

THE ROUTE OF SANTIAGO IN SPAIN (CAMINO FRANCES) AS WHS: ITS CONSERVATION AND MANAGEMENT

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The article contains an analysis of cultural routes theory developed by CIIC applied to the case of the Route of Santiago de Compostela, inscribed on WHL in 1998. Currently CIIC is drafting the future Charter on Cultural Routes. The principles and proposals contained in the said document are applied by the author to the Route of Santiago in Spain (Camino Frances). As a result of this exercise, the author make some proposals both for improving management measures applied to the WHS and for being included in the CIIC draft document.

Introduction

The origin of the pilgrimage to Santiago de Compostela is explained in a beautiful legend, in which historic true and mythology are mixed. It is said that disciples of Santiago put his body in a marble sarcophagus, and this one in a boat whose only helmsman was God. The boat plied the sea until Gallaecia and landed at a port called Iria Flavia. It was loosed and forgotten until year 813, when the hermit Pelayo discovered the site of the tomb of the Apostle, because it was illuminated with the brightness of a star. This is the origin of the name of Compostela: *Campus Stellae*. Pelayo warned the bishop of Iria Flavia, Theodomir, whom, once he has authenticated relics as those of St James, informed it to King Alfonso II of Asturias. The King went to the place and proclaimed the Apostle as patron saint of the Kingdom, constructing a sanctuary there. Today it is the cathedral of Santiago de Compostela.

As Diaz y Diaz (1999) states (*Santiago's legend follow the usual coordinates in those times: only real facts give permanent and definitive validity to anybody acts. The presence of Alfonso II and the conformity of the monarch mark the official beginning of Santiago's worship.* Martinez (2004) adds to it that *what is truly fantastic is not the initial justification of the myth but the uncontrollable diffusion of the notice.* This diffusion made Santiago's route a symbol for the whole Europe.

Cultural Routes' Principles and Methods and the Route of Santiago

We will not draft an historical paper on Santiago's route. Our goal is to present it as a WH cultural route (heritage route) and to contrast it with the proposals contained in the document *Ideas for the Drafting of an International Charter on Cultural Routes. A Fourth Approach (June, 2005)* prepared by the International Committee on Cultural Routes (CIIC). By this way, we try to demonstrate the functionality of the cultural routes theory applied to a WHS.

1. Definition: The concept of a cultural route, as stated by CIIC, is:

Any route of communication, be it land, water, or some other type, which is physically delimited and is also characterized by having its own specific dynamic and historic functionality. There are three conditions that must be fulfilled by:

- a) *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;*
- b) *It must have thereby promoted a cross-fertilization of the affected cultures in space and time, as reflected both in their tangible and intangible heritage;*
- c) *It must have integrated into a dynamic system the historic relations and cultural properties associated with its existence*

The WHC Brief descriptions declare that the Route of Santiago is the **route**, from the French-Spanish border, which was - and still is - taken by pilgrims to Santiago de

*Compostela.*¹

The ICOMOS' Evaluation report states: *The Route of Santiago de Compostela... was one of the main manifestations of European culture in the Middle Ages. It has a major influence on the form of art and civilization in the various countries of Western Europe. The different pilgrimage routes converged on Santiago de Compostela, at the foot of the apostle's tomb, and were lined with works of art and architectural creations.*

Further descriptions in the ICOMOS report make reference to the route itself and its physical extension passing through five Comunidades Autónomas (Spanish regional governments) and 166 towns and villages.

So, it is possible to affirm that Santiago's Route is a "land route of communication".

It is physically delimited, passing by the above said political jurisdictions.

It has its own specific dynamic, originally as a pilgrimage route and currently both as a pilgrimage route and other uses (i.e. sport, tourism and leisure, personal experience, etc).

The historic functionality of Santiago's route is really impressive. ICOMOS qualified it as a *major influence on the form of art and civilization...*

Professor Martínez García (2000) finds the next historical senses on the historic pilgrimage route: a) It was (and still is) a holy space; b) It was a protected way, with a special protective system to guarantee the pilgrim's security (Military Orders acted as police and there was a juridical protective system)²; c) It is a space for the development and spreading of the arts; d) Along the time, pilgrimage has exerted influence in the urbanizing processes in the route. Historians affirm that Santiago's route is key to understand the European history, mainly in the Middle Ages.

