

9th US/ICOMOS International Symposium
COMPLEXITY OF THE ROUTE OF SANTIAGO AS A WORLD HERITAGE SITE.

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The Route of Santiago de Compostela in Spain (Camino Frances) was the first cultural route inscribed on the World Heritage List (WHL). It is the longer WHS currently inscribed on it. Taking into account that the Route of Santiago in France is, strictly speaking, part of the same itinerary, we can affirm that we are talking about the most complex good inscribed following the rules of the World Heritage Convention (WHC).

Nevertheless, the European Route of Santiago is longer than both its Spanish and French sections. Council of Europe has recognized the Route of Santiago de Compostela, in its complete extension, as the first European Route. Tradition says that the routes to Santiago crossed 22 European countries: Spain, France, Italy, Slovenia, Croatia, Greece, Hungary, Slovakia, Czech Republic, Poland, Germany, Austria, Switzerland, Liechtenstein, Denmark, Sweden, Holland, Belgium, Luxemburg, United Kingdom and Portugal. The Council of Europe recommended States Parties to study the possibility of submitting their national extension of the route to the WHL.

Our central focus will be the Route of Santiago in Spain (Camino Frances). That route, inscribed on the WHL in 1993 has its starting points in Jaca and Roncesvalles, in the French-Spanish frontier (see Image 1).

When we received the *call for papers* for the 9th Annual US/ICOMOS International Symposium *From world heritage to your heritage*, we started thinking about the strong link between this concept and the Route of Santiago. This is one of the most universal examples of goods protected by WHC. From our talks with many pilgrims making the route, we can state that, in almost all the cases, they feel it as their own route. Some of them understand the meaning of WH and appreciate cultural values of monuments, cities and landscapes. Regardless of their perceptions or motivations, they feel the route in a personal way. Is there a personal relation between the pilgrims and the route itself? From our experience, the answer is affirmative. We are sure that many people can say “From World Heritage to my heritage” when talking about the Route of Santiago.

On the other hand, it is necessary to refer to the participation of the inhabitants of villages, towns and cities crossed by the historic road. Social participation and awareness are important in the itinerary to Santiago, because it is still alive. Every year, teams of volunteers attend thousands of pilgrimages and tourists making the route and visiting its main attractions. There are at least thirty-two civil associations in Spain related to the Route of Santiago de Compostela. Thirteen associations are located in cities or towns located in the WH route. There are also some associations in other countries, as the Association of Friends of the Route of Santiago in the United States of America (see http://www.geocities.com/friends_usa_santiago/).

One of the most important intangible values of the route is the spirit of hospitality, according to the original meaning of the term. Margaret Markham (2005) states: *The word 'hospital' derives from the Latin 'hospes', meaning a stranger, foreigner, or guest.*

The original function of a hospital was to provide hospitality and shelter for travelers of all kinds, not exclusively for the sick, but later a variety of institutions came into being to cater for the poor, the aged and the sick which bore the name 'hospital'.

That spirit is still alive in the Route of Santiago. Medieval hospitals have been replaced by hostels, some of them located in the same houses used since the Middle Ages. Teams of volunteers attend to pilgrims giving them a place to rest and some commodities. Those volunteers feel that the WHS is THEIR heritage.

Identifying the historical cultural route.

The WH Center Nomination Documentation of the Route of Santiago de Compostela (UNESCO, 1993) includes the original proposal made by Spain. Historical authenticity of the route is based on the “Codex Calixtinus”, a book dating from the 12th Century, known as “*Liber Sancti Jacobi*” (J. Bedier, 1966). Book V of the Codex, named *Liber peregrinationis*, is considered *the first traveler’s guide of the Jacobean pilgrim* (Bravo, 1989).

The book contains a description of the itinerary itself, **basically the same route inscribed on the WHL**. The communication route has practically been conserved and nowadays the pilgrims make a similar route than their predecessors (see Image 2).

International Committee on Cultural Routes (CIIC) of ICOMOS has made efforts to determine the main characteristics of cultural routes as a heritage category. It considers that *The indispensable physical element that determines the existence of a Cultural Route is the communication route itself as a project designed or arising through human activity to accomplish specific goals* (CIIC, 2005).

