgaran compound and continuing further about 4 km from the compound to Kûkai’s grave in the Okuno-in, is 24 km in total length.

A *Chôishi* is a five-tiered stupa with a square granite head, carved out of stone into a structure about 3.5 m from top to bottom and weighing as much as 750 kg. Since the base is set into the ground, a *Chôishi* stands about 2 m aboveground. On the sides of its body are engraved not only the distance in *Chô* from the Danjôgaran compound but also the Sanskrit names of 36 Buddhas of *Kongôkai* (Diamond Realm in the doctrine of esoteric Buddhism) and 180 Buddhas of *Taizôkai* (Womb Realm in the doctrine of esoteric Buddhism), the name of the donor, and the date and purpose of the construction.

Originally, *Chôishi* signposts had been wooden structures but they were replaced with stone structures in 1285 through efforts and donations by the Imperial family, high officers of the feudal government and the general public, over a period of 20 years after the Buddhist priest of Kôyasan, Kakukyô, first advocated the idea in 1265. Out of the 220 *Chôishi* signposts, 179 are the original structures that have witnessed countless people on a pilgrimage as they proceed toward the mountaintop with faith and determination which becomes ever stronger with each *Chô*.

Appendix 4. Inventory of cultural assets; copies of the official designation notices

- a. Inventory of the monuments and sites included in the nominated property**
- b. Copies of the official notices**

b. History

The outstanding value of the nominated property, “Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and the Cultural Landscapes that Surround Them”, comes from the history of religious development and interchange, in which a variety of religious groups - Shintoism, which is an indigenous religion of Japan, Buddhism, which was imported to Japan, Shinto-Buddhist fusion, which is a combination of these two, and the *Shugen* sect of ascetic Buddhism, which incorporates elements from all of the others as well as elements from Taoism, another imported religion – established themselves in close relation with the lavishly thriving

natural environment of the Kii Mountain Range and underwent unique development while interacting with each other. The Kii Mountain Range, located to the south of Nara and Kyoto, ancient capitals of Japan from the 6th century to 1868, and characterized by the sublime and formidable mountains, has been considered to be a special area where deities have dwelt since prehistoric times. The formation and development of the sacred sites has always been a close reflection of the history of the whole of Japan.

From the 3rd century B.C. to the 2nd century B.C., when rice culture was brought to Japan and disseminated, people began to settle in the lowlands and small communities called “*Mura*” and larger communities called “*Kuni*” were formed throughout Japan. In those communities, the worship of natural objects such as mountains, forests, rocks and trees burgeoned and those entities came to be revered as land gods before long. The shrines and temples included in the nominated property have their religious origins in such primitive worship offered to land gods, all dating back to prehistory. Each one of them has kept its unique and locally developed religious style up to this day. As a religious style closely associated with mountain environments, those ancient worship activities inspired the formation of sacred sites in mountain areas under the influence of Buddhist mountain worship. From the descriptions of prehistoric periods in the “*Kojiki*” (Japan Record of Ancient Matters) and the “*Nihon Shoki*” (Chronicle of Japan), which were compiled by the ancient government of Japan in the 8th century, it is indicated that the gods of Yoshinoyama and Kumano were not simply the land gods revered by local people but were also gods which were getting attention from the people living in the ancient capital city, which can be considered to have been the very beginning of the consecration of these areas. For instance, legend tells that Yoshinoyama is the dwelling place of the deity controlling the supply of water, which is essential to rice fields, for the ancient capital area or the deity controlling precious minerals such as gold ore, while the sacred mountain of Kumano Hayatama Taisha, which stands behind the shrine, is the place where the deities of Kumano descended and also the dwelling place of the land god

who guided the legendary first Emperor of Japan to build the first government of Japan in Nara.

After the age characterized by worship of land gods had continued for a long period of time, Buddhism was introduced to Japan in the mid-6th century from the Korean Peninsula. At that time, the ancient government of Japan had just begun to construct a centralized government system based on *Ritsuryō* law, following the examples of more advanced nations in Continental China and the Korean Peninsula. For that purpose, the government adopted Buddhism as the guardian religion of the nation. As a result, the construction of Buddhist temples started in the capital and spread to major regional cities by the late 7th century. In the middle of the 8th century, provincial temples and provincial convents, called *Kokubun-ji* and *Kokubuni-ji* respectively, were built in each province throughout Japan, and the system of Buddhism as the national religion was established, placing Tōdai-ji, constructed in the capital, as the center of the system. Many of these temples were built in the lowlands not far from the human settlements, as was also the case with the Kii Peninsula at that time. At the same time, the Buddhist concept of the Pure Land called “*Jōdo*”, where Nyorai and bodhisattvas reside, began to receive more and more religious attention, so much so that in the 8th century there appeared people who undertook religious training in the Kii Mountain Range, associating the area with the Pure Land. En no Gyōja, who is considered by people in the following generations to be the founder of the *Shugen* sect, was one of the very first people who pursued this religious training; the Ōminesan-ji Hondō was constructed in the place where, legend tells, the chief deity of the *Shugen* sect, *Zaō Gongen*, made its appearance in response to the prayer of En no Gyōja. At the Ōminesan-ji Hondō many religious materials dating back to the late 8th century were excavated as pieces of evidence to show that religious activities had been carried out on that spot since ancient times. On the other hand, festivals and rites dedicated to gods were continuously observed; for instance, in 698 the national government made prayers for rain to the god of Yoshinoyama and in 766 *Kumano Musubishin* and *Hayatamashin*, two of the chief deities of the

Kumano Sanzan shrines, were awarded *Fûko*, or the territories, as financial resources to support religious rites, by the national government as the first attempt of this kind.

Although the capital was moved to Kyoto at the end of the 8th century, the Buddhist temples in Nara kept their influence and did not leave the former capital. There was no change to the policy of the national government to look to the overseas for new knowledge including Buddhism, and delegations to China, which had been sent continually since the 7th century, brought back to Japan the esoteric Buddhism called *Mikkyô* in the 9th century, which was to have a great influence on the religious society of Japan in the following periods. According to the doctrine of *Mikkyô*, mountains are considered to be the place for religious training to attain *Satori* (awakening). Therefore, many of the temples of *Mikkyô* were constructed on mountains, as is typically exemplified by Kongôbu-ji, which was constructed in 816 by Kûkai, a member of the delegation, as the stage for religious training on the mountain for the *Shingon* sect of esoteric Buddhism. According to legend, the Kôyasan Chôishimichi was constructed by Kûkai to connect Jison-in at the mountain foot, which was the administration office constructed as the base for the construction and maintenance of Kongôbu-ji, to the mountaintop, and installed wooden stupas symbolizing deities of *Mikkyô* along the route, intending that they would also serve as signposts. The Kii Mountain Range, which had been revered as the place where deities resided or the Pure Land, became the attractive place even to Buddhist priests following the doctrine of *Mikkyô* and enjoyed prosperity with more people gathering for religious training than ever before.

The society at that time was still founded on the centralized *Ritsuryô* system; however, the tradition of the government's ownership of land and people, which is the heart of the system, was gradually undermined and there appeared aristocrats privatizing land ownership and acquiring relationship with the Imperial family through marriages who gained much wealth and eventually political power. *Mikkyô*, not only attracting the curiosity of those intellectuals as a new religion but also receiving worship from that powerful class of society, came to share the role of the

religion to guard the nation. Among the people who converted to *Mikkyō*, there were some that entered the mountain areas. Reflecting the social spirit of the time, the Emperor or a retired Emperor as one person embodying the nation hosted a variety of religious rites for different purposes at the three sacred sites of the Kii Mountain Range. It is considered that these activities led to construction of relatively small shrine buildings and other structures, as is indicated by the existence of remains of those structures dating back to the 9th century, which were excavated in great quantities from the ground under the Ōminesan-ji Hondō. In addition, *Mikkyō* and Shintoism interacted with each other as religious groups based in mountain areas, accelerating the trend of Shinto-Buddhist fusion that had been anticipated since the 8th century. The Shinto-Buddhist fusion would be inherited as a unique religious style of Japan until the end of 19th century, when the national government implemented the policy to separate Shintoism and Buddhism. During this period, the deity of Niutsuhime-jinja, worshiped as the deity of the land, was enshrined on the mountaintop as the guardian god of Kongōbu-ji in Kōyasan. At Kumano Sanzan in the mid-10th century, deities who had never been expressed as substantial entities before came to be expressed visually as statues under the influence of Buddhism; in addition, three deities who have their religious origins in different nature worship traditions came to be worshiped collectively. As is stated above, the period from the 9th century to the 10th century was the formative period of sacred sites. A journal written by a pilgrim at that time describes how, as the degree of social unrest around the capital was escalating, the number of people who visited those sacred sites for religious purposes increased and the transportation of goods became more frequent, resulting in the gradual formation and improvement of the pilgrimage routes leading to those sacred sites.

The following two centuries, the 11th and 12th centuries, saw development of a unique cultural style called *Kokufū Bunka* (literally, domestic cultural style) in Japan as a result of the national government's decision to stop sending delegations to China. During this period, the consecration of the three sacred sites in the Kii Mountain

Range made substantial progress. It was because in Japan it was believed, in a climate of fear, that the eschatological age known as “*Mappô*” would begin in 1052, in which the Buddha’s power would decline and hardship would plague society incessantly. Frequent conflicts and struggles fought by samurais, who began to seek and achieve political power, caused a seriously unstable social condition which had never been experienced before. In such a situation, people desperately sought Buddha’s help on various occasions in their lifetime, admission to the Pure Land of *Amida* after death, and future rebirth in a new world where *Miroku* would descend. So much so that they made serious efforts to conduct as many religiously good deeds as possible, believing that it would guarantee the realization of their wishes regardless of their condition of wealth in the secular world. The most typical example of such efforts is the construction of shrine and temples which were carried out on a large scale by the Imperial family, the aristocracy, and the powerful samurais. The number of those constructions completed during this period in the capital and other places in Japan is extremely high. As a result, in a variety of areas such as architecture, carving, painting and handicrafts, the highest skills and greatest talents were generously invested so that many exquisite works of extremely high quality were produced, marking an epoch in the history of Japanese culture.

This social situation drew people’s attention to pilgrimage to sacred sites as a religious activity that would produce more direct effects; however, it was the dream of a lifetime for many people in a time when long-distance travel was not easily achievable. Still, in the early 11th century, the most powerful aristocrat of the time visited the sacred site, “Yoshino and Ômine”, and a retired Emperor made his first pilgrimage to “Kôyasan” and “Kumano Sanzan” in the late 11th century. These visits stimulated the pilgrimage to the three sacred sites and enthusiasm grew rapidly. Especially pilgrimages to Kumano Sanzan by retired Emperors were repeated almost 100 times until the early 13th century.

Among them, a retired Emperor’s visit to Kumano Sanzan was the paramount even. His visit could be described as follows: before he left Kyoto, he started by

purifying his spirit and body by confining himself for a certain period to a small house called *Shôjinya*, which had been constructed for this purpose and for that particular pilgrimage. Then, he went down the Yodo River to Osaka, continued to the south along the west coast of the Kii Peninsula, and took the Kumano Sankeimichi Nakahechi to the destination of pilgrimage, “Kumano Sanzan”, spending almost the whole of one month by the time he returned to Kyoto. People on a pilgrimage were supposed to go on foot, as a matter of principle, when they were heading for the sacred area. In addition, they repeatedly undertook religious rites of Shinto-Buddhist fusion and purified their spirit and body by pouring water on themselves on their way. There were times when they had to proceed in the dark by night. It was without doubt a severe and rigorous experience. The number of people in a party could be as large as 200 to 300, including the retired Emperor and his attendants such as aristocrats, guards and porters. *Shugen* sect ascetics also accompanied the party on a pilgrimage as guides and gave instructions for the religious rites to be undertaken on the pilgrimage route or at sacred sites, contributing to the prosperity of the *Shugen* sect and reinforcing the mountain region’s characteristics as sacred sites.

As these large-scale pilgrimages were repeated ever more frequently, Kumano Sanzan and other sacred sites underwent improvement and shrine buildings and accommodation facilities were constructed and improved one after another. It was around this time that the scale and the basic layout of the major buildings constituting the sacred sites were consolidated. Similarly, with regard to the pilgrimage routes, many *Ôji* were constructed as places of prayer on the way to the pilgrimage destination and the route was established as the major pilgrimage route of the Kumano Sankeimichi Nakahechi. On the other hand, in the Ômine Okugakemichi, the route for *Okugake* ascetic practice was established, in which ascetic practice undertakers were required to visit *Shuku*, or formidable peaks on the mountain ridges which were considered to be places where deities descend, to carry out ascetic practices at these places. As the development of the sacred sites went on this way,

organizations to support these sites came into existence. The budget for employing the staff members of those organizations and for maintaining shrine buildings and other structures was dependent upon the Imperial family, aristocrats and powerful samurais, who made donations as a token of their religious devotions. As a result, the three sacred sites in the Kii Mountain Range enjoyed a prosperity that far surpassed that of other sacred sites; likewise, the numbers of worshipers far exceeded those in other areas. The area was revered not only as the original religious center for Shintoism, the *Shugen* sect of ascetic Buddhism, the *Shingon* sect of esoteric Buddhism, and Shinto-Buddhist fusion, but also as the holy area related to *Kannon* worship, the best place to build sutra mounds, and the place for graves. Its reputation as an area of peerless sacred mountain sites was established firmly, to the extent that it became a matter of common knowledge in society at large, an accepted view which would not change in following generations.

At the end of the 12th century, the ruling authority was taken over by the feudal government, which placed the seat of government called *Bakufu* (shogunate) in Kamakura, far away from Kyoto. Nevertheless, the Imperial Court in Kyoto still retained a great amount of influence and the Imperial family and the aristocracy continued pilgrimage to the sacred sites until the 13th century. However, after the attempt by the retired Emperor Gotoba to reclaim the ruling power from the feudal government failed in 1221, the kind of large-scale pilgrimages that had been repeatedly carried out since the 11th century decreased significantly, but the pilgrimages did continue on a more modest scale with support coming mainly from aristocrats and powerful samurais. For instance, Kongôsammai-in, which was constructed in Kôyasan in the early 13th century, is a precious mountaintop prayer-giving structure donated by samurais; the stone signposts of the Kôyasan Chôishimichi, which was revitalized and restored in 1285, were donations not only from aristocrats including Imperial family members, but also from powerful samurais and ordinary citizens. When those religious structures were newly constructed or reconstructed, fund-raising campaigns were conducted to solicit for donations called

“*Kanjin*”. These activities contributed to propagating the sacred sites more widely to various classes of society.

From the 14th century to the 16th century, the samurais kept a grip on the ruling authority while on various levels the struggles for power, continued between the Imperial family and the aristocracy, who plotted to regain the authority. The three sacred sites which had always had close relation with the imperial capital suffered rather significantly as a result. In particular, in the period from 1336 to 1392, when two Emperors stood in competition for legitimacy, Yoshinoyama was chosen as the seat of the “Southern” Imperial Court and was therefore attacked by the opposing group. Many shrines and temples in the sacred sites suffered from the flames of war. From the late 15th century to the late 16th century, the power of the feudal government weakened significantly, and without strong central government control many of the feudal lords called *Daimyō* around Japan fought on a large scale against each other in pursuit of larger territories and the ruling power of the nation. During this period, land owned by shrines and temples in the sacred sites as their financial basis was substantially taken over by those feudal lords. However, the religious authority of the sacred sites was widely respected even by those at odds for political reasons, and donations continued from whoever was “on the winning side” at any given time with those in power changing one after another, and also from the rich citizens whose numbers were on the increase in the 15th century thanks to the improved production capability and the progress of the monetary economy that the society at that period was experiencing. Therefore it remained possible for the architectural structures of the sacred sites, large or small, to be reconstructed and maintained. It was also during this period that the custom of carrying out pilgrimages to the sacred sites spread from samurais to the general public, and the Kumano Sankeimichi Kohechi and the Ôhechi started to appear in historical documents together with other major pilgrimage routes.

From the 17th century until the late 19th century (1868), the powerful feudal government that was established in Edo, which was later to become Tokyo, continued to rule for nearly 270 years and during that period a relatively peaceful

social situation was maintained under the dominance of the samurais. Shrines and temples in the sacred sites lost much of their land that had earlier provided a financial basis for them and were absorbed into the religious system controlled by the feudal government. However, their religious influence did not wane, continually receiving support from the government and the general public. On the other hand, owing to the further development of monetary economy, ordinary people living in the urban areas became rich; at the same time, construction of roads progressed, making travel much easier. These factors contributed to further promoting the pilgrimage to sacred sites by the general public. There were not only the devout, religiously-motivated people who focus on specific destinations but also the increasing number of people who visit several sacred sites at a time or tour around scenic spots and historical spots for sightseeing. Reflecting such a social trend, publications such as a drawing of sacred sites with indications and background explanations of sightseeing spots were made available. Particularly in the Kii Mountain Range, people whose main interest was in Ise Jingû or *Saigokujunrei* increased; in response, the number of shrines and temples with accommodation facilities increased. On the other hand, along the pilgrimage routes, signposts marking the direction or the distance to the destination sacred site and stone Buddhist images to console the souls of those who died on their way were donated and constructed by private donations. These stone structures remain still today together with long linear pilgrimage routes, forming a cultural landscape as its significant element.

In 1868, the ruling authority was returned from the feudal government to the Emperor and the capital was moved from Kyoto to Tokyo. Japan was to evolve quickly into a modern state to be competitive with the Western countries. The new government took new measures to control the religions in Japan and issued the Shintoism and Buddhism Separation Decree in 1868 and the Shugendô Annulment Decree in 1872 as part of those efforts. Under the binding legal power of those decrees to prohibit religious activities related to the Shinto-Buddhist fusion and the *Shugen* sect that had been inherited from generation to generation, the three sacred

sites in the Kii Mountain Range could not be an exception; statues of Buddha and Buddhist ritual instruments were removed from the shrine buildings and Buddhist structures were broken down or subordinated to the shrines under new names. However, many major temple buildings were to survive because of the strong religious authority acknowledged widely by the society; the *Shugen* sect, which had a historical linkage with *Mikkyō*, the esoteric Buddhist sect,--both *Shugen* and *Mikkyō* having coexisted as religious groups based in the mountains--was to merge into esoteric *Mikkyō* as its subordinate. After that, as losses of cultural properties in Japan and as the outflow of cultural properties to other countries increased to a seriously problematic extent, the National Government started to protect cultural properties by enacting the Ancient Shrines and Temples Preservation Law in 1897 and strengthened it by enacting another law, the National Treasures Preservation Law in 1929. In 1919, the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments had been also put in place to extend the protection beyond shrines and temples to cover scenic spots and natural monuments. As a result, half of the cultural properties distributed in the three sacred sites were placed under the protection of the national government, not because of their association with guardian deities of the nation but because of their historical and cultural value on the national level. In addition, the National Parks Law was enacted in 1931 and the area of natural scenic beauty including “Yoshino and Ōmine”, “Kumano Sanzan”, and the “Kumano Sankeimichi” was designated as Yoshino Kumano National Park in 1936 and placed under the protection of the law. Major rituals and festivals that have a long tradition and distinctive characteristics, although they faced a difficult time on the verge of discontinuation, have survived until today thanks to the faith and devoted efforts of devout supporters of the sacred sites.

After Japan lost World War II in 1945, Japan made a fresh start as a democratic state and, after the initially chaotic social situation, quickly succeeded in revitalizing its economy. As a result, the number of visitors to the sacred sites of the Kii Mountain Range, which had decreased during the war, increased again, bringing

prosperity back to these areas. On the other hand, the *Shugen* sect, which had been officially subordinated to esoteric *Mikkyō*, regained its status as an individual religious body. In 1950, the National Treasures Preservation Law and the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments were combined into the present “Law for the Protection of Cultural Properties”, under which all of the monuments and sites included in the nominated property are given legal protection by the national government through designation of Cultural Properties. On the other hand, in relation to cultural landscapes, which are a significant part of the value of the nominated property, the drastic surge in demand for timber during the economic recovery after World War II led to replacement of natural forests with afforestation to some extent; however, the prosperity of forestry as a key industry contributed to protecting the forest-covered areas surrounding the three sacred sites and the pilgrimage routes from development pressures. In 1957, the National Parks Law was improved into the Natural Parks Law, in which the system of natural parks was established; under this framework, the Kōya Ryūjin Quasi-national Park (designated in 1967) and several other Prefectural Natural Parks have been established in the Kii Mountain Range. As a result, the nominated property is protected together with the surrounding natural environment. In addition, the relevant municipal governments have passed ordinances in order to include the cultural landscapes extending over a wide range under the scope of protection. As a result, the appropriate control measures are in place to prevent the value of the nominated property from being undermined. Not only such official protection measures but also the direct involvement of the shrines and temples included in the nominated property play a significant role in keeping alive their true value as the sacred mountain sites that have been developing since ancient times, by actively undertaking religious activities including traditional annual events such as festivals and rites.

Appendix 6. Chronological table of history in relation to the nominated property

c. Form and date of most recent records of property

There are numerous books, articles, scientific reports, and other sources of literature on the nominated property. The following is a list of particularly important reference materials on the nominated property.

i) Publications on the history of the region (in order of publication)

Taro, Wakamori. *Shugendô-shi Kenkyû* [Study on the History of the Shugen Sect of Ascetic Buddhism]. Heibonsha, 1943.

Shigeru, Gorai. *Yoshino Kumano Shinkô no Kenkyû* [Study on Yoshino and Kumano worship]. Meicho Shuppan, 1976.

Nara National Museum. *Kyôzuka Ihô* [Sutra Mounds, Treasury of History]. Tokyo Bijutsu, 1977.

Shinjô, Hironishi. *Shinkô Kôya Shunjû Hennen Shûroku* [Revised Collection of Historical Records of Kôyasan]. Iwata Shoin, 1982.

Wakayama Prefectural Board of Education. *Wakayamaken no Mukei Minzoku* [Intangible Folk Cultures of Wakayama Prefecture]. Wakayama Prefectural Board of Education, 1983.

Hitoshi, Miyake. *Shugendô Jiten* [Encyclopedia of the Shugen Sect of Ascetic Buddhism]. Tokyodo Shuppan, 1986.

Nara National Museum. *Sangakushinkô no Ihô* [Treasury of Mountain Worship]. 1985.

Hitoshi, Miyake. *Mitake Shinkô* [Mountain Worship]. 1985.

Hitoshi, Miyake. *Ômine Shugendô no Kenkyû* [Study on the Shugen Sect of Ascetic Buddhism in Ômine]. 1988.

Mie Prefectural Board of Education. *Mieken no Minzoku Geinô* [Folk Art of Mie Prefecture]. Mie Prefectural Board of Education, 1994.

Saiku Historical Museum. *Kumano Shinkô no Sekai* [World of Kumano Worship]. Saiku Historical Museum, 1994.

Hitoshi, Miyake. *Shugendô Soshiki no Kenkyû* [Study on Organizations of the Shugen Sect of Ascetic Buddhism]. Shunjusha, 1999.

Mainichi Shimbun. *En no Gyôja to Shugendô no Sekai – Sangaku Shinkô no Hihô* [En no Gyôja and the World of the Shugen sect of Ascetic Buddhism – Secret Treasures of Mountain Worship]. Mainichi Shimbun, 1999.

Meicho Shuppan. *Naraken-shi* [History of Nara Prefecture]. Meicho Shuppan, 1985 to 1999.

Wakayama Prefectural Board of Education. *Wakayamaken no Maturi Gyôji* [Festivals and Other Events of Wakayama Prefecture]. Wakayama Prefectural Board of Education, 2000.

Yasunori, Koyama. *Kumano Kodô* [Old Paths of Kumano]. Iwanami Shoten, 2000.

ii) Publications regarding the nominated property

a. On Yoshino and Ômine (in order of publication)

Mosaku, Ishida. *Kimpusen Kyôzuka Ibutsu no Kenkyû* [Study on the Remains of Sutra Mounds in Kimpusen]. 1937.

Totsukawa Village. *Totsukawa Gakujutsu Chôsa Hôkokusho* [Report of Academic Research in Totsukawa]. Totsukawa Village, 1956.

Yoshino Town. *Yoshino-chô-shi* [History of Yoshino Town]. Yoshino Town, 1967.

Nara Prefectural Board of Education. *Jûyô Bunkazai Kimpusen-ji Kane no Torii Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Property, “Kimpusen-ji Kane no Torii”], Nara Prefectural Board of Education, 1967.

Nara Prefectural Board of Education. *Jûyô Bunkazai Yoshimizu-jinja Shoin Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Property, “Yoshimizu-jinja Shoin”], Nara Prefectural Board of Education, 1972.

Nara Prefectural Board of Education. *Jûyô Bunkazai Yoshino Mikumari-jinja Haiden Heiden Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Properties, “Yoshino Mikumari-jinja Haiden” and “Heiden”], Nara Prefectural Board of Education, 1975.

Tenkawa Village. *Tenkawa-son-shi* [History of Tenkawa Village]. Tenkawa Village, 1981.

Gangô-ji Bunkazai Kenkyûsho. *Yoshinoyama Shugendô Kankeishiryô Chôsa Hôkokusho* [Research Report on Documentation regarding the Shugen Sect of Ascetic Buddhism in Yoshinoyama]. Gangô-ji Bunkazai Kenkyûsho, 1983.

Nara Kenritsu Minzoku Hakubutsukan. *Yama no Shinkô to Yoshino Shugen* [Mountain Worship and the Shugen Sect of Ascetic Buddhism in Yoshino]. 1983.

Nara Prefectural Board of Education. *Kokuhô Kimpusen-ji Hondô Shûrikôji Hôkokusho* [Documentation on the Restoration of the National Treasure, “Kimpusen-ji Hondô”]. Nara Prefectural Board of Education, 1984.

Nara Prefectural Board of Education. *Jûyô Bunkazai Ôminesan-ji Hondô Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Property, “Ôminesan-ji Hondô”]. Nara Prefectural Board of Education, 1986.

Nara Prefectural Board of Education. *Jûyô Bunkazai Yoshino Mikumari-jinja*

Rômon Kairô Shûrikôji Hôkokusho [Documentation on the Restoration of the Important Cultural Properties, “Yoshino Mikumari-jinja Rômon” and “Kairô”]. Nara Prefectural Board of Education, 1987

Nara-ken Sangaku Iseki Kenkyûkai and Kamikitayama Village Board of Education. *Shô no Iwaya* [Shô no Iwaya]. 1996.

b. On Kumano Sanzan (in order of publication)

Kumano Nakahechi Kankôkai. *Kumano Nakahechi Saijiki* [Four Seasons of the Kumano Nakahechi]. Kumano Nakahechi Kankokai, 1971.

Kumano Nakahechi Kankôkai. *Kumano Nakahechi Densetsu* [Legends of the Kumano Nakahechi]. Kumano Nakahechi Kankokai, 1972.

Kumano Nakahechi Kankôkai. *Kumano Nakahechi Kodô to Ôjisha* [Old Paths and Ôji shrines of the Kumano Nakahechi]. Kumano Nakahechi Kankokai, 1973.

Ise Minzoku Gakkai. *Mie (Ise, Iga, Shima, Kumano) no Bunka Denshô* [Cultural Traditions of Mie (Ise, Iga, Shima and Kumano)]. Ise Minzoku Gakkai, 1978.

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Russian language

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d. Present state of conservation

The “monuments”, designated as National Treasures or Important Cultural Properties, and “sites (including cultural landscapes)”, designated as Historic Sites, Places of Scenic Beauty, or Natural Monuments, have been adequately protected in a good condition of conservation through the protection provided under the Ancient

Shrines and Temples Preservation Law (1897), the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (1919) and the National Treasures Preservation Law (1929). After World War II, the above-mentioned laws were improved and combined into the current Law for the Protection of Cultural Properties (1950), in compliance with which thorough conservation management has been undertaken for the nominated property up to the present time. At the same time, part of the nominated property and the surrounding natural environment are under the protection of the Natural Parks Law (1957).

As will be described in detail below, each of the assets included in the nominated property has been maintained in an extremely good condition of conservation through adequate implementation of a considerable number of repair works and other conservation works. For the buildings, the compounds, pilgrimage routes and related facilities where those special repair works or other conservation works were not carried out, the owners have been undertaking appropriate day-to-day care and have successfully maintained their value. In addition, the Boards of Education of Mie Prefecture, Nara Prefecture and Wakayama Prefecture appoint Cultural Property Protection Instructors to make periodical rounds for the protection of cultural properties and to give advice for day-to-day maintenance work and protection by local people. In this manner, efforts are being made to ensure that the well-preserved value of the property will be sustained long into the future.

<National Treasures and Important Cultural Properties>

Most of the “monuments” included in the nominated property are wooden structures built in mountain areas with high precipitation; depending upon the degree of damage suffered, several types of repair works are conducted including dismantling repair in which the building in question is completely dismantled in the process (and carefully reassembled after the repair), partial dismantling repair in which only walls or roofs are dismantled and repaired without dismantling the main structures, and minor or partial repair works such as roofing repair and painting

repair, which are conducted periodically. In addition, in order to protect the cultural properties from fire, all the buildings designated as National Treasures or Important Cultural Properties are equipped with automatic fire alarm systems, fire extinguishing equipment and lightning conductors. Fire prevention operations and the emergency measures to follow in case a fire occurs have also been determined and preparations are in place.

Many of the buildings included as “monuments” in the nominated property have occasionally suffered damage due to natural disasters; however, each time such damage has happened, it has been restored to the original condition and the historic and artistic value of the nominated property has been successfully preserved up to the present time. Before the Meiji Period (1868 to 1912), most shrines and temples had their own staff engineers for repair work, who exercised high-level expertise in periodical repair works and ad hoc restoration works following disaster occurrences. Now, on the other hand, Nara Prefecture has its own government officers and Wakayama Prefecture has a full-time staff affiliated with a nonprofit organization established by the prefectural government, who work to carry out the necessary research and design for repair works and to supervise the actual implementation of those works mentioned above. For each repair work, a report is prepared and published.

Appendix 7. Plans indicating locations of fire prevention systems

<Historic Sites, Places of Scenic Beauty and Natural Monument>

The “sites”, including cultural landscapes, in the nominated property are designated as Historic Sites, Places of Scenic Beauty, or Natural Monuments; the Boards of Education of the three prefectural governments have worked through consultation with the Agency for Cultural Affairs, owners and municipal Boards of Education as custodians of the relevant cultural properties, to prepare a comprehensive plan for preservation and management of the entire nominated property. Based on the comprehensive plan, local governments have worked out

individual plans for preservation and management for each of the Historic Sites, the Places of Scenic Beauty and the Natural Monuments which are tailored to meet specific needs varying from property to property depending upon its scale, form, characteristics, location and other factors. Adequate preservation and management are ensured in this manner, and accordingly the cultural value of these Historic Sites, Places of Scenic Beauty and Natural Monuments and the cultural landscapes which are inseparable from them have been maintained in a good state of conservation.

On the other hand, when any of the pilgrimage routes or archeological remains distributed along them, which are designated as Historic Sites, need repair work or restoration work, special attention is paid and academic investigations including excavation, as necessary, are conducted before the work is commenced. The findings of those investigations are fully taken into consideration and there is careful and sufficient discussion by a committee comprised of experts in relevant fields; before the final decision is made, and the repair work is started. Places of Scenic Beauty characterized by natural elements and Natural Monuments are, as a rule, to be preserved in their natural conditions; however, removal of dead trees, pest controlling treatments against insect-caused damage and diseases, supplementary plantation of trees of the existing species, and preventive measures against animal-caused damage are carried out as part of the preservation and management.

The present state of conservation of each cultural asset included in the nominated property is given below together with information on past repair works and other conservation works. With regard to buildings designated as National Treasures or Important Cultural Properties, a separate table is given (in Table 1).

<History of Repair Works and Conservation Works for the Nominated Property>

1. Yoshino and Ômine

1-A. Yoshinoyama

Forests of cherry trees, which are the important component of the relevant

Historic Sites and Places of Scenic Beauty, have been maintained in an extremely good state of conservation through continual care-taking activities by Nara Prefecture, Yoshino Town and a non-profit organization, *Yoshinoyama Hoshôkai*, such as removal of dead trees, preventive measures against pest insects and diseases, and the supplementary planting of new trees of the identical cherry species.

1-B. Yoshino Mikumari-jinja

From 1926 to 1927, repair work with partial dismantling was carried out for the Honden and in 1928 dismantling repair work was carried out for the Heiden. In 1951, repair work for the Honden to treat typhoon-caused damage was done. From 1973 to 1975, roofing repair and partial repair were carried out for the Heiden and the Haiden. From 1986 to 1987, the Rômon and the Kairô were dismantled completely and given thorough repair, in which room partitions and inter-pillar structural members that had at some point been changed from the original state were restored. As a result, the shrine's buildings and compound are currently in an extremely good state of conservation.

1-C. Kimpu-jinja

Kimpu-jinja is located nearly as high as on the mountain top of Yoshinoyama, and consists of the Honden in the compound and the Shugyômon, also known as Ninotorii, in front as the gate facing the Ômine Okugakemichi. No repair work has been carried out so far; the shrine's compound is in an extremely good state of conservation.

1-D. Kimpusen-ji

As for the Hondô, dismantling repair work was carried out from 1916 to 1924; repair work of the roofs of both upper and lower stories (replacement of cypress bark thatching) was carried out together with improvement of disaster protection facilities from 1980 to 1984. As for the Niômon, dismantling repair work was carried out

from 1949 to 1951. As for the Kane no Torii, dismantling repair work was conducted from 1966 to 1967 and thorough treatment was given to the entire structure including the structural foundation. As a result, the temple's compound and the above-mentioned buildings are in an extremely good state of conservation.

1-E. Yoshimizu-jinja

From 1941 to 1943, the Shoin was thoroughly repaired through dismantling repair work. From 1971 to 1972, the pillars of the Shoin's platform were replaced and reinforcement of its floor structure was done.

As a result, the shrine's compound is in an extremely good state of conservation.

1-F. Ôminesan-ji

From 1983 to 1986, dismantling repair work of the Hondô and its excavation investigation for underground archeological materials were carried out. The inner chamber of the Hondô was partially dismantled and the outer chamber was completely dismantled for repair. Base stones were replaced for both chambers in the process. On the occasion of the dismantling repair work, an underground excavation survey was conducted and information regarding the architectural transition over time was obtained. The excavated archeological materials were re-buried for preservation after the completion of investigation and repair work; the temple's buildings and compound are in an extremely good state of conservation.

2. Kumano Sanzan

2-A. Kumano Hongû Taisha

Most of the shrine buildings were lost due to the 1889 flooding of the Kumano River, except for the existing Honden, which had been reconstructed back in the Kyûshachi Ôyunohara on the original site of the shrine from 1801 to 1807. Those buildings of the Honden that barely survived the flooding were relocated to the present location in 1891. Both the present compound and the former site are in an

extremely good state of conservation.

2-B. Kumano Hayatama Taisha

The shrine was just recently designated as a Historic Site in 2002, and up to now neither repair of buildings nor any other conservation work has been carried out. The forests of the Kamikura Mountains in the background of the shrine and the shrine compound, including the Gotobikiwa, and the Nagi Tree which is designated as a Natural Monument, are all in an extremely good state of conservation.

2-C. Kumano Nachi Taisha

Roofing repair started in 2002 and is planned to be completed in 2004 for the Honden, the Hasshaden, the Miyagata-jinja, the Suzumon and the Sukibei. The shrine's buildings and compound are in an extremely good state of conservation.

2-D. Seiganto-ji

In 1924, dismantling repair work was conducted. In 1962 and 1987, roofing repair work was carried out and cypress bark thatching was replaced, using traditional materials. The temple's buildings and compound are in an extremely good state of conservation.

2-E. Nachi no Ôtaki

As Nachi no Ôtaki, which is the object of worship, is a natural entity, neither repair nor any other conservation work has been conducted. In terms of the quantity and quality of water, the waterfall is in an extremely good condition of conservation together with the surrounding forests.

2-F. Nachi Primeval Forest

Having long been protected as a forbidden area, the Nachi Primeval Forest is in an extremely good state of conservation.

3. Kôyasan

3-A. Niutsuhime-jinja

In 1932, the Rômon was dismantled and repaired. In 1963, roofing repair and partial repair were done and in 1993 partial dismantling repair was carried out. In 1977, roofing and painting of the Honden were repaired. The shrine buildings and the compound are in an extremely good state of conservation.

3-B. Kongôbu-ji

The Fudôdô underwent dismantling repair in 1908, partial dismantling repair in 1963, partial repair of disaster-caused damage in 1991, and dismantling repair coupled with structural reinforcement as a protective measure against earthquakes from 1996 to 1998.

The Okuno-in Kyôzô underwent partial repair in 1963, partial dismantling repair in 1978, roofing repair and partial repair in 1979, and partial repair of disaster-caused damage in 1991.

The Tokugawake Reidai was partially dismantled in 1962 for repair of damage caused by a disaster to the mausoleums of Tokugawa Ieyasu and Tokugawa Hidetada.

The Sannô-in Honden underwent repair work in 1979, in which two of the three shrine buildings, i.e. Niomyôjinsha Shaden and Kôyamyôjinsha Shaden, were partially dismantled and the other shrine building, the Sôja Shaden was completely dismantled together with the Torii and the Sukibei.

The Daimon underwent dismantling repair work in 1986.

The Kongôsammai-in Tahôtô underwent partial repair in 1906, roofing repair in 1949, partial repair in 1969, and roofing repair and partial repair in 1979. The Kongôsammai-in Kyôzô underwent roofing repair and partial repair in 1979 and roofing repair again in 2001. The roofing of the Kyakuden and the Daidokoro were replaced, using traditional materials, in 1969, and the Shishomyôjinsha Honden

underwent dismantling repair in 1969 and roofing repair in 1995.

The Matsudaira Hideyasu and Dôhaha Reioku, which is a pair of stone mausoleums remaining in Okuno-in, underwent dismantling repair in 1967 and partial repair work on disaster-caused damage in 1979; The Uesugi Kenshin Reioku, which is a wooden mausoleum, underwent dismantling repair work for disaster-caused damage in 1966 and roofing repair and partial repair in 1995. Another wooden mausoleum, the Satake Yoshishige Reioku, underwent roofing repair and partial repair for disaster-caused damage in 1965 and roofing repair in 2001.

With regard to historic buildings as components of Historic Sites, which are not designated as National Treasures nor Important Cultural Properties, the following repair works have been carried out.

From 1988 to 1989, dismantling repair work and excavation investigation were carried out for the Shinzendô, which is located in the Honzan area of Kongôbu-ji; from 1994 to 1998, roofing repair was conducted for the Daishûden, the Okusho-in, the Kyôzô, the Shôrô, the Gomadô, the Sammon, the Egemon; from 1994 to 1998, roofing repair and partial repair were conducted for the Kagobei.

As a result, the temple buildings and the compound are in an extremely good state of conservation.

3-C. Jison-in

In 1972, the Mirokudô underwent roofing repair and partial repair, followed again by roofing repair in 1993. The temple buildings and the compound are in an extremely good state of conservation.

3-D. Niukanshōfu-jinja

In 1976, dismantling repair work was carried out, followed by roofing repair and painting repair in 2001. The shrine buildings and the compound are in an extremely good state of conservation.

4. Pilgrimage Routes

4-A. Ômine Okugakemichi

Even now, being the active stage for the ascetic mountain practices, called *Mineiri*, of the *Shugen* sect, it retains the original characteristics very well. Not only are the route itself, the places for ascetic practices and hospice sites along the route, the archeological remains related to transportation and the religious activities strictly protected under the Law for the Protection of Cultural Properties, but also the natural environment is conserved in a good condition as part of Yoshino Kumano National Park under the Natural Parks Law.

The Bukkyôgatake Primeval Forest is an evergreen forest of sub-alpine Veitch's silver fir (*Abies veitchii*), extending over an area of approximately 19 ha on the southeastern side of the ridgeline between Mt Hakkenzan (a.k.a. Hakkyôgatake) and Mt Misen. Having been designated as a Natural Monument in 1922 and included in the Special Protection Zone of Yoshino Kumano National Park, it has been strictly protected and preserved.

The Ôyamarenge Native Growth is an area of approximately 108 ha on the col of the ridgeline from Mt Misen through Mt Hakkenzan to Mt Myôjôgatake. It was designated as a Natural Monument in 1928. As the area is also included in the Special Protection Zone of Yoshino Kumano National Park, facilities to protect the native growth of *Magnolia sieboldii* from Japanese deer have been installed since 1996.

Tamaki-jinja is a Shinto shrine built near the mountaintop of Mt Tamaki, located at in the southern end of the Ômine Mountains. The Shamusho and Daidokoro of the shrine are architectural structures that are highly useful in understanding the practical patterns of religious activities of the ascetic *Shugen* Buddhism. As such, the shrine was designated as an Important Cultural Property in 1988. So far, neither building repair nor any other conservation work in the compound has been carried out, whereas day-to-day management has been adequately taken care of by the owners of

the relevant cultural properties. The shrine buildings and the compound are in a good state of conservation.

4-B. Kumano Sankeimichi

Restoration work and installation of service facilities were carried out for the Kumano Sankeimichi Nakahechi from 1978 to 1982 and from 1997 to 1998 and for the Kumano Sankeimichi Kohechi from 2001 to 2002.

With regard to the Kumano Sankeimichi Iseji, research was carried out in 1980 for the pilgrimage route itself and related cultural assets such as milestones called *Ichirizuka*, historical signposts and archeological remains of teahouses; based upon the research result, the repair and restoration of the passage and the installation of new support facilities and interpretation boards were carried out from 1997 to 2002. It is planned that similar improvement works will be conducted continually for those pilgrimage routes.

The Kumanogawa and the Shichirimihama are cultural landscapes of natural objects, i.e. a river and a seacoast, serving as part of the pilgrimage route. Similarly, the Hana no Iwaya and the Kumano no Oniga-jô, including the Shishiwa (lion-shaped rock) as its essential component, comprise unique cultural landscapes that are integral parts of ancient sacred places and scenic spots consisting of giant natural rocks and uniquely shaped rocks. These resources are in an extremely good condition of conservation, although no special measures including repair work have been carried out so far.

4-C. Kôyasan Chôishimichi

From 1986 to 1998 and from 2000 to 2002, restoration of *Chôishi*, or stone signposts which are placed at an interval of one *Chô* (approximately 109 m), were carried out together with repair and restoration of the passage and installation of new rest stops, etc. The pilgrimage route and the stone signposts are in an extremely good condition of conservation.

Table 1. Repair Works for the Buildings Included in the Nominated Property

	Name of the cultural asset	Year and type of repair*	
1 Yoshino and Ômine	A Yoshinoyama		
	B Yoshino Mikumari-jinja		
	Honden	1926 – 1927 (PDmtl), 1951 (D/Rf), 1961 (Rf/P), 1964 (Rf)	
	Haiden	1951 (D/Rf), 1973 – 1975 (Rf/P)	
	Heiden	1928 (Dmtl), 1973 – 1975 (Rf/P)	
	Rômon	1951 (Rf), 1986 – 1987 (Dmtl)	
	Kairô	1951 (Rf), 1986 – 1987 (Dmtl)	
	D Kimpusen-ji		
	Hondô	1916 – 1924 (Dmtl), 1965 (D/P), 1980 – 1984 (Rf/P)	
	Niômon	1949 – 1951 (Dmtl), 1970 (P)	
Kane no Torii	1966 – 1967 (Dmtl)		
E Yoshimizu-jinja			
Shoin	1941 – 1943 (Dmtl), 1971 – 1972 (Rf/P)		
F Ôminesan-ji			
Hondô	1983 – 1986 (Dmtl)		
2 Kumano Sanzan	A Kumano Hongû Taisha		
	Shaden	1891 (Relocation)	
	C Kumano Nachi Taisha		
Shaden	2002 – 2004 (Rf)		
D Seiganto-ji			
Hondô	1924 (Dmtl), 1962 (Rf), 1987 (Rf)		
3 Kôyasan	A Niutsuhime-jinja		
	Honden	1977 (Rf/Pt)	
	Rômon	1932 (Dmtl), 1963 (Rf/P), 1993 (PDmtl)	
	B Kongôbu-ji	Garan area	
		Kongôbu-ji Sannô-in Honden	1979 (Dmtl/P)
		Kongôbu-ji Fudôdô	1908 (Dmtl), 1963 (PDmtl), 1991 (D/P), 1996 – 1998 (Dmtl)
		Okuno-in area	
		Kongôbu-ji Okuno-in Kyôzô	1963 (P), 1978 (PDmtl), 1979 (Rf/P), 1991 (D/P)
		Satake Yoshishige Reioku	1965 (D/Rf), 2001 (Rf/Pt)
		Matsudaira Hideyasu and Dôhaha Reioku	1967 (Dmtl), 1979 (D/P)
		Uesugi Kenshin Reioku	1966 (D/Dmtl), 1995 (Rf/P)
		Daimon area	
		Kongôbu-ji Daimon	1986 (Dmtl)
		Kongôsammai-in area	
		Kongôsammai-in Tahôtô	1906 (Dmtl), 1949 (Rf), 1969 (P), 1979 (Rf/P)
		Kongôsammai-in Kyôzô	1979 (Rf/P), 2001 (Rf)
	Kongôsammai-in Shishomyôjinsha Honden	1969 (Dmtl), 1995 (Rf)	
	Kongôsammai-in Kyakuden and Daidokoro	1969 (Rf)	
	Tokugawake Reidai area		
	Kongôbu-ji Tokugawake Reidai	1962 (PDmtl)	
Honzan area			
Kongôbu-ji Honzan	1988 – 1989 (Dmtl), 1994 – 1998 (Rf/P)		
C Jison-in			
Mirokudô	1972 (Rf), 1993 (Rf)		
D Niukanshōfu-jinja			
Honden	1976 (Dmtl), 2001 (Rf)		

Type of repair work:**Dmtl: Repair with dismantlement**

In cases in which the entire structure has suffered damage, the structure is dismantled and the damaged structural members are repaired, or replaced with new materials only when necessary. After the completion of repair, the repaired members are reassembled in the original location using the original architectural construction method.

PDmtl: Repair with partial dismantlement

Part of the structure is dismantled for repair without dismantling the major structural members.

P: Partial repair

Carried out for treatment of minor damage.

Rf: Roofing repair

When damage to roofing tiles and roofing materials such as cedar bark occurs, the damaged parts or the entire roofing area is replaced.

Pt: Painting repair

Carried out when the painting or lacquerwork of the asset is discolored or damaged.

D: Disaster repair

Carried out for treatment of disaster-caused damage.

e. Policies and programs related to the preservation and promotion of the property

The “monuments” and “sites” (including cultural landscapes) included in the nominated property are under high standards of protection, having been designated as National Treasures, Important Cultural Properties, Historic Sites, Places of Scenic Beauty and Natural Monuments under the Law for the Protection of Cultural Properties; in addition, parts of those cultural assets are also included in a National Park or a Quasi-national Park and given further protection.

Repair work for National Treasures and Important Cultural Properties, which are “monuments” in the framework of the World Heritage program, is planned and carried out under the guidance of the Agency of Cultural Affairs and with financial support from the national government. The same is true for repair work and utilization of Historic Sites, Places of Scenic Beauty, and Natural Monuments, which are “sites” (including cultural landscapes) in the framework of the World Heritage program. Efforts are being made successfully to ensure the appropriate implementation of those activities and to maintain the high level of technical skills by organizing periodical workshops and seminars every year. Repair works for National Treasures and Important Cultural Properties are planned by their owners and the Prefectural Governments together with the Agency for Cultural Affairs, and implemented by the Prefectural Board of Education in Nara Prefecture under contract with the property owners and by the Wakayamaken Bunkazai Center (the Foundation for the Protection of Cultural Properties of Wakayama Prefecture) in Wakayama Prefecture under contract with the property owners or municipal governments responsible as custodial bodies.

The preservation and management of Historic Sites, Places of Scenic Beauty and Natural Monuments are adequately carried out by their owners and the local governments appointed as custodial bodies; any alterations to the existing condition or any activities with potentially adverse effects in terms of conservation within the designated area are strictly controlled by

the Law for the Protection of Cultural Properties. It is the role of municipal governments, which are the custodial bodies of the Historic Sites, to plan the repair work and improvement work for the pilgrimage routes and the related stone structures such as Chôishi and excavation investigations of archeological remains such as sutra mound remains in consideration of the future needs for maintenance and utilization of the site in an adequate manner. Financial and technical support is provided by the Agency for Cultural Affairs and the Prefectural Boards of Education to assist them for this purpose. In addition, the Boards of Education of Mie Prefecture, Nara Prefecture and Wakayama Prefecture have prepared their own comprehensive plans for the conservation and utilization of the pilgrimage routes, religious archeological remains along them and the compounds of shrines and temples within their administrative boundaries, so that the conservation, utilization and promotion of the site can be best attained with clear vision and in coordination with similar efforts by local people. Already now, non-profit organizations (NPOs) are taking the initiative with various programs and activities for the utilization and promotion of the pilgrimage routes.

Furthermore, “monument” buildings as well as the “sites” including cultural landscapes, which are Historic Sites, Places of Scenic Beauty, and Natural Monuments under the domestic law of Japan, are made open to the public throughout the year by their owners; works of fine arts and crafts owned by shrines and temples are also open in exhibition facilities. In this manner, adequate measures for promotion of the nominated property are in operation.

As is stated above, strict protection is provided to the nominated property under the Law for the Protection of Cultural Properties, the Natural Parks Law and other regulations, and this protection is further strengthened through various measures by owners, the national government, prefectural governments and other local governments of relevant cities, towns, and villages for preservation, conservation, utilization and promotion of the property. On the strength of these measures, the value of the nominated property as a Cultural Heritage is to be maintained and passed over to future generations.

4. Management

4. Management

a. Ownership

Ownership of the nominated property is shown in Table 2.

Table 2. Owners and Locations of the Nominated Property

Name of cultural asset	Owner	Location
Yoshinoyama	Private owners and local governments	Yoshino-chô, Yoshino-gun, Nara Pref.
Yoshino Mikumari-jinja	Yoshino Mikumari-jinja	
Kimpu-jinja	Kimpu-jinja	
Kimpusen-ji	Kimpusen-ji	
Yoshimizu-jinja	Yoshimizu-jinja	
Ôminesan-ji	Ôminesan-ji	Tenkawa-mura, Yoshino-gun, Nara Pref.
Kumano Hongû Taisha	Kumano Hongû Taisha	Hongû-chô, Higashimuro-gun, Wakayama Pref.
Kumano Hayatama Taisha	Kumano Hayatama Taisha and national government	Shingû City, Wakayama Pref.; Kihô-chô, Minamimuro-gun, Mie Pref.
Kumano Nachi Taisha	Kumano Nachi Taisha	Nachikatsuura-chô, Higashimuro-gun, Wakayama Pref.
Seiganto-ji	Nachisan Seiganto-ji	
Nachi no Ôtaki	Kumano Nachi Taisha	
Nachi Primeval Forest		
Fudarakusan-ji	Nachisan Seiganto-ji	
Niutuhime-jinja	Niutuhime-jinja and national government	Katsuragi-chô, Ito-gun, Wakayama Pref.
Kongôbu-ji	Kongôbu-ji and Kongôsammai-in	Kôya-chô, Ito-gun, Wakayama Pref.
Jison-in	Jison-in	Kudoyama-chô, Ito-gun, Wakayama Pref.
Niukanshôfu-jinja	Niukanshôfu-jinja	
Ômine Okugakemichi	Private owners, national government and local governments	Yoshino-chô, Kawakami-mura, Kurotaki-mura, Tenkawa-mura, Kamikitayama-mura, Shimokitayama-mura, Totsukawa-mura and Ôtoh-mura, Yoshino-gun, Nara Pref.; Hongû-chô and Kumanogawa-chô, Higashimuro-gun, Wakayama Pref.

Name of cultural asset	Owner	Location
Kumano Sankeimichi	Private owners, national government and local governments	Shingû City, Wakayama Pref.; Kôya-chô, Ito-gun, Wakayama Pref.; Shirahama-chô, Nakahechi-chô, Hikigawa-chô, Susami-chô, Nishimuro-gun, Wakayama Pref.; Nachikatsuura-chô, Kumanogawa-chô and Hongû-chô, Higashimuro-gun, Wakayama Pref.; Owase City and Kumano City, Mie Pref.; Ôchiyama-mura, Watarai-gun, Mie Pref.; Kiinagashima-chô and Miyama-chô, Kitamuro-gun, Mie Pref.; Kiwa-chô, Kihô-chô, Mihama-chô and Udono-mura, Minamimuro-gun, Mie Pref.; Nosegawa-mura and Totsukawa-mura, Yoshino-gun, Nara Pref.
Kôyasan Chôishimichi	Private owners, national government and local governments	Kudoyama-chô, Katsuragi-chô, and Kôya-chô, Ito-gun, Wakayama Pref.

N.B. “Private owners” include private corporations and shared ownership.

b. Legal status

The nominated property consists of monuments and sites including cultural landscapes, which are designated as National Treasures, Important Cultural Properties, Historic Sites, Places of Scenic Beauty or Natural Monuments under Article 27 or Article 69 of the Law for the Protection of Cultural Properties (promulgated on May 30, 1950, combining the former 1919 and 1929 laws; the original law was enacted in 1897) (hereinafter referred to as the “designated sites”; see Appendix 4 for the inventory of the cultural assets included in the nominated property and the copies of the official designation notices).

Detailed information regarding the designated sites is given in Table 3.

In principle, it is the owners or custodial bodies of the designated sites that manage, repair and open them to the public for promotion purposes in an appropriate manner. Alterations to the existing state of designated sites are legally restricted and any such alteration requires the prior permission of the national government (under Articles 43 and 80 of the Law for the Protection of Cultural Properties).

The national government, when necessary, subsidizes the cost of repair and management of the designated sites and provides technical guidance (under Articles 35, 47, and 73 (2)).

As for the Historic Sites, the compounds of Shinto shrines and Buddhist temples are owned by religious organizations or individuals, whereas pilgrimage routes are owned by individuals or national or local governments. Places of Scenic Beauty and Natural Monuments are owned by private owners (private corporations) or national or local governments.

In areas designated as a Special Protection Zone or a Special Zone of National Park or Quasi-national Park, neither any activities such as remodeling of an existing building or structure neither remodeling of an existing building or structure nor cutting of a standing tree or bamboo will be allowed without prior permission from the Minister of the Environment or the Prefectural Governor in a National Park or a Quasi-national Park, respectively (under Articles 13 and 14 of the Natural Parks Law).

The management of Natural Parks can be assigned to custodial bodies other than the national government and prefectural governments, which are appointed under the provisions of the Natural Parks Law (under Articles 9 and 10).

Table.3. Classifications of the Cultural Assets Included in the “Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and the Cultural Landscapes that Surround Them” under the Convention Concerning the Protection of the World Cultural and Natural Heritage and under the Law for the Protection of Cultural Properties

World Heritage Classification		Classification under the Domestic Law*		Monument		Site (Including Cultural Landscape)		
				National Treasure	Important Cultural Property	Historic Site	Place of Scenic Beauty	Natural Monument
Name of the Cultural Asset								
1 Yoshino and Ōmine	A	Yoshinoyama	-	-	-	-	-	-
	B	Yoshino Mikumari-jinja	-	• Yoshino Mikumari-jinja Shaden	• Yoshinoyama	-	-	-
	C	Kimpu-jinja	-	-	• Ōmine Okugakemichi	-	-	-
	D	Kimpusen-ji	• Kimpusen-ji Hondō • Kimpusen-ji Niōmon	• Kimpusen-ji Kane no Torii	• Yoshinoyama	-	-	-
	E	Yoshimizu-jinja	-	• Yoshimizu-jinja Shoin	-	-	-	-
	F	Ōminesan-ji	-	• Ōminesan-ji Hondō	• Ōminesan-ji (compound) [Ōminesan-ji Keidai]**	-	-	-
2 Kumano Sanzan	A	Kumano Hongū Taisha	-	• Kumano Hongū Taisha Shaden	-	-	-	-
	B	Kumano Hayatama Taisha	-	-	-	-	• Nagi tree of Kumano Hayatama Taisha [Kumano Hayatama-jinja no Nagi]	-
	C	Kumano Nachi Taisha	-	• Kumano Nachi Taisha Shaden	• Kumano Sanzan	-	-	-
	D	Seiganto-ji	-	• Seiganto-ji Hondō • Seiganto-ji Hōkyōintō	-	-	-	-
	E	Nachi no Ōtaki	-	-	-	• Nachi no Ōtaki	-	-
	F	Nachi Primeval Forest	-	-	-	-	• Nachi Primeval Forest [Nachi Genshirin]	-
	G	Fudarakusan-ji	-	-	• Kumano Sanzan	-	-	-
3 Kōyasan	A	Niutsumehime-jinja	-	• Niutsumehime-jinja Honden • Niutsumehime-jinja Rōmon	• Niutsumehime-jinja (compound) [Niutsumehime-jinja Keidai]	-	-	-
	B	Kongōbu-ji	• Kongōbu-ji Fudōdō • Kongōsammai-in Tahōtō	• Kongōbu-ji Sannō-in Honden • Kongōbu-ji Okuno-in Kyōzō • Satake Yoshishige Reioku • Matsudaira Hideyasu and Dōhaha Reioku [Matsudaira Hideyasu oyobi Dōhara Reioku] • Uesugi Kenshin Reioku • Kongōbu-ji Daimon • Kongōsammai-in Kyōzō • Kongōsammai-in Shishomyōjinsha Honden • Kongōsammai-in Kyakuden and Daidokoro [Kongōsammai-in Kyakuden oyobi Daidokoro] • Kongōbu-ji Tokugawake Reidai	• Kongōbu-ji (compound) [Kongōbu-ji Keidai]	-	-	
	C	Jison-in	-	• Jison-in Mirokudō	-	-	-	-
	D	Niukanshōfu-jinja	-	• Niukanshōfu-jinja Honden	• Kōyasan Chōishimichi [Kōyasan Chōishi]	-	-	-
4 Pilgrimage routes	A	Ōmine Okugakemichi	-	• Tamaki-jinja Shamusho and Daidokoro [Tamaki-jinja Shamusho oyobi Daidokoro]	• Ōmine Okugakemichi	-	-	• Bukkyōgatake Primeval Forest [Bukkyōgatake Genshirin] • Ōyamarenge Native Growth [Ōyamarenge Jiseichi]
	B	Kumano Sankeimichi	Nakahechi	-	-	-	-	-
			Kohechi	-	-	• Kumano Sankeimichi	-	-
			Ōhechi	-	-	-	-	-
			Iseji	-	-	-	• Kumano no Oniga-jō including Shishiwa [Kumano no Oniga-jō tsuketari Shishiwa]	-
C	Kōyasan Chōishimichi	-	-	• Kōyasan Chōishimichi [Kōyasan Chōishi]	-	-	-	
Total number of “Cultural Properties” designated under the domestic law			4	23	Historic Site: 8, Place of Scenic Beauty:3, Natural Monument: 5 (including one duplicate designation of Historic Site and Place of Scenic Beauty and one duplicate designation of Natural Monument and Place of Scenic Beauty)			
Total number of the cultural assets included in the nominated property				27	14			

* Domestic law: the Law for the Protection of Cultural Properties

** When there is difference between the name of the asset in the nomination dossier and the Japanese name of the asset as registered under the domestic law, the Japanese name is added in brackets.