2. Next title of the CIIC's Draft document is related to the Defining elements. These are:

- a) **Natural context in which cultural routes occur.**
Natural context of Santiago's route contains many 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.

- b) **Content:** A Cultural Route must necessarily be supported by tangible elements... The main tangible elements are:

- **The communication route itself:** The Spanish route of Santiago de Compostela is historically defined since 12th Century, in the "Codex Calixtinus", also known as "*Liber Sancti Jacobi*" (J. Bedier, 1966). Book V of the Codex, named *Liber peregrinationis*, is considered as *the first traveler's guide of the Jacobean pilgrim* (Bravo, 1989). What is really interesting and must be underlined is that this book contains a description of the itinerary itself: **it is basically the route inscribed on WHL**. The communication route has kept and nowadays the pilgrims run a very similar path than their predecessors.

- **The tangible heritage assets related to its functionality as a historic route.** The list of tangible elements related to Santiago's Route is really important. CIIC document proposes some categories of assets typically linked to historical routes. We use examples to illustrate it on Santiago's Route:

- **Defensive fortifications:** the most important one should be the Castle of Ponferrada, linked to the Templar Order.³ (See Photo 1).

- **Places for storage, rest, and lodging:** One of the most characteristic institutions the Route of Santiago is the "Medieval Hospital", where pilgrims got free food, a place for resting, health attention and general assistance. There are many outstanding architectural examples as the Hospital del Rey, (King's Hospital) in Burgos, The Hospital de la Reina (Queen's Hospital) in Villafranca de Montes de Oca or the Royal Hospital of Santiago de Compostela, The tradition of hospitality in Santiago's Route still alive. Some of the buildings constructed for hospitals continue serving nowadays. There are some new "hospitals", called "pilgrims hostels", mainly managed by local authorities, the church or civil associations. They continue receiving pilgrims inspired in the hospitality and charity spirit, a value of the Route

¹ In <http://whc.unesco.org/en/list/669> (accessed July, 5th, 2005)

² In a modern sense, Santiago's route is protected as a heritage good.

³ It must be taken into account the function of the military orders in Santiago's Route. They were in charge of providing and coordinating assistance, protection and control of the route itself. (Martinez, 2004)

of Santiago de Compostela as a living cultural route. (See Photo 2)

- **Bridges:** There are some outstanding engineering works in the *Camino Frances*. The most famous should be “Puente la Reina” (Bridge of the Queen) in Navarre.
- **Urban centers:** A cultural route as extensive as Santiago’s one, both in time and in space, is a determining factor of the history of territories crossed by it⁴. Pilgrimage in the Route of Santiago de Compostela has been key in the urban process along it. There are both urban developments further to the road and other founded because of the road.

Pamplona, Castrojeriz, Burgos, Leon, Astorga (see photo 3) and Ponferrada are examples of cities which origin is oldest than Santiago’s route.

The city of **Burgos** was founded in 884 by Diego Porcelos, who received such instruction from the King Astur Alfonso III. In 932, being ruled by Fernan Gonzalez, Burgos was the main city of 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 by the route. Outstanding churches of Romanesque and Gothic styles are to be found in the city.

Castrojeriz is an example of a village clearly determined by the pilgrimage to Santiago. Originally grew around a fortification (*Castrum Sigerici*). Castrojeriz had a strong military function approximately until year 1131, when Alfonso I of Aragon “el Batallador”, decided to change the route of Santiago extending it to Castrojeriz. The road meant a second focus of urban development (the first one was the fortification). Passini (2000) qualifies Castrojeriz as a clear example of the key role of Santiago’s route in the territorial management. (See photo 4)

For those urban developments most directly related to the pilgrimage, Passini, (2000), states the next types of built-up areas:

- **Hamlets:** Most of the hamlets associated with the route grew on the surroundings of monastic or ecclesiastic buildings. Passini meets four types of hamlets linked to the road: those existing before of the road and which development should be explained by it (as **Leboreiro and Calle de Ferrerios** in Galicia); those made

explicitly because of the road, (i.e. **Hornillos del Camino and Rabanal del Camino** among others: the Route of Santiago itself is usually the main street –and originally it was the unique one– in such cases); those constituted by plots, perpendiculars to the road, with the houses aligned following it. (**Larrasoña** is an example of the third type); and those characterized by regular plots in a rectilinear axis (Passini proposes **Burguete** and **Canfranc** as examples of this type). The simplest medieval hamlets were composed by the church, the hospital and houses grouped next to the road.