The Route of Santiago fulfills the above quoted requirement. There is no doubt about importance in its historical character and its universal value. Nevertheless, it has been determined that some of the towns expressly included in the nomination dossier are not located in the historical route (Martorell, 2005). It is recommended a more accurate study to determine towns corresponding to the main historical route; those that played a significant role because of their symbolical meaning even though they are not located on the route; those that should be considered as part of the buffer zone; and those that should be deleted of the WHS dossier because are not associated with the route.

In the paper that we submitted to the ICOMOS Scientific Symposium held in Xian, October 2005 (Martorell, 2005) we made the next considerations related to the definition of the path:

Paragraph 100 of WH Guidelines states that “boundaries should be drawn to include all those areas and attributes which are direct tangible expressions of the outstanding universal value of the property”. This is a difficult task when facing with a long way of communication. CIIC draft document¹ estates that: “It is necessary to develop a preservation strategy and appropriate instruments that guarantee their (heritage elements) conservation and integral assessment of their structure and their system of authentic values as a whole”.

In the case of the Route of Santiago “the protection zone broadens out in places to include towns, villages and buildings protected under other Spanish legislative instruments as to their individual cultural qualities” (UNESCO, 1993).

Outstanding Universal Value of the Route of Santiago de Compostela.

In the abstract submitted we underlined that complexity of the Route of Santiago makes it a very interesting example to analyze the two questions contained in the issue number 2 of the call for papers. Reading the question a) we made the next rephrasing: **What are the implications of the outstanding universal value(s?) attributed to the Route of Santiago**

¹ CIIC. *Ideas for the drafting of an international charter on cultural routes. (A fifth approach)*. 2005.

on the comprehensive protection of the totality of sites' values –both tangible and intangible?

The question is particularly interesting. First of all, are we talking about a *unique* outstanding universal value or is it possible to determine more than one universal value in the Route of Santiago? Secondly, the original question made by organizers referred to the values of a city. The Route of Santiago embraces a large number of different goods, including cities, towns, villages, monuments and landscapes. It also covers intangible values related to its religious/spiritual dimension and other meanings.

It is important to take into account that the Route includes Burgos Cathedral and Old Town of Santiago de Compostela, both inscribed on the WHL by their own values. During the 17th Session of the WH Committee, when it was discussed the inscription of the Route of Santiago *the Delegate of Spain informed the Committee that Spain would like to maintain the already inscribed sites of Santiago de Compostela and Burgos Cathedral as separate properties on the World Heritage List in view of their individual and particular uniqueness.* (UNESCO, 1993)

Individual architectonic values of these goods were recognized before of the inscription of the Route of Santiago. Although it is clear that they have outstanding universal values independently of the route, it is also a reality that they are crucial points of the route itself.

Evaluation made by ICOMOS (UNESCO 1984) in the case of Burgos Cathedral refers to the influence exerted by it *on the evolution of the architecture and the plastic arts.*

CIIC (2005) underlines as a definitional element of a cultural route that *It must arise from and reflect interactive movements of people as well as multi-dimensional, continuous, and reciprocal exchanges of goods, ideas, knowledge and values between peoples, countries, regions or continents over significant periods of time.* The Cathedral and city of Burgos are key elements to understand those exchanges in relation with the Route of Santiago.

The city of **Burgos** was founded in 884 by Diego Porcelos, following the instruction given to him by King Astur Alfonso III. In 932, being ruled by Fernan Gonzalez, Burgos was the main city of the Reign of Castile and the most important city of the route. Not only pilgrims, but ideas, customs and artistic trends of the whole Europe arrived to Burgos and get back from it, by the route.