N.B. 1A~F, 2A~F, 4A, and part of 4B are included in the Yoshino Kumano National Park; 3B and part of 4B are included in the Kōya Ryūjin Quasi-national Park.

The locations of all the cultural assets designated as National Treasures or Natural Monuments are protected as part of Historic Sites or Places of Scenic Beauty.

c. Protective measures and means of implementing them

i) The Nominated Property

The monuments and sites (including cultural landscapes) which comprise the nominated property are protected and preserved on the property as National Treasures, Important Cultural Properties, Historic Sites, Places of Scenic Beauty or Natural Monuments designated by the national government under the Law for the Protection of Cultural Properties. In those areas, any alteration to the existing condition is prohibited without prior permission from the national government.

Covering not only buildings designated as a National Treasure or an Important Cultural Property but also other cultural properties designated as a Historic Site, a Place of Scenic Beauty or a Natural Monument, the Boards of Education of Mie Prefecture, Nara Prefecture, and Wakayama Prefecture in sufficient coordination with the Agency for Cultural Affairs and municipal boards of education, which are custodial bodies of the individual cultural assets, have prepared a comprehensive preservation and management plan for the entire nominated property so as to implement preservation and management in a comprehensive and well-balanced manner. Based on and in compliance with the plan, each of the educational boards of the relevant municipal governments and prefectural governments has prepared its own individual preservation and management plan for practical measures of preservation and management. In addition, as a measure to ensure the implementation of the planned measures, the three prefectural boards of education are to establish specialized sections in their secretariat or staff full-time officers in charge of the preservation and management of the World Heritage and are to host coordination meetings with the educational boards of the municipal governments that are the legal custodial bodies of the individual cultural properties so that the preservation and management can be achieved in good cooperation with them. It is also incorporated in the comprehensive plan that each of the relevant municipal

governments, expected to take over the central role for the preservation and management in the future, establishes a specialized sections of its own for the preservation and management in consultation with prefectural governments.

With regard to technical measures for protection of the nominated property, special attention is paid to fire prevention in consideration of the fact that most of the “monuments” included in the nominated property are wooden structures. To be specific, wooden structures designated as National Treasures or Important Cultural Properties are all equipped with automatic fire alarm systems and further protection is provided by fire extinguishing systems and lightning conductors. In addition, training is given regarding the operation of those the facilities and equipment and the emergency measures to be taken when a fire actually occurs.

In the areas included in the Special Zone or the Special Protection Zone of a National Park or Quasi-national Park, the National Government and the Prefectural Governments are taking all necessary measures for the protection of the scenic beauty under the Natural Parks Law.

ii) The Buffer Zone

The buffer zones surrounding the nominated property are regulated through various applicable laws and local governments’ ordinances to ensure that the historic and natural settings and scenic beauty and natural environment of these areas will be conserved in harmony with the nominated property. The protection of the buffer zone is to be implemented through concerted efforts by the Agency for Cultural Affairs and the Ministry of the Environment in full coordination with other related ministries and agencies. In step with these efforts, each prefectural government, especially its educational board, will work for the protection of the buffer zones in coordination with related prefectural departments and bureaus.

Name of the cultural asset included in the nominated property	Legal instruments / measures for protection within the buffer zone
Yoshinoyama	Through designations of Special Protection Zone, Class 1, Class 2 and Class 3 Special Zones (under the Natural Parks Law), Reserved Forest (under the Forest Law), and Landscape Conservation Area (under the Yoshino Town Historic Landscape Conservation Ordinance), the height, design and color of buildings, etc. are controlled.
Yoshino Mikumari-jinja	
Kimpu-jinja	
Kimpusen-ji	
Yoshimizu-jinja	
Ôminesan-ji	
Kumano Hongû Taisha	Through designations of Class 2 Special Zone (under the Natural Parks Law) and Landscape Conservation Area (under the Hongû Town Landscape Conservation Ordinance), cutting of standing trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Kumano Hayatama Taisha	Through designations of Class 1 and Class 2 Special Zones (under the Natural Parks Law), Reserved Forest (under the Forest Law), and Landscape Conservation Area (under the Shingu City Historic Cultural Landscape Conservation Ordinance), cutting of trees, alteration to the existing land configuration, and the height, design and color of buildings, etc. are controlled.
Kumano Nachi Taisha	Through designations of Special Protection Zone, Class 1, Class 2, and Class 3 Special Zones (under the Natural Parks Law), Reserved Forest (under the Forest Law), and Landscape Conservation Area (under the Nachikatsuura Town Historic Cultural Landscape Conservation Ordinance), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Seiganto-ji	
Nachi no Ôtaki	
Nachi Primeval Forest	
Fudarakusan-ji	Through designation of Landscape Conservation Area (under the Nachikatsuura Town Historic, Cultural Landscape Conservation Ordinance), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Niutuhime-jinja	Through designation of Class 3 Special Zone (under the Wakayama Prefectural Natural Parks Ordinance), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Kongôbu-ji	Through designations of Class 1 and Class 2 Special Zones (under the Natural Parks Law), Reserved Forest (under the Forest Law) , Town Landscape Formation Zone and Natural Landscape Conservation Zone (under the Kôya Town Ordinance for Historic and Cultural Resources and the Formation of Town Landscape and Natural Landscape), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Jison-in	Through designations of Class 3 Special Zone (under the Wakayama Prefectural Natural Parks Ordinance) and Cultural Landscape Protection Area (under the Kudoyama Town Ordinance Concerning Conservation of Landscapes around Kôyasan Chôishimichi), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Niukanshōfu-jinja	

Name of the cultural asset included in the nominated property	Legal instruments / measures for protection within the buffer zone
Ômine Okugakemichi	Through designations of Special Protection Zone, Class 1, Class 2 and Class 3 Special Zones (under the Natural Parks Law), Reserved Forest (under the Forest Law), Special Zone for Conservation of the Natural Environment (under the Nara Prefecture Natural Environment Conservation Ordinance), and Landscape Conservation Areas (under the Hongû Town Landscape Conservation Ordinance, the Kumanogawa Town Historic Cultural Landscape Conservation Ordinance, the Yoshino Town Historic Cultural Landscape Conservation Ordinance, the Kawakami Village Ordinance Concerning Conservation of Historic Cultural Landscapes of <i>the Ômine Okugakemichi</i> , the Kurotaki Village Ordinance Concerning Conservation of Historic Cultural Landscapes of <i>the Ômine Okugakemichi</i> and Totsukawa Village Ordinance Concerning Conservation of Historic Cultural Landscapes of <i>the Kumano Kodô Kohechi</i> and <i>the Ômine Okugakemichi</i>), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Kumano Sankeimichi	
Nakahechi	Through designations of Class 1, Class 2 and Class 3 Special Zones (under the Natural Parks Law), Reserved Forest (under the Forest Law), and Landscape Conservation Areas (under the Nakahechi Town Historic Cultural Landscape Conservation Ordinance, the Hongû Town Landscape Conservation Ordinance, the Kumanogawa Town Historic Cultural Landscape Conservation Ordinance, the Nachikatsuura Town Historic Cultural Landscape Conservation Ordinance, and the Shingu City Historic Cultural Landscape Conservation Ordinance). cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Kumanogawa	Through designations of Class 2 and Class 3 Special Zones (under the Natural Parks Law), River Zone (under the River Law) and Landscape Conservation Areas (under the Hongû Town Landscape Conservation Ordinance, and the Shingu City Historic Cultural Landscape Conservation Ordinance), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Kohechi	Through designations of Class 2 and Class 3 Special Zones (under the Natural Parks Law), Reserved Forest (under the Forest Law), Natural Landscape Conservation Zone (under the Kôya Town Ordinance for Historic and Cultural Resources and the Formation of Town Landscape and Natural Landscape), and Landscape Conservation Areas (under the Hongû Landscape Conservation Ordinance, the Nosegawa Village Ordinance Concerning Conservation of Historic Cultural Landscapes of <i>the Kumano Kodô Kohechi</i> and the Totsukawa Village Ordinance Concerning Conservation of Historic Cultural Landscapes of <i>the Kumano Kodô Kohechi</i> and <i>the Ômine Okugakemichi</i>), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.

Name of the cultural asset included in the nominated property	Legal instruments / measures for protection within the buffer zone
Ôhechi	Through designations of Reserved Forest (under the Forest Law), River Zone (under the River Law), Class 3 Special Zone (under the Wakayama Prefectural Natural Parks Ordinance) and Cultural Landscape Protection Areas (under the Shirahama Town Ordinance Concerning Protection of Cultural Landscapes around <i>the Kumano Kodô Ôhechi Tondazaka</i> , the Hikigawa Town Ordinance Concerning Protection of Cultural Landscapes around <i>the Kumano Kodô Ôhechi Tondazaka and Hotokezaka</i> and the Susami Town Ordinance Concerning Protection of Cultural Landscapes around <i>the Kumano Kodô Ôhechi</i>), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Iseji	Through designations of Class 1, Class 2 and Class 3 Special Zones (under the Natural Parks Law), Seacoast Conservation Area (under the Seacoast Law), Port Area (under the Port and Harbor Law), River Zone (under the River Law), Reserved Forest (under the Forest Law), Cultural Landscape Conservation Areas (under the Ouchiyama Village Ordinance Concerning Protection of Cultural Landscapes of <i>the Kumano Sankeimichi Iseji</i> , the Kiinagashima Town Ordinance Concerning Protection of Cultural Landscapes of <i>the Kumano Sankeimichi Iseji</i> , the Miyama Town Ordinance Concerning Protection of Cultural Landscapes of <i>the Kumano Sankeimichi Iseji</i> , the Owase City Ordinance Concerning Protection of Cultural Landscapes of <i>the Kumano Sankeimichi Iseji</i> , Kumano City Ordinance Concerning Protection of Cultural Landscapes of <i>the Kumano Sankeimichi Iseji</i> , Mihama Town Ordinance Concerning Protection of Cultural Landscapes of <i>the Kumano Sankeimichi Iseji</i> , the Kiwa Town Ordinance Concerning Protection of Cultural Landscapes of <i>the Kumano Sankeimichi Iseji</i> , the Hongû Town Landscape Conservation Ordinance, and the Kumanogawa Town Historic Cultural Landscape Conservation Ordinance), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.
Kôyasan Chôishimichi	Through designations of Class 1 and Class 3 Special Zones (under the Natural Parks Law), Reserved Forest (under the Forest Law), Class 3 Special Zone (under the Wakayama Prefectural Natural Parks Ordinance), Cultural Landscape Protection Area (under the Kudoyama Town Ordinance Concerning Conservation of Landscapes around Kôyasan Chôishimichi) and Natural Landscape Conservation Zone (under the Kôya Town Ordinance for Local Historic and Cultural Resources and the Formation of Town Landscape and Natural Landscape), cutting of trees, alteration to the existing land configuration, the height, design and color of buildings, etc. are controlled.

	<p>Appendix 3. Maps indicating the extent of the nominated property and the buffer zone</p> <p>a. The extent of the nominated property and the buffer zone with indication of the zones of legal protection</p> <p>b. The distribution of main buildings included in the nominated property</p> <p>Appendix 8. Summary of laws and regulations which control the nominated property and the buffer zone</p> <p>Additional Reference Material 2. Laws and regulations</p> <p>a. The Law for the Protection of Cultural Properties</p> <p>b. Natural Park System based on Natural Parks Law</p>
<p>d. Agencies with management authority</p>	<p>Agency for Cultural Affairs 3-2-2 Kasumigaseki, Chiyoda-ku, Tokyo</p> <p>Ministry of the Environment 1-2-2 Kasumigaseki, Chiyoda-ku, Tokyo</p>
<p>e. Level at which management is exercised and name and address of responsible person for contact purposes</p>	<p>The maintenance and management of the cultural assets included in the nominated property is the responsibility of the local governments which are the custodial bodies appointed under the Law for the Protection of Cultural Properties. Not only ordinary maintenance work including day-to-day patrol of the nominated property and cleanups but also installations of fire protection facilities, signs, and instruction signboards are carried out by them, as appropriate. Any alterations to or activities with adverse effects on the existing condition of the cultural properties designated under the Law for the Protection of Cultural Properties require prior permission from the Commissioner of the Agency for Cultural Affairs; small-scale repair or restoration for maintenance purposes also requires prior submission of notification. In response, the Agency for Cultural Affairs provides the necessary technical instructions, so that the high standard of preservation and management has been maintained.</p> <p>The names and addresses of responsible persons for contact purposes are listed in Chapter 6.</p>

f. Agreed plans related to property

Agreed plans related to the cultural assets included in the nominated property and their buffer zones are summarized as follows:

Kumano Sankeimichi (Kumanogawa)

There is a plan for road improvement of the Route 168 along the Kumano River, or Kumanogawa. However, most of the construction will be conducted outside the buffer zone. In addition, the construction shall be planned and conducted with due attention to the preservation of the value of the natural environments surrounding the nominated property in compliance with the Natural Parks Law.

Accordingly, the value of the nominated property will be sufficiently preserved.

Kumano Sankeimichi (Nakahechi)

In the buffer zone near Jûjôtôge (in Nakahechi-chô), construction of forestry roads is planned. The construction shall be planned and conducted with due attention to the preservation of the values of the natural environments and historic cultural landscapes surrounding the nominated property in compliance with the Nakahechi Town Historic Cultural Landscape Conservation Ordinance. Accordingly, the value of the nominated property will be sufficiently preserved.

Kumano Sankeimichi (Ôhechi and Iseji)

There is a plan for construction of the Kinki Motorway Kisei Line. However, the relevant sections in the nominated area and the buffer zone are planned to pass deeply underground in a tunnel. The construction of the tunnel will be done with no significant adverse effects against underground remains. Accordingly, the value of the nominated property will be sufficiently preserved.

g. Sources and levels of finance

It is a general rule that the owners and custodial bodies of the cultural properties included in the nominated property are responsible for essential day-to-day maintenance and management in terms of manpower and finance. On the other hand, in the case of repair work and conservation on the monuments, the owners

and custodial bodies can receive financial support, when approved necessary, from the national government, which subsidizes 50 % to 85 % of the total cost. In the case of restoration work on sites (including cultural landscapes) or in the case of improvement of their natural and cultural setting, the owners and custodial bodies can receive financial support, when approved necessary, from the national government, which subsidizes 50 % of the total cost. When it is a religious organization or an individual instead of a local government that carries out those works, additional financial supports can be available from prefectural governments and municipal governments.

In addition, similar financial support is provided for the installation of disaster prevention facilities as well.

From the viewpoint of appropriate utilization of natural parks, the national government subsidizes 50 % of the necessary cost for the local governments' projects contributing to the improvement of National Parks or Quasi-national Parks.

h. Sources of expertise and training in conservation and management techniques

As a measure for adequate preservation and management of the nominated property, the educational boards of the three related prefectural governments and other related organizations staff full-time officers and professional engineers with technical skills and experiences of the high standard necessary for conservation and maintenance of cultural properties in order to assist municipal governments in the management of cultural properties. For the purpose of improving their skills, these organizations take active measures to promote opportunities for the engineers to participate in training seminars, such as those held by the National Research Institute for Cultural Properties.

<p>i. Visitor facilities and statistics</p>	<p>The nominated property and the surrounding area, including the national park area and other scenic spots, shows the seasonally changing beauty of the natural landscapes, attracting many visitors all through the year. A large number of people enjoy walking on the pilgrimage routes.</p> <p>Approximately 15 million tourists visit the nominated area and its vicinity every year, of whom about 26,000 are tourists from outside of Japan.</p> <p>For the convenience of those tourists, explanatory signboards and signposts are set up. In addition, mainly in the buffer zones, visitors' service facilities such as car parking, lavatories and museums are installed.</p> <p style="text-align: center;">Appendix 12. Plans indicating locations of support facilities and facilities for visitors</p>
<p>j. Property management plan and statement of objectives</p>	<p>The list of the management plans is given in Table 4 below. Among the listed management plans, the “Comprehensive Preservation and Management Plan for <i>the Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and Cultural Landscapes that Surround Them</i>” has been prepared by the educational boards of Mie Prefecture, Nara Prefecture and Wakayama Prefecture in close coordination with the Agency for Cultural Affairs and educational boards of the municipal governments for the purpose of organizing and implementing comprehensive preservation and management for the entire nominated property. Based on this plan, individual preservation and management plans are prepared for practical preservation and management works by the educational boards of prefectural governments or municipal governments that are the legal custodial bodies of the individual Historic Sites, Places of Scenic Beauty and Natural Monuments.</p> <p>As a measure to put those plans into practice, each educational board of the three related prefectures establishes a specialized section in its secretariat or staffs</p>

full-time officers and hosts coordination meetings to ensure sufficient coordination with the educational boards of the municipal governments. The educational boards of the relevant municipal governments, which are expected to take over the central role in the preservation and management in the future, are also to establish their own specialized section for the preservation and management in consultation with the prefectural governments.

For the area included in Yoshino Kumano National Park, from the viewpoints of the protection and management of natural parks, the Ministry of the Environment (Kinki Regional Office for Nature Conservation, Nature Conservation Bureau) has prepared management plans through discussions of experienced academic experts and related local governments.

Table 4. List of Management Plans

Name of cultural asset	Management plan	Responsible agency
Entire nominated property	Comprehensive Preservation and Management Plan for <i>the Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and Cultural Landscapes that Surround Them</i>	Mie Prefectural BoE. Nara Prefectural BoE. Wakayama Prefectural BoE.
Yoshinoyama, Yoshino Mikumari-jinja, Kimpusen-ji, and Yoshimizu-jinja	Preservation and Management Plan for the Historic Site and Place of Scenic Beauty, <i>Yoshinoyama</i>	Nara Prefectural BoE.
Kimpu-jinja	Yoshino Town Preservation and Management Plan for <i>the Ômine Okugakemichi</i>	Yoshino Town BoE.
Ôminesan-ji	Tenkawa Village Preservation and Management Plan for the compound of <i>Ôminesan-ji</i>	Tenkawa Village BoE.
Kumano Hongû Taisha, Kumano Hayatama Taisha, Kumano Nachi Taisha, Seiganto-ji, and Fudarakusan-ji	Preservation and Management Plan for <i>Kumano Sanzan</i> , and Preservation and Management Plan for the Historic Site, the “ <i>Kumano Sankeimichi</i> ”, the Historic Site, “ <i>Kumano Sanzan (Mifunejima)</i> ”, and the Natural Monument and Place of Scenic Beauty, “ <i>Kumano no Oniga-jô inc. Shishiiwa</i> ”	Wakayama Prefectural BoE. Mie Prefectural BoE.
Sonaezaki kyôzukagun	Wakayama Prefecture Preservation and Management Plan for Pilgrimage Routes	Wakayama Prefectural BoE.

Nachi no Ôtaki and Nachi Primeval Forest	Preservation and Management Plan for <i>Nachi no Ôtaki and Nachi Primeval Forest</i>	Wakayama Prefectural BoE.
Niutuhime-jinja and Kongôbu-ji	Preservation and Management Plan for the Compounds of <i>Kongôbu-ji</i> and <i>Niutuhime-jinja</i>	Wakayama Prefectural BoE.
Jison-in and Niukanshôfu-jinja	Wakayama Prefecture Preservation and Management Plan for Pilgrimage Routes	Wakayama Prefectural BoE.
Ômine Okugakemichi	Wakayama Prefecture Preservation and Management Plan for Pilgrimage Routes, Yoshino Town Preservation and Management Plan for <i>the Ômine Okugakemichi</i> , Kawakami Village Town Preservation and Management Plan for <i>the Ômine Okugakemichi</i> , Kurotaki Village Preservation and Management Plan for <i>the Ômine Okugakemichi</i> , Tenkawa Village Preservation and Management Plan for <i>the Ômine Okugakemichi</i> , Ôtoh Village Preservation and Management Plan for <i>the Ômine Okugakemichi</i> , Kamikitayama Village Preservation and Management Plan for <i>the Ômine Okugakemichi</i> , Shimokitayama Preservation and Management Plan for <i>the Ômine Okugakemichi</i> , and Totsukawa Village Preservation and Management Plan for <i>the Ômine Okugakemichi</i> ,	Wakayama Prefectural BoE. Yoshino Town BoE. Kawakami Village BoE. Kurotaki Village BoE. Tenkawa Village BoE. Ôtoh Village BoE. Kamikitayama Village BoE. Shimokitayama Village BoE. Totsukawa Village BoE.
Tamaki-jinja	Totsukawa Village Preservation and Management Plan for <i>the Ômine Okugakemichi</i> ,	Totsukawa Village BoE.
Ôyamarenge Native Growth	Tenkawa Village Preservation and Management Plan for <i>the Ômine Okugakemichi</i> and Ôtoh Village Preservation and Management Plan for <i>the Ômine Okugakemichi</i>	Tenkawa Village BoE. Ôtoh Village BoE.
Bukkyôgatake Primeval Forest	Kamikitayama Village Preservation and Management Plan for <i>the Ômine Okugakemichi</i>	Kamikitayama Village BoE.
Kumano Sankeimichi		
Nakahechi	Wakayama Prefecture Preservation and Management Plan for Pilgrimage Routes	Wakayama Prefectural BoE.

	Kumanogawa	Preservation and Management Plan for <i>Kumano Sanzan</i> , and Preservation and Management Plan for the Historic Site, the “ <i>Kumano Sankeimichi</i> ”, the Historic Site, “ <i>Kumano Sanzan (Mifunejima)</i> ”, and the Natural Monument and Place of Scenic Beauty, “ <i>Kumano no Oniga-jô inc. Shishiwa</i> ”	Mie Prefectural BoE.
	Kohechi	Wakayama Prefecture Preservation and Management Plan for Pilgrimage Routes, Nosegawa Village Preservation and Management Plan for <i>the Kumano Sankeimichi Kohechi</i> , and Totsukawa Village Preservation and Management Plan for <i>the Kumano Sankeimichi Kohechi</i>	Wakayama Prefectural BoE. Nosegawa Village BoE. Totsukawa Village BoE.
	Ôhechi	Wakayama Prefecture Preservation and Management Plan for Pilgrimage Routes	Wakayama Prefectural BoE.
	Iseji	Wakayama Prefecture Preservation and Management Plan for Pilgrimage Routes, and Preservation and Management Plan for the Historic Site, the “ <i>Kumano Sankeimichi</i> ”, the Historic Site, “ <i>Kumano Sanzan (Mifunejima)</i> ”, and the Natural Monument and Place of Scenic Beauty, “ <i>Kumano no Oniga-jô inc. Shishiwa</i> ”	Wakayama Prefectural BoE. Mie Prefectural BoE.
	Kôyasan Chôishimichi	Wakayama Prefecture Preservation and Management Plan for Pilgrimage Routes	Wakayama Prefectural BoE.

N.B. BoE: Board of Education

k. Staffing levels

The professional staff, including staff researchers and technical engineers affiliated with the organization listed below, is in charge of the management of the nominated property.

The local governments of relevant cities, towns, and villages are to take the necessary measures to maintain and improve the professional management staff, whereas the national government and the relevant prefectural governments will strengthen support for those local governments in their efforts in this regard.

In addition, close exchange of technical information on management among the national government, prefectural governments and municipal governments shall be

maintained.

(1) For matters pertinent to the whole nominated property

Agency for Cultural Affairs

3-2-2 Kasumigaseki, Chiyoda-ku, Tokyo

Mie Prefectural Board of Education

13 Hiroaki-chô, Tsu City, Mie Prefecture

Nara Prefectural Board of Education

30 Noboriôji-chô, Nara City, Nara Prefecture

Wakayama Prefectural Board of Education

1-1 Komatsubaradôri, Wakayama City, Wakayama Prefecture

(2) For matters pertinent to individual cultural assets included in the nominated property

Name of cultural asset	Organization	Contact Address
Yoshinoyama, Yoshino Mikumari-jinja, Kimpu-jinja, Kimpusen-ji, and Yoshimizu-jinja	Yoshino Town BoE	80-1 Kamiichi, Yoshino-chô, Yoshino-gun, Nara Prefecture
Ôminesan-ji	Tenkawa Village BoE	60 Sawatani, Tenkawa-mura, Yoshino-gun, Nara Prefecture
Kumano Hongû Taisha	Hongu Town BoE.	219 Hongû, Hongû-chô, Higashimuro-gun, Wakayama Prefecture
Kyûshachi Ôyunohara and Sonaezaki Kyôzûkagun	Hongu Town BoE.	
Kumano Hayatama Taisha	Shingu City BoE. Kiho Town BoE.	1-1 Kasuga, Shingû City, Wakayama Prefecture 656 Narukawa, Kihô-chô, Minamimuro-gun, Mie Prefecture
Kumano Nachi Taisha, Seiganto-ji, Fudarakusan-ji, Nachi no Ôtaki, and Nachi Primeval Forest	Nachikatsuura Town BoE.	1185-1 Temma, Nachikatsuura-chô, Higashimuro-gun, Wakayama Prefecture
Niutsuhime-jinja	Katsuragi Town BoE.	2160 Chônômachî, Katsuragi-chô, Ito-gun, Wakayama Prefecture
Kongôbu-ji	Koya Town BoE.	636 Kôyasan, Kôya-chô, Ito-gun, Wakayama Prefecture

Jison-in and Niukanshōfu-jinja	Kudoyama Town BoE.	1190 Kudoyama, Kudoyama-chō, Ito-gun, Wakayama Prefecture
Ômine Okugakemichi	Yoshino Town BoE.	80-1 Kamiichi, Yoshino-chō, Yoshino-gun, Nara Prefecture
	Kawakami Village BoE.	590-1 Sako, Kawakami-mura, Yoshino-gun, Nara Prefecture
	Kurotaki Village BoE.	77 Terado, Kurotaki-mura, Yoshino-gun, Nara Prefecture
	Tenkawa Village BoE.	60 Sawatani, Tenkawa-mura, Yoshino-gun, Nara Prefecture
	Otoh Village BoE.	41 Tsujidō, Ôtoh-mura, Yoshino-gun, Nara Prefecture
	Kamikitayama Village BoE.	330 Kawai, Kamikitayama-mura, Yoshino-gun, Nara Prefecture
	Shimokitayama Village BoE.	983 Teragaito, Shimokitayama-mura, Yoshino-gun, Nara Prefecture
Tamaki-jinja, Ôyamarengé Native Growth, Bukkyōgatake Primeval Forest	Totsukawa Village BoE.	225-1 Ohara, Totsukawa-mura, Yoshino-gun, Nara Prefecture
	Tenkawa Village BoE.	60 Sawatani, Tenkawa-mura, Yoshino-gun, Nara Prefecture
	Otoh Village BoE.	41 Tsujido, Ôtoh-mura, Yoshino-gun, Nara Prefecture
Kumano Sankeimichi	Kamikitayama Village BoE.	330 Kawai, Kamikitayama-mura, Yoshino-gun, Nara Prefecture
	Nakahechi	1-1 Kasuga, Shingū City, Wakayama Prefecture 396-1 Kurisugawa, Nakahechi-chō, Nishimuro-gun, Wakayama Prefecture 1185-1 Temma, Nachikatsuura-chō, Higashimuro-gun, Wakayama Prefecture 350 Hitari, Kumanogawa-chō, Higashimuro-gun, Wakayama Prefecture 219 Hongū, Hongū-chō, Higashimuro-gun, Wakayama Prefecture
Kumanogawa	Kiwa Town BoE.	82 Itaya, Kiwa-chō, Minamimuro-gun, Mie Prefecture
	Kiho Town BoE.	656 Narukawa, Kihō-chō, Minamimuro-gun, Mie Prefecture
	Shingu City BoE.	1-1 Kasuga, Shingū City, Wakayama Prefecture
	Kumanogawa Town BoE.	350 Hitari, Kumanogawa-chō, Higashimuro-gun, Wakayama Prefecture

	Hongu Town BoE.	219 Hongû, Hongû-chô, Higashimuro-gun, Wakayama Prefecture
Kohechi	Nosegawa Village BoE. Totsukawa Village BoE. Koya Town BoE. Hongu Town BoE.	84 Kitamata, Nosegawa-mura, Yoshino-gun, Nara Prefecture 225-1 Ohara, Totsukawa-mura, Yoshino-gun, Nara Prefecture 636 Kôyasan, Kôya-chô, Ito-gun, Wakayama Prefecture 219 Hongû, Hongû-chô, Higashimuro-gun, Wakayama Prefecture
Ôhechi	Shirahama Town BoE. Hikigawa Town BoE. Susami Town BoE.	1600 Shirahama-chô, Nishimuro-gun, Wakayama Prefecture 980-1 Hiki, Hikigawa-chô, Nishimuro-gun, Wakayama Prefecture 4120-1 Susami, Susami-chô, Nishimuro-gun, Wakayama Prefecture
Iseji	Owase City BoE. Kumano City BoE. Ouchiyama Village BoE. Kiinagashima Town BoE. Miyama Town BoE. Mihama Town BoE. Kiwa Town BoE. Kiho Town BoE. Udono Village BoE. Kumanogawa Town BoE. Hongu Town BoE.	10-50 Nakamura-chô, Owase City, Mie Prefecture 796 Ido-chô, Kumano City, Mie Prefecture 849-3 Ouchiyama-mura, Watarai-gun, Mie Prefecture 2141 Nagashima, Kiinagashima-chô, Kitamuro-gun, Mie Prefecture 495-8 Aiga, Miyama-chô, Kitamuro-gun, Mie Prefecture 6120-1 Atawa, Mihama-chô, Minamimuro-gun, Mie Prefecture 82 Itaya, Kiwa-chô, Minamimuro-gun, Mie Prefecture 656 Narukawa, Kihô-chô, Minamimuro-gun, Mie Prefecture 324 Udono-mura, Minamimuro-gun, Mie Prefecture 350 Hitari, Kumanogawa-chô, Higashimuro-gun, Wakayama Prefecture 219 Hongû, Hongû-chô, Higashimuro-gun, Wakayama Prefecture
Kôyasan Chôishimichi	Katsuragi Town BoE. Kudoyama Town BoE. Koya Town BoE.	2160 Chônomachi, Katsuragi-chô, Ito-gun, Wakayama Prefecture 1190 Kudoyama, Kudoyama-chô, Ito-gun, Wakayama Prefecture 636 Kôyasan, Kôya-chô, Ito-gun, Wakayama Prefecture

N.B. BoE: Board of Education

Detailed information relevant to this section is given in an appendix of Chapter 6.

5. Factors Affecting the Property

5. Factors Affecting the Property

a. Development pressures

Any future construction activities in the nominated area or the buffer zones are to be controlled under the provisions of the Law for the Protection of Cultural Properties, the Natural Parks Law, the Forest Law, local governments' landscape conservation ordinances and other regulations in terms of scale, shape and structure including building height, color and exterior design, so that there will be no development that would undermine the value of the nominated property.

In addition, efforts will be made to utilize the nominated property in school education, as appropriate, and to carry out awareness-raising activities targeted at local people, tourists and related industries for the purpose of the protection of the nominated property and historic cultural landscapes and natural landscapes and encouraging the voluntary participation of local people so as eventually to promote further the protection and conservation of the nominated property and the buffer zones.

b. Environmental pressures

At present, no environmental changes or pressures that would significantly undermine the value of the nominated property are expected. In case that any such environmental change should occur, prompt countermeasures shall be taken.

c. Natural disasters and preparedness

Major natural disasters which could occur in the location of the nominated property include damage to pilgrimage routes caused by typhoons or heavy rains such as tree blowdowns and landslides. However, from the viewpoints of the protection of cultural properties and the environmental improvement in the buffer zones, legislative instruments and working organizations have been put in place to take prompt restoration measures in case any disaster occurs. Therefore, the value of the nominated property will not be undermined.

In addition, as preventive measures against damage by earthquakes and fire, structural reinforcement and installation of fire protection facilities such as automatic fire alarms, fire extinguishing systems and lightning conductors have been completed.

d. Visitor / tourism pressure

For the pilgrimage routes running through mountain areas, it is necessary to install the minimum visitor facilities and service facilities including rest stops, toilets, overlooks, emergency shelters and emergency phones. Those facilities have been installed for the part of the pilgrimage routes where the repair works and conservation works have been completed. As for the remaining parts, they are planned to be installed in the future. On the other hand, villages, accommodations or refuge shelters are accessible within one day's walk from any point in the route and the nominated area except for the Ômine Okugakemichi is widely covered by the mobile phone service area, making new installations of emergency shelters unnecessary in most of the nominated area.

In the residential areas adjoining the compounds of shrines and temples, new construction or the remodeling of shops or other structures are controlled under the provisions of the Natural Parks Law and the cultural landscape conservation ordinances by related municipal governments and appropriate measures will be taken so that there will not be any significant deterioration of the value of the nominated property and the surrounding settings.

With regard to the potential increase of waste due to a larger number of tourists, the related local governments will take the appropriate measures in cooperation with local people.

In addition, as a measure to mitigate the tourism pressure against the nominated property, awareness-raising campaigns and the installation of explanatory signboards will be carried out in order to encourage and maintain the adequate level of utilization.

e. Number of inhabitants within property and buffer zone

Number of inhabitants within the nominated property and the buffer zones


Name of the cultural asset	Population within the nominated property	Population within the buffer zone
Yoshinoyama	2	843
Yoshino Mikumari-jinja	0	
Kimpu-jinja	0	
Kimpusen-ji	3	
Yoshimizu-jinja	2	
Ôminesan-ji	0	0
Kumano Hongû Taisha	0	377
Kumano Hayatama Taisha	11	595
Kumano Nachi Taisha Seiganto-ji Nachi no Ôtaki Nachi Primeval Forest	0	145
Fudarakusan-ji	0	41
Niutsuhime-jinja	0	23
Kongôbu-ji	23	2,197
Jison-in Niukanshôfu-jinja	6	208
Ômine Okugakemichi	1	0
Kumano Sankeimichi		
Nakahechi Kumanogawa Kohechi Ôhechi Iseji	0	1,489
	0	0
	0	77
	2	33
	0	5
Kôyasan Chôishimichi	0	31

6. Monitoring

6. Monitoring

a. Key indicators for measuring state of conservation

The monuments and sites (including cultural landscapes) included in the nominated property and their buffer zones are monitored periodically and systematically for the purpose of building the capacity and ensuring technical improvement for repair, restoration, maintenance, disaster prevention and risk control, according to the three indicators listed below. Specific items for measurement are given in Annexed Table 1.

Key Indicator 1: the state of conservation in terms of the significance of the property and the authenticity of the property, as stated in Chapter 2 on the justification for inscription. 

Key Indicator 2: the effectiveness of the management system, as stated in Chapter 4 on management.

Key Indicator 3: the effects of affecting factors (visitor / tourism pressures, environmental pressures, natural disasters, development pressures etc.) upon the nominated property and the buffer zone, in relation to Chapter 5 on factors affecting the property.

In addition, in recognition of the spirit of the 1972 World Heritage Convention and in light of the high value of the nominated property in the context of contemporary society, a fourth key indicator is set to realize a comprehensive preservation plan which would not interfere with the development of the region and which could even help promote it.

Specific items for measurement are given in Annexed Table 2.

Key Indicator 4: the degree of achievement in development of the region including the nominated property together with the buffer

	<p>zones and vicinity toward an internationally-oriented resort in harmony with natural settings and cultural tradition (as stated in Chapter 5).</p>
<p>b. Administrative arrangements for monitoring property</p>	<p>The monitoring, including periodic reporting, will be carried out under the supervision of the Agency for Cultural Affairs, by the educational boards of the three related prefectures and other municipal governments, as is shown in section 1-c of Annexed Table 1.</p> <p>In accordance with Paragraph 72 of the Operational Guidelines for the Implementation of the World Heritage Convention (1999), the condition of the property is recorded every fiscal year and a periodic report is compiled every six years to be submitted (in English) to the World Heritage Committee via the UNESCO World Heritage Centre.</p> <p>In the implementation of the monitoring including periodic reporting, consultation and coordination will be sought as necessary with the Ministry of the Environment and other related organizations.</p>
<p>c. Results of previous reporting exercises</p>	<p>Reports and other published documents related to the monuments and sites included in the nominated property are listed in Annexed Table 3.</p>

Annexed Table 1. Items for measurement of key indicators 1, 2 and 3.

Key Indicator 1: the state of conservation in terms of the significance of the property and the authenticity of the property.

Key Indicator 2: the effectiveness of the management system.

Key Indicator 3: the effects of affecting factors (visitor / tourism pressures, environmental pressures, natural disasters, development pressures etc.) upon the nominated property and the buffer zone.



Category	Sub-category	Target	Index
1) Management	a) Conservation	Nominated property	<p>1. Owners or responsible organizations (with names and titles of representatives):</p> <p>Yoshinoyama: Nara Prefectural Board of Education. Representative: head of the education dept. (YAWATA Chuichi).</p> <p>Yoshino Mikumari-jinja: Yoshino Mikumari-jinja. Representative: representative director (YAMAMOTO Kiyohisa).</p> <p>Kimpusen-ji: Kimpusen-ji. Representative: representative director (GOJO Junkyo).</p> <p>Yoshimizu-jinja: Yoshimizu-jinja. Representative: representative director (SATO Kazuhiko).</p> <p>Ôminesan-ji: Ôminesan-ji. Representative: representative director (OKADA Etsuo). Tenkawa Village Board of Education. Representative: deputy director (NISHIOKA Moriyuki).</p> <p>Kumano Hongû Taisha: Kumano Hongû Taisha. Representative: chief priest (KUKI Ietaka). Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige).</p> <p>Kumano Hongû Taisha (Sonaezaki Kyôzukagun): Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige).</p> <p>Kumano Hayatama Taisha: Kumano Hayatama Taisha. Representative: chief priest (UENO Akira). Shingu Municipal Board of Education. Representative: head of the education dept. (NAKAMURA Hiroshi). Kiho Town Board of Education. Representative: head of the education dept. (KATO Kiyomitsu).</p> <p>Kumano Nachi Taisha: Kumano Nachi Taisha. Representative: chief priest (ASAHI Yoshihide).</p> <p>Seiganto-ji: Nachisan Seiganto-ji. Representative: chief priest (TAKAGI Ryokyo).</p> <p>Fudarakusan-ji: Fudarakusan-ji. Representative: chief priest (TAKAGI Ryokyo).</p> <p>Nachi no Ôtaki: Kumano Nachi Taisha. Representative: chief priest (ASAHI Yoshihide).</p> <p>Nachi Primeval Forest: Kumano Nachi Taisha. Representative: chief priest (ASAHI Yoshihide).</p> <p>Niutuhime-jinja: Niutuhime-jinja. Representative: priest (NAKATANI Kensei). Katsuragi Town Board of Education. Representative: head of the education dept. (UCHIDA Katsumi).</p> <p>Kongôbu-ji: Kongôbu-ji. Representative: executive officer (HABUKAWA Shodo). Koyasan Society for the Preservation of Cultural Properties: Representative: chairperson (HABUKAWA Shodo).</p> <p>Jison-in: Jison-in. Representative: chief priest (ANNEN Seiho).</p> <p>Niukanshōfu-jinja: Niukanshōfu-jinja. Representative: chief priest (MIYAZAKI Shiro). Kudoyama Town Board of Education. Representative: head of the education dept. (UEURA Noboru).</p> <p>Ômine Okugakemichi: Yoshino Town Board of Education. Representative: head of the education dept. (OKAMOTO Akira). Kawakami Village Board of Education. Representative: head of the education dept. (TATSUMI Takemi). Kurotaki Village Board of Education. Representative: head of the education dept. (KITA Kazuo). Tenkawa Village Board of Education. Representative: deputy director (NISHIOKA Moriyuki). Otoh Village Board of Education. Representative: head of the education dept. (ITO Tadashi). Kamikitayama Village Board of Education. Representative: head of the education dept. (NAKAOKA Takayuki).</p>

Category	Sub-category	Target	Index
			<p>Shimokitayama Village Board of Education. Representative: head of the education dept. (HIGASHI Kusuki). Totsukawa Village Board of Education. Representative: head of the education dept. (YAMAMOTO Chusuke). Kumanogawa Town Board of Education. Representative: head of the education dept. (KIMURA Yasufumi). Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige).</p> <p>Ômine Okugakemichi (Tamaki-jinja): Tamaki-jinja. Representative: representative director (SATO Masashi). Totsukawa Village Board of Education. Representative: head of the education dept. (YAMAMOTO Chusuke). Ômine Okugakemichi (Ôyamarenge Native Growth): Tenkawa Village Board of Education. Representative: deputy director (NISHIOKA Moriyuki). Otoh Village Board of Education. Representative: head of the education dept. (ITO Tadashi).</p> <p>Ômine Okugakemichi (Bukkyôgatake Primeval Forest): Kamikitayama Village Board of Education. Representative: head of the education dept. (NAKAOKA Takayuki).</p> <p>Kumano Sankeimichi (Nakahechi): Shingu Municipal Board of Education. Representative: head of the education dept. (NAKAMURA Hiroshi). Nakahechi Town Board of Education. Representative: head of the education dept.(NISHI Takashi) Nachikatsuura Town Board of Education. Representative: head of the education dept. (SHIMOSAKI Hiromichi). Kumanogawa Town Board of Education. Representative: head of the education dept. (KIMURA Yasufumi). Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige).</p> <p>Kumano Sankeimichi (Nakahechi: Kumanogawa): Kiwa Town Board of Education. Representative: head of the education dept. (MATSUDA Masamichi). Kiho Town Board of Education. Representative: head of the education dept. (KATO Kiyomitsu). Shingu Municipal Board of Education. Representative: head of the education dept. (NAKAMURA Hiroshi). Kumanogawa Town Board of Education. Representative: head of the education dept. (KIMURA Yasufumi). Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige).</p> <p>Kumano Sankeimichi (Kohechi): Nosegawa Village Board of Education. Representative: head of the education dept. (TSUCHIDA Shiro). Totsukawa Village Board of Education. Representative: head of the education dept. (YAMAMOTO Chusuke). Koya Town Board of Education. Representative: head of the education dept. (OGURA Masaharu). Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige).</p> <p>Kumano Sankeimichi (Ôhechi): Shirahama Town Board of Education. Representative: head of the education dept. (ISHIDA Takeo). Hikigawa Town Board of Education. Representative: head of the education dept. (OIYA Gitaro). Susami Town Board of Education. Representative: head of the education dept. (FURUTA Koji).</p> <p>Kumano Sankeimichi (Iseji): Owase Municipal Board of Education. Representative: head of the education dept. (HIGASHI Toshizo). Kumano Municipal Board of Education. Representative: head of the education dept. (SUZUKI Shozo). Ochiyama Village Board of Education. Representative: head of the education dept. (OUCHI Musubu). Kiinagashima Town Board of Education. Representative: head of the education dept. (OGURA Hajimu). Miyama Town Board of Education. Representative: head of the education dept. (KITA Takeshi). Mihama Town Board of Education. Representative: head of the education dept. (HIZUKURI Isao). Kiwa Town Board of Education. Representative: head of the education dept. (MATSUDA Masamichi). Kiho Town Board of Education. Representative: head of the education dept. (KATO Kiyomitsu). Udono Village Board of Education. Representative: head of the education dept. (OOKA Haruo). Kumanogawa Town Board of Education. Representative: head of the education dept. (KIMURA Yasufumi). Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige).</p> <p>Kôyasan Chôishimichi: Katsuragi Town Board of Education. Representative: head of the education dept. (UCHIDA Katsumi). Kudoyama Town Board of Education. Representative: head of the education dept. (UEURA Noboru). Koya Town Board of Education. Representative: head of the education dept. (OGURA Masaharu).</p>

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1) Management	a) Conservation	Nominated property	<p>2. Supervising organizations: Organization: the Agency for Cultural Affairs. Representative: commissioner (KAWAI Hayao). Staff in charge: director of the monuments and sites division (OKI Takahito).</p> <p>3. Advisory organization: Organization: Wakayama Prefectural Board of Education. Representative: head of the education dept. (OZEKI Youji). Staff in charge: director of the education division (OTA Yuzo).</p> <p>Organization: Mie Prefectural Board of Education. Representative: head of the education dept. (DOBASHI Nobuyoshi). Staff in charge: manager of the protection of cultural properties (KOMADA Toshiharu).</p> <p>Organization: Nara Prefectural Board of Education. Representative: head of the education dept. (YAWATA Chuichi). Staff in charge: director of the division of the protection of cultural properties (ISHIMOTO Takao).</p>
	b) Fire prevention	Nominated property	<p>1. Organizations and persons in charge of fire prevention and leaders of fire fighting squads.</p> <p>Yoshinoyama: Yoshino Regional Fire Department: head of the office: fire chief (NAKANO Satoshi). Person in charge: Leader of fire fighting squad: captain of Yoshino 1st division, Yoshino Town fire brigade (YAMAMOTO Eiji).</p> <p>Yoshino Mikumari-jinja: Yoshino Regional Fire Department: head of the office: fire chief (NAKANO Satoshi). Person in charge: representative director (YAMAMOTO Kiyohisa). Leader of fire fighting squad: representative director (YAMAMOTO Kiyohisa).</p> <p>Kimpusen-ji: Yoshino Regional Fire Department: head of the office: fire chief (NAKANO Satoshi). Person in charge: administration director general / executive officer (TANAKA Riten). Leader of fire fighting squad: captain of the Kimpusen-ji private fire brigade (TANAKA Riten).</p> <p>Yoshimizu-jinja: Yoshino Regional Fire Department: head of the office: fire chief (NAKANO Satoshi). Person in charge: representative director (SATO Kazuhiko). Leader of fire fighting squad: representative director (SATO Kazuhiko).</p> <p>Ôminesan-ji: Nakayoshino Regional Fire Department, Shimoichi Fire Office: head of the office (MIYAMOTO Osamu). Person in charge: representative director (OKADA Etsuo). Leader of fire fighting squad: representative director (OKADA Etsuo).</p> <p>Kumano Hongû Taisha: Hongu Town Fire Department: head of the office (KOKADO Harumi). Person in charge: priest (IGUCHI Shigeaki). Leader of fire fighting squad: chief priest (KUKI Ietaka).</p>

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1) Management	b) Fire prevention	Nominated property	<p>Kumano Hayatama Taisha: Shigu City Fire Office: head of the office (OISHI Akira). Person in charge: chief priest (UENO Akira). Leader of fire fighting squad: chief priest (UENO Akira).</p> <p>Kumano Nachi Taisha: Nachikatsuura Town Fire Office: head of the office (MORIMOTO Keishi). Person in charge: chief priest (ASAHI Yoshihide). Leader of fire fighting squad: chief priest (ASAHI Yoshihide).</p> <p>Seiganto-ji: Nachikatsuura Town Fire Office: head of the office (MORIMOTO Keishi). Person in charge: vice chief priest (TAKAGI Ryoei). Leader of fire fighting squad: chief priest (TAKAGI Ryokyo).</p> <p>Nachi no Ôtaki: Nachikatsuura Town Fire Office: head of the office (MORIMOTO Keishi). Person in charge: chief priest (ASAHI Yoshihide). Leader of fire fighting squad: chief priest (ASAHI Yoshihide).</p> <p>Nachi Primeval Forest: Nachikatsuura Town Fire Office: head of the office (MORIMOTO Keishi). Person in charge: chief priest (ASAHI Yoshihide). Leader of fire fighting squad: chief priest (ASAHI Yoshihide).</p> <p>Fudarakusan-ji: Nachikatsuura Town Fire Office: head of the office (MORIMOTO Keishi). Person in charge: (SEGAWA Shinichiro). Leader of fire fighting squad (SEGAWA Shinichiro).</p> <p>Niutsuhime-jinja: Ito Fire Office: head of the office (USUI Shigehiro). Person in charge: priest (NAKATANI Kensei). Leader of fire fighting squad: (TAMIYA Toshio).</p> <p>Kongôbu-ji: Koya Town Fire Office: head of the office (SHIRAHAMA Kazuaki). Person in charge: executive officer (HABUKAWA Shodo). Leader of fire fighting squad: captain of the Kongôbu-ji private fire brigade (NISHINO Motoasa).</p> <p>Jison-in: Ito Fire Office: head of the office (USUI Shigehiro). Person in charge: chief priest (ANNEN Seihou) Leader of fire fighting squad: chief priest (ANNEN Seihou).</p> <p>Niukanshōfu-jinja: Ito Fire Office: head of the office (USUI Shigehiro). Person in charge: chief priest (MIYAZAKI Shiro). Leader of fire fighting squad: chief priest (MIYAZAKI Shiro).</p>

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1) Management	c) Monitoring	Nominated property and buffer zone	<p>1. Organization in charge of monitoring:</p> <p>【Yoshinoyama】 Organization: Yoshino Town. Representative: mayor (FUKUI Ryomei). Staff in charge: technical expert of the division of culture, tourism, commerce and industry (TANAKA Toshio) director of the division of culture, tourism, commerce and industry (MASUMOTO Yasushige) Address: 80-1 Yoshino-chô Kamiichi, Yoshino-gun, Nara Prefecture.</p> <p>【Yoshino Mikumari-jinja】 Organization: Yoshino Town. Representative: mayor (FUKUI Ryomei). Staff in charge: technical expert of the division of culture, tourism, commerce and industry (TANAKA Toshio) director of the division of culture, tourism, commerce and industry (MASUMOTO Yasushige) Address: 80-1 Yoshino-chô Kamiichi, Yoshino-gun, Nara Prefecture.</p> <p>【Kimpu-jinja】 Organization: Yoshino Town. Representative: mayor (FUKUI Ryomei). Staff in charge: technical expert of the division of culture, tourism, commerce and industry (TANAKA Toshio) director of the division of culture, tourism, commerce and industry (MASUMOTO Yasushige) Address: 80-1 Yoshino-chô Kamiichi, Yoshino-gun, Nara Prefecture.</p> <p>【Kimpusen-ji】 Organization: Yoshino Town. Representative: mayor (FUKUI Ryomei). Staff in charge: technical expert of the division of culture, tourism, commerce and industry (TANAKA Toshio) director of the division of culture, tourism, commerce and industry (MASUMOTO Yasushige) Address: 80-1 Yoshino-chô Kamiichi, Yoshino-gun, Nara Prefecture.</p> <p>【Yoshimizu-jinja】 Organization: Yoshino Town. Representative: mayor (FUKUI Ryomei). Staff in charge: technical expert of the division of culture, tourism, commerce and industry (TANAKA Toshio) director of the division of culture, tourism, commerce and industry (MASUMOTO Yasushige) Address: 80-1 Yoshino-chô Kamiichi, Yoshino-gun, Nara Prefecture.</p> <p>【Ôminesan-ji】 Organization: Tenkawa Village Board of Education. Representative: head of deputy director (NISHIOKA Moriyuki). Staff in charge: technical expert of the Board of Education (SARATANI Takahiko) director of deputy director (NISHIOKA Moriyuki) Address: 60 Tenkawa-mura Sawatani, Yoshino-gun, Nara Prefecture.</p>

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1) Management	c) Monitoring	Nominated property and buffer zone	<p>【Kumano Hongû Taisha】 Organization: Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige). Staff in charge: technical expert of the Board of Education(YASUI Kenta) director of the Board of Education(YASUI Kenta) Address: 219 Hongû-chô Hongû, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Kumano Hongû Taisha: Sonaezaki Kyôzukagun】 Organization: Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige). Staff in charge: technical expert of the Board of Education(YASUI Kenta) director of the Board of Education(YASUI Kenta) Address: 219 Hongû-chô Hongû, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Kumano Hayatama Taisha】 Organization: Shingu Municipal Board of Education. Representative: head of the education dept. (NAKAMURA Hiroshi). Staff in charge: technical expert of the Board of Education(YAMAMOTO Shigeo) director of the Board of Education(YAMAMOTO Shigeo) Address: 1-1 Kasuga, Shingû City, Wakayama Prefecture.</p> <p>Organization: Kiho Town Board of Education. Representative: head of the education dept. (KATO Kiyomitsu). Staff in charge: technical expert of the Board of Education(TANAKA Fumio) director of the Board of Education(TANAKA Fumio) Address: 656 Kihô-chô Narukawa, Minamimuro-gun, Mie Prefecture.</p> <p>【Kumano Nachi Taisha】 Organization: Nachikatsuura Town Board of Education. Representative: head of the education dept. (SHIMOSAKI Hiromichi). Staff in charge: technical expert of the Board of Education(SAKAI Yoshimi) director of the Board of Education(SAKAI Yoshimi) Address: 1185-1 Nachikatsuura-chô Temma, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Seiganto-ji】 Organization: Nachikatsuura Town Board of Education. Representative: head of the education dept. (SHIMOSAKI Hiromichi). Staff in charge: technical expert of the Board of Education(SAKAI Yoshimi) director of the Board of Education(SAKAI Yoshimi) Address: 1185-1 Nachikatsuura-chô Temma, Higashimuro-gun, Wakayama Prefecture.</p>

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1) Management	c) Monitoring	Nominated property and buffer zone	<p>【Fudarakusan-ji】 Organization: Nachikatsuura Town Board of Education. Representative: head of the education dept. (SHIMOSAKI Hiromichi). Staff in charge: technical expert of the Board of Education(SAKAI Yoshimi) director of the Board of Education(SAKAI Yoshimi) Address: 1185-1 Nachikatsuura-chô Temma, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Nachi no Ôtaki】 Organization: Nachikatsuura Town Board of Education. Representative: head of the education dept. (SHIMOSAKI Hiromichi). Staff in charge: technical expert of the Board of Education(SAKAI Yoshimi) director of the Board of Education(SAKAI Yoshimi) Address: 1185-1 Nachikatsuura-chô Temma, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Nachi Primeval Forest】 Organization: Nachikatsuura Town Board of Education. Representative: head of the education dept. (SHIMOSAKI Hiromichi). Staff in charge: technical expert of the Board of Education(SAKAI Yoshimi) director of the Board of Education(SAKAI Yoshimi) Address: 1185-1 Nachikatsuura-chô Temma, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Niutsuhime-jinja】 Organization: Katsuragi Town Board of Education. Representative: head of the education dept. (UCHIDA Katsumi). Staff in charge: technical expert of the Board of Education(MATSUOKA Atsuo) director of the Board of Education(OKAMOTO Noriyoshi) Address: 2160 Katsuragi-chô Chônomachi, Ito-gun, Wakayama Prefecture.</p> <p>【Kongôbu-ji】 Organization: Koya Town Board of Education. Representative: head of the education dept. (OGURA Masaharu). Staff in charge: technical expert of the Board of Education(KURAMOTO Fumikazu) director of deputy director (MAENISHI Kazuo) Address: 636 Kôya-chô Kôyasan, Ito-gun, Wakayama Prefecture.</p> <p>【Jison-in】 Organization: Kudoyama Town Board of Education. Representative: head of the education dept. (UEURA Noboru). Staff in charge: technical expert of the Board of Education(MATSUYAMA Takeshi) director of the Board of Education(IKEDA Yoshitaka) Address: 1190 Kudoyama-chô Kudoyama, Ito-gun, Wakayama Prefecture.</p>

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1) Management	c) Monitoring	Nominated property and buffer zone	<p>【Niukanshōfu-jinja】 Organization: Kudoyama Town Board of Education. Representative: head of the education dept. (UEURA Noboru). Staff in charge: technical expert of the Board of Education(MATSUYAMA Takeshi) director of the Board of Education(IKEDA Yoshitaka) Address: 1190 Kudoyama-chō Kudoyama, Ito-gun, Wakayama Prefecture.</p> <p>【Ōmine Okugakemichi】 Organization: Yoshino Town. Representative: mayor (FUKUI Ryomei). Staff in charge: technical expert of the division of culture, tourism, commerce and industry (TANAKA Toshio) director of the division of culture, tourism, commerce and industry (MASUMOTO Yasushige) Address: 80-1 Yoshino-chō Kamiichi, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Kawakami Village Board of Education. Representative: head of head of the education dept. (TATSUMI Takemi). Staff in charge: technical expert of the Board of Education(NISHIURA Akira) director of deputy director (ONISHI Kazuo) Address: 590-1 Kawakami-mura Sako, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Kurotaki Village. Representative: mayor (TOKUOKA Junji). Staff in charge: technical expert of the division of planning and industry (MASUDA Gensaku) director of the division of planning and industry (MASUDA Gensaku) Address: 77 Kurotaki-mura Terado, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Tenkawa Village Board of Education. Representative: head of deputy director (NISHIOKA Moriyuki). Staff in charge: technical expert of the Board of Education(SARATANI Takahiko) director of deputy director (NISHIOKA Moriyuki) Address: 60 Tenkawa-mura Sawatani, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Otoh Village Board of Education. Representative: head of the education dept . (ITO Tadashi). Staff in charge: technical expert of the Board of Education(OTANI Makoto) director of the Board of Education(OTANI Makoto) Address: 41 Ōtoh-mura Tsujidō, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Kamikitayama Village Board of Education. Representative: head of the education dept. (NAKAOKA Takayuki). Staff in charge: technical expert of the Board of Education(IWAMOTO Chiaki) director of deputy director (MORIMOTO Harumi) Address: 330 Kamikitayama-mura Kawai, Yoshino-gun, Nara Prefecture.</p>