- **Small villages:** Founded around 11th and 12th Centuries were constituted by a single parish. Examples of these small villages are Redecilla del Camino, Cacabelos and Molinaseca. The Route of Santiago itself continues being the main street of Redecilla and Molinaseca nowadays.
- **Medium sized village:** those conformed by two or more original parishes. Passini proposes two different types of medium sized villages related to Santiago’s route: of linear structure or complexes. There are very important examples of medium size villages in the road to Santiago. Some of them are as famous as Santo Domingo de la Calzada and Puente la Reina.

The case of Santo Domingo de la Calzada is very interesting. It is related to one of the most important personages of the Santiago’s pilgrimage history: Santo Domingo de la Calzada. The Saint 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. In 1168 it was laid the Cathedral’s foundation stone. The Cathedral is work of “Master Garsion”. For the 14th Century there was a new urban structure to the south of the former one. In the middle of 14th Century the city wall was constructed.

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

Among the middle-size villages of complex structure, Passini makes reference to Estella y Sangüeza. Sangüeza was founded in 1122 in the bank of the 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 and the one included as 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 Santiago’s parish. Each one of these parishes was organized

⁴ It must be taken into account that when the bishop of Iria Flavia confirmed the discovery of Santiago’s bones and burial site in Galicia, the Asturian was a reduced Kingdom in the Iberian Peninsula. Most of the Peninsula was under control of Muslims. Some authors underline that Santiago’s route was a way of territorial and political control. (Lacarra, 1949; Corriente, 1998; Martínez, 2004; etc)

around a church, called Santa Maria and Santiago respectively.

- **Cultural landscapes:** On this issue, it is necessary to make an observation to the dossier for the inscription of the route on the WHL. In fact, the dossier includes an inventory of the built heritage in the road. Nevertheless, there is not any reference to the cultural landscapes of special value in it. The extension and geographic diversity of Santiago's route in Spain made necessary to review and expressly include this category of heritage goods.

We will just put as example the first part of the road of Santiago in the **County of El Bierzo cultural landscape**. This region, on the Nor-East of the province of Leon, closest to Galicia, begins in the so-called Monte Iriago (Iriago Mountain, in the Galaico-Leones mountain system). It presents one of the most amazing Iberian cultural landscapes. The "Cruz de Ferro" (Iron Crucifix. See photo 5), sited on it, is an emblematic symbol of the road, near to the village of **Foncebadon** (the last of the Maragateria's county). The Bierzo is a mountain area characterized by being the transition region of two different climates: the Atlantic and the Mediterranean. Santiago's route runs from the mountain of Monte Iriago to the Bajo Bierzo, known as the "Hoya berziana" (the "Bierzo's Watershed"), the watershed of the river Sil. The Bajo Bierzo is an agrarian region, which main crop is grape.

The main villages in the Route of Santiago in this zone are **Foncebadon and Manjarín** (two medieval villages today uninhabited except by the persons on charge of the pilgrim's hostels); **El Acebo**, (village with houses of wood balconies and corridors opened to the street, where is famous its fountain called "La Trucha" -The trout. See Photo 6); and **Molinaseca** (a village which origin is the road itself. It has an important medieval bridge over the Meruelo River).

