
Chapter 2

Material from the Nomination Dossier

Executive Summary

State Party	Japan
State, Province or Region	Ohda City, Shimane Prefecture
Name of Property	Iwami Ginzan Silver Mine and its Cultural Landscape
Geographical coordinates to the nearest second	Latitude N 35° 5' 46" Longitude E 132° 26' 6" (Mt Sennyama in Ginzan Sakunouchi)
Textual description of the boundaries of the property	<p>The property is a complete ensemble of 14 component features that are categorized into 3 groups: the “silver mine site and mining towns,” the “<i>Kaidô</i> (transportation routes),” and the “ports and port towns”.</p> <p>The “silver mine site and mining towns” contain the silver mine site, as a central feature, where mining operations from digging to refining were carried out from the 16th century to the 20th century, and residential areas where the people involved in silver production and other relevant livelihoods lived, as well as the nearby sites of mountain fortresses which protected the people.</p> <p>The “<i>Kaidô</i>” includes the 2 transportation routes that were used to carry silver and other goods between the silver mine and the ports.</p> <p>The “ports and port towns” include the ports where the silver was shipped out by sea and where goods that were needed at the silver mine and the mining towns were unloaded, as well as the residential areas where the people who were engaged in shipment-related occupations lived.</p>
Justification Statement of Outstanding Universal Value	<p>The property exhibits universal outstanding value as the site of the silver mine that produced a large amount of silver in the 16th and 17th centuries, triggered the mass production of gold and silver in Japan through the spread of its mining techniques to other mines throughout Japan, and exerted significant influence upon the history of the exchange of goods and communications among civilizations, not only between the nations of East Asia but also between East and West, reaching as far as Europe.</p> <p>Among the component features of the property, the silver mine site contains extremely important archaeological sites that illustrate how the silver production was begun in the 16th century by applying a refining technique based upon the cupellation method that had been traditional in East Asia and how it evolved into a well-managed system comprised of labor-intensive small businesses that carried out the full sequence of processes from digging to refining, succeeding in the large-scale production of high quality silver.</p> <p>In addition, the property shows outstanding universal value as a cultural landscape that illustrates the land-use system unique to the silver mine and which fully represents the entire scope of the silver mine operations, ranging from silver production to silver shipment, that continued for nearly 400 years from the start of full-fledged mine development in the early 16th century to the closure of the mine in the early 20th century.</p> <p>In particular, the property exhibits not only value as a “relict landscape”, one which represents the totality of the land use related to the silver mine that has already stopped its operation, but also value as a “continuing landscape” in which parts of the original functions dating back to the time of the silver mine operation are still retained in the present lives and livelihoods of the contemporary local citizens.</p> <p>The property is an example of a cultural landscape of outstanding universal value, in which sites representing the ensemble of the social system and the social infrastructure of the silver mine development from silver production to shipment remain in good condition while the</p>

	<p>original land-use system and parts of its functions are retained in the present land-use system in an environment now covered with mountain forests such as secondary forests and bamboo groves.</p>
itemize criteria	<p>Criterion (ii) During the Age of Discovery, in the 16th and early 17th centuries, the large production of silver by the Iwami Ginzan Silver Mine resulted in significant commercial and cultural exchanges between Japan and the trading countries of East Asia and Europe.</p> <p>Criterion (iii) Technological developments in metal mining and production in Japan resulted in the evolution of a successful system based on small-scale labor-intensive units covering the entire range of skills from digging to refining. The political and economic isolation of Japan during the Edo Period (1603 to 1868) impeded the introduction of technologies developed in Europe during the Industrial Revolution and this, coupled with the exhaustion of commercially viable silver-ore deposits, resulted in the cessation of mining activities by traditional technologies in the area in the second half of the 19th century, leaving the site with well-preserved archaeological traces of those activities.</p> <p>Criterion (v) The abundant traces of the silver production, such as mines, smelting and refining sites, transportation routes, and port facilities, that have survived virtually intact in the Iwami Ginzan Silver Mine, are now concealed to a large extent by the mountain forests that have reclaimed the landscape. The resulting relict landscape, which includes the surviving settlements of the people related to the silver production, bears dramatic witness to historic land-uses of outstanding universal value.</p>
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1. Identification of the Property

1. Identification of the Property

1.a Country: *JAPAN*

1.b State, Province or Region: *SHIMANE PREFECTURE*

1.c Name of Property: *IWAMI GINZAN SILVER MINE AND ITS CULTURAL
LANDSCAPE*

1.d Geographical coordinates to the nearest second

The **geographical coordinates** of the property (Mt Sennoyama in Ginzan Sakunouchi) are:

Latitude: N 35° 5' 46";

Longitude: E 132° 26' 6".

The precise locations of the 14 component features of the nominated property are shown in Appendix 1-C.

The property is situated almost at the center of Shimane Prefecture, which is located in the western part of Japan's main island of Honshu, facing the Sea of Japan. The property encompasses the complete system of silver mine development ranging from mining and refining to transportation and shipment, being an assemblage of the 14 component features that are categorized into 3 groups: the "silver mine site and mining towns", the "ports and port towns" and the transportation routes known as "Kaidô" that connect them.

The property is located in Ohda City, Shimane Prefecture, Japan.

Appendix 1. Map indicating the location of the property

- a. The location in Japan
- b. The location in Shimane Prefecture
- c. The location in Ohda City

1.e Maps and plans, showing the boundaries of the property and buffer zone

Maps and plans showing the locations and boundaries of the property and the buffer zone as well as legal protective designations are attached as appendices.

Appendix 2. Map indicating the property and the surrounding natural and built environment

Appendix 3. Map indicating the extent of the property and the buffer zone

- a. The extent of the property and the buffer zone with indication of the zones of legal protection
- b. The extent of the property with indication of the zones of legal protection

1.f Area of the property and buffer zone

The total area of the property and that of the buffer zone are given below together with the breakdown of the property area into the 3 groups of 14 component features that compose the property.