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1) Management	c) Monitoring	Nominated property and buffer zone	<p>Organization: Shimokitayama Village Board of Education. Representative: head of the education dept. (HIGASHI Kusuki). Staff in charge: technical expert of the Board of Education(SUGIMOTO Yosuke) director of the Board of Education(NAKAMURA Yoshiyuki) Address: 983 Shimokitayama-mura Teragaito, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Totsukawa Village Board of Education. Representative: head of the education dept. (YAMAMOTO Chusuke). Staff in charge: technical expert of the Board of Education(ONO Yasushi) director of the Board of Education(TANIMUKAI Yasuyuki) Address: 225-1 Totsukawa-mura Ohara, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Kumanogawa Town Board of Education. Representative: head of the education dept. (KIMURA Yasufumi). Staff in charge: technical expert of the Board of Education(SHIMODA Joji) director of the Board of Education(SHIMODA Joji) Address: 350 Kumanogawa-chô Hitari, Higashimuro-gun, Wakayama Prefecture.</p> <p>Organization: Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige). Staff in charge: technical expert of the Board of Education(YASUI Kenta) director of the Board of Education(YASUI Kenta) Address: 219 Hongû-chô Hongû, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Ômine Okugakemichi: Tamaki-jinja】 Organization: Totsukawa Village Board of Education. Representative: head of the education dept. (YAMAMOTO Chusuke). Staff in charge: technical expert of the Board of Education(ONO Yasushi) director of the Board of Education(TANIMUKAI Yasuyuki) Address: 225-1 Totsukawa-mura Ohara, Yoshino-gun, Nara Prefecture.</p> <p>【Ômine Okugakemichi: Ôyamarenge Native Growth】 Organization: Tenkawa Village Board of Education. Representative: head of deputy director (NISHIOKA Moriyuki). Staff in charge: technical expert of the Board of Education(SARATANI Takahiko) director of deputy director (NISHIOKA Moriyuki) Address: 60 Tenkawa-mura Sawatani, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Otoh Village Board of Education. Representative: head of the education dept. (ITO Tadashi). Staff in charge: technical expert of the Board of Education(OTANI Makoto) director of the Board of Education(OTANI Makoto) Address: 41 Ôtoh-mura Tsujidô, Yoshino-gun, Nara Prefecture.</p>

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1) Management	c) Monitoring	Nominated property and buffer zone	<p>【Ômine Okugakemichi: Bukkyôgatake Primeval Forest】 Organization: Kamikitayama Village Board of Education. Representative: head of the education dept. (NAKAOKA Takayuki). Staff in charge: technical expert of the Board of Education(IWAMOTO Chiaki) director of deputy director (MORIMOTO Harumi) Address: 330 Kamikitayama-mura Kawai, Yoshino-gun, Nara Prefecture.</p> <p>【Kumano Sankeimichi: Nakahechi】 Organization: Shingu Municipal Board of Education. Representative: head of the education dept. (NAKAMURA Hiroshi). Staff in charge: technical expert of the Board of Education(YAMAMOTO Shigeo) director of the Board of Education(YAMAMOTO Shigeo) Address: 1-1 Kasuga, Shingû City, Wakayama Prefecture.</p> <p>Organization: Nakahechi Town Board of Education. Representative: head of the education dept. (NISHI Takashi). Staff in charge: technical expert of the Board of Education(TAUE Kazuo) director of the Board of Education(TAUE Kazuo) Address: 396-1 Nakahechi-chô Kurisugawa, Nishimuro-gun, Wakayama Prefecture.</p> <p>Organization: Nachikatsuura Town Board of Education. Representative: head of the education dept. (SHIMOSAKI Hiromichi). Staff in charge: technical expert of the division of social education (SAKAI Yoshimi) director of the division of social education (SAKAI Yoshimi) Address: 1185-1 Nachikatsuura-chô Temma, Higashimuro-gun, Wakayama Prefecture.</p> <p>Organization: Kumanogawa Town Board of Education. Representative: head of the education dept. (KIMURA Yasufumi). Staff in charge: technical expert of the Board of Education(SHIMODA Joji) director of the Board of Education(SHIMODA Joji) Address: 350 Kumanogawa-chô Hitari, Higashimuro-gun, Wakayama Prefecture.</p> <p>Organization: Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige). Staff in charge: technical expert of the Board of Education(YASUI Kenta) director of the Board of Education(YASUI Kenta) Address: 219 Hongû-chô Hongû, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Kumano Sankeimichi: Nakahechi <Kumanogawa>】 Organization: Kiwa Town Board of Education. Representative: head of the education dept. (MATSUDA Masamichi). Staff in charge: technical expert of the Board of Education(KAMIDAIIRA Kazuo) director of the Board of Education(KAMIDAIIRA Kazuo) Address: 82 Kiwa-chô Itaya, Minamimuro-gun, Mie Prefecture.</p>

Category	Sub-category	Target	Index
1) Management	c) Monitoring	Nominated property and buffer zone	<p>Organization: Kiho Town Board of Education. Representative: head of the education dept. (KATO Kiyomitsu). Staff in charge: technical expert of the Board of Education(TANAKA Fumio) director of the Board of Education(TANAKA Fumio) Address: 656 Kihô-chô Narukawa, Minamimuro-gun, Mie Prefecture.</p> <p>Organization: Shingu Municipal Board of Education. Representative: head of the education dept. (NAKAMURA Hiroshi). Staff in charge: technical expert of the Board of Education(YAMAMOTO Shigeo) director of the Board of Education(YAMAMOTO Shigeo) Address: 1-1 Kasuga, Shingû City, Wakayama Prefecture.</p> <p>Organization: Kumanogawa Town Board of Education. Representative: head of the education dept. (KIMURA Yasufumi). Staff in charge: technical expert of the Board of Education(SHIMODA Joji) director of the Board of Education(SHIMODA Joji) Address: 350 Kumanogawa-chô Hitari, Higashimuro-gun, Wakayama Prefecture.</p> <p>Organization: Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige). Staff in charge: technical expert of the Board of Education(YASUI Kenta) director of the Board of Education(YASUI Kenta) Address: 219 Hongû-chô Hongû, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Kumano Sankeimichi: Kohechi】 Organization: Nosegawa Village Board of Education. Representative: head of the education dept. (TSUCHIDA Shiro). Staff in charge: technical expert of the Board of Education(YOSHII Yoshitsugu) director of the Board of Education(YOSHII Yoshitsugu) Address: 84 Nosegawa-mura Kitamata, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Totsukawa Village Board of Education. Representative: head of the education dept. (YAMAMOTO Chusuke). Staff in charge: technical expert of the Board of Education(ONO Yasushi) director of the Board of Education(TANIMUKAI Yasuyuki) Address: 225-1 Totsukawa-mura Ohara, Yoshino-gun, Nara Prefecture.</p> <p>Organization: Koya Town Board of Education. Representative: head of the education dept. (OGURA Masaharu). Staff in charge: technical expert of the Board of Education(KURAMOTO Fumikazu) director of the Board of Education(MAENISHI Kazuo) Address: 636 Kôya-chô Kôyasan, Ito-gun, Wakayama Prefecture.</p> <p>Organization: Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige). Staff in charge: technical expert of the Board of Education(YASUI Kenta) director of the Board of Education(YASUI Kenta) Address: 219 Hongû-chô Hongû, Higashimuro-gun, Wakayama Prefecture.</p>

Category	Sub-category	Target	Index
1) Management	c) Monitoring	Nominated property and buffer zone	<p>【Kumano Sankeimichi: Ôhechi】 Organization: Shirahama Town Board of Education. Representative: head of the education dept. (ISHIDA Takeo). Staff in charge: technical expert of the Board of Education(FUJIYABU Shigenori) director of the Board of Education(FUJIYABU Shigenori) Address: 1600 Shirahama-chô, Nishimuro-gun, Wakayama Prefecture.</p> <p>Organization: Hikigawa Town Board of Education. Representative: head of the education dept. (OIYA Gitaro). Staff in charge: technical expert of the Board of Education(SHIMIZU Kikuo) director of the Board of Education(URAMOTO Takao) Address: 980-1 Hikigawa-chô Hiki, Nishimuro-gun, Wakayama Prefecture.</p> <p>Organization: Susami Town Board of Education. Representative: head of the education dept. (FURUTA Koji). Staff in charge: technical expert of the public hall (NODA Keigo) director of the public hall (NODA Keigo) Address: 4120-1 Susami-chô Susami, Nishimuro-gun, Wakayama Prefecture.</p> <p>【Kumano Sankeimichi: Iseji】 Organization: Owase Municipal Board of Education. Representative: head of the education dept. (HIGASHI Toshizou). Staff in charge: technical expert of the Board of Education(HAMAGUCHI Teiya) director of the Board of Education(HAMAGUCHI Teiya) Address: 10-50 Nakamura-chô, Owase City, Mie Prefecture.</p> <p>Organization: Kumano Municipal Board of Education. Representative: head of the education dept. (SUZUKI Syozo). Staff in charge: technical expert of the Board of Education(AKANE Masanori) director of the Board of Education(AKANE Masanori) Address: 796 Ido-chô, Kumano City, Mie Prefecture.</p> <p>Organization: Ouchiyama Village Board of Education. Representative: head of the education dept. (OUCHI Musubu). Staff in charge: technical expert of the Board of Education(HATTORI Katsu) director of the Board of Education(HATTORI Katsu) Address: 849-3 Ôuchiyama-mura, Watarai-gun, Mie Prefecture.</p>

Category	Sub-category	Target	Index
1) Management	c) Monitoring	Nominated property and buffer zone	<p>Organization: Kiinagashima Town Board of Education. Representative: head of the education dept. (OGURA HAJIMU). Staff in charge: technical expert of the Board of Education(AZECHI Akira) director of the Board of Education(AZECHI Akira) Address: 2141 Kiinagashima-chô Nagashima, Kitamuro-gun, Mie Prefecture.</p> <p>Organization: Miyama Town Board of Education. Representative: head of the education dept. (KITA Takeshi). Staff in charge: technical expert of the Board of Education(MATSUNAGA Kenji) director of the Board of Education(MATSUNAGA Kenji) Address: 495-8 Miyama-chô Aiga, Kitamuro-gun, Mie Prefecture.</p> <p>Organization: Mihama Town Board of Education. Representative: head of the education dept. (HIZUKURI Isao). Staff in charge: technical expert of the Board of Education(NAKAMICHI Shinya) director of the Board of Education(NAKAMICHI Shinya) Address: 6120-1 Mihama-chô Atawa, Minamimuro-gun, Mie Prefecture.</p> <p>Organization: Kiwa Town Board of Education. Representative: head of the education dept. (MATSUDA Masamichi). Staff in charge: technical expert of the Board of Education(KAMIDAIRA Kazuo) director of the Board of Education(KAMIDAIRA Kazuo) Address: 82 Kiwa-chô Itaya, Minamimuro-gun, Mie Prefecture.</p> <p>Organization: Kiho Town Board of Education. Representative: head of the education dept. (KATO Kiyomitsu). Staff in charge: technical expert of the Board of Education(TANAKA Fumio) director of the Board of Education(TANAKA Fumio) Address: 656 Kihô-chô Narukawa, Minamimuro-gun, Mie Prefecture.</p> <p>Organization: Udonô Village Board of Education. Representative: head of the education dept. (OOKA Haruo). Staff in charge: technical expert of the Board of Education(OGURA Kakuichi) director of the Board of Education(OGURA Kakuichi) Address: 324 Udonô-mura, Minamimuro-gun, Mie Prefecture.</p> <p>Organization: Kumanogawa Town Board of Education. Representative: head of the education dept. (KIMURA Yasufumi). Staff in charge: technical expert of the Board of Education(SHIMODA Joji) director of the Board of Education(SHIMODA Joji) Address: 350 Kumanogawa-chô Hitari, Higashimuro-gun, Wakayama Prefecture.</p>

Category	Sub-category	Target	Index
1) Management	c) Monitoring	Nominated property and buffer zone	<p>Organization: Hongu Town Board of Education. Representative: head of the education dept. (YABUNAKA Takashige). Staff in charge: technical expert of the Board of Education(YASUI Kenta) director of the Board of Education(YASUI Kenta) Address: 219 Hongû-chô Hongû, Higashimuro-gun, Wakayama Prefecture.</p> <p>【Kôyasan Chôishimichi】 Organization: Katsuragi Town Board of Education. Representative: head of the education dept. (UCHIDA Katsumi). Staff in charge: technical expert of the Board of Education(MATSUOKA Atsuo) director of the Board of Education(OKAMOTO Noriyoshi) Address: 2160 Katsuragi-chô Chônômachî, Ito-gun, Wakayama Prefecture.</p> <p>Organization: Kudoyama Town Board of Education. Representative: head of the education dept. (UEURA Noboru). Staff in charge: technical expert of the Board of Education(MATSUYAMA Takeshi) director of the Board of Education(IKEDA Yoshitaka) Address: 1190 Kudoyama-chô Kudoyama, Ito-gun, Wakayama Prefecture.</p> <p>Organization: Koya Town Board of Education. Representative: head of the education dept. (OGURA Masaharu). Staff in charge: technical expert of the Board of Education(KURAMOTO Fumikazu) director of the Board of Education(MAENISHI Kazuo) Address: 636 Kôya-chô Kôyasan, Ito-gun, Wakayama Prefecture.</p>
			<p>2. Supervising organization: Organization: the Agency for Cultural Affairs. Representative: commissioner (KAWAI Hayao). Staff in charge: director of the monuments and sites division (OKI Takahito). Address: 3-2-2 Kasumigaseki, Chiyoda-ku, Tokyo.</p>
			<p>3. Advisory organization: Organization: Wakayama Prefectural Board of Education. Representative: head of the education dept. (OZEKI Youji). Staff in charge:director of the education division (OTA Yuzo). Address: 1-1 Komatsubaradori, Wakayama City, Wakayama Prefecture</p>
			<p>Organization: Mie Prefectural Board of Education. Representative: head of the education dept. (DOBASHI Nobuyoshi). Staff in charge: manager of the protection of cultural properties (KOMADA Toshiharu). Address: 13 Kômê-chô, Tsu City, Mie Prefecture</p>
			<p>Organization: Nara Prefectural Board of Education. Representative: head of the education dept. (YAWATA Chuichi). Staff in charge: director of the division of the conservation of cultural properties (ISHIMOTO Takao). Address: 30 Noboriôji-chô, Nara City, Nara Prefecture</p>

(Annexed Table 1. Items for measurement of key indicators 1, 2 and 3.)

Category	Sub-category	Target	Index
2) State of conservation of the nominated property	a) State of conservation	Nominated Property	1. Environmental pressures.
			2. Natural disasters.
			3. Visitor / tourism pressures.
			4. Other (degree of deterioration by aging etc.)
	b) Records of permitted actions to alter the existing state or actions to affect conservation	Nominated Property	1. Actions to alter the existing state and actions to affect preservation permitted by the Commissioner of the Agency for Cultural Affairs under the provision of Article 80 of the Law for the Protection of Cultural Properties.
	c) Records of conservation repair work and conservation construction work	Nominated Property	1. Name of the repair work
			2. Contractor.
			3. Cost.
			4. Duration of work.
			5. Details of expenses.
			6. Name and descriptive data of the building or site for which conservation work is conducted.
			7. List and evaluation of preceding conservation repair work / conservation construction work.
			8. Content and principles of conservation repair work / conservation construction work.
			9. Contractor-designer and supervising contractor (supervisor of repair work, senior engineer) Technical advisor
			10. Sub-contractor.
			11. Availability of reports.
	d) Records of construction work and repair work on disaster prevention facilities	Nominated Property	1. Name of the construction work/ repair work.
			2. Contractor.
			3. Cost.
			4. Duration of work.
			5. Details of expenses.
			6. Name of the building or site related to the construction work / repair work.
			7. Year of construction and records or repair work.
8. Content and principles of construction work / repair work.			
9. Contractor-designer and supervising contractor.			
10. Sub-contractor.			
e) Results of inspection of disaster prevention facilities	Nominated Property	1. Name of the disaster prevention facility.	
		2. Year of construction.	
		3. Records of repair work.	
		4. Date of inspection.	
		5. Results of inspection.	
		6. Name of the inspector	
		7. Name of the observer	
		8. Other. (Report on malfunctions of the automatic fire alarm system etc.)	
f) Conservation of the surrounding environment	Nominated Property	1. Content of maintenance work / construction work.	
	Facilities for the conservation of the surrounding environment	2. Content of maintenance work / construction work.	

(Annexed Table 1. Items for measurement of key indicators 1, 2 and 3.)

Category	Sub-category	Target	Index
3) State of conservation of the buffer zone	a) State of conservation	Buffer Zone	1. Environmental pressures.
			2. Natural disasters.
			3. Visitor / tourism pressures.
			4. Other. (Human impact etc.)
	b) Alteration to the existing state	Buffer Zone	1. Construction work by private corporations regulated under applicable laws and regulations.
			2. Public works.
4) Conservation and transmission of conservation techniques	a) Seminars and on-site training etc.	Nominated Property	1. Date of the seminar / training.
			2. Host / sponsor.
			3. Content.
			4. Participants / trainees.
			5. Number of participants.
			6. Cost.
			7. Availability of reports.
	b) Designation of traditional conservation techniques under the Law for the Protection of Cultural Properties	Nominated Property	1. Name of the holder of the designated traditional conservation technique.
			2. Assistance and support for the conservation of the designated traditional conservation technique.
			3. Availability of records on the designated traditional conservation technique.

Annexed Table 2. Items for measurement of key indicator 4.

Key Indicator 4: the degree of achievement toward the ideal vision, "an internationally oriented resort in harmony with natural settings and cultural tradition".

Category	Sub-category	Target	Index
1) Tourism	a) Number of visitors	Relevant municipalities	1. Number of visitors.
			2. Number of visitors from abroad.
	b) Tourist industry	Relevant municipalities	1. Number of accommodation facilities. (Hotels etc.)
			2. Number of users of accommodations. (Number of hotel guests etc.)
			3. Shops. (Number of shops and value of sales.)
			4. Restaurants. (Number of restaurants.)
	c) Tourist facilities	Buffer zones	1. Business hours.
			2. Admission fee.
			3. Number of customers.
	d) Tourist information system	Relevant municipalities	1. Tourist maps.
			2. Tourist information centers.
	2) Socio-economic condition in relation to the nominated property	a) Structure of residents	Relevant municipalities
2. Total number of households.			
3. Average number of family members per household.			
4. Population by gender and age group.			
b) Labor force by industry		Relevant municipalities	1. Labor force by gender.
c) Local industry		Relevant municipalities	1. Business type.
d) Major corporations		Relevant municipalities	1. Business type.
			2. Scale.
			3. Location.
e) Land use and roads.		Nominated property and buffer zones	1. Map indicating the zones of legal protection designated under the Law for the Protection of Cultural Properties, the Natural Parks Law, the Forest Law, the River Law, the Seacoast Law, the Port and Harbor Law, and other applicable laws and municipal ordinances.
	Mie Prefecture, Nara Prefecture, and Wakayama Prefecture	2. Traffic amount.	

Annexed Table 3. List of reports and other published documents related to the monuments and sites included in the nominated property.

1-B. Yoshino Mikumari-jinja

Nara Prefectural Board of Education. *Jūyō Bunkazai Yoshino Mikumari-jinja Haiden Heiden Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Properties, “Yoshino Mikumari-jinja Haiden” and “Heiden”], Nara Prefectural Board of Education, 1976.

Nara Prefectural Board of Education. *Jūyō Bunkazai Yoshino Mikumari-jinja Rōmon Kairō Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Properties, “Yoshino Mikumari-jinja Rōmon” and “Kairō”], Nara Prefectural Board of Education, 1987

1-D. Kimpusen-ji

Nara Prefectural Board of Education. *Jūyō Bunkazai Kimpusen-ji Kane no Torii Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Property, “Kimpusen-ji Kane no Torii”], Nara Prefectural Board of Education, 1967.

Nara Prefectural Board of Education. *Kokuhō Kimpusen-ji Hondō Shūrikōji Hōkokusho* [Documentation on the Restoration of the National Treasure Property, “Kimpusen-ji Hondō”], Nara Prefectural Board of Education, 1984.

1-E. Yoshimizu-jinja

Nara Prefectural Board of Education. *Jūyō Bunkazai Yoshimizu-jinja Shoin Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Property, “Yoshimizu-jinja Shoin”], Nara Prefectural Board of Education, 1972.

1-F. Ōminesan-ji

Nara Prefectural Board of Education. *Jūyō Bunkazai Ōminesan-ji Hondō Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Property, “Ōminesan-ji Hondō”]. Nara Prefectural Board of Education, 1986.

2-D. Seiganto-ji

Nachisan Seiganto-ji. *Jūyō Bunkazai Nachisan Seiganto-ji Bōsaishisetsu Kōji Hōkokusho* [Report of the Disaster Prevention Facilities Installation for the Important Cultural Property, "Seiganto-ji"]. 1964.

Nachisan Seiganto-ji and Wakayamaken Bunkazai Center. *Jūyō Bunkazai Nachisan Seiganto-ji Hondō Hōkyōintō Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Properties, "Seiganto-ji Hondō" and "Hōkyōintō"]. 1987.

3-A. Niutsuhime-jinja

Niutsuhime-jinja and Wakayamaken Bunkazai Kenkyūkai. *Jūyō Bunkazai Niutsuhime-jinja Honden Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Property, “Niutsuhime-jinja Honden”]. 1977.

Niutsuhime-jinja and Wakayamaken Bunkazai Kenkyūkai. *Jūyō Bunkazai Niutsuhime-jinja Rōmon Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Property, “Niutsuhime-jinja Rōmon”]. 1994.

3-B. Kongōbu-ji

Kōyasan Bunkazai Hozonkai. *Jūyō Bunkazai Kongōbu-ji Tokugawake Reidai Ieyasu Reioku, Hidetada Reioku Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Properties, “Kongōbu-ji Tokugawake Reidai Ieyasu Reioku” and “Hidetada Reioku”]. 1962.

Kōyasan Bunkazai Hozonkai. *Kokuhō Kongōbu-ji Fudōdō Shūrikōji Hōkokusho* [Documentation on the Restoration of the National Treasure, “Kongōbu-ji Fudōdō”]. 1963 and 1999.

Kōyasan Bunkazai Hozonkai. *Jūyō Bunkazai Matsudaira Hideyasu oyobi Dōhaha Reioku Shūrikōji Hōkokusho* [Documentation on the Restoration of the Important Cultural Property, “Matsudaira

Hideyasu and Dôhaha Reioku”]. 1967.

Kôyasan Bunkazai Hozonkai. *Jûyô Bunkazai Kongôsammai-in Kyakuden oyobi Daidokoro, Shishomyôjinsha Honden, Tahôtô Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Properties, “Kongôsammai-in Kyakuden and Daidokoro”, “Shishomyôjinsha Honden”, and “Tahôtô”]. 1969.

Kôyasan Bunkazai Hozonkai. *Jûyô Bunkazai Kongôbu-ji Okuno-in Kyôzô Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Property, “Kongôbu-ji Okuno-in Kyôzô”]. 1978.

Kôyasan Bunkazai Hozonkai. *Jûyô Bunkazai Kongôbu-ji Sannô-in Honden Hoka Hattô Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Property, “Sannô-in Honden”, and Eight Other Structures]. 1980.

Kôyasan Bunkazai Hozonkai. *Jûyô Bunkazai Fugen-in Shikyakumon sonota Nitô (Kongôsammai-in Shishomyôjinsha Honden • Uesugi Kenshin Reioku) Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Property, “Fugen-in Shikyakumon and Two Other Structures (Kongôsammai-in Shishomyôjinsha Honden and Uesugi Kenshin Reioku)”. 1996.

Kôyasan Bunkazai Hozonkai. *Jûyô Bunkazai Kongôbu-ji Daimon Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Property, “Kongôbu-ji Daimon”]. 1986.

Wakayamaken Bunkazai Center. *Kongôbu-ji Iseki Hakkutsu Chôsa Gaihô* [Summary Report of Excavation Investigation of the Historic Sites of Kongôbu-ji]. 1991 and 1992.

3-D. Niukanshôfu-jinja

Niukanshôfu-jinja and Wakayamaken Bunkazai Center. *Jûyô Bunkazai Niukanshôfu-jinja Honden Shûrikôji Hôkokusho* [Documentation on the Restoration of the Important Cultural Property, “Niukanshôfu-jinja Honden”]. 1976.

4-A. Ômine Okugakemichi

Nara Prefectural Board of Education. *Nara-ken Rekishi no Michi Chôsa Ômine Okugakemichi Chôsa Hôkokusho* [Nara Prefecture’s Research Report on the Historic Route, the “Ômine Okugakemichi”]. 2002.

Sonaezaki Kyôzûkagun Hakkutsu Chôsa Iinkai and Hongu Town Board of Education. *Kumano Hongû Sonaezaki Kyôzûkagun Hakkutsu Chôsa Hôkokusho* [Report on Excavation Investigation of Kumano Hongû Sonaezaki Kyôzûkagun (a group of sutra mounds)]. 2002.

4-B. Kumano Sankeimichi (Nakahechi)

Wakayama Prefectural Board of Education. *Kinsei Kôtsû Iseki Bumpu Chôsa Ryakuhô (Kumano Sankeimichi to Ôjisha)* [Summary Research Report on the Distribution of Transportation-related Archeological Remains in the Early Modern Period (the Kumano Sankeimichi and Ôji)]. 1978.

Wakayama Prefectural Board of Education. *Rekishi no Michi Chôsa Hôkokusho (I) Kumano Sankeimichi to Sono Shûhen* [Research Report on Historic Routes (I). The Kumano Sankeimichi and its vicinity]. 1979.

Hongu Town Board of Education. *Rekishi no Michi Kumanomichi Seibi Hôkokusho* [Report of the Improvement Work of the Historic Route, the “Kumanomichi”]. 1983.

Nachikatsuura Town Board of Education. *Rekishi no Michi Kumanomichi Seibi Hôkokusho* [Report of the Improvement Work of the Historic Route, the “Kumanomichi”]. 1983.

Nakahechi Town Board of Education. *Rekishi no Michi Kumanomichi Seibi Hôkokusho* [Report of the Improvement Work of the Historic Route, the “Kumanomichi”]. 1983.

Kumanogawa Town Board of Education. *Rekishi no Michi Kumanomichi Seibi Hôkokusho* [Report of the Improvement Work of the Historic Route, the “Kumanomichi”]. 1983.

Wakayama Prefectural Board of Education. *Kôya and Kumano Sankeimichi Seibi Katsuyô Keikaku* [Plan for Improvement and Promotion of Pilgrimage Routes of the Kôya and Kumano Sankeimichi]. 2002.

4-B. Kumano Sankeimichi (Iseji)

Mie Prefectural Board of Education. *Rekishi no Michi Chôsa Hôkokusho (I) Kumano Kaidô* [Research Report on Historic Routes (I). The Kumano Kaidô]. 1981.

Mie Prefectural Board of Education. *Mie-ken Rekishi no Michi Seibi Katsuyô Sôgô Keikaku (I)* [Mie Prefecture Comprehensive Plan for the Improvement and Promotion of the Kumano Sankeimichi Iseji]. 1998.

Owase City and Miyama Town. *Rekishi no Michi Kumano Sankeimichi Magosetôge Seibi Jigyô Hôkokusho* [Report of the Improvement Work of the Historic Route, the “Kumano Sankeimichi” (Magosetôge section)]. 1999.

Wakayama Prefectural Board of Education. *Kôya and Kumano Sankeimichi Seibi Katsuyô Keikaku* [Plan for the Improvement and Promotion of the Kôya and Kumano Sankeimichi”]. 2002.

4-B. Kumano Sankeimichi (Kohechi)

Wakayama Prefectural Board of Education. *Rekishi no Michi Chôsa Hôkokusho (V) Ryûjin Kaidô* [Research Report on Historic Routes (V). The Ryûjin Kaidô]. 1982.

Kumano Kinenkan Shiryô Shûshû Chôsa Iinkai Shizen Rekishi Bukai. *Kumano Kodô Kohechi Chôsa Hôkokusho* [Research Report on the Kumano Sankeimichi Kohechi]. 1987.

Nara Prefectural Board of Education. *Nara-ken Rekishi no Michi Chôsa Kumano Kodô Kohechi Chôsa Hôkokusho* [Nara Prefecture’s Research Report on the Historic Route, the “Kumano Sankeimichi Kohechi”]. 2002.

Wakayama Prefectural Board of Education. *Kôya and Kumano Sankeimichi Seibi Katsuyô Keikaku* [Plan for the Improvement and Promotion of the Kôya and Kumano Sankeimichi”]. 2002.

4-B. Kumano Sankeimichi (Ôhechi)

Wakayama Prefectural Board of Education. *Kinsei Kôtsû Iseki Bumpu Chôsa Ryakuhô (Kumano Sankeimichi to Ôjisha)* [Summary Research Report on the Distribution of Transportation-related Archeological Remains in the Early Modern Period (the Kumano Sankeimichi and Ôji)]. 1978.

Wakayama Prefectural Board of Education. *Rekishi no Michi Chôsa Hôkokusho (I) Kumano Sankeimichi to Sono Shûhen* [Research Report on Historic Routes (I). The Kumano Sankeimichi and its vicinity]. 1979.

Kumano Rekishi Kenkyûkai. *Kumano Kodô Ôhechi Chôsa Hôkokusho* [Research Report on the Kumano Sankeimichi Ôhechi]. 1999.

Kinan Bunkazai Kenkyûkai. *Kumano Kodô Ôhechi Chôsa Hôkokusho* [Research Report on the Kumano Sankeimichi Ôhechi]. 2001

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7. Documentation

7. Documentation

a. Photographs, slides and video

Appendix. List of photographs

Appendix. Photographs and maps indicating the places where the photographs were taken (taken in 2002)

Additional reference material.

Color slides (taken in 2002; copyright agreement attached)

Additional reference material.

Videotape production (filmed in 2002)

b. Address where inventory, records and archives are held

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8. Signature on behalf of the State Party



Signed on behalf of the Government of Japan

河合 隼雄

KAWAI Hayao

Commissioner
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Director General
Nature Conservation Bureau
Ministry of the Environment

Government of Japan

January 16, 2003

ADDITIONAL REFERENCE MATERIALS
-CONCLUSIONS AND RECOMMENDATIONS OF
THE UNESCO THEMATIC EXPERT MEETING ON
ASIA-PACIFIC SACRED MOUNTAINS-

Conclusions and Recommendations of the UNESCO Thematic Expert Meeting on Asia-Pacific Sacred Mountains 5–10 September 2001, Wakayama City, Japan

1. Introduction

1.1 A Global Strategy for a balanced and representative World Heritage List was adopted by the World Heritage Committee in 1994. Its aim is to ensure that the List reflects the world's cultural and natural diversity of outstanding universal value. Since then, the World Heritage Committee has regularly adopted and implemented regional action plans in close co-operation with the State Parties of the World Heritage Convention. A number of regional and sub-regional expert meetings and studies to implement the Global Strategy for a more representative World Heritage List have been organized. In the Asia-Pacific Region, two meetings (*The Regional Thematic Study Meeting on Asian Rice Culture and its Terraced Landscapes (Manila, The Philippines, 1995)* and *Asia-Pacific Regional Workshop on Associative Cultural Landscapes (Sydney, Australia, 1995)*) have been held to discuss cultural landscape properties in the region.

1.2 Following the Regional Action Plan for the Asian Region, a UNESCO Thematic Expert Meeting on Sacred Mountains in the Asia-Pacific Region was organized by the Government of Japan, Agency for Cultural Affairs, the Prefectural Government of Wakayama, and the UNESCO World Heritage Centre, between 5–10 September 2001 in Wakayama City, Japan. Experts from Australia, China, India, Indonesia, Iran, Japan, Kyrgyzstan, Mongolia, Nepal, the Philippines, the Republic of Korea, ICCROM, ICOMOS, IUCN, and the UNESCO World Heritage Centre participated in this meeting together with other international experts from the Mountain Institute (U.S.A.) and UNESCO's Division of Ecological Sciences.

1.3 The Participants of the Meeting acknowledged that there exist a great variety of landscapes that are representative of the combined works of nature and humankind. These landscapes express a long and intimate relationship between peoples and their natural environment. Certain places, associated in the minds of the communities with powerful beliefs and artistic works and traditional customs, embody an exceptional spiritual relationship between people and nature. This is in particular the case with sacred mountain sites. At the same time such mountain sites demonstrate cultural diversity and are often centres of significant biological diversity. Sacred mountains also testify to the creative genius, socio-economic development and the imaginative and spiritual vitality of humanity. Sacred mountains are part of our collective identity.

1.4 Referring to the conclusions and recommendations of previously organized regional thematic expert meetings concerning cultural landscape heritage properties, and recognizing that the Asia-Pacific Region is the most mountainous and populous region of the world, including the largest number of sacred mountains as well as the highest mountain in the world, the Participants discussed various themes and issues related to the identification and conservation of sacred mountains.

2. Conclusions & Recommendations

2.1 Identification of the character, significance and values of sacred mountains

2.1.1 The Participants discussed the "sacred" as a manifestation or expression of a deeper reality that inspires reverence and awe, which gives meaning and vitality to people's lives. The Participants defined the sacred mountain as a significant natural elevation where the spiritual and physical unite.

2.1.2 The Experts considered that Asia-Pacific sacred mountain sites may be categorized within the following groups:

- (a) the mountain itself is considered sacred;
- (b) the mountain has sacred associations;
- (c) the mountain has sacred areas, places, objects;
- (d) the mountain inspires sacred rituals and practices.

2.1.3 Themes, which illustrate the diversity of sacred mountains, concerning their physical and cultural characteristics, interpretation and use of sacred mountains were discussed. For example, height, gradient, colour, shape, volume, accessibility / inaccessibility, source were noted as important physical aspects, which can characterize sacred mountains in Asia-Pacific. For the cultural aspects, interpretation and use of sacred mountains, the mountain as a centre of the cosmos or the world, paradise; representing power, deity or deities, identity of a nation or a group of people; place of worship, where spirits or ancestors reside or pass through, or for seclusion or healing; source of inspiration, power or healing were some themes discussed. It was recognized that various cultures place importance on how high a mountain is, or how low a mountain is, while some cultures do not place any importance on height. It was underscored that none of these themes take greater priority than others. Also, the Participants noted the themes discussed were not exhaustive nor were they exclusive.

2.1.4 The Participants noted that the process for the identification of a sacred mountain and its characteristics was a complex process, as there are often both natural and cultural heritage values which are difficult to quantify. It was underscored that sacred mountains must be examined using an interdisciplinary approach as such properties are often integrated eco-cultural heritage areas related to numerous communities. Nevertheless, the Participants identified some indicators for measuring or assessing the heritage values and significance of sacred mountains.

2.1.5 The heritage value of a sacred mountain may be determined by examining closely the natural and cultural value of the property, which in many cases are fused.

2.1.6 While recognizing that sacred mountain properties may hold heritage value at national, regional (within a nation), local or even family level, it was underscored that any sacred mountain property to be nominated as World Heritage should be of outstanding universal value. The Participants noted that the outstanding universal value of a sacred mountain may derive from its role as an outstanding example or paradigm of an important aspect(s) of sacred mountains in general, even though the property itself is not well known internationally.

2.2 Cultural Heritage Values

2.2.1 The Participants highlighted the notion of cultural landscapes as indicated in the *Operational Guidelines for the Implementation of the World Heritage Convention* (paragraphs 39–42). The Participants asserted that the category of associative cultural landscapes is particularly relevant to sacred mountains, as well as the category of organically evolving landscapes.

2.2.2 The Participants also discussed the cultural heritage values as indicated in the *Operational Guidelines for the Implementation of the World Heritage Convention* (paragraph 23–24a).

2.2.3 The Participants discussed criterion (vi) and felt that its application was the most appropriate for assessing the associative values of sacred mountains. However, the Participants recognized that the world cultural heritage criteria (i) – (v) may also be applicable for sacred mountains. The Participants underscored the need for a comprehensive assessment of all cultural criteria for sacred mountains as cultural landscapes.

2.2.4 Cultural heritage values attributable to sacred mountains may be manifested in the form of either or both tangible or intangible heritage.

Tangible Cultural Heritage Values

2.2.5 The presence of tangible evidence to measure the cultural human-made tangible heritage values may take the form of (listed in alphabetical order and not exhaustive) ;

Bridges	Megalithic remains (dolmens, monu-ments, etc.)	Sculptures
Caves (human made)	Monasteries	Shrines
Cave / wall paintings	Ovoos (stone piles)	Stupas
Cemeteries	Petroglyphs	Temples
Gates	Refuges	Tombs
Historic pilgrimage routes and/ or paths	Repositories	Vistas, viewpoints

2.2.6 Tangible cultural evidence can also take the form of agricultural, hydraulic, or other land use within sacred mountain sites, which directly relate to the production or gathering of agricultural products, natural resources, or construction material, to be used for ritual practices or to provide essential resources for maintaining activities within the sacred mountain and elsewhere.

2.2.7 These tangible cultural heritage assets may be in use continuously or may be out of use.

Intangible Cultural Heritage Values

2.2.8 The presence of intangible evidence to measure the cultural intangible heritage values may take the form of (listed in alphabetical order and not exhaustive) ;

CONTINUITY.....	of oral or performing traditions or festivals related to the use and/or reverence of the sacred mountain, communication with the deity (ies) associated with the sacred mountain;
FAME	how well the sacred mountain is known or visited;
IDENTITY.....	he sacred mountain represents a nation, religion, group (s) of people;
MANIFESTATION....	of centre of the cosmos, deity (ies), paradise, spirit (s), universe, power.
MYTH	there are myths related to the creation or presence or importance of the sacred mountain;
PRACTICE.....	activities of ascetic practice, enlightenment, meditation, pilgrimage, purification, teachings, reverence to god (s), worship of ancestors;
PRESENCE.....	permanently or temporarily of a deity or deities or a holy person (s);
SOURCE.....	for healing, inspiration;

2.2.9 The Participants underscored that the existence of intangible cultural heritage values needs to be established through physical evidence such as documentation (codes of conduct, texts, records of rites, etc) in some cultural traditions. However, the Participants recognized that in some sacred mountains, physical documentation or evidence is not permitted and therefore is not available in physical form.

2.2.10 The Participants noted that the intangible cultural heritage assets are often difficult to distinguish from the tangible cultural and natural heritage assets due to their intrinsic relationship. Such assets may be in use continuously or may be out of use.

2.3 Natural Heritage Values

2.3.1 The Participants also discussed the natural heritage values as indicated in the *Operational Guidelines for the Implementation of the World Heritage Convention* (paragraph 43-44a).

2.3.2 The Participants acknowledged that some sacred mountains may not meet any of the world natural heritage criteria, as defined under the World Heritage Convention. They also noted that natural heritage criterion (iii) is a cultural concept.

2.3.3 The Participants considered that natural heritage values of sacred mountains may be assessed through the examination of the following characteristics, which are not exclusive nor exhaustive (listed in alphabetical order):

biodiversity (forests, trees)	height	rock formations (including caves)
climatic conditions	open areas	shape
colour	origin of major water sources	different ecological zones varying with altitude
gradient	rare species	water bodies (snow, ice, rivers, lakes, ponds, waterfalls, springs, clouds...)

2.4 Additional Considerations

2.4.1 The Participants gave emphasis to the following considerations when examining the value of sacred mountain properties;

- (a) The significance of a sacred mountain may be measured by examining how long the mountain has been in use as a sacred site and how many traditions are represented.
- (b) Some sacred mountains are intentionally kept 'secret' to protect the sacred areas as well as the population, which utilizes the sacred areas within the mountain.
- (c) The significance of a fossil or relict sacred mountain should be well established through documentation or other physical evidence. Only thereafter can an assessment of the potential universal value of the sacred mountain be made.
- (d) There exist fossil or relict sacred mountains, which have been reutilised by a group or groups of people who are increasing the cultural stratification of the sacred mountain. In some cases, belief systems attached to a sacred mountain may remain, or disappear, or re-appear. It was noted that it is necessary to place due respect to existing cultural layers of significance.
- (e) Some sacred mountain properties may consist of several mountains or areas, whose inter-relationship should be recognized.

2.5 Integrity and authenticity of sacred mountain properties

2.5.1 The Participants noted that the *Operational Guidelines for the Implementation of the World Heritage Convention* clearly outlines the conditions of integrity applicable to World Natural Heritage and test of authenticity applicable to World Cultural Heritage. However, the Participants underscored that the application of the conditions of integrity is relevant for all sacred mountains.

2.5.2 The Participants underlined that "integrity" in the context of sacred mountains as cultural landscapes implies a balanced state of ecological systems, aesthetic, cultural, religious or artistic associations. For protecting the integrity of sacred mountains evolving cultural practices, including traditional ecological knowledge, may need to be taken into account. The Participants emphasized the need for an enhanced appreciation of the interface between ecology and culture as a dynamic basis for maintaining the integrity of a cultural landscape.

2.5.3 The Participants recognized that "authenticity" as defined within the *Operational Guidelines for the Implementation of the World Heritage Convention* and the *Nara Document on Authenticity* (1994) is applicable to sacred mountains, and should encompass the continuation of traditional cultural practices, which maintain a sacred mountain. This authenticity, however, must not exclude cultural continuity through change,

which may introduce new ways of relating to and caring for the place.

2.5.4 The conditions for conserving the authenticity of the tangible cultural heritage values also apply to sacred mountains. To determine the degree of authenticity and also to protect it, it may be advisable to examine closely the distinctive character and components of tangibles, and the associated intangible values which represent the outstanding universal significance of the sacred mountain.

2.6 Recommendations for the identification of the character, significance, and values of sacred mountains

2.6.1 The Participants recommended that each State Party in the Asia-Pacific Region re-examine the sacred mountain properties and their heritage values located in their territory utilizing the indicators listed above. This would be useful for updating the Tentative List of potential properties each State Party intends to nominate for inscription on the World Heritage List within the coming 5–10 years.

2.6.2 Furthermore, the Participants encouraged States Parties in the Asia-Pacific Region to share comparative analysis of sacred mountains within the region, as this exchange of information would facilitate the harmonization of the Tentative Lists in the Region. In this context, the Participants requested the World Heritage Committee to request the Advisory Bodies (ICOMOS and IUCN) together with the World Heritage Centre to elaborate their regional analysis of Tentative Lists and World Heritage sites.

2.6.3 In light of the concerted efforts being made by various governments, international organizations, and non-governmental organizations within the context of the United Nations International Year of Mountains (2002) to increase awareness of the importance of sustainable mountain development, the Participants encouraged States Parties in the Asia-Pacific Region to participate in the UNESCO – IUCN/WCPA – WWF global initiative for the identification of natural sacred sites for biodiversity conservation.

2.6.4 The Participants recommended the World Heritage Committee to further elaborate definitions of the concept of “integrity” applicable for the World Cultural Heritage properties including Cultural Landscape properties, taking into consideration the discussions and conclusions of this Meeting.

2.6.5 The Participants recommended a comprehensive assessment of all cultural criteria for sacred mountains as cultural landscapes. Moreover, it was recognized that within the context of sacred mountains, the current wording of cultural heritage criterion (vi) is not satisfactory as some sites may only qualify through intangible values linked to the natural environment. Therefore, it is recommended that cultural heritage criterion (vi) be amended as follows:

“This criterion should justify inclusion in the List only in exceptional circumstances and preferably in conjunction with other criteria, cultural or natural.”

2.6.6 It was recommended that a review of the associative and other cultural values of existing natural World Heritage sites in the region be conducted as it would be useful for undertaking comparative analyses of sacred mountains in the Asia-Pacific Region. States Parties with existing World Heritage mountain properties were urged to review associated cultural heritage values. Upon assessing their significance, such States Parties may consider renominating these properties under cultural criteria.

2.6.7 Recognizing that some sacred mountains are cross-border properties, the Participants encouraged States Parties to consider trans-boundary joint nominations. To this end, it was recommended that UNESCO assist in elaborating further international co-operation activities and sharing of experiences.

3.1 Core and buffer zones

3.1.1 The Participants recognized that delineation of a sacred mountain involves consideration of all aspects of its heritage values and their complex inter-relationships. It was underlined that the varying levels of heritage significance within a sacred mountain area (or areas) requires careful assessment. This assessment permits the identification of the appropriate core and buffer zones.

Recommendations for the core and buffer zones

3.1.2 The Participants recommended that core and buffer zones for protection of a sacred mountain be established upon assessment of the varying levels of its heritage values. It was recommended that the buffer zone ensures the conservation of the integrity of the core zone of the sacred mountain. Such a buffer zone could also promote sustainable development, thus reducing excessive human impact in terms of environmental degradation of the sacred area.

3.1.3 Recognizing that pilgrimage routes and processional paths are often principal aspects characterizing sacred mountains, the Participants recommended that the most important parts and evidence be included within the core zone.

4.1 Conservation and management challenges of sacred mountains

4.1.1 The Participants discussed various conservation and management challenges facing sacred mountains in the Asia-Pacific Region. It was noted that understanding and recognizing the complex heritage values of sacred mountains were crucial in the appreciation, conservation, presentation, utilization and development of sacred mountain properties. The following issues were examined for enhancing the conservation and management of the sacred mountains.

Co-operation of stakeholders

4.1.2 In light of the significant relationship between the natural environment and people at sacred mountains, co-operation between the primary stakeholders was recognized as essential within the management process. The primary stakeholders could consist of local community or indigenous citizens, owners, custodians, guardians, religious groups, pilgrims, concerned authorities, etc. The importance of support, recognition, awareness of the heritage values and the need for sustainable management of sacred mountains at a high level within the government was also underlined.

4.1.3 The importance of clarifying ownership of a sacred mountain and all the components which provide evidence of the heritage values of the sacred mountain was underlined, as this would clearly define responsibilities for conserving, maintaining and managing the sacred mountain and its heritage values.

4.1.4 It was noted that activities to increase the awareness and to promote the involvement of younger generation stakeholders, the future guardians of our common heritage, could positively impact upon the long-term conservation process of sacred mountains.

4.1.5 The Participants noted that practices of local populations may be essential in conserving and managing the significant heritage values of sacred mountains.

Recommendations for the conservation and management challenges of sacred mountains

—Co-operation of stakeholders

4.1.6 The Participants encouraged active involvement of local communities and authorities as well as

participatory planning. As traditional land-use and land management practices which have ensured long-term protection of certain sacred mountains can be useful tools, the Participants recommended that these practices be taken into consideration by concerned authorities or other stakeholders (including the local community) when planning sustainable development activities.

4.1.7 Acknowledging the great challenges that the concerned authorities and stakeholders face in the conservation and management of sacred mountain areas, the Participants strongly encouraged that appropriate steps be taken by the local, regional, and central authorities to strengthen legal and administrative mechanisms to increase the protection of the fragile heritage values. This may be achieved by applying an integrated planning approach, giving due emphasis to socio-economic development.

4.1.8 The Participants encouraged a regular review and updating of management plans applicable to sacred mountains, in particular for jointly managed properties.

Pilgrimage and tourism management

4.1.9 It is recognized that pilgrimage and tourism activities significantly impact upon the heritage character of sacred mountains. While pilgrimage activities may also provide evidence of the cultural heritage value of a sacred mountain, they may also include touristic aspects. Such activities may also provide economic benefits to local communities.

4.1.10 The Participants took note that many sacred mountains are visited by pilgrims and tourists in concentrated masses and sometimes during particular seasons or periods of the year (seasonal flow). Such influx of external visitors dramatically impact upon the natural and cultural heritage values of sacred mountains, as well as upon the life of the local communities and infrastructure.

Recommendations for pilgrimage and tourism management

4.1.11 Bearing in mind the dramatic impact posed upon sacred mountain areas during peak visitor seasons, the Participants strongly encouraged concerned authorities and site-managers to integrate heritage protection within the general planning policy for sacred mountain areas, particularly placing emphasis on the development of the local and regional communities.

4.1.12 The Participants recommended that guidelines for visiting sacred mountains be elaborated and integrated into management plans and training programmes for tour operators and guides, taking into due consideration that some sacred mountain areas should not be visited by general tourists. For example, inappropriate access to certain areas of a sacred mountain may threaten its heritage values, offend the citizens who respect and follow beliefs associated with the mountain, and furthermore threaten the safety of all visitors.

4.1.13 To mitigate threats posed inadvertently or intentionally by visitors, the Participants encouraged the use of education and training material as well as interactive media to enhance the interpretation of the heritage values of a sacred mountain.

4.1.14 The Participants encouraged participation in the session on “Promoting Cultural Eco-Tourism in Mountainous Regions in Central Asia / Himalayas” foreseen at the Bishkek Global Mountain Summit Conference to be held within the framework of the United Nations International Year of the Mountains (2002).

4.1.15 Recognizing the usefulness of past experiences within the Asia-Pacific Region, the Participants recommended that States Parties and concerned authorities share technical know-how, lessons learnt, and model management plans for enhancing the monitoring and management of living sacred mountain properties.

4.1.16 The Participants encouraged the harmonization of the various and sometimes conflicting usages of sacred mountains by pilgrims and tourists.

4.1.17 Networking of functional sites may be envisaged to protect currently isolated mountains that form part of a belief system of a body of religions and distinct rituals.

4.1.18 The Participants recommended that States Parties and concerned authorities take the ICOMOS Cultural Tourism Charter and its main principles into account when elaborating national or regional tourism strategies. In particular, the Participants highlighted the following principles applicable to sacred mountains:

- ◆ tourism can be a vehicle for cultural exchange and conservation, especially in the conservation, presentation and utilization of pilgrimage routes, itineraries, or paths;
- ◆ sound tourism planning can ensure that the visitor experience is satisfying and also respects cultural practices;
- ◆ host communities and custodians of sacred mountains should be involved in the tourism planning process to ensure that tourism revenue and activities benefit the heritage, local communities, and custodians;
- ◆ tourism programmes should protect natural and cultural heritage values of sacred mountains.

4.1.19 The Participants, taking note of the Global Code of Ethics adopted by the World Tourism Organization (WTO, 1998) and International Year of Eco-Tourism (2002), encouraged States Parties with sacred mountains to consider such initiatives.

5. Actions following the Meeting

5.1 The Participants agreed that the conclusions and recommendations be directly transmitted to the working group on Revisions to the *Operational Guidelines* (UNESCO, Paris, 10–14 October 2001) and that in particular the sections on criteria, integrity and authenticity be taken into account in the revision process.

5.2 Furthermore, the Participants requested the World Heritage Centre to prepare an information document including the report, conclusions and recommendations for examination by the Twenty-fifth session of the World Heritage Committee (Helsinki, Finland, 11–16 December 2001). The Committee may wish to acknowledge follow-up actions proposed in the Regional Action Plan for Asia and the Pacific to implement the Global Strategy.

5.3 The Participants encouraged all States Parties in the region to take the conclusions and recommendations of the expert meeting into account, in particular in preparing, re-examining and assessing Tentative Lists, formulating sacred mountain nominations as cultural landscapes and in enhancing conservation and management capacities for sacred mountain sites.

5.4 The Participants noted that a number of recommendations are specifically addressed to the Advisory Bodies (IUCN, ICOMOS, ICCROM), the World Heritage Centre, UNESCO and may be also taken into account by other international agencies in the United Nations system (e.g. FAO, WTO) and organizations, such as the Mountain Institute (U.S.A.).

10 September 2001
Royal Pines Hotel
Wakayama City, Japan

-LAWS AND REGULATIONS-

**LAW FOR THE PROTECTION OF
CULTURAL PROPERTIES**

Promulgated on May 30,1950

Law No.214

**AGENCY FOR CULTURAL AFFAIRS
GOVERNMENT OF JAPAN**

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CHAPTER I General Provisions

(Purpose of this Law)

Article 1. The purpose of this Law is to preserve and utilize cultural properties, so that the culture of the Japanese people may be furthered and a contribution be made to the evolution of world culture.

(Definition of Cultural Properties)

Article 2. "Cultural properties" in this Law shall be the following:

- (1) Buildings, pictures, sculptures, applied arts, calligraphic works, classical books, ancient documents, and other tangible cultural products, which possess a high historical and/or artistic value in and for this country (including lands and other objects which are combined with them altogether to embody such value), archaeological specimens and other historical materials of high scientific value (hereinafter referred to as "tangible cultural properties");
 - (2) Art and skill employed in drama, music and applied arts, and other intangible cultural products, which possess a high historical and/or artistic value in and for this country (hereinafter referred to as "intangible cultural properties");
 - (3) Manners and customs related to food, clothing and housing, to occupations, religious faiths, festivals, etc., to folk-entertainment and clothes, implements, houses and other objects used therefor, which are indispensable for the understanding of changes in our people's modes of life (hereinafter referred to as "folk-cultural properties");
 - (4) Shell mounds, ancient tombs, sites of palaces, sites of forts or castles, monumental dwelling houses, and other sites, which possess a high historical and/or scientific value in and for this country; gardens, bridges, gorges, sea-shores, mountains, and other places of scenic beauty, which possess a high value from the point of view of art or visual appreciation in and for this country; and animals (including their habitats, breeding places and summer and winter resorts), plants (including their habitats), and geological features and minerals (including the grounds where peculiar natural phenomena are seen), which possess a high scientific value in and for this country (hereinafter referred to as "monuments");
 - (5) Groups of historic buildings of high value which form a certain antique beauty in combination with their environs (hereinafter referred to as "groups of historic buildings");
2. The term "important cultural properties" used in the provisions of this Law (excepting the provisions of Article 27 to 29 inclusive, Article 37, Article 55 paragraph 1 item (4), Article 84-2 paragraph 1 item (1), Article 88, Article 94 and Article 115) shall be construed as including national treasures.
 3. The term "historic sites, places of scenic beauty and/or natural monuments" used in the provisions of this Law (excepting the provisions of Article 69, Article 70, Article 71, Article 77, Article 83 paragraph 1 items (4), Article 84-2 paragraph 1 items (5) and (6), Article 88 and Article 94), shall be construed as including special historic sites, places of scenic beauty and/or natural monuments.

(Duty of the Government and Local Public Bodies)

Article 3. The Government and the local public bodies shall, recognizing that the cultural properties of the country are indispensable to the correct understanding of its history, culture, etc., and that they form a foundation for its cultural development for the future, make efforts to ensure that the purport of this Law is thoroughly understood by the public, so that such properties may be duly preserved.

(Attitude of the People, Owners, etc.)

Article 4. The people in general shall faithfully cooperate in the measures taken by the Government and the local public bodies for the attainment of the purpose of this Law.

2. The owners of cultural properties and other persons concerned shall preserve such properties with good care and utilize them for cultural purposes by opening them to the public or by other means, in full consciousness that cultural properties are valuable national possessions .
3. In the execution of this Law, the Government and the local public bodies shall respect the ownership and other property rights of the persons concerned.

CHAPTER II Deleted.

Articles from 5 to 26 inclusive. Deleted.

CHAPTER III Tangible Cultural Properties

Section 1. Important Cultural Properties

Subsection 1. Designation

(Designation)

Article 27. The Minister of Education, Culture, Sports, Science and Technology may designate important items of tangible cultural properties as important cultural properties.

2. From among the important cultural properties, the Minister of Education, Culture, Sports, Science and Technology may designate as national treasures those properties which are of especially high value from the viewpoint of world culture and which are the matchless treasures of the nation.

(Announcement, Notice and Issuance of Certificate of Designation)

Article 28. Designation under the provision of the preceding Article shall be made by an announcement in the Official Gazette and also by the issuance of a notice thereof to the owner of the national treasure or the important cultural property concerned.

2. Designation under the provision of the preceding Article shall come into effect as from the day of its announcement in the Official Gazette made in accordance with the provision of the preceding paragraph; however, it shall come into effect for the owner of the national treasure or the important cultural property concerned as from the time when the notice provided for in the same paragraph reached the said owner.
3. When the designation under the provision of the preceding Article has been made, the Minister of Education, Culture, Sports, Science and Technology shall issue a certificate of designation to the owner of the national treasure or the important cultural property concerned.
4. The items to be entered in the certificate of designation and other necessary matters relative to such certificate shall be determined by the Ordinance of the Ministry of Education, Culture, Sports, Science and Technology (MEXT hereinafter).
5. When the owner has received the certificate of designation of the national treasure in accordance with the provision of paragraph 3, he/she shall return to the Minister of Education, Culture, Sports, Science and Technology within thirty (30) days the certificate of designation of the important cultural property which has now been designated as a national treasure

(Annulment)

Article 29. In case a national treasure or an important cultural property has lost its value as such or in case there is any other special reason, the Minister of Education, Culture, Sports, Science and Technology

may annul the designation of such national treasure or important cultural property.

2. The annulment of designation under the provision of the preceding paragraph shall be made by an announcement in the Official Gazette and also by the issuance of a notice thereof to the owner of the national treasure or the important cultural property concerned.
3. To the annulment of designation under the provision of paragraph 1, the provision of paragraph 2 of the preceding Article shall apply *mutatis mutandis*.
4. When the owner has received the notice under paragraph 2, he/she shall return to the Minister of Education, Culture, Sports, Science and Technology the certificate of designation within thirty (30) days.
5. In cases where the designation of a national treasure has been annulled under paragraph 1, but where the designation of the same tangible property as an important cultural property has not been annulled, the Minister of Education, Culture, Sports, Science and Technology shall issue to the owner without delay a certificate designating the same property as an important cultural property.

Subsection 2. Custody

(Instruction respecting Method of Custody)

Article 30. The Commissioner of the Agency for Cultural Affairs may give necessary instructions to the owner of an important cultural property with respect to the custody thereof.

(Owner's Duty of Custody, and Custodian)

Article 31. The owner of an important cultural property shall undertake the custody thereof, in accordance with this Law, as well as the MEXT Ordinances and the instructions of the Commissioner of the Agency for Cultural Affairs, issued thereunder.

2. The owner of an important cultural property may, when there exist special reasons, appoint an appropriate person to be responsible on his/her behalf for the custody of the same property (hereinafter in this Section and in Chapter VI referred to as "the custodian").
3. When the owner of an important cultural property has appointed a custodian in accordance with the provision of the preceding paragraph, such owner shall report in writing within twenty (20) days the appointment to the Commissioner of the Agency for Cultural Affairs, stating the matters prescribed by the MEXT Ordinance, under joint signature with the custodian so appointed. This provision shall also apply to the cases where the custodian has been released of the responsibility.
4. The provisions of the preceding Article and paragraph 1 of this Article shall apply *mutatis mutandis* to the custodian.

(Changes of Owner or Custodian)

Article 32. When the owner of an important cultural property has been changed, the new owner shall report in writing within twenty (20) days the changes to the Commissioner of the Agency for Cultural Affairs, stating the matters prescribed by the MEXT Ordinance, attaching to the report the certificate of designation issued to the former owner.

