



Chapter 4

State of Conservation and factors affecting the Property

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4.a Present state of conservation

4.a.1 State of Conservation of the nominated property as a whole

The entire nominated property is protected under laws and regulations, such as the Law for the Protection of Cultural Properties. Each of the component areas is designated as a National Treasure, a Historic Site or an Important Cultural Landscape under the said law, or designated as a Landscape Planning Area under the Landscape Act. Thorough protective measures are being implemented within such designated areas.

In order to safeguard the components of the nominated property, it is essential to establish basic policies for their long-term and systematic preservation management. Preservation and management plans that clearly describe concrete measures for such policies have been prepared for each of the nationally designated cultural properties within the 12 components by their owners and other stakeholders responsible for their management.

As a basic policy for preservation and management, these preservation and management plans outline a future vision for protecting and passing on the value of individual cultural properties, and they clearly indicate daily management methods and measures to improve systems and other matters. In addition, these plans clarify whether permission is necessary and

what requirements are to be met for any conceivable alteration to the buildings and lands under legal protection. The preservation and management of the components are being properly implemented in accordance with these plans, ensuring that the Outstanding Universal Value of the nominated property will be transmitted to future generations.

Additionally, to complement the preservation and management plans, many of the components already have enhancement plans that outline restoration and repair methods in cases of damage or deterioration with regard to their presentation and utilisation. Based on these plans, preservation measures to safeguard the components and environmental improvements to enhance the visitors experience are being promoted.

Custodial bodies responsible for the Remains of Hara Castle and the precincts of Oura Cathedral, both of which are designated as Historic Sites, appropriately maintain and manage these nationally designated historic sites in accordance with their preservation and management plans. In villages selected as Important Cultural Landscapes, local residents properly carry out their maintenance and management on the basis of the conservation plans prepared for each Important Cultural Landscape in accordance with the Law for the Protection of Cultural Properties and the landscape plans prepared under the Landscape Act, ensuring

their ongoing conservation.

Churches (Shitsu Church, Ono Church, Former Gorin Church, and Egami Church) and related facilities (the Former Latin Seminary) within the villages of the components that have been designated Important Cultural Properties, as well as Oura Cathedral (a designated National Treasure), are also properly maintained and managed by religious organisations and local church members in accordance with the preservation and management plans prepared for each building by its owner. All of these buildings are therefore preserved in good condition.

For more information regarding the status of the preservation and management plans and the enhancement plans for the components, please refer to Table 5-005 in Chapter 5 ‘Protection and Management of the Property’ of this nomination dossier, and Table 4-003 of Chapter 4 ‘Implementation of the Plan’ of the attached ‘Comprehensive Preservation and Management Plan’ (Appendix 6a).

4.a.2 State of Conservation of each component

001 Remains of Hara Castle

The component area of the castle remains consists of the castle area, where Hidden Christians were besieged during the Shimabara-Amakusa Rebellion of 1637, and outpost areas used by the Shogunate forces to attack the castle. There are castle remains preserved in good condition that date back to the period of the rebellion.

Minamishimabara City maintains and manages the castle remains as their custodial body. The city has conducted enhancement work on the core part of the site, known as the *Honmaru*, which is surrounded by stone walls, utilising findings from archaeological excavation. This *Honmaru* area is open to the public. The second enclosure (called *Ninomaru*) around the *Honmaru*, as well as the outpost areas on the outer edge of the *Ninomaru*, are still used as farmland. In these areas the castle’s zoning remains in good condition, and archaeological remains are well preserved underground. Areas to the south of the *Honmaru* are used for school facilities, religious facilities, houses and the like. As approximately half of the component area is privately owned land, the city is promoting public ownership of unused land. The city is systematically carrying out archaeological excavation on newly acquired land in order to fully identify the extent of the castle and confirm the presence of any ruins and artefacts underground.

A series of archaeological excavations conducted by the city have revealed numerous bones of the Hidden Christians killed in the rebellion as well as their devotional items. Ruins have been preserved in good condition under protective soil since the completion of the excavation and academic investigations of their state. The devotional tools and other unearthed artefacts have been appropriately stored in specific facilities for their preservation and exhibition.

As parts of the stone walls in the *Honmaru* were altered due to agricultural and road-related development, the city is conducting their

restoration and enhancement based on the enhancement plan prepared for the castle remains. Since some of the cliff areas of the *Honmaru* facing the Ariake Sea have collapsed from the effects of wind and rain, the city is presently carrying out preventive measures. Therefore, this collapse does not negatively affect the preservation of the component.

002, 003 Kasuga Village and Sacred Places in Hirado

‘Kasuga Village and Sacred Places in Hirado’ is a collective name for Kasuga Village, Mt. Yasumandake and Nakaenoshima Island. Within this component area, the key characteristics such as land use patterns, graveyards and zoning of farmland that were in place during the period of the ban on Christianity have been conserved in good condition.

Kasuga Village includes houses containing *Nandogami* icons, Hidden Christian graveyards and Maruoyama hill on which the remains of a graveyard are located. These houses are still inhabited and still contain the Hidden Christian icons that have been transmitted from generation to generation in the village. Archaeological excavation on Maruoyama hill in the centre of the village has revealed remains of a graveyard for early Japanese Catholics. The excavated remains of the graveyard have been preserved in good condition under protective soil since the completion of the excavation and academic investigations of their state.

Terraced rice paddies in the east of the village have been used since the period of the ban,

as depicted in a pictorial map created in pre-modern times. There is concern over the abandonment of these farmlands due to the aging and decreasing population in the village. Hirado City is making efforts to revitalise the regional society and increase the number of residents and visitors by utilising the terraced rice paddies for various events through collaboration between local residents and the public sector, so as to ensure that the population decline will not negatively affect the preservation of the component.

Mt. Yasumandake is appropriately maintained and managed by followers of the Haku-sanhime Shrine and the Forestry Agency.¹ Around its summit, the Hakusan-hime Shrine, the site of Saizenji Temple, small stone shrines and the like all remain in good condition. Primeval forests of Japanese evergreen oak (*Quercus acuta*) still thrive and remain as they were during the period of the ban. The area surrounding the summit is designated as a National Park under the Natural Parks Act, with the cutting of trees and other development being strictly regulated.

Nakaenoshima Island is hard to land on due to its difficult geography. Therefore, a rich natural environment has been conserved not only on the island but also in its surrounding sea area.

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The Forestry Agency is a state organ that implements appropriate management and operation of national forest projects under the Act Concerning Utilisation of National Forest Land, as well as measures regarding conservation and maintenance of forests that are not owned by the national government.

004 Sakitsu Village in Amakusa

The component area of Sakitsu Village includes the site of a former Hidden Christian leader (or *Mizukata*), the Sakitsu Suwa Shrine, the site of the house of the village headmen from the Yoshida family, the site of the Former Sakitsu Church, the roads which connect the sites with each other, and the group of houses facing the roads, maintaining the key characteristics that were in place during the period of the ban on Christianity as well as the period after its lifting.

Many of the houses in Sakitsu Village including the former Hidden Christian leader's house are still keeping the traditional wooden architectural style of the region. Amakusa City systematically conducts measures to enhance the village landscape by providing financial support to the owners of any relatively new houses and structures that are not in keeping with their surroundings when they need renewal.

The Sakitsu Suwa Shrine, which Hidden Christians outwardly venerated in order to keep their faith undetected by the authorities during the ban, has had its main building renovated since its foundation. However, it retains its original layout within the precincts. It is still used as a place of worship for Shinto practitioners, and its followers maintain and manage it appropriately.

The Sakitsu Church was built in 1934 at the site of the village headmen's house, where crackdowns on Hidden Christians took place during the ban. It is now properly maintained and managed by the church members. At the site of the Former Sakitsu Church, adjacent to the precincts of the shrine, a convent was built in the

period from 1945 to around 1955. It is not in use today, but the owner maintains and manages its precincts.

Hidden Christian devotional tools used during the ban are still kept in the houses of the descendants of the Hidden Christian leader in the village. Amakusa City not only conducts archaeological surveys and keeps records on these devotional tools—it also provides guidance and advice for the owners so that they will be able to maintain and manage them in an appropriate manner.

005 Shitsu Village in Sotome

The component area of Shitsu Village includes the sites of houses in which sacred icons were stored by Hidden Christians, Hidden Christian graveyards, the site of the Shitsu Magistrate's Office and the former village headmen's house, the site of the temporary church, Obamaura beach, and the Shitsu Church, maintaining the key characteristics that were in place during the period of the ban on Christianity as well as the period after its lifting.

The sites of the temporary church and the houses in which sacred icons were kept are now used for other people's houses and farming land. The sacred icons, as well as the liturgical calendar and catechism that the Hidden Christians transmitted, have been properly preserved by the relevant religious organisations or placed in an archive centre in the area.

Archaeological excavation has revealed that some of the graveyards in the village were made for Hidden Christians. They are still being

used and properly maintained by local residents.

At the site of the Shitsu Magistrate's Office and the village headmen's house, where crack-downs on Hidden Christians took place during the ban, the Former Shitsu Aid Centre (including a vocational facility and a macaroni production shop) was established by a European missionary, after the lifting of the ban, for the local residents. The buildings in this centre are now utilised as exhibition facilities, and they have been properly maintained and managed. Repair work was conducted for each of the buildings in the centre from 2007 to 2012, and academic research conducted in 2010 during this repair work revealed ruins indicating the former presence of the magistrate's office. These ruins have been preserved in good condition under protective soil since the completion of this research.

The Shitsu Church was built in 1882 and is still used as a religious facility. It is properly maintained and managed by the relevant religious organisations and local Catholics, and it is thus conserved in good condition.

006 Ono Village in Sotome

The component area of Ono Village includes the Shinto shrines of Ono, Kado, and Tsuji, graves made by piling up stone rubble, and the Ono Church, maintaining the key characteristics that were in place during the period of the ban on Christianity as well as the period after its lifting.