Area of property: 442 ha

Buffer zone: 3,221 ha

Total: 3,663 ha

Table 1. The breakdown of the property area

1. Silver mine site and mining towns (silver production center)	
1-A. Ginzan Sakunouchi	3,170,773.51m ² (overlapping with 1-F)
1-B. Daikansho Site	2,868.04m ² (contained in 1-F)
1-C. Yataki-jô Site	51,019.23m ²
1-D. Yahazu-jô Site	34,023.25m ²
1-E. Iwami-jô Site	117,546.08m ²
1-F. Ômori-Ginzan	328,000.00m ² (overlapping with 1-A, 1-G and 1-I; containing 1-B and 1-H)
1-G. Miyanomae	6,800.09m ² (overlapping with 1-F)
1-H. House of the Kumagai Family	1,500.23m ² (contained in 1-F)
1-I. Rakan-ji Gohyakurakan	12,568.26m ² (overlapping with 1-F)
Subtotal	3,612,217.07m ²
2. Kaidô (two transportation routes connecting silver mine site and ports)	
2-A. Iwami Ginzan Kaidô Tomogauradô	5,229.23m ²
2-B. Iwami Ginzan Kaidô Yunotsu-Okidomaridô	21,070.93m ²
Subtotal	26,300.16m ²
3. Ports and port towns (for silver shipment and logistics)	
3-A. Tomogaura	150,333.55m ²
3-B. Okidomari	298,217.03m ²
3-C. Yunotsu	337,000.00m ²
Subtotal	785,550.58m ²
Total area of the property (excluding overlapped areas)	4,424,067.81m ²

2. Description

2. Description

2.a Description of Property and Significant Features

(i) Description of Property

The property, “Iwami Ginzan Silver Mine and its Cultural Landscape”, is an integral ensemble of the three related groups of component features, i.e. the “silver mine site and mining towns”, “Kaidô”, or transportation routes, and “ports and port towns”.

The “silver mine site and mining towns” consist of the silver mine site, as the central feature which exhibits evidence of the whole range of processes from digging to refining in the period from the 16th century to the 20th century, as well as the residential areas where people involved in silver production and related livelihoods lived, and in the surrounding areas are the sites of the mountain fortresses that protected the mining communities. Secondly, the “Kaidô” is a set of two transportation routes that were used to transport silver ore, silver and other goods between the silver mine and the ports. Lastly, in the category of “ports and port towns” are the ports and relevant facilities for the shipment of silver ore and processed silver and also for the landing of materials and goods that were needed in the silver mine, as well as the port towns where people who engaged in loading and unloading those materials lived.

The property, “Iwami Ginzan Silver Mine and its Cultural Landscape”, consists of “sites” and “groups of buildings” representing the ensemble of the social system and the social infrastructure of the silver mine development from silver production to shipment and is an example of a cultural landscape of outstanding universal value, now covered with mountain forests, in which the original land-use system and parts of its functions are retained in the present land-use system.

Iwami Ginzan Silver Mine and Surrounding Natural Environment

The property, “Iwami Ginzan Silver Mine and its Cultural Landscape”, within the confinement of the given natural conditions such as landform, geology, climate and vegetation, has been developed through organically evolved interactions of the above-mentioned 3 groups of the 14 component features, which are composed of various elements.

The silver mine site is situated approximately 6km inland from the Sea of Japan. Within and around this area, mountains of from 400m to 600m above sea level are closely spaced one after another, including the silver-ore-producing mountains Mt Sennoyama and Mt Yôgaisan, with deep valleys and rivers running between them. Between the higher mountainous area and the seacoast, there are comparatively moderate hills of from 100m to 200m above sea level as well as plateaus, valleys and rivers, with few flatlands. The transportation routes called *Kaidô* were established threading through these rare flat areas. The coastal areas where the ports and port

towns are located are characterized by saw-toothed *rias*-style landforms, with the town development wedged into the narrow valleys behind the harbors.

The climate of the area is that of a wet temperate monsoon climate; the coastal areas on the Sea of Japan, where the Iwami Ginzan Silver Mine is located, is distinctly characterized by seasonal northwesterly winds in the wintertime accompanied by strong wind gusts and severe sea waves.

In the silver mine area and the surrounding mountain areas, there spread secondary forests of *Pinus densiflora*, *Quercus glauca*, *Quercus myrsinaefolia*, *Quercus serrata* and *Quercus mongolica*. These trees are a rich legacy of the forests that had long been providing firewood for silver production and household consumption up to the 19th century. Now, additionally, large patches of bamboo groves dot the silver mine mountain areas. Bamboo, which is often found at the sites of human settlements in Japan, now widely covers the areas where collective settlements used to exist. These mountain forests constitute an important element of the cultural landscape associated with the silver mine.

Silver Mine Site and Mining Towns

Among the first group of the component features, the “silver mine site and mining towns”, the silver mines existed in the mountainous area spreading from Mt Sennoyama to Mt Yôgaisan whereas the mining towns existed in a wide area from the foot of Mt Sennoyama to long and narrow valleys lying between Mt Sennoyama and Mt Yôgaisan. Among the mining settlements that once existed, **Ômori-Ginzan** is one that still remains as a residential area for local citizens long after the mining operations came to an end several decades ago. This area dates back to Ginzan Town, the silver mine area enclosed with fences, and Ômori Town, outside the fenced area, of the Edo Period; as a result, even now the western half of the valley is called the “Ginzan Area” and is distinguished from the eastern “Ômori Area”.

At Mt Sennoyama and the Ginzan Area, a mining town was developed in tandem with the mine development in the 16th and 17th centuries. Mt Sennoyama, which became obsolete and was abandoned following the closure of the mining operations, shows only scattered traces of the past silver production facilities and the people's lives there. In contrast, the Ginzan Area remains inhabited by local citizens, where the original land uses such as residential areas and small-scale farmland are still retained.

In a town located in the mountainous area of Mt Sennoyama, workshops for smelting and refining were set up near mine shafts and the production processes from digging to smelting were carried out consecutively. Those workshop facilities served also as workers' dwellings, creating an environment where silver production and the daily lives of those who engaged in silver production were inseparable. Today, in the Ginzan Area, some 600 mine shafts and over 1,000 man-made flat areas have been identified,

illustrating various characteristic circumstances of the silver mine operation.

On the other hand, the Ginzan Area contains a variety of elements related to other aspects of the silver production, the people's life and their religious beliefs, including such features as residential areas and commercial districts that were developed along streets as well as shrines, temples and graveyards that existed in the surrounding areas. Besides these, there were fortresses, administrative offices and silver storehouses in existence here. This area was the center of administration that controlled the entire mine area.

In the areas surrounding this mine site and the former mining towns are several sites of mountain fortresses that protected them.

In the 16th century, **Yataki-jô** (1-C) and **Yahazu-jô** (1-D) to the west of the mine and the Ginzan Area, and **Iwami-jô** (1-E) to the north thereof were constructed in defense of the silver mine area. However, by the early 17th century, when a period of strife came to an end, these fortresses had ended their roles and were left abandoned, and are now covered by mountain forests.