- **Sacred sites, places of worship and devotion.** *It is clear that the origin and the mean vocation of the Road of Santiago de Compostela are religious and devotional. A pilgrim should say that the road itself is a sacred site. We will put just some examples:*
 - **Burgos Cathedral.** *Our Lady of Burgos was begun in the 13th Century at the same time as the great cathedrals of the Ile-de-France and was completed in the 15th and 16th Centuries. The entire history of Gothic art is summed up in its superb architecture and its unique collection of works of art, including paintings, choir stalls, reredos, tombs and stained-glass windows.*⁵

- **Leon Cathedral:** It is known as the *Pulchra leonina* because of its pure French Gothic style. The stained glass in the Cathedral is from the 13th through the 20th Century and cover 1,200 square metres of surface area.
- **Santiago de Compostela Cathedral:** This is the end of the pilgrim's journey and the most important monument of the route. It is a key Romanesque work; notwithstanding its multiple extensions have increased different architectonic styles as Gothic, Baroque, Plateresque and Neoclassical. The Cathedral has three naves and a Latin cross plan. Master Mateo constructed the *Portico de la Gloria*, in 1188. The iconography of the *Portico* represents the Apocalypse. The most important personage is the Apostle St. James, welcoming the pilgrims.
- **Fromista Saint Martin Romanesque Church:** considered an outstanding example of Romanesque in Spain, it is qualified as a marvelous set, with its architecture and its sculptural ornaments in perfect balance. The church has three naves, the central one wider and taller than lateral ones; a transept with central dome and three semicircular apses.
- **Villafranca del Bierzo Church of Santiago.** From the symbolic point of view, this Church is very important for pilgrims. According to a local tradition, pilgrims prevented to arrive until the city of the apostle should get the compostelans indulgences praying in front of its North door. The church has only one nave, cover with wood ceiling.
- **Roncesvalle's Collegiate Church of Saint Mary.** This Hospital-Collegiate Church is probably the most important monument along the first section of the *Camino Frances*. It stands over the former hospital-church built in 1130. Its construction began under the reign of Sancho VII and supposedly it was consecrated in 1219

Space constrains us make no reference to other sites and assets linked to the *Camino Frances*. Just let us say that so different goods as Cruceros, Hermits (see photo 7), and other buildings are identified and included in the WHS dossier. There are too many exceptional works of art studied in a very large bibliography on those issues. Just the rich iconography on Santiago has motivated highly specialized works.

- **Intangible heritage elements.** There are many intangible elements related to Santiago's route. Maybe the main one is the hospitality spirit, born in the Middle Ages and still living today. The Holy Year, el *Jacobeo*, is a tradition probably dating back to July 25th, 1122. It is supposed that those who make the road a Holy Year will fully meet the Compostelan Indulgences.

Furthermore, there is an intangible value in the

⁵UNESCO's Brief description. <http://whc.unesco.org/en/list/316>. (Accessed July 8th 2005)

route itself: *In no other pilgrimage was it so evident that the ultimate goal was de road itself – the very act of pilgrimage.* (Moralejo, 1991)

- c) **Cross-cultural significance as a whole:** The Route of Santiago de Compostela is a clear example of *Cultural Route* (that) implies a value as a whole which is greater than the sum of its parts and gives the Route its meaning

Following the CIIC proposal, this *cross-cultural significance* is explained by:

- **...a cultural asset enriched by the different cultures it has fertilized...** It is necessary to take into account that the Spanish route of Santiago, the so called *Camino Frances*, is a part of the European routes of Santiago. Being the closer to Santiago's tomb in Compostela, it is the culminant moment of pilgrimage. Notwithstanding, its value must be appreciated in the European context. The Route of Santiago was and still is a symbol of Europe. The cultural asset is enriched by traditions in other European countries, not just Spain. So, for example, the shell, symbol of Santiago de Compostela and the pilgrimage has been adopted by the Council of Europe to identify it as the first European route.⁶
- **...the value of its parts resides in their common, shared, multi-faceted significance.** There is no doubt that, even being so amazing building as it is, the Cathedral of Santiago should not be a world reference if it is not the end of the pilgrimage. This should be applied to any other element, small or bigger, in the road.
- **It... permits a cultural linking of peoples, countries, regions, and continents.** Dunn and Key (1996), two Nor-American writers state: *Although we live in a multi-national, multi-cultural, multi-religious world, there is something about the pilgrimage to Santiago de Compostela that has a lasting impact on more people and in more ways and in more countries than those Galician peasants who directed Bishop Theodimir's eyes to a pile of bones could ever have envisioned... Compostela is much more and serves as a goal for a far broader years of art and culture, music and literature. We enter a church to rest and pray, and we look at the art, we touch the thousand-year old columns.... The forward-looking pilgrim looks not only the goal of reaching Compostela, but to the ecological and environmental impact that the thousands of pilgrims are having along the narrow corridor....* And referring to the new pilgrims they add: *Once again a large group of people are coming together, engaging*