The precincts of the Shinto shrines of Ono, Kado, and Tsuji, all of which were shared by both the indigenous religious communities

and the Hidden Christians as places of worship during the ban, have been properly maintained and managed to date by Shinto practitioners.

The Hidden Christian graveyard in the northeastern part of the village has been used since the period of the ban. It is still in use and local residents maintain and manage it in an appropriate manner. Here are graves that were made for Hidden Christians by piling up stone rubble during the ban, and they have been preserved in good condition. Academic research has revealed devotional items also buried in these graves. These unearthed items are kept in a museum, and the graves have been preserved in good condition.

The Ono Church was built in 1893, and it is still in use as a Catholic facility. The relevant religious organisation and local church members are maintaining and managing it appropriately. Despite the decreasing number of local Catholics, joint efforts for preservation and management of the church are under way, involving its owner, local residents and the public sector. It underwent repair work from 2003 to 2007, and thus it is preserved in good condition.

Administrative processes are also under way for an additional selection of Ono Village as an Important Cultural Landscape under the Law for the Protection of Cultural Properties, so that all of the constituent elements of the component will be even more thoroughly protected under the said law.

007 Villages on Kuroshima Island

The component on Kuroshima Island comprises

the site of the Honmura Office, Kozenji Temple, the sites of houses of Hidden Christian leaders (and temporary churches), Hidden Christian graveyards, and the site of the first Kuroshima Church, all of which retain the key characteristics that were in place during the period of the ban on Christianity as well as the period after its lifting.

The site of the office in Honmura Village, where the *Efumi* ceremony took place during the ban, is now used as a public park, and local residents maintain and manage it in an appropriate manner. Kozenji Temple is still used as a religious facility, and it is properly maintained by local followers.

Hikazu Village includes the site of the house of a Hidden Christian leader that was used as a temporary church after the lifting of the ban. A memorial now stands at the site, and its owner and local residents manage it appropriately.

The island is dotted with six Hidden Christian graveyards formed during the ban. Local residents properly manage and maintain two of the graveyards. Another graveyard is properly managed and maintained in good condition by a non-profit organisation commissioned by Sasebo City. As the remaining three graveyards are not being maintained regularly, Sasebo City is considering how to maintain them in cooperation with the local residents.

In Nakiri Village, in the centre of the island, there is the site of the Kuroshima Church—constructed in 1880. It was the first church on the island, and was reconstructed in 1902. The present church is still in use as a Catholic facility

and it is properly managed and maintained by the relevant religious organisation and local church members.

As wild boars have been increasing in number on the island in recent years, their negative impact on the graveyards and farmlands is a matter of concern. Sasebo City is taking countermeasures such as capturing them and installing fences to keep them out.

There is concern over the maintenance and management of the villages in the future due to the aging and decreasing population of the island. The city is making efforts to revitalise the local communities and increase the number of residents and visitors by utilising the unique characteristics of the island. Therefore, the population decline does not negatively impact the preservation of the component at present.

008 Remains of Villages on Nozaki Island

The component on Nozaki Island comprises the village remains of Nozaki, Nokubi, and Funamori, including the sites of Hidden Christian leaders' houses and churches, graveyards, Okinokojima Shrine, and the site of a building that once housed Shinto priests. There are no residents on the island at present, except for the manager of a facility sited in Nokubi. Therefore, Ojika Town conducts the maintenance and management of the island. The island is now being utilised with the aim of encouraging people to learn about and experience its natural environment, while maintaining the key characteristics of land use patterns and other elements

that were in place during the period of the ban on Christianity as well as the period after its lifting.

Although over forty years have passed since all of the residents left Nokubi and Funamori Villages, the farmlands and residential areas, divided with stone walls, that Hidden Christians developed on the steep slopes remain in good condition. In 2001, a dam was constructed to the west of the remains of Nokubi Village. Soil infill work done as part of this construction buried a very small, limited section of the village. In the remains of Funamori Village, farmlands were expanded in modern times, but the village area dating back to the period of the ban has been preserved in good condition without major alterations.

In each village, the sites of Hidden Christian leaders' houses and churches constructed after the lifting of the ban remain in good condition. Hidden Christian graveyards, as well as Catholic burial sites established after the lifting of the ban, are also well preserved due to appropriate maintenance and management by Ojika Town.

In Nozaki Village in the east of the island, there is a port that provides a scheduled boat service, and the location thus serves as a gateway to the island. In the village, there are still sections of land divided by stone walls in good condition, and in the central part, the residence of Shinto priests who served at the Okinokojima Shrine is well maintained and managed by the town. This residence underwent repair work in 2016, and it is now utilised as an exhibition facility for visitors.

The Okinokojima Shrine, located in the northern part of the island, has remained in use as a religious facility, even after the island became uninhabited. Its followers who live on the neighbouring Ojika Island visit it and conduct clean-up activities on a regular basis, properly maintaining and managing it.

Deer and wild boars are also found on the island, and they have caused the partial collapse of some stone masonry work within the village remains. In addition, the subtropical plant beach vitex (*Vitex rotundifolia*) has become overgrown in recent years in the area surrounding Nokubi Village. Against such threats to the preservation of the village remains, efforts are underway to remove wild plants as well as to install fences to keep out the animals and traps to capture them.

009 Villages on Kashiragashima Island

The component on Kashiragashima Island comprises the remains of graveyards known as the Kashiragashima-Shirahama ruins, the site of a house of Hidden Christian leaders (and a temporary church), the site of the first Kashiragashima Church, and the grave of a Buddhist man who led the migration to the island, maintaining the key characteristics of land use patterns and other elements that were in place during the period of the ban on Christianity as well as the period after its lifting.

The grave of the Buddhist leader, located in Fukuura Village, is properly maintained and managed by its owner.

In Shirahama Village, which was founded by Hidden Christians, efforts are underway to

actively maintain and improve the landscape, for example by relocating power lines underground changing the roof colours of buildings around Kashiragashima Church where they are not in harmony with the surrounding landscape.

In 1995, archaeological excavation revealed a graveyard on the seacoast of Shirahama Village (this is referred to as the Kashiragashima-Shirahama ruins). Although a small section of the ruins was lost during the construction of a fishing facility, the other parts remain well preserved underground.

At the site of the first Kashiragashima Church, a new church was reconstructed in 1919, and it is still in use as a religious facility. The relevant religious organisation and local Catholics are maintaining and managing it appropriately. Because of the decreasing number of local Catholics, joint efforts are underway for preservation and management of the church, involving the owner, local residents and the public sector.

There is concern over the maintenance of the villages in the future due to the aging and decreasing population of the island. Shinkamigoto Town is making efforts to revitalise the local communities and increase the number of residents and visitors by utilising the area's unique regional characteristics. Therefore, the population decline does not negatively impact the preservation of the component at present.

010 Villages on Hisaka Island

The component on Hisaka Island comprises work spaces where Buddhists and Hidden

Christians collaborated, the 'Royanosako Martyrdom' site, Hidden Christian graveyards, the site of the Hamawaki Church, Eiri church, Zazare Church and Akanita Church, and the Former Gorin Church, all of which retain key characteristics of the land use patterns and other elements that were in place during the period of the ban on Christianity as well as the period after its lifting.

The site of the *Rokuroba* in Tanoura Port, where Buddhists and Hidden Christians hauled in their fishing nets together, is preserved in good condition as part of the port facilities. In Obiraki Village, where the Buddhist and Hidden Christian communities collaborated in the cultivation of land during the ban, an agricultural field improvement project is planned to ensure that farming continues there. In order to ensure that this project does not negatively impact the preservation of the component, the Goto City Cultural Landscape Enhancement and Management Committee, which consists of academics, provides detailed advice regarding the implementation of the project from its initial planning phase onwards, such as any alteration made to the land formation.

The island is dotted with Hidden Christian graveyards, many of which are still in use and are properly managed by Catholic islanders.

At the 'Royanosako Martyrdom' site, persecution occurred during the last phase of the ban. A memorial was set up there to serve as both a church and a graveyard for the martyrs. Special events still take place at this memorial, and local Catholics maintain and manage it in good condition.

The Hamawaki Church, which was built at the site of the first church on the island, is still used as a Catholic facility. It is managed and maintained by local Catholics in an appropriate manner. The first church building, constructed in 1881, was relocated to Gorin Village on the eastern end of the island and it still exists (now called the Former Gorin Church).

There is concern over the maintenance of the villages in the future due to the aging and decreasing population of the island. Goto City is making efforts to revitalise the local communities and increase the number of residents and visitors by utilising the unique characteristics of the island. Therefore, the population decline does not negatively impact the preservation of the component at present.

011 Egami Village on Naru Island (Egami Church and its Surroundings)

The component on Naru Island includes the Egami Church, which is characterised by its adaptation to the topography to which Hidden Christians migrated, as well as the topography surrounding the church. The village is a well-preserved example of characteristics bearing testimony to the spread of Hidden Christians by migration and the eventual end of their cultural tradition.

The Egami Church was constructed in 1918 and is still in use as a Catholic facility. The relevant religious organisation and local Catholics are maintaining and managing it appropriately. Because of the decreasing number of local Catholics, joint efforts are underway to

ensure the ongoing preservation and management of the church by involving the owner, local residents, and the public sector. Almost one hundred years have passed since the church was constructed, and signs of wear are beginning to show, such as damage to the timber planks of the external walls, peeling of internal plaster and leakage. Repair work has been conducted since 2016.

The setting of the church is a typical example of the location and topography of the Goto Islands to which Hidden Christians migrated during the ban. The setting is conserved under the Goto City Landscape Ordinance, which appropriately controls development within the area.

There is concern over the maintenance of the village in the future due to the aging and decreasing population of the island. Goto City is making efforts to revitalise the local communities and increase the number of residents and visitors by utilising the area's unique regional characteristics. Therefore, the population decline has not negatively impacted the preservation of the component to date.