In the case of the city of Santiago, the fact of being the culminant point of one of the most sacred symbols in Christian world is considered part of its universal value. In fact, the evaluation report of ICOMOS states: *...an extraordinary ensemble of distinguished monuments grouped around the tomb of St. James the Greater, the destination of all the roads of Christianity's greatest pilgrimage from the 11th to the 18th century...* As regards the criteria to be applied for the inscription of the city, ICOMOS proposed: *Criterion VI: the proposed cultural property is associated with one of the major themes of medieval history. From the shores of the North Sea and the Baltic Sea thousands of pilgrims carrying the scallop and the pilgrim's staff for centuries walked to the Galician sanctuary along the paths of Santiago, veritable roads of the Faith....* (UNESCO, 1984-2)

Evaluation by ICOMOS contained in the WHC Nomination Documentation for the Route of Santiago (UNESCO, 1993) proposed its inscription for the next reasons:

Criterion ii. The pilgrimage Route of St. James of Compostela played a fundamental role in facilitating the two-way interchange of cultural developments between the Iberian peninsula and the rest of Europe during the Middle Ages.

Criterion iv. Pilgrimages were an essential part of European spiritual and cultural life in the Middle Ages and the routes that they took were equipped with facilities for the spiritual and physical well-being of pilgrims. The Route of St. James of Compostela has preserved the most

complete material record in the form of ecclesiastical and secular building, settlements both large and small, and civil engineering structures.

*Criterion vi. The Route of St. James of Compostela is outstanding testimony of the power and influence of the faith among people of all classes and countries in Europe during the Middle Ages and later.*²

The above transcribed evaluation would have been more complete if referring to the physical route itself and its conservation, an element of great interest to define the WHS in its material content.

Furthermore, ICOMOS made the next reflection:

Those sites and monuments already on the World Heritage List are individual monuments, cohesive ensembles, or thematic groups. The ensembles are nucleated rather than linear, which is the case of the Route. The two “linear” monuments already on the List (the Great Wall of China and Hadrian’s Wall) are both continuous military structures with a clear identity. The Route of St. James differs from all the existing properties on the List in that it is essentially a communications route with the structures and settlements associated with it, and as such is difficult to evaluate according to the criteria set out in the Operational Guidelines for the Convention. It is therefore of the opinion that a working group should be set up without delay to consider what changes and/or additions to the Operational Guidelines might be needed to accommodate properties of this kind. This proposal has been accepted by the Spanish Government, which is funding an expert meeting, to be held in early 1994.

The meeting *Routes as part of our Cultural Heritage* (available at whc.unesco.org/archive/routes94.htm) was held in Spain in 1994. Nevertheless, cultural routes were not expressly included in the Operational Guidelines for the Application of the World Heritage Convention until 2005.

The Route of Santiago had the additional value of introducing cultural routes in heritage discussion. It has generated new theoretical and practical principles. Documentation for the inscription of the Route of Santiago in Spain and France should be reviewed by WH Committee, ICOMOS CIIC and both States Parties, adapting it to the said new principles.

The physical path was one of the main factors evaluated by ICOMOS (*The remarkable degree of completeness and high level of survival of the Route of St. James itself and of the buildings and settlements along its length make it a unique example of a medieval pilgrimage route...*) (UNESCO, 1993).

Preserving the outstanding universal value granted to the Route of Santiago implies **the comprehensive protection of all the sites’ values –both tangible and intangible**. The essence of cultural routes lies on the “**interrelationship**” of all their elements, which should not be considered separately (see Image 3). Preserving the values protected following Operational Guidelines criteria implies protecting the “communication system” represented by the Route of Santiago.

When we quoted ICOMOS report on the criteria applied to identify universal values of the route, we underlined some ideas. In the next paragraphs, we will use underlined concepts to identify outstanding universal value of the route in relation to its comprehensive protection:

The route was fundamental to facilitate the two way interchange of cultural developments between Europe and the Iberian Peninsula. Protection of this value implies protecting goods representing that interchange. There are superb examples of different European architectural styles to be found in the Route of Santiago. Development of Romanesque art, the first international style in the Middle Ages, took place after the consolidation of the route,

² Underlined by the author. The underlined concepts will be discussed later to identify outstanding universal value of the route in relation to its comprehensive protection.

in the 11th and 12th Centuries. Cultural interchanges caused the extension of Romanesque, with its local variants, all over Europe. Examples of this style are the famous church of San Martin of Fromista (see Image 4), collegiate church of San Isidoro of Leon (see Image 5), and Cathedral of Santiago itself (see Image 6). Cathedral of Leon and Cathedral of Burgos are very valuable examples of Gothic style.