with their passions and diverse perspectives a pilgrimage whose origins lie in another, earlier, millennium, a half a world away.

- d) **Dynamic character:** CIIC states that cultural routes include a *dynamic factor that acts as a conductor or channel through which the reciprocal cultural influences have flowed.* It is clear that the Route of Santiago, as a living route, is dynamic.

It is easy to understand that this dynamism *does not obey natural laws or casual phenomena, but rather exclusively human processes and interests, and is therefore understandable only as a cultural phenomenon.* The drawing of Santiago's route responded to political, military, even social reasons.

It is also clear that Santiago's route is to be understood *as a set of dynamic elements of cultural communication between peoples, its cultural heritage assets can be appreciated in their true spatial and historical dimensions, which allows for a comprehensive and sustainable approach to the conservation of the Route as a whole.*

3 Specific indicators:

The goods we have referred to above, the deeper sense of the route itself, its physical nature and both tangible and intangible assets linked to it are indicators to understand Santiago's Road. Nevertheless, it results necessary to make a parenthesis in thiso it. In the examples we have used along this paper, this relationship can be saw easily. Notwithstanding, in the document *Inventory of built heritage in the Route of Santiago*⁷, annex to the dossier for its inscription as WHS, it can be found some goods that are not really linked to the history or modern use of the route. It is necessary that both the S moment to present some reflections.

As it is clear, in 1993, when the Route of Santiago was inscribed on WHL, all the theory further developed by CIIC and other specialized institutions has not been drafted. From our point of view it has generated some misunderstandings in the dossier for its inscription. Those are:

- The goods to be considered as part of the Route of Santiago (as to any other route) must fulfill the condition of having a functional link t tate Party and the World Heritage Committee undertake the task or redefine goods really belonging to the Route of Santiago.
- Surely because of the extension of the cultural route we are talking on, it has been also included some areas (including villages and specific sites) which are not sited in the historic route. These sites show to have some

⁶ Just as prove of the *different cultures* fertilized and fertilizing the route, we propose the reader to search for Santiago's route in the world modern network, Internet. Surely, you will meet information in all European (and many world) languages.

⁷ <http://whc.unesco.org/sites/669-inventario.pdf> (Accessed July 9th, 2005)

administrative relation to other areas where the route crossed by, notwithstanding they must not be considered as part of it. In the same way that above proposed, it is necessary to redefine towns and areas really belonging to the Route of Santiago.

- The Route of Santiago includes an extension of 30 meters in not urban areas, as buffer zone. It is necessary to redefine the extension of this zone, taking into account heritage and environmental specific situations and landscaping values.
- In some sections, the route inscribed should not be the real historic route. It is necessary to make a revision on the authentic design of the route and introduce, if necessary, the corresponding changes.

4 Types of cultural routes

Following the proposals of CIIC, the Santiago's route type is: **According to (its) territorial scope**, a *continental route*; **According to (its) cultural scope**, it is a route *extended across different geographical areas that share a process of reciprocal influences in the formation or evolution of cultural values*; **According to its goal or function** it has essentially a *social function* (religious and, in current times, sport, tourism and leisure, etc)⁸; **According to its duration in time**, it *continues to develop under the influence of socio-economic, political, and cultural exchanges*; **According to its structural configuration**, it is a *linear route*, (with some sections presenting two parallel routes); and, finally, **According to its geographical setting**, it is a *land route*.