2. The owner of an important cultural property shall, when he/she has changed the custodian, report in writing within twenty (20) days the change to the Commissioner of the Agency for Cultural Affairs, stating the matters prescribed by the MEXT Ordinance, under joint signature with the newly appointed custodian. In this case the provision of paragraph 3 of the preceding Article shall not apply.
3. The owner or the custodian of an important cultural property shall, when he/she has changed his/her

name, title or address, report in writing within twenty (20) days the change to the Commissioner of the Agency for Cultural Affairs, stating the matters prescribed by the MEXT Ordinance. When the change has occurred in the name, title or address of the owner, he/she shall attach the certificate of designation to the report to be submitted.

(Custody by Custodial Body)

Article 32-2. With regard to an important cultural property, in cases where its owner is not traceable, or where it is obvious that the custody by the owner or the custodian is extremely difficult or inadequate, the Commissioner of the Agency for Cultural Affairs may appoint an appropriate local public body or any other appropriate juridical person and charge it with the conduct of custody necessary for the preservation of such important cultural property (including the safe-keeping of such facilities, equipment or any other objects as are needed for its preservation and are owned by or in the custody of the owner of the said important cultural property).

2. In order to make an appointment under the provision of the preceding paragraph, the Commissioner of the Agency for Cultural Affairs shall in advance obtain the consent of the owner of the important cultural property concerned (excluding the case where the owner is not traceable) and of its possessor/occupant by title, as well as that of the local public body or other juridical person to be appointed.
3. The appointment under the provision of paragraph 1 shall be made by an announcement in the Official Gazette and also by the issuance of a notice thereof to the owner, the possessor/occupant and the local public body or other juridical person, prescribed in the preceding paragraph.
4. To the appointment under the provision of paragraph 1 the provision of Article 28 paragraph 2 shall apply *mutatis mutandis*.
5. The owner or the possessor/occupant of an important cultural property shall not, without justifiable reasons, refuse, interfere with or evade the act of custody or the execution of measures necessary for the custody by the local public body or other juridical person appointed in accordance with the provision of paragraph 1 (hereinafter in this Section and Chapter VI referred to as the "custodial body").
6. The provisions of Article 30 and Article 31 paragraph 1 shall apply *mutatis mutandis* to the custodial body.

Article 32-3. In cases where the reasons provided for in paragraph 1 of the preceding Article have become extinct or where there is any other special reasons, the Commissioner of the Agency for Cultural Affairs may annul the appointment of the custodial body.

2. The provisions of paragraph 3 of the preceding Article and of Article 28 paragraph 2 shall apply *mutatis mutandis* to the annulment under the provision of the preceding paragraph.

Article 32-4. The expenses required for the custody by the custody body shall, unless otherwise provided for in this Law, be borne by the said body.

2. Notwithstanding the provision of the preceding paragraph, part of the expenses required for the custody may be borne by the owner, in accordance with what may be agreed upon by the custodial body and the owner, within the limits of the material profit which the latter will enjoy as a result of the custody conducted by the former.

(Destruction, Damage, etc.)

Article 33. When whole or part of an important cultural property has been destroyed, damaged, found

missing or stolen, the owner (or the custodial or the custodial body, if such has been appointed) shall report it in writing to the Commissioner of the Agency for Cultural Affairs within ten (10) days of the knowledge of the fact, stating the matters prescribed by the MEXT Ordinance.

(Change of Location)

Article 34. When the location of an important cultural property is to be changed, the owner (or the custodian or the custodial body, if such has been appointed) shall report it in writing to the Commissioner of the Agency for Cultural Affairs at least twenty (20) days prior to the date on which the location is to be changed, stating the matters prescribed by the MEXT Ordinance and attaching to the report the certificate of designation. However, in cases provided for by the MEXT Ordinance, it may be unnecessary to report it at all or to attach the certificate of designation to the report, or it may suffice to file an ex post facto report in accordance with the provisions of the MEXT Ordinance.

Subsection 3. Protection

(Repair)

Article 34-2. The repair of an important cultural property shall be conducted by its owner. It shall, however, be conducted by the custodial body, if such has been appointed.

(Repair by Custodial Body)

Article 34-3. In case the custodial body conducts the repair of the important cultural property in its custody, the said body shall in advance hear the opinions of the owner of the said property (except for the cases where the owner is not traceable) and of its possessor/occupant by title in regard to the method and the time of the repair.

2. The provisions of Article 32-2 paragraph 5 and Article 32-4 shall apply *mutatis mutandis* in case the custodial body conducts such repair.

(Subsidy for Custody or Repair)

Article 35. In cases where the owner of an important cultural property or its custodial body is unable to bear the large expenses required for the custody or repair of such property, or where there exist any other special circumstances, the Government may grant a subsidy to the said owner or custodial body so as to cover part of such expenses.

2. In cases where a subsidy under the preceding paragraph is granted, the Commissioner of the Agency for Cultural Affairs may, as a condition thereof, instruct necessary matters with respect to the custody or repair.
3. The Commissioner of the Agency for Cultural Affairs may, if he/she deems it necessary, direct and supervise the custody or repair of the important cultural property for which a subsidy is granted under the provision of paragraph 1.

(Order or Advice on Custody)

Article 36. When the Commissioner of the Agency for Cultural Affairs concludes that the important cultural property is in danger of destruction, damage or theft because of the incompetence of the person who is in charge of its custody, or of the inappropriate method of custody, he/she may order or advise the owner, custodian or custodial body of such property with respect to the measures necessary for its custody, such as the appointment or change of the person in charge of its custody, the improvement of the method of custody, the provision of fire prevention and other facilities for its preservation.

2. The expenses required for such measures as may be taken in conformity with the order or advice given under the provision of the preceding paragraph may be borne, in whole or in part, by the National Treasury in accordance with what may be provided for by the MEXT Ordinance.

3. The provision of paragraph 3 of the preceding Article shall apply *mutatis mutandis* to the cases where whole or part of the expenses is borne by the National Treasury under the provision of the preceding paragraph.

(Order or Advice on Repair)

Article 37. When a national treasure is damaged, and the Commissioner of the Agency for Cultural Affairs deems it necessary to repair it in view of its proper preservation, he/she may give necessary order or advice on its repairs to the owner or the custodial body concerned.

2. In cases where an important cultural property other than a national treasure is damaged, and the Commissioner of the Agency for Cultural Affairs deems it necessary to repair it in view of its proper preservation, he/she may give necessary advice on its repair to the owner or the custodial body concerned.
3. The expenses required for the repair conducted in conformity with the order or advice given under the provisions of the preceding two paragraphs may be borne in whole or in part by the National Treasury in accordance with what may be provided for by the MEXT Ordinance.
4. The provision of Article 35 paragraph 3 shall apply *mutatis mutandis* to the cases where whole or part of the expenses is borne by the National Treasury in accordance with the provision of the preceding paragraph.

(Execution of Repair, etc. of National Treasure by the Commissioner of the Agency for Cultural Affairs)

Article 38. The Commissioner of the Agency for Cultural Affairs himself/herself may, in either of the following cases, undertake the repair of national treasures or take preventive measures against their destruction, damage or theft:

- (1) When the owner, the custodian or the custodial body does not comply with the order given in accordance with the provision of the preceding two Articles;
 - (2) When, in cases where the national treasure has been damaged or where it is in danger of destruction, damage or theft, it is deemed inadvisable to have the repair undertaken or the preventive measures against destruction, damage or theft taken by the owner, the custodian or the custodial body.
2. When the Commissioner of the Agency for Cultural Affairs intends to undertake the repair or take measures under the provisions of the preceding paragraph, he/she shall in advance issue a writ to the owner, the custodian or the custodial body concerned stating the necessary items such as the name of the national treasure in question, the substance of the repair or measures, the date of commencement of the work and others, and at the same time give notice thereof to its possessor/occupant by title.

Article 39. The Commissioner of the Agency for Cultural Affairs shall, in undertaking the repair or measures under the provision of paragraph 1 of the preceding Article, appoint from among the staff members of the Agency for cultural Affairs a person or persons who are to be responsible for the execution of the said repair or measures and for the custody of the national treasure concerned

2. The person or persons who have been appointed as responsible persons under the provision of the preceding paragraph shall, when they execute the said repair or measures, carry with them their identity cards, show them upon demand to the parties concerned, and duly respect the reasonable opinions of such parties.
3. To the execution of the repair and measures under the provision of paragraph 1 of the preceding Article, the provision of Article 32-2 paragraph 5 shall apply *mutatis mutandis*.

Article 40. The expenses required for the repairs or measures executed under the provision of Article 38

paragraph 1 shall be defrayed from the National Treasury.

2. The Commissioner of the Agency for Cultural Affairs may, in accordance with what may be provided for by the MEXT Ordinance, charge the owner (or the custodial body, if such has been appointed) part of the expenses required for the repair or measures executed under the provision of Article 38 paragraph 1; however, this shall apply exclusively to either of the cases, falling under paragraph 1 item (2) of the same Article, where the immediate causes which brought about the necessity of such repair or measures rest with the owner, the custodian or the custodial body, or where the owner or the custodial body is capable of bearing part of such expenses.
3. To the charging of expenses under the preceding paragraph, the provisions of Articles 5 and 6 of the Law for Administrative Execution by Proxy (Law No. 43 of 1948) shall apply *mutatis mutandis*.

Article 41. The State shall indemnify the person or persons, who have suffered a loss in the repairs or measures executed under the provision of Article 38 paragraph 1, for the ordinary damage incidental thereto.

2. The amount of indemnity payable under the preceding paragraph shall be determined by the Commissioner of the Agency for Cultural Affairs.
3. Any person who is not satisfied with the amount of the indemnity payable under the preceding paragraph may demand an increase in the amount by litigation; however, this shall not apply when three (3) months have passed after receiving the notice of determination of the indemnity mentioned in the same paragraph.
4. In case of litigation under the preceding paragraph, the State shall be the defendant.

(Reimbursement in case of Assignment of Important Cultural Property for which Subsidy, etc. has been granted)

Article 42. In case the then owner of the important cultural property for which the State has granted subsidies under Article 35 paragraph 1 or borne expenses under Article 36 paragraph 2, Article 37 paragraph 3 or Article 40 paragraph 1, for the repairs or preventive measures against destruction, damage or theft (hereinafter in this Article referred to as "repairs, etc."), his/her heir, legatee or donee (including the second or subsequent heir, legatee or donee; hereinafter the same in this Article) (hereinafter in this Article referred to as "owner, etc.") has assigned the said important cultural property for a consideration after performance of the repairs, etc. for which the State granted subsidies or borne expenses, he/she shall reimburse the National Treasury in accordance with what may be provided for by the MEXT Ordinance the total amount of the said subsidies or expenses defrayed by the State (as for the expenses borne by the National Treasury under the provision of Article 40 paragraph 1, the amount of such expenses less what amount of money as was charged to the owner in accordance with the provision of paragraph 2 of the same Article; hereinafter the same in this Article) minus the sum spent by himself/herself for repairs, etc. of the said cultural property since the performance of the said repairs, etc. (hereinafter in this Article referred to as "the amount of reimbursement").

2. "The amount of subsidies or expenses defrayed by the State" provided for in the preceding paragraph shall be the sum corresponding to that which is arrived at by dividing the amount of the subsidies or the expenses defrayed by the State by the number of durable years fixed individually by the Commissioner of the Agency for Cultural Affairs in regard to the important cultural property or its parts subjected to such repairs, etc. and then by multiplying the quotient by the number of years (discarding the fractional period less than a year) deducting from such number of years that have passed since the time of the repairs, etc. until the time of assignment of the same

property.

3. In case the value of such important cultural property has fallen off considerably through a cause not imputable to the owner, etc., or in case he/she has assigned the said important cultural property to the State, after the performance of the repairs, etc. for which the State granted subsidies or bore expenses, the Commissioner of the Agency for Cultural Affairs may exempt whole or part of the amount of reimbursement.
4. In case the person in question fails to pay off within the time limit fixed by the Commissioner of the Agency for Cultural Affairs the amount of reimbursement for which he/she is held due, the State may collect it following suit of coercive collection of national tax. In this case, the order of priority in collection shall be next to national and local taxes.
5. In case the person who is to pay the amount of reimbursement is the heir, legatee or donee, the sum corresponding to the quotient, obtained by dividing the sum equivalent to the balance between the amount of inheritance tax or donation tax provided for in item (1) and the amount provided for in item (2), by the number of years provided for in item (3), multiplied by the number of years provided for in item (4), shall be deducted from the amount of reimbursement he/she is to be charged:
 - (1) The amount of inheritance tax or donation tax the person concerned has already paid or is obliged to pay in acquiring the important cultural property concerned;
 - (2) The amount corresponding to that of inheritance tax or donation tax which is supposed to be imposed upon the person concerned for the important cultural property or its parts in question which is or are included in the value of assessment used as a basis of calculation of the tax under the preceding item, when worked out on the bases of the same value of assessment less the total amount of the subsidies or the expenses, mentioned in paragraph 1, defrayed by the State for the repairs, etc. which have been carried out prior to the time of such inheritance, bequest or donation in regard to the said important cultural property or its parts in question;
 - (3) The number of residual years (discarding the fractional period less than a year) obtained by deducting from the number of durable years fixed by the Commissioner of the Agency for Cultural Affairs concerning the important cultural property or its parts in question, in accordance with the provision of paragraph 2, the number of years that have passed since the time of performance of such repairs, etc. until the time of inheritance, bequest or donation of the property concerned;
 - (4) The number of residual durable years of the important cultural property or its parts in question, provided for in paragraph 2.
6. With respect to the amount of subsidies or expenses defrayed by the State as provided for in paragraph 1, which is referred to in item (2) of the preceding paragraph, the provision of paragraph 2 shall apply *mutatis mutandis*. In this case, "the time of assignment" in the same paragraph shall read "the time of inheritance, bequest or donation."
7. In the assessment of the amount of capital gains under Article 33 paragraph 1 of the Income Tax Law (Law No.33 of 1965) relative to the assignment provided for in paragraph 1 of this Article by the person who pays the amount of reimbursement according to the provision of the same paragraph, the amount he/she reimburses thereunder shall be taken as the expense related to the assignment as provided for in Article 33 paragraph 3 of the same Law.

(Restriction on Alteration of Existing State)

Article 43. In case any person intends to alter the existing state of an important cultural property or to do an act affecting its preservation, he/she shall obtain the permission of the Commissioner of the Agency for

Cultural Affairs; however, this shall not apply to the cases where such act as altering the existing state is merely a measure of maintenance or an emergency measure to be taken in the event of an unforeseen disaster, or to the case where the consequences to be entailed by the act which may affect preservation is only trifling.

2. The extent of the measure of maintenance referred to in the proviso to the preceding paragraph shall be established by the MEXT Ordinance.
3. In giving the permission under paragraph 1, the Commissioner of the Agency for Cultural Affairs may give necessary instructions as a condition thereof regarding the alteration of the existing state or the act affecting the preservation under the same paragraph.
4. In case the person who has received the permission under paragraph 1 has failed to observe the condition of the permission provided for in the preceding paragraph, the Commissioner of the Agency for Cultural Affairs may order the suspension of the act of altering the existing state or of the act affecting the preservation, for which the permission has been given, or cancel the permission.
5. The State shall indemnify the person or persons who have suffered a loss from the fact that they failed to obtain the permission under paragraph 1 or that the permission given was attached with conditions under paragraph 3, for the ordinary damage incidental thereto.
6. To the cases under the preceding paragraph the provisions of Article 41 paragraphs 2 to 4 inclusive shall apply *mutatis mutandis*.

(Report on Repairs, etc.)

Article 43-2. In case any important cultural property is to be repaired, its owner or its custodial body shall report it to the Commissioner of the Agency for Cultural Affairs in writing in accordance with what may be provided for by the MEXT Ordinance, at least thirty (30) days prior to the date on which such repair is to be started; however, this shall not apply to the cases where the permission must needs be applied for in accordance with the provision of paragraph 1 of the preceding Article and to those other cases as provided for by the MEXT Ordinance.

2. In case the Commissioner of the Agency for Cultural Affairs deems it necessary for the protection of the important cultural property, he/she may provide technical guidance and advice in regard to the repair of the important cultural property which has been reported under the preceding paragraph.

(Prohibition of Exportation)

Article 44. Any important cultural property shall not be exported; this shall not apply, however, in case the Commissioner of the Agency for Cultural Affairs has given permission therefor in recognition of its special necessity from the viewpoint of international exchange of culture or from other considerations.

(Integrity of Surroundings)

Article 45. The Commissioner of the Agency for Cultural Affairs may, when he/she deems it necessary for the preservation of the important cultural property, restrict or prohibit certain kinds of acts or order the provision of necessary facilities, within an area designated by him/her.

2. The State shall indemnify the person or persons who have suffered a loss from the dispositions taken in accordance with the provision of the preceding paragraph for the ordinary damage incidental thereto.
3. To the cases under the preceding paragraph the provisions of Article 41 paragraphs 2 to 4 inclusive shall apply *mutatis mutandis*.

(Offer of Sale to the State)

Article 46. Any person who desires to assign an important cultural property for a consideration shall beforehand file in writing with the Commissioner of the Agency for Cultural Affairs an offer of sale of the said property to the State, stating therein the name of the assignee, the estimated value of the consideration (the value has to be calculated in money at the current price in case the consideration stipulated consists in things other than money; hereinafter the same) and any other matters prescribed by the MEXT Ordinance.

2. The circumstances surrounding wanting to make assignation to the said assignee may be listed in the written offer of the preceding paragraph.
3. When the Commissioner of the Agency for Cultural Affairs has determined that the circumstances listed according to the provisions of the preceding paragraph are reasonable, then within thirty (30) days from the making of the said offer, notice shall be given that the said important cultural property shall not be bought.
4. When the Commissioner of the Agency for Cultural Affairs has, within thirty (30) days from the offer of sale filed under the provision of paragraph 1, given notice that the State will buy the said important cultural property, a bargain shall be deemed to have been closed at a price corresponding to the estimated value of the consideration stated in the paper referred to in paragraph 1.
5. The person stipulated in paragraph 1 shall not transfer the said important cultural property within the period specified in the preceding paragraph (or until the time within that period when the Commissioner of the Agency for Cultural Affairs has noticed that the same important cultural property will not be bought by the State).

(Subsidy for Purchase by Custodial Body)

Article 46-2. In case the local public body or other juridical person which is a custodial body is to purchase an important cultural property in its custody (exclusively building, other fixture to land, and the land which combined with such fixture is covered by the designation as the said important cultural property) in view of its positive necessity for the purpose of ensuring the preservation thereof, the State may grant a subsidy to cover part of the expenses required for the said purchase.

2. To the cases under the preceding paragraph the provisions of Article 35 paragraphs 2 and 3 and the preceding paragraph shall apply *mutatis mutandis*.

(Trust of Custody or Repair, or Technical Guidance)

Article 47. The owner of the important cultural property (or the custodial body if such has been appointed) may entrust the Commissioner of the Agency for Cultural Affairs with the custody (excluding the cases where the custodial body has been appointed) or repair thereof on the conditions determined by the same Commissioner.

2. The Commissioner of the Agency for Cultural Affairs may, in case he/she deems it necessary for the preservation of the important cultural property, advise its owner (or the custodial body if such has been appointed), presenting him/her conditions, to entrust the same Commissioner with the custody (excluding the cases where the custodial body has been appointed) or repair of such property.
3. The provisions of Article 39 paragraphs 1 and 2 shall apply *mutatis mutandis* to the cases where the Commissioner of the Agency for Cultural Affairs has been entrusted with the custody or repair of the important cultural property in accordance with the preceding two paragraphs.
4. The owner, custodian, or custodial body of the important cultural property may request the Commissioner of the Agency for Cultural Affairs, in accordance with what may be provided for by

the MEXT Ordinance, for technical guidance respecting the custody or repair of the important cultural property concerned.

Subsection 4. Opening to the Public

(Opening to the Public)

Article 47-2. Opening to the public of the important cultural property shall be undertaken by its owner; however, it shall be undertaken by the custodial body, if such has been appointed.

2. Notwithstanding the provision of the preceding paragraph, a person or persons other than the owner and the custodial body may throw open to public viewing, organized under the provisions of this Law, the important cultural property which the owner or the custodial body concerned agree to display.
3. The custodial body may collect admission fees from the visitors in opening to the public the important cultural property in its custody.

(Opening to the Public by the Commissioner of the Agency for Cultural Affairs)

Article 48. The Commissioner of the Agency for Cultural Affairs may advise the owner (the custodial body if such has been appointed) of the important cultural property to display the property for a term not exceeding one year at the public viewing to be held by the same Commissioner at the National Museums (This refers to museums established by the National Museums (independent administrative corporations). The same shall apply hereinafter in this Article) or other institutions.

2. The Commissioner of the Agency for Cultural Affairs may order the owner (the custodial body if such has been appointed) of the important cultural property, for the custody or repair of which the National Treasury has defrayed whole or part of the expenses or granted subsidies, to display the property for a term not exceeding one year at the public viewing to be held by the same Commissioner at the National Museums or other institutions.
3. When the Commissioner of the Agency for Cultural Affairs deems it necessary in the cases under the preceding paragraph, he/she may renew the term of display for a limited period not exceeding one year; however, such renewal shall in no case exceed a period of five consecutive years.
4. When an order is issued under paragraph 2 or the period of display is renewed under the preceding paragraph, the owner or the custodial body of the important cultural property concerned must so display it.
5. Other than the cases provided for in the preceding four paragraphs, the Commissioner of the Agency for Cultural Affairs may, if he/she deems it appropriate, accept the proposal made by the owner (the custodial body if such has been appointed) of the important cultural property to display such property at the public viewing to be held by the same Commissioner at the National Museums or other institutions.

Article 49. Excepting the cases provided for in Article 100, the Commissioner of the Agency for Cultural Affairs shall, when important cultural properties are displayed in accordance with the provisions of the preceding Article, appoint from among the staff members of the Agency for Cultural Affairs a person or persons who are to be responsible for the custody of such properties.

Article 50. Expenses required for the display under the provision of Article 48 shall be defrayed from the National Treasury in accordance with the standards prescribed by the MEXT Ordinance.

2. The Government shall, in accordance with the standards prescribed by the MEXT Ordinance, give

compensation to the owner or the custodial body of the property which has been displayed under the provisions of Article 48.

(Opening to the Public by the Owner, etc.)

Article 51. The Commissioner of the Agency for Cultural Affairs may advise the owner or the custodial body of the important cultural property to open such property to the public for a limited period not exceeding three (3) months.

2. The Commissioner of the Agency for Cultural Affairs may order the owner or the custodial body of the important cultural property, for the custody, repair or purchase of which the National Treasury has defrayed whole or part of the expenses or granted subsidies, to open such property to the public for a limited period not exceeding three (3) months.
3. The provision of Article 48 paragraph 4 shall apply *mutatis mutandis* to the cases under the preceding paragraph.
4. The Commissioner of the Agency for Cultural Affairs may give necessary instructions to the owner or the custodial body of the important cultural property concerning the opening to the public of such property to be made under the provisions of the preceding three (3) paragraphs and the custody thereof during such public viewing.
5. In case the owner, the custodian or the custodial body of the important cultural property fails to observe the instructions mentioned in the preceding paragraph, the Commissioner of the Agency for Cultural Affairs may order the suspension or discontinuance of the act of such public viewing.
6. The expenses required for opening such property to the public under the provisions of paragraphs 2 and 3 may, in accordance with what may be provided for by the MEXT Ordinance, be defrayed in whole or in part from the National Treasury.
7. Other than the case provided for in the previous paragraph, expenses required by the owner or the custodial body of the important cultural property for the opening of the said property shall be wholly or partially defrayed from the National Treasury in accordance with what may be provided for by the MEXT Ordinance.

Article 51-2. Except for the occasions of public viewing under the preceding Article, in the cases where a report has been filed in accordance with the provision of Article 34 with a view to moving the important cultural property from its domicile to some other place where it will be shown to the public, the provisions of paragraphs 4 and 5 of the preceding Article shall apply *mutatis mutandis*.

(Indemnification for Loss)

Article 52. In case an important cultural property has been destroyed or damaged as a result of its display or public viewing conducted in accordance with the provisions of Article 48 or Article 51 paragraphs 1 to 3 inclusive, the State shall indemnify its owner for the ordinary damage incidental to it; however, this provision shall not apply in case the destruction or damage has resulted from a cause imputable to the owner, to the custodial or to the custodial body.

2. The provisions of Article 41 paragraphs 2 to 4 inclusive shall apply *mutatis mutandis* to the cases under the preceding paragraph.

(Opening to the Public by Person other than Owner, etc.)

Article 53. When any person other than the owner and the custodial body of the important cultural property intends to show such property to the public at an exhibition or on any other public occasion to be held under his/her own auspices, such person shall obtain the permission of the Commissioner of the

Agency for Cultural Affairs therefor; however, this shall not apply in case such exhibition or other event is to be held under the auspices of a State agency other than the Commissioner of the Agency for Cultural Affairs or of a local public body at a museum or other similar institution which has previously been approved by the Commissioner of the Agency for Cultural Affairs (hereinafter in this paragraph referred to as "public approved institutions"), or when the person who has established a public approved institution holds such an event at the said public approved institution.

2. In the proviso of the preceding paragraph, a person holding an event stipulated in that paragraph (except for the Commissioner of the Agency for Cultural Affairs) shall, within 20 days from the day following the conclusion of the public display of that important cultural property, give written notice of the items stipulated in the MEXT Ordinance to the Commissioner of the Agency for Cultural Affairs.
3. In giving permission under paragraph 1, the Commissioner of the Agency for Cultural Affairs may give as a condition thereof necessary instructions with respect to the public viewing for which permission is to be given and to the custody of the important cultural property to be on display.
4. When any person who obtained the permission under paragraph 1 has failed to observe the conditions of the permission provided for in the preceding paragraph, the Commissioner of the Agency for Cultural Affairs may order the suspension of the public viewing for which he/she has given permission.

Subsection 5. Investigation

(Investigation for the Purpose of Preservation)

Article 54. The Commissioner of the Agency for Cultural Affairs may, when he/she deems it necessary, ask the owner, custodian or custodial body of an important cultural property to report on the existing state of such property, or on the conditions of its custody, of its repairs or of the preservation of the integrity of its surroundings.

Article 55. In any of the following cases, when the Commissioner of the Agency for Cultural Affairs is unable to confirm the conditions of a particular important cultural property in spite of all the information given in the report filed under the preceding Article and when there appears to be no alternative way for the confirmation thereof, he/she may appoint a person or persons to conduct an investigation, and cause them to enter the place where the said property exists and conduct an on-the-spot investigation in regard to the existing state of the property or the conditions of its custody, of its repairs or of the preservation of the integrity of its surroundings:

- (1) Where application has been filed for the permission for alteration of the existing state of the important cultural property or for the act affecting its preservation;
 - (2) Where the important cultural property has been damaged or where there has been a change in its existing state or its location;
 - (3) Where there is a fear of destruction, damage or theft of the important cultural property;
 - (4) Where there is necessity of revaluing the qualifications of a cultural property classified as national treasure or important cultural property because of special circumstances.
2. In the event of any investigation to be conducted by entering the place under the preceding paragraph, the person or persons who are to engage in such investigation shall carry with them their identity cards, show them upon demand to the parties concerned, and duly respect the reasonable opinions of such parties.
 3. The State shall indemnify the person or persons who have suffered a loss in the investigation

conducted in accordance with the provision of paragraph 1 for the ordinary damage incidental thereto.

4. The provision of Article 41 paragraphs 2 to 4 inclusive shall apply *mutatis mutandis* to the cases under the preceding paragraph.

Subsection 6. Miscellaneous Provisions

(Succession to Rights and Obligations on Change of Owner, etc.)

Article 56. In case the owner of an important cultural property has changed, the new owner shall with reference to the said property succeed to the rights and obligations of the former owner established by the orders, advice, instructions and other dispositions of the Commissioner of the Agency for Cultural Affairs issued or made under this Law.

2. In the cases under the preceding paragraph, the former owner shall deliver to the new owner the certificate of designation concerned simultaneously with the delivery of such important cultural property.
3. To the case where a custodial body has been appointed or the appointment thereof has been annulled, the provision of paragraph 1 shall apply *mutatis mutandis*; in case of the appointment of the custodial body, however, this provision shall not apply to the rights and obligations which should belong exclusively to the owner.

Section 2. Registered Tangible Cultural Properties

(Registration of Tangible Cultural Property)

Article 56-2. Among tangible cultural properties other than important cultural properties (excluding those designated by local public bodies under the provisions of Article 98-2) which are buildings, the Minister of Education, Culture, Sports, Science and Technology can, in view of the value of those cultural properties, register those which are in particular need of preservation and utilization measures in the Cultural Property Original Register.

2. When undertaking registrations under the preceding paragraph, the Minister of Education, Culture, Sports, Science and Technology shall obtain the opinions of pertinent local public bodies in advance.
3. The items to be registered in the Cultural Property Original Register and other necessary matters relative to the Cultural Property Original Register shall be determined by the MEXT Ordinance.

(Announcement, Notice and Issuance of Certificate of Designation)

Article 56-2-2. Registration under the provision of paragraph 1 of the preceding Article shall be made by an announcement in the Official Gazette and also by the issuance of a notice thereof to the owner of the tangible cultural property concerned (hereinafter referred to as the "registered tangible cultural property").

2. Registration under the provision of paragraph 1 of the preceding Article shall come into effect as from the day of its announcement in the Official Gazette made in accordance with the provision of the preceding paragraph; however, it shall come into effect for the owner of the registered tangible cultural property concerned as from the time when the notice provided for in the same paragraph reached the said owner.
3. When the registration under the provision of paragraph 1 of the preceding Article has been made, the Minister of Education, Culture, Sports, Science and Technology shall issue a certificate of

registration to the owner of the registered tangible cultural property concerned.

4. The items to be entered in the certificate of registration and other necessary matters relative to such certificate shall be determined by the MEXT Ordinance.

(Annulment of Registrations of Registered Tangible Cultural Property)

Article 56-2-3. In case a registered tangible cultural property has been designated an important cultural property under the provision of Article 27-1, or when it has been designated by a local public body under the provision of Article 98-2, the Minister of Education, Culture, Sports, Science and Technology shall annul that registration

2. In case a registered tangible cultural property has lost its need of preservation and utilization measures or in case there is any other special reason, the Minister of Education, Culture, Sports, Science and Technology may annul that registration.
3. In case of an annulment of registration under the provision of the two preceding paragraphs, prompt announcement to that effect shall be made in the Official Gazette and also notification shall be issued to the owner of the registered tangible cultural property concerned.
4. To the annulment of registration under the provision of paragraphs 1 and 2, the provision of paragraph 2 of the preceding Article shall apply, *mutatis mutandis*.
5. When the owner has received the notice under paragraph 3, he shall return to the Minister of Education, Culture, Sports, Science and Technology the certificate of registration within thirty (30) days.

(Custody of Registered Tangible Cultural Property)

Article 56-2-4. The owner of a registered tangible cultural properties shall undertake the custody thereof, in accordance with this Law as well as the MEXT Ordinances based hereupon.

2. The owner of a registered tangible cultural property may, when there exist special reasons, appoint an appropriate person to the responsible on his behalf for the custody of the said property (hereinafter in this Section referred to as "the custodian").
3. With regard to a registered tangible cultural property, in cases where the owner is not traceable, or where it is obvious that the custody by the owner or the custodian is extremely difficult or inadequate, the Commissioner of the Agency for Cultural Affairs may appoint an appropriate local public body or any other appropriate juridical person (hereinafter in this Section referred to as "the custodial body") and charge it with the conduct of custody necessary for the preservation of the said registered tangible cultural property (including the safe-keeping of such facilities, equipment or any other items as are needed for its preservation and which are owned by or in the custody of the owner of the said registered tangible cultural property).
4. To the custody of the registered tangible cultural property, the provisions of Article 31-3, Article 32, Article 32-2 paragraphs 2 to 5 inclusive, Article 32-3 and Article 32-4 shall apply *mutatis mutandis*.
5. The provisions of paragraph 1 shall apply *mutatis mutandis* to the custodian or the custodial body of the registered tangible cultural property.

(Destruction or Damage of Registered Tangible Cultural Property)

Article 56-2-5. When the whole or part of a registered tangible cultural property has been destroyed or damaged, the owner (or the custodian or the custodial body, if such has been appointed) shall report it in writing to the Commissioner of the Agency for Cultural Affairs within ten (10) days of the knowledge of the fact, stating the matter prescribed by the MEXT Ordinance.

(Repair of Registered Tangible Cultural Property)

Article 56-2-6. The repair of a registered tangible cultural property shall be done by its owner; however, it shall be done by the custodial body if such has been appointed.

2. In case the custodial body does the repair, the provisions of Article 32-2 paragraph 5, Article 32-4 and Article 34-3 paragraph 1 shall apply *mutatis mutandis*.

(Notifications, etc. on Alterations to the Existing State of a Registered Tangible Cultural Property)

Article 56-2-7. In case any person intends to alter the existing state of a registered tangible cultural property, he shall, no later than thirty (30) days prior to the intended date of effecting said alteration, submit notification thereof, as determined by the MEXT Ordinance, to the Commissioner of the Agency for Cultural Affairs; however, this shall not apply to cases where such act as altering the existing state is merely a maintenance measure or an emergency measure to be taken in the event of an unforeseen disaster, or to cases where the existing state must be altered in order to comply with orders under the provisions of other legal statutes.

2. The scope of maintenance measures in the proviso of the previous paragraph shall be determined by MEXT Ordinance.
3. When deemed to be necessary for the protection of a registered tangible cultural property, the Commissioner of the Agency for Cultural Affairs may give necessary instructions, advice, or remonstrations concerning alterations to the existing state of the said registered tangible cultural property pertaining to the notification of paragraph 1.

(Technical Guidance Concerning Custody or Repair of Registered Tangible Cultural Property)

Article 56-2-8. The owner, custodian or custodial body of a registered tangible cultural property can ask the Commissioner of Agency for Cultural Affairs for technical guidance respecting the maintenance or repair of the registered tangible cultural property concerned, in accordance with what may be provided for by the MEXT Ordinance.

(Public Opening of Registered Tangible Cultural Property)

Article 56-2-9. Opening to the public of the registered tangible cultural property shall be undertaken by its owner; however, it shall be undertaken by the custodial body, if such as been appointed.

2. Notwithstanding the provision of the preceding paragraph, a party other than the owner and the custodial body may open to the public the registered tangible cultural property with the agreement of the owner (or the custodial body, if there is one).
3. To the public opening of a registered tangible cultural property by the custodial body, the provisions of Article 47-2, paragraph 3 shall apply *mutatis mutandis*.
4. When deemed necessary in the utilization of a registered tangible cultural property, the Commissioner of the Agency for Cultural Affairs may give necessary guidance or advice to the owner or custodial body of the said registered tangible cultural property concerning its public opening or concerning its custody with respect to its public opening.

(Reporting on the Existing State of a Registered Tangible Cultural Property)

Article 56-2-10. When the Commissioner of the Agency for Cultural Affairs deems it necessary, he may ask the owner, custodial or custodial body of a registered tangible cultural property to report on the

existing state of such property, or on the state of its custody or repair.

(Transfer of Certificate of Registration Accompanying Changes of Ownership)

Article 56-2-11. In case the owner of a registered tangible cultural property has changed, the former owner shall deliver to the new owner the certificate of registration concerned simultaneously with the delivery of the said registered tangible cultural property.

Section 3. Tangible Cultural Properties other than Important Cultural Properties and Registered Tangible Cultural Properties

(Technical Guidance)

Article 56-2-12. The owner of any tangible cultural property other than important cultural properties and registered tangible cultural properties may, in accordance with what may be provided for by the MEXT, ask the Commissioner of the Agency for Cultural Affairs for technical guidance in regard to the custody or repair of such tangible cultural property.

CHAPTER III-2 Intangible Cultural Properties

(Designation, etc. of Important Intangible Cultural Property)

Article 56-3. The Minister of Education, Culture, Sports, Science and Technology may designate important items of intangible cultural properties as important intangible cultural properties.

2. The Minister of Education, Culture, Sports, Science and Technology shall, in making the designation under the provision of the preceding paragraph, recognize the holder or holders who are the persons that represent the high standard of such important intangible cultural property, or the holding body which is composed mainly of the holders of such intangible cultural property and has its representative established by its own statute (hereinafter the same).
3. Designation under the provision of paragraph 1 shall be made by an announcement in the Official Gazette, and also by the issuance of a notice thereof to the person or the body to be recognized as the holder or the holding body, respectively, of the important intangible cultural property concerned (in case of a holding body, to its representative).
4. Even after making the designation under the provision of paragraph 1, the Minister of Education, Culture, Sports, Science and Technology may, if in his/her opinion there still is a person or a body eligible to the recognition as the holder or the holding body of a particular important intangible cultural property, make supplementary recognition as such.
5. To the supplementary recognition under the provision of the preceding paragraph the provision of paragraph 3 shall apply *mutatis mutandis*.

(Annulment of Designation, etc. of Important Intangible Cultural Property)

Article 56-4. In case an important intangible cultural property has lost its value as such, or in case there is any other special reason, the Minister of Education, Culture, Sports, Science and Technology may annul the designation of such important intangible cultural property.

2. In case a holder is deemed to have become inadequate to maintain such title for his/her mental or physical reasons, or in case a holding body is deemed to have become inadequate to maintain such title for the change of its constituent members, or in case there is any other special reason, the

Minister of Education, Culture, Sports, Science and Technology may annul the recognition concerned.

3. The annulment of the designation under the provision of paragraph 1 or of the recognition under that of the preceding paragraph shall be made by an announcement in the Official Gazette, and also by the issuance of a notice thereof to the holder or the holding body of the important intangible cultural property concerned.
4. When a holder has died or a holding body has been dissolved (including the cases of its having become extinct; the same shall apply in this Article and the following one) his/her or its recognition as such shall be deemed to have been annulled; and when all the holders have died, or all the holding bodies have been dissolved, the designation of the important intangible cultural property concerned shall be deemed to have been annulled. In these cases the Minister of Education, Culture, Sports, Science and Technology shall announce the fact in the Official Gazette.

(Change of Name of Holder, etc.)

Article 56-5. When a holder has changed his/her name or address, when he/she has died, or when there is any of such reasons as are provided for by the MEXT Ordinance, such holder or his/her heir shall report the fact to the Commissioner of the Agency for Cultural Affairs in writing within twenty (20) days of the day on which it took place (in case of a holder's death, the day on which his/her heir came to know the fact) stating the matters prescribed by the MEXT Ordinance. When a holding body has changed its name, the address of its office, or its representative, or when there is any change among its constituent members, or when the body has been dissolved the same provision shall apply to its representative (in case of dissolution, it shall apply to the person who has been its representative).

(Preservation of Important Intangible Cultural Property)

Article 56-6. When the Commissioner of the Agency for Cultural Affairs deems it necessary for the preservation of a particular important intangible cultural property, he/she may himself/herself take any appropriate measures for its preservation, such as recording, training successors in the arts, etc., and the State may aid its holder, its holding body or a local public body, or any other person or persons deemed appropriate for taking care of its preservation by granting a subsidy to cover part of the expenses required for its preservation.

2. To the subsidization under the provision of the preceding paragraph the provisions of Article 35 paragraphs 2 and 3 shall apply *mutatis mutandis*.

(Opening to the Public of Important Intangible Cultural Property)

Article 56-7. The Commissioner of the Agency for Cultural Affairs may advise the holder or the holding body of the important intangible cultural property to open the said property to the public, or the owner of the records of the important intangible cultural property to open such records to the public.

2. In case the holder or the holding body of the important intangible cultural property opens such property to the public, the provision of Article 51 paragraph 7 shall apply *mutatis mutandis*.
3. In case the owner of the records of the important intangible cultural property opens such records to the public, the State may grant a subsidy to cover part of the expenses required for the said opening.

(Suggestion or Advice on Preservation of Important Intangible Cultural Property)

Article 56-8. The Commissioner of the Agency for Cultural Affairs may give suggestions or advice necessary for the preservation of the important intangible cultural property to its holder or holding body

or a local public body or any other person who is deemed to be appropriate for taking care of its preservation.

(Recording, etc. of Intangible Cultural Property other than Important Intangible Cultural Property)

Article 56-9. The Commissioner of the Agency for Cultural Affairs may, selecting such items of the intangible cultural property as of special necessity, other than the important intangible cultural property, take himself records thereof, preserve such records or open the same to the public, and the State may subsidize an appropriate person to cover part of the expense required for opening such intangible cultural property to the public, or recording it, preserving such records or opening the same to the public.

2. To the subsidization under the provision of the preceding paragraph the provision of Article 35 paragraphs 2 and 3 shall apply *mutatis mutandis*.

CHAPTER III-3 Folk-cultural Properties

(Designation of Important Tangible Folk-cultural Property and Important Intangible Folk-cultural Property)

Article 56-10. The Minister of Education, Culture, Sports, Science and Technology may designate especially important items of tangible folk-cultural properties as important tangible folk-cultural properties, and especially important items of intangible folk-cultural properties as important intangible folk-cultural properties.

2. To the designation of the important tangible folk-cultural property under the provision of the preceding paragraph the provisions of Article 28 paragraphs 1 to 4 inclusive shall apply *mutatis mutandis*.
3. The designation of the important intangible folk-cultural property under the provision of paragraph 1 shall be made by an announcement in the Official Gazette.

(Annulment of Designation of Tangible Folk-cultural Property and Important Intangible Folk-cultural Property)

Article 56-11. In case any important tangible folk-cultural property or important intangible folk-cultural property has lost its value as such, or in case there is any other special reason, the Minister of Education, Culture, Sports, Science and Technology may annul the designation of such important tangible folk-cultural property or important intangible folk-cultural property.

2. To the annulment of designation of the important tangible folk-cultural property under the provision of the preceding paragraph the provisions of Article 29 paragraphs 2 to 4 inclusive shall apply *mutatis mutandis*.
3. The annulment of designation of the important intangible folk-cultural property under the provision of paragraph 1 shall be made by an announcement in the Official Gazette.

(Custody of Important Tangible Folk-cultural Property)

Article 56-12. To the custody of important tangible folk-cultural property the provisions of Articles 30 to 34 inclusive shall apply *mutatis mutandis*.

(Protection of Important Tangible Folk-cultural Property)

Article 56-13. Any person who intends to alter the existing state of a particular important tangible folk-cultural property or to do an act affecting its preservation or to export it shall report it to the

Commissioner of the Agency for Cultural Affairs in writing in accordance with what may be provided for by the MEXT Ordinance at least twenty (20) days prior to the day on which such alteration, or act or exportation is to be effected; however, this shall not apply to the cases prescribed by the MEXT Ordinance.

2. In case the Commissioner of the Agency for Cultural Affairs deems it necessary for the protection of the important tangible folk-cultural property give necessary instructions with regard to the alteration of the existing state of such folk-cultural property or the act affecting the preservation of the said property or its exportation, for which report has been filed under the preceding paragraph.

Article 56-14. To the protection of the important tangible folk-cultural property the provisions of Articles 34-2 to 36 inclusive, Article 37 paragraphs 2 to 4 inclusive, and Articles 42, 46 and 47 shall apply *mutatis mutandis*.

(Opening to the Public of Important Tangible Folk-Cultural Property)

Article 56-15. In case any party other than the owner or the custodial body of the important tangible folk-cultural property, or local public body or any other juridical person appointed in accordance with the provision of Article 32-2 paragraph 1, applying *mutatis mutandis* under Article 56-12 (hereinafter the same in this Chapter and in Chapter VI), intends to open such important tangible folk-cultural property to the public at an exhibition or at any other public occasion to be held under his/her own auspices, such person shall report it to the Commissioner of the Agency for Cultural Affairs in writing at least thirty (30) days prior to the date of commencement of such public viewing, stating the matters prescribed by the MEXT Ordinance; however, ex post facto notification within 20 days from the day after the final day of the public opening shall suffice in case such exhibition or other event is to be held under the auspices of a State agency other than the Commissioner of the Agency for Cultural Affairs or of a local public body at a museum or other similar institution which has previously been exempted of such notification requirements by the Commissioner of the Agency for Cultural Affairs (hereinafter in this paragraph referred to as "opening advance notification exempted institutions"), or when the person who has established an opening advance notification exempted institution holds such an event at the said opening advance notification exempted institution.

2. The provisions of Article 51 paragraphs 4 and 5 shall apply *mutatis mutandis* to the public viewing for which report has been filed under the text of the preceding paragraph.

Article 56-16. The provisions of Articles 47-2 to 52 inclusive shall apply *mutatis mutandis* to the opening to the public of the important tangible folk-cultural property.

(Investigation for Preservation of Important Tangible Folk-cultural Property and Succession to Rights and Obligations on Changes of Owner, etc.)

Article 56-17. To the investigation for the purpose of preservation of the important tangible folk-cultural property the provision of Article 54, and to the change of the owner of the important tangible folk-cultural property, to the appointment of a custodial body for such folk-cultural property or to the annulment of such appointment the provisions of Article 56 shall apply *mutatis mutandis*, respectively.

(Preservation of Important Intangible Folk-cultural Property)

Article 56-18. When the Commissioner of the Agency for Cultural Affairs deems it necessary for the preservation of the important intangible folk-cultural property, he/she may himself/herself undertake recording and other appropriate measures for the preservation thereof, and the State may aid a local

public body or any other person deemed appropriate for taking care of its preservation by granting a subsidy to cover part of the expenses required for such preservation

2. The provisions of Article 35 paragraphs 2 and 3 shall apply *mutatis mutandis* to the subsidization under the provision of the preceding paragraph.

(Opening to the Public of Records of Important Intangible Folk-cultural Property)

Article 56-19. The Commissioner of the Agency for Cultural Affairs may advise the owner of the records of the important intangible folk-cultural property to open the said records to the public.

2. To the case where the owner of the records of the important intangible folk-cultural property opens such records to the public, the provisions of Article 56-7 paragraph 3 shall apply *mutatis mutandis*.
3. The provision of Article 70-2 shall apply *mutatis mutandis* to the disposition to be made under the provision of paragraph 1 by the Commissioner of the Agency for Cultural Affairs or by the Board of Education of the To, Do, Fu or Ken (Prefectures), or by the, designated city of Article 252-19-1 of the Local Public Body Law (Law No. 67 of 1947) or the core city of Article 252-22-1 of the same law (hereinafter referred to as "designated cities, etc."), to which the competence of the said Commissioner has been delegated.

(Suggestion or Advice on Preservation of Important Intangible Folk-cultural Property)

Article 56-20. The Commissioner of the Agency for Cultural Affairs may give suggestions or advice necessary for the preservation of important intangible folk-cultural property to a local public body or any other person who is deemed to be appropriate for taking care of its preservation.

(Recording, etc. of Intangible Folk-cultural Property Other Than Important Intangible Folk-cultural Property)

Article 56-21. The provisions of Article 56-9 shall apply *mutatis mutandis* to intangible folk-cultural property other than the important intangible folk-cultural property.

CHAPTER IV Buried Cultural Property

(Report, Instruction and Order on Excavation for Investigation)

Article 57. Any person who intends to excavate the land for the purpose of investigation of cultural properties which are buried underground (hereinafter referred to as "buried cultural property") shall report it to the Commissioner of the Agency for Cultural Affairs in writing at least thirty (30) days prior to the day on which the said excavation is to be commenced, stating the matters prescribed by the MEXT Ordinance; however, this shall not apply to the cases prescribed by the MEXT Ordinance.

2. When he/she deems it positively necessary for the protection of buried cultural property, the Commissioner of the Agency for Cultural Affairs may, with regard to the excavation reported under paragraph 1 of the preceding Article applying *mutatis mutandis* under the preceding paragraph, instruct that an excavation study be performed to create a record of the buried cultural property prior to the subject excavation, or give other necessary instructions.

(Report and Instruction on Excavation for Construction Working)

Article 57-2. In case any site well-known to contain buried cultural property such as shell mounds, ancient tombs or others (hereinafter referred to as "the well-known archaeological and/or historical subsoil") is to be dug up in the course of construction working or for any other purposes than the investigation of the buried cultural property the provision of paragraph 1 of the preceding Article shall apply *mutatis mutandis*, (In this case, "thirty (30) days prior to" in the same paragraph shall read "sixty (60) days prior

to."

2. The Commissioner of the Agency for Cultural Affairs may, when he/she deems it positively necessary for the protection of buried cultural property, give necessary instructions with regard to the excavation reported under paragraph 1 of the preceding Article applying *mutatis mutandis* under the preceding paragraph.

(Special Provisions regarding Excavation Conducted by State Organs etc.)

Article 57-3. To the case where State organs, local public bodies, or juridical persons established by the State or local public bodies and prescribed by the Cabinet Order (hereinafter generically referred to as "State organs, etc." in this Article and in Article 57-6) intend to excavate the well-known archaeological and/or historical subsoil for the purpose provided for in paragraph 1 of the preceding Article, the provisions of the said Article shall not apply, but when the said State organs, etc. formulate a plan of operation related to the said excavation, they shall inform in advance the Commissioner of the Agency for Cultural Affairs to that effect.

2. The Commissioner of the Agency for Cultural Affairs may, when he/she received the information under the preceding paragraph and found it positively necessary to do so for the protection of the buried cultural property, give notice to the State organ, etc. to the effect that the latter shall consult him/her regarding the formulation of the said plan of operation and its enforcement.
3. The State organ, etc. which have received the notice under the preceding paragraph shall consult the Commissioner of the Agency for Cultural Affairs on the formulation of the said plan of operation and its enforcement.
4. In case the Commissioner of the Agency for Cultural Affairs has received the information under paragraph 1, other than the cases under the preceding two paragraphs, he/she may give such advice as necessary for the protection of the buried cultural property regarding the enforcement of the plan of operation which has been informed of.
5. In the case under the preceding four paragraphs, if the said State organs, etc. are the heads of the Ministries of Agencies (to be taken as the heads of the Ministries of Agencies referred to in Article 4 paragraph 2 of the State Property Law (Law No. 73 of 1938); hereinafter the same) such notice, consultation or advice as provided for in these paragraphs shall go from the Minister of Education, Culture, Sports, Science and Technology.

(Information to the Public of Archaeological and/or Historical Subsoil)

Article 57-4. The State and local public bodies shall attend to the complete documentation and other measures needed to keep the public fully and correctly informed of the well-known archaeological and/or historical subsoil.

2. The State may give guidance, advice or other necessary assistance regarding the measures taken by local public bodies under the preceding paragraph.

(Report on Discovery of Remains, Order for Suspension, etc.)

Article 57-5. When the owner or the possessor/occupant of the land has discovered what is recognizable as a shell mound, swelling site, ancient tomb and other remains through the chance finds of unearthed articles etc., excepting the case of discovery on the occasion of investigation exercised under the provision of Article 57 paragraph 1, he/she shall, without altering the existing state of such remains, report the fact without delay to the Commissioner of the Agency for Cultural Affairs in writing stating the matters prescribed by the MEXT Ordinance. In case it is necessary to take emergency measures for the prevention of extraordinary disaster, however, he/she may alter the existing state of such remains withi

the normal limits of the emergency measures.

2. In case the Commissioner of the Agency for Cultural Affairs received the report under the preceding paragraph and recognizes the reported remains important, and deems it necessary to conduct an investigation for the purpose of their protection, he/she may order the owner or the possessor/occupant of the land to suspend or prohibit him/her to do within a prescribed term and area, the act which may lead to the alteration of their existing state. The term, however, shall not exceed three (3) months.
3. In case the Commissioner of the Agency for Cultural Affairs intends to issue the order under the preceding paragraph, he/she shall in advance hear the opinions of the local public body concerned.
4. The order under paragraph 2 shall be issued within one (1) month of the day of reporting under paragraph 1.
5. In the case under paragraph 2, when the investigation is not completed within the term prescribed in the same paragraph and is needed to be carried on, the Commissioner of the Agency for Cultural Affairs may extend once for all the term of investigation in regard to all or part of the area set out in the said order. The term of the same order, however, shall not exceed six (6) consecutive months including the original term specified under the same paragraph.
6. The term under paragraph 2 and the preceding paragraph shall be so calculated as to cover the period of time starting from the day on which the report under paragraph 1 is received until and including the day on which the order under paragraph 2 is issued.
7. The Commissioner of the Agency for Cultural Affairs may, even when the report under paragraph 1 has not been received, take measures as provided for in paragraphs 2 and 5.
8. Upon receipt of the report under paragraph 1, the Commissioner of the Agency for Cultural Affairs may, excepting the case where he/she has taken measures under paragraph 2, give instructions necessary for the protection of the said remains. Except for the case where he/she has taken measures under paragraph 2 in accordance with the provision of the preceding paragraph, the same shall apply to the case where he/she has not received the report under paragraph 1.
9. The State shall indemnify the person or persons who have suffered a loss owing to the order issued under paragraph 2, for the ordinary damage incidental thereto.
10. To the cases under the preceding paragraph the provisions of Article 41 paragraphs 2 to 4 inclusive shall apply *mutatis mutandis*.

(Special Provisions regarding Discovery of Remains by State Organs, etc.)

Article 57-6. When State organs, etc. have made a discovery as provided for in paragraph 1 of the preceding Article, the provisions of the same Article shall not apply, but, excepting the case where they have made a discovery on the occasion of investigation exercised under the provision of Article 57 paragraph 1 or Article 58-2 paragraph 1, they shall, without altering the existing state of the remains, inform the Commissioner of the Agency for Cultural Affairs to that effect without delay. In case they take emergency measures necessary for preventing extraordinary disasters, however, they may alter the existing state of the remains within the limits of such emergency measures.

2. In the cases where the Commissioner of the Agency for Cultural Affairs has received the information under the preceding paragraph, if he/she recognizes the remains informed as important and if he/she deems it necessary to investigate them for the purpose of their protection, he/she may notify the said State organs, etc. to the effect that they should apply to him/her for consultation regarding their investigation, preservation, etc.

3. The State organs, etc. which have received the notice under the preceding paragraph shall consult with the Commissioner of the Agency for Cultural Affairs.
4. In case the Commissioner of the Agency for Cultural Affairs has received the information under paragraph 1, excepting the cases under the preceding two paragraphs, he/she may give necessary advice for the protection of the said remains.
5. To the cases under the preceding four paragraphs, the provision of Article 57-3 paragraph 5 shall apply *mutatis mutandis*.

(Execution of Excavation by the Commissioner of the Agency for Cultural Affairs)

Article 58. The Commissioner of the Agency for Cultural Affairs may undertake the excavation of any land to investigate the buried cultural property for which investigation by the State is deemed necessary in view of its exceptionally high value from the point of view of history or science as well as for the technical difficulty. it will entail.

2. In case the Commissioner of the Agency for Cultural Affairs intends to undertake excavation in accordance with the provision of the preceding paragraph, he/she shall in advance issue to the owner and the possessor/occupant by title of the land a writ stating the purpose and the method of excavation, the date of its commencement, and other necessary matters.
3. To the cases under paragraph 1, the provisions of Article 39 (including the provision of Article 32-2 paragraph 5 applying *mutatis mutandis* under paragraph 3 of the same Article) and Article 41 shall apply *mutatis mutandis*.

(Execution of Excavations by Local Public Bodies)

Article 58-2. When local public bodies deem it necessary to investigate the buried cultural property, they may, excepting those which the Commissioner of the Agency for Cultural Affairs undertakes to excavate in accordance with the provision of paragraph 1 of the preceding Article, undertake to excavate the land considered to contain buried cultural properties.

2. In cases where a local public body intends to undertake excavation in accordance with the provision of the preceding paragraph, if the land where it is to be undertaken belongs to the State ownership or occupied by a State organ, responsible Board of Education shall consult in advance the head of the Ministry or Agency concerned or any other State organ with respect to the purpose, method and date of commencement of the excavation, and any other matters deemed necessary.
3. The local public body may ask the undertaker for his/her cooperation in regard to the excavation carried out in accordance with paragraph 1.
4. The Commissioner of the Agency for Cultural Affairs may give the local public body necessary guidance and advice concerning the excavation carried out under paragraph 1.
5. The State may grant the local public body a subsidy to cover part of the expenses required for the excavation carried out under paragraph 1.

(Returns or Notifications, Etc.)

Article 59. When any cultural property has been discovered by the excavation carried out in accordance with Article 58 paragraph 1, the Commissioner of the Agency for Cultural Affairs shall return the said property to its owner if the owner is known, but in case the owner is not traceable it shall suffice for him/her to notify the chief of the police station of the discovery, irrespective of the provision of Article 1 paragraph 1 of the Lost Property Law (Law No. 87 of 1899) applying *mutatis mutandis* under Article 13 of the same Law.

2. When a Board of Education of a To, Do, Fu or Ken (Prefectures), or of a designated city as defined in Article 252-19 paragraph 1 of the Local Autonomy Law (Law No. 67 of 1947) or of a core city as defined in Article 252-22 paragraph 1 of the same Law (designated cities and core cities are hereinafter referred to as “designated cities, etc.”) discovers a cultural property as a result of an excavation performed in accordance with paragraph 1 of the preceding article, the provisions of the previous paragraph shall apply *mutatis mutandis* to the said Board of Education.
3. The chief of the police station shall, upon receiving the notice referred to in paragraph 1 (including cases in the preceding paragraph to which it applies *mutatis mutandis*), issue promptly a public notice with regard to the said cultural property in accordance with the provision of Article 1 paragraph 2 of the Lost Property Law, which applies *mutatis mutandis* in Article 13 of the same Law.

(Presentation)

Article 60. In case an unearthed object placed as such before the chief of the police station in accordance with the provision of Article 1 paragraph 1 of the Lost Property Law applying *mutatis mutandis* under Article 13 of the same Law is recognizable as a cultural property, the said object shall be presented to the Board of Education of the To, Do, Fu or Ken (Prefectures) with jurisdiction over the land where the said object was discovered (When the said land falls within the boundaries of a designated city, etc., the Board of Education of the said designated city, etc. The same shall apply in the following Article.) without delay by the chief of the police station. However, this shall not apply where the owner thereof has been traced.

(Judgement)

Article 61. When an object has been presented to the Board of Education of a To, Do, Fu or Ken (Prefectures) in accordance with the provision of the preceding Article, the said Board of Education of the To, Do, Fu or Ken (Prefectures) shall judge whether the object is really a cultural property or not.