The route was *equipped with facilities* to serve European peregrines during Middle Ages. Those facilities are important to understand value of the route. There are examples as important as the Hospital of San Marcos in Leon (see Image 7), the Hospital of the King in Burgos or the Royal hospital of Santiago de Compostela. Facilities include too so simple and in many cases beautiful elements like fountains, crucifix signals to guide pilgrims and others. Material record of the route is preserved in the form of *ecclesiastical and secular buildings, settlements both large and small, and civil engineering structures*. There are many and extraordinary examples in the route. The Nomination Documentation (UNESCO, 1993) explains that *it includes over 1800 buildings of historic interest, listed in an inventory attached to the nomination form. These include religious establishments of all kinds (cathedrals, parish churches, chapels, abbeys, monasteries, and hermitages), foundations designed to assist pilgrims (hospitals, inns, and hospices), administrative buildings and private houses and hospices, administrative buildings and private houses and palaces in the towns and villages along the route, and other structures such as bridges, locks, and commemorative crosses. In date they range from the 11th century almost to the present day.*

It has been observed that some of the buildings included in the inventory attached to the nomination form do not correspond to the Route of Santiago. Those buildings are in towns and villages that are not in the route or its buffer zone. There are also buildings located in towns crossed by the route but are neither related to it, nor located in its proximity. Inventory should be corrected to avoid those cases.

As for ecclesiastical buildings, the list is really amazing. Churches, monasteries or hermitages can be found in most of the cities, towns and villages crossed by the road. An example is **Villafranca del Bierzo Church of Santiago**. It is very important for pilgrims because its symbolic meaning. According to the tradition, pilgrims prevented to arrive until the city of the apostle should get the compostelan indulgences praying in front of the North door of that church.

Cultural routes of universal value exert influence in the organization of territories crossed by them. A prove of that influence is the existence of hamlets, villages and towns which origin and evolution is explained because of its relation with the route.

Passini (2000) classifies the hamlets located in the Route of Santiago into four groups: hamlets existing before the route, but whose development was influenced by pilgrimage (such as **Leboreiro and Calle de Ferrerios** in Galicia); hamlets emerging as a consequence of the pilgrimage (such as **Hornillos del Camino and Rabanal del Camino**, where the Route of Santiago is usually the main street); hamlets located perpendicular to the route, (**Larrasoña**); and hamlets characterized by regular plots in a rectilinear axis (**Burguete and Canfranc**). Common medieval hamlets had one church, one hospital and some houses located next to the route.

There are also small villages, most of them founded around 11th and 12th Centuries, constituted by a single Parish. (for example **Redecilla del Camino, Cacabelos and Molinaseca**. The Route of Santiago itself continues being the main street of Redecilla and Molinaseca nowadays).

An outstanding example of medium-sized villages is **Santo Domingo de la Calzada**. This village is interesting because of its relation with pilgrimage history. Its founder, Santo

Domingo de la Calzada, is considered a Saint of the Route of Santiago. He devoted his live to serve, attend and construct in the road. He was the constructor of the bridge over the River Oja, and next to it a church and a hospital. The first inhabited space grew around the church. In 1152 the church was raised to the level of a collegiate church. In 1168 it was laid the Cathedral's foundation stone.

Santo Domingo de la Calzada is a great example of a medieval village, conserving most of its structure (i.e. not only the main historical buildings but the urban framework and traditional houses).

Among the medium sized villages of complex structure, Passini refers to Estella y Sangüeza. **Sangüeza** was founded in 1122 in the bank of Aragon River. It has the peculiarity of being the point of confluence of two different roads to Santiago: the main one coming from Yeza and Canal de Berdun and the other one from Lerda and Valdoncela. The most important, included as part of the WHS, is the first one. This road was the main axis of the city. By the same time, next to the second road it was built the parish of Santiago. Each one of these parishes was organized around a church, called Santa Maria and Santiago respectively.

The route includes also amazing cultural and natural landscapes. It covers the two main Iberian bioclimatic zones: the Mediterranean area, (in the Upper Ebro Valley) and the continental Spain (in the Iberian plateau and Atlantic Spain). In the territory crossed by the route there are valleys, mountains, tablelands, forest and so on. Human intervention over the territory is one of the heritage values of the route.