g) **Management.** The last point of the CIIC draft document we are going to refer to is related to management requirements. CIIC propose to establish that *Management of Cultural Routes implies ensuring that all activities related to their research, preservation, conservation, assessment and use are carried out in a coordinated and harmonious manner. This requires a cross coordination that guarantees the combination of policies relating to conservation, territorial organization and tourism. Therefore, joint projects need to be prepared that ensure durable development on a national (at the provincial, regional, local level, etc.) and international scale, as well the establishment of management tools designed to protect the Route against all kinds of risks, especially the negative repercussions of tourism*

As mentioned above, Spanish is divided in

⁸ Nevertheless it is necessary to remember the *political* factor in its history and its *cultural* importance.

territorial Autonomous Governments. The territory of five different Autonomies is crossed by the world heritage cultural route of Santiago. Not of all them counts with approved management plans. It is also necessary to improve a national management coordination system for all the local and regional governments concerned. Among the Autonomies counting with an approved Special Management Plan for Santiago's Route we consider that La Rioja counts with an exemplary instrument. It is the Special Plan for the Route of Santiago in La Rioja, approved in December 1997. Its main goals are:

- To allow the formal recognition of the Historic Route, protecting it against any trespass or affectation, as an area of public domain.
- To establish areas of protection surrounding the route, avoiding environmental and landscaping degradation on it. These measures are applied as to the specific necessities in each section of the road.
- To propose and organize the restorations and rehabilitations works in the whole route, drafting its corresponding programs and schedules.
- To create a general record of assets related to the Route, in such a way that allows its effective conservation and protection.

For realizing such program, the Special Plan has a serial of disposals on each urban and rural area, in concordance with the local norms in the case of towns that have already approved urban norms. Those are Logroño and Santo Domingo de la Calzada that count with their own General Urban Planning instruments, and Navarrete and Najera that count with their Subsidiary Urban Norms.⁹ Then entity in charge of applying the Plan is the Secretary on Public Works and Urban Planning of La Rioja's Government, with participation of local authorities.

FINAL REFLECTIONS

In this section, we will present some questions and reflections arising after our analysis on the Route of Santiago in Spain. We consider that they should be taking into account in the future Cultural Routes Charter.

⁹ *Plan Especial de Protección del Camino de Santiago en La Rioja.* Gobierno de La Rioja, 1997. In http://siu.larioja.org/MUNICIPIOS/10002/DOCUMENTOS/CNO_SANTIAGO/1002_01_MEMORIA.PDF. (Accessed 29th July, 2005)

- In view of the long extension of the cultural route: Which are the legal implications for the different elements forming part of it, in relation to the WHC? Are to be qualified in the same level of protection than a single WHS?

The question has practical implications in the case of the *Camino Frances*, because, as the WHC Nomination Documentation states, it passes through 166 towns and villages¹⁰. So, which are the obligations of the authorities of little villages on the general conservation of the good? A new construction that should affect punctually a “little section” of the route: should be considered as affecting the WHS outstanding universal values? How do the different sections of the route reflect these values?

It could be an indicative signal that in our walk on Santiago’s road, we have not seen the WH emblem identifying the route, with very few exceptions. It maybe means that responsibilities related to WH condition are more difficult to be assumed in the case of a good shared by many towns and spaces (i.e. by many administrative jurisdictions).

From our point of view, the route itself and those assets directly linked to its present or historic functionally constitute the core area of protection. Following it, ALL the sections of the route, both rural areas and towns and villages crossed by it, are part of the WHS and represent its outstanding universal values. The world heritage system should be equally applied to the whole route and its different elements. The Special Plan of La Rioja’s Government is clear on it.

- Paragraph 100 of WH Guidelines states that *boundaries should be drawn to include all those areas and attributes which are a direct tangible expression of the outstanding universal value of the property*. This is a difficult task when facing with a long way of communication. CIIC draft document expounds 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 Santiago’s route, 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*¹¹.

¹⁰ The real number of urban areas crossed by Santiago’s route should be revised, as it is proposed in this paper.