2. The Board of Education of the To, Do, Fu or Ken (Prefectures) shall, upon finding the said object to be a cultural property, notify the chief of the police station thereof or shall, in a contrary case, send back the object to the chief of the police station.

(Delivery)

Article 62. When the owner of the cultural property mentioned in Article 59 paragraph 1 or paragraph 2 of the same Article, or the cultural property mentioned in paragraph 2 of the preceding Article has asked the chief of the police station to return the cultural property to himself/herself, the Commissioner of the Agency for Cultural Affairs, or the Board of Education of the To, Do, Fu or Ken (Prefectures) or of the designated city, etc., shall deliver the object to the chief of the police station concerned.

(Reversion to National Treasury and Compensation)

Article 63. In case the owner of the cultural property mentioned in Article 59 paragraph 1 or of the cultural property mentioned in Article 61 paragraph 2 (only objects discovered as a result of excavations carried out by State institutions, or National Museums (independent administrative corporations) or National Research Institutes for Cultural Properties (independent administrative corporations), for the study of buried cultural property) is not traceable, the ownership thereof shall revert to the National Treasury. In this case the Commissioner of the Agency for Cultural Affairs shall so inform the owner of the land where the said cultural property was found and shall pay the owner of the land a compensation corresponding to one half of the value of the object.

2. To the cases under the preceding paragraph, the provisions of Article 41 paragraphs 2 to 4 inclusive shall apply *mutatis mutandis*.

(Reversion to a To, Do, Fu or Ken (Prefectures) and Compensation)

Article 63-2 In case the owner of the cultural property mentioned in Article 59 paragraph 2 or of the cultural property mentioned in Article 61 paragraph 2 (excluding objects mentioned in paragraph 1 of the preceding Article) is not traceable, the ownership thereof shall revert to the To, Do, Fu or Ken (Prefectures) with jurisdiction over the land where the said object was found. In this case the Board of Education of the said To, Do, Fu or Ken (Prefectures) shall so inform the finder of the said cultural property and the owner of the land where the said cultural property was found and shall pay them a compensation corresponding to the value of the object.

2. When the finder and the landowner mentioned in the preceding paragraph differ, half of the compensation mentioned in the preceding paragraph shall be paid to each.
3. The amount of the compensation mentioned in paragraph 1 shall be determined by the Board of Education of the said To, Do, Fu or Ken (Prefectures).
4. Article 41 paragraph 3 shall apply *mutatis mutandis* in regard to the amount of the compensation called for by the preceding paragraph.
5. To, Do, Fu or Ken (Prefectures) shall be the defendant in a complaint based on the provisions of Article 41 paragraph 3, which applies *mutatis mutandis* in the preceding paragraph.

(Transfer, etc.)

Article 64. The Government may, unless it is necessary for the State to retain for itself the cultural property reverted to the National Treasury in accordance with the provision of Article 63 paragraph 1 for the purpose of its preservation or in view of its utility, transfer the said property to the owner of the land where it was found, within the limits of the value corresponding to the amount of the compensation to be received by the said person in accordance with the provisions of the same Article.

2. In the case mentioned in the preceding paragraph, the amount of money corresponding to the value of the transferred cultural property shall be deducted from the amount of the compensation provided for in Article 63.
3. The Government may, unless it is necessary for the State to retain for itself the cultural property reverted to the National Treasury in accordance with Article 63 paragraph 1 for the purpose of its preservation or in view of its utility, transfer the said property without consideration, or to assign it at a price lower than the current price, to a National Museum (independent administrative corporation) or National Research Institute for Cultural Properties (independent administrative corporation) or to the local public body which has jurisdiction over the land where the said cultural property was found, in case application is filed thereof.

Article 64-2 The Board of Education of a To, Do, Fu or Ken (Prefectures) may, unless it is necessary for the said To, Do, Fu or Ken (Prefectures) to retain for itself the cultural property reverted to the said To, Do, Fu or Ken (Prefectures) in accordance with the provision of Article 63-2 paragraph 1 for the purpose of its preservation or in view of its utility, transfer the said property to the finder or the owner of the land where it was found, within the limits of the value corresponding to the amount of the compensation to be received by the said person in accordance with the provisions of the same Article.

2. In the case mentioned in the preceding paragraph, the amount of money corresponding to the value of the transferred cultural property shall be deducted from the amount of the compensation provided for in Article 63-2.

(Application of the Lost Property Law)

Article 65. Unless otherwise provided for by this Law, the provision of Article 13 of the Lost Property Law shall apply to the buried cultural property.

Article 66 to Article 68 inclusive. Deleted.

CHAPTER V Historic Sites, Places of Scenic Beauty and/or Natural Monuments

(Designation)

Article 69. The Minister of Education, Culture, Sports, Science and Technology may designate important items of monuments as historic sites, places of scenic beauty, or natural monuments (hereinafter collectively referred to as "historic sites, places of scenic beauty and/or natural monument"). ,

2. Of the historic sites, places of scenic beauty and/or natural monuments designated as such in accordance with the provision of the preceding paragraph, the Minister of Education, Culture, Sports, Science and Technology may designated those which are particularly important as special historic sites, special places of scenic beauty, or special natural monuments (hereinafter collectively referred to as "special historic sites, places of scenic beauty and/or natural monument") .
3. The designation under the preceding two paragraphs shall be made by an announcement in the Official Gazette and also by the issuance of a notice thereof to the owner and the possessor/occupant by title of the special historic site, place of scenic beauty and/or natural monument concerned or of the historic site, place of scenic beauty and/or natural monument concerned.
4. In case there are too many persons to be given the notice individually in accordance with the provision of the preceding paragraph, the Minister of Education, Culture, Sports, Science and Technologyion may, in place of the notice provided for in the same paragraph, put up a notice of the matters to be communicated to them on the notice board of the public office or of any similar establishment of the city (Including special wards. The same shall apply hereinafter.), town, or village where the special historic site, place of scenic beauty and/or natural monument concerned or the historic site, place of scenic beauty and/or natural monument concerned is located. In this case the notice mentioned in the preceding paragraph shall be deemed as having reached the addressees thereof when two weeks have elapsed from the day on which the notice was first exhibited.
5. The designation under the provision of paragraph 1 or paragraph 2 shall come into effect as from the day of announcement in the Official Gazette under the provision of paragraph 3. However, for the owner or the possessor/occupant by title of the special historic site, place of scenic beauty and/or natural monument concerned or of the historic site, place of scenic beauty and/or natural monument concerned, it shall come into effect as from the time when the notice under the provision of paragraph 3 has reached him/her or when it is deemed to have reached him/her in accordance with the provision of the preceding paragraph.
6. The Minister of Education, Culture, Sports, Science and Technology shall, in designating the historic site, place of scenic beauty and/or natural monument, consult the Minister of the Environment, if the natural monument to be covered by the designation possesses a high value from the point of view of the protection of natural environment.

(Provisional Designation)

Article 70. Prior to the designation under the provision of paragraph 1 of the preceding Article, if the

Board of Education of To, Do, Fu or Ken (Prefectures) deems it urgently necessary, it may make provisional designation of the historic site, place of scenic beauty and/or natural monument.

2. When the Board of Education of To, Do, Fu or Ken (Prefectures) has made the provisional designation under the provision of the preceding paragraph, it shall report the fact to the Minister of Education, Culture, Sports, Science and Technology without delay
3. To the provisional designation under the provision of paragraph 1 the provisions of paragraphs 3 to 5 inclusive of the preceding Article shall apply *mutatis mutandis*.

(Respect for Ownership, etc. and Coordination with Other Public Interest)

Article 70-2. In making the designation under the provision of Article 69 paragraph 1 or paragraph 2 or in making the provisional designation under the provision of paragraph 1 of the preceding Article, the Minister of Education, Culture, Sports, Science and Technology or the Board of Education of To, Do, Fu or Ken (Prefectures) shall respect in particular the ownership, the mining right and other property rights of the parties concerned, and at the same time pay attention to the coordination with land development and other kinds of public interests.

2. The Minister of Education, Culture, Sports, Science and Technology may, if it is deemed necessary for the protection and improvement of natural environment related to the place of scenic beauty or natural monument express his/her opinions to the Minister of the Environment. When the Commissioner of the Agency for Cultural Affairs expresses his/her opinion in such cases, he/she shall do so through the Minister of Education, Culture, Sports, Science and Technology
3. If the Minister of the Environment deems it necessary, from the perspective of protecting natural environment to express his/her opinion regarding the preservation or use of a place of scenic beauty or a natural monument he/she may do so to the Minister of Education, Culture, Sports, Science and Technology, or to the Commissioner of the Agency for Cultural Affairs, through the Minister of Education, Culture, Sports, Science and Technology

(Annulment of Designation)

Article 71. When a special historic site, place of scenic beauty and/or natural monument, or a historic site, place of scenic beauty and/or natural monument has lost its value as such or when there is any other special reason, the Minister of Education, Culture, Sports, Science and Technology or the Board of Education of To, Do, Fu or Ken (Prefectures) may annul the designation or the provisional designation thereof.

2. When the designation referred to in Article 69 paragraph 1 was made of such a historic site, place of scenic beauty and/or natural monument as was provisionally designated under the provision of Article 70 paragraph 1, or when no designation under the same provision was made of the same property within two years from the day of such provisional designation, the said provisional designation shall become null and void.
3. The Minister of Education, Culture, Sports, Science and Technology may annul any provisional designation made under the provision of Article 70 paragraph 1, if he/she deems such designation inappropriate.
4. The provisions of Article 69 paragraphs 3 to 5 inclusive shall apply *mutatis mutandis* to the annulment of the designation or the provisional designation to be made under the provision of paragraph 1 or of the preceding paragraph.

(Custody and Restoration by Custodial Body)

Article 71-2. In the cases where the owner of the historic site, place of scenic beauty and/or natural

monument does not exist or is not traceable, or where the custody thereof by its owner or by the person appointed in accordance with the provision of Article 74 paragraph 2 to be responsible for the conduct of its custody is obviously deemed extremely difficult or inappropriate, the Commissioner of the Agency for Cultural Affairs may appoint a suitable local public body or any other suitable juridical person and charge it with the conduct of custody and restoration necessary for the preservation of the historic site, place of scenic beauty and/or natural monument concerned (including the custody and restoration of such facilities, equipment and other matters under the ownership or in the custody of the owner of the historic site, place of scenic beauty and/or natural monument concerned as are necessary for the preservation thereof)

2. In order to make an appointment under the provision of the preceding paragraph, the Commissioner of the Agency for Cultural Affairs shall obtain in advance the consent of the local public body or any other juridical person to be appointed as such.
3. The appointment under the provision of paragraph 1 shall be made by an announcement in the Official Gazette, and also by the issuance of a notice thereof to the owner and the possessor/occupant by title of the historic site, place scenic beauty and/or natural monument concerned, as well as to the local public body or other juridical person to be appointed.
4. To the appointment under the provision of paragraph 1 the provisions of Article 69 paragraphs 4 and 5 shall apply *mutatis mutandis*.

Article 71-3. In the cases where the reasons referred to in paragraph 1 of the preceding Article have become extinct or where there is any other special reason, the Commissioner of the Agency for Cultural Affairs may annul the appointment of the custodial body.

2. To the annulment under the provision of the preceding paragraph the provisions of paragraph 3 of the preceding Article and Article 69 paragraphs 4 and 5 shall apply *mutatis mutandis*.

Article 72. The local public body and any other juridical person appointed under the provision of Article 71-2 paragraph 1 (hereinafter in this Chapter and Chapter VI referred to as the "custodial body") shall in accordance with the standards established by the MEXT Ordinance set up signs, explanation boards, landmarks, fences and other facilities necessary for the custody of the historic site, place of scenic beauty and/or natural monument concerned.

2. When, in regard to the land within the designated area of the historic site, place of scenic beauty and/or natural monument, there has been any change in the name of town, lot number, category or acreage, the custodial body concerned shall report it to the Commissioner of the Agency for Cultural Affairs in accordance with what may be provided for by the MEXT Ordinance.
3. In case the custodial body undertakes restoration, it shall in advance hear the opinions of the owner (exclusive of the case where the owner is not traceable) and the possessor/occupant of the historic site, place of scenic beauty and/or natural monument concerned in regard to the method and the time of the restoration.
4. The owner or the possessor/occupant of the historic site, place of scenic beauty and/or natural monument shall not, without justifiable reasons, refuse, interfere with or evade the acts of custody or restoration, or the measures necessary for the execution of such acts, undertaken by the custodial body.

Article 72-2. The expenses required for the custody and the restoration undertaken by the custodial body shall be borne by the same body, unless otherwise provided for by this Law.

2. Notwithstanding the provision of the preceding paragraph, part of the expenses required for the

custody or the restoration may be borne by the owner, in accordance with what may be agreed upon between the custodial body and the owner, within the limits of the material profit which the latter will enjoy as a result of the custody or the restoration conducted by the former.

3. The custodial body may collect admission-fees from the visitors to the historic site, place of scenic beauty and/or natural monument in its custody.

Article 73. As for the person or persons who have suffered a loss owing to the act of custody or restoration performed by the custodial body, the body concerned shall indemnify them for the ordinary damages incidental thereto.

2. The amount of the indemnity under the preceding paragraph shall be determined by the custodial body (or, when the custodial body is a local public body, the Board of Education of the same body).
3. As regards the amount of the indemnity under the provision of the preceding paragraph, the provision of Article 41 paragraph 3 shall apply *mutatis mutandis*.
4. In case of litigation under the provision of Article 41 paragraph 3 applying *mutatis mutandis* in the preceding paragraph, the custodial body shall be the dependent.

Article 73-2. To the custody undertaken by the custodial body the provisions of Article 30, Article 31 paragraph 1 and Article 33, to the custody and the restoration undertaken by the custodial body the provisions of Articles 35 and 47, and to the cases where the custodial body has been appointed or where such appointment has been annulled the provision of Article 56 paragraph 3 shall apply *mutatis mutandis*, respectively.

(Custody and Restoration by Owner)

Article 74. Excepting the case where a custodial body has been appointed, the owner of the historic site, place of scenic beauty and/or natural monument shall be responsible for the custody and the restoration thereof.

2. The owner who undertakes the custody of the historic site, place of scenic beauty and/or natural monument under the provision of the preceding paragraph may, if there is any special reason, appoint an appropriate person to be responsible on his/her behalf for the conduct of the custody of the same property (hereinafter in this Chapter and Chapter VI referred to as the "custodian"). In this case the provision of Article 31 paragraph 3 shall apply *mutatis mutandis*.

Article 75. To the custody by the owner the provisions of Article 30, Article 31 paragraph 1, Article 32, Article 33 and Article 72 paragraphs 1 and 2 (as for Article 72 paragraph 2, exclusive of the cases where the custodial body has been appointed), to the custody and the restoration by the owner the provisions of Article 35 and 47, to the succession to rights and obligations upon charge of the owner the provision of Article 56 paragraph 1, and to the custody by the custodian the provisions of Article 30, Article 31 paragraph 1, Article 32 paragraph 3, Article 33, Article 47 paragraph 4 and Article 72 paragraph 2 shall apply *mutatis mutandis*, respectively

(Order or Advice on Custody)

Article 76. In case the Commissioner of the Agency for Cultural Affairs concludes that a historic site, place of scenic beauty and/or natural monument is in danger of destruction, damage, decay or theft because of its inappropriate custody, he/she may order or advise the custodial body, the owner or the custodian thereof, with respect to the improvement of the method of custody, provision of facilities for

preservation and any other measures necessary for its custody.

2. To the cases under the preceding paragraph the provisions of Article 36 paragraphs 2 and 3 shall apply *mutatis mutandis*.

(Order or Advice on Restoration)

Article 77. In the cases where a special historic site, place of scenic beauty and/or natural monument is damaged or in decay and the Commissioner of the Agency for Cultural Affairs deems it necessary for its preservation, he/she may give any necessary order or advice about its restoration to the custodial body or the owner thereof.

2. In the cases where a historic site, place of scenic beauty and/or natural monument, Other than the special historic site, place of scenic beauty and/or natural monument, is damaged or in decay and the Commissioner of the Agency for Cultural Affairs deems it necessary for its preservation, he/she may give any necessary advice about its restoration to the custodial body or to the owner thereof.
3. The provisions of Article 37 paragraphs 3 and 4 shall apply *mutatis mutandis* to the cases under the preceding two paragraphs.

(Execution of Restoration, etc. of Special Historic Site, Place of Scenic Beauty and/or Natural Monument by the Commissioner of the Agency for Cultural Affairs)

Article 78. The Commissioner Of the Agency for Cultural Affairs may himself/herself execute the restoration of the special historic site, place of scenic beauty and/or natural monument, or take preventive measures against its destruction, damage, decay or theft, in either of the following cases:

- (1) Where the custodial body, owner or custodian does not comply with the orders given in accordance with the provisions of the preceding two Articles;
- (2) Where any special historic site, place of scenic beauty and/or natural monument is damaged or in decay, or in danger of destruction, damage, decay or theft, and where it is deemed inappropriate to make the custodial body, the owner or the custodial thereof execute its restoration or take preventive measures against its destruction, damage, decay or theft.

2. The provisions of Article 38 paragraph 2 and Articles 39 to 41 inclusive shall apply *mutatis mutandis* to the cases under the preceding paragraph.

(Reimbursement in case of Assignment of Historic Site, Place of Scenic Beauty and/or Natural Monument for which a Subsidy was granted, etc.)

Article 79. With respect to the historic site, place of scenic beauty and/or natural monument for which a subsidy has been granted by the State for its restoration or for the conduct of preventive measures against its destruction damage, decay or theft in accordance with the provision of Article 35 paragraph 1 applying *mutatis mutandis* under Article 73-2 and Article 75, or for which whole or part of the expenses required for such action have been defrayed by the State in accordance with the provision of Article 36 paragraph 2 applying *mutatis mutandis* under Article 76 paragraph 2, in accordance with Article 37 paragraph 3 applying *mutatis mutandis* under Article 77 paragraph 3 or in accordance with Article 40 paragraph 1 applying *mutatis mutandis* under paragraph 2 of the preceding Article, the provision of Article 42 shall apply *mutatis mutandis*.

(Restriction on Alteration, etc. of Existing State and Order for Recovery to Original State)

Article 80. In case any person intends to do an act altering the existing state of a historic site, place of scenic beauty and/or natural monument or an act affecting the preservation thereof, he/she must obtain the permission of the Commissioner the Agency for Cultural Affairs; however, this shall not apply to

the case where such act as altering the existing state is merely a measure for maintaining the existing state of the property or an emergency measure necessary for the prevention of extraordinary disasters or where the influence of the act which may affect its preservation is only negligible.

2. The coverage of the measures for maintaining the existing state mentioned in the proviso to the preceding paragraph shall be established by the MEXT Ordinance.
3. The provision of Article 43 paragraph 3 shall apply *mutatis mutandis* to the issuance of permission provided for in paragraph 1, and that of Article 43 paragraph 4 to the person who has obtained such permission.
4. The provision of Article 70-2 paragraph 1 shall apply *mutatis mutandis* to the disposition to be made under the provision of paragraph 1.
5. The State shall indemnify the person who has suffered a loss owing to the fact that he/she failed to receive the permission under paragraph 1 or that the permission given was attached with conditions under Article 43 paragraph 3 applying *mutatis mutandis* under paragraph 3, for the ordinary damage incidental thereto.
6. The provisions of Article 41 paragraphs 2 to 4 inclusive shall apply *mutatis mutandis* to the case under the preceding paragraph.
7. In case any person has done an act altering the existing state or affecting the preservation of a historic site, place of scenic beauty and/or natural monument without obtaining the permission under the provision of paragraph 1 or without complying with the conditions of the permission given under Article 43 paragraph 3 applying *mutatis mutandis* under paragraph 3, the Commissioner of the Agency for Cultural Affairs may order him/her to recover its original state. In this case the Commissioner of the Agency for Cultural Affairs may give necessary instructions regarding such recovery.

(Notice by the Administrative Agency Concerned)

Article 80-2. In the case of an act for which permission should be obtained under the provision of paragraph 1 of the preceding Article, and the conduct of which is subjected to permission, authorization or other disposition prescribed by the Cabinet Order under the provisions of other laws or orders, the administrative agency which has the competence for such dispositions under the said other laws or orders, or the person to whom the said competence has been delegated, shall in making the disposition give a notice to the Commissioner of the Agency for Cultural Affairs (or to the Board of Education of the To, Do, Fu or Ken (Prefectures) or the city when Article 99 paragraph 1 provides that the Board of Education of the To, Do, Fu or Ken (Prefectures) or the city will exercise the competence for permission provided under the provision of paragraph 1 of the preceding Article) in accordance with what may be provided by the Cabinet Order.

(Report, etc. on Restoration)

Article 80-3. In case a historic site, place of scenic beauty and/or natural monument is to be restored, the custodial body or the owner thereof shall report it to the Commissioner of the Agency for Cultural Affairs at least thirty (30) days prior to the date of commencement of such work, in accordance with what may be prescribed by the MEXT Ordinance; this shall not apply, however, to the cases where the permission must be obtained in accordance with the provision of Article 80 paragraph 1 and to those other cases prescribed by the MEXT Ordinance.

2. In case the Commissioner of the Agency for Cultural Affairs deems it necessary for the protection of the historic site, place of scenic beauty and/or natural monument, he/she may give technical guidance and advice in regard to the restoration of the historic site, place of scenic beauty and/or

natural monument reported in accordance with the preceding paragraph.

(Integrity of Surroundings)

Article 81. The Commissioner of the Agency for Cultural Affairs may, if he/she deems it necessary for ensuring the preservation of the historic site, place of scenic beauty and/or natural monument, restrict or prohibit certain kinds of act within a prescribed area or may order the provision of necessary facilities in such area.

- 2 The State shall indemnify the person or persons, who have suffered a loss owing to the disposition mentioned in the preceding paragraph, for the ordinary damage incidental thereto.
- 3 To the person who has disobeyed the restriction or prohibition provided for in paragraph 1 the provision of Article 80 paragraph 7, and to the case under the preceding paragraph the provisions of Article 41 paragraphs 2 to 4 inclusive shall apply *mutatis mutandis*, respectively.

(Subsidy for Purchase by Custodial Body)

Article 81-2. In case a local public body or other juridical person that is a custodial body deems it positively necessary to purchase the land or buildings or other fixtures to land involved in the designation as historic site, place of scenic beauty and/or natural monument, for the purpose of ensuring the preservation of such designated property which is under its custody, the State may grant a subsidy to cover part of the expenses required for the purchase.

- 2 To the cases under the preceding paragraph the provisions of Article 35 paragraphs 2 and 3 and Article 42 shall apply *mutatis mutandis*.

(Investigation for the Purpose of Preservation)

Article 82. The Commissioner of the Agency for Cultural Affairs may, when he/she deems it necessary, ask the custodial body, the owner or the custodian to file reports on the existing state of the historic site, place of scenic beauty and/or natural monument, or on the conditions of its custody, of its restoration or of the preservation of the integrity of its surroundings.

Article 83. In any of the following cases, when the Commissioner of the Agency for Cultural Affairs is unable to confirm the conditions of a historic site, place of scenic beauty and/or natural monument in spite of all the information given in the report filed under the preceding Article, and when there appears to be no alternative way for the confirmation thereof, he/she may appoint a person or persons who are to conduct investigation, and cause them to enter the land where the historic site, place of scenic beauty and/or natural monument to be investigated exists or the area adjoining and carry out an investigation on the spot as to its existing state or the conditions of its custody, of its restoration or of the preservation of the integrity of its surroundings, as well as excavation, removal of obstacles or any other measures necessary for the purpose of such investigation; however, he/she shall not cause the said person or persons to take such steps as may result in considerable damage to the owner or the possessor/occupant of such land or to any other interested parties:

- (1) Where application has been filed for approval of alteration of the existing state or of actions affecting the preservation of a historic site, place of scenic beauty and/or natural monument;
- (2) Where a historic site, place of scenic beauty and/or natural monument is damaged or in decay;
- (3) Where a historic site, place of scenic beauty and/or natural monument is in danger of destruction, damage, decay or theft;
- (4) Where special circumstances necessitate the re-investigation of the value of a special historic site, place of scenic beauty and/or natural monument or of a historic site, place of scenic beauty and/or

natural monument as such.

2. The State shall indemnify the person or persons who have suffered a loss owing to the investigation or measures carried out in accordance with the provision of the preceding paragraph, for the ordinary damage incidental thereto.
3. The provision of Article 55 paragraph 2 shall apply *mutatis mutandis* to the cases where investigation is conducted by entering the land in accordance with the provision of paragraph 1, and the provisions of Article 41 paragraphs 2 to 4 inclusive to the cases under the preceding paragraph, respectively.

CHAPTER V-2 Preservation Districts for Groups of Historic Buildings

(Preservation Districts for Groups of Historic Buildings)

Article 83-2. The term "preservation districts for groups of historic buildings" in this Chapter shall mean the districts determined by cities, towns or villages in accordance with the provisions of paragraph 1 or 2 of the following Article, for the purpose of preserving groups of historic buildings and the environs which build up a value in combination with such buildings.

(Determination and Protection of Preservation Districts for Groups of Historic Buildings)

Article 83-3. Municipalities may establish the preservation districts for groups of historic buildings in their city plans within the city planning areas or quasi-city planning areas designated under the provision of Article 5 or Article 5-2 of the City Planning Law (Law No. 100 of 1968). In this case the municipalities may, for the purpose of ensuring the preservation of the said districts, determine by their own regulations necessary matter concerning the control on the alteration of the existing State in view of the standards prescribed by the Cabinet Order, and also determine any other necessary measures for the said preservation.

2. The municipalities may in the districts other than the city planning areas or quasi-city planning areas under the preceding paragraph, establish the preservation districts for groups of historic buildings in accordance with their own regulations. In this case, the provision of the latter part of the preceding paragraph shall apply *mutatis mutandis*.
3. In case the governor of a municipality assents to, or offers his/her opinion regarding, the city plan in regard to the preservation districts for groups of historic buildings under paragraph 1 in accordance with Article 19 paragraph 3 or paragraph 5 of the City Planning Law, he/she shall in advance hear the opinions of the Board of Education of To, Do, Fu or Ken (Prefectures) concerned.
4. In case the municipalities have established or cancelled the preservation districts for groups of historic buildings, or has enacted, revised or abolished their own regulations, they shall report the fact to the Commissioner of the Agency for Cultural Affairs.
5. The Commissioner of the Agency for Cultural Affairs or the Board of Education of To, Do, Fu Or Ken (prefectures) may give municipalities guidance or advice necessary for the preservation of the preservation districts for groups of historic buildings.

(Classification of Important Preservation Districts for Group of Historic Buildings)

Article 83-4. The Minister of Education, Culture, Sports, Science and Technology may, according to the application filed by municipalities, classify whole or part of the preservation districts for groups of historic buildings which possess an especially high value in and for this country as important preservation districts for groups of historic buildings.

2. The classification under the provision of the preceding paragraph shall be made by an announcement in the Official Gazette, and also by the issuance of a notice thereof to the municipalities which have filed the application.

(Annulment of Classification)

Article 83-5. When any important preservation district for groups of historic buildings has lost its value as such, or when there is any other special reason, the Minister of Education, Culture, Sports, Science and Technology may annul the classification thereof

2. To the cases under the preceding paragraph the provision of paragraph 2 of the preceding Article shall apply *mutatis mutandis*.

(Subsidy for Custody, etc.)

Article 83-6. The State may, for the preservation of the important preservation district for groups of historic buildings, grant a subsidy to cover part of the expenses required for such measures as may be taken by municipalities for the custody, repair, enhancement, or restoration of the buildings and such objects as are deemed positively necessary for the preservation of their environs which are inseparably combined with the groups of historic buildings within the said district.

CHAPTER V-3 Protection of Traditional Techniques for Conservation of Cultural Properties

(Designation of Traditional Conservation Technique, etc.)

Article 83-7. The Minister of Education, Culture, Sports, Science and Technology may designate as traditional conservation techniques those traditional techniques or craftsmanship which is indispensable for the conservation of cultural properties and must be preserved with positive measures.

2. In making the designation under the provision of the preceding paragraph, the Minister of Education, Culture, Sports, Science and Technology shall recognize the holder or holders of the traditional conservation technique concerned who represent the high standard of such technique, or its preservation body or bodies (including juridical persons) which primarily aim at the preservation of such technique and have their representatives or managers established by their own statutes; hereinafter the same).
3. The recognition relative to a particular designated traditional conservation technique under the provisions of the preceding paragraph may cover both the holders and the preservation bodies.
4. To the designation under the provision of paragraph 1 and the recognition under the provisions of the preceding two paragraphs the provisions of Article 56-3 paragraphs 3 to 5 inclusive shall apply *mutatis mutandis*.

(Annulment of Designation, etc.)

Article 83-8. The Minister of Education, Culture, Sports, Science and Technology may, when it is no longer necessary to take positive measures for the preservation of a designated traditional conservation technique or when there is any other special reason, annul the designation concerned.

2. In case a holder is deemed to have become inadequate to maintain such title for his/her mental or physical reasons, or in case a preservation body is deemed to have become inadequate to maintain such title or when there is any other special reason, the Minister of Education, Culture, Sports, Science and Technology may annul his/her or its recognition as holder or preservation body, respectively.

3. The provision of Article 56-4 paragraph 3 shall apply *mutatis mutandis* to the cases under the preceding two paragraphs.
4. In case the recognition under paragraph 2 of the preceding Article has been made only of the holders and all of them have died, or in case the recognition under the same paragraph has been made only of the holding bodies and all of them have been dissolved (including their extinction; hereinafter the same in this paragraph), or in case the said recognition has covered both the holders and the preservation bodies and all of the holders have died and all of the preservation bodies have also been dissolved, the designation as the designated traditional conservation techniques shall be deemed to have been annulled. In such cases, the Minister of Education, Culture, Sports, Science and Technology shall announce the fact in the Official Gazette.

(Change of Name of Holder, etc.)

Article 83-9. The provision of Article 56-5 shall *mutatis mutandis* to the holder and the preservation body. In this case, "the representative" in the latter part of the same Article shall read "the representative or the manager."

(Preservation of Designated Traditional Conservation Technique)

Article 83-10. When it is deemed necessary to do so for the preservation of the designated traditional conservation technique, the Commissioner of the Agency for Cultural Affairs may himself/herself take record of technique, or take any appropriate measures for what is deemed necessary for the preservation thereof, including training of successors in the art.

(Opening to the Public of Records of Designated Traditional Conservation Technique)

Article 83-11. The provisions of Article 56-19 shall apply *mutatis mutandis* to the owner of the records of the designated traditional conservation technique.

(Assistance for Preservation of Designated Traditional Conservation Technique)

Article 83-12. The State may give guidance, advice or other assistance which is deemed necessary to the holder or preservation body of the designated traditional conservation technique, or to those who are considered appropriate for undertaking its preservation, such as a local public body.

CHAPTER V-4 Consultation with the Council for Cultural Affairs

(Consultation with the Council for Cultural Affairs)

Article 84. The Minister of Education, Culture, Sports, Science and Technology shall in advance consult the Council for Cultural Affairs with reference to the following matters:

- (1) Designation of national treasures or important cultural properties, and annulment of such designation;
- (1-2) Registration of registered tangible cultural properties, and annulment of such registrations (excluding annulment of registrations under the provision of Article 56-2-3 paragraph 1);
- (2) Designation of important intangible cultural properties, and annulment of such designations;
- (3) Recognition of holders or holding bodies of important intangible cultural properties, and annulment of such recognition;
- (4) Designation of important tangible folk-cultural properties or important intangible folk-cultural properties and annulment of such designation;
- (5) Designation of special historic sites, places of scenic beauty and/or natural monuments, or of

- historic sites, places of scenic beauty and/or natural monument, and annulment of such designation;
- (6) Annulment of the provisional designation of historic sites, places of scenic beauty and/or natural monuments;
 - (7) Classification to important preservation districts for groups of historic buildings, and annulment of such classification;
 - (8) Designation of traditional conservation technique, and annulment of such designation;
 - (9) Recognition of holders or preservation bodies of designated traditional conservation techniques, and annulment of such recognition.

2 The Commissioner of the Agency for Cultural Affairs shall in advance consult the Council for Cultural Affairs with reference to the following matters:

- (1) Orders concerning the custody of important cultural properties or the repair of national treasures;
- (2) Execution by the Commissioner of the Agency for Cultural Affairs of the repair of national treasures or of preventive measures against their destruction, damage or theft;
- (3) Permission for alteration of the existing state or acts affecting the preservation of important cultural properties;
- (4) Restriction or prohibition of acts, or orders for the provision of necessary facilities, as may be required for the maintenance of the integrity of surroundings of important cultural properties.
- (5) Purchase of important cultural properties by the State;
- (6) Selection of intangible cultural properties other than important intangible cultural properties, of which the Commissioner of the Agency for Cultural Affairs should prepare records or for the recording, etc. of which subsidies should be granted;
- (7) Orders concerning the custody of important tangible folk-cultural properties;
- (8) Purchase of important tangible folk-cultural properties;
- (9) Selection of intangible folk-cultural properties other than important intangible folk-cultural properties, of which the Commissioner of the Agency for Cultural Affairs should prepare records or for the recording, etc. of which subsidies should be granted;
- (9-2) Extension of the term of orders for suspension or for prohibition of act altering the existing state of remains ;
- (10) Execution of excavation by the Commissioner of the Agency for cultural Affairs for the purpose of investigating buried cultural properties;
- (11) Orders concerning the custody of historic sites, places of scenic beauty and/or natural monuments, or concerning the restoration of special historic sites, places of scenic beauty and/or natural monuments;
- (12) Execution by the Commissioner of the Agency for Cultural Affairs of restoration or of preventive measures against destruction, damage, decay or theft of special historic sites, places of scenic beauty and/or natural monuments;
- (13) Permission for alteration of the existing state of historic sites, places of scenic beauty and/or natural monuments or for acts affecting the preservation thereof;
- (14) Restriction or prohibition of acts, or orders for provision of necessary facilities, as may be required for the maintenance of the integrity of surroundings of historic sites, places of scenic beauty and/or natural monuments;
- (15) Orders for the recovery of original state of historic sites, places of scenic beauty and/or natural monuments, to be issued in the cases where any acts have been made without permission for alteration of the existing state or for acts affecting the preservation thereof, or not in compliance with the conditions of such permission, or where the restriction or prohibition of acts for maintenance of the

integrity of their surroundings has been disobeyed;

(16) Proposal for the establishment, or revision or rescision of, a Cabinet Order mentioned in Article 99 paragraph 1 (limited to matters related to the administrative tasks mentioned in item 2 of the same paragraph).

CHAPTER VI Additional Provisions

Section 1. Public Hearings and Statements of Disagreement

(Special Cases of Public Hearings)

Article 85. When the Commissioner of the Agency for Cultural Affairs (When, in accordance with Article 99 paragraph 1, the Board of Education of a To, Do, Fu or Ken (Prefectures) or city will perform administrative tasks that fall under the purview of the Commissioner of the Agency for Cultural Affairs; the Board of Education of the said To, Do, Fu or Ken (Prefectures) or city. This shall apply to the following paragraph and the following Article.) intends to make dispositions or take measures mentioned in the following items, he/she shall hold a public hearing, regardless of the classification of the procedures for the voicing of opinions stipulated in Article 13, paragraph 1 of the Administrative Procedures Law (Law No. 88 of 1993).

- (1) Restriction, prohibition or order to be issued to particular persons under the provisions of Article 45 paragraph 1 or Article 81 paragraph 1;
 - (2) Order for discontinuance of public viewing under the provisions of Article 51 paragraph 5 (including cases where Article 51-2 [including cases where Article 56-16 applies *mutatis mutandis*], Article 56-15 paragraph 2 and Article 56-16 apply *mutatis mutandis*);
 - (3) Prohibition of or order for discontinuance of excavation under the provision of Article 57 paragraph 2,
 - (4) Order for suspension or for prohibition under Article 57-5 paragraph 2 for the conduct of investigation mentioned in the same paragraph or extension of the term of such order under the provision of paragraph 5 of the same Article;
 - (5) Order for restoration to the status quo under the stipulations of Article 80 paragraph 7 (including cases where Article 81 paragraph 3 applies *mutatis mutandis*);
2. When the Commissioner of the Agency for Cultural Affairs intends to hold a public hearing under the preceding paragraph or a public hearing related to the cancellation of permission under the provisions of Article 43 paragraph 4 (including cases where Article 80 paragraph 3 applies *mutatis mutandis*) or those of Article 53 paragraph 4, he/she shall give notice in accordance with the provision of Article 15 paragraph 1 of the Administrative Procedures Law, and at the same time shall make a public announcement concerning the substance of the disposition and the date and place of the public hearing, at least ten (10) days in advance.
 3. Deliberations on the date for the public hearing under the preceding paragraph shall be held publicly.

(Hearing of Opinions)

Article 85-2. When the Commissioner of the Agency for Cultural Affairs intends to make dispositions or take measures mentioned in the following items, he/she shall hold a public hearing by the requesting party with the attendance of the parties concerned or their proxies:

- (1) Execution of repairs, restoration or measures under the provision of Article 38 paragraph 1 or

Article 78 paragraph 1;

(2) Execution of an invasive inspection or measures necessary for inspection under the provisions of Article 55 paragraph 1 or Article 83 paragraph 1;

(3) Execution of excavation under the provisions of Article 58 paragraph 1.

2. When the Commissioner of the Agency for Cultural Affairs intends to hold a public hearing under the preceding paragraph, he/she shall notify the parties concerned of the reasons for the disposition or measure to be made or taken under the relevant items of the same paragraph, the substance of each disposition or measure, and the date and place of the public hearing, at least ten (10) days in advance, and at the same time shall make a public announcement of such substance of disposition or measure and of the date and place of the said public hearing.
3. At the public hearing under paragraph 1., the parties concerned or their proxies may express opinions or give explanations, and produce evidences, in behalf of themselves or of the principals.
4. In case the parties concerned or their proxies failed to attend the public hearing under paragraph 1 without a justifiable reason, the Commissioner of the Agency for Cultural Affairs may effect the disposition or measure mentioned in each of the items of paragraph 1 without holding any public hearing.

(Public Hearing in Case of Procedures for Statements of Disagreement)

Article 85-3. Adjudication or decisions (excepting adjudication or decisions that are rejections) on requests for investigations, or protest, regarding the dispositions mentioned below, must follow a public hearing, requesting the attendance of the person(s) requesting the investigation, the protestant(s) and any participants, or any proxies thereof, held within thirty (30) days of receiving the request for investigation or the written disagreement.

(1) Permission or rejection of demand for permission for the alteration of existing state or for an act affecting the preservation thereof under the provision of Article 43 paragraph 1 or Article 80 paragraph 1.

(2) Appointment of the custodial body under the provision of Article 71-2 paragraph 1.

2. The person holding a public hearing shall notify the person(s) requesting the investigation, the protestant(s) and any participants of the date and place of the public hearing at least ten (10) days in advance, while making at the same time a public announcement of the gist of the case and of the date and place of the said public hearing.

(Participation)

Article 85-4. In addition to the person(s) requesting the investigation or protestant(s), participant(s) and any proxies thereof, any interested party to the disposition in question who desires to express his/her opinion on the occasion of the public hearing under paragraph 1 of the preceding Article shall make written application for permission to the person holding the said public hearing, stating the matters prescribed by the MEXT Ordinance.

(Presentation of Evidence, etc.)

Article 85-5. On the occasion of the public hearing opened under the provision of Article 85-3 paragraph 1, the person(s) requesting the investigation, the protestant(s), the participant(s) and the person(s) participating in the said public hearing in accordance with the provision of the preceding Article, or the proxies of thereof, must be given the opportunity to present evidences and to express opinions in regard to the case concerned.

(Consultation, etc. preceding Final Decision)

Article 85-6. Adjudication or decisions (excepting adjudication or decisions that are rejections) on requests for investigation, or on protests, involving certain coordination with the mining or stone-quarrying industry, shall be handed down after consulting with the Environmental Disputes Coordination Commission.

2. Heads of respective administrative organs concerned may give their opinions in regard to the request for investigation, or the protest.

(Procedures)

Article 85-7. Other than those provided for in the preceding four Articles and in the Administrative Appeal Law (Law No. 160 of 1962), procedures with respect to a request for investigation, or a protest, shall be prescribed by the MEXT Ordinance.

(Relation between Statement of Disagreement and Lawsuit)

Article 85-8. A lawsuit for cancellation of such disposition as mentioned in each of the items of Article 85-3 paragraph 1 shall not be instituted unless an adjudication or decision is reached as to the request for investigation, or the protest, against the disposition in question.

Section 2. Special Provisions regarding the State

(Special Provisions regarding the State)

Article 86. In applying the provisions of the present Law to the State or State organs, special provisions contained in this Section shall have the priority.

(Special Provisions regarding the State in Connection with Important Cultural Properties, etc.)

Article 87. When the important cultural property, important folk-cultural property or historic site, place of scenic beauty and/or natural monument is the State property which is provided for by the State Property Law (Law No. 73 of 1948), it shall be subjected to the custody of the Minister of Education, Culture, Sports, Science and Technology; however, when any such property is the administrative property prescribed in Article 3 paragraph 2 of the same Law in the custody of a person other than the Minister of Education, Culture, Sports, Science and Technology, or when there is any special reason to place such a property in the custody of a person other than the Minister of Education, Culture, Sports, Science and Technology, the question whether the said property should be placed in the custody of the head of the Ministry or Agency concerned or in the custody of the Minister of Education, Culture, Sports, Science and Technology shall be determined through the consultation of the Minister of Education, Culture, Sports, Science and Technology, the head of the Minister or Agency concerned and the Minister of Finance.

Article 87-2. When the transfer of jurisdiction or administrative control is to be made between the accounting units belonging to different jurisdictions respecting an important cultural property, important tangible folk-cultural property, or historic site, place of scenic beauty and/or natural monument, for the purpose of placing the said property in the custody of the Minister of Education, Culture, Sports, Science and Technology in accordance with the provision of the preceding Article, it shall be so arranged without compensation notwithstanding the provision of Article 15 of the State Property Law.

Article 88. When any tangible cultural property or tangible folk-cultural property belonging to the State has been designated as national treasure or important cultural property or important tangible folk-cultural property, the notice or the certificate of designation to be issued to its owner under the provision of Article 28 paragraph 1 or paragraph 3 (including the cases where the same provisions apply *mutatis mutandis* under Article 56-10 paragraph 2) shall be issued to the head of the Ministry or Agency in charge of the custody of the tangible cultural property or the tangible folk-cultural property concerned. In this case, the head of the Ministry or Agency who has received the certificate of designation of national treasure shall send back to the Minister of Education, Culture, Sports, Science and Technology without delay the certificate of designation of important cultural property previously issued for the same property that has now been designated as national treasure.

2. When the designation of a national treasure, important cultural property or important tangible folk-cultural property belonging to the State has been annulled, the notice or the certificate of designation to its owner under the provision of Article 29 paragraph 2 (including the cases where the same applies *mutatis mutandis* under Article 56-11 paragraph 2) or paragraph 5 shall be issued to the head of the Ministry or Agency in charge of the custody of such national treasure, important cultural property or important tangible folk-cultural property. In this case, the head of the Ministry or Agency concerned shall send back the certificate of designation to the Minister of Education, Culture, Sports, Science and Technology without delay.
3. When the property owned or occupied by the State has been designated or provisionally designated as special historic site, place of scenic beauty and/or natural monument or as historic site, place of scenic beauty and/or natural monument, or when such designation or provisional designation has been annulled, the notice to be issued to the owner or the possessor/occupant under the provision of Article 69 paragraph 3 (including the cases where the same applies *mutatis mutandis* under Article 70 paragraph 3 and Article 71 paragraph 4) shall be issued to the head of the Ministry or Agency in charge of the custody of such property.

Article 89. The head of the Ministry or Agency in charge of the custody of an important cultural property, important tangible folk-cultural property or historic site, place of scenic beauty and/or natural monument shall exercise the custody of such property in accordance with this Law, and with the MEXT Ordinance and at the advice of the Commissioner of the Agency for Cultural Affairs, issued or given thereunder.

Article 90. The head of the Ministry or Agency concerned shall give a notice to the Commissioner of the Agency for Cultural Affairs through the Minister of Education, Culture, Sports, Science and Technology in any of the following cases:

- (1) Where any important cultural property, important tangible folk-cultural property, or historic site, place of scenic beauty and/or natural monument has been newly acquired;
- (2) Where there has been the transfer of jurisdiction or of administrative control respecting any important cultural property, important tangible folk-cultural property, or historic site, place of scenic beauty and/or natural monument;
- (3) Where any important cultural property, important tangible folk-cultural property, or historic site, place of scenic beauty and/or natural monument, under the jurisdiction of the Ministry or Agency concerned has been entirely or partially destroyed, damaged, or decayed, or has been lost or stolen;
- (4) Where the location of any important cultural property or important tangible folk-cultural property, under the jurisdiction of the Ministry or Agency concerned, is to be changed;
- (5) Where any important cultural property or historic site, place of scenic beauty and/or natural

monument, under the jurisdiction of the Ministry or Agency concerned, is to be repaired or restored (excluding the case where consent of the Commissioner of the Agency for Cultural Affairs must be applied for in accordance with the provision of a paragraph 1 item (1) of the following Article, or any other cases provided for by the MEXT Ordinance);

(6) Where the existing state of any important tangible folk-cultural property under the jurisdiction of the Ministry or Agency concerned is to be changed or an act affecting the preservation thereof is to be taken, or where such property is to be exported;

(7) Where in regard to the land within the designated area of any historic site, place of scenic beauty and/or natural monument under the jurisdiction of the Ministry or Agency concerned, there has been a change in the name of town, lot number, category or acreage.

2. In cases where notices are to be filed under the respective items of the preceding paragraph, the following provision shall apply *mutatis mutandis*: the provision of Article 32 paragraph 1 and those of Article 56-12 and Article 75 under which Article 32 paragraph 1 applies *mutatis mutandis*, when notices are to be filed under items (1) and (2) of the preceding paragraph; the provision of Article 33 and those of Article 56-12 and Article 75 under which Article 33 applies *mutatis mutandis*, when notices are to be filed under item (3) of the preceding paragraph; the provision of Article 34 and that of Article 56-12 under which Article 34 applies *mutatis mutandis*, when notices are to be filed under item (4) of the preceding paragraph; the provisions of Article 43-2 paragraph 1 and Article 80-3 paragraph 1 when notices are to be filed under item (5) of the preceding paragraph; the provision of Article 56-13 paragraph 1, when notices are to be filed under item (6) of the preceding paragraph; and the provision of Article 72 paragraph 2, when notices are to be filed under item (7) of the preceding paragraph.

3. The Commissioner of the Agency for Cultural Affairs may give necessary advice on the matters notified under paragraph 1 item (5) or (6).

Article 91. The head of the Ministry or Agency concerned shall obtain in advance the consent of the Commissioner of the Agency for Cultural Affairs through the Minister of Education, Culture, Sports, Science and Technology, in any of the following cases:

(1) Where he/she intends to alter the existing state of the important cultural property or of the historic site, place of scenic beauty and/or natural monument, or to do any act affecting the preservation thereof;

(2) Where he/she intends to export any important cultural property under his/her jurisdiction;

(3) Where he/she intends to loan, exchange, sell, transfer, or otherwise dispose of the important cultural property, important tangible folk-cultural property or historic site, place of scenic beauty and/or natural monument under his/her jurisdiction.

2. When any of the State organs other than the head of the Ministry or Agency intends to alter the existing state of the important cultural property or of the historic site, place of scenic beauty and/or natural monument, or to do any act affecting the preservation thereof it shall obtain in advance the consent of the Commissioner of the Agency for Cultural Affairs.

3. In the case coming under paragraph 1 item (1) and the preceding paragraph, the proviso to Article 43 paragraph 1 and the provision of paragraph 2 of the same Article, as well as the proviso to Article 80 paragraph 1 and the provision of paragraph 2 of the same Article shall apply *mutatis mutandis*.

4. The Commissioner of the Agency for Cultural Affairs shall, in giving consent regarding the steps provided for in paragraph 1 item (1) or paragraph 2, give necessary advice thereon as a condition to such consent.

5. The head of the Ministry or Agency concerned or any other State organ shall duly respect the

advice of the Commissioner of the Agency for Cultural Affairs given under the provision of the preceding paragraph.

Article 92. The Commissioner of the Agency for Cultural Affairs may, when he/she deems it necessary, give appropriate advice to the head of the Ministry or Agency through the Minister of Education, Culture, Sports, Science and Technology, respecting the following matters:

- (1) Method of custody of the important cultural property, important tangible folk-cultural property, or historic site, place of scenic beauty and/or natural monument, under his/her jurisdiction;
 - (2) Repair or restoration or preventive measures against destruction, damage, decay or theft of the important cultural property, important tangible folk-cultural property, or historic site, place of scenic beauty and/or natural monument, under his/her jurisdiction;
 - (3) Provision of facilities necessary for the preservation of the integrity of surroundings of the important cultural property or of the historic site, place of scenic beauty and/or natural monument;
 - (4) Display or opening to the public of the important cultural property or the important tangible folk-cultural property under his/her jurisdiction.
2. With respect to the advice under the preceding paragraph, the provision of paragraph 5 of the preceding Article shall apply *mutatis mutandis*.
 3. With respect to the share of expenses required for the repairs, restoration or measures mentioned in paragraph 1 item (2) or for the provision of facilities mentioned in item (3) of the same paragraph to be undertaken or made on the advice of the Commissioner of the Agency for Cultural Affairs given under the same paragraph, the Minister of Education, Culture, Sports, Science and Technology and the head of the Ministry or Agency concerned shall decide by consultation between themselves.

Article 93. In any of the cases given in the following items, the Commissioner of the Agency for Cultural Affairs may himself/herself conduct repairs or restoration, or take preventive measures against destruction, damage, decay or theft, respecting the national treasure or the special historic site, place of scenic beauty and/or natural monument belonging to the State. If, in this case, however, the cultural property in question is under the jurisdiction of the head of the Ministry or Agency, other than the Minister of Education, Culture, Sports, Science and Technology, the Commissioner of the Agency for Cultural Affairs shall consult in advance, through the Minister of Education, Culture, Sports, Science and Technology, the head of the Ministry or Agency taking custody of the said property respecting the substance of the repairs, restoration or measures, the date of commencement of the work, and other necessary matters; and if the said property is under the jurisdiction of the Minister of Education, Culture, Sports, Science and Technology, the Commissioner of the Agency for Cultural Affairs shall secure his/her approval, unless otherwise regulated by the Minister of Education, Culture, Sports, Science and Technology.

- (1) Where the head of the Ministry or Agency concerned fails to comply with the advice of the Commissioner of the Agency for Cultural Affairs, given in regard to the repairs, restoration or measures as provided for in paragraph 1 item (2) of the preceding Article;
- (2) Where it is not deemed appropriate to have the said repairs or restoration or measures undertaken by the head of the Ministry or Agency concerned, in the case where the national treasure, or the special historic site, place of scenic beauty and/or natural monument is damaged or in decay, or where there is a fear that such property may be destroyed or damaged, fall into decay, or may be stolen.

Article 94. In case the Minister of Education, Culture, Sports, Science and Technology deems it necessary

for the purpose of designating a State property as national treasure, as important cultural property, as important tangible folk-cultural property, as special historic site, place of scenic beauty and/or natural monument, or as historic site, place of scenic beauty and/or natural monument, or for the purpose of clearly grasping the conditions of the State property designated as such, he/she may demand of the head of the Ministry or Agency concerned a report necessary for the investigation, or may, except for the case regarding the important tangible folk-cultural property, appoint a person or persons who are to conduct the investigation and let them carry it out on the spot.

Article 95. In case the Commissioner of the Agency for Cultural Affairs deems it positively necessary for the purpose of preservation of the State property designated as an important cultural property, as an important tangible folk-cultural property or as a historic site, place of scenic beauty and/or natural monument, he/she may appoint an appropriate local public body or any other appropriate juridical person and charge it with the conduct of custody necessary for the preservation of such cultural property (including the care of such facilities, equipment or any other objects in the ownership or custody of the State as are needed for the preservation of the said cultural property).

2. In making appointment under the provision of the preceding paragraph, the Commissioner of the Agency for Cultural Affairs shall obtain in advance the consent of the head of the Ministry or Agency in charge of the custody of the cultural property concerned, through the Minister of Education, Culture, Sports, Science and Technology, as well as that of the local public body or any other juridical person to be appointed as such.
3. To the appointment under the provision of paragraph 1 the provisions of Article 32-2 paragraphs 1 and 4 shall apply *mutatis mutandis*.
4. Any profit raised from the exercise of the custody under the provision of paragraph 1 shall revert to the local public body or any other juridical person concerned.
5. In regard to the custody undertaken by the local public body or any other juridical person in accordance with the provision of paragraph 1, the following provisions shall apply *mutatis mutandis* as follows: the provisions of Article 30, Article 31 paragraph 1, Article 32-4 paragraph 1, Articles 33, 34, 35 and 36, Article 47-2 paragraph 3 and Article 54 to the custody of the important cultural property or of the important tangible folk-cultural property; and those of Article 30, Article 31 paragraph 1, Articles 33 and 35, Article 72 paragraphs 1 and 2, Article 72-2 paragraphs 1 and 2, Article 76 and Article 82 to the custody of the historic site, place of scenic beauty and/or natural monument.

Article 95-2. To the annulment of the appointment under the provision of paragraph 1 of the preceding Article the provision of Article 32-3 shall apply *mutatis mutandis*.

Article 95-3. In case the Commissioner of the Agency for Cultural Affairs deems it positively necessary for the purpose of protection of important cultural property, important tangible folk-cultural property, or historic site, place of scenic beauty and/or natural monument, he/she may make the local public body or any other juridical person appointed to conduct custody under the provision of Article 95 paragraph 1 undertake the repair or restoration of the cultural property concerned.

2. In case the local public body or any other juridical person is made to undertake the repair or restoration under the provision of the preceding paragraph, the provision of Article 95 paragraph 2 shall apply *mutatis mutandis*.
3. In regard to the execution of repair or restoration by the local public body or any other juridical person under the provision of paragraph 1, the following provisions shall apply *mutatis mutandis* as follows:

specified below: the provisions of Article 32-4 paragraph 1 and Article 35 to the repair or restoration of the important cultural property or of the important tangible folk-cultural property, and those of Article 35, Article 72-2 paragraph 1 and Article 73 to that of the historic site, place of scenic beauty and/or natural monument.

Article 95-4. The local public body appointed under the provision of Article 95 paragraph 1 may use without compensation the land or the building which is covered by the designation of the important cultural property, important tangible folk-cultural property or historic site, place of scenic beauty and/or natural monument, belonging to the State ownership, within the limits of its custodial necessity.

2. The provisions of Article 22 paragraphs 2 and 3 of the State property Law shall apply *mutatis mutandis* to the case where the land or building may be used under the provision of the preceding paragraph.

Article 96. When the Commissioner of the Agency for Cultural Affairs intends to execute himself/herself an excavation under the provision of Article 58 paragraph 1, if the land where the said excavation is to take place is owned by the State or occupied by any organ of the State, he/she shall consult in advance, through the Minister of Education, Culture, Sports, Science and Technology, the head of the Ministry or Agency concerned with respect to the purpose, method and date of commencement of the excavation, and any other matters deemed necessary; however, if the head of the Ministry or Agency concerned is the Minister of Education, Culture, Sports, Science and Technology, his/her approval shall be secured.

Article 97 The Commissioner of the Agency for Cultural Affairs shall keep in custody the cultural property which has reverted to the National Treasury under the provision of Article 63 paragraph 1; however, the objects which had better be placed in the custody of any other organ for the purpose of its preservation or in view of its utility shall be transferred to the custody of such more appropriate organ.

(Special Provisions Regarding the State in Connection with Registered Tangible Cultural Properties)

Article 97-2. When registered tangible cultural properties belonging to the State which are buildings have been registered in accordance with the provision of Article 56-2 paragraph 1, the notice or the certificate of registration to be issued to the owner under the provisions of Article 56-2-2 paragraph 1 or 3 shall be issued to the head of the Ministry or Agency in charge of the custody of the registered tangible cultural property concerned

2. When the registration of a registered tangible cultural property belonging to the State has been annulled under the provisions of Article 56-2-3 paragraph 1 or 2, the notification to be given to its owner under paragraph 3 of the same Article shall be made to the head of the Ministry or Agency in charge of the custody of the registered tangible cultural property concerned. In this case, the head of the Ministry or Agency concerned shall send back the certificate of designation to the Minister of Education, Culture, Sports, Science and Technology without delay.

Article 97-3. The head of the Ministry or Agency in concerned shall give notice to the Commissioner of the Agency of Cultural Affairs through the Minister of Education, Culture, Sports, Science and Technology in the following cases:

- (1) Where a registered tangible cultural property has been acquired;
- (2) Where there has been a transfer of jurisdiction or of administrative control with respect to any registered tangible cultural property;
- (3) Where a registered tangible cultural property under the jurisdiction of the Ministry or Agency has

been entirely or partially destroyed or damaged;

(4) Where the existing status of a registered tangible cultural property is to be altered;

2. When any State organ other than the heads of the Ministries and Agencies intends to alter the existing state of a registered tangible cultural property, it must notify the Commissioner of the Agency for Cultural Affairs.
3. The proviso of Article 32 paragraph 1 shall apply *mutatis mutandis* to notifications under paragraph 1 items (1) and (2), and likewise the proviso of 56-2-5 to notifications under paragraph 1 item (3), and the proviso of 56-2-7 paragraph 1 to notifications under paragraph 1 item (4) and the preceding paragraph.
4. The proviso of Article 56-2-7 paragraph 1 and the provisions of paragraph 2 shall apply *mutatis mutandis* to alterations to the existing state under paragraph 1 item (4) and paragraph 2.
5. When deemed necessary for the protection of a registered tangible cultural property, the Commissioner of the Agency for Cultural Affairs can, through the Minister of Education, Culture, Sports, Science and Technology, state his opinion to the head of the Ministry or Agency concerned, or to State organs other than the heads of the Ministries and Agencies, concerning alterations to the existing state under paragraph 1 item (4) and paragraph 2.