012 Oura Cathedral

This component comprises not only the cathedral itself, but also its precincts, including the Former Latin Seminary, the Former House of the Archbishop, and the Former Catechist School, all of which bear testimony to the component's history as a base for Catholic missionary work after the revival of Catholicism in Japan in the 19th century. The entire component

has been properly maintained and managed by the relevant religious organisation in good condition.

The cathedral, in which the ‘Discovery of Hidden Christians’ occurred, is usually open to the public with an admission fee, and it is still used for religious purposes on special occasions such as during Christmas and Mass commemorating the discovery. In 2015, 588,210 people visited it. The Former Latin Seminary, which is located next to the cathedral, is used as a visitor facility to help explain the history related to Catholicism.

Repair work was carried out on the cathedral from 1946 to 1952, and on the seminary from 1979 to 1982. Therefore, both are now preserved in good condition.

The Former House of the Archbishop, which was built in 1915, is undergoing renewal work before utilisation as a new exhibition facil-

ity to explain the Christian history of Nagasaki. Repair work is also being carried out on its roof and exterior walls.

The Former Catechist School was established to train Japanese catechists, and additions were made to the building after World War II. As it is currently unused and has deteriorated considerably, structural investigation was conducted in 2016 to ensure its preservation, and a utilisation plan has now been established.

Historic elements still remain within the precincts of the cathedral, such as stone paving, stone steps and brick walls dating back to the 19th century. In recent years they have suffered some degradation and now need repairs, with some areas of the brick walls and the like bulging and showing cracks. Trees within the precincts are regularly trimmed and cut by the owner, ensuring that they will not negatively affect the preservation of the buildings.

4.b Factors affecting the property

(i) Development Pressures (e.g., encroachment, adaptation, agriculture, mining)

As a general rule, the Law for the Protection of Cultural Properties strictly regulates any alterations to the existing state of the components of the nominated property and other activities that may negatively affect their preservation, excluding measures taken for the sake of their preservation and restoration. Therefore, no develop-

ment that could damage the Outstanding Universal Value of the nominated property is ever carried out.

Villages included in the nominated property are protected by the Law for the Protection of Cultural Properties and the Landscape Act. With regard to the important constituent elements specified in conservation plans formulated on the basis of the said law for the Important Cultural Landscapes, prior notification is required under the law in case anyone in-

tends to alter the existing state or carry out activities that may negatively impact their conservation. Therefore, the law prevents any developments that may damage the Outstanding Universal Value of the nominated property. Furthermore, height, forms, design, colours, and the like of buildings and structures are controlled during construction, extension, and relocation based on the landscape plans prepared in accordance with the Landscape Act by the relevant municipalities. In this way, the authorities control such activities and ensure visual harmony with the traditional village landscapes.

The environment surrounding the components of the nominated property, such as farming villages and remote islands, has experienced relatively little impact from development, with the exception of Oura Cathedral which is located in an urban area. Up to the present, projects related to daily life have been carried out in residential areas, such as the construction of houses and roads, installation of utility poles, water and sewage services, but none of these projects have had any negative impact on the preservation of the components. In 2011, Nagasaki Prefecture established the 'Guidelines for Public Works toward World Heritage Registration', which consolidated various approaches to the landscape development of the surrounding areas as well as public works' design, and the prefecture is now pursuing the construction of social infrastructure in harmony with the surrounding landscape in accordance with these guidelines. Kumamoto Prefecture also thoroughly pursues environmental considerations, and in 1997 it enacted the 'Kumamoto Prefecture

Environmental Impact Consideration for Public Works'.

The urban area surrounding Oura Cathedral is close to the centre of Nagasaki City, and thus it has seen considerable development in the form of high-rise apartments and commercial buildings, giving rise to concern about the negative impact on the landscape. The area surrounding the cathedral has, therefore, been designated as an Important Preservation District for Groups of Historic Buildings under the Law for the Protection of Cultural Properties and as a Scenic Zone under the City Planning Act. Any development within the designated area, including the construction, extension, reconstruction or relocation of any building or structure, requires the permission of the mayor, allowing for strict regulation of activities that could negatively impact the landscape. Furthermore, the area surrounding the cathedral, including the urban area, has been designated as a Landscape Development Priority Area under the Nagasaki City Landscape Ordinance established on the basis of the Landscape Act, which controls the height, location, form, design and colours of all buildings and structures, thereby restricting construction and other activities related to any building that could obstruct the scenery surrounding the cathedral.

In recent years, construction of solar, wind and tidal power generation facilities has been planned in the areas surrounding the components of the nominated property in order to make use of renewable energy. The relevant municipalities carefully perform simulations of the likely impact on the surrounding landscape and

environment caused by the construction of such facilities during the project planning phase, and they also make adjustments and coordinate with others to prevent any negative impact on the conservation of the components and their surrounding environment. In most of the areas selected as Important Cultural Landscapes under the Law for the Protection of Cultural Properties, construction of new wind power generation facilities, steel tower structures and the like are regulated as a preventive measure to ensure the preservation of the components.

Figures 4-001 to 4-008 summarise development projects that are planned within the component areas or their surroundings at present. Any project does not planned within Sakitsu Village in Amakusa (Component 004), Remains of Villages on Nozaki Island (Component 008) and Egami Village on Naru Island (Egami Church and its Surrounds; Component 011).

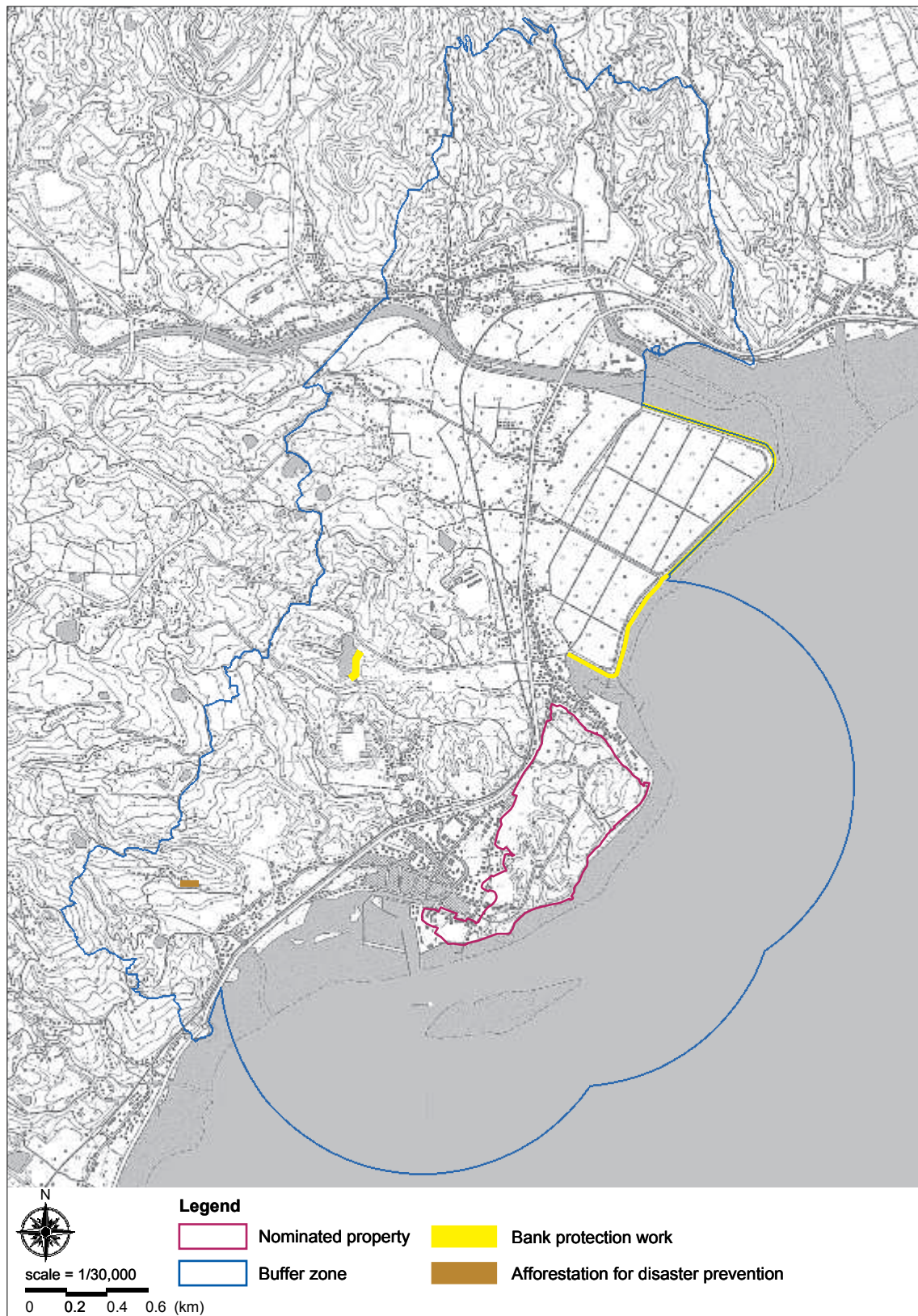


Figure 4-001 Map of planned development projects [001 Remains of Hara Castle]