In the early 17th century, the periphery of the mine and the Ginzan Area was enclosed with fences over a length of 8km as a measure to control the movements not only of silver but also of people and goods coming in and going out. Although the fences were removed in the mid-17th century, this area is still known as **Ginzan Sakunouchi** (1-A), literally meaning "inside the silver mine fences".

The Ômori Area is another mining town that was formed in the 17th century and continued to grow to the east of Ginzan Sakunouchi in the 17th century. Already in the period between the late 16th century and the early 17th century, there had existed a special facility devoted to refining in **Miyanomae** (1-G), located at the eastern end. The Ômori Area became the center of ruling power and control of the Iwami Ginzan Silver Mine up to the 19th century after the magistrate's office was relocated there from the Ginzan Area in the 17th century. Within this area, streets were lined with the residences of administrative officers, those of powerful merchants who profited from the silver mine operation or financing business, including the **House of the Kumagai Family** (1-H), plus the shop-residences of small and medium-sized merchant businesses and the houses of craftsmen. In their background, the mountainside areas were spotted with many shrines, temples and graveyards that provided the stages for religious activities by the people of all ranks. In particular, the mountainside area bordering on the Ginzan Area is a distinctive place where 500 stone statues of *rakan* were enshrined in the 18th century in a wish to bring the safety and prosperity upon the silver mine (1-I. **Rakan-ji Gohyakurakan**).

Most residences in the Ômori Area were lost in a large fire that occurred in 1800 and were later reconstructed; now, the historical townscape, as the setting for the daily life and religious activity of the local citizens, is still maintained in good condition.

Kaidô (Transportation Routes)

The 2nd group of the component features, or “Kaidô”, are the set of transportation routes which connected the silver mine and mining towns with the ports and port towns and which played an important role in the transportation of silver ore, refined silver and other goods and materials.

The **Iwami Ginzan Kaidô Tomogauradô** (2-A) is the route used during the first half of the 16th century, when the development of the silver mine was started, in order to carry silver ore and silver over to **Tomogaura** (3-A), where the port for shipment was located. The **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B) is the route through which silver was carried from the silver mine over to the port at Okidomari during the latter half of the 16th century.

The **Iwami Ginzan Kaidô Tomogauradô** (2-A) started from the two entrance points to the east and west of Mt Yôgaisan and extended over a distance of 7.5km in total to the port at **Tomogaura** (3-A), providing the shortest access between the silver mine and the Sea of Japan.

This transportation route characteristically follows an undulating path all through the route and the remains of the road engineering work that was done in order to make the passage easier still exist in good condition. In addition, along the route there remains a small shrine, whose origin is associated with an anecdote related to silver ore transportation, as well as stone monuments and other religious objects placed there by those who passed along the route and by local citizens in prayer for safety and health.

The **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B) is the route that came to be used for silver transportation to the Sea of Japan when the ruler of the silver mine changed in the mid-16th-century. Starting from the western end of **Ginzan Sakunouchi** (1-A), the route runs over a total length of 12km to **Okidomari** (3-B) and **Yunotsu** (3-C), where the center for the control of the silver mine and the surrounding area existed.

This route not only served the purposes of silver transportation but also, after the function of silver transportation was taken over by another route in the early 17th century, served as the main channel for the transportation of consumer goods and materials for silver production to meet the needs of the silver mine until the mid-19th century. Furthermore, the greater part of this route is still in use by local citizens in their daily lives for the purposes of movement and transportation between neighboring villages in the area.

This route is relatively smooth over the major stretch of the roadway but is punctuated by its single steep hill at Gôrozaka. Along the route, the remains of road engineering work such as stone steps, etc. exist in good condition together with religious stone monuments that were built by people who passed along the route and by local citizens in prayer for safety and health, as well as stone guideposts that were

built for the convenience of people passing the route.

Ports and Port Towns

The 3rd group of the component features is **Tomogaura** (3-A), **Okidomari** (3-B) and **Yunotsu** (3-C), which played an important role as the ports for the outbound shipment of silver ore and silver from the Iwami Ginzan Silver Mine.

Tomogaura (3-A) is the port that shipped silver ore and silver to Hakata, Japan's largest trade port at that time, during the first half of the 16th century. **Okidomari** (3-B) succeeded Tomogaura as the port for silver shipment during the latter half of the 16th century. **Yunotsu** (3-C) had been famous for hot springs since old times and is known as the place where the materials and goods needed at the silver mine were unloaded, being a major port on the coast of the Sea of Japan which had existed since before the 16th century.

Tomogaura (3-A) and **Okidomari** (3-B) are each characterized by the *rias*-style coast and a small bay that opens to the west and the sloped landforms in the narrow valley, with the port and hamlet forming a striking harmony.

Each port still retains many characteristic facilities and devices related to maritime transportation such as an islet that served as a protection against winds and waves, an anchorage that was formed in a small harbor taking advantage of the landforms, a beach where lading and unloading were carried out and a well from which water was supplied to ships. In addition, religious structures unique to ports such as shrines dedicated to prayers for safety at sea still remain in the islet at the entrance of the port or the beach.

The hamlet of each port is similarly centered around the Kaidô leading to the silver mine with houses standing on each side of the road; the original rectangular land divisions remain still today.

These port hamlets bear testimony to the utmost efforts that were made by people who engaged in the shipment of silver ore and silver and who worked to maintain the port, trying to make the best use possible of the forbiddingly narrow landform.

In addition, in the background of the residences at **Okidomari** (3-B), there remain religious spots revered by local citizens, such as temples and small shrines that date back to the late 16th century. In addition to these, two mountain fortresses had been constructed on the hill near the entrance of Okidomari Port by the late 16th century, for the purpose of protecting the hamlet and the port.

On the other hand, Yunotsu had long been known for its hot springs since before the 16th century and its name, literally meaning "hot spring port", derives from the place's prosperity based upon the hot springs. With a port in the west, **Yunotsu** (3-C) boasts of the historic townscape characterized by rectangular land divisions centered around the streets that are connected to the **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B). Hot spring inns, shop-residences, mansions of cargo ship merchants and other

Japanese style structures stand side by side with religious structures such as temples and shrines. These structures have been constructed as a result of painstaking efforts to make the best possible use of the available space in the narrow valley by carving flat terraces out of the flanks of the narrow valley.