¹¹WHC Nomination Documentation. In http://whc.unesco.org/archive/advisory_body_evaluation/669.pdf (accessed July, 5th, 2005)

Visiting the towns and villages of the route, we have observed that: a) Assets under legal national protection are not necessarily those more important for the WHS. b) In some cases, within the core area, there are constructions of heritage value (i.e. 20th century buildings) that have no historical relationship with the cultural route. c) It is possible to meet in the core area constructive elements that have not any special heritage value; and d) There are also other new elements specifically built to serve to the pilgrims and meet their necessities. They are intrinsically linked to the route and contribute to its complete comprehension and appropriate use.

Following these reflections, we propose to include in the draft Charter on Cultural Routes a graduation system for goods related to it: in the first level should be those of **historic importance directly linked to the route**. In the second one, should be included those goods of **no special historic importance but directly linked and useful for the route itself**¹². A third level should include those goods with individual heritage values, sited in the core area of the cultural route, but having no historical links to it. A fourth level should include the altered areas that, however, are located in the core zone of the heritage route. The last should permit some interventions and changes to recuperate the original values, being carefully designed and executed.

The essential characteristic of a cultural route, from our point of view, is its capacity to link, to connect different peoples, cultures, spaces, geographies, ideas. It is the key element of a cultural route: to be a “heritage of relationship”. This value can be understood in the current draft Charter on Cultural Routes. Nevertheless, our proposal is to include expressly it as the essence of a new conceptual category.

The new Operational Guidelines for the Implementation of the World Heritage Convention states the category of *Serial properties*. It states that *Serial properties will include component parts related because*

¹² It must be taking measures to avoid that any new element should be disrespectful of the authenticity values and characteristics of the road in each specific town, village or area.

When a cultural route includes different geographical and cultural regions, the authenticity values of each of the sections must be evaluated on its own context. By its nature, cultural heritage routes should imply within the same heritage asset many different constructive and artistic typologies, environmental values and so on.

*they belong to the same historico – cultural group; the same type of property which is characteristic of the geographical zone; the same geological, geomorphological formation, the same biogeographic province, or the same ecosystem type; and provided it is the series as a whole – and not necessarily the individual parts of it – which are of outstanding universal value.*¹³

This concept is not the same proposed: when we are talking of a cultural route, we can be referring to very different historic-cultural groups and different and distant geographical zones (the third case is of application to natural goods). But the route itself has acted or is still acting as a linking element, generating all the *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* clearly stated by CIIC.

The cultural routes concept is not only a change in the scale: is a change in the own dynamism of the heritage concept.

So as the concept of cultural landscape has been key to understand *the relationship of the humans with his/her manifestations of the interaction between humankind and its natural environment*¹⁴ the concept of cultural routes (heritage routes) is key to understand the reciprocal influences among different cultures along the history.

¹³ Operational Guidelines for the Implementation of the World Heritage Convention. Paragraph 37. [http:// whc.unesco.org/archive/opguide05-en.pdf](http://whc.unesco.org/archive/opguide05-en.pdf) (Accessed July 22nd, 2005)

¹⁴ Operational Guidelines for the Implementation of the World Heritage Convention. Annex 3. Guidelines of the Inscription of Specific Types of Properties on the World Heritage List. <http://whc.unesco.org/archive/opguide05-en.pdf> (Accessed July 23rd, 2005)

Abstract

The Route of Santiago de Compostela (in Spain) was inscribed to the WH List in 1993. It was the first cultural route included in the international listing. Its study has special interest both by the great cultural heritage along the route and its historical significance, and by the possibility of analyzing the application of cultural route's theoretical and practical postulates to a WHS.

The paper proposed is based in studies of the site made by the author as member of CIIC and will include:

- a) General reference to the historical significance of the Route of Santiago de Compostela.
- b) Presentation of the most important monuments, sites, and landscapes linked to the Route.
- c) Santiago's Route as a living cultural route.
- d) The way settings and other elements along the Route of Santiago were defined in its inscription as WHS.
- e) The conservation and management of Santiago's Route in Spain, analyzing planning documents and practical cases.

It will be specially presented the Management Plan of the Route of Santiago de Compostela in the Autonomous Community of La Rioja. This plan is a very interesting example of integral planning in a WH cultural route.