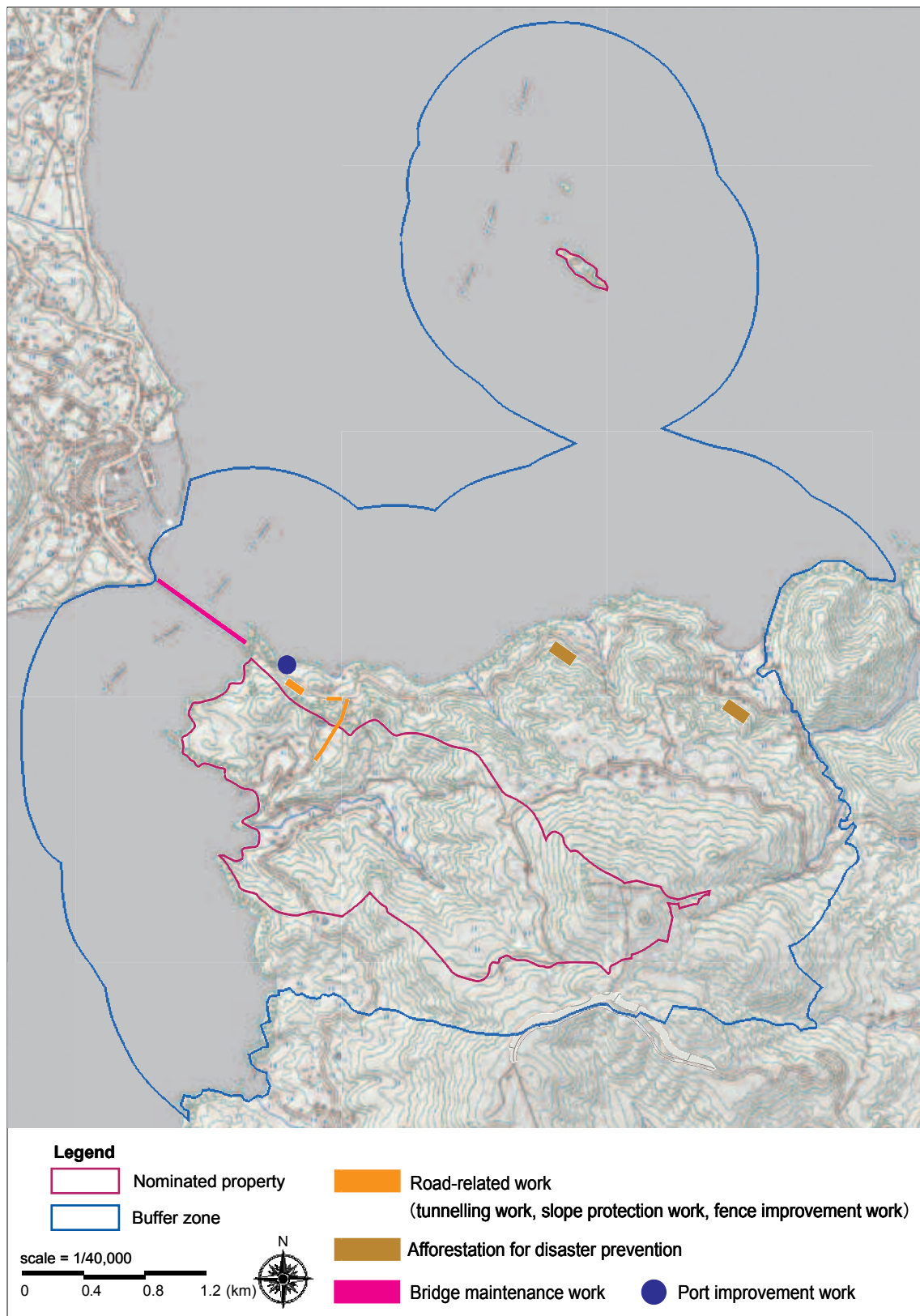
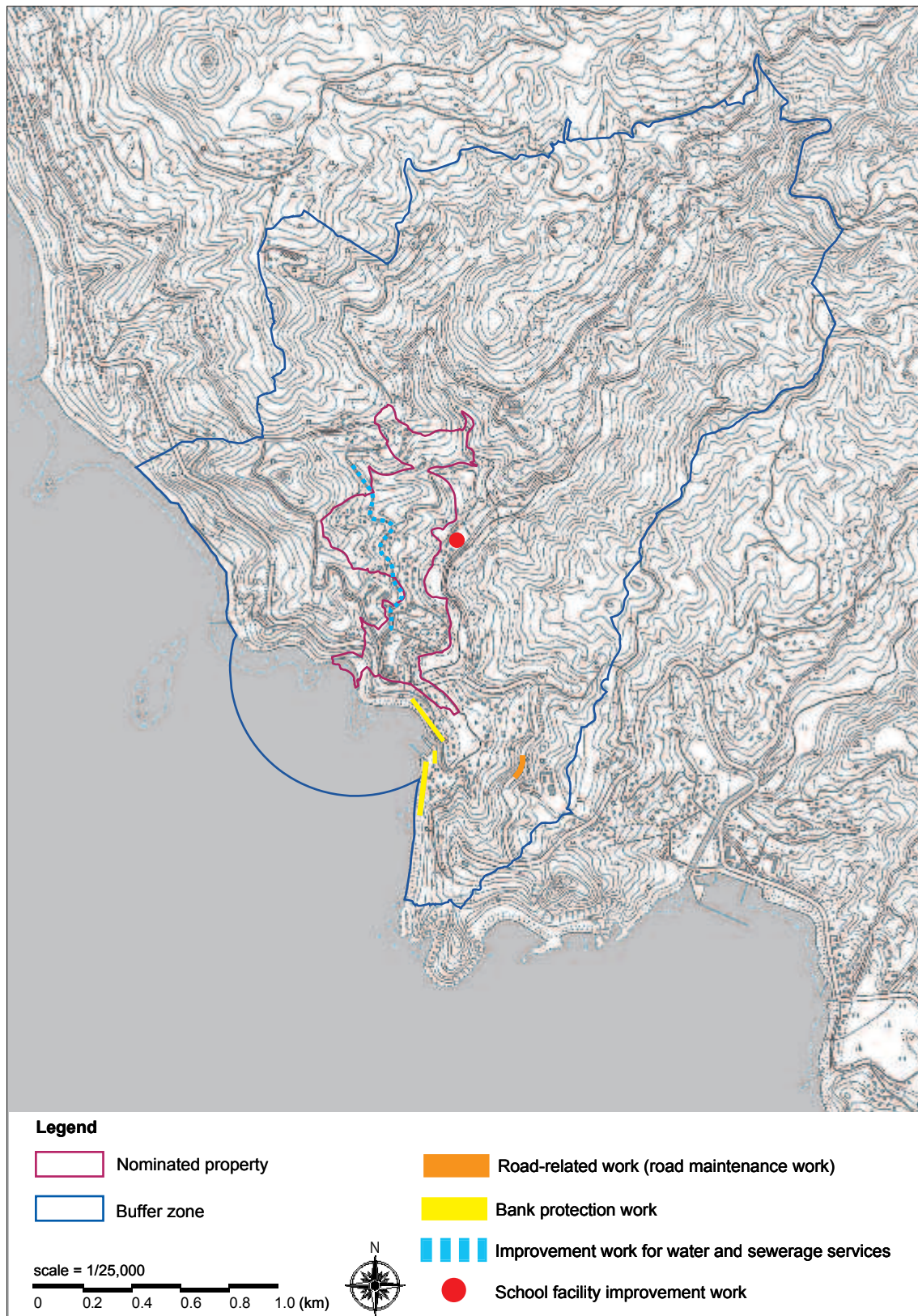


Figure 4-002 Map of planned development projects [002, 003 Kasuga Village and Sacred Places in Hirado]



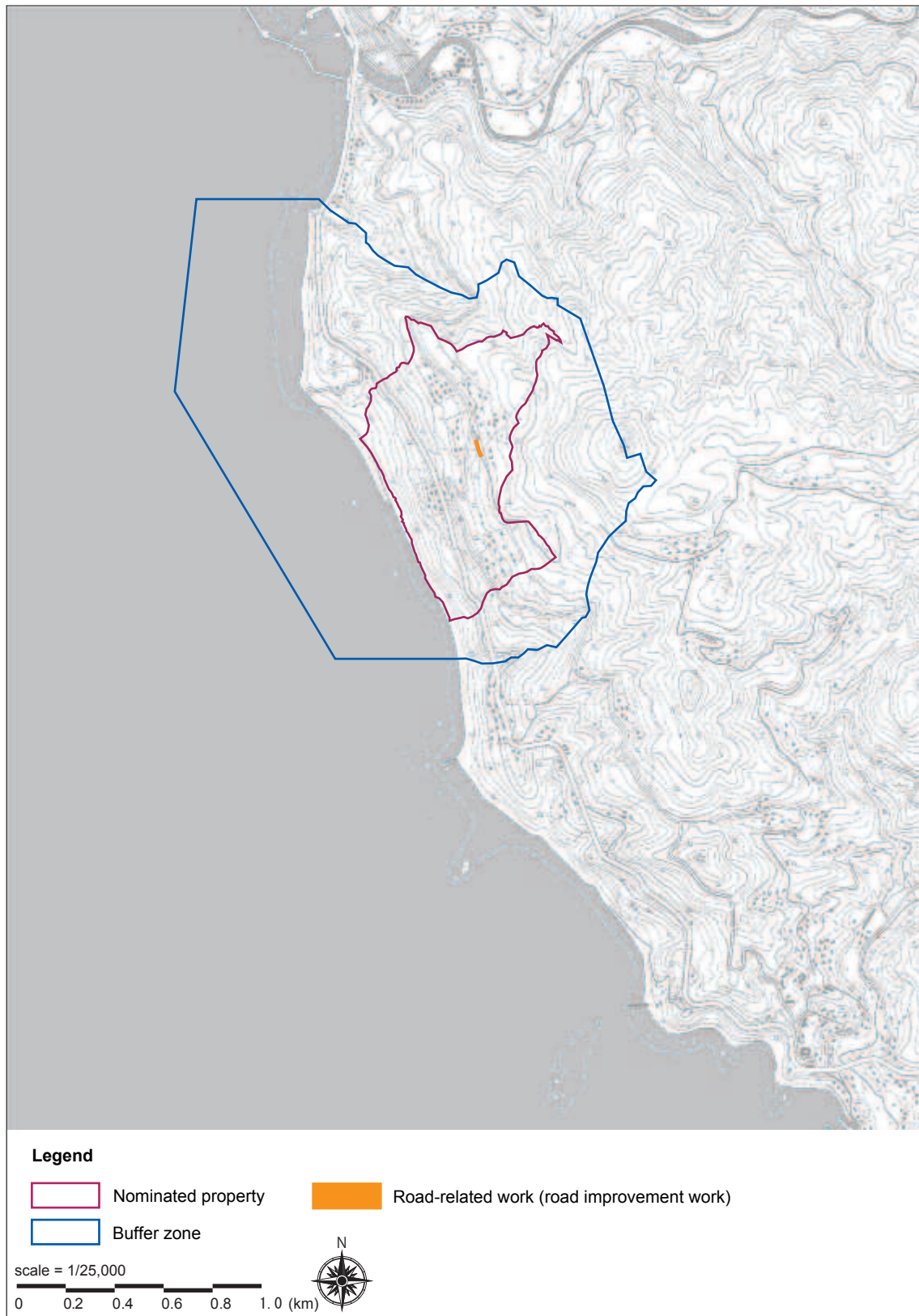


Figure 4-004 Map of planned development projects [006 Ono Village in Sotome]