Cultural Landscape

It is appropriate to consider the Iwami Ginzan Silver Mine to be a cultural landscape, in particular “relict landscape, because it fully illustrates the processes ranging from silver production to transportation that were carried out continuously for nearly 400 years since its full-scale development started in the early 16th century until it was closed down in the early 20th century, and because it represents the land-use system unique to the silver mine that is not longer in operation.

At the same time, it allows of evaluation as a “continuing landscape” in light of the fact that some of the original functions dating back to the times of the silver mine have been passed on from generation to generation, as is evident in the present on-going lives and livelihoods of local people.

Relict landscape

At **Ginzan Sakunouchi** (1-A), which is the site of the silver mine itself, small mine shafts remain with their entry holes open on the slopes as evidence of digging, and in the man-made flat areas are numerous underground remains related to smelting, refining and dwelling. The modern refinery went out of use after the mine was closed in 1923 and abandoned as it was. These sites were overgrown with bamboo groves, etc. after their operations ceased; forests that had existed there before the mine development started came back, extending from the surrounding areas until the entire area of the site is now covered again with deep mountain forests.

The defense facilities that protected the silver mine and the mining towns, such as the fortresses Yataki-jô, Yahazu-jô and Iwami-jô which were constructed in the surrounding hills, were also abandoned, after the struggles over the silver mine ended in the 17th century, and now the flat areas that were part of the defense facilities remain in good condition, covered with secondary forests and bamboo groves, on the slopes and the hill tops.

In addition, the streets and land divisions of the residential areas remain in their original condition not only in **Ômori-Ginzan** (1-F), which was a part of a mining town, but also in the ports and port towns at **Tomogaura** (3-A), **Okidomari** (3-B) and **Yunotsu** (3-C). The **Iwami Ginzan Kaidô Tomogauradô** (2-A) and the **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B), which connected **Ginzan Sakunouchi** (1-A) and ports, retain the original route, width, road surface, etc. without changes from the time when they served transportation of silver ore, silver and other goods.

The above-mentioned elements are organically interrelated to each other, producing

a “relict landscape” representing the ensemble of land uses related to the silver mine operation.

Continuing landscape

In the settlements and surrounding farmlands at **Ômori-Ginzan** (1-F), **Tomogaura** (3-A), **Okidomari** (3-B), and **Yunotsu** (3-C), local citizens are leading their daily lives still now, sustaining the landscapes of local residential centers, and the ports are also functioning fully as the fishing ports that are essential to the livelihoods of local residents. The **Iwami Ginzan Kaidô Tomogauradô** (2-A) and the **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B) which connect the settlements and ports are also part of the contemporary lives of local citizens as important roads to serve their daily needs. In addition, shrines and temples in the residential areas as well as stone monuments, Buddha halls, small shrines and other religious objects that remain along the routes are alive in the daily lives of local people as objects of worship.

The above-mentioned elements maintain a close relationship with the present on-going lives and livelihoods, having undergone a certain degree of change with the passage of time, and together they produce a “continuing landscape”.

(ii) Description of Significant Features

1-A. Ginzan Sakunouchi

Ginzan Sakunouchi (1-A) is the site of the silver mine that spreads over an area of 320 ha. In **Ginzan Sakunouchi** (1-A), there remain in good condition a number of sites related to silver production and daily life such as mine shafts and workshop-residences where smelting and refining were carried out from the 16th century to the 20th century. In relation to these sites, sites related to administration (such as administration offices) and defense (such as fortresses) as well as sites related to religious belief (such as shrines, temples and stone stupas) remain in good condition. Three different types of elements that constitute Ginzan Sakunouchi are described below: elements of Ginzan Sakunouchi related to “silver production and daily life,” those related to “administration and defense” and those related to “religious belief”.

Elements that are related to silver production and daily life

Throughout the mine area called **Ginzan Sakunouchi** (1-A), a range of silver production undertakings from digging, dressing, smelting to refining were carried out consecutively.

Traces of digging cover almost the entire area of Mt Sennoyama, which contained silver deposits, to the extent that the number of the holes that have been identified so far reaches over 600. The existence of so many holes is one of the distinctive characteristics of the Iwami Ginzan Silver Mine. These holes can be broadly categorized into two types: traces of open pit digging that remain on the ground

surface and those of mine shafts dug into the ground in pursuit of ore veins. The former are distributed mainly in the area from the mountaintop of Mt Sennoyama to the valley to the south, whereas the latter can be seen almost anywhere in the valley within Ginzan Sakunouchi.

Representative examples of mine shafts are Ôkubo-mabu and Kamaya-mabu in the south slope of Mt Sennoyama and Ryûgenji-mabu in the northern slope. These are large-scale mine shafts that were created at the peak of the prosperity of the Iwami Ginzan Silver Mine. However, many of the other mine shafts are small-sized with an entry measuring 90 cm in height by 60 cm in width on average. Inside these mine shafts, there remain numerous marks of hammers and chisels, highlighting the extremity and dexterity of manual digging.

Ore dressing, smelting and refining were also carried out in workshops that were constructed at Ginzan Sakunouchi.

Ginzan Sakunouchi (1-A) is now entirely covered with the lush green of secondary forests of evergreen trees and broadleaved trees and bamboo groves, thanks to the resilience of nature after the closure of the mine. In areas from mountain ridges to the valley beds, over 1,000 man-made flat terraces, large and small, have been identified. These flat areas are often accompanied by remains of stone walls and drainage conduits or by traces of digging nearby. The flat areas are the sites of workshops where silver production was carried out, and where daily lives were led inseparably from the workplace in the 16th century. Each one of these workshops constituted the minimum unit of silver production. From their location relative to the digging traces, it is known that the workshops were set up near the places where digging was carried out. At the Iwami Ginzan Silver Mine, these small units produced high quality silver, which, assembled in great numbers, produced a large quantity of silver.

Sites that show this style of silver production have been found as a result of excavation surveys that were carried out at the mountaintop of Mt Sennoyama and on the slopes in the valley at the mountain foot. To take an example from the survey of the area near the mountaintop, known as Ishigane Fujita Area, where the sites of the 16th to 18th century settlements were excavated, the following findings were obtained:

Some of the flat sites showed land divisions measuring 8 - 10m in width and 20m in depth that were aligned facing onto a 2m wide street. These flat areas are the sites of the workshops where smelting and refining were carried out. Along with these, the sites of mine shafts have also been identified nearby. From former building interior locations several archaeological remains such as those of drainage and water storage facilities that were necessary for ore dressing and those of furnaces that were necessary for smelting and refining have been discovered, together with many tools that were used for smelting and refining. These archaeological remains and artifacts are illustrative of the labor-intensive and manual-based methods of silver production that characterized the Iwami Ginzan Silver Mine.