Engineering works of the route includes bridges as famous as "Puente la Reina" (see Image 8).

Finally, among values stated by ICOMOS, it is the *testimony of the power and influence of the faith among people of all classes and countries in Europe.*

Immaterial values of the route are to be found in the "hospitality spirit" above discussed, many popular traditions and other aspects like the "rights of pilgrims" developed in times when international legislation was not even imagined in modern terms.

In fact, rules concerning to the protection of the pilgrim are to be found from the times of the Calixtinus Codex. Bylaws of towns in the route protected the pilgrims against abuses and tricks of innkeepers, merchants and thieves (Bermejo, 2001). Rights not usually recognized to strangers during Middle Ages were recognized to pilgrims, giving a particular juridical status to those who went to visit the Tomb of Santiago Apostle (See Bermejo, 2001; Corriente, 1998).

The spirit of Santiago is important for European sense of unity. Bishop Crowley (2004) talking about the pilgrimage made by nearly three hundred pilgrims from across Europe wrote: *The Camino of St James, which crosses several countries' borders on its way to Santiago, was a good symbol itself of the underlying unity within our diversity. We came as we were, prepared to share our national and cultural identities with others, and in the process found ourselves richly blessed by similar gifts in other nationalities. On the journey we were able to communicate with each other at a remarkably deep level, language difficulties notwithstanding.*

That kind of encounters and sharing experiences between people coming from different regions is an "immaterial value" that contributes to keep alive the pilgrimage way to Santiago. Pilgrimage itself is a reality permanently recreated in our days. Archbishop of Santiago de Compostela announced that during the year 2005 the number of pilgrims went up to 93,925, above 20,000 more than in 2003. (Archbishop of Santiago, 2005).

It generates the necessity of preparing facilities according to such number of visitors. To conserve outstanding universal value of the route is and shall continue being the main goal to

reach. Services should include interpretative centers explaining the condition of WHS of the route and its cultural values in general. There are some examples of considerable quality already functioning, like the interpretation center of the Route of Santiago de Compostela in Belorado, province of Burgos. (See Image 9) Nevertheless the WH condition should be clearly explained. For example, it has been observed the absence of the WH Emblem in the whole route, except in the Cathedral of Burgos and the city of Santiago, both identified not by the route but by their individual condition as WHS.

Cultural routes in general, and the Route of Santiago de Compostela in particular, are very complex cultural goods. Protecting their value will only succeed if planned in a very comprehensive way.

Can we state that the exceptional cultural goods of different styles, some of them mentioned above, represent the outstanding universal value of the Route of Santiago? Do buildings dating from the Middle Ages represent that value? Does the pilgrimage activity represent it?

None of the above mentioned factors represents the outstanding universal value of the Route of Santiago by itself. None of the elements of the route represents its universal value by itself. Neither material, nor immaterial elements do represent that value if isolated of their context. Understanding the outstanding universal value of the Route of Santiago implies considering it as a whole, with all its elements interrelated.

As stated by CIIC, *The concept of Cultural Route implies a value as a whole which is greater than the sum of its parts and gives the Route its meaning. Additionally, within its overall identity, the value of its parts resides in their common, shared, multi-faceted significance. On referring to immaterial values CIIC states: The intangible assets of a Cultural Route are fundamental for understanding its significance and its associative heritage values. Therefore, material elements and artifacts must always be studied in connection with other values of an intangible nature.*

The main characteristic of the category “cultural route” is to be a “heritage of interrelationship” (Martorell, 2005). The route is to be understood as the element linking the different material and immaterial goods that constitute the process of communication. **The real outstanding universal value of a cultural route lies on that interrelationship, the communication process and mutual cultural influence that made possible the historical process that mankind is interested to preserve.**

To preserve outstanding universal value of a cultural route implies to preserve not only some areas of it or the most clearly differentiated monuments. Particularly when dealing with living cultural routes it is necessary to maintain **the traditional system of communication and elements functionally linked to it.**

The identification of a Cultural Route must necessarily be based on a set of tangible evidences and elements that witness to the significance of the route as such. The identification process will also take into account its natural and geographic context, its functionality, its duration in time, its structural configuration, and its symbolic and spiritual dimension, which will contribute to its identification and to the understanding of its significance. (CIIC, 2005).