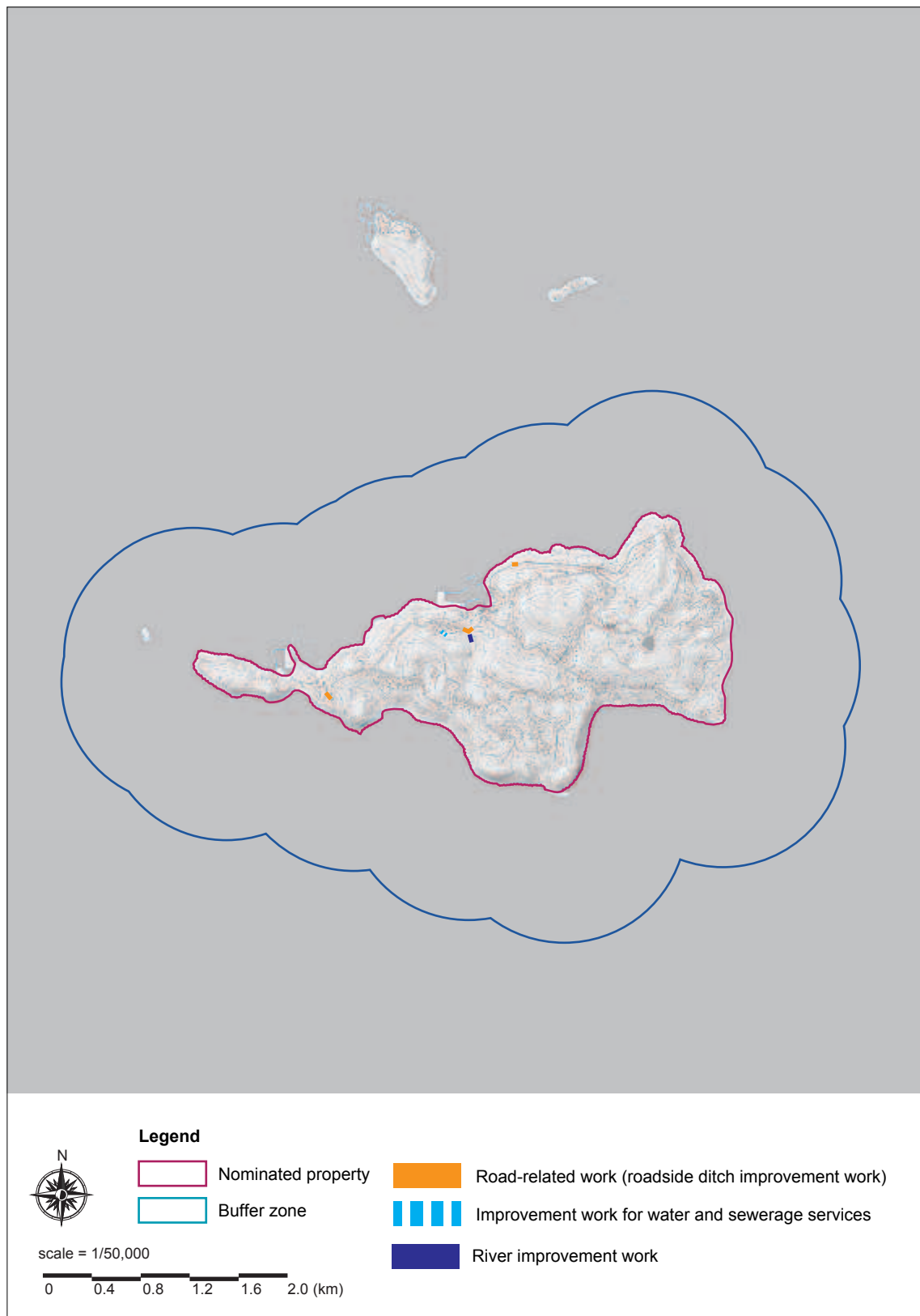


Figure 4-005 Map of planned development projects [007 Villages on Kuroshima Island]

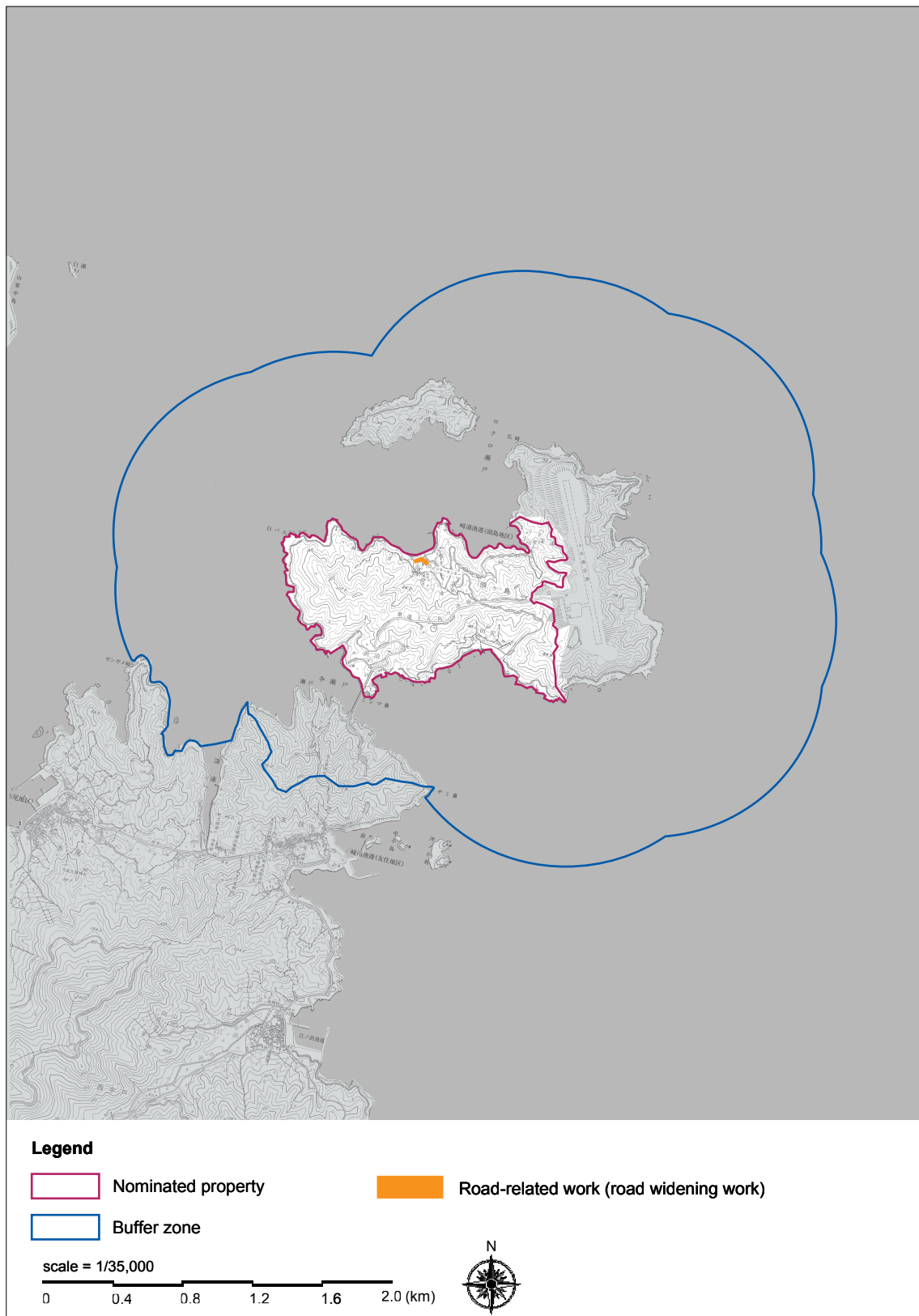


Figure 4-006 Map of planned development projects [009 Villages on Kashiragashima Island]