The furnace sites show a simple structure of a depression in the earth floor with a diameter of 1m or less. This type of furnace is called “earth floor type”, which is the typical style of furnaces that were used for smelting and refining in Japan.

Among the excavated artifacts, there was an iron pan that was used in the refining process, which, together with cupellated silver and precious lead that were found at other survey areas in Ginzan Sakunouchi, shows that the unique cupellation-based refining method was used in the Iwami Ginzan Silver Mine.

It is noteworthy that, from the sites of workshops where smelting and refining were carried out, not only artifacts for silver production but also many goods for daily life such as earthenware, porcelain, combs, clogs, smoking pipes, etc. have been found. This is clear evidence showing that silver production and daily life were inseparable in these places.

Those artifacts for daily life included not only domestic products but also expensive porcelain and luxurious products manufactured in China or Korea, showing that the cultural standards of the Iwami Ginzan Silver Mine in the 16th and 17th centuries were comparable to those of major cities of the time in Japan, such as Kyoto and Osaka.

In the late 19th century, when modernization started, technologies of Europe and USA were introduced in Japan and industrial machines came into wide use. However, digging was basically carried out in line with the techniques that had been used to dig mine shafts since the Edo Period.

On the other hand, modern methods of smelting and refining were used intensively, mainly at Shimizudani to the northeast of Mt Sennoyama and at Kôjidani to the northwest of Mt Yôgaisan; the sites of those modern refineries remain in these two places.

The site of the refinery at Shimizudani is the site of a large-scale modern refinery that was constructed in 1895, where the foundation stonework, the site of an ore dressing facility, the site of tram rails, etc. remain in good condition, allowing us to know what one of the largest silver production facilities at that time looked like. The refinery at Kôjidani served as the base for the Modern-Period development of the Iwami Ginzan Silver Mine from 1896 up until the closure of the mine in 1923. At its site remain parts of the plant facilities such as an ore dressing house, ventilation shafts, and miners’ residences.

Elements related to religious belief

The elements of Ginzan Sakunouchi that are related to religious belief include many shrines, temples and small shrines that represent the spiritual lives of people who gathered and settled in the Iwami area for mining purposes. At the peak of prosperity of the Iwami Ginzan Silver Mine, it is said, there were “100 silver mine temples,” indicating that temples of different religious schools were constructed in common prayer for the prosperity of the silver mine.

At present, some 70 shrines and temples, including sites with no remaining buildings, have been identified in this area. In addition, in a number of cemeteries, combining both those attached to these temples and independent graveyards, over 6,000 tombstones and memorial monuments that were built for those who died in these areas exist, excluding any but those visible above the ground surface. Thus there is ample evidence showing that the mountainous areas where these graves are distributed used to be inhabited by large numbers of people.

There exist 4 shrines, excluding 7 shrines that are constructed within the precincts of Buddhist temples. The Sahimeyama-jinja, which enshrines the guardian deities of the mine, is located near the entrance to the mine area in Mt Sennoyama. Since it was constructed in 1434, as records tell, the shrine has attracted worship from rulers of the mine as well as workers of the mine from generation to generation. The existing shrine building is an early-19th century construction and is one of the largest that remains as an existing shrine building dedicated to deities associated with mines in Japan. Even now, annual festivals are celebrated by local citizens in April and September.

Elements that are related to administration and defense

The elements of Ginzan Sakunouchi that are related to administration and defense include the sites of mountain fortresses, administration offices, fences and guard stations.

Their function in society waxed and waned over time and there were relocations from time to time.

In the period from the start of the full-scale development of the Iwami Ginzan Silver Mine to the early 17th century, the center of the administrative control of the mine was seated at Mt Yôgaisan in Ginzan Sakunouchi. In the 16th century, Yamabuki-jô was constructed at Mt Yôgaisan as the center of control; now the remains of its core of defensive features such as the man-made terraces, dry moats, stone walls, etc. are clearly evident at the mountaintop. In the late 16th century, the day-to-day administration work was taken care of in the Ginzan Area, in the southern area at the foot of Mt Yôgaisan; at present the site of the administration office called the Yasumiyakusho and the remains of large stone walls still exist. These administration-related facilities continued in operation until the administration center was transferred from Mt Yôgaisan to the Ômori Area in the 17th century.

In the 17th century, the mines in Japan were placed under strict political control, under a policy quite different from other types of properties. The Iwami Ginzan Silver Mine was no exception; it was enclosed with wood fences over a length of 8km. Points of entry and exit were installed with guard stations, numbering as many as 10 stations at one time.

In the mid-17th century, the wood fences were removed and pine trees were planted

instead, to mark the boundary. There was no change to the area of the Ginzan Sakunouchi from the mid-17th century to the mid-19th century.

1-B. Daikansho Site (Site of the Magistrate's Office)

The **Daikansho Site** (1-B) is located in the northern part of the Ômori Area. It is the site of the administration office where the magistrate who was deployed from the Edo Shogunate was stationed to govern the Iwami Ginzan Silver Mine and 150-odd villages in the surrounding area from the 17th century to the mid-19th century.

On this 2,657m² site, the tile roofed one-story front gate and the attached row houses on both sides still exist. The size of the existing building cluster is 4m in width and 33m in total length. These row houses are 1815 reconstructions built after having been destroyed in a fire that occurred in 1800. The wooden tablets that record the year of construction, the history of repair work, the name of the carpenters who did the job, etc. remain, providing information on the original conditions; old drawings drawn in 1841 also remain, providing visual information about their original conditions.

At the center of the site there used to be a main house until it was dismantled in 1879. Later in 1902, it was replaced with a modern style administration office called Nimagun-yakusho. Currently, the building of the administration office is used as the Iwami Silver Mine Museum, contributing to research and study on the Iwami Ginzan Silver Mine, the preservation and management of historical materials, public presentation and promotion, and visitors' guidance.

1-C. Yataki-jô Site (Site of a Mountain Fortress)

The **Yataki-jô Site** (1-C), located 2.5km to the southwest of Ginzan Sakunouchi, is the site of a mountain fortress that was built in the 16th century on the mountaintop 635m above sea level. 700meters to its north is the Gôrozaka of the **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B). 1.8km further to the north of the Gôrozaka is the Yahazu-jô Site, which likewise occupies an important position to guard the entry point to the west of the Iwami Ginzan Silver Mine.