By this reason communication and interpretation of a cultural route should be one of the main tasks when planning its management.

The Draft Ename Charter³ proposes *communicate the meaning of cultural heritage sites through careful, documented recognition of their significance, including their tangible and*

³ ICOMOS Ename Charter for the Interpretation of Cultural Heritage Sites. Revised Third Draft (5 July 2005) Available at http://www.enamecharter.org/downloads/ICOMOS_Ename_Charter_ENG_05-07-05.doc.

intangible values, natural and cultural setting, social context, and physical fabric. Conservation of the Route of Santiago implies also to ***communicate its meaning.***

Necessity of defining a buffer zone for the Route of Santiago.

The Route of Santiago WHC Nomination Documentation (UNESCO, 1993) indicates that the historical complex protected includes 30 meters to each side of the route and all the medieval areas of cities and towns crossed by it. Suarez-Inclan (2000) underlines that this protection was established with a temporal character and that final delimitation should be determined by planning instruments. Buffer zone should be expressly indicated on a revised version of the UNESCO dossier of the Route of Santiago.

In 1993, when the Route of Santiago was inscribed on the WHL, it was being applied the 1992 version of Operational Guidelines (UNESCO, 1992)⁴. As to the buffer zone the text established in paragraph 15: *Whenever necessary for the proper conservation of a cultural or natural property nominated, an adequate “buffer zone” around a property should be provided and should be afforded the necessary protection. A buffer zone can be defined as an area surrounding the property which has restrictions places on its use to give an added layer of protection: the area constituting the buffer zone should be determined in each case through technical studies. Details on the size, characteristics and authorized uses of a buffer zone, as well as a map indicating its precise boundaries, should be provided in the nomination file relating to the property in question.*

Further developments in conservationism techniques emphasize the importance of clearly defining the buffer zone of WHS and cultural heritage sites in general. The last version of Operational Guidelines is more detailed and clear on it (See Paragraphs 103-107, UNESCO Operational Guidelines 2005).

Paragraph 103 of Operational Guidelines currently in force maintains the principle that buffer zone should be provided just if necessary for the proper conservation of the property. Nevertheless, paragraph 106 states that *where no buffer zone is proposed, the nomination should include a statement as to why a buffer zone is not required.*

Nowadays, in almost all the cases it is required to include an adequate buffer zone when submitting a candidacy to the WHL. It should result very difficult to maintain that some site does not require an environmental protection, particularly when dealing with extensive goods difficult to be protected. It is the case of the Route of Santiago. Its particular configuration and the fact of being a long communication way make complicate its management and effective protection. It is necessary to establish, as clear as possible, a protective system that guarantees conservation of the different sections of the route.

Paragraph 104 of the 2005 Operational Guidelines defines buffer zone as *an area surrounding the nominated property which has complementary legal and/or customary restrictions placed on its use and development to give an added layer of protection to the property. This should include the immediate setting of the nominated property, important views and other areas or attributes that are functionally important as a support to the property and its protection. The area constituting the buffer zone should be determined in each case through appropriate mechanisms. Details on the size, characteristics and authorized uses of a buffer zone, as well*

⁴ *Operational Guidelines for the application of the World Heritage Convention.* It is a basic document for the implementation of the WH Convention. Many specialists qualify it as the “rules of application” of the WH Convention.

as a map indicating the precise boundaries of the property and its buffer zone, should be provided in the nomination.

To establish an adequate buffer zone for the Route of Santiago is complicate but necessary. Second part of the quoted Paragraph 104 is clear: buffer zone should include not just the immediate setting, but **important views** and **other areas or attributes that are functionally important** for the route.

Important views are related mainly to landscapes values of the route, and should be evaluated case by case. The Route of Santiago contains different landscapes defined by physical and geographical features of different territories crossed by the route. Detailed evaluation of those cultural and natural landscapes should permit to establish an adequate buffer zone.