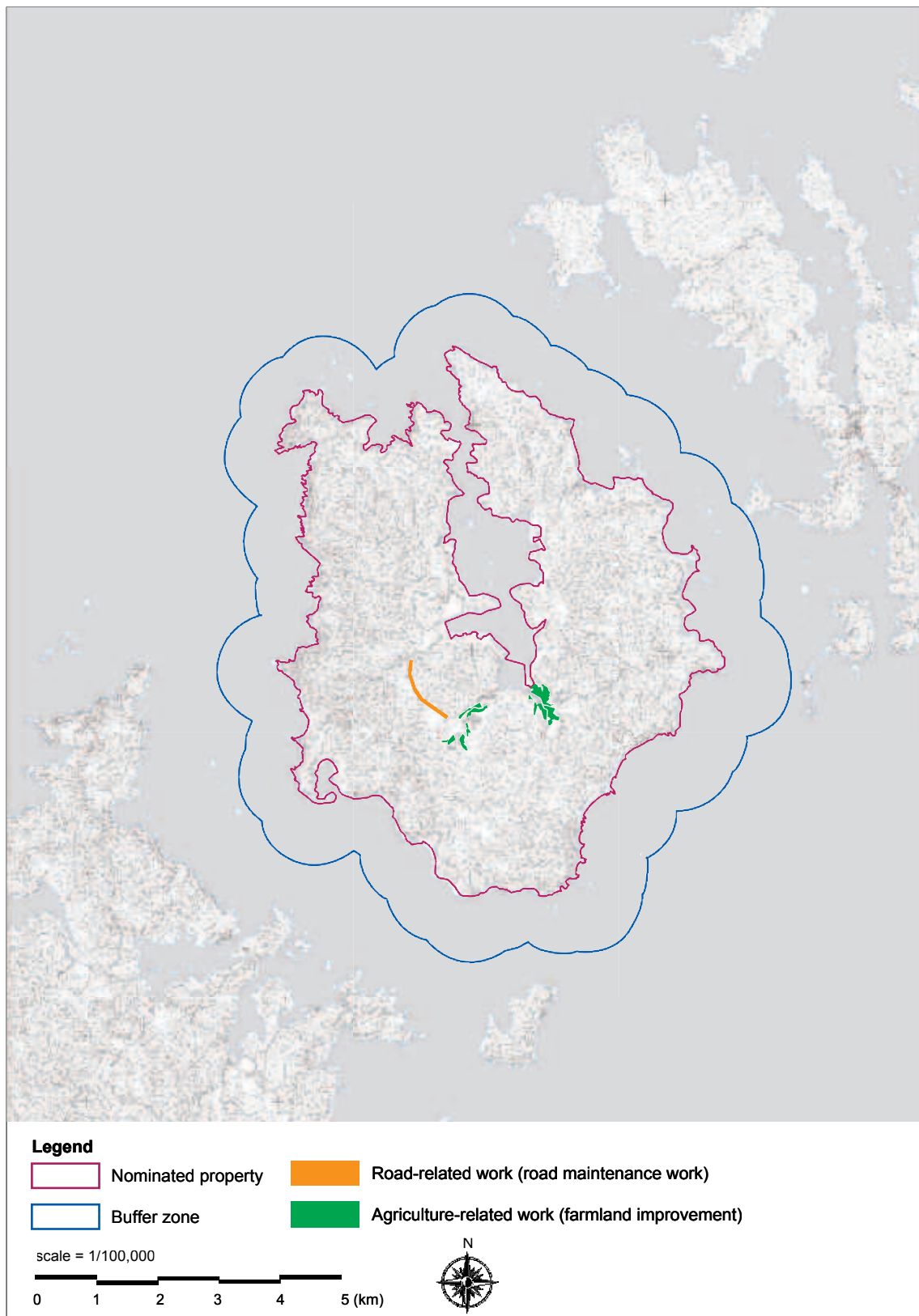


Figure 4-007 Map of planned development projects [010 Villages on Hisaka Island]

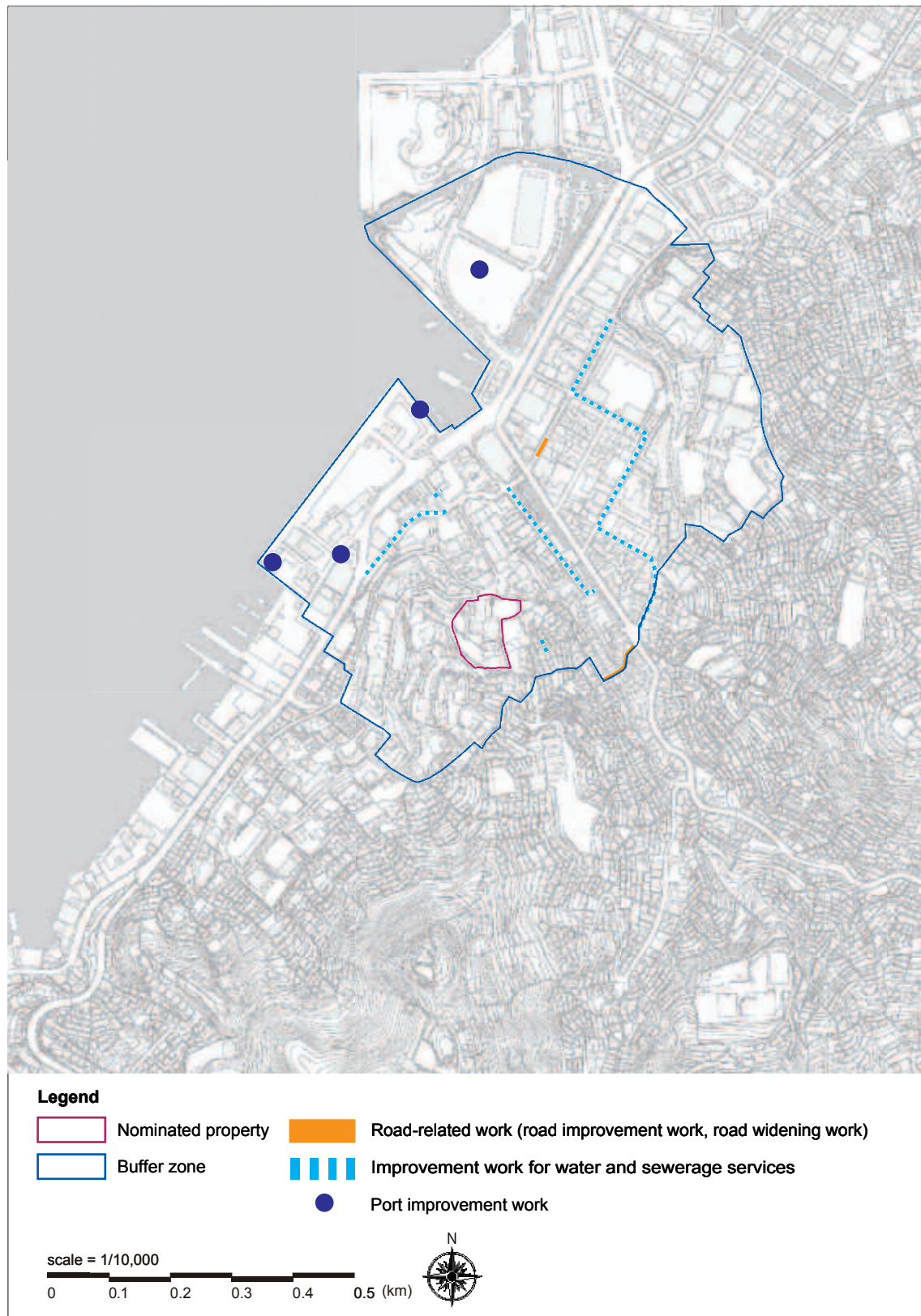


Figure 4-008 Map of planned development projects [012 Oura Cathedral]

(ii) Environmental pressures (e.g., pollution, climate change, desertification)

There are several kinds of environmental pressure that have the potential to impact the preservation of the components of the nominated property, such as air pollution, acid rain, increases in drifting rubbish along the coastline, and damage caused by wildlife. At the present time, no adverse effect on the Outstanding Universal Value of the nominated property has yet occurred as a result of any of these factors. Despite this, from the perspective discussed below, there are potential risks to the components and their surrounding environment that will require efforts to be made over the long term.

(1) Air pollution

There is a possibility that air pollution, including acid rain, could cause corrosion, deterioration, or staining of buildings and structures within the components of the nominated property. Measuring stations installed in both Nagasaki and Kumamoto Prefectures (42 in Nagasaki, 36 in Kumamoto) monitor air pollutants and acid rain that could affect the components, such as sulphur oxide, nitrogen oxide, airborne particles and photochemical oxidants.

(2) Marine litter

Many of the components of the nominated property are located near the seacoast, and beautiful shorelines and excellent coastal views are distinguishing elements of the nominated property. In recent years, however, the fine beach

views have sometimes been blemished by the increase in the amount of rubbish washing ashore, such as plastic bottles, lighters, used polyethylene tanks and driftwood, causing concerns over diminishing coastal functions and environmental damage to the coastline and its ecosystem.

Nagasaki and Kumamoto Prefectures are working with the Ministry of Environment, neighbouring countries, municipal governments, private organisations and other related organisations to collect and dispose of rubbish as well as to prevent it from being washed ashore. They are pursuing measures related to environmental education and raising awareness among the general public. Furthermore, local residents and private organisations are engaged in coastal clean-up efforts in and around several components.



Photo 4-001 Coastal clean-up in Sakitsu Village

(3) Damage from wildlife

Due to changes in the natural and social environment, animals such as deer and wild boar have been causing increased damage to agriculture and forestry areas. In Nagasaki Prefecture in particular, there is a growing trend of damage

to farm crops caused by wild boars. Such damage can be an underlying cause of the reduction in harvested areas and deterioration of villages. Moreover, wild boars have the habit of slathering themselves in mud and digging up large amounts of earth when searching for food, negatively affecting the preservation of remains and artefacts that are kept underground. Such behaviour has caused damage to and destruction of some stone walls and other structures.

In the villages of the nominated property, such damage has been prevented by installing fences around farmland and graveyards, and felling thickets and bamboo groves to restrict the living space of wild animals. Furthermore, in order to systematically reduce wildlife damage and help maintain existing ecosystems, Nagasaki and Kumamoto Prefectures are attempting to capture any harmful wildlife.



Photo 4-002 Trap to capture wild boar on Nozaki Island

(iii) Natural disasters and risk preparedness (earthquakes, floods, fires, etc.)

The region in which the nominated property is located is likely to suffer damage from natural disasters such as storms, floods, earthquakes and fires. The relevant municipalities have all established regional disaster prevention plans in order to respond to these issues, and they are taking measures in accordance with the basic policies laid down in these plans. In addition, preservation and management plans have been prepared for each component of the nominated property, including risk analysis taking into account their surrounding environment and current state of conservation. Specific measures are being taken based on this risk analysis to ensure that natural disasters will not damage the Outstanding Universal Value of the nominated property.