The fortress site, extending along a north-south ridge, consists of a flat area approx. 40m from north to south by 10m from east to west that is surrounded by smaller stepped terraces and dry moats protecting them. The structure of the fortress, characterized by the existence of terraces and dry moats on the mountaintop commanding a wide view of the surrounding lay of the land, represents the typical characteristics of Japanese mountain fortresses of the Middle Ages of Japanese history.

1-D. Yahazu-jô Site (Site of a Mountain Fortress)

The **Yahazu-jô Site** (1-C), located 2.5km to the west of Ginzan Sakunouchi, is the site of a mountain fortress that was built in the 16th century on the mountaintop 479m

above sea level. 1.8km to the west along the mountain ridge, there is the Gôrozaka of the **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B). 1.3km further south of the Gôrozaka is the **Yataki-jô Site** (1-C). In a record that is estimated to have been written in 1556, there used to be a struggle over the Iwami Ginzan Silver Mine among the warlords based at the three fortresses in the area including Yahazu-jô.

The fortress site consists of a mountaintop flat area approx. 7m from east to west by approx. 15m from north to south and a second flat area of similar size approx. 40m below, surrounded by small terraces and dry moats that were constructed to protect them.

1-E. Iwami-jô Site (Site of a Mountain Fortress)

The **Iwami-jô Site** (1-E), located 5km to the north-northwest of Ginzan Sakunouchi, is the site of a mountain fortress that was built in the 16th century on the top of a rocky mountain, 153m above sea level. Overlooking the plain toward the Sea of Japan, it was an important stronghold for protecting the area to the north of the silver mine. At the mountaintop, man-made terraces and dry moats that constituted the defense units remain in good condition.

In 1565, it is recorded, a local lord who had reigned in **Yunotsu** (3-C) and the Iwami Ginzan Silver Mine made donations to the Izumo Taisha Shinto Shrine in prayer for success in taking over this fortress, reflecting the military importance that was attached to this fortress by lords of neighboring lands.

1-F. Ômori-Ginzan

Ômori-Ginzan (1-F) is a mining town that developed near the silver mine in a valley along the Ginzangawa River, where the settlement consisting of traditional wooden buildings extends approximately 2.8km from north to south. **Ômori-Ginzan** (1-F) is divided into the southern “Ginzan Area” near Mt Yôgaisan and the northern “Ômori Area” near the Daikansho Site. They correspond to the administrative boundaries of the Edo Period, named Ginzan Town and Ômori Town, respectively. The area of Ginzan Town is identical with the area of **Ginzan Sakunouchi** (1-A).

When the full-scale development of the Iwami Ginzan Silver Mine started in 1526, the residential area first developed around Mt Sennoyama. Later, as the development progressed, the area along the Ginzangawa River where the Yasumiyakusho was located became the town center. In the 17th century, the construction of Ômori Town was begun and the administration center was transferred to somewhere near the present Daikansho Site, gradually increasing the importance of the Ômori Area.

The Ômori Area was the administration center in charge of 150-odd villages in the Iwami Ginzan Silver Mine and its surrounding area from the 17th century to the mid-19th century, where people of different ranks and various walks of life such as samurais, merchants and priests of shrines and temples lived, mixing with each other

and forming a unique settlement. In its northern area, structures related to administration and defense such as the graves of magistrates, the former residence of the landlord, and the row houses of samurais' servants are mainly concentrated around the Daikansho Site. In the surrounding area, samurais' houses and townhouses are mixed, aligned along the streets: samurais' houses have a fence on the street and a yard behind the fence with the main house in the inner portion of the site, whereas, in sharp contrast, the townhouses have a clay-walled storehouse, a fence and the main house fronting directly onto the street. The shrines that local people worship are located to the northeast of the Daikansho Site while temples are located in the mountainside area behind the samurais' houses and townhouses.

According to a drawing dating back to the early 17th century, the Ginzan Area was a prosperous town full of wooden townhouses that lined the streets in the valley. Today, there remain the original land divisions of the residential area in many places and, even in places where land use has been changed to rice paddies or farmlands, vestiges of the land divisions of townhouses are identifiable. As a result of excavation surveys that were conducted in recent years, it has been discovered that the site of a refinery exists in this area and that the settlement was constructed on land where slugs from smelting and refining were buried and covered with soil.

Around the Yasumiyakusho located at the southern foot of Mt Yôgaisan in the Ginzan Area, there used to be many shops, which is reflected in the fact that there remain many places whose names derive from commercial activities. In the 16th century, this area was the administration center that enjoyed the highest economical prosperity. In addition, like the Ômori Area, shrines and temples containing many stone monuments remain in the mountainside in the background of the settlement, bearing testimony to the history of the daily lives and religious activities of the residents of the Ginzan Area.

The Ginzan Area, located en route from Mt Sennyoyama to the **Iwami Ginzan Kaidô Tomogauradô** (2-A) and the **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B), prospered as a residential area, surrounded by many mine shafts, in close association with the silver mine.

Many of the buildings that exist in **Ômori-Ginzan** (1-F) are reconstructions after the big fire of 1800. However, buildings that used to be the residences of samurais or merchants retain the original appearances and atmosphere while maintaining the land use that was established at the very beginning of the Early Modern Period. The clay walls and red-glazed roof tiles, known as Sekishûkawara, that are characteristic of this region result in a distinctive, beautiful townscape in harmony with the verdure of the surrounding mountains.

1-G. Miyanomae

Miyanomae (1-G), located at the northeast end of **Ômori-Ginzan** (1-F) and 100m

to the east of the **Daikansho Site** (1-B), is the site of a silver refining facility on the bank of the Ginzan River. As a result of excavation surveys, the underground remains of streets and buildings dating back to the period between the late 16th century and the early 17th century have been identified. In one of these building sites, there were as many as 24 furnaces in its small floor space of 24m² and therefore the building has been identified to be a refining workshop. This workshop is a dedicated refining facility located roughly 3km from Mt Sennoyama and is considered to have been a special facility to heighten the grade of the refined silver.

1-H. House of the Kumagai Family

The **House of the Kumagai Family** (1-H), facing onto the street 50m to the southwest of the **Daikansho Site** (1-B), is the largest example of townhouse architecture in **Ômori-Ginzan** (1-F).

The Kumagai Family is recorded to have already settled in Ginzan Sakunouchi in the 17th century and engaged in the management of the silver mine. In the early 18th century, they moved to the present house location where they ran a financing business and established themselves as contract merchants for the magistrate's office. In the 19th century, the head of the family took the position of a town officer; in the late 19th century, the family started the manufacturing of Japanese *sake* and enjoyed prosperity as one of the richest merchant families in Ômori-Ginzan.