In some rural areas it should even be necessary to modify the core area of protection, including not just the road but some scenic values integrated to the pilgrims' spiritual experiences. That should be justified because of the spiritual factor, maybe the main one of the route.

Paragraph 104 of the 2005 Operational Guidelines establishes that the buffer zone should have complementary legal or customary restrictions. By this reason we consider of interest to discuss some aspects of the Spanish legal system applied to the Route of Santiago.

The "Camino frances" crosses the territories of five different Autonomous Communities (i.e. Aragon, Navarra, La Rioja, Castile-Leon and Galicia.⁵) Some aspects of legal disposals in force differ from one territory to the other. Coordination is a very important task that should be improved. Jacobeus Council⁶ created to coordinate actions between Spanish central government and autonomies should be reinforced.

In the next table we present the legal system currently applied to define the core area and the buffer zone:

Table 1.

Autonomous Community	Normative text	Protected area
Aragon	Resolution (23/09/02) <i>Process for identification and delimitation</i> Resolution (25/10/02) <i>Corrigendum</i>	Rural areas: 30 m. to each side of the route Urban areas: To be designed in delimitation plans.
Navarre	Foral Decree 290 / 1998 (28/12/88) <i>Delimitation</i>	Rural areas: 3 m to each side of the route Bridges: Including its structures. Urban areas: 3 m to each side of the route.
La Rioja	Decree 14/2001 (16/03/01) <i>Declaration as good of cultural interest.</i>	Rural areas: 30 m to each side of the route as part of the core area. 250 m to each side of the route as buffer zone. In properly justified cases, the area of 250 m. can be modified. Urban areas: To be designed in delimitation plans.
Castile-Leon	Decree 324/1999 (28-12-99) <i>Declaration as historical complex</i>	Rural areas: 100 m to each side of the route. Urban areas: To be designed in delimitation plans.

⁵ Spain is divided in autonomous governments with many competences delegated to it. On cultural heritage issues, those autonomies have their own Regional Laws and other administrative norms. It is the case of the Route of Santiago.

⁶ Created by Royal Decree 1530/1991 and reorganized by Royal Decree 1095/1997.

Galicia	Law 3/1996 (10-05-96) <i>Protection of the routes of Santiago</i>	Rural areas: not less than 3 m. to each side of the route. It can be changed by planning instruments. Urban areas: To be designed in delimitation plans. Bridges: Including its structures.
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La Rioja counts with the most complete and interesting planning system. Volume 1 of the *Plan Especial de protección, recuperación y revitalización del Camino de Santiago en La Rioja*, (1997) establishes as an objective in rural areas to protect integrity of the route and its environmental and landscape values. Landscapes are protected to avoid any visual affectation or activities that could damage the environment of the route. Any intervention on the surrounding of the route requires a previous environmental impact study.

To known and protect traditional path of the Route of Santiago in urban areas is one of the main objectives of the Special Plan of La Rioja. The same criterion should be applied to all villages, towns and cities crossed by the route. It is also necessary to identify and protect the route in those areas where new urbanizations are planned.

The Special Plan of La Rioja determines three different urban areas in relation to the Route of Santiago. Those are:

- a) Historical areas directly linked to the Route: Areas of linear configuration determined by the historical path. Those areas should be considered as part of the WHS. Consequently, measures should be taken so as to clearly protect their authenticity and integrity values. Protection criteria contained in the Special Plan of La Rioja should be strengthened Buildings and urban areas surrounding the route should be entirely protected. The current plan of La Rioja limits protection in some cases only to facades, allowing partial substitution of buildings. That level of protection is not enough for preserving a WHS.
- b) Areas without a particular historical interest by themselves but related to the route: It is protected the urban morphology. Projects for new urbanizations should respect environmental values. Those areas should constitute the buffer zone.
- c) Historical complexes declared as goods of cultural interest by the Autonomous Government. Those complexes are part of the route as it was established in the WH Nomination Documentation.