(1) Storm, floodwater and landslide damage

Nagasaki and Kumamoto Prefectures are geographically likely to be affected by weather fronts developing around the East China Sea and typhoons originating in the Pacific Ocean. The region has experienced large-scale storm and floodwater damage in the past, such as during the Isahaya Torrential Rains (1957), the Nagasaki Torrential Rains (1982), Typhoon 19 (1991), Typhoon 18 (1999), and Typhoon 13 (2006), all of which caused extensive damage in the region.

The Shimabara Peninsula, in which the Hara Castle remains are located, can also be af-

affected by landslide damage due to its volcanic ash soil. In the castle remains, sediment flows and partial landslides on slopes have occurred in the past due to heavy rains. Minamishimabara City, the custodial body for this site, systematically conducts soil investigations involving boring surveys and flow rate analysis of rainwater drainage, and based on the results the city is taking measures to restore the topography of collapsed areas and prevent future collapses.

Some churches built in former Hidden Christian villages have experienced breakage of stained glass windows, etc., scattering of roofing tiles caused by strong winds, and staining of outer walls caused by leakage. Preservation measures including reroofing, leak repairs and the like have, therefore, been implemented. Furthermore, local Catholics conduct small-scale repairs as necessary during their regular management of the churches.

The relevant municipalities, in accordance with their regional disaster prevention plans, are undertaking various types of construction work to prevent sediment flows, landslides, collapses of cliff faces and river flooding in locations where such damage has occurred in the past or is at risk of occurring in the future. Furthermore, monitoring systems have been put in place to monitor the water levels of major rivers and marine tides, and any observed abnormalities are rapidly relayed to the relevant organisations. Each manager of the buildings or structures constituting the components of the nominated property undertakes regular inspections in order to detect any abnormalities. Moreover, after the passing of a typhoon, inspections are quickly

performed and, in the event of any abnormality, appropriate emergency measures or repairs are carried out. Therefore, the components are all conserved in good condition.

(2) Earthquakes

Despite its location in a country that has frequent earthquakes, the Nagasaki region experiences comparatively few such events. Furthermore, although a M7.0 earthquake occurred in Kyushu in the western area offshore from Fukuoka Prefecture in March 2005 and a M7.3 earthquake hit Kumamoto in April 2016, no damage from these earthquakes has occurred to the components of the nominated property to date. However, Mount Fugen is currently active in the centre of the Shimabara Peninsula in the southern part of Nagasaki Prefecture, and its eruptions from 1990 to 1995 caused significant damage to the surrounding area. Also, surveys in recent years have revealed the existence of a group of active fault lines in Unzen, stretching from Shimabara Bay through the Shimabara Peninsula to Tachibana Bay. Survey results suggest that if the eastern and western parts of the southern edge of the Unzen trough fault zone experience simultaneous quakes, an earthquake of around M7.0 may occur.

Each municipality, in accordance with its regional disaster prevention plan, is systematically taking various measures to protect against future earthquake disasters, such as strengthening the seismic resistance of buildings, carrying out preventive work on locations at risk of landslides and collapses, constructing protective breakwaters to lessen tsunami damage, and im-

plementing afforestation and erosion control work on dormant volcanoes. Churches and other buildings designated as Important Cultural Properties have their seismic resistance assessed when large-scale preservation measures are carried out, and are suitably reinforced through necessary anti-seismic efforts.

(3) Fires

Churches and other buildings included as components of the nominated property incorporate a large amount of timber and are, therefore, vulnerable to fire. According to recent statistics, human activities such as the careless use of fire, fireworks, and arson have all been major factors that have led to partial damage or even the total destruction of buildings designated as cultural properties in Japan. In the future, a rise in the number of visitors to the nominated property is expected due to its World Heritage nomination bid. Therefore, fire prevention measures will need to be strengthened.

Under the direction of the relevant fire authorities, each component of the nominated property has a firefighting system and fire prevention equipment, such as water tanks and fire extinguishers. It is noteworthy that local residents form volunteer firefighting groups in Japan in addition to the professional firefighters employed by municipalities. In close contact with the regional society, these volunteer groups play an important role in ensuring the safety of local residents and act as key players in firefighting and disaster prevention in each local community. In the municipalities in which the components are located, such volunteer groups

provide extra capability, ensuring that there are all necessary systems in place ready to make rapid response to any emergency. It is difficult for the owners of churches built in former Hidden Christian villages on remote islands to fully carry out firefighting activities by themselves alone. Therefore, local residents also participate in fire drills so that they can enhance readiness and collaborate with the owners in cases of fire.



Photo 4-003 Fire drill of a volunteer fire-fighting group at Egami Church

(iv) Responsible visitation at World Heritage Sites

The components of the nominated property are widely dispersed throughout remote islands and peninsulas. Reflecting their historical background, most of them retain a quiet atmosphere in small outlying villages. Villages within the components are places where the local residents still go about their daily lives and livelihoods. Churches, Shinto shrines, Buddhist temples, and many graveyards in the villages are still used as

places of worship, and none of them are tourist attractions. Many of these components are accessible mainly by sea and they are not always easy to visit. Transportation networks have not yet been constructed to each component and large-scale tourist development has not taken place so far. Therefore, there is a certain limit to the number of visitors that can be accommodated. Under such circumstances, an unregulated increase in the number of visitors and unregulated construction of convenience facilities in response to any such increase may have a negative impact on the components and their surrounding environment, as well as on the lives of the local residents. It is vital to take careful measures such as the establishment of reception systems for visitors so that the nominated property can still be accessed in an orderly manner.

Since none of the castle remains or villages included in the components were originally meant for tourism, there were no established systems in place for accurately determining visitor numbers. However, one of the current initiatives aimed at achieving World Heritage site status involves ‘church keepers’ (who watch over the churches) being placed in each church within the component areas that are designated as part of the cultural property and that receive a large number of visitors at present, thus helping to create a system in a step-by-step manner to count visitor numbers at the churches and receive them in an orderly manner. Approximate monthly visitor numbers are shown in Table 4-001, which provides a rough estimation of visitor numbers to each of the components. Further-

more, an estimation was made of foreseeable future increases in visitor numbers in the case of successful inscription of the nominated property on the World Heritage List. (See Table 4-002.)

While this increase in visitor numbers is expected to revitalise the region, there are concerns about possible negative effects on daily lives, livelihoods, and places of worship of local residents within the components. Therefore, it is essential to pursue initiatives that harmonise tourism with the daily life and religious faith of the local residents, realising responsible visitation and appropriate presentation of the nominated property. The effort to strengthen cooperation among stakeholders will continue through discussion at the World Heritage Preservation and Utilisation Council.

For information on major means of access to each component, as well as the current visitor reception conditions, see ‘5.h Visitor facilities and infrastructure’ in Chapter 5 of this nomination dossier.

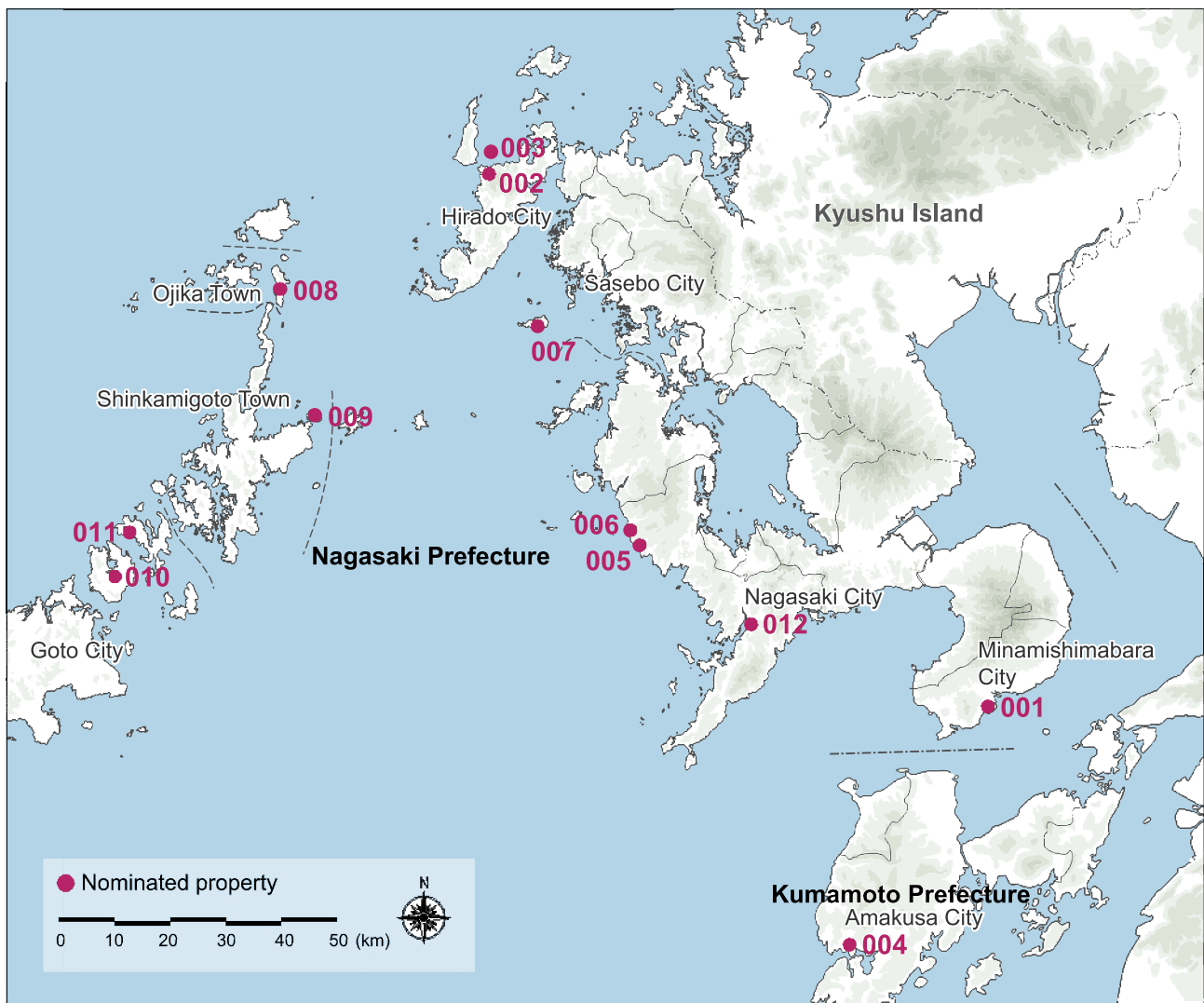


Figure 4-009 Map indicating the relevant administrative boundaries

Table 4 - 001 Numbers of visitors to the components of the nominated property [in 2015]