The existing house is a reconstruction after the big fire in 1800. The layout of the buildings in the compound is consistent with records dating back to 1872. As regards the composition of the main house interior, an earthen-floored room is positioned in the south with living rooms on the north side. The inner room called Okunoma which faces onto the garden and the 3 other rooms to its east were used to receive guests on official occasions and the other rooms were used either for business purposes or for daily uses by family members. This is a good example of townhouse architecture that illustrates the social position and daily life of powerful merchants at the Iwami Ginzan Silver Mine in the 19th century.

1-I. Rakan-ji Gohyakurakan (500 rakan Statues)

Rakan-ji Gohyakurakan (1-I), located on the bank of a tributary of the Ginzangawa River in the Ômori Area on the side close to the Ginzan Area, is a religious site which enshrines stone statues of Buddha and *rakan* in the three alcoves carved in the bedrock, with tripartite Buddha images in the central alcove and 250 *rakan* images each in the right and left alcoves.

Its construction was started in 1757 out of the idea of the first resident priest of the Rakan-ji temple and the officers of the magistrate's office who wished for prosperity and peace in the territory through the providence of Buddhism. Attracting donations from powerful samurais of the Shogunate, as well as from townspeople all over Japan,

it was completed in 1766. The stone that was used as the construction material is tuff stone known as “Fukumitsuishi” produced at Fukumitsu Village to the west of **Yunotsu** (3-C). The *Rakan* statues and other stone images are works of the Tsubouchi Family, a school of stonemasons who resided in Fukumitsu Village. As is especially the case with the three stone bridges and the one monumental pagoda there, these works show very well the stonework techniques and skills of the stonemasons of the Iwami Ginzan Silver Mine area and represents the stone-craft work there in the mid-18th century.

There are no two identical statues among the 500 images of Buddha, and with such variety, it is said, visitors will be able to find images of their own kin in the faces of the statues. As such, it still attracts the hearts of many people today.

2-A. Iwami Ginzan Kaidô Tomogauradô (Transportation Route)

The **Iwami Ginzan Kaidô Tomogauradô** (2-A) is the transportation route that was in use as the shortest course for transportation from Ginzan Sakunouchi to reach the Sea of Japan during the first half of the 16th century when **Tomogaura** (3-A) was the port for shipment of silver ore and silver.

The **Iwami Ginzan Kaidô Tomogauradô** (2-A) measures approximately 7.5km in total length, and basically it is just barely wide enough to accommodate the passage of a person, a horse or a bull with the road width ranging from 0.6m to 2.4m.

The transportation route starts at Hatakuchi (280m above sea level) and Yoshizakokuchi (290m above sea level) at the silver mine’s end. It descends to Kôjidani and traverses the valley 50m above sea level to reach Ueno, 200m above sea level. The route goes on farther to the west and extends to the northwest along the soft inclination of the mountain ridge (200m to 100m above sea level) until it finally reaches the port at Tomogaura.

Throughout the route, the frequent ups and downs make the passage difficult; in connection with this, the remains of civil engineering such as earthen bridges and land cutting that were aimed at making the passage on the mountain ridge easier still exist in a good condition of preservation. The settlement of Ueno located along the route appears in stories and folklore associated with silver ore transportation that have been passed from generation to generation. In addition, the course of the transportation route is dotted with stone stupas, small shrines, small Buddha halls, etc., which were built by people who passed along the route or by local citizens in prayer for safety, etc.

2-B. Iwami Ginzan Kaidô Yunotsu-Okidomaridô (Transportation Route)

The **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B) is the transportation route that was used during the latter half of the 16th century, when **Yunotsu** (3-C) and **Okidomari** (3-B) became the key locations for the rule of the Iwami Ginzan Silver

Mine and were equipped with shipping ports. It was developed as the route to connect the silver mine with **Yunotsu** (3-C) and **Okidomari** (3-B) via the town of Nishita located at the halfway point.

The **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B) measures approximately 12km in total length and the width of the route varies in the range of 0.8 to 3.3m, with engineering done to enable the frequent passage of people as well as horses and bulls.

This transportation route starts at Sakaneguchi (220m above sea level) at the silver-mine end and goes sharply up to a 420m point, then descends precipitously to the west to the settlement of Nishita (100m above sea level). It goes on to pass the settlement of Shimizu (140m above sea level) and Matsuyama and forks twofold to reach **Yunotsu** (3-C) and **Okidomari** (3-B). **Yunotsu** (3-C) and **Okidomari** (3-B) are connected through a pass that goes over the ridge between them.

When compared with the **Iwami Ginzan Kaidô Tomogauradô** (2-A), the **Iwami Ginzan Kaidô Yunotsu-Okidomaridô** (2-B) is predominantly a relatively gentle slope except for the precipitous and lengthy section at Gôrozaka. Along the route, there remain stone steps and gutters as well as the sites of quarries from which stone was cut out for their construction. In addition, on both sides of the transportation route there are stone stupas, stone images of Buddha and stone signposts that were placed there by people who passed along the route or by local citizens in prayer for safety. At the settlement of Nishita, which prospered as a resting spot near the halfway point of the transportation route, there remains a small shrine that was built in prayer for fire prevention and prosperity. At the settlement of Shimizu, there is a natural spring known as “Shimizu no Kanabishaku” (literally, metal dipper of Shimizu) which quenched the thirst of people passing along the route to and from the silver mine. The name of the spring is derived from a local story that tells that the magistrate of the silver mine donated a metal dipper in an offering to a water deity; today, the annual festival for the water deity is celebrated by local people in August.

3-A. Tomogaura

Tomogaura (3-A), facing on the Sea of Japan, approximately 6km to the northwest of **Ginzan Sakunouchi** (1-A), is the port where silver ore and silver were shipped outward to Hakata, which was the international trading port, during the first half of the 16th century when the development of the Iwami Ginzan Silver Mine was in its early stages.

Tomogaura (3-A) is an inlet that is 34m wide and 140m long, with hills closing in on both sides and two islets at the harbor mouth that serve as the breakwater. One of the islets has on it a shrine dedicated to Benten (goddess of good fortune) that was built by Kamiya Jutei, a powerful merchant from Hakata who initiated the full-scale development of the Iwami Ginzan Silver Mine in 1526; it is still worshipped as a deity for maritime safety. At this shrine, the annual festival called “Benten Matsuri” or

“Renge Matsuri” was celebrated in July; now the said festival is observed in August every year under the name of “Reitaisai”, keeping alive memories of the silver mine development by Kamiya Jutei and the transportation of silver ore and silver by sea.