One of the principal conclusions relating to the buffer zone of the Route of Santiago and any cultural route is that it should be adapted to the characteristics of each different section of the route. Some sections require a very extensive area to protect landscape values. In other sites, the buffer zone should be shorter, but always including all cultural goods linked to the route. In historical cities or towns, traditional path and elements corresponding to medieval times should be included in the main area and a buffer zone should be designed according to each case.

Above-explained situation indicates that the area of 30 m. to each side of the route currently inscribed on the WHL is not enough to guarantee the protection of the route and all the goods functionally linked to it.

Some reflections on the Annex 3 of the Operational Guidelines for the Application of the WHC (UNESCO, 2005)

Annex 3 provides information on specific types of properties to guide States Parties in preparing nominations of properties for inscription on the World Heritage List. It includes guidelines to be applied to heritage routes. This term differs from the used by CIIC. Some

other institutions like the Cultural Routes Institute of Europe use the expression *cultural routes*. This difference in the terminology should be explained in the necessity of avoiding confusions when identifying WH routes.

Inclusion of the concept and some principles for the inscription of *heritage routes* in the WHC guidelines is the result of a process initiated with the inscription of the Route of Santiago.

The draft Charter on Cultural Routes being discussed by CIIC, contains concepts and principles which should be useful to improve Annex 3 of Operational Guidelines.

Annex 3 of Operational Guidelines contains a subtitle named “definition”. It includes paragraphs 22 and 23. There is no clear “definition” of the *heritage routes* concept in none of them. On the other hand, the CIIC concept of cultural route (already quoted in this paper) is clear. We recommend its inclusion or at least its use as basis for a definition of the term within the UNESCO document.

“Historic Towns and Town Centres” as WHS are also ruled by Annex 3 of the Operational Guidelines. Those guidelines make a categorization of different types of historic towns and town centres. It is also necessary to include a categorization system for different types of cultural routes. One of the main differences should be made between cultural routes which are no longer used and those which are still alive⁷, because these categories imply different conservation and management measures.

In paragraph 24.v of Annex 3 of the same document, we can find a reference to cultural routes still in use *The conditions of authenticity are to be applied on the grounds of its significance and other elements making up the heritage route. It will take into account the duration of the route, and perhaps how often it is used nowadays, as well as the legitimate wishes for development of peoples affected.* The quoted text is not establishing guidelines for conservation and management of living cultural routes, but making just a general comment related to them.

A general reference to the tangible elements constituting a cultural route is included in the Annex 3 of UNESCO guidelines. It would be necessary to emphasize that the main element is the communication route itself (CIIC, 2005). Furthermore, by its essential characteristics, some goods are functional part of the route itself. In the case of the Route of Santiago those are, among others, the churches, cathedrals and hospitals. In a military route, those functional elements would be fortresses and other defensive constructions. To identify those goods is basic for preservation of a cultural route, mainly one of universal value. Conservation of the physical route itself and its functional elements is the basic activity when dealing with cultural routes.

Conclusions

1. The universal outstanding value of the Route of Santiago de Compostela is to be understood in terms of the “interrelationship” of the goods included in it. That interrelationship has **made and is still making possible the historical process that mankind is interested in preserving**. For this reason, it implies the protection of **totality of sites’ values –both tangible and intangible**. Potentiality of using the idea of “interrelationship” as a factor to evaluate the universal value of other types of cultural goods located in different geographical areas should be analyzed.

⁷ The CIIC Draft Charter on Cultural Routes proposes as one of the criteria to classify cultural routes *According to their duration in time: those that are no longer used versus those that continue to develop under the influence of socio-economic, political, and cultural exchanges.*

2. Defining the buffer zone of a good as complex as the Route of Santiago implies to analyse each different section conforming it. Buffer zone cannot be defined in the same extension or by applying the same rules to different sections, but should be defined by taking into account intrinsic characteristics of each section.
3. The inscription of the Route of Santiago on the WHL has generated a doctrinal discussion, giving place to new theoretical and practical principles that should contribute to improve both the definition and conservation of the Route of Santiago itself and all other cultural routes on the WHL.
4. The annex to the Route of Santiago in Spain WH Nomination Documentation includes some towns and goods not located in the historical route. There are also some cases not included in the annex although they are located on the route itself. More detailed research is necessary to make pertinent corrections.

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