Article 97-4. When it is deemed necessary to confirm the status of a registered tangible cultural property belonging to the State, the Minister of Education, Culture, Sports, Science and Technology can demand of the head of the Ministry or Agency concerned a report necessary for that investigation.

Article 97-5. To registered tangible cultural properties belonging to the State, the provisions of Article 56-2-4 paragraphs 3 to 5 inclusive, of Article 56-2-6 paragraph 2, and of Article 56-2-9 paragraph 3 shall not apply.

Section 3. Local Public Bodies and Boards of Education

(Functions of Local Public Body)

Article 98. Local public bodies may issue subsidies in regard to the expenses required for the preservation and utilization of cultural properties, including their custody, repair, restoration and public viewing.

2. Any local public body may, in accordance with its own regulations, designate important items of cultural properties which are located within its own administrative limits and that which are not designated by the State as important cultural properties, the important intangible cultural properties, important tangible folk-cultural properties, important intangible folk-cultural properties or historic sites, places of scenic beauty and/or natural monuments, and take necessary measures for their preservation and utilization.
3. In case a local public body has enacted, revised or abolished its own regulations mentioned in the preceding paragraph, or in case it has designated cultural properties or annulled such designation, its Board of Education shall report the fact to the Commissioner of the Agency for Cultural Affairs in accordance with the MEXT Ordinance.

(Consideration with Respect to Local Bond)

Article 98-2. With respect to local bonds to be issued by local public bodies as a means of raising necessary funds for carrying out undertakings for the sake of preservation and utilization of cultural properties, appropriate consideration shall be given, within the limits of laws and regulations, and as far as the financial situation and the financial conditions of the said local public bodies permit.

(Functions Performed by a Board of Education of a To, Do, Fu or Ken (Prefectures) or City)

Article 99 The following functions that attach to the competencies of the Commissioner of the Agency for Cultural Affairs may, with the stipulation of a Cabinet Order, be exercised either in whole or in part by a Board of Education of a To, Do, Fu or Ken (Prefectures) or city.

(1) Direction and supervision under the provision of Article 35 paragraph 3 (including the cases where this paragraph applies *mutatis mutandis* under Article 36 paragraph 3 [including the cases where this paragraph applies *mutatis mutandis* under Article 56-14, Article 76 paragraph 2 (including the cases where the latter paragraph applies *mutatis mutandis* under Article 95 paragraph 5) and Article 95 paragraph 5], Article 37 paragraph 4 [including the case where this paragraph applies *mutatis mutandis* under Article 56-14 and Article 77 paragraph 3]. Article 46-2 paragraph 2, Article 56-6 paragraph 2, Article 56-9 Paragraph 2 [including the cases where this paragraph applies *mutatis mutandis* under Article 56-21], Article 56-14, Article 56-18 paragraph 2, Article 73-2, Article 75, Article 81-2 paragraph 2, Article 95 paragraph 5 and Article 9 5-3 paragraph 3);

(2) Permission for the alteration of the existing state or for the acts affecting preservation, cancellation of such permission, and order for suspension of such alteration or acts, under the provision of Article 43 or Article 80 (excluding permission for gross alteration of the existing state, or for acts seriously affecting preservation, and cancellation of such permission);

(3) Order for suspension of public viewing under the provision of Article 51 paragraph 5, Article 51-2 (including the cases where this Article applies *mutatis mutandis* under Article 56-16), Article 56-15 paragraph 2 and Article 56-16;

(4) Permission for public viewing, cancellation thereof and order for suspension of such act, under the provisions of Article 53. paragraphs 1, 3 and 4.

(5) Investigation or execution of measures necessary there of under the provisions of Article 54 (including the cases where the same Article applies *mutatis mutandis* under Article 56-17 and Article 55 paragraph 5), Article 55, Article 82 (including the cases where this Article applies *mutatis mutandis* under Article 95 paragraph 5), or Article 83;

(5) Acceptance of reports submitted in accordance with Article 57 paragraph 1 (including cases in which Article 57 paragraph 1 applies *mutatis mutandis* within Article 57-2 paragraph 1); instructions and orders in accordance with paragraph 2 of the same Article; instructions in accordance with Article 57-2 paragraph 2; acceptance of notifications stipulated in Article 57-3 paragraph 1; notifications stipulated in paragraph 2 of the same article; discussions stipulated in paragraph 3 of the same Article; advice stipulated in paragraph 4 of the same Article; acceptance of reports stipulated in Article 57-5 paragraph 1; orders stipulated in paragraph 2 or 7 of the same Article; hearing of opinions stipulated in paragraph 3 of the same Article; extension of time stipulated in paragraph 5 or 7 of the same Article; instructions stipulated in paragraph 8 of the same Article; acceptance of notifications stipulated in Article 57-6 paragraph 1; notifications stipulated in paragraph 2 of the same Article; discussions stipulated in paragraph 3 of the same Article; and advice stipulated in paragraph 4 of the same Article.

2. An appeal of dissatisfaction under the Administrative Appeal Law shall not be possible in response to on-the-spot investigations, or measures necessary for investigations, as stipulated in Article 55 or Article 83, and mentioned in paragraph 1 item 5, and performed by a Board of Education of a To, Do, Fu or Ken (Prefectures) or city by virtue of the competence delegated to them under the preceding paragraph.

3. When a Board of Education of a To, Do, Fu or Ken (Prefectures) or city acts by virtue of the competence delegated under paragraph 1 to carry out, among the function given in item 6 of the same paragraph, any of the activities stipulated in Article 57-3 paragraph 1 to paragraph 4 inclusive, or in Article 57-6 paragraph 1 to paragraph 4 inclusive, neither the provisions of Article 57-3 paragraph 5,

nor Article 57-6 paragraph 5, shall apply.

4. When a Board of Education of a To, Do, Fu or Ken (Prefectures) or city, performing the functions given in the following items by virtue of the competencies delegated under paragraph 1 (The said functions being limited to self-governance functions stipulated in Article 2 paragraph 8 of the Local Autonomy Law) causes damages, the To, Do, Fu or Ken (Prefectures) or Cities shall indemnify the party suffering the damages, regardless of the stipulations of the said items, for the ordinary damages incidental thereto
 1. Granting of permission to alter an existing state or carry out an act affecting preservation, as stipulated in Article 43 or in Article 80, and mentioned in paragraph 1 item 2 of this Article Article 43 paragraph 5 or Article 80 paragraph 5.
 2. Performance of an investigation or measures necessary for an investigation, as stipulated in Article 55 or in Article 83, and mentioned in paragraph 1 item 5 of this Article. Article 55 paragraph 3 or Article 83 paragraph 2.
 3. An order as stipulated in Article 57-5 paragraph 2, and mentioned in paragraph 1 item 6 of this Article. Article 57-5 paragraph 9.
5. The indemnity amount mentioned in the preceding paragraph shall be determined by the Board of Education of the said To, Do, Fu or Ken (Prefectures) or city.
6. Regarding the indemnity amount stipulated in the previous paragraph, the provisions of Article 4 paragraph 3 shall apply *mutatis mutandis*.
7. A To, Do, Fu or Ken (Prefectures) or city shall be the defendant in a complaint based on the provisions of Article 41 paragraph 3, which applies *mutatis mutandis* in the preceding paragraph.
8. Requests for investigations regarding dispositions made by a Board of Education of a To, Do, Fu or Ken (Prefectures) or city, by virtue of the competencies delegated under paragraph 1, or other exercises of public competencies related to item 1 statutorily delegated competencies stipulated under Article 2 paragraph 9 item 1 of the Local Autonomy Law shall be directed to the Commissioner of the Agency for Cultural Affairs.

(Delegation of Custody of Important Cultural Properties on Display)

Article 100. When stipulated by a Cabinet Order, the Commissioner of the Agency for Cultural Affairs may decide to have a Board of Education of a To, Do, Fu or Ken (Prefectures) or designated city perform all or a portion of the duties relating to the custody of the important cultural properties or important tangible folk-cultural properties displayed under the provisions of Article 48 (including the cases where this Article applies *mutatis mutandis* under Article 56-16)

2. A Board of Education of a To, Do, Fu or Ken (Prefectures) or designated city performing the duties referred to in the preceding paragraph by virtue of the preceding paragraph shall appoint from among their personnel persons who are to undertake the custody of the important cultural properties or important tangible folk-cultural properties in question.

(Trust of Execution of Repairs, etc.)

Article 101. With respect to repairs of the national treasure or preventive measures against its destruction, damage or theft provided for in Article 38 paragraph 1 or in Article 93, excavation of buried cultural property provided for in Article 58 paragraph 1, restoration of the special historic site, place of scenic beauty and/or natural monument or preventive measures against its destruction, damage, decay or theft provided for in Article 78 paragraph 1 or in Article 93, the Commissioner of the Agency for Cultural Affairs may, when he/she deems it necessary, entrust the Boards of Education of To, Do, Fu or Ken (Prefectures) with the execution of the whole or a part of such affairs.

2. In case the Boards of Education of To, Do, Fu or Ken (Prefectures) act by virtue of the trust provided for in the preceding paragraph, the following provisions shall apply *mutatis mutandis* respectively: the provisions of Article 39, when whole or part of the repairs or measures mentioned in Article 38 paragraph 1 is to be executed; the provisions of Article 39 applying *mutatis mutandis* under Article 58 paragraph 3, when whole or part of the excavation mentioned in Article 58 paragraph 1 is to be executed; the provisions of Article 39 applying *mutatis mutandis* under Article 78 paragraph 2, when whole or part of the restoration or measures mentioned in Article 78 paragraph 1 is to be executed.

(Acceptance of Trust of Custody, etc. of Important Cultural Property or Technical Guidance thereon)

Article 102. Upon request of the owner (the custodial body, if such has been appointed) or of the custodian, the Board of Education of To, Do, Fu or Ken (Prefecture) may accept the trust of custody (excluding the cases where a custodial body has been appointed), repair or restoration of the important cultural property, of important tangible folk-cultural property or of historic site, place of scenic beauty and/or natural monument, or give technical guidance thereon.

2. The provisions of Article 39 paragraphs 1 and 2 shall apply *mutatis mutandis*, when the Board of Education of To, Do, Fu or Ken (Prefecture) accepts the trust of custody, repair or restoration under the preceding paragraph. 1

(Channel for Presentation of Papers, etc.)

Article 103. Reports and other papers, as well as objects, to be submitted to the Minister of Education, Culture, Sports, Science and Technology or to the Commissioner of the Agency for Cultural Affairs under the provisions of this Law with regard to the cultural property, shall go through the Board of Education of To, Do, Fu or Ken (Prefecture) concerned.

2. The Board of Education of To, Do, Fu or Ken (Prefecture), upon receiving the papers and objects mentioned in the preceding paragraph, shall forward them to the Minister of Education, Culture, Sports, Science and Technology or to the Commissioner of the Agency for Cultural Affairs together with the statement of its own opinions thereon.
3. Notification of order, advice, instruction and any other kinds of disposition to be issued by the Minister of Education, Culture, Sports, Science and Technology or the Commissioner of the Agency for Cultural Affairs under the provisions of this Law with regard to cultural property, shall go through the Board of Education of To, Do, Fu or Ken (Prefecture) concerned; this shall not apply, however, in cases of extreme urgency.

(Presentation of Opinions to the Minister of Education, Culture, Sports, Science and Technology or the Commissioner of the Agency for Cultural Affairs)

Article 104. The Boards of Education of To, Do, Fu or Ken (Prefectures), or of municipalities, may present their opinions to the Minister of Education, Culture, Sports, Science and Technology or to the Commissioner of the Agency for Cultural Affairs concerning the preservation and utilization of the cultural properties which are located within their administrative districts.

(Regional Cultural Properties Protection Council)

Article 105. Any prefectural or municipal Board of Education may, in accordance with its own regulations, have a Regional Cultural Properties Protection Council.

2. The Regional Cultural Properties Council shall, upon inquiry of the prefectural or municipal Board of Education concerned, investigate and deliberate important matters concerning the preservation

and utilization of cultural properties as well as make proposals to the said Board of Education with respect to such matters.

3. Particulars concerning the organization and management of the Regional Cultural Properties Protection Council shall be determined by the regulations of the prefecture or municipality concerned.

(Specialist-Members for Cultural Property Protection)

Article 105-2. The Board of Education of To, Do, Fu or Ken (Prefecture) may have specialist-members for cultural property protection.

2. The specialist-members for cultural property protection shall from time to time make inspection tours of cultural properties, give guidance and advice to their owners and other related persons in regard to the protection of cultural properties and also undertake educational activities for community people on the spirit of the protection of cultural properties.
3. The specialist-members for cultural property protection shall serve on a part-time basis.

(Classification of Duties)

Article 105-3 The functions that are to be performed by To, Do, Fu or Ken (Prefectures), by virtue of Article 69 paragraph 3 and 4, which apply *mutatis mutandis* in Article 70 paragraph 1 and 2, Article 70 paragraph 1, Article 70 paragraph 3, and Article 71 paragraph 4, shall be item 1 statutorily delegated functions stipulated under Article 2 paragraph 9 item 1 of the Local Autonomy Law.

CHAPTER VII Penal Provisions

(Criminal Penalties)

Article 106. Any person who has, in contravention of the provision of Article 44, exported any important cultural property without obtaining the permission of the Commissioner of the Agency for Cultural Affairs shall be liable to imprisonment, with or without hard labor, for a term not exceeding five (5) years or to a fine not exceeding one million (1,000,000) yen.

Article 107. Any person who has damaged, discarded or secreted any important cultural property shall be liable to imprisonment, with or without hard labor, for a term not exceeding five (5) years or to a fine not exceeding three hundred thousand (300,000) yen.

2. If the person mentioned in the preceding paragraph happens to be the owner of the important cultural property in question, he/she shall be liable to imprisonment, with or without hard labor, for a term not exceeding two (2) years or to a fine of minor fine not exceeding two hundred thousand (200,000) yen.

Article 107-2. Any person who has altered the existing state of a historic site, place of scenic beauty and/or natural monument, or by practicing any act affecting its preservation destroyed it, damaged it or brought it to decay, shall be liable to imprisonment, with or without hard labor, for a term not exceeding five (5) years or to fine not exceeding three hundred thousand (300,000) yen.

2. If the person mentioned in the preceding paragraph happens to be the owner of the historic site, place of scenic beauty and/or natural monument in question, he/she shall be liable to imprisonment with or without hard labor, for a term not exceeding two (2) years or to a fine or minor fine not exceeding two hundred thousand (200,000) yen.

Article 107-3. The person who comes under any of the following items shall be liable to a fine not exceeding two hundred thousand (200,000) yen.

(1) Any person who has, in violation of the provisions of Article 43 or Article 80, altered the existing state of or done an act affecting the preservation of any important cultural property or any historic site, place of scenic beauty and/or natural monument without obtaining permission, or without complying with the conditions of such permission, or failed to obey the order issued to the violator to suspend the act of altering the existing state or affecting preservation;

(2) Any person who has, in contravention of the provision of Article 57-5 paragraph 2, failed to obey the order of suspension or prohibition of the act which may lead to the alteration of the existing state.

Article 107-4. The person who comes under any of the following items shall be liable to a fine not exceeding ten thousand (10,000) yen;

(1) Any person who has refused or interfered with the execution of repair or of any measure for the prevention of destruction, damage or theft of a national treasure, in contravention of the provision of Article 32-2 paragraph 5 applying *mutatis mutandis* under Article 39 paragraph 3 (including the cases where this paragraph applies *mutatis mutandis* under Article 101 paragraph 2);

(2) Any person who has refused or interfered with the execution of excavation, in contravention of the provision of Article 32-2 paragraph 5 applying *mutatis mutandis* under Article 39 paragraph 3 which applies *mutatis mutandis* under Article 58 paragraph 3 (including the cases where this paragraph applies *mutatis mutandis* under Article 101 paragraph 2);

(3) Any person who has refused or interfered with the execution of restoration or of any measure for the prevention of destruction, damage decay or theft of the special historic site, place of scenic beauty and/or natural monument, in contravention of the provision of Article 32-2 paragraph 5 applying *mutatis mutandis* under Article 39 paragraph 3 which applies *mutatis mutandis* under Article 78 paragraph 2 (including the cases where this paragraph applies *mutatis mutandis* under Article 101 paragraph 2);

Article 107-5. In case the representative of a juridical person, or the proxy, a servant or any other employee of a juridical person or of a natural person has committed any of the offenses mentioned in the preceding five Articles, in regard to the performance of duties or custody of property for which such juridical or natural person concerned by the same particular Article.

(Administrative Penalties)

Article 108. If a person appointed as responsible for the execution of custody, repairs or restoration of any important cultural property, important tangible folk-cultural property or historic site, place of scenic beauty and/or natural monument, in accordance with the provision of Article 39 paragraph 1 (including the cases where this paragraph applies *mutatis mutandis* under Article 47 paragraph 3 (including the cases where the latter applies *mutatis mutandis* under Article 56-14, Article 78 paragraph 2, Article 101 paragraph 2 or Article 102 paragraph 2), Article 49 (including the cases where this paragraph applies *mutatis mutandis* under Article 56-16), or Article 100 paragraph 2, has destroyed, damaged or brought to decay the same property or has it stolen, by negligence or serious fault in duty, he/she shall be liable to a non-criminal fine not exceeding three hundred thousand (300,000) yen.

Article 109. The person who comes under any of the following items shall be liable to a non-criminal fine not exceeding three hundred thousand (300,000) yen:

(1) Any person who has failed to obey without justifiable reasons such order of the Commissioner of the Agency for Cultural Affairs as may be issued under Article 36 paragraph 1 (including the cases where this paragraph applies *mutatis mutandis* under Article 56-14 and Article 95 paragraph 5) or Article 37 paragraph 1 pertaining to the custody of an important cultural property or an important tangible folk-cultural property, or to the repair of a national treasure;

(2) Any person who has failed to obey without justifiable reasons such order of the Commissioner of the Agency for Cultural Affairs as may be issued under the provision of Article 76 paragraph 1 (including the cases where this paragraph applies *mutatis mutandis* under Article 95 paragraph 5) or Article 77 paragraph 1 pertaining to the custody of a historic site, place of scenic beauty and/or natural monument, or to the restoration of a special historic site, place of scenic beauty and/or natural monument.

Article 110. Any person who comes under any of the following items shall be liable to a non-criminal fine not exceeding one hundred thousand (100,000) yen:

(1) Any person who has, without justifiable reasons, disobeyed the restriction, prohibition or the order for provision of facilities issued under Article 45 paragraph 1;

(2) Any person who, in contravention of the provisions of Article 46 (including the cases where this Article applies *mutatis mutandis* under Article 56-14), has failed to make the Commissioner of the Agency for Cultural Affairs an offer of sale to the State or after making the said offer to him/her has transferred the important cultural property or important tangible folk-cultural property in question to any other party than the State within the period prescribed in paragraph 3 of the same Article (including the cases where this paragraph applies *mutatis mutandis* under Article 56-14), or has given false statements in making the offer of sales under paragraph 1 of the same Article (including the cases where this paragraph applies *mutatis mutandis* under Article 56-14) or in making an application for approval referred to in the proviso to the same paragraph (including the cases where this paragraph applies *mutatis mutandis* under Article 56-14);

(3) Any person who has failed to display or open the property concerned to the public, in contravention of the provision of Article 48 paragraph 4 (including the cases where this paragraph applies *mutatis mutandis* under Article 51 paragraph 3 [including the cases where the latter paragraph applies *mutatis mutandis* under Article 56-16], and Article 56-16, or who has, in violation of the provision of Article 51 paragraph 5 (including the cases where this paragraph applies *mutatis mutandis* under Article 51-2 [including the case where this Article applies *mutatis mutandis* under Article 56-16], Article 56-15 paragraph 2 and Article 56-16), failed to obey the order for suspension or discontinuance of such public viewing;

(4) Any person who has in violation of the provisions of Article 53 paragraphs 1, 3, or 4, opened any important cultural property to the public without obtaining permission, or without complying with the conditions of such permission, or failed to obey an order for the suspension of such public viewing;

(5) Any person who has, in violation of the provisions of Article 54 (including the cases where this Article applies *mutatis mutandis* under Article 56-17 and Article 95 paragraph 5), Article 55, Article 56-2-10, Article 82 (including the cases where the latter Article applies *mutatis mutandis* under Article 95 paragraph 5), or Article 83, failed to submit a report or submitted a false report, or has refused, interfered with or evaded the responsible officials' on-the-spot investigation by entry into land or the execution of measure necessary for such investigation;

(6) Any person who has, in violation of the provision of Article 57 paragraph 2, failed to obey the prohibition or the order for suspension or discontinuance of the act of excavation;

(7) Any person who has, without justifiable reasons, disobeyed the restriction, prohibition or order for

provision of facilities issued under the provision of Article 81 paragraph 1.

Article 111. The person who comes under any of the following items shall be liable to a non-criminal fine not exceeding fifty thousand (50,000) yen:

(1) Any person who has failed to return to the Minister of Education, Culture, Sports, Science and Technology the certificate of designation of an important cultural property or of an important tangible folk-cultural property, or to hand it over to the new owner of the property concerned in violation of the provision of Article 28 paragraph 5, Article 29 paragraph 4 (including the cases where this paragraph applies *mutatis mutandis* under Article 56-11 paragraph 2), Article 56 paragraph 2 (including the cases where this paragraph applied *mutatis mutandis* under Article 56-17), Article 56-2-3 paragraph 5 or Article 56-2-11;

(2) Any person who has failed to report or who has submitted a false report in violation of the provision of Article 31 paragraph 3 (including the cases where this paragraph applies *mutatis mutandis* under Article 56-2-4 paragraph 4, Article 56-12 and Article 74 paragraph 2), Article 32 (including the cases where this Article applies *mutatis mutandis* under Article 56-2-4 paragraph 4, Article 56-12 and Article 75), Article 33 (including the cases where this Article applies *mutatis mutandis* under Article 56-12, Article 73-2, Article 75 and Article 95 paragraph 5), Article 34 (including the cases where this paragraph applies *mutatis mutandis* under Article 56-12 and Article 95 paragraph 5), Article 43-2 paragraph 1, Article 56-2-5, Article 56-2-7 paragraph 1, Article 56-5, Article 56-13 paragraph 1, the body text of Article 56-15 Paragraph 1, Article 57 paragraph 1, Article 57-5 paragraph 1, Article 72 paragraph 2 (including the cases where this paragraph applies *mutatis mutandis* under Article 75 and Article 95 paragraph 5), or Article 80-3 paragraph 1;

(3) Any person who has refused, interfered with, or evaded the execution of custody, repair or restoration of or measure necessary for such action, in violation of the provision of Article 32-2 paragraph 5 (including the cases where this paragraph applies *mutatis mutandis* under Article 34-3 paragraph 2 [including the cases where the latter applies *mutatis mutandis* under Article 56-14], Article 56-2-4 paragraph 4, Article 56-2-6 paragraph 2, and under Article 56-12) or Article 72 paragraph 4.

Article 112. Deleted.

Supplementary Provisions

(Date of Enforcement)

Article 113. The date of the enforcement of this Law shall be provided for by Cabinet Order within a period not exceeding three (3) months from the day of its promulgation. (The same Law came into force from the 29th of August, 1950, by the Cabinet Order No. 276 of August, 1950).

(Abolition of Relevant Laws and Orders)

Article 114. The following Laws, Imperial Ordinances and Cabinet Orders are hereby abolished:

National Treasures Preservation Law (Law No. 17 of 1929);

Law concerning the Preservation of Important Objects of Art, etc. (Law No. 43 of 1933);

Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (Law No. 44 of 1919);

Ordinance for the Enforcement of the National Treasures Preservation Law (Imperial Ordinance No. 210 of 1929);

Ordinance for the Enforcement of the Law for the Preservation of Historic Sites, Places of Scenic

Beauty and Natural Monuments (Imperial Ordinance No. 499 of 1919);
Regulations governing the Organization of the National Treasures Preservation Society (Imperial Ordinance No. 211 of 1929);
Order for the Important Art Objects, etc. Research Council (Cabinet Order No. 251 of 1949);
Order for the Research Council on Historic Sites, Places of Scenic Beauty and Natural Monuments (Cabinet Order No. 252 of 1949).

(Transitional Provisions consequential upon Abolition of Laws and Orders)

Article 115. The designation of national treasures made prior to the enforcement of this Law under the provision of Article 1 of the National Treasures Preservation Law (excluding the cases where the annulment thereof has been made pursuant to Article 11 paragraph 1 of the same Law) shall be deemed as the designation of important cultural properties under Article 27 paragraph 1 of this Law, and the permission given pursuant to Article 3 or 4 of that Law shall be deemed as the permission under Article 43 or 44 of this Law.

2. With respect to the destruction or damage of national treasures which may have occurred prior to the enforcement of this Law, the orders which were given in accordance with Article 7 paragraph 1 of the National Treasures Preservation Law prior to the enforcement of this Law, and the subsidies which were granted in accordance with the former part of Article 15 of the same Law prior to the enforcement of this Law, the provisions of Articles 7 to 10 inclusive, the latter part of Article 15, and Article 24 of that Law shall continue to be in force. In this case, "the competent Ministers" in Article 9 paragraph 2 of that same Law shall read "the National Commission for Protection of Cultural Properties."
3. With regard to the punishment of acts committed prior to the enforcement of this Law, the provisions of the National Treasures Preservation Law, excepting Articles 6 and 23 shall continue to be in force.
4. Any person who owns, at the time of the enforcement of this Law, any national treasure designated under Article 1 of the National Treasures Preservation Law, shall report to the Commission stating particulars prescribed by the Regulations of the Commission, within three (3) months from the time of the enforcement of this Law.
5. When the report mentioned in the preceding paragraph has been filed, the Commission shall issue to the owner concerned a certificate of designation of important cultural property prescribed in Article 28 of this Law.
6. Any person who, in contravention of the provision of paragraph 4, has failed to report or has filed a false report shall be liable to a non-criminal fine not exceeding five thousand (5,000) yen.
7. The head of the Ministry of Agency having control, at the time of the enforcement of this Law, over any national treasure designated under Article 1 of the National Treasures Preservation Law shall, within three (3) months from the time of the enforcement of this Law, notify the Commission in writing, stating particulars prescribed by the Regulations of the Commission; however, this shall not apply if otherwise provided for by the Regulations of the Commission.
8. When the notification has been made according to the preceding paragraph, the Commission shall issue to the head of the Ministry or Agency concerned a certificate of designation of important cultural property prescribed in Article 28 of this Law.

Article 116. With respect to the objects classified under the provision of Article 2 paragraph 1 of the Law concerning the Preservation of Important Objects of Art, etc. up to the time of the enforcement of this Law, the old Law shall continue to be in force for the time being. In this case, the affairs concerning the

operation of that Law shall be conducted by the Commissioner of the Agency for Cultural Affairs and "the national treasures" occurring therein shall read "the important cultural properties under the provisions of the Law for the Protection of Cultural Properties" "the competent Minister" reading "the Commissioner of the Agency for Cultural Affairs" and "designate the same objects as national treasures in accordance with Article 1 of the National Treasures Preservation Law" reading "the preceding Article."

2. The Council for Cultural Affairs shall, in response to the consultation instituted by the Commissioner of the Agency for Cultural Affairs, undertake for the time being investigations and deliberations respecting matters concerning the annulment of recognition under Article 2 paragraph 1 of the Law concerning the Preservation of Important Objects of Art, etc., and shall submit to the said Commissioner such proposals as may be deemed necessary with reference to these matters.
3. With respect to the operation of the Law concerning the Preservation of Important Object of Art, etc., the provisions of Article 103 of the present Law shall for the time being apply *mutatis mutandis*

Article 117. The designation of historic sites, places of scenic beauty and/or natural monuments made prior to the enforcement of this Law, in accordance with the provision of Article 1 paragraph 1 of the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments (excepting the cases where the designation has been annulled) shall be regarded as the designation made in accordance with the provision of Article 69 paragraph 1 of this Law, the provisional designation made in accordance with the provision of Article 1 paragraph 2 of the said old Law (excepting the cases where the designation has been annulled) shall be regarded as the provisional designation made in accordance with the provision of Article 70 paragraph 1 of this Law, and the permission given in accordance with the provision of Article 3 of the said old Law shall be regarded as the permission given in accordance with the provision of Article 80 paragraph 1 of this Law.

2. With respect to the orders issued or the dispositions made prior to the enforcement of this Law, in accordance with the provision of Article 4 paragraph 1 of the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments, the provision of Article 4 of the said Law and of Article 4 of the Ordinance for the Enforcement of the said Law shall continue to be in force. In this case, "the Minister of Education, Culture, Sports, and Science" occurring in Article 4 of the said Ordinance shall read "the National Commission for Protection of Cultural Properties."
3. As to the punishment for acts committed prior to the enforcement of this Law, the Law for the Preservation of Historic Sites, Places of Scenic Beauty and Natural Monuments shall continue to be in force.

(Appointment of the First Members)

Article 118. As to the appointment of the first members of the Commission, only in the case where the Diet stands prorogued or where the House of Representatives stands dissolved, an ex post facto approval of the both Houses of the Diet at the first session convened thereafter shall suffice notwithstanding the provision of Article 9 paragraph 1.

2. The Minister of Education, Culture, Sport and Science shall, when he/she is unable to obtain the ex post facto approval of the both Houses under the provision of the preceding paragraph, remove such members from their office.

(Convocation of the First Meeting of the Commission)

Article 119. The First meeting of the Commission under this Law shall be convened by the Minister of Education, Culture, Sports and Science, notwithstanding the provision of Article 14.

(Term of Office of the First Members)

Article 120. The term of office of the Commission members appointed first in accordance with this Law, other than the Chairperson and a member who is to act for him/her, shall be one year for one member and two years for the other two.

2. The term of office of such members under the application of the provision of the preceding paragraph shall be decided by lot.

(Partial Amendment of the National Organization Law)

Article 121. The National Government Organization Law shall be partially amended as follows:
(Omitted.)

(Partial Amendment of the Ministry of Education, Science Sports and Culture, Establishment Law)

Article 122. The Ministry of Education, Science Sports and Culture Establishment Law shall be partially amended as follows:
(Omitted.)

(Partial Amendment of the Law concerning the Fixed Number of Personnel of Government Organs)

Article 123. The law concerning the Fixed Number of Personnel of Government Organs shall be partially amended as follows:
(Omitted.)

(Former National Museums)

Article 124. Unless otherwise provided for by Laws (including orders thereunder) the former National Museums and the personnel thereof (excepting the Research Institutes of Art and personnel thereof) shall be the National Museums and the personnel thereof under this Law and the Research Institutes of Art attached to the former National Museums and the personnel thereof shall be the Research Institutes of Art and the personnel thereof under this Law, and shall retain their respective identities.

2. The Tokyo National Research Institute of Cultural Properties under this Law shall be able to use the name of "Research Institute of Art," with respect to the researches and studies equivalent to those managed by the Research Institutes of Art attached to the former National Museums.

(Partial Amendment of the Law concerning Compensation for Public Service Personnel in the Special Government Service)

Article 125. The Law concerning Compensation for Public Service Personnel in the Special Government Service shall be partially amended as follows:
(Omitted.)

(Partial Amendment of the Lost Property Law)

Article 126. The Lost Property Law shall be partially amended as follows:
(Omitted.)

(Partial Amendment of the National Property Law)

Article 127. the National Property Law shall be partially amended as follows:

(Omitted.)

(Partial Amendment of the Outdoor Advertisement Law)

Article 128. The Outdoor Advertisement Law (Law No. 189 of 1949) shall be partially amended as follows:

(Omitted.)

(Partial Amendment of the Board of Education Law)

Article 129. The Board of Education Law (Law No. 170 of 1948) shall be partially amended as follows:

(Omitted.)

(Partial Amendment of the Net Fortune Tax Law)

Article 130. The Net Fortune Tax Law (Law No. 174 of 1950) shall be partially amended as follows

(Omitted.)

Supplementary Provisions

(Law No. 318, December 24, 1951)

(Extracted)

1. The Law shall come into force as from the day of its promulgation. However, the revised provisions of Articles 20, 22, 23 and Article 124 paragraph 2 as well as the provision of paragraph 3 of the Supplementary Provisions shall come into force as from April 1, 1952.
2. With regard to the application of the penal provisions to the acts committed prior to the enforcement of this Law, the provisions of Article 34 of the Law for the Protection of Cultural Properties before the amendment shall continue to be in force.

Supplementary Provisions

(Law No. 272, July 31, 1952)

(Extract)

(Date of Enforcement)

1. This Law shall come into force as from August 1, 1952. The provision of paragraph 3 of the Supplementary Provisions, however, shall come into force as from the day of its promulgation.

(Transitional Provisions concerning Personnel of Branch Office of Tokyo National Museum)

2. Those who are the personnel of the branch office of the Tokyo National Museum at the time of the enforcement of this Law shall be the personnel of the Nara National Museum under the same conditions of service unless an official announcement of appointment is otherwise issued.

Supplementary Provisions

(Law No.194, August 10, 1953)

(Extract)

1. This Law shall come into force as from the day of its promulgation.

Supplementary Provisions
(Law No 213, August 15, 1953)
(Extract)

1. This Law shall come into force as from September 1, 1953.
(Omitted hereinafter.)
2. The permission, approval and other dispositions or application, report and other proceedings made under the provisions of former laws and orders prior to the enforcement of this Law shall be deemed as the dispositions or proceedings made under the corresponding provisions respectively after the revision.
3. The organs or the personnel established under the provisions of the former laws and orders at the time of enforcement of this Law shall be deemed as established under the corresponding provisions respectively after the revision.

Supplementary Provisions
(Law No. 131, May 29, 1954)
(Extract)

1. This Law shall come into force as from July 1, 1954.
2. The provisional designation of a historic site, place of scenic beauty and/or natural monument made prior to the enforcement of this Law shall, notwithstanding the provision of Article 71 paragraph 2 of the Law for the Protection of Cultural Properties after the revision under this Law (hereinafter referred to as "the new Law") become null and void, when the designation has been made under the provision of Article 69 paragraph 1 of the new Law or when no designation under the same provision has been made of the same property within three years of the day of enforcement of this Law.
3. Any person dissatisfied with such disposition as the permission or rejection for the alteration of the existing state, etc. made within six (6) months before the enforcement of this Law under the provision of Article 43 paragraph 1 or Article 80 paragraph 1 of the former Law for the Protection of Cultural Properties prior to the revision under this Law or with the restriction, prohibition or order issued to particular persons under the provision of Article 45 paragraph 1 or Article 81 paragraph 1 of the same former Law may place a protest before the Commission within thirty (30) days of the day of enforcement of this Law. In this case, the provisions of Article 85-2 paragraphs 2 and 3 and Articles 85-3 to 85-9 inclusive shall apply *mutatis mutandis*.
4. With regard to the application of penal provisions for the acts conducted before the enforcement of this Law the precedent shall be followed.
5. The Cabinet Order concerning the Designation, etc. of Bodies for the Conduct of Custody of the Historic Site, Place of Scenic Beauty and/or Natural Monument (Cabinet Order 289 of 1953) shall be deleted.
6. The local public body or any other body designated under Article 1 paragraph 1 of the Cabinet Order concerning the Designation, etc. of Bodies to take Custody of the Former Historic Site, Place of Scenic Beauty and/or National Monument, and the body who is a juridical person and has been recognized under the provision of paragraph 2 of the Supplementary Provisions to the same Order as a local public body or any other body designated under the provision of Article 1 paragraph 1 of the same Order shall be deemed as a local public body or any other juridical person designated under the provision of Article 71-2 paragraph 1 or Article 95 paragraph 1.
7. The body which is provided for in the preceding paragraph but is not a juridical person may, notwithstanding the provision of Article 71-2, Article 95 or Article 95-3 of the new Law, be charged during one year of the day of enforcement of this Law with the conduct of custody and restoration

provided for in Article 71-2 paragraph 1, Article 95 paragraph 1 or Article 95-3 paragraph 1 of the new Law. In this case the provisions concerning a juridical person designated under the provision of Article 71-2 paragraph 1 or Article 95 paragraph 1 of the new Law shall apply *mutatis mutandis*.

Supplementary Provisions
(Law No.148, June 12, 1956)
(Extract)

1. This Law shall come into force as from the day of the enforcement (September 1, 1956) of the Law concerning Partial Revision of the Local Autonomy Law (Law No. 147 of 1956).

Supplementary Provisions
(Law No. 163, June 30, 1956)
(Extract)

(Date of Enforcement)

1. This Law shall come into force as from October 1, 1956. (Omitted hereinafter.)

Supplementary Provisions
(Law No. 86, April 25, 1958)
(Extract)

1. This Law shall come into force (Omitted.) as from the day of its promulgation.

Supplementary Provisions
(Law No. 148, April 20, 1959)
(Extract)

(Date of Enforcement)

1. This Law shall come into force as from the day of the enforcement (January 1, 1960) of the National Tax Collection Law (Law No. 147 of 1959).

Supplementary Provisions
(Law No. 111, June 2, 1961)
(Extract)

(Date of Enforcement)

1. This Law shall come into force as from the day of its promulgation and applicable as from April 1, 1951.

Supplementary Provisions
(Law No. 140, May 16, 1962)
(Extract)

1. This Law shall come into force as from October 1, 1962.
2. The provisions revised by this Law shall apply to such matters as taken place prior to the enforcement of

- this Law, unless otherwise provided for by these Supplementary Provisions; however, the effect taken under the provisions provided for prior to the revision by this Law shall be retained.
3. With regard to the lawsuits pending at the time of the enforcement of this Law the precedent shall be followed, notwithstanding the provisions revised by this Law which prescribes that the lawsuits in question shall not be instituted.
 4. With regard to the jurisdiction over the lawsuits pending at the time of the enforcement of this Law, the precedent shall be followed notwithstanding the provisions revised by this Law which makes the jurisdiction concerned an exclusive jurisdiction.
 5. With regard to the period of institution of a lawsuit for the disposition or the decision for with the period of a lawsuit is in progress at the time of the enforcement of this Law according to the provisions provided for prior to the revision under this Law, the precedent shall be followed; however, this shall apply exclusively to the case where the period of institution of a lawsuit under the provisions revised by this Law is shorter than that of institution of a lawsuit under the provisions provided for prior to the revision by this Law.
 6. The period of institution of the lawsuit of parties for the disposition or the decision made prior to the enforcement of this Law, which is to be decided according to the revision by this Law, shall be counted as from the day of the enforcement of this Law.
 7. With regard to the lawsuit revocation of the disposition or the decision pending at the time of the enforcement of this Law, the precedent shall be followed notwithstanding the provision revised by this Law that one of the parties related to the law concerned shall be a defendant; however the court concerned may permit by its decision to change the lawsuit in question into the lawsuit of parties.
 8. In case of the proviso to the preceding paragraph, the provisions of the latter part of Article 18 and Article 21 paragraphs 2 to 5 inclusive of the Administrative Litigation Law shall apply *mutatis mutandis*.

Supplementary Provisions
(Law No.161, September 15, 1962)
(Extract)

1. This Law shall come into force as from October 1, 1962.
2. The provisions revised by this Law shall apply, unless otherwise provided for by these Supplementary Provisions, to the dispositions made by the administrative agency prior to the enforcement of this Law, the forbearance of the administrative agency as to the application made prior to the enforcement of this Law and other matters taken place prior to the enforcement of this Law; however the effect taken under the provisions provided for prior to the revision by this Law shall be retained.
3. With regard to the petitions, the requests for examination, the protests, or other appeals of dissatisfaction (hereinafter referred to as "the petitions, etc.") filed prior to the enforcement of this Law, the precedent shall be followed even after the enforcement of this Law. With regard to the petitions, etc. of those who are dissatisfied with the judgements, decisions or other dispositions (hereinafter referred to as "the judgements, etc.") on the petitions, etc. formed prior to the enforcement of this Law, or the judgements, etc. which are to be given after the enforcement of this Law on the petitions, etc. filed before the enforcement of this Law, the same shall apply.
4. The petitions, etc. provided for in the preceding paragraph, relating to the dispositions against which appeals of dissatisfaction may be instituted according to the Administrative Appeal Law after the enforcement of this Law, shall concerning the application of laws other than that Law, be deemed as the appeals of dissatisfaction instituted under the Administrative Appeal Law.
5. With regard to the judgement, etc. on the requests for examination, the protests or other appeals of

dissatisfaction to be formed after the enforcement of this Law according to the provision of paragraph 3, no appeal of dissatisfaction can be instituted under the Administrative Appeal Law.

6. With regard to the dispositions which were made by the administrative agency prior to the enforcement of this Law and against which the petitions, etc. could be formed according to the provisions provided for prior to the revision of this Law and of which the period for institution was not decided, the period during which appeals of dissatisfaction can be instituted shall be counted as from the day of the enforcement of this Law.
7. With regard to the application of the penal provisions to such actions as conducted prior to, the enforcement of this Law, the precedent shall be followed.
8. Other than those provided for in the preceding eight paragraph, transitional measures necessary for the enforcement of this Law shall be decided by the Cabinet Order.
9. In case where, this Law and the Law for Adjustment of Laws concerned in Compliance with the Enforcement of the Law concerning Legal Procedure for Administrative Cases (Law No. 140 of 1952) have revised provisions relating to one and the same Law, the last one shall be revised first by this Law and then revised by the Law for Adjustment of Laws concerned in Compliance with the Enforcement of the Law concerning Legal Procedure for Administrative Cases.

Supplementary Provisions
(Law No. 36, March 31, 1965)
(Extract)

(Date of Enforcement)

Article 1. This Law shall come into force as from April 1, 1965. (Hereinafter omitted.)

(Principle in Transitional Measures in Compliance with Partial Amendment of Other Laws and Orders)

Article 5. The provisions of the laws and orders after the revision under the provisions of Chapter II shall, unless otherwise provided for, apply to the income tax after that for 1965 or to the corporation tax for a business year of juridical persons provided for in the provisions of such laws and orders which terminates after the day of the enforcement, and with regard to the income tax before that for 1964 or the corporation tax for a business year of the said juridical persons which terminated before the day of the enforcement, the precedent shall be followed.

(Commitment to Cabinet Order)

Article 15. Other than those provided for in the Article 1 to the preceding Article inclusive of the Supplementary Provisions, transitional measures necessary for the enforcement of this Law shall be decided by the Cabinet Order.

Supplementary Provisions
(Law No. 99, June 15, 1968)
(Extract)

(Date of Enforcement)

1. This Law shall come into force as from the day of its promulgation; however the provisions of Chapter XIII shall come into force as from August 1, 1968.

(Transitional Provisions)

2. Those who are the personnel of the Cultural Affairs Bureau of the Ministry of Education, Science Sports and Culture, the Secretariat of the National Commission for Protection of Cultural Properties, the Institutions under the jurisdiction of the Ministry of Education, Science Sports and Culture (excluding those which shall become corresponding organs under the jurisdiction of the Agency for Cultural Affairs) or the auxiliary organs to the National Commission for Protection of Cultural Properties (excluding the Council of Experts on Cultural Properties) shall be the corresponding personnel of the Agency for Cultural Affairs with equivalent conditions of service, unless otherwise orders be issued.
3. The permission, approval, designation and other dispositions or the notification and other proceedings which have been made or issued at the time of enforcement of this Law by the National Commission for Protection of Cultural Properties or by the Ministry of Education, Science Sports and Culture in accordance with the provisions of the former Laws prior to the revision by this Law, such as the Law for the Protection of Cultural Properties, the Copyright Law, the Law concerning Intermediary Services with regard to the Copyright, the Law concerning Special Provisions of the Copyright Law in Consequence of the Enforcement of the Universal Copyright Convention, the Law regulating Possession of Swords and Firearms, or the National Theater Law shall be regarded as the dispositions and proceedings made or issued by the Ministry of Education, Science Sports and Culture or the Commissioner of the Agency for Cultural Affairs in accordance with the corresponding provisions of the Laws revised by this Law.
4. The applications, report or other proceedings which have filed at the time of the enforcement of this Law by the National Commission for Protection of Cultural Properties or the Ministry of Education, Science Sports and Culture in accordance with the provisions of the former Laws prior to the revision by this Law, such as the Law for the Protection of Cultural Properties, the Copyright Law, the Law concerning Intermediary Services with regard to the Copyright, the Law concerning Special Provisions of the Copyright Law in Consequence of the Enforcement of the Universal Copyright Convention, the Law regulating Possession of Swords and Firearms, or the National Theater Law shall be regarded as the proceedings taken by the Ministry of Education, Science Sports and Culture or the Commissioner of the Agency for Cultural Affairs in accordance with the corresponding provisions of the Laws revised by this Law.
5. The Regulations of the National Commission for Protection of Cultural Properties which are in force at the time of the enforcement of this Law shall have the force as the Ministry of Education, Science Sports and Culture Ordinance.

Supplementary Provisions

(Law No. 88, May 31, 1971)

(Extract)

(Date of Enforcement)

Article 1. This Law shall come into force as from July 1, 1971.

(Omitted hereinafter.)

Supplementary Provisions

(Law No. 96, June 1, 1971)

(Extract)

(Date of Enforcement, etc.)

1. This Law shall come into force as from the day of its promulgation.

(Omitted hereinafter.)

(Transitional Measures)

16. The application of the penal provisions to the acts committed prior to the enforcement of this Law (With regard to the provisions prescribed under each item of paragraph 1 of the Supplementary Provisions, each of the said provisions) shall be same as heretofore.

Supplementary Provisions

(Law No. 52, June 3, 1972)

(Extract)

(Date of Enforcement, etc.)

Article 1. This Law shall come into force as from the day provided for by the Cabinet Order within a period not exceeding thirty (30) days from the day of its promulgation.

(Omitted hereinafter.)

(The same Law came into force as from the first of July, 1972, by the Cabinet Order No. 235 of June, 1972.)

Supplementary Provisions

(Law No. 49, July 1, 1975)

(Date of Enforcement)

1. This Law shall come into force three (3) months after its promulgation.

(Special Provisions regarding the Order for Suspension, etc. in Case of Discovery of Remains)

2. With regard to the application of the provisions of Article 57-5 of the Law for the Protection of Cultural Properties revised by this Law (hereinafter referred to as "the new Law") for the period of five years from the day of its enforcement, "three (3) months" in the proviso to paragraph 2 of the same Article shall read "six (6) months," and "six (6) months" in the proviso to paragraph 5 of the same Article shall read "nine (9) months." In this case the dispositions under paragraph 2 of the same Article which have been made prior to the day five (5) years after the day of its enforcement shall follow the precedent under the same Article given before the said day even after the said day.

(Transitional Measures)

3. With regard to the important intangible cultural property designated under the provision of Article 56-3 paragraph 1 of the Law for the Protection of Cultural Properties before amendment under this Law (hereinafter referred to as "the former Law") at the time of the enforcement of this Law, if the Ministry of Education, Science Sports and Culture deems it necessary to recognize holding bodies under Article 56-3 paragraph 2 of the new Law instead of the holders who have been recognized under Article 56-3 paragraph 2 of the former Law, he/she shall annul the recognition of all the holders made under the provision of Article 56-3 paragraph 2 of the former Law within the period of one year after the enforcement of this Law and newly recognize the holding bodies under the provision of Article 56-3 paragraph 2 of the new Law. In this case the provisions of Article 56-3 paragraph 3 and Article 56-4 paragraph 3 of the new Law shall apply *mutatis mutandis*.
4. With regard to the application of the provisions of the new Law, the important material folk-culture which has been designated under the provision of Article 56-10 paragraph 1 of the former Law at the

time of the enforcement of this Law shall be regarded, as the important tangible folk-cultural property designated under the provision of Article 56-10 paragraph 1 of the new Law. In this case, the certificate of designation of the important material folk-culture issued under the provision of Article 28 paragraph 3 of the former Law applying *mutatis mutandis* under Article 56-10 paragraph 2 of the former Law shall be regarded as the certificate of designation of the important tangible folk-cultural property issued under the provision of Article 28 paragraph 3 of the new Law applying *mutatis mutandis* under Article 56-10 paragraph 2 of the new Law.

5. With regard to the excavation reported prior to the enforcement of this Law under the provision of Article 57-2 paragraph 1 of the former Law, the precedent under Article 57-2 of the former Law shall be followed notwithstanding the provisions of Article 57-2 and Article 57-3 of the new Law. 6.
6. In case of the application of the provision of Article 57-3 of the new Law to the State organs, etc. provided for in Article 57-3 paragraph 1 of the new Law which have formulated the plan of operation under the same paragraph prior to the enforcement of this Law (excluding those which have been reported under the provision of Article 57-2 paragraph 1 of the former Law concerning the execution of such plan of operation), "when the said State organs, etc. formulate the plan of operation related to the said excavation, they shall inform in advance" shall read "the said State organs, etc. shall after the enforcement of this Law inform without delay."
7. As to those which were reported as recognizable to be remains prior to the enforcement of this Law under the provision of Article 84 paragraph 1 of the former Law, the provisions of Article 84 of the former Law shall continue to be in force notwithstanding the provisions of Article 57-5 of the new Law (in case of the State organs, etc. provided for in Article 57-3 paragraph 1 of the new Law which cannot be taken as the head of the Ministry or Agency Provided for in Article 87 of the former Law, Article 57-6 of the new Law).
8. As to those which were notified prior to the enforcement of this Law as recognizable to be remains under the provision of Article 90 paragraph 1 item (8) of the former Law by the head of the Ministry or Agency provided for in Article 87 of the former Law, the provision of Article 90 paragraph 3 of the former Law applicable to the notice given under Article 90 paragraph 1 item (8) of the former Law shall continue to be in force notwithstanding the provision of Article 57-6 of the new Law.
9. The application of the penal provisions to the acts committed prior to the enforcement of this Law shall be same as heretofore.
10. Other than those provided for in the preceding seven paragraphs, transitional measures necessary for the enforcement of this Law shall be determined by the Cabinet Order.

(Partial Amendments to Relevant Laws)

11. The Ministry of Education, Culture, Sports and Science Establishment Law (Law No. 146 of 1949) shall be partially amended as follows:
(Omitted.)
12. The Outdoor Advertisement Law (Law No. 189 of 1949) shall be partially amended as follows:
(Omitted.)
13. The Building Standard Law (Law No. 201 of 1950) shall be partially amended as follows:
(Omitted.)
14. The Local Tax Law (Law No. 226 of 1950) shall be partially amended as follows:
(Omitted.)
15. The City Planning Law (Law No. 100 of 1968) shall be partially amended as follows:
(Omitted.)

Supplementary Provisions
(Law No. 78, December 2, 1983)
(Extract)

1. This Law (excepting Article 1) shall come into force as from July 1, 1984.

Supplementary Provisions
(Law No. 89, November 12, 1993)
(Extract)

(Date of Enforcement)

Article 1. This Law shall come into force as from the day of the promulgation (October 1, 1994) of the Administrative Procedures Law (Law No. 88 of 1993).

(Transitional Provisions Concerning Non-profit Dispositions into which Inquiries, etc, are Held)

Article 2. If, before the enforcement of this Law, there is a request by law for an inquiry or the like for which procedures should be implemented corresponding to the procedures for public hearings or to the procedures for granting opportunities to express opinions to deliberative councils and other parliamentary organs as stipulated by the Article 13 of the Administrative Procedures Law, with regard to non-profit disposition procedures related to the said request for an inquiry or the like, precedents under the former Law shall be followed notwithstanding the relevant provisions of the new Law.

(Transitional Provision Concerning Penal Provisions)

Article 13. Precedents under the former Law shall be followed concerning the application of penal provisions to acts committed prior to the enforcement of this Law.

(Transitional Provisions for Arrangement of Stipulations Concerning Public Hearings)

Article 14. Prior to the enforcement of this Law, any audiences, inquiries or public hearings (excluding those related to non-profit dispositions) held according to law, as well as the procedures therefor, shall be regarded to have been conducted in accordance with the corresponding provision of the Laws revised by this Law.

(Cabinet Order Mandate)

Article 15. Other than those provided for in Supplementary Provision Article 2 through the preceding Article, transitional measures necessary for the enforcement of related laws shall be determined by Cabinet Order.

Supplementary Provisions
(Law No. 49, June 29, 1994)
(Extract)

(Date of Enforcement)

1. Among the Chapters of this Law, the stipulations of Chapter 1 and of the following paragraph shall come into force [ellipsis] as from the day of the promulgation (April 1, 1995) of the revised stipulations of Volume 2 Chapter 12 of the Local Government Act (Law No. 67 of 1947) among the Law Revising Part of the Local Government Act (Law No. 48 of 1994).

Supplementary Provisions
(Law No. 97, November 11, 1994)
(Extract)

(Date of Enforcement)

Article 1. This Law shall come into force as from the day of its promulgation. (Omitted hereinafter.)

(Transitional Provisions Accompanying Partial Revision of the Law for the Protection of Cultural Properties)

Article 4. Prior to revision according to the stipulations of Article 4, offers for transfer under the stipulations of Article 46 paragraph 1 of the Law for the Protection of Cultural Properties (including cases where the same Law's Article 56-14 apply *mutatis mutandis*) as well as applications for approval under the stipulations of the proviso Article 46 paragraph 1 of the Law for the Protection of Cultural Properties (including cases where the same Law's Article 56-14 apply *mutatis mutandis*), which were made prior to enforcement of the stipulations of Article 4, shall follow precedents under the former Law, notwithstanding the stipulations of the Law for the Protection of Cultural Properties after revision according to the stipulations of Article 4.

(Transitional Provisions Concerning Penal Provisions)

Article 20. Concerning the application of penal provisions to acts committed prior to the enforcement of this Law as well as in cases where precedents under the former Law shall be followed concerning the application of penal provisions under [ellipsis] the stipulations of the Supplementary Provisions [ellipsis] Article 4 [ellipsis], to acts committed after the enforcement of the stipulations of Article 4 [ellipsis], the precedents under the former Law shall be followed.

(Cabinet Order Mandate)

Article 21. Other than those provided for in Supplementary Provision Article 2 through the preceding Article, transitional measures necessary for the enforcement of this Law (including transitional measures concerning penal provisions) shall be determined by Cabinet Order.

Supplementary Provisions
(Law No. 66, June 12, 1996)
(Extract)

(Date of Enforcement)

1. This law shall come into force as from the day provided for by the Cabinet Order within a period not exceeding nine (9) months from the day of its promulgation.

(Transitional Measures Concerning Notifications on Public Viewing of Important Cultural Properties, etc.)

2. At the time this Law comes into force, persons who have received or who have applied for permission under the stipulations of Article 53 paragraph 1 of the Law for the Protection of Important Cultural Properties prior to revision (hereinafter referred to as "the former Law"), and who are establishers of a public viewing approved institution stipulated in the proviso of Article 53 paragraph 1 of the Law for the Protection of Important Cultural Properties after revision (hereinafter referred to as "the new Law"), and who hold exhibitions and/or other events at said public viewing approved institution, shall be regarded as having made notification according to the stipulations of paragraph 2 of the same Article.

3. Before this Law comes into force, State organs or local public bodies, other than the Commissioner of the Agency for Cultural Affairs, which have given notice under the stipulations of the proviso of Article 53 paragraph 1 of the former Law, and who hold exhibitions and/or other events at public viewing approved institutions stipulated in the proviso of Article 53 paragraph 1 of the new Law, shall be regarded as having made notification according to the stipulations of paragraph 2 of the same Article
4. State organs or local public bodies, other than the Commissioner of the Agency for Cultural Affairs, which hold exhibitions and/or other events at a public viewing advance notification exempted institution under the stipulations of the proviso of Article 56-15 paragraph 1 of the new Law, or, among establishers of a public viewing advance notification exempted institution which hold these at said public viewing advance notification exempted institution, those which gave notice under the stipulations of Article 56-15 paragraph 1 of the former Law shall be regarded as having given notice under the stipulations of the proviso of Article 56-15 paragraph 1 of the new Law.

(Transitional Provisions Concerning Penal Provisions)

5. Precedents under the former Law shall be followed concerning the application of penal provisions to acts committed prior to the enforcement of this Law.

(Deliberations)

6. If ten (10) years have passed since the enforcement of this Law, the Japanese government shall consider the Law's implementation status, the status of cultural properties to be protected under this Law, etc., and, adding deliberations concerning systems related to the registration of tangible cultural properties, shall take necessary measures based on the results thereof.

**NATURAL PARK SYSTEM
BASED ON
NATURAL PARKS LAW**

**MINISTRY OF THE ENVIRONMENT
GOVERNMENT OF JAPAN**

1. Summary of the System

On the basis of the Natural Parks Law, areas of outstanding scenic beauty and other areas of similar beauty are designated as National Parks and Quasi-National Parks, respectively. Natural areas that represent prefectures' scenic beauty are designated as Prefectural Natural Parks. They are collectively called "Natural Parks."

Natural Parks in Japan are designated by authorities, irrespective of land ownership, and controlled under certain regulations. This system is effective for the creation of Natural Parks on lands that are already densely used, as is often the case in Japan, and for conservation of not only wild nature but also human landscapes and secondary natural landscapes formed through people's longstanding livelihood activities.

On the other hand, management requires consideration of people's property rights and various industrial activities in the areas concerned. This demands partnerships between local people and other stakeholders in the areas.

There are 28 National Parks, 55 Quasi-National Parks, and 307 Prefectural Natural Parks nationwide. Altogether, Natural Parks cover some 14% of the total land area. In addition, 63 Marine Park Areas have been designated (as of 31 March 2001) to preserve areas of characteristic natural scenic marine beauty. These parks protect nature, and provide opportunities for people to experience nature, accepting one billion visitors annually.

2. Designation

(1) National Parks are designated by the Minister of the Environment after seeking the opinions of the Central Environment Council. The national government is responsible for their management. As of 31 March 2001, 28 parks, 2.05 million ha (5.4% of the total land area), had been designated.

(2) Quasi-National Parks are designated by the Minister of the Environment at the request of the prefecture(s) concerned, after seeking the opinions of the Central Environment Council. Prefectures are responsible for their management. As of 31 March 2001, 55 Parks, 1.34 million ha (3.6% of the total land area), had been designated.

(3) Prefectural Natural Parks: Representative prefectural landscapes of local importance with natural scenic beauty approaching that of National Parks and Quasi-National Parks are designated, and managed, by the prefecture under prefectural ordinances. So far, 307 Parks, 1.96 million ha (5.2% of the total land area), have been designated.

3. Park Plans (See Fig. 1 for the structure of a plan; see Fig.2 for a sample)

A Park Plan is formulated for each park for the appropriate protection and use of the natural park. Each Plan consists of a protection plan and a utilization plan.