| Location | No. | Component | Monthly average visitors |
|---------------------------|------------|--|---|
| Minamishima- bara City | 001 | Remains of Hara Castle | 1,470 persons/ month |
| Hirado City | 002 | Kasuga Village and Sacred Places in Hirado (Kasuga Village and Mt. Yasumandake) | 100 persons/ month |
| | 003 | Kasuga Village and Sacred Places in Hirado (Nakaenoshima Island) | (Not allowed to land on the island due to geographical conditions.) |
| Amakusa City | 004 | Sakitsu Village in Amakusa | 7,140 persons/ month |
| Nagasaki City | 005 | Shitsu Village in Sotome | 1,780 persons/ month |
| | 006 | Ono Village in Sotome | 310 persons/ month |
| | 012 | Oura Cathedral | 49,020 persons/ month |
| Sasebo City | 007 | Villages on Kuroshima Island | 340 persons/ month |
| Ojika Town | 008 | Remains of Villages on Nozaki Island | 260 persons/ month |
| Shinkamigoto Town | 009 | Villages on Kashiragashima Is- land | 2,140 persons/ month |
| Goto City | 010 | Villages on Hisaka Island | 520 persons/ month |
| | 011 | Egami Village on Naru Island (Egami Church and its Surroun- dings) | 790 persons/ month |

Table 4 - 002 Expected increase in visitor numbers if the nominated property is included on the World Heritage List **1**

| Location | Visitor numbers in 2014 (thousands) | Rate of expected increase (%) | Expected increase in visitor numbers (thousands) |
|----------------------|-------------------------------------|-------------------------------|--|
| Minamishimabara City | 1,734 | 5.6 | 97 |
| Hirado City | 2,017 | 5.6 | 113 |
| Amakusa City | 2,909 | 5.6 | 163 |
| Nagasaki City | 6,307 | 3.4 | 214 |
| Sasebo City 2 | 4,861 | 1.2 | 59 |
| Ojika Town | 43 | 6.0 | 3 |
| Shinkamigoto Town | 242 | 6.0 | 15 |
| Goto City | 400 | 6.0 | 24 |
| Total | 18,513 | - | 688 |

1 Based on the report 'Economic Ripple Effects on the Region from Inscription on the World Heritage List' (issued in 2007) of the Nagasaki Institute for Public Policy, the expected number of visitors was updated in 2014.

2 The number for Sasebo City excludes visitors to the Huis Ten Bosch theme park (2,878 million visitors).

(1) Improvement of visitors' manners

The components of the nominated property are maintained and managed in close connection with the daily lives of the local residents, and it is necessary to give due consideration to preventing any negative impact caused by an increase of visitors on the local environment and on peoples' places for daily life, livelihoods, and worship. Efforts are being made to establish

rules for visitors, taking into account the actual conditions in the relevant areas. For example, walking tours are recommended in the villages in lieu of car use, in order to protect the living environment of the local residents. Also there is a coordination system among the churches to manage the visitors by limiting the areas that can be accessed and the time to be open to visitors, as well as the numbers, taking into account the

religious aspects of the sites and the management of safety issues.

Some churches have installed security equipment to help prevent thoughtless acts by visitors, including physical damage, offensive behaviour, and theft. In order to deal with an increase in rubbish, Nagasaki Prefecture enacted its 'Ordinance to Protect the Environment for the Future', promoting improvement of the environment by prohibiting rubbish dumping, smoking, etc. Furthermore, efforts are also being made to establish 'church keepers' and other surveillance measures to prevent any damage or loss of the value of the components caused by the inappropriate acts of visitors.

In order to inform visitors of the correct location-specific etiquette, the relevant municipalities, tourism associations, and other relevant organisations are putting up appropriate posters and signs, as well as posting this information in leaflets, on websites, etc. When local guides accompany visitors, they not only provide an explanation of the components but also explain the rules of behaviour.

The relevant municipalities continue to pursue these visitation initiatives in order to promote appropriate manners and maintain collaborative relationships with local communities.

(2) Appropriate installation of visitor facilities

Visitor facilities such as parking spaces and toilet facilities are needed in close proximity to the components of the nominated property to ensure convenience for visitors. The relevant municipalities are appropriately and systematically

moving forward with their installation, while avoiding any negative impact on the components and their surrounding environments. Consideration is also being given to the utilisation of existing facilities and the selection of new sites, keeping in mind the importance of the landscape. In some churches, local Catholics are kindly offering visitors the use of the facilities intended for worshippers. However, the necessary maintenance and management costs are burdensome for them. The relevant municipalities will collaborate with such churches and other stakeholders in order to develop a system to compensate the church and church members for these and similar costs.

Judged solely from the perspective of visitor convenience, current visitor facilities in some areas are not yet adequate in terms of scale, quantity, and location. As a result, the development of paid-parking areas and other projects is likely to be planned by private companies. The relevant municipalities will appropriately control such projects through ordinances designed to prevent any decline in the value of the nominated property and to avoid any disturbance to the environment and landscape within the buffer zones.

(3) Achieving orderly presentation (countermeasures against overuse)

Admitting a large number of visitors in a disorderly manner could have negative impact on the Outstanding Universal Value of the nominated property. For the managers of cultural properties, an excessive number of visitors could interfere with their management; for local followers

of the Catholic Church, Shinto shrines and Buddhist temples, religious facilities and graveyards may not be able to maintain their solemn atmosphere as suitable places for prayer; and visitors could find it impossible to understand the historical background of the components located in a quiet, outlying environment.

Measures have been taken to address this problem. This includes the above-mentioned co-ordination system for visits to churches, designed to coordinate and control the number of visitors in order to protect the components and ensure that their value is explained adequately.

In order to realise responsible visitation to the areas in which the components are located, the relevant municipalities are working to minimise any negative impact on the components and areas within their buffer zones, managing any issues that have already occurred or are likely to occur in the future due to an increase in visitor numbers. Their goal is to fully inform visitors not only of the value of the components and each site's location-specific etiquette, but also of the related history, traditions, geographical environments and lifestyles associated with each site. Efforts are being made to actively create a system for orderly presentation allowing the daily life and religious faith of local residents to remain in harmony with tourism.

For more details, please refer to '5.i Policies and programmes related to the presentation and promotion of the property' in Chapter 5 of this nomination dossier. The 'Comprehensive Preservation and Management Plan' (Appendix 6a) also includes detailed information in Chapter 4 (Implementation of the Management Plan)

and Chapter 5 (Action Plan).

(v) Number of inhabitants within the property and the buffer zone

Estimated population located within:

| | |
|----------------------------|--------|
| Area of nominated property | 1,698 |
| Buffer zone | 8,405 |
| Total | 10,103 |
| Year | 2016 |

(1) Population decline within the components of the nominated property and their buffer zones

The progressively decreasing and aging population is an urgent issue throughout Japan. This is a particular problem in the rural areas on the remote islands and peninsulas of the Nagasaki region, where most of the components are located, due to low birth rates, an aging local population and the outflow of young people. In order to maintain and manage the components in perpetuity and pass them on to future generations, joint efforts between the public and private sectors are indispensable to ensure the sustainable development of the region, leading to maintaining or increasing the local population and managing the visitor numbers, as well as assisting capacity building in these areas.

Depopulation is especially worrying on the remote islands, and for the Nagasaki region with such a large number of islands, revitalisation initiatives are, therefore, of the utmost importance. The particular charm of the islands, with their unique natural landscapes weaving to-

gether the land and sea, the soothing qualities of island life and the unique cultures created by a history of international exchanges, all find expression among the components and their buffer zones.

The present nomination for inscription on the World Heritage List provides an opportunity to closely link the lasting protection of the nominated property with the sustainable development of the region in which its components are located. All relevant stakeholders will continue working together to promote regional re-

vitalisation as a long-term goal. This will require striking a balance between the preservation and the utilisation of the nominated property.

For more details, please refer to ‘5.i Policies and programmes related to the presentation and promotion of the property’ in Chapter 5 of this nomination dossier. The ‘Comprehensive Preservation and Management Plan’ (Appendix 6a) also includes detailed information in Chapter 4 (Implementation of the Management Plan) and Chapter 5 (Action Plan).

Table 4-003 Number of inhabitants within the components and buffer zones of the nominated property (as of 2016)

| No. | Component | Inhabitants within each component | Inhabitants within the buffer zone | Total |
|------------|--|-----------------------------------|------------------------------------|--------|
| 001 | Remains of Hara Castle | 82 | 3,814 | 3,896 |
| 002 003 | Kasuga Village and Sacred Places in Hirado | 69 | 149 | 218 |
| 004 | Sakitsu Village in Amakusa | 53 | 487 | 540 |
| 005 | Shitsu Village in Sotome | 546 | 537 | 1,083 |
| 006 | Ono Village in Sotome | 178 | 15 | 193 |
| 007 | Villages on Kuroshima Island | 419 | 0 | 419 |
| 008 | Remains of Villages on Nozaki Island | 1 | 0 | 1 |
| 009 | Villages on Kashiragashima Island | 15 | 0 | 15 |
| 010 | Villages on Hisaka Island | 329 | 11 | 340 |
| 011 | Egami Village on Naru Island (Egami Church and its Surroundings) | 5 | 0 | 5 |
| 012 | Oura Cathedral | 1 | 3,392 | 3,393 |
| Total | | 1,698 | 8,405 | 10,103 |