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THE ROUTE OF SANTIAGO IN SPAIN (CAMINO FRANCES) AS WHS: ITS CONSERVATION AND MANAGEMENT

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Fig 1 Ponferrada Castle



Fig 3 Astorga Cathedral

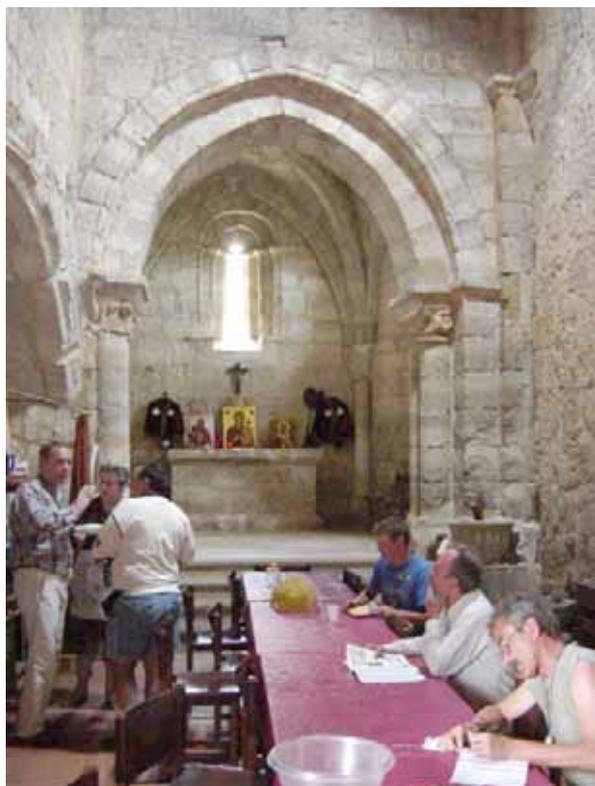


Fig 2 Hospital of San Nicolas (Puente Fitero)



Fig 4 Crucero and Colegiate Church, Castrojeriz



Fig 5 "Cruz de Ferro", Monte Iriago



Fig 6 El Acebo (Ei Bierzo, Leon)

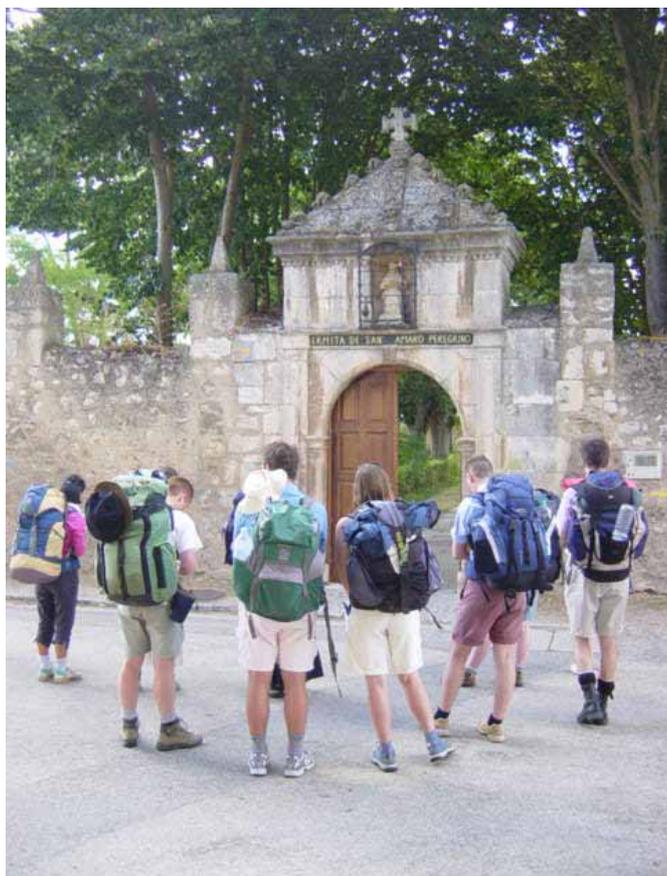


Fig 7 Pilgrims (San Amaro Hermit, Burgos)



Fig 8 Signal of the pilgrims (Montes de Oca, 2004)