The protection plan provides specific regulations for scenic landscape protection and nature conservation essential to the park's functioning, according to a zoning system: Special Protection Zones, Class I, II, and III Special Zones, and Ordinary Zones. The Plan also provides for the development of infrastructure to restore degraded vegetation and ensure visitor safety. The utilization plan includes regulations for proper park use and systematic development of user facilities appropriate for each Natural Park.

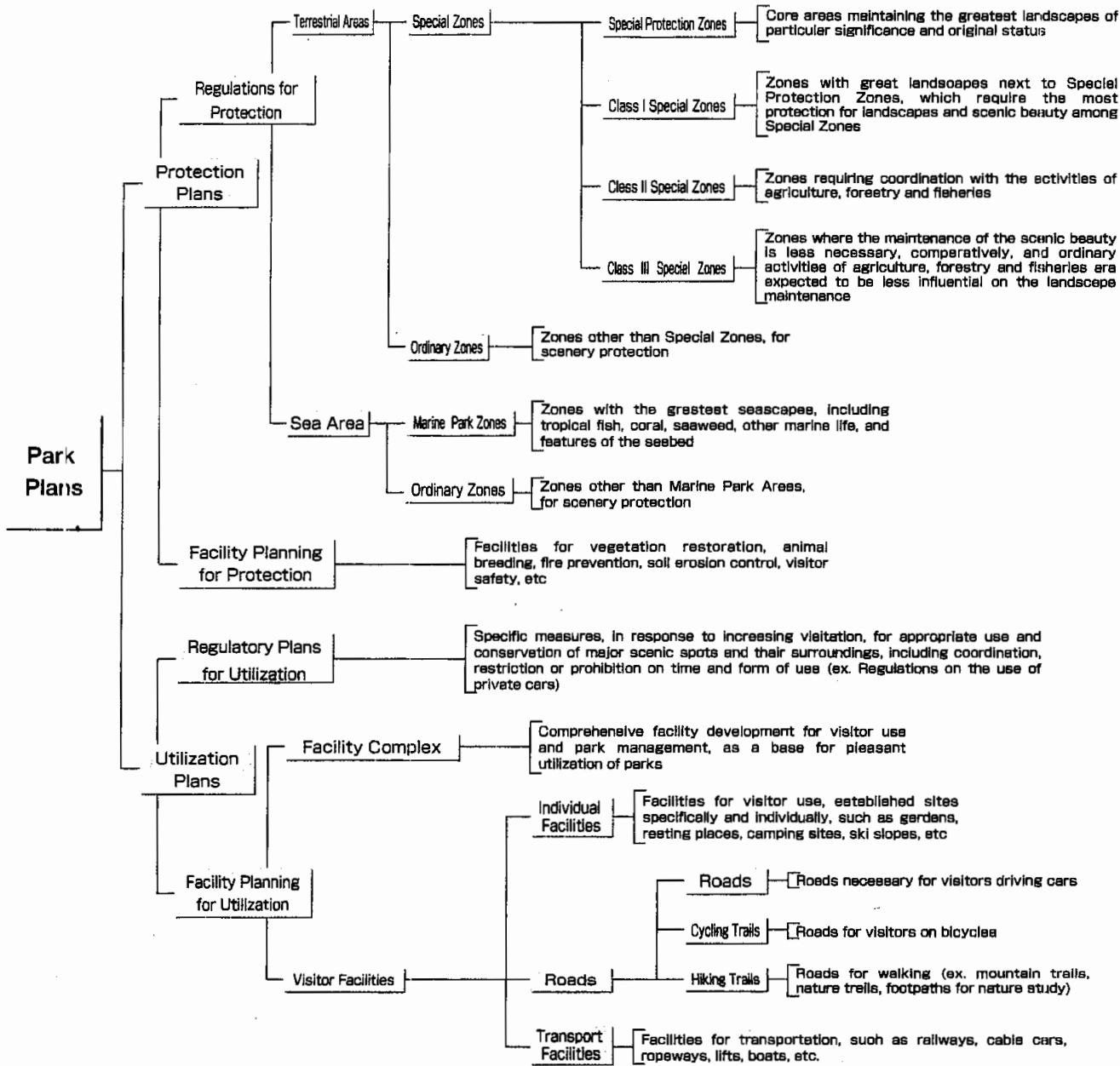
4. Management Structure of National Parks

Rangers for Nature Conservation are posted to every National Park, performing duties such as nature conservation, support for appropriate use of parks, and nature guide service for park visitors.

5. Restrictions on Activities

In Special Zones, Special Protection Zones, and Marine Park Zones within National Parks, development activities, such as the building of structures, require permission from the Minister of the Environment or the governor of the prefecture concerned. The number of applications for permission to perform various activities in Special Protection Zones and in Special Zones within National Parks totaled 5,157 in 1999. In Ordinary Zones, certain activities require prior notification to the Minister of the Environment or the governor of the prefecture concerned.

The Structure of Park Plan



*Prefectural Natural Parks have no provision for Special Protection Areas and Marine Park Zones.

Fig. 1

A Sample of the Park Plan: A Section of Rishiri-Rebun-Sarobetsu National Park

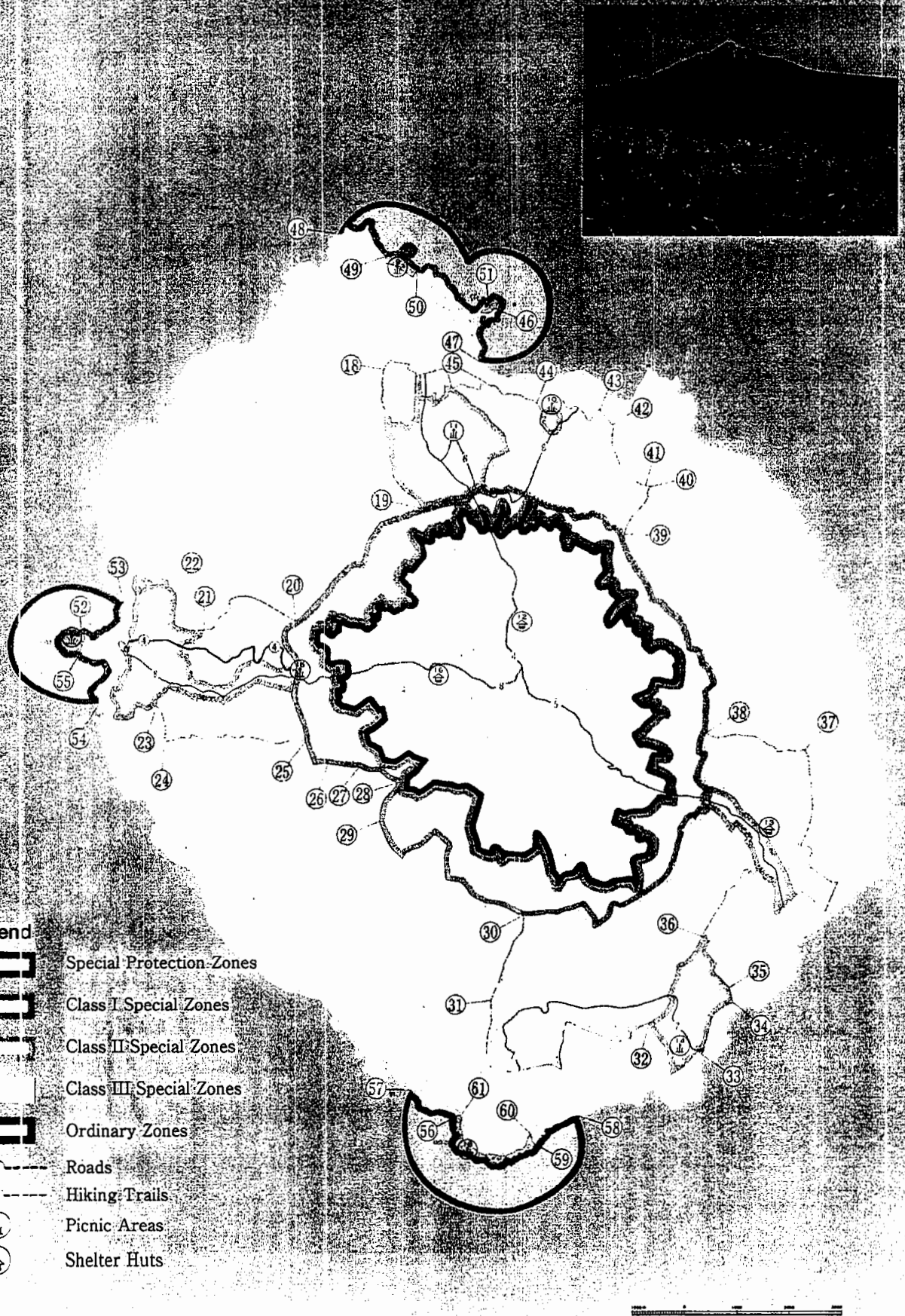


Fig. 2

**-COMPREHENSIVE PRESERVATION
AND
MANAGEMENT PLAN-**

COMPREHENSIVE PRESERVATION AND MANAGEMENT PLAN FOR *THE SACRED SITES AND PILGRIMAGE ROUTES IN THE KII MOUNTAIN RANGE, AND THE CULTURAL LANDSCAPES THAT SURROUND THEM*

January 10, 2003

Approved by the “Coordinating Academic Committee” and the “Academic Committees” of the three prefectures.

Chapter 1. Purpose and Background of the Plan

1. Purpose

The nominated property, “The Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and the Cultural Landscapes that Surround Them” (hereinafter referred to as “the property”), is a group of sacred sites and the pilgrimage routes connecting them, which are located in Mie Prefecture, Nara Prefecture, and Wakayama Prefecture. The property is associated with the *Shugen* sect of ascetic Buddhism which was established incorporating a variety of religious elements from Shintoism, originating from the nature worship of ancient Japan, from Buddhism, introduced from the Continent to undergo a unique development in Japan, from Shinto-Buddhist fusion, a combination of the former two, and even from Taoism.

One of the three sacred sites, “Kôyasan”, which was founded in the early 9th century by the high priest Kûkai, is the religious base of the *Shingon* sect of esoteric Buddhism. The temple complex at Koyasan was the architectural model for other temples of the *Shingon* sect in Japan. “Kumano Sanzan”, consisting of Kumano Hongû, Shingû, and Nachi, has received enthusiastic worship as the most efficacious sacred site in Japan from Imperial Family members and aristocrats since the 12th century. It has also enjoyed great prosperity, alive with the large numbers of people visiting on pilgrimage, with the routes so crowded that the streams of pilgrims were likened to “ants’ processions”. The other sacred site, “Yoshino and Ômine”, has been the *Shugen* sect’s religious center as the stage for mountain worship since ancient times. Its reputation as the greatest sacred mountain in Japan spread so widely as to reach as far as China. Pilgrimage routes connecting those sacred sites were gradually developed, as the pilgrimage to those sites increased, until they grew into their present form including not only stone paved paths running over mountain ridges and passing through valleys but also rivers and seacoasts such as the Kumano River and the Shichirimihama Beach. Those pilgrimage routes remain in a good condition of conservation and continue to function still today as living roads for pilgrimage and transportation. In addition, the natural forests and afforestation along those routes are essential components of the unique value of the property as cultural landscapes closely associated with religious activities and people’s daily lives and livelihood. As is stated above, the sacred sites and pilgrimage routes are still now an active part of people’s daily lives, exhibiting an extremely high historic or academic value.

The property consists of Historic Sites, Places of Scenic Beauty or Natural Monuments protected under the Law for the Protection of Cultural Properties (hereinafter referred to as “the sites”) and other tangible cultural assets such as a group of historic buildings as components of Historic Sites and Places of Scenic Beauty, including buildings designated as National Treasures and Important Cultural Properties under the Law for the Protection of Cultural Properties. Each of the sites including the tangible cultural assets has an extremely high historic or academic value. On the other hand, they constitute one property through an organic relationship that has developed as a result of the above-mentioned historic and cultural context. Therefore, in order to ensure the preservation and management of the property, which consists of individual sites, and to carry forward the property to future generations, it is necessary to prepare a comprehensive plan for the preservation and management to cover the whole property, based upon which individual specific preservation and management plans for the components of the property are to be worked out. And municipal governments, which are the custodial bodies of the sites, should take appropriate measures for the preservation and promotion of the property in cooperation with local people and, for measures in National Parks and Quasi-national Parks, the Ministry of the Environment, the relevant prefectural governments and private corporations. The comprehensive preservation and management plan in cooperation has been prepared by the Boards of Education of Mie Prefecture, Nara Prefecture, and Wakayama Prefecture with the Agency for Cultural Affairs for the purpose of directing each of the municipal governments which are the custodial bodies of the sites to prepare specific preservation and management plans for individual sites under the concerted assistance from the three Boards of Education and identify specific needs for the implementation.

2. Background

For the preparation of the preservation and management plans for individual sites, each of the Boards of Education of Mie Prefecture, Nara Prefecture, and Wakayama Prefecture established individually an “Academic Committee” consisting of experts in the relevant fields, representatives of local people, and other members for each prefectural level. In addition, a “Coordinating Academic Committee” consisting of the representatives of each prefectural committee was also established through the cooperation of the three prefectures. Each of the completed preservation and management plans reflects the results of deliberation by these Committees.

The comprehensive preservation and management plan which covers the whole property was prepared through coordination between the Agency for Cultural Affairs and the three educational boards and through deliberations by the “Academic Committee” of each prefecture and also at the “Coordinating Academic Committee” which is jointly set out by the three prefectures.

The records of discussion and deliberations of those prefectural “Academic Committees” and the “Coordinating Academic Committee” have been compiled by each prefecture.

Chapter 2. Summary of the Composition of the Property

The sites composing the property are listed below.

Table. List of the Cultural Properties composing the property.

Location	Type of the designation under the Law for the Protection of Cultural Properties	Name of the sites included in the nominated property
Mie Prefecture	Historic Site	Kumano Sankeimichi (Shichirimihama)
Mie Prefecture	Historic Site	Kumano Sankeimichi (Hana no Iwaya)
Mie Prefecture	Natural Monument and Place of Scenic Beauty	Kumano no Oniga-jô including the Shishiiwa
Mie Prefecture and Wakayama Prefecture	Historic Site	Kumano Sankeimichi (Iseji)
Mie Prefecture and Wakayama Prefecture	Historic Site	Kumano Sankeimichi (Kumanogawa)
Nara Prefecture	Historic Site	Ôminesan-ji (compound)
Nara Prefecture	Historic Site and Place of Scenic Beauty	Yoshinoyama
Nara Prefecture	Natural Monument	Ôyamarenge Native Growth
Nara Prefecture	Natural Monument	Bukkyôgatake Primeval Forest
Nara Prefecture and Wakayama Prefecture	Historic Site	Ômine Okugakemichi
Nara Prefecture and Wakayama Prefecture	Historic Site	Kumano Sankeimichi (Kohechi)
Mie Prefecture and Wakayama Prefecture	Historic Site	Kumano Sanzan (Kumano Hongû Taisha) (Kumano Hayatama Taisha) (Kumano Nachi Taisha) (Seiganto-ji) (Fudarakusan-ji)
Wakayama Prefecture	Historic Site	Kumano Sankeimichi (Nakahechi)
Wakayama Prefecture	Historic Site	Kumano Sankeimichi (Ôhechi)
Wakayama Prefecture	Natural Monument	Nachi Primeval Forest
Wakayama Prefecture	Place of Scenic Beauty	Nachi no Ôtaki
Wakayama Prefecture	Natural Monument	Nagi Tree of Kumano Hayatama Taisha
Wakayama Prefecture	Historic Site	Kongôbu-ji Keidai
Wakayama Prefecture	Historic Site	Niutsumi-jinja Keidai
Wakayama Prefecture	Historic Site	Kôyasan Chôishimichi

Chapter 3. Preservation and Management

Because the nominated property covers a wide area and consists of a variety of individual sites, basic principles and methodology for comprehensive preservation and management are set first, based upon which specific principles and methodology for preservation and management of the individual sites are to be prepared in consideration of the size, characteristics, geographical conditions and other factors of each site.

1. Basic Principles of Preservation and Management

The following are the six basic principles for comprehensive preservation and management of the property.

(1) To clarify and identify the components of the individual sites included in the property

The components of the individual sites included in the nominated property are to be identified clearly in consideration of the size, characteristics, geographical conditions and other factors. Those components should be identified in terms of and categorized into the components of the substantial value of the sites and the other components that are contained in the sites in close association with the former components.

(2) To clarify practical methods for adequate preservation and management of the components of the individual sites

The practical methodology for appropriate preservation and management of the components of the sites is to be clarified in consideration of the size, characteristics, geographical conditions and other factors of the sites. Based upon this, specific criteria and standards for acts altering the existing condition or affecting preservation (hereinafter referred to as “alterations to the existing condition”) are to be established.

With regard to the sites designated as Historic sites or Places of Scenic Beauty, due attention should be paid not only to geological features, geological objects, buildings and structures in which the essential value of the site is manifested aboveground but also to remains and objects buried in the underground, in preparation of the methodology.

On the other hand, as for Natural Places of Scenic Beauty and Natural Monuments, due attention should be paid to the historical and cultural backgrounds that make them noted places or sightseeing destinations and also to intangible elements such as religious beliefs closely associated with those natural places and objects.

(3) To implement preservation and management with due consideration to the succession of the property's value as a living heritage

Due consideration is to be given to the fact that the sites included in the property are in use still today as stages or facilities for religious rites, when methods of preservation and management are chosen. In addition, due attention should also be given to the elements of the cultural landscape closely associated with people's daily lives, livelihood activities and spirituality including religious beliefs.

(4) To plan conservation measures for the property, integrating the conservation of the surrounding environments

In recognition of the fact that the property contains many long, linear areas, such as roads and rivers, and natural objects associated with religious beliefs, such as mountains, rivers and waterfalls, conservation measures are to be taken which cover not only the property area but also the surrounding cultural landscape areas, including the areas along the roads and rivers.

(5) To plan appropriate measures for conservation and utilization of the property as a means to ensure preservation and management

For certain attainment of the purposes of preservation and management, it is necessary to set and apply rules for appropriate conservation and utilization of the property. Appropriate measures are to be taken for conservation, utilization and promotion of the individual sites in order to ensure that visitors can experience the historical and cultural resources such as shrines, temples and places for ascetic practice through pilgrimage routes surrounded by cultural landscapes unique to the Kii Mountain Range. Specific conservation and utilization plans for the whole of the property and individual sites shall be drawn up separately from this comprehensive preservation and management plan.

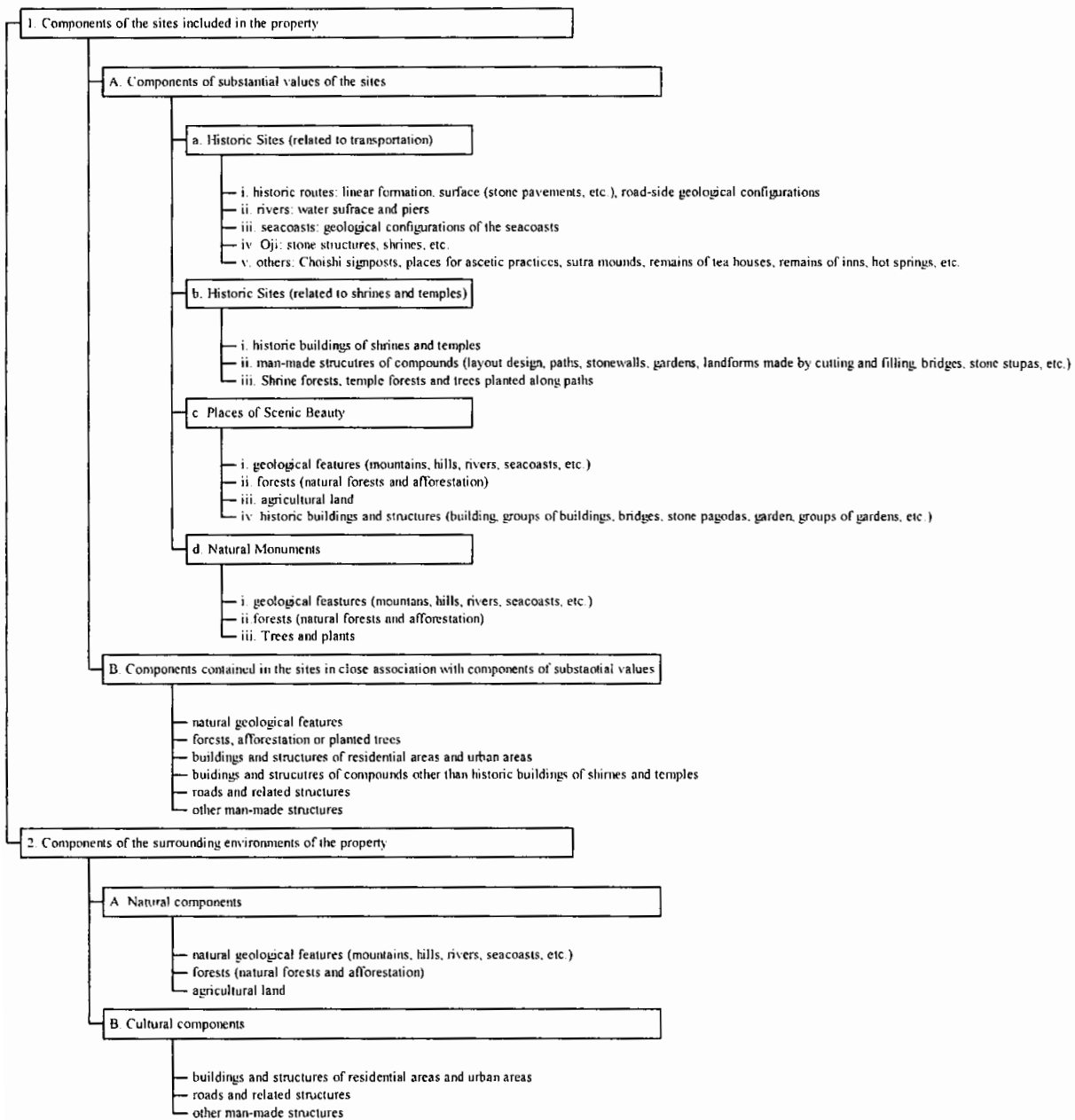
(6) To organize and institutionalize public participation for the implementation of the comprehensive preservation and management at the local level

Local people's active participation is to be mobilized in implementing preservation, management, conservation, utilization and promotion in an adequate manner through organization and institutionalization of necessary administrative systems within municipal governments which are the custodial bodies of the individual sites. Communication and coordination with the three prefectural governments, the Agency for Cultural Affairs and other relevant organizations is to be strengthened.

2. Identification of the Components of the Property

The components of the individual sites are to be categorized into (i) the components of the substantial value of the sites and (ii) the components which are contained in the sites in close association with the former components.

Besides these, the components that form the surrounding environments of the sites are to be clarified and identified here. The scheme of these components is shown in the figure below. Mie Prefecture, Nara Prefecture and Wakayama Prefecture are to clarify and identify specific components according to this scheme.



3. Methodology for Appropriate Preservation and Management

Reflecting differences in size, characteristics, geographical conditions and other factors of the individual sites, the specific conditions of the components of substantial value and the components contained in the sites in close association with the former and the components of the surrounding environments of the sites vary. Therefore, the methodology for comprehensive preservation and management needs to accommodate the different forms and characteristics of these components. In addition, clear criteria and standards for likely alterations to the existing conditions of the components of each site should be given.

With this understanding, the methodology for comprehensive preservation and management for each of the components of the sites categorized in the previous section is given below. More specific methods for preservation and management of the sites, and criteria and standards for alterations to the existing condition of the sites, have been prepared by prefectural governments, as is indicated in the preservation and management plans of the individual sites.

(1) Components of the individual sites

A. Components of substantial value of the individual sites

As a principle, strict preservation is to be implemented not only for the aboveground remains but also for the buried remains underground. Damaged parts or parts suffering deterioration should be repaired or recovered as appropriate. When reconstruction, repair or conservation needs to be carried out, academic study such as archeological excavation should be carried out in the necessary areas. Based upon the results of the study, technical measures should be chosen in due consideration of religious facilities including the pilgrimage routes and Ôji shrines that are still being used.

a. Historic Sites (related to transportation)

i. Historic pilgrimage routes

Components of the remaining pilgrimage routes should carefully identified and preserved, including the linear formations, road-surfaces such as stone pavement and bare earth, roadside land configuration such as drainage and road shoulders covered with natural vegetation, etc. When reconstruction, repair or conservation needs to be carried out, appropriate technical measures for preservation and utilization should be chosen in consideration of the fact that these pilgrimage routes are still used for transportation of people and goods.

ii. Rivers

Not only is the water level to be maintained but also the relevant historic structures such as

piers should be given strict preservation. When any conservation work is done for disaster prevention purposes, reconstruction or repair purposes, due consideration should be given to the preservation of the river's substantial value as a historic "route".

iii. Seacoasts

The landform of the seacoasts should be strictly preserved. When any conservation work is done for disaster prevention purposes, reconstruction or repair purposes, due consideration should be given to the preservation of the seacoast's substantial value as a historic "route".

iv. Ôji

The landform of the shrine compound should be maintained and structures such as stone stupas and small shrines in the areas should be strictly preserved. In addition, trees and forests existing in the shrine compound should also be maintained appropriately.

v. Others

Structures such as sutra mounds and Chôishi signposts along the pilgrimage routes should be strictly preserved. The landforms and structural elements composing the archaeological sites of teahouses and inns should be strictly preserved. Places for ascetic practices as religious facilities and hot springs as recreational spots should be appropriately preserved and managed in consideration of a balanced state of preservation and utilization of the sites.

b. Historic Sites (related to shrines and temples)

i. Historic buildings of shrines and temples

Wooden or stone historic buildings and structures should be strictly preserved while coordination with religious activities is maintained.

ii. Man-made structures of compounds

Strict preservation should be given to natural landforms as components of the compounds of shrines and temples, and man-made structures and features such as landscaping, pathways, stone walls, waterways, garden ponds, bridges, lanterns and stone pagodas, while coordination with religious activities is maintained.

iii. Shrine forests, temple forests and trees planted along paths

Appropriate management measures should be taken to protect, and nurture when necessary, trees and forests existing in the compounds of shrines and temples and along the paths as components producing the profound awe-inspiring atmosphere.

c. Places of Scenic Beauty

i. Geological features

The landforms of mountains, hills, rivers, waterfalls, seacoasts, etc. should be maintained. However, since places of scenic beauty inherently exist in the dynamics of nature, preservation measures should be enforced flexibly as far as the substantial value is preserved. In addition, when the place concerned is deeply associated with religious beliefs, as is the case with a place for ascetic practices, due consideration should be given to the continuity of religious activities from the viewpoint of coordination with spiritual and cultural values.

ii. Forests

Appropriate preservation and management should be carried out in consideration of specific characteristics of natural forests and afforestation. Especially with regard to afforestation, preservation and management should appropriately incorporate the forestry cycle from planting to timber harvesting as components of cultural landscapes associated with the forestry industry unique to the Kii Mountain Range. As regards cherry trees in Yoshinoyama, protection of old trees and supplementary planting of new trees are to be carried out. Natural forests should be given treatment comparable that for Natural Monuments.

iii. Agricultural land

When rice fields or other agricultural lands play a certain role for the preservation and management of the Place of Scenic Beauty concerned, they should also be maintained appropriately.

iv. Historic buildings

Strict preservation should be given to shrine buildings and temple buildings located in the site, buildings formulating traditional townscapes, and historic structures such as bridges, stone stupas and garden ponds.

d. Natural Monuments

i. Geological features

Natural geological features such as sea cliffs, sand beaches, caves, etc. should be maintained. However, since Natural Monuments inherently exist in the dynamics of nature, preservation measures should be enforced flexibly as far as the substantial value is preserved.

ii. Forests

Natural forests should be preserved together with the surrounding afforestation areas, in consideration of their forest characteristics. As a principle, natural forests in the site should be maintained with minimum human management and subjected to the natural course of forest regeneration. However, in cases where there are some problems with natural regeneration and maintenance of forests is at risk, the minimum human intervention needed for preservation and management should be carried out. As for forest trails, no more than maintenance of the existing trails should be done; no construction of new trails should be done.

iii. Trees

Old trees existing in the compounds of shrines and temples should be given sufficient care, so that their growing environments suffer no deterioration due to trampling, etc. In this respect, periodic monitoring of the condition of trees should be carried out. In cases where deterioration of a tree is detected, appropriate countermeasures need to be taken.

B. Components contained in the individual sites in close association with the components of substantial value

The components contained in the individual sites in close association with the components of substantial value contain both those components with positive effects on preservation of the sites and those with negative effects. It should be noted that both types of components are deeply related with the preservation and management of the components of substantial value. From this viewpoint, measures to mitigate the adverse effects of the latter type of component should be implemented, including the purchase of the relevant areas by the municipal governments and prefectural governments.

i. Natural geological features

Appropriate preservation and management should be given to natural geological features which form the environment of the site, even if they do not specifically contribute to the substantial value of the sites.

ii. Forests, afforestation or planted trees

Trees and forests that form the inside environment of the sites should be controlled so that they contribute to the formation of desirable settings within the sites. When there is a possibility of any harmful effects to be caused by them, countermeasures including felling or removal should be taken.

iii. Buildings and structures of residential areas and urban areas

In residential areas and urban areas overlapping with the areas designated as Natural Places of Scenic Beauty, the construction of new buildings, or enlargement or remodeling of existing buildings will not be permitted unless it is necessary for public purposes. Even minimum levels of such activity must reflect due consideration concerning the effects upon the landscapes of those Natural Places of Scenic Beauty. On the other hand, technical measures should be taken to mitigate the adverse effects of existing structures, if any, including removal of such structures when necessary.

iv. Buildings and structures of compounds, other than the historic buildings of shrine and temple compounds

As for modern structures in the compounds of shrines and temples, explanatory boards, signposts and service facilities such as toilets and lighting equipment, appropriate installation and maintenance should be done while maintaining the overall integrity. When adverse effects upon the substantial value of the site or the inside environment of the site are detected, countermeasures including removal of the structure in question should be taken.

v. Roads and related structures

Roads running through the site and any related structures should not be extended or enlarged, unless it is necessary for public purposes. No construction of new roads in the site will be permitted. Measures should be taken to mitigate the impact of the existing roads through landscape planting, etc.

vi. Other man-made structures

Installation of telecommunication towers, advertisement signs and other man-made structures with potential adverse effects upon the substantial value of the sites will not be permitted. As for the minimum structures necessary for daily life and livelihood activities, they should be designed in harmony with the surroundings in terms of size, color, materials, etc.

With regard to disaster prevention facilities such as seacoast/river embankments and port facilities such as bridges, piers and jetties, only those necessary for daily life or livelihood can be permitted on the condition that they should be designed in harmony with the surroundings in terms of size, color, materials, etc.

(2) Components of the surrounding environments of the individual sites

A. Natural components

i. Natural geological features

Natural geological features such as mountains, hills, rivers and seacoasts in the surrounding areas are to be conserved in harmony with the sites.

ii. Forests

Natural forests and afforestation areas are to be managed appropriately in consideration of forestry purposes and management purposes pertaining to the specific area.

iii. Agricultural land

The roles and influences of rice fields and other agricultural lands in preservation and management of the sites should be evaluated and measures for appropriate conservation of those agricultural lands should be taken.

B. Cultural components

i. Buildings and structures of residential areas and urban areas

Buildings in residential areas and urban areas around the sites should be conserved in harmony with the sites. When adverse effects upon preservation and management of the sites are detected, countermeasures including removal or landscape planting should be taken.

ii. Roads and related structures

When construction of roads or related structures around the sites is planned, due consideration should be given to effects upon the sites, and their location and size should be decided carefully. When necessary, the necessity of the planned roads should also be reviewed or re-evaluated.

Measures should be taken to mitigate the visual impact of existing roads through landscape plantation, etc.

iii. Other man-made structures

Telecommunication towers, advertisement signs and other man-made structures should be designed in harmony with the sites in terms of size, color, materials, etc.

With regard to disaster prevention facilities such as seacoast/river embankments and port facilities such as bridges, piers and jetties, only those necessary for daily life or livelihood are permitted and they should be designed in harmony with the sites in terms of size, color, materials, etc.

4. Preservation of the Surrounding Environment

The sites included in the property contain long and linear areas such as roads, rivers and seacoasts, some of which pass through or near contemporary residential areas or cross over or run alongside roads open to motor vehicles. On the other hand, some parts of the natural environments including mountains, rivers and waterfalls closely associated with religious beliefs, also adjoin contemporary residential areas and roads. In order to implement adequate preservation and management of the individual sites including the above-mentioned areas appropriately, it is essential to take comprehensive conservation measures which cover not only the property area but also the surrounding cultural landscapes of roadside areas and riverside areas including residential areas and forests.

Some of the sites included in the property are protected together with their surrounding environments as portions of natural parks designated under the Natural Parks Law or as portions of Reserved Forests designated under the Forest Law. However, there still remain many places where effective conservation measures are not yet in place; for those places, the municipal governments which are the custodial bodies of the individual sites are to establish ordinances for landscape conservation and accordingly take measures to conserve the surrounding environments of the individual sites in due consideration of the methodology given in each item in Section 3 – (2) of this comprehensive preservation and management plan pertaining to the components of the surrounding environments.

5. Conservation and Utilization Plans

To ensure the achievement of the purposes of preservation and management of the property, appropriate measures for utilization and promotion of the property need to be in place so that local people and visitors can be provided with sufficient information concerning the substantial value of the sites and the need for their preservation and management. For this purpose, plans for conservation and utilization of the property are to be prepared separately from this comprehensive preservation and management plan in consideration of the 6 items below.

(1) To set guidelines for repair and reconstruction based upon historical facts with a high level of authenticity

When repair or reconstruction is carried out for pilgrimage routes, their related structures or historic shrine and temple buildings, the highest possible levels of accuracy in terms of authenticity need to be pursued on the basis of findings from academic studies including archeological excavations. Due attention should also be given to the conservation of the historical atmosphere of the pilgrimage routes and technical measures to mitigate any adverse effects of any facilities or structures should be considered.

(2) To integrate consideration for visitors' safety and convenience into conservation of the pilgrimage routes

The pilgrimage routes included in the property function not only as the stage for ascetic practices but also as roads for visitors to sacred sites and local people. While the conservation of the historic and academic value should be achieved as the first priority, it should be coordinated with appropriate standards of safety and convenience to meet various purposes of users of these pilgrimage routes.

(3) To maintain the recognizable continuity of the pilgrimage routes

Continuity of the pilgrimage routes connecting sacred sites should be maintained at a recognizable level through conservation measures such as installation of signposts and explanatory boards with uniform design to the pilgrimage routes, including the parts overlapping with roads open to motor vehicles.

(4) To include the surrounding environments of the sites in the scope of conservation

The scope of the plan for conservation and utilization should cover the surrounding environments of the individual sites. Particularly for the pilgrimage routes, the parts overlapping with roads open to motor vehicles should be included in the plan of conservation and utilization in order to attain the appropriate landscape formation.

(5) To plan appropriate utilization facilities

Installation of the utilization facilities and service facilities for providing information to visitors should be considered and planned in due consideration of the appropriateness of location and adverse effects upon the landscapes and settings of the sites.

(6) To ensure appropriate information dissemination

Appropriate measures should be taken to disseminate information concerning the historical and cultural value of the property and to provide route guidance to visitors for pilgrimage, including mountain climbers. In addition, programs for utilization and promotion of the property targeted at tourists and educational programs for school education and social education need to be considered for realization.

6. Organization and Institutionalization for the Implementation of Preservation and Management of the property

In order to ensure the attainment of basic principles and the implementation of practical measures for preservation and management of the property, due consideration shall be given to the following five items:

(1) Reinforcement of responsible secretariats

Full-time officers who will work exclusively for the preservation and management of the sites are to be employed by each of the relevant City Governments, Town Governments and Village Governments which are the custodial bodies of the individual sites, as a measure to reinforce the responsible secretariats for preservation and management.

(2) Reinforcement of support provided by prefectural governments and the Agency for Cultural Affairs

The local governments of Mie Prefecture, Nara Prefecture and Wakayama Prefecture, together with the Agency for Cultural Affairs, are to strengthen their support and assistance to the municipal governments serving as the custodial bodies of the individual sites in fulfilling their roles as responsible secretariats for preservation and management.

(3) Improved coordination among responsible secretariats, prefectural governments and the Agency for Cultural Affairs

The following measures will be taken in order to ensure a close exchange of information and coordination not only among the responsible secretariats which are directly involved in the work for preservation and management, but also with the Agency for Cultural Affairs, the Boards of Education of Mie Prefecture, Nara Prefecture and Wakayama Prefecture and other relevant organizations:

- i. Mie Prefecture, Nara Prefecture and Wakayama Prefecture shall respectively hold periodic meetings consisting of their Boards of Education and other relevant departments for the purpose of exchanging information regarding the preservation and management of the individual sites in the custody of each prefecture and the management of World Heritage in general and to ensure that there is a common understanding among the staff members concerned.
- ii. The Agency for Cultural Affairs and the Boards of Education of Mie Prefecture, Nara Prefecture and Wakayama Prefecture shall hold periodic meetings for the purpose of exchanging information regarding the preservation and management of the individual sites and World Heritage in general and to ensure that there is a common understanding among the organizations.

iii. When necessary, consultation and coordination should be sought with the Ministry of the Environment or any other relevant organizations.

(4) Awareness-raising activities

The responsible secretariats and other organizations including the custodial bodies of the individual sites shall carry out a variety of education and communication activities so that local people can understand the value of the property and be proud of it, with raised awareness about the necessary measures for adequate preservation and management of the individual sites which compose the property.

(5) Training and organization of local staff for preservation and management

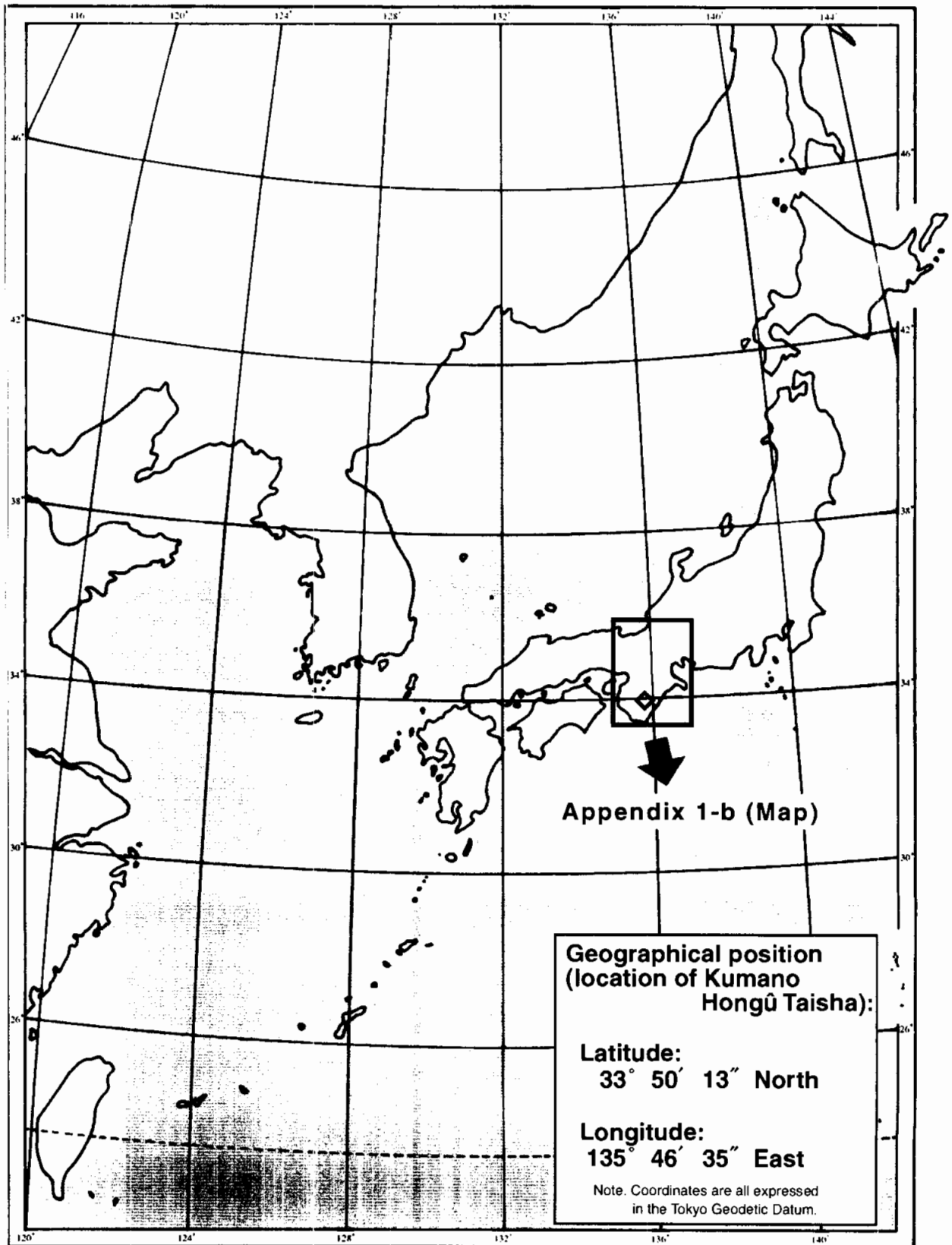
The responsible secretariats and other organizations shall make efforts to train and organize local people in order to encourage their active participation in the activities for adequate utilization, preservation and management of the sites.

APPENDIX 1

APPENDIX 1 - a

MAP INDICATING THE LOCATION
OF THE NOMINATED PROPERTY :◇

The Location in Japan



SCALE 1:15,000,000



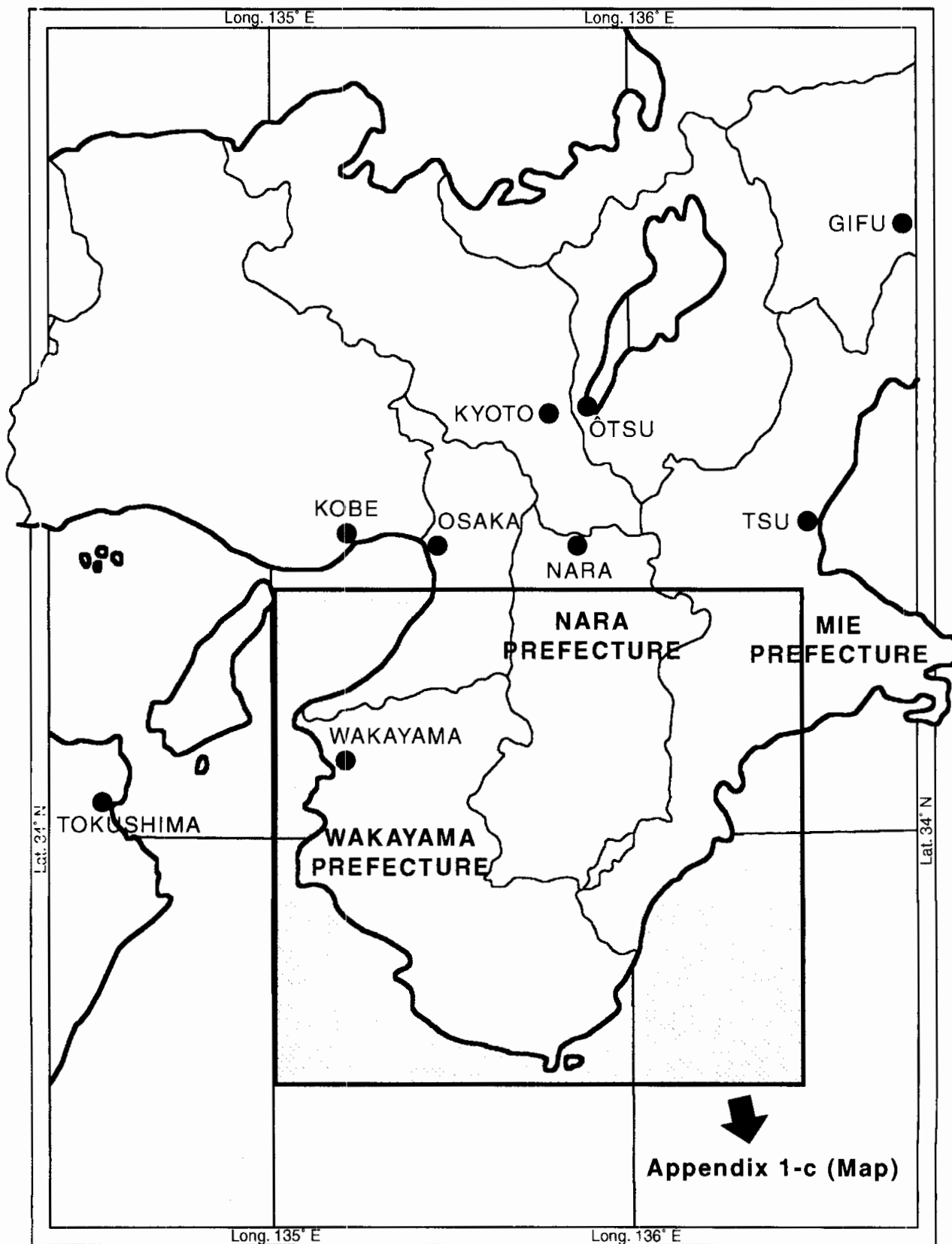
JAPAN/
KII SACRED MOUNTAINS

APPENDIX 1 - b

MAP INDICATING THE LOCATION
OF THE NOMINATED PROPERTY :



The Location in the Kinki Area



SCALE 1:1,500,000



Kii Mountain Range (Japan)

No 1142

1. BASIC DATA

State Party: Japan

Name of property: Sacred Sites and Pilgrimage Routes in the Kii Mountain Range, and the Cultural Landscapes that surround them

Location: Mie, Nara and Wakayama Prefectures

Date received: 27 January 2003

Category of property:

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *site*. In terms of the *Operational Guidelines for the Implementation of the World Heritage Convention*, paragraph 39, this is a *cultural landscape*

Brief description:

Set in dense forests in the Kii Mountains overlooking the Pacific Ocean, three sacred sites, Yoshino and Omine, Kumano Sanzan, and Koyasan, linked by pilgrimage routes to the ancient capital cities of Nara and Kyoto, reflect a unique fusion between Shinto, rooted in the ancient tradition of nature worship in Japan, and Buddhism introduced to Japan from China and the Korean peninsula. Together, the sites and the forest landscape that surrounds them reflect a persistent and extraordinarily well-documented tradition of sacred mountains over the past 1200 years.

2. THE PROPERTY

Description

The nominated site consists of three sacred sites in the heavily forested Kii Mountains, a peninsula jutting into the Pacific Ocean, and a complex pattern of tracks and paths which link the sites together and to the ancient capitals of Nara and Kyoto to the north, which flourished from the 6th century to 1868.

The steep and rugged mountains of the Kii peninsula rise to between 1,000 and 2,000 metres and are heavily wooded. The area is wet; the high rainfall of over 3,000 mm feeds an abundance of streams, rivers and waterfalls between the mountains.

The natural beauty of the area, and its harsh but serene mountain environment, has probably been revered since pre-historic times. The three specific sites had become established as major sacred sites as early as the 11th or 12th centuries, attracting a great number of worshippers. The area is still part of the living culture of Japan and the sites are heavily visited and used for ritual purposes, and for hiking, with up to an estimated 15 million people visiting annually.

In all, the nominated site covers 495.3 ha. This is made up of the three main sites, which cover 44.8, 94.2, and 63.1 ha respectively, and 307.6 km of pilgrimage routes, which together cover 293.2 ha. The pilgrim routes nominated are not all contiguous as there are sections excluded where they have been influenced by modern development. All parts of the nominated site are protected by a buffer zone, which varies in extent from element to element – some of the routes only being protected by a very narrow zone. The whole buffer zone covers 11,370ha.

The nominated site consists of the following cultural qualities:

- *The forested mountains*
- *Three main shrines:*
 - *Yoshino and Omine*
 - *Kumano Sanzan*
 - *Koyasan*
- *Pilgrim routes*
- *Association with Shinto and Buddhism*
- *Diaspora effect – the sites as models for other shrines, temples and sacred sites*
- *Inspiration for poets and painters*
- *Documented use of the mountains*

These are dealt with in turn:

The forested mountains

The forested mountains underpin the significances of the whole site, for it is the beauty and drama of the mountains and their contrast with the seascape to the south, which has attracted people for at least 2000 years.

The nomination does not describe in detail the mountains or their forest cover or the differing patterns and profiles of the woods in various parts of the site. It gives details of the following specific sites:

- Vast stretches of cheery trees, planted and revered since the 10th century in Yoshinoyama, and around Kimpusen-ji Hondo where they form part of an annual ritual in April when cherry blossoms are offered to the deity
- An ancient *Podocarpus nagi* at Kumano Hayatmam Taisha, planted according to legend in 1159
- The Nchi primeval forest part of the Kumnao complex; protected since ancient times as sanctuary
- Giant trees up to 500 years old surrounding the cemetery in Koyasan site
- Natural forest of silver fir trees alongside one of the pilgrim routes Omine Okugakemichi, and which have been traditionally protected since the 15th century
- Large clumps of *Magnolia Sieboldi* of which 108 ha are protected near the silver fir trees

- A group of ancient cedar trees said to be 3,000 years old, in the compound for the shrine immediately below the top of Mt Tamakisan
- Japanese black pine trees planted in the 17th century as a wind break along the coastal pilgrims' route

In the immediate aftermath of the Second World War there was a huge surge in demand for timber, which led to loss of trees over the mountains generally. This in turn prompted the protection of areas immediately surrounding the three main sites and the main pilgrimage routes.

Three main shrines:

Each of the three shrines contains both buildings and objects, such as temples, shrines, statues and stupas, as well as revered natural elements such as trees, waterfalls, rocks etc. Within the three main sites are 17 major groups of properties comprising 35 individual properties.

The built structures are nearly all of wood, constructed in a post and pillar construction similar to Japanese houses. Many have been successively re-built – see the conservation section below. There is no overall assessment of the key architectural characteristics in the dossier, although the uniqueness of certain structures is stressed.

➤ *Yoshino and Omine*

This is the northernmost site near to Nara.

The Yoshino or northern part of the site was by the mid 10th century known as the most important sacred mountain in Japan and its reputation had reached China. It was the object of mountain worship, Shinto, in the 7th and 8th centuries and later in the 8th century became one of the prime sacred places for the Shugen sect of ascetic Buddhism. Omine, the southern part, was also associated with the Shugen sect and, in particular, with ascetic practices connected to the harsh mountain environment.

This site consists of groups of buildings in what is said to be a unique architectural style constructed, as an embodiment of Shinto-Buddhist religious fusion.

Particular monuments include:

- Yoshinoyama ridge with shrines, temples, and hospices for pilgrims surrounded by large numbers of cherry trees
- Yoshino Mikumari-jinja shrine – a Shinto shrine documented as early as 698.
- Kimpu-jinja originally a Shinto shrine associated with gold mining and later a Shugen shrine with four gates; it is first documented in 852.
- The Kimpusen-ji temple - the large main building was reconstructed in 1592. The front gate was reconstructed in 1456; it stands 20m high and is a fine example of two-stored 'medieval' gatehouse.
- Omimesan-ji temple on the mountaintop at around 1710m, first documented in 906

Kumano Sanzan

This site is the furthest south. It stretches from the coast inland some 60km. The shrine buildings are said to show

outstanding wooden architectural styles that have no comparators. Within the site are three main shrines, and two temples, connected by a pilgrims' route. They reflect Shinto and the Shugen sect of Shinto-Buddhism, and were also closely associated with the search for the pure Buddhist land in the southern sea – see below:

➤ *Kumano Honu Taisha*

Originally on sandbanks at the edge of the Kumano River, this shrine was first documented in 859. It was moved to higher level in 1891 after damage from flooding. It still reflects its traditional form as documented in a pilgrim's diary in the 11th century and drawn in 1299.

➤ *Kumano Hayatama Taisha*

Thus shrine was reconstructed in 1951. The shrine complex includes the Gongenyama mountain with its many cliffs known as 'god's shield', a gigantic rock Gotobikiwa, revered as a sacred object, the site of a fire festival, Kumano Otomatsuri, and the ancient *Podocarpus nagi* tree which legend says was planted in 1159.

➤ *Kumano Nachi Taisha*

This shrine is sited near a large waterfall, *Nachi no Otaki*, originally the object of worship, and is associated with a fire festival, *Machi no Himasuri*, linked to the waterfall. The shrine was reconstructed in 1853. Nearby to the east is the Nachi Primeval Forest extending to around 32ha, which has been sacred since ancient times.

➤ *Seiganto-ji*

Legend suggests this temple was founded in the early 5th century. The present large building was constructed in 1590 and reconstructed in 1924. It is part of a pilgrimage to 33 sacred *Kannons* started in 1161. Nearby is a large stone stupa constructed in 1322 by a Buddhist nun.

➤ *Fudarakusan-ji*

The temple, near the sea-coast, is associated with the search for the pure Buddhist land in the Southern Sea, which led to the martyrdom of around 20 Buddhist priests who set sail in small boats between the 9th and 18th centuries.

Koyasan

This site south of Nara is partly in an 'Alpine' basin at an altitude of 800m and partly at the foot of the mountains. It is actively used for annual festivals and rituals dedicated to the deity of the land and the rites of the Buddhist *Shingon* sect. The site includes the following:

➤ *Niutsuhime-jinja*

This shrine is first documented in 855 but is said to have a much earlier origin. It formerly contained many Buddhist structures such as halls, stupas and hospices, but these were moved after the 19th Buddhist Separation Decree - see below. Of the remaining halls, two were constructed in 1469, and two reconstructed in 1715 and 1901, but each contain small shrines, *Kuden*, of original construction dating to 1306. Alongside is a building dating from 1499.

➤ Kongobu-ji

Since its foundation in 816, the shrine has been associated with the *Shingon* sect of Buddhism. The shrine is divided into six areas and includes 117 temples, densely sited on the mountaintop between ‘sublime’ ridges and ‘profound’ forests. The temple buildings, and particularly the *Garan* complex in a unique style, had a profound influence on other *Shingon* temples.

The main buildings include halls, which are a 1523 reconstruction and a 14th century reconstruction of a building built in 1198, a pagoda dating from 1223, and a log construction sutra storehouse also constructed in 1223.

An area known as *Okuno-in* some 3km to the east houses an extensive collection of some 300,000 stone stupas, mausolea for feudal lords, and a few wooden buildings, the whole sheltered by 500-year-old trees.

➤ Jison-in

This complex some 20km to the north of the main shrines was constructed in the 9th century as administrative offices and accommodation for pilgrims. It was repeatedly reconstructed – the existing main hall is a 14th century reconstruction, enlarged in 1540.

➤ Niukanshofu-jinja

The three shrine buildings on a plateau to the south of Jison-in were reconstructed in the 16th century.

Pilgrim routes

As the sacred sites became established and well visited in the 11th or 12th centuries, a series of pilgrim routes were developed linking the sites to Kyoto and to other places throughout Japan – some based on earlier tracks. The routes in the mountains were designed to be arduous and the journey over them part of the religious experience, rather than a means to an end. Most of the routes are no more than a metre wide and of earth; in a few places stone steps or stone pavements were constructed, such as the 34km stretch of stone paving through the forest, part of the Kumano Sankeimichi route between Kumano Sanzen and Ise Jungu (see below).

There are three main pilgrim routes:

- Omine Okugakemichi, linked the northern and southern sites of Yoshino and Omine, and Kumano Sanzan. This route was used as a stage in ascetic practices by Buddhist priests. It passes along high mountain ridges between 1000 and 2000 metres above sea level. Legend suggests that it was first constructed in the early 8th century. In the 12th century there were 120 delineated significant places along the route such as caves or villages; by the 17th century these had been reduced to 75. The route passes through a forest of silver fir trees, groves of Magnolia and a group of ancient cedar trees.
- Kumano Sankeimichi, linked the southernmost site, Kumano Sanzen, with Kyoto and other parts

of Japan. It basically consists of three sub-routes: along the coast of the peninsula; across the peninsula, and north to Koyasan. These routes started in the 10th century and were used by large numbers of people until the 15th. At the height of its use, it is said that as many as 30,000 people passed along each year. Along the route are the Yunomine hot spring, revered for its healing properties, and a huge rock some 45m high, Hana no Iwaya, which according to legend marks the grave of the deity who created Japan.

- Koyasan Choishmichi is a short route of 24km created by the founder of the temple at Kongobu-ji, Kukai, to connect the temple with Jison-ji, the administrative buildings, (both part of the Koyasan site). Every 109 m (known as *Cho*) along the route are stone signposts called *Choishi*, five tiered stupas, erected in 1285 with donations by the Imperial family to replace wooden posts. Out of 220 *Choishi*, 179 are original.

Association with Shinto and Buddhism

The Shinto religion which nurtures the spirit of nature worship has been practised in Japan since ancient times. In the 6th century Buddhism was introduced into Japan, and adopted as a religion for peace and national stability in the second half of the 7th century. It did not supplant Shintoism. Instead, over the centuries a unique form of Shinto-Buddhism evolved, based on the belief that Japanese traditional gods are the incarnations of Buddhist deities. The Kii Mountains became the centre for this religious movement in the 9th and 10th centuries.

Two Buddhist sects were also closely associated with the Kii Mountains. The *Shingon* sect of esoteric Buddhism was introduced in the 9th century from China, and from the mid 10th to the 11th century the *Shugen* sect was established which combined elements of pre-Buddhist mountain worship, esoteric Buddhism called *Mikkyo* and Taoist beliefs introduced from China. The goal of this sect was to attain supernatural abilities through ascetic practices in the mountains.

In the 10th and 11th centuries, as an extension of Buddhist thought, the Kii Mountains became associated with the ‘Pure Land’ where Buddhist deities were thought to reside and where dead people could be re-born. In time the Southern Sea was absorbed into this belief as the paradise called *Fudaraku Jodo*.

Diaspora effect – the sites as models for other shrines, temples and sacred sites

The shrine buildings of Kumano Sanzan developed a unique architectural style and came to serve as models for more than 3,000 shrines dedicated to the Kumano deity built throughout Japan. The dossier does not explain the characteristics of this unique style.

Similarly the *Garan* complex of buildings, part of the Kongobu-ji mountain shrine in Koyasan, came to act as architectural models for the *Shingon* sect temples throughout Japan which number around 4,000. Again the characteristics of these temples are not described.

The mountain landscapes shrouded by deep evergreen forests which pilgrims encountered on the pilgrims routes,

and in particular the natural sacred sites, also came to influence the formation of local sacred sites in various parts of Japan.

Inspiration for poets and painters

Although only mentioned briefly in the dossier, it is clear that the Kii Mountain sacred landscape provided inspiration for many artists and poets. The groves of cherry trees, for instance, surrounding temples in Yoshinoyama, part of the Yoshino and Omine site, were written into Waku poems and drawn by many artists. Elsewhere it is mentioned that the Kumano Hongu Taisha Shaden shrine, part of Kumano Sanzen, was drawn as early as 1299. And as tourists began to visit the shrines in the late 18th century publications of drawings and description of sites were made available – as was happening in Europe at the same time.

More discussion on the influence of writings and paintings would have been valuable.

Documented use of the mountains

One exceptional aspect of the group of shrines and routes is their very full documentation stretching back to the 8th century and detailing precise dates for construction and reconstruction of buildings, those who commissioned work, the planting of trees, and impressions of pilgrims and travellers. The nature and extent of the written archives is not detailed in the dossier, although the *Kojiki*, the Japan Record of Ancient Matters, and the *Nihon Shoki*, the Chronicle of Japan, compiled in the 8th century are two key sources.

History

From the 3rd to the 2nd century BC, when rice culture was introduced into Japan and settlements began to develop in the lowlands, the Shinto religion, in which natural features such as mountains, forests, rocks and trees were revered as gods, came to be embraced – perhaps as a link to ancient dwelling sites in the hills. The mountain gods were thought to control water, essential for rice growing in the plains, and gold ore, needed as towns developed. It was also believed that the god who guided the first Emperor to build Nara the first capital resided in the mountains. Thus the Shinto religion came to be influential not only in rural areas but also in the towns as they were formed.

The introduction of Buddhism in the mid 6th century coincided with the development by the government of a centralised system of laws, following examples in China and the Korean peninsula. The government adopted Buddhism as the guardian religion for the nation and in the mid 8th century temples were built in each province of Japan. At the same time the concept of the Pure Land associated with the Kii Mountains began to gain ground and people started to undertake training in the mountains.

In the 8th century the capital was moved to Kyoto and in the following century the esoteric Buddhist sect *Mikkyo* was brought to Japan from China. This stressed the belief that mountains are places for training to attain awakening. Out of this developed the local *Shingon* sect and many new temples were constructed in the Kii Mountains. The rise of Mikkyo/Shingon coincided with the rise in power of aristocrats whose authority was based on land ownership.

They embraced this new sect, as did the Emperor who hosted various religious rites in what were coming to be seen as the sacred Kii Mountains. The new sect also interacted with Shintoism, a fusion that had been in existence since the 8th century and from this interaction the uniquely Japanese Shinto-Buddhist religion emerged which was to be a powerful force until the 19th century.

The growth of pilgrims visiting sites in the Kii Mountains seems to have coincided with the rise of social unrest around the capital in the 9th to the 10th centuries. It was at this time that many of the pilgrim routes were laid out.

In the following two centuries, 11th and 12th, the distinctly Japanese flowering of Buddhist practices, and the buildings that were associated with these beliefs, were strengthened by the government's decision to stop sending delegations to China. The consecration of the three main sites in the Kii Mountains were all progressed, and gained considerable support from people who were wanting escape from the worsening social conditions characterised by conflict between samurai. The Imperial family, aristocrats and samurai all became benefactors of new temples and land to support them, as a means of guaranteeing a better life in the hereafter and a retired Emperor made a first pilgrimage to Koyasan and Kumano Sanzan in the late 11th century – stimulating others to follow in ever larger numbers. This prompted the development of hospices, the improvement of shrines and temples, the construction of *Oji* shrines along the main routes, and the funding by the Imperial family and aristocrats of people to manage the sites.

The Kii Mountain sites were thus established by the end of the 12th century as the main sacred mountain site in Japan, and attained a status which would persist to the present day.

At the end of the 12th century the government was moved to Kamkura –although the ruling family remained in Kyoto. From the 14th to the 16th century conflict between Imperial factions, the grip on power by the samurai and battles between feudal lords meant a weakening of Imperial and centralised authority, but at the same time the growth of a monetary economy and improved methods of production led to a new rich class. Pilgrimages were now extended to anyone who could afford the journey.

From the 17th until 1868 a powerful feudal government was established in Edo (later Tokyo) and much of the land associated with temples was absorbed by the government. Support however for the temples continued from the government and ordinary people. At the same time improved roads made travel easier and the number of pilgrims began to increase, as did those wanting to travel as tourists.

In 1868 the Emperor took control from the feudal government and the Imperial capital was moved to Tokyo. The new government introduced measures to control religions in Japan, and issued the Shintoism and Buddhism Separation Decree in 1868. This prohibited activities related to the Shinto-Buddhist fusion and statues of Buddha were removed from shrines. However because of the strong support by society at large for the Kii Mountains and their shrines, many survived. Such was the outflow of cultural properties from Japan as a result of the law that in 1897 the government brought in the Ancient Shrines and

Temples Preservation Law, strengthening it in 1929, and extending it in 1919 to include natural sites.

After World War II, with the revitalising of the economy, visitors once again returned to the Kii Mountains and still visit in large numbers.

Management regime

Legal provision:

The Law for the Protection of Cultural Properties, 1950, is the main legal framework. All the key cultural sites are designated as national treasures or important cultural properties, historic sites, places of scenic beauty or natural monuments. These are listed in the dossier and total 41 in all.

Any alteration to, or activities with adverse effects on the existing condition of, cultural properties designated under the Law for the Protection of Cultural Properties, is only permitted with prior permission from the Commissioner of the Agency for Cultural Affairs. In addition, small-scale repair or restoration for maintenance purpose also requires prior submission of notification. However, minor alterations without prior permission or notice are found in some properties. Natural sites in the nominated property and its buffer zones are located within the boundary of the Special Zone or the Special Protection Zone of the Yoshino-Kumano National Park, which is designated by the Natural Park Law.

Management structure:

The Agency for Cultural Affairs in the Ministry of Education, Culture, Sports, Science and Technology is in charge of cultural properties including World Heritage sites.

The owners or custodial bodies manage, repair and open them to the public. The national government, where necessary, subsidises the cost of repair and management of the designated sites and provides technical guidance. Shinto shrines and Buddhist Temples are owned by religious organisations or by individuals. Pilgrimage routes are owned by individuals or by national or local governments. Places of Scenic Beauty and Natural Monuments are owned by private owners or corporations or by national or local governments.

A Management Plan has been produced by the Boards of Education of Mie, Nara and Wakayama Prefectures, in collaboration with the Agency for Cultural Affairs, and this was submitted with the nomination. This sets out:

- Basic Principles, Identification of the Components of the Property, (to be undertaken);
- Methodology for Appropriate Preservation and Management – (this is general and does not indicate who will be advising or where specialist advice will be obtained);

- Preservation of the Surrounding Environment (this covers the need for ordinances to protect those areas currently unprotected);
- Conservation and Utilisation Plans (a list of subjects to be covered by such plans is given including the need to promote knowledge of the site and provide adequate facilities for visitors);
- Organisation and Institutionalisation for the Implementation of Preservation and Management of the Property (this sets out the need to reinforce existing staff and appoint full-time officers as custodians, improve coordination between Prefectures and the national agency, and provide training).

It is also stated in the dossier that each of the educational boards has prepared its own individual preservation and management plan for 'practical preservation and management'. These were not submitted nor were they available for inspection during the mission. *The Three-Prefectures Council to Promote World Heritage Registration*, which was established to pursue the nomination, is maintaining liaison and coordination among related organisations and operating effectively and cooperatively.

Resources:

No extra resources have yet been put in place for the management of the site if inscribed, but as stated above the Prefectures are committed to providing adequate trained staff.

Justification by the State Party (summary)

The site is put forward for its outstanding universal value related to the way the Kii Mountain Range:

- Has nurtured the spirit of nature worship since ancient times
- Is the central place for Buddhist ascetic practices
- Developed a unique Shinto-Buddhist syncretism
- Is associated with the Buddhist idea of the Pure Land
- Developed three main shrine sites which became the key mountain sites in Japan
- Influenced the development of shrine and temple building throughout Japan
- Houses important and extensive pilgrim routes which are part of religious practices

3. ICOMOS EVALUATION

Actions by ICOMOS

An ICOMOS evaluation mission visited the site in October 2003.

ICOMOS has also consulted its International Scientific Committee on Historic Gardens / Cultural Landscapes.

Conservation

State of conservation:

Many of the key sites have been protected since 1897 under the Ancient Shrines and Temples Preservation Law upon which later laws were based. Details of the state of conservation of the main cultural sites are given in the dossier and generally the individual components are in a very good state of repair.

Most of the monuments are wooden structures and are susceptible to the wet climate. Many of the structures have been dismantled and reconstructed several times and others have been completely renewed. Although complete renewal would not now be carried out, complete dismantling and partial dismantling are still carried out as a continuation of a long tradition of repair.

The number and complexity of the main shrines, and the need for regular maintenance and repair, led to the formation of groups of skilled craftsmen attached to the shrines before 1868. Now the Nara and Wakayama prefectures have officers who give advice on repairs. Many of the pilgrimage routes are maintained by a non-profit organisations, as are the forests of cherry trees.

Management:

The management regimes listed above appear to work satisfactorily. Although it is stated in the management plan that there is a need to improve coordination between prefectures and the national agency, in view of the vast scale of the nominated site and its complexity, covering both cultural and natural assets, it is suggested that a more sophisticated management system is required to address these challenges, perhaps involving a coordinator or coordinating committee. Moreover given the size of the challenge, ways of involving local communities in sustainable management practices would seem to be desirable. The dossier does not mention any programmes to gain the support of or involve local communities in the overall management of the site. However during the evaluation mission mention was made of efforts to involve NGOs and various civic groups and thus mobilised support from older people in Japan who are increasing in number.

Risk analysis:

The nomination lists the following threats:

Development pressures: Although the nominated property is amidst the largest concentration of urban settlement in the whole archipelago, development is said to be sufficiently controlled by existing laws.

Environmental pressures: No detrimental environmental changes are envisaged. However there is no mention in the dossier of damage to forests by water or fire, nor environmentally sound waste disposal for visitors.

Natural disasters and preparedness: Satisfactory mitigation measures for typhoons, heavy rain or landslide have been put in place. Fire detection systems are in place in all the major monuments as are lightning conductors.

Visitor/Tourism pressure: There appear to be no measures to control the numbers of visitors. Arrangements for ensuring that facilities are adequate and appropriate are in place.

Other threats are:

Car parking: In some sites parking conflicts with pedestrians such as near the Kimpusen-ji temple and in villages near Koyasan.. A visitor management strategy needs to be developed to consider these issues.

Overhead wires: Electricity and telephone wires are mostly overground and exert a negative influence on some monuments. Consideration should be given to undergrounding these wires.

Inappropriate visitor facilities: These were noted at several sites. The management plan needs to consider this issue and determines how support can be given to make arrangements for visitors more appropriate.

Authenticity and integrity

Authenticity:

The main issues relating to authenticity is the reconstruction of monuments. However as stated above, there is a long tradition of reconstructing and renewing the wooden fabric of buildings: the idea, design and location of the building are considered crucial, whereas the individual components may or may not be original. Hence what is being put forward are buildings that in most case are not the original structures but nevertheless are considered worthy of veneration for their association with the ideals and ideas of their founders.

Two secondary issues are visitor facilities and overhead wires. Inappropriate facilities can be detrimental to the overall authenticity of the site as can overhead wires. In both instances arrangements need to be put in place to reverse development which impinges on authenticity.

Integrity:

There is one issue connected to integrity: the discontinuity of the nominated pilgrim routes. What has been nominated is only those parts of the pilgrim routes which are still relatively intact in terms of the condition of the track and its setting. Where development has intervened negatively the track has been excluded. This means that the pilgrim routes are in some place a series of short stretches. If the discontinuity is to be understood by visitors, then measures need to be put in place to allow an understanding of the links between disconnected pieces of the routes.

Comparative evaluation

The dossier states that the nominated property is unique and therefore it is impossible to make direct comparisons with similar properties elsewhere.

Certainly the association of the Kii Mountains with Shinto-Buddhism is a unique phenomenon as is the precise way that social and economic forces have influenced the development of the shrines. However the idea of mountains attaining sacred qualities revered by a nation, and persisting over a long time span is not unique. Similar perception of mountains exist in China where mountains are thought to guard the edges of the Empire and where miniature mountains decorate gardens and offer individual protection. There the way mountains are perceived, painted and climbed is subject to well-defined principles

which have persisted for generations. One could argue that the spiritual association between man and mountains is as strong in China as in Japan. However what is different is the way that in Japan the Kii Mountains became accessible not just to Emperors, priests, aristocrats and samurai but to ordinary peoples – who could work to attain enhancement through walking the pilgrims' routes.

Outstanding universal value

General statement:

The Sacred sites and pilgrim routes of the Kii Mountains are of outstanding universal value for the combination of the following cultural qualities:

The Kii Mountains:

- Have come to be seen as the national repository of Shinto beliefs – linking the present day population of Japan with prehistoric times
- Have absorbed and developed the Buddhist beliefs to create a unique Shinto-Buddhist religion which fostered ascetic practices closely related to the topography and climate of the mountains
- Become the setting for the creation of unique forms of shrine and temple buildings which have had a profound influence on the building of temples and shrines elsewhere in Japan
- Developed an extensive network of pilgrim routes which are part of the ritual of worship
- Have fostered the conservation of ancient trees, forests, glades natural features, revered for their religious associations
- Are strongly associated with long-lasting intangible cultural traditions related to natural forces
- Are extraordinarily well documented in terms of the way they have been perceived and used over the past 1200 years.

Evaluation of criteria:

The property is nominated on the basis of *criteria ii, iii, iv and vi*.

Criterion ii: The monuments and sites that form the cultural landscape are a unique fusion between Shinto and Buddhism that illustrates the interchange and development of religious cultures in East Asia.

Criterion iii: The sites of the Shinto shrines and Buddhist temples, the way they have evolved and their associated rituals, bear exceptional testimony to the development of Japan's religious culture over more than a thousand years.

Criterion iv: The wooden shrine buildings in the nominated site are representative of the highest forms of their genre; they also served as models for shrines constructed throughout Japan in dedication to the Kumano deity. In addition the numerous stone stupas in Koyasan Okuno-in illustrate the development of styles for stone mausolea throughout Japan.

Criterion vi: The highly sacred natural objects and places, the surrounding forest landscapes and the continuity of rituals and festivals associated with the property all combine to reflect a long continuity of living cultural traditions associated with sacred mountains.

4. ICOMOS RECOMMENDATIONS

Recommendation for the future

The whole nomination is underpinned by the wooded mountain landscape. This is not described or analysed in the dossier nor is its management dealt with in any detail. It is essential that the nominated areas are sustainable from a forestry management points of view – particularly the narrow corridors surrounding the pilgrims' routes, as the 'natural' elements of the site are strongly associated with the cultural values of spirituality

It is recommended that the site be put forward for inscription and that the State Party be asked to consider the following issues:

Inventories:

Under records in the dossier only publications are listed. No mention is made of inventory surveys of the site or of individual monuments. It is recommended that an inventory of the key elements of the site is carried out over the next five years in order to inform management. This should include an analysis of the wooded mountain landscape.

Management:

The site is extremely large and complex and the proposed informal consultation between Prefectures would seem to be less than adequate for the management challenges. It is recommended that the State Party give consideration to setting up a coordinating body to oversee the management of the site and perhaps appoint an overall coordinator.

Furthermore it is suggested that a more detailed management plan is produced for the World Heritage Centre within two years, which will address sustainable management of the natural as well as the cultural aspects of the site.

Authenticity and Integrity:

It is recommended that the State Party put in place procedures to allow the issues of overhead wires and visitor facilities to be considered and a medium term strategy put in place.

Title of nomination:

It is suggested that the title of the nomination could be amended. In the Japanese, the last phrase 'and the cultural landscapes that surround them' is omitted. As the shrines and pilgrim routes are part of the cultural landscape the phrase could be said to be unnecessary in English or in French.

Recommendation with respect to inscription

That, subject to the recommendations above, the property be inscribed on the World Heritage List as a *cultural landscape* on the basis of ***criteria ii, iii, iv and vi***:

Criterion ii: The monuments and sites that form the cultural landscape of the Kii Mountains are a unique fusion between Shintoism and Buddhism that illustrates the interchange and development of religious cultures in East Asia.

Criterion iii: The Shinto shrines and Buddhist temples in the Kii Mountains, and their associated rituals, bear exceptional testimony to the development of Japan's religious culture over more than a thousand years.

Criterion iv: The Kii Mountains have become the setting for the creation of unique forms of shrine and temple buildings which have had a profound influence on the building of temples and shrines elsewhere in Japan

Criterion vi: Together, the sites and the forest landscape of the Kii Mountains reflect a persistent and extraordinarily well-documented tradition of sacred mountains over the past 1200 years.

ICOMOS, March 2004

Monts Kii (Japon)

No 1142

1. IDENTIFICATION

<i>État partie :</i>	Japon
<i>Bien proposé :</i>	Sites sacrés et chemins de pèlerinage dans les monts Kii et paysages culturels environnants
<i>Lieu :</i>	Préfectures de Mie, de Nara et de Wakayama
<i>Date de réception :</i>	27 janvier 2003

Catégorie de bien :

En termes de catégories de biens culturels, telles qu'elles sont définies à l'article premier de la Convention du Patrimoine mondial de 1972, il s'agit d'un *site*. Aux termes du paragraphe 39 des *Orientations devant guider la mise en œuvre de la Convention du patrimoine mondial*, il s'agit d'un *paysage culturel*.

Brève description :

Nichés au cœur de denses forêts, dans les monts Kii qui surplombent l'océan Pacifique, trois sites sacrés, Yoshino et Omine, Kumano Sanzan et Koyasan, reliés par des chemins de pèlerinage aux anciennes capitales de Nara et de Kyoto, reflètent une fusion unique entre le shinto, enraciné dans l'antique tradition japonaise du culte de la nature, et le bouddhisme venu depuis la Chine et la péninsule coréenne s'implanter au Japon. Ensemble, les sites et la forêt qui les entoure reflètent une tradition pérenne et extraordinairement bien documentée de sanctification des montagnes, vivante depuis 1 200 ans.

2. LE BIEN

Description

Le site proposé pour inscription se compose de trois sites sacrés, au cœur des forêts denses des monts Kii, une péninsule avançant dans l'océan Pacifique, avec un réseau complexe de voies et de chemins entre les sites et entre ceux-ci et les anciennes capitales de Nara et de Kyoto au nord, qui connurent leur apogée du VI^e siècle à 1868.

Les sommets abrupts et déchirés de la péninsule de Kii s'élèvent sur une altitude de 1 000 à 2 000 mètres ; ils sont couverts de bois très denses. La zone est humide ; les précipitations élevées (plus de 3 000 mm), alimentent quantité de cours d'eau, de rivières et de cascades entre les montagnes.

La beauté naturelle de la région et son environnement montagneux sévère mais serein sont probablement révévés depuis l'époque préhistorique. Les trois sites considérés sont d'importants sites sacrés depuis le XI^e ou le XII^e siècle, attirant une multitude de fidèles. La zone appartient encore aujourd'hui à la culture vivante du Japon ; les sites sont très visités et utilisés tant pour des cérémonies rituelles que comme lieux de randonnée. On estime à 15 millions le nombre de visiteurs annuels.

Au total, le site proposé pour inscription couvre 495,3 ha, et se compose des trois sites principaux, d'une superficie de 44,8 ha, 94,2 ha, et 63,1 ha respectivement, et de 307,6 km de chemins de pèlerinage, qui couvrent ensemble 293,2 ha. Les chemins de pèlerinage proposés pour inscription ne sont pas tous continus, dans la mesure où certaines sections victimes du développement moderne ont été exclues. Toutes les parties du site proposé pour inscription sont protégées par une zone tampon, dont l'étendue varie d'un élément à l'autre – certains des chemins ne bénéficient de la protection que d'une bande très étroite. La zone tampon couvre au total 11 370 ha.

Le site proposé pour inscription présente les caractéristiques culturelles suivantes :

- Les montagnes boisées
- Trois sanctuaires principaux
 - Yoshino et Omine
 - Kumano Sanzan
 - Koyasan
- Chemins de pèlerinage
- Association au shinto et au bouddhisme
- Effet de diaspora – les sites en tant que modèles d'autres sanctuaires, temples et sites sacrés
- Source d'inspiration de poètes et de peintres
- Usage documenté des montagnes

Ces caractéristiques sont traitées les unes après les autres :

➤ *Les montagnes boisées :*

Les montagnes boisées soulignent l'importance du site dans son ensemble, car c'est leur beauté et leur aspect spectaculaire, et le contraste qu'elles forment avec le paysage marin au sud qui attirent les visiteurs depuis au moins 2 000 ans.

La proposition d'inscription ne décrit pas en détail les montagnes non plus que la couverture forestière ou les différents schémas et profils des bois dans les diverses parties du site. Elle donne des détails sur les sites spécifiques suivants :

- De vastes étendues de cerisiers, plantés et révévés depuis le Xe siècle à Yoshinoyama et aux alentours de Kimpusen-ji Hondo, où ils font partie d'un rituel annuel à l'occasion duquel on

offre chaque mois d'avril les bourgeons de fleurs de cerisiers à la divinité ;

- Un ancien *Podocarpus nagi* à Kumano Hayatmam Taisha, planté selon la légende en 1159 ;
- La partie de forêt primitive de Nachi du complexe de Kumano, protégée depuis longtemps en qualité de sanctuaire ;
- Des arbres géants parfois cinq fois centenaires, entourant le cimetière sur le site de Koyasan ;
- Une forêt naturelle de sapins argentés bordant l'un des chemins de pèlerinage Omine Okugakemichi, traditionnellement protégée depuis le XVe siècle ;
- De vastes étendues de *Magnolia Sieboldi*, dont 108 hectares protégés, à proximité des sapins argentés ;
- Un groupe de cèdres anciens que l'on dit âgés de 3 000 ans, près du sanctuaire situé immédiatement en deçà du sommet du mont Tamakisan ;
- Des pins noirs japonais plantés au XVIIe siècle afin de couper du vent le chemin côtier de pèlerinage.

À la fin de la Seconde Guerre mondiale, la demande de bois connut une hausse énorme, qui a entraîné la destruction d'arbres sur les montagnes en général ce qui, à son tour a incité à protéger les zones immédiatement environnantes des trois principaux sites et des principaux chemins de pèlerinage.

➤ *Les trois sanctuaires principaux :*

Chacun des trois principaux sanctuaires contient à la fois des bâtiments et des objets, comme les temples, sanctuaires, statues et stupas, ainsi que des éléments naturels révéérés, tels que les arbres, les chutes d'eau, les rochers, etc. Sur les trois principaux sites se trouvent 17 groupes majeurs de biens composés au total de 35 biens individuels.

Les structures bâties sont presque toutes en bois, avec des poteaux et des piliers typiques des maisons japonaises. Beaucoup ont été reconstruites à plusieurs reprises – voir la rubrique Conservation ci-dessous. Le dossier ne comporte pas d'analyse globale des caractéristiques architecturales clés, quoiqu'il souligne le caractère unique de certaines structures.

○ Yoshino et Omine :

C'est le site le plus au nord, à proximité de Nara.

La partie Yoshino ou septentrionale du site était connue au milieu du Xe siècle comme la plus importante montagne sacrée du Japon, sa réputation atteignant même la Chine. Elle faisait l'objet d'un culte shinto, au VIIe et au VIIIe siècle et, plus tard au VIIIe siècle, devint l'un des

premiers lieux sacrés de la secte Shugen du bouddhisme ascétique. Omine, la partie sud, était elle aussi associée à la secte Shugen et, en particulier, aux pratiques ascétiques en rapport avec le rude environnement montagneux.

Ce site se compose d'un groupe de bâtiments au style architectural unique, incarnation de la fusion du shinto et du bouddhisme.

Plus précisément, les monuments comprennent :

- Le sommet de Yoshinoyama avec des sanctuaires, des temples et des hospices pour les pèlerins, au cœur de cerisaies.
- Le sanctuaire de Yoshino Mikumari-jinja – un sanctuaire shinto documenté dès 698.
- Kimpu-jinja, à l'origine sanctuaire shinto associé à l'extraction de l'or et plus tard sanctuaire Shugen doté de quatre portes ; il est documenté pour la première fois en 852.
- Le temple de Kimpusen-ji - le grand bâtiment principal a été reconstruit en 1592. La porte de devant a été reconstruite en 1456 ; elle se dresse sur une hauteur de 20 m et c'est un bel exemple de guérite « médiévale » à deux étages.
- Le temple Ominesan-ji au sommet de la montagne, à environ 1710 m d'altitude, documenté pour la première fois en 906.

○ Kumano Sanzan

Ce site est le plus au sud. Il s'étend depuis la côte vers l'intérieur des terres sur 60 km. Les édifices du sanctuaire de ce site sont, dit-on, des constructions en bois d'une architecture incomparable. Le site compte trois sanctuaires principaux et deux temples, reliés par un chemin de pèlerinage. Ils reflètent le Shinto et la secte Shugen issue du syncrétisme shinto-bouddhiste, et sont également étroitement associés à la quête de la « Terre de Pureté » bouddhiste dans la mer du sud – voir ci-dessous :

➤ Kumano Honu Taisha

Situé à l'origine sur des bancs de sable au bord de la rivière Kumano, ce sanctuaire a été documenté pour la première fois en 859. Il fut transféré plus en hauteur en 1891 après des dégâts provoqués par une crue. Il a cependant conservé sa forme traditionnelle, comme en témoignent le journal d'un pèlerin du XIe siècle et un dessin de 1299.

➤ Kumano Hayatama Taisha

Ce sanctuaire a été reconstruit en 1951. Le complexe comprend le mont Gongenyama et ses nombreuses falaises, connu comme le « bouclier des dieux », un rocher géant, Gotobikiwa, considéré comme un objet sacré et révééré à ce titre, le site d'un festival du feu, Kumano Otomatsuri, et l'arbre ancien *Podocarpus nagi*, qui, selon la légende, fut planté en 1159.

➤ Kumano Nachi Taisha

Ce sanctuaire est situé à côté d'une grande chute d'eau, *Nachi no Otaki*, à l'origine objet de culte, et est associé à un festival du feu, *Machi no Himasuri*, lié à la chute d'eau. Le sanctuaire fut reconstruit en 1853. À proximité, à l'est, se trouve la forêt primitive de Nachi, qui s'étend sur environ 32 ha, sacrée depuis des temps anciens.

➤ Seiganto-ji

La légende veut que ce temple ait été fondé au début du Ve siècle. Le grand bâtiment actuel fut construit en 1590 et reconstruit en 1924. Il fait partie d'un pèlerinage vers 33 *Kannons* sacrés, né en 1161. À proximité se trouve un grand stupa en pierre, construit en 1322 par une nonne bouddhiste.

➤ Fudarakusan-ji

Le temple, proche de la côte, est associé à la quête de la terre de pureté bouddhiste dans la mer du Sud, qui mena au martyr 20 prêtres bouddhistes partis en mer sur de petites embarcations entre le IXe et le XVIIIe siècle.

○ Koyasan :

Ce site au sud de Nara est en partie un bassin « alpin », d'une altitude de 800 m, et en partie situé au pied des montagnes. Il accueille des festivals annuels et des rituels dédiés à la déité de la terre, ainsi que les rites de la secte bouddhiste *Shingon*. Le site inclut ce qui suit :

➤ Niutuhime-jinja

Ce sanctuaire est documenté pour la première fois en 855, mais serait bien plus ancien. Il abritait jadis quantité de structures bouddhistes, salles, stupas et hospices, mais ceux-ci furent transférés après le décret de séparation bouddhiste du XIXe siècle – voir ci-dessous. Sur les salles restantes, deux furent construites en 1469, et deux autres construites en 1715 et 1901, mais chacune abrite de petits sanctuaires, *Kuden*, dont la construction originale remonte à 1306. Un bâtiment de 1499 le borde.

➤ Kongobu-ji

Depuis sa fondation en 816, le sanctuaire est associé à la secte *Shingon* du bouddhisme. Le sanctuaire est divisé en six zones et inclut 117 temples densément répartis au sommet de la montagne, entre des crêtes « sublimes » et des forêts « profondes ». Les bâtiments des temples, et particulièrement le complexe *Garan* au style unique, ont eu une profonde influence sur d'autres temples *Shingon*.

Parmi les principaux édifices, des salles qui sont une reconstruction de 1523 et une reconstruction du XIVe siècle d'un édifice construit en 1198, une pagode datant de 1223, et un édifice en rondins de bois construit pour abriter un soutra datant également de 1223.

Une zone connue sous le nom d'*Okuno-in*, à quelques 3 km à l'est, abrite une vaste collection de stupas de pierre, au nombre de 300 000, les mausolées de seigneurs féodaux et quelques bâtiments de bois, le tout abrité sous des arbres de 500 ans.

➤ Jison-in

Ce complexe, à une vingtaine de km au nord des principaux sanctuaires, a été construit au IXe siècle, pour servir de bureaux administratifs et de lieu d'accueil des pèlerins. Il fut reconstruit à plusieurs reprises – la salle principale actuelle est une reconstruction datant du XIVe siècle, agrandie en 1540.

➤ Niukanshofu-jinja

Les trois principaux édifices du sanctuaire sur un plateau au sud de Jison-in ont été reconstruits au XVIe siècle.

➤ Chemins de pèlerinage :

Lorsque les sites sacrés furent établis et devinrent des lieux de visite au XIe ou XIIe siècle, plusieurs chemins de pèlerinage firent leur apparition, reliant les sites à Kyoto et à d'autres régions du Japon – parfois sur le tracé de chemins antérieurs. Les chemins des montagnes étaient faits pour être ardu, le voyage devant s'inscrire dans l'expérience religieuse plutôt qu'être un simple moyen pour atteindre un objectif. La majorité des chemins, en terre, ne font pas plus d'un mètre de large ; en certains endroits, on a ajouté des marches ou des chaussées en pierre ; un tronçon de pavés de pierre s'étend par exemple sur 34 km au travers de la forêt, sur la route de Kumano Sankeimichi entre Kumano Sanzen et Ise Jungu (voir ci-dessous).

Il y a trois grands chemins de pèlerinage :

➤ Omine Okugakemichi liait les sites nord et sud de Yoshino et Omine, à Kumano Sanzan. Les prêtres bouddhistes l'utilisaient dans le cadre de leurs pratiques ascétiques. Il longe de hautes crêtes montagneuses entre 1000 et 2000 mètres au-dessus du niveau de la mer. La légende suggère qu'il fut pour la première fois construit au début du VIIIe siècle. Au XIIe siècle, 120 lieux significatifs jalonnaient le chemin, grottes ou villages par exemple ; au XVIIe siècle, il n'en resterait plus que 75. Le chemin traverse une forêt de sapins argentés, des étendues de magnolias et un groupe de cèdres anciens.

➤ Kumano Sankeimichi liait le site le plus au sud, Kumano Sanzen, à Kyoto et à d'autres parties du Japon. Fondamentalement, il se compose de trois chemins secondaires : le long de la côte de la péninsule, à travers la péninsule et au nord vers Koyasan. Ces chemins sont apparus au Xe siècle et ont été utilisés par un grand nombre de gens jusqu'au XVe siècle. À l'apogée de son utilisation, on dit que 30 000 personnes l'empruntaient chaque année. Le long de la route se trouve la source d'eau chaude de Yunomine, révéérée pour ses vertus curatives, et un énorme rocher d'environ 45 m de haut, Hana no Iwaya, qui, selon la légende, indique l'emplacement de la tombe de la déité qui a créé le Japon.

➤ Koyasan Choishmichi est un chemin court, de 24 km, créé par le fondateur du temple de Kongobu-ji, Kukai, pour relier ce dernier à Jison-ji, les bâtiments administratifs (appartenant tous deux au site de Koyasan). Tous les 109 m (*Cho*) le long de la route se dressent des bornes en pierre nommées *Choishi*, des stupas à cinq niveaux érigés en 1285 grâce à des donations de la famille

impériale pour remplacer les bornes de bois. Sur 220 *Choishi*, 179 sont d'origine.

➤ *Association au shinto et au bouddhisme :*

La religion shintoïste fondée sur le culte de la nature est pratiquée au Japon depuis des temps immémoriaux. Au VI^e siècle, le bouddhisme fut introduit au Japon, et adopté comme une religion de paix et de stabilité nationale dans la deuxième moitié du VII^e siècle. Il ne supplanta pas le shinto. Au lieu de cela, au fil des siècles, une forme de shinto-bouddhisme unique évolua, fondée sur la croyance que les dieux traditionnels japonais étaient les incarnations des divinités bouddhiques. Les monts Kii devinrent le centre de ce mouvement religieux aux IX^e et X^e siècles.

Deux sectes bouddhistes furent également étroitement associées aux monts Kii : la secte *Shingon* du bouddhisme ésotérique fut introduite depuis la Chine au IX^e siècle, et de la moitié du X^e au XI^e siècle la secte *Shugen* fut établie, secte associant des éléments du culte des montagnes pré-bouddhiques, le bouddhisme ésotérique baptisé *Mikkyo* et des croyances taoïstes venues de Chine. Cette secte visait à atteindre des pouvoirs surnaturels par la pratique de l'ascèse dans les montagnes.

Au X^e et au XI^e siècle, illustrant la pensée bouddhiste, les monts Kii furent associés à la « terre de pureté » où étaient censées résider les divinités bouddhiques, et où les morts pouvaient renaître. Au fil du temps, la mer du Sud fut intégrée à cette croyance, le paradis étant dénommé *Fudaraku Jodo*.

➤ *Effet de diaspora – les sites en tant que modèles d'autres sanctuaires, temples et sites sacrés :*

Les sanctuaires de Kumano Sanzan ont donné naissance à un style architectural unique et ont servi de modèles à plus de 3 000 sanctuaires dédiés à la divinité Kumano dans tout le Japon. Toutefois, le dossier de proposition d'inscription n'explique pas les caractéristiques de ce style unique.

De même, le complexe Garan, appartenant au sanctuaire de montagne Kongobu-ji à Koyasan, est devenu le modèle architectural des temples de la secte *Shingon* dans tout le Japon, au nombre de 4 000 environ. Une fois encore, les caractéristiques de ces temples ne sont pas décrites.

Les paysages montagneux nimbés de denses forêts d'arbres à feuilles persistantes que les pèlerins trouvaient sur leur chemin, et en particulier les sites sacrés naturels, ont également influencé la formation de sites sacrés locaux dans diverses régions du Japon.

➤ *Source d'inspiration de poètes et de peintres :*

Quoique la proposition d'inscription n'en fasse que brièvement mention, il est clair que le paysage sacré des monts Kii a inspiré quantité d'artistes et de poètes. Ainsi, les cerisiers entourant les temples de Yoshinoyama, sur le site Yoshino et Omine, apparaissent dans des poèmes *Waku* et les dessins de nombreux artistes. Ailleurs, on mentionne que le sanctuaire Kumano Hongu Taisha Shaden, sur le site de Kumano Sanzen, a été dessiné dès 1299. Et, des touristes commençant à visiter les sanctuaires à la fin du XVIII^e siècle, des dessins et des descriptions

des sites furent publiés – comme c'était le cas en Europe à la même époque.

Une analyse plus poussée sur l'influence des écrits et des peintures aurait été d'un grand intérêt.

➤ *Usage documenté des montagnes :*

Les sanctuaires et les chemins sont également exceptionnels en ce qu'on dispose à leur égard d'une documentation très complète, remontant au VIII^e siècle et détaillant avec précision les dates de construction et de reconstruction des bâtiments, les commanditaires des travaux, les plantations d'arbres et les impressions des pèlerins et des voyageurs. La proposition d'inscription ne détaille pas la nature et l'envergure des archives écrites, quoique le *Kojiki*, le Récit des Choses Anciennes japonais, et le *Nihon Shoki*, les Chroniques du Japon, compilés au VIII^e siècle sont deux sources essentielles.

Histoire

Du III^e au II^e siècle avant J.-C., lorsque la culture du riz fut introduite au Japon et que les peuplements commencèrent à se développer dans les basses terres, la religion shintoïste, où les grands éléments de la nature comme les montagnes, les forêts, les rochers et les arbres étaient révéérés à l'égal de dieux, fut adoptée – peut-être comme lien avec d'anciens sites d'habitation dans les collines. On croyait que les dieux de la montagne contrôlaient l'eau, essentielle à la culture du riz dans les plaines, et le minerai d'or, nécessaire au développement des villes. On croyait également que le dieu qui invita le premier empereur à construire Nara, première capitale, résidait dans les montagnes. La religion shintoïste devint ainsi influente non seulement dans les zones rurales, mais aussi dans les villes, au fur et à mesure de leur formation.

L'introduction du bouddhisme au milieu du VI^e siècle coïncida avec le développement par le gouvernement d'un système centralisé de lois, d'après l'exemple de la Chine et de la péninsule coréenne. Le gouvernement adopta le bouddhisme comme religion garante de la stabilité de la nation et, au milieu du VIII^e siècle, des temples furent construits dans chaque province du Japon. Parallèlement, le concept de la Terre de Pureté associée aux monts Kii commença à gagner du terrain et les gens commencèrent des apprentissages dans les montagnes.

Au VIII^e siècle, la capitale fut transférée à Kyoto et au siècle suivant, la secte bouddhiste ésotérique *Mikkyo* fut importée au Japon depuis la Chine, ce qui souligna la croyance selon laquelle les montagnes sont des lieux de formation pour atteindre l'éveil. De là naquit la secte locale *Shingon* et beaucoup de nouveaux temples furent construits dans les monts Kii. L'essor de *Mikkyo/Shingon* coïncida avec l'ascension au pouvoir des aristocrates dont l'autorité reposait sur la possession des terres. Ils embrassèrent la nouvelle secte, tout comme l'empereur qui accueillit divers rites religieux dans ce qui allait devenir les monts sacrés Kii. La nouvelle secte présentait également des interactions avec le shinto, une fusion existant depuis le VIII^e siècle et, de cette interaction, la religion shinto-bouddhiste purement japonaise émergea, force puissante jusqu'au XIX^e siècle.

L'essor du nombre de pèlerins visitant les sites des monts Kii semble avoir coïncidé avec l'essor de l'agitation sociale autour de la capitale du IXe au Xe siècle. C'est à cette époque que beaucoup des chemins de pèlerinage furent tracés.

Durant les deux siècles qui suivirent, le XIe et le XIIe siècle, l'expansion japonaise distincte de pratiques bouddhistes, et les édifices associés à ces croyances, furent renforcés par la décision du gouvernement de mettre un terme à l'envoi de délégations en Chine. La consécration des trois grands sites des monts Kii était en cours, obtenant un soutien considérable auprès du peuple qui cherchait à s'échapper de conditions sociales en pleine dégradation, caractérisées par des conflits entre samouraïs. La famille impériale, les aristocrates et les samouraïs devinrent tous les bienfaiteurs de nouveaux temples et de nouvelles terres pour les soutenir, comme un moyen de leur garantir une vie meilleure après la mort, et un empereur retiré fit un premier pèlerinage à Koyasan et à Kumano Sanzan à la fin du XIe siècle – encourageant d'autres à le suivre toujours plus nombreux. Cela marqua l'apparition d'hospices, l'amélioration des sanctuaires et des temples, la construction de sanctuaires *Oji* le long des chemins principaux, et le financement par la famille impériale et des aristocrates de la gestion des sites.

Les sites des monts Kii ont donc été établis à la fin du XIIe siècle comme les principaux sites de montagnes sacrées du Japon, et leur statut perdure à ce jour.

À la fin du XIIe siècle, le gouvernement fut transféré à Kamkura – bien que la famille régnante demeura à Kyoto. Du XIVe au XVIe siècle, le conflit entre factions impériales, la puissance des samouraïs et les batailles entre seigneurs féodaux entraînèrent un affaiblissement de l'autorité impériale et centralisée mais, parallèlement, l'essor d'une économie monétaire et l'amélioration des méthodes de production firent apparaître une nouvelle classe aisée, les pèlerinages s'étendant alors à tous ceux qui pouvaient s'offrir le voyage.

Du XVIIe siècle à 1868, un puissant gouvernement féodal fut établi à Edo (qui devint plus tard Tokyo), et une grande partie de la terre associée aux temples fut absorbée par le gouvernement. Toutefois, le gouvernement et les gens du peuple continuèrent d'apporter leur soutien aux temples. Dans le même temps, l'amélioration des routes rendant le voyage plus facile, le nombre de pèlerins augmenta, de même que celui des simples touristes.

En 1868, l'empereur reprit le contrôle au gouvernement féodal et la capitale impériale fut transférée à Tokyo. Le nouveau gouvernement introduisit des mesures de contrôle des religions au Japon, et publia le décret de séparation du shinto et du bouddhisme en 1868, interdisant les activités liées au syncrétisme shinto-bouddhiste, et les statues du Bouddha furent enlevées des sanctuaires. Cependant, du fait du grand soutien apporté par la société dans son ensemble aux montagnes Kii et à leurs sanctuaires, beaucoup survécurent. Tant de biens sortirent du Japon en conséquence de cette loi qu'en 1897 le gouvernement promulgua la loi de préservation des anciens temples et sanctuaires, la renforçant en 1929, et l'étendant en 1919 aux sites naturels.

Après la Seconde Guerre mondiale, avec la revitalisation de l'économie, les visiteurs revinrent aux monts Kii, les visitant en grand nombre.

Politique de gestion

Dispositions légales :

La loi de protection des biens culturels de 1950 est le principal dispositif juridique. Tous les grands sites culturels sont classés trésors nationaux ou biens culturels importants, sites historiques, lieux à la beauté scénique particulière ou monuments naturels. Au nombre de 41 au total, ils sont énumérés dans le dossier de proposition d'inscription.

Les altérations des biens culturels classés en vertu de la loi de protection des biens culturels ou les activités aux effets préjudiciables sur leur état ne sont autorisées qu'avec l'accord préalable du commissaire de l'Agence des affaires culturelles. En outre, la réparation à petite échelle ou la restauration à des fins de maintenance exige également la soumission préalable d'un avis. Toutefois, des altérations mineures sans permission ou avis antérieur peuvent être constatées dans certains biens. Les sites naturels du bien proposé pour inscription et ses zones tampon sont situés dans les limites de la zone spéciale ou la zone de protection spéciale du parc national de Yoshino-Kumano, qui est classée par la loi sur les parcs naturels.

Structure de la gestion :

L'agence des affaires culturelles dans le ministère de l'Éducation, de la Culture, des Sports, de la Science et de la Technologie est chargée des biens culturels, y compris les sites du Patrimoine mondial.

Les propriétaires ou les instances de conservation ont en charge leur gestion, leur entretien et leur accès au public. Le gouvernement national, si nécessaire, subventionne le coût des réparations et de la gestion des sites classés et fournit des conseils techniques. Les sanctuaires shintoïstes et les temples bouddhistes appartiennent à des organisations religieuses ou à des particuliers. Les chemins de pèlerinage appartiennent à des particuliers ou à des gouvernements nationaux ou locaux. Les lieux à la beauté scénique particulière et les monuments naturels appartiennent à des propriétaires privés ou à des entreprises, ou à des gouvernements nationaux ou locaux.

Les comités pour l'éducation des préfectures de Mie, de Nara et de Wakayama ont produit un plan de gestion, en collaboration avec l'Agence des affaires culturelles, lequel a été soumis avec la proposition d'inscription. Il expose :

- Les principes fondamentaux, l'identification des composants du bien (à entreprendre) ;
- La méthodologie de préservation et de gestion appropriée – (cela est général et n'indique pas qui donnera des conseils ou quelle sera la source des conseils spécialisés) ;
- La préservation de l'environnement avoisinant (cela couvre la nécessité de produire des

ordonnances pour protéger les zones actuellement non protégées) ;

- Les plans de conservation et d'utilisation (une liste des sujets que doivent couvrir ces plans est donnée ; elle comprend le besoin de promouvoir la connaissance du site et de fournir aux visiteurs des structures adéquates) ;
- L'organisation et l'institutionnalisation de la mise en œuvre de la préservation et de la gestion du bien (en soulignant le besoin de renforcer le personnel existant et de nommer des responsables à plein temps comme gardiens, d'améliorer la coordination entre les préfectures et l'agence nationale, et de fournir une formation).

Le dossier de proposition d'inscription indique également que chacun des comités pour l'éducation a préparé son propre plan de préservation et de gestion pour la « préservation et la gestion pratique ». Ceux-ci n'ont pas été soumis, ni mis à disposition pour inspection pendant la mission. *Le Conseil des Trois Préfectures pour Promouvoir l'inscription du Patrimoine Mondial*, établi pour suivre la proposition d'inscription, maintient la liaison et la coordination entre les organisations associées et opère avec efficacité et dans un esprit de coopération.

Ressources :

Aucune ressource supplémentaire n'a encore été mise en place pour la gestion du site s'il est inscrit mais, comme indiqué ci-dessus, les préfectures se sont engagées à fournir un personnel qualifié en nombre suffisant.

Justification émanant de l'État partie (résumé)

Le site est proposé pour sa valeur universelle exceptionnelle liée au fait que les monts Kii :

- Alimentent le culte de la nature depuis des temps immémoriaux ;
- sont le lieu central des pratiques ascétiques bouddhistes ;
- ont donné naissance à un syncrétisme shinto-bouddhiste unique ;
- sont associées au concept bouddhiste de la Terre de Pureté ;
- abritent trois grands sanctuaires devenus les principaux sites de montagne au Japon ;
- ont influencé le développement de la construction de sanctuaires et de temples dans tout le Japon ;
- abritent des chemins de pèlerinage importants, qui s'inscrivent dans des pratiques religieuses.

3. ÉVALUATION DE L'ICOMOS

Actions de l'ICOMOS

Une mission de l'ICOMOS a visité le site en octobre 2003.

L'ICOMOS a également consulté ces comités scientifiques internationaux sur les jardins historiques / paysages culturels et sur les itinéraires culturels.

Conservation

État de conservation :

Beaucoup des sites principaux sont protégés depuis 1897 en vertu de la loi de préservation des anciens temples et sanctuaires, sur laquelle reposent les lois postérieures. Les détails de l'état de conservation des principaux sites culturels sont donnés dans le dossier de proposition d'inscription et, les éléments individuels sont généralement en excellent état.

La majorité des monuments sont des structures de bois sensibles au climat humide. Beaucoup ont été démontées et reconstruites à plusieurs reprises ; d'autres ont été complètement renouvelées. Quoiqu'un renouvellement complet ne serait pas aujourd'hui effectué, un démontage complet et un démontage partiel sont toujours exécutés, dans le sillage d'une tradition de réparation de longue date.

Le nombre et la complexité des sanctuaires principaux, et le besoin d'une maintenance et d'une réparation régulière ont amené à la formation de groupes d'artisans qualifiés attachés aux sanctuaires avant 1868. Aujourd'hui, les préfectures de Nara et de Wakayama ont des responsables qui donnent des conseils sur les réparations. Beaucoup des chemins de pèlerinage sont entretenus par une organisation à but non lucratif, de même que les cerisaies.

Gestion :

Les régimes de gestion exposés ci-dessus semblent fonctionner de façon satisfaisante. Quoiqu'il soit indiqué dans le plan de gestion qu'il est nécessaire d'améliorer la coordination entre les préfectures et l'agence nationale, au vu de la vaste superficie du site proposé pour inscription et de sa complexité, couvrant à la fois les éléments culturels et naturels, il est suggéré qu'un système de gestion plus élaboré soit mis en place pour relever ces défis, peut-être en impliquant un coordinateur ou un comité de coordination. En outre, étant donné l'importance de ce défi, il semblerait souhaitable de trouver comment impliquer les communautés locales dans des pratiques de gestion durables. La proposition d'inscription ne mentionne aucun programme pour obtenir le support des communautés locales ou les impliquer dans la gestion globale du site. Cependant, durant la mission d'évaluation, on a mentionné des efforts faits pour impliquer les organisations non-gouvernementales et divers groupes de citoyens et ainsi mobiliser le soutien des personnes âgées au Japon, de plus en plus nombreuses.

Analyse des risques :

Le dossier de proposition d'inscription présente les menaces suivantes :

- Pressions liées au développement :

Bien que le bien proposé pour inscription comprend la plus grande concentration de peuplements urbains de l'ensemble de l'archipel, le développement serait suffisamment contrôlé par les lois existantes.

- Pressions sur l'environnement :

Aucun changement préjudiciable affectant l'environnement n'est envisagé. Toutefois, il n'est pas fait mention dans le dossier de dégâts des forêts provoqués par l'eau ou le feu, non plus que de la mise à disposition pour les visiteurs de systèmes d'élimination des déchets sans danger pour l'environnement.

- Catastrophes naturelles et préparation :

Des mesures satisfaisantes ont été prises contre les typhons, les pluies torrentielles ou les glissements de terrain. Des systèmes de détection des incendies sont en place dans tous les monuments principaux, de même que des paratonnerres.

- Pressions dues aux visiteurs / au tourisme :

Il semble qu'il n'y ait pas de mesures de contrôle du nombre de visiteurs. Les dispositions prises pour assurer que les installations sont adéquates et appropriées sont en place.

Autres menaces :

- Parking :

Dans certains sites, les parkings gênent les piétons ; c'est le cas par exemple à proximité du temple de Kimpusen-ji et des villages à proximité de Koyasan. Une stratégie de gestion des visiteurs prenant en compte ces problèmes devrait être élaborée.

- Câbles aériens :

Les lignes électriques et téléphoniques sont dans leur grande majorité aériennes et ont un impact visuel négatif sur certains des monuments. Il conviendrait d'envisager de les enterrer.

- Installations pour les visiteurs inappropriées :

Ce point a été noté sur plusieurs sites. Le plan de gestion devrait considérer cette question et déterminer comment apporter une aide pour rendre les aménagements pour les visiteurs plus appropriés.

Authenticité et intégrité

Authenticité :

Les principales questions relatives à l'authenticité concernent la reconstruction des monuments. Toutefois, comme indiqué ci-dessus, il existe une longue tradition de reconstruction et de renouvellement des éléments de bois des bâtiments : l'idée, la conception et l'emplacement des bâtiments sont jugés essentiels, tandis que les composants individuels peuvent être ou ne pas être des originaux. Sont donc proposés des édifices qui, dans la majorité des cas, ne sont pas les structures d'origine mais n'en sont pas moins considérés comme dignes de vénération pour leur association avec les idéaux et les idées de leurs fondateurs.

Deux questions secondaires concernent les installations destinées aux visiteurs et les câbles aériens. Des aménagements inappropriés peuvent nuire à l'authenticité globale du site, de même que les câbles. Dans les deux cas, des dispositions devraient être prises pour inverser cette tendance aux conséquences néfastes pour l'authenticité.

Intégrité :

Il y a un problème dans ce domaine : la discontinuité des chemins de pèlerinage proposés pour inscription. Les tronçons proposés pour inscription ne sont que ceux relativement intacts en termes d'état du chemin et du cadre. Lorsque les développements ont eu un impact néfaste, la section du chemin a été exclue, d'où des chemins de pèlerinage qui ne sont en certains points qu'une série de courts tronçons. Pour que les visiteurs comprennent cette discontinuité, des mesures devraient être mises en place pour permettre la compréhension des liens entre les parties disjointes des chemins.

Évaluation comparative

Le dossier indique que le bien proposé pour inscription est unique et qu'il est donc impossible de faire des comparaisons directes avec des biens similaires ailleurs.

L'association des monts Kii avec le shinto-bouddhisme est certes un phénomène unique, tout comme la façon précise dont les forces sociales et économiques ont influencé le développement des sanctuaires. Toutefois, l'idée de montagnes dotées d'une valeur sacrée et révérees par une nation sur une longue période n'est pas unique. Une perception similaire se retrouve en Chine, où l'on pense que les montagnes gardent les confins de l'Empire et où des montagnes miniatures décorent les jardins pour offrir une protection aux habitants de la maison. La façon dont les montagnes sont perçues, peintes et gravées fait l'objet de principes bien définis qui perdurent depuis des générations. On pourrait dire que l'association spirituelle entre l'homme et les montagnes est aussi forte en Chine qu'au Japon. La différence réside cependant en ce que, au Japon, les monts Kii sont devenus accessibles non seulement aux empereurs, aux prêtres, aux aristocrates et aux samouraïs mais aussi aux gens ordinaires – qui pouvaient œuvrer à leur amélioration personnelle en arpentant les chemins de pèlerinage.

Valeur universelle exceptionnelle

Déclaration générale :

Les sites et chemins de pèlerinage sacrés des monts Kii sont d'une valeur universelle exceptionnelle pour la combinaison des caractéristiques culturelles suivantes :

Les monts Kii :

- sont considérés comme les dépositaires nationaux des croyances shintoïstes – reliant la population actuelle du Japon aux temps préhistoriques ;
- ont intégré et développé les croyances bouddhistes pour créer une religion shinto-bouddhiste qui a alimenté des pratiques ascétiques étroitement liées à la topographie et au climat des montagnes ;
- sont devenus le lieu de la création de formes uniques des bâtiments des sanctuaires et des temples qui ont eu une profonde influence sur la construction des temples et des sanctuaires ailleurs au Japon ;
- ont développé un réseau important de chemins de pèlerinage qui font partie du rituel du culte ;
- ont encouragé la conservation des anciens arbres, forêts, des caractéristiques naturelles des clairières, révéérés pour leurs associations religieuses ;
- sont fortement associés à des traditions culturelles immatérielles durables associées aux forces naturelles ;
- sont extraordinairement bien documentés dans la façon dont ils ont été perçus et utilisés sur les 1 200 dernières années.

Évaluation des critères :

Le bien est proposé pour inscription sur la base des critères ii, iii, iv et vi.

Critère ii : Les monuments et les sites qui composent le paysage culturel forment une fusion unique entre le shinto et le bouddhisme qui illustre l'échange et le développement des cultures religieuses dans l'Asie orientale.

Critère iii : Les sites des sanctuaires shintoïstes et des temples bouddhistes, la façon dont ils ont évolué et leurs rituels associés sont le témoignage exceptionnel du développement d'une culture religieuse japonaise sur plus de mille ans.

Critère iv : Les bâtiments en bois des sanctuaires du site proposé pour inscription sont représentatifs des formes les plus achevées de ce genre. Ils ont été utilisés comme modèles pour des sanctuaires construits dans l'ensemble du Japon et dédiés à la divinité Kumano. De plus, les nombreux stupas en pierre de Koyasan Okuno-in illustrent

le développement des types de mausolées en pierre dans tout le Japon.

Critère vi : Les lieux et objets naturels extrêmement vénérés, les paysages de forêts environnants et la pérennité des rituels et des festivals associés au bien s'associent pour refléter une grande continuité des traditions culturelles vivantes liées aux montagnes sacrées.

4. RECOMMANDATIONS DE L'ICOMOS

Recommandations pour le futur

Toute la proposition d'inscription repose sur le paysage de montagnes boisées. Le dossier ne le décrit pas ni ne l'analyse, et sa gestion n'est pas traitée en détail. Il est essentiel de s'assurer que les zones proposées pour inscription sont durables du point de vue de la gestion forestière – en particulier les étroits corridors entourant les chemins de pèlerinage, puisque les éléments « naturels » du site sont fortement associés aux valeurs culturelles de la spiritualité.

Il est recommandé que le site soit proposé pour inscription, et que l'État partie considère les points suivants :

- Inventaires :

Sous la rubrique Archives, le dossier ne fait mention que des publications, sans études d'inventaire du site ou des monuments individuels. Il est recommandé qu'un inventaire des éléments clés du site soit effectué sur les cinq prochaines années afin d'apporter des informations pour la gestion ; il devrait inclure une analyse du paysage montagneux boisé.

- Gestion :

Le site est extrêmement grand et complexe et la consultation informelle proposée entre préfectures semblerait vraiment appropriée au vu des enjeux de la gestion. Il est recommandé que l'État partie considère la mise en place d'une instance de coordination pour superviser la gestion du site et peut-être la nomination d'un coordinateur global.

De plus, il est suggéré qu'un plan de gestion plus détaillé soit préparé et présenté au Centre du patrimoine mondial dans les deux années à venir, lequel traiterait de la gestion durable des aspects aussi bien naturels que culturels du site.

- Authenticité et intégrité :

Il est recommandé que l'État partie mette en place des procédures afin de considérer les questions des câbles aériens et des aménagements à l'intention des visiteurs et qu'une stratégie à moyen terme soit mise en place.

- Titre de la proposition d'inscription :

Il est suggéré de le modifier. En japonais, la dernière partie « et les paysages culturels environnants » ne figure pas dans le titre. Les sanctuaires et les chemins de pèlerinage

faisant eux-mêmes partie du paysage culturel, la phrase pourrait être jugée superflue en anglais ou en français.

Recommandation concernant l'inscription

Que le bien, sous réserve des recommandations ci-dessus, soit inscrit sur la Liste du patrimoine mondial sur la base des ***critères ii, iii, iv et vi*** :

Critère ii : Les monuments et les sites qui composent le paysage culturel des monts Kii forment une fusion unique entre le shintoïsme et le bouddhisme qui illustre l'échange et le développement des cultures religieuses dans l'Asie orientale.

Critère iii : Les sanctuaires shintoïstes et les temples bouddhistes des monts Kii, et leurs rituels associés sont le témoignage exceptionnel du développement d'une culture religieuse japonaise sur plus de mille ans.

Critère iv : Les monts Kii sont devenus le lieu de la création de formes uniques de sanctuaires et de temples qui ont eu une influence profonde sur la construction des temples et des sanctuaires ailleurs au Japon.

Critère vi : Ensemble, les sites et le paysage de forêt des monts Kii reflètent une tradition continue et très bien documentée liée aux montagnes sacrées sur les 1200 dernières années.

ICOMOS, mars 2004