The inlet has mooring devices on the south coast that were carved out of the rock cliff, and the sand beach at the inner end of the harbor is the place where silver ore and silver were loaded on ships.

In addition, in the narrow valley extending from the inlet to the southwest, the rectangular land divisions that were developed in stepped platforms on both sides of the street still remain, now with about 20 wooden houses standing side by side. In the settlement there remains a place that was used for temporary storage of silver ore as well as the site of a checkpoint to watch over the coming and going of people and goods and a well that supplied water to ships. The characteristic features of a village settlement that was formed on steeply sloped land remain in good condition as a whole.

3-B. Okidomari

Okidomari (3-B), located 9km to the west of **Ginzan Sakunouchi** (1-A), is an efficient port that was built skillfully in a narrow inlet.

During the approximately 40-year period in the latter half of the 16th century when the Iwami Ginzan Silver Mine was under the rule of the feudal clan, the Mōri Family, the port served not only for the shipment of refined silver but also as the base for marine troops of the Mōri Family.

On an islet at the mouth of the harbor there exists the site of a fortress that had been built as a military stronghold by a local lord before the Mōri Family’s rule. It played the role of protecting the harbor mouth in the 16th century. The fortress appears in a record dating back to 1540 and on the top of the islet there remain man-made flat areas that were the sites of defense units in the fortress. In addition, there is the site of another fortress at the top of a hill on the south coast of the harbor, which was constructed by the Mōri Family in 1570. Flat areas that were the sites of defense units in the fortress remain in good condition. During the latter half of the 16th century, this fortress protected not only the port of Okidomari but also the port of **Yunotsu** (3-C).

The harbor is 480m long and 40m wide at the innermost end of the harbor, cutting deeply into the land. In both wings of the harbor, there remain mooring devices that were carved out of the soft rock of the wave-cut plateau.

The harbor ends with a beach shore where the loading of silver and unloading of goods were carried out, with a settlement reaching back into the narrow valley. The settlement retains the rectangular land divisions that date back to the 16th century with groups of buildings such as wooden houses and storehouses. On the northern slope on the ridge, there exists a small shrine devoted to a god of fire protection that is still worshipped by local people; inside the shrine, a wooden statue of the deity that

was crafted in 1589 is still enshrined. The annual festival is celebrated by local people on July 14 still today. In addition, near the harbor entry, there is a shrine that was built in the early 16th century in prayer for maritime safety. At this shrine, the spring festival is celebrated on April 3 every year. Furthermore, there remain a well that supplied water to ships and a street running through the settlement to connect to Iwami Ginzan Kaidô, as well as a network of small watercourses for drainage. The well is still in use as the source of drinking water for the local people and for fish-processing purposes. The annual festival for the water deity is celebrated by the local people in July every year.

As described above, **Okidomari** (3-B), like **Tomogaura** (3-A), shows very well the land use characteristics of a 16th century port and port-town settlement in this area.

3-C. Yunotsu

Yunotsu (3-C), which is next to **Okidomari** (3-B), has a port and a port town that developed on the *rias*-style seacoast of the Sea of Japan. The name of **Yunotsu** (3-C) appears as a major port on the Sea of Japan in a Chinese geography book that was written in the 16th century.

In the late 16th century, **Yunotsu** (3-C) played a role as an important port town supporting the consumption and production of the Iwami Ginzan Silver Mine and prospered as the political center in the regime ruling the Iwami Ginzan Silver Mine and its surrounding area. **Yunotsu** (3-C) had been known for hot springs since old times and many travelers stayed there, including renowned samurais, men of letters, and magistrates.

Yunotsu (3-C) is set in a deep valley that stretches 800m from east to west and 100m from north to south with 4 tributary gullies extending to the north and another to the south. The town is situated in a small narrow space surrounded by hard rocky slopes closing on in the north, south and east, with the beach and port on the west.

Within these constraints of the natural landform, the main street runs from the port to the east along the valley with several small streets branching from it to the north. Along these streets, houses stand side by side. In many house lots, the bedrock of the slopes that close on in the background of houses has been carved out to create more room as a measure to conquer the narrowness of the landform. The sight of exposed bedrock in the background of the town has become characteristic of the landscape of **Yunotsu** (3-C), which has been integrated into the gardens of many inns or residences for aesthetic reasons.

Hot spring baths and inns are distributed mainly in the central section of the valley around the hot spring source at the inner end of the main valley. Shops running businesses in connection with the hot springs are also concentrated along the main street in the central part of the main valley. Many of the houses of powerful merchants who made their fortune in the cargo shipping business, etc. are located in

the western section of the valley that is close to the port - on large land lots. Four of the five temples that were constructed after the 14th century are located on large land lots at the ends of small valleys that extend from the main valley to the north and south. A number of the shrines which currently stand along the main street used to be located on the slopes in the background of the town until they were relocated in the early 18th century.

At present, the buildings that form the townscape of **Yunotsu** (3-C) include a wide range of buildings ranging from pre-19th century buildings to 20th century constructions. Most of them are wooden structures that show different characteristics of their own times, constituting a variform townscape representing the multiple layers of history.

The existing land divisions are the outcome of repeated subdividing or combining lots within the framework of the original land divisions without changing the lot-line locations, which is depicted in the old map of 1692, and retain very well the distinctive characteristics of narrow rectangular land divisions that were established in the Edo Period.

The characteristic land division patterns and the carved bedrock of the mountain base bear eloquent testimony to the land-use system that was formed as a result of the vigorous economic activities that thrived in close relation to the prosperity of the Iwami Ginzan Silver Mine.

Appendix 3. Drawings of main component features of the property

2.b History

(i) History of the Iwami Ginzan Silver Mine

Discovery

According to a historical document, the Iwami Ginzan Silver Mine was discovered in 1526, followed soon by full-scale development. Already in the early 14th century, it is said -- although there is no confirming it -- that naturally-occurring silver had been exposed on the ground surface and collected.

It was Kamiya Jutei, a powerful merchant of Hakata, which was the largest trading port in Japan at that time, who started the silver mine development. Jutei, legend tells us, was on his way on the Sea of Japan to the Izumo region to the east of the Iwami region for the procurement of copper that was the major export commodity to China and Korea, when he saw a holy light in a mountain in the south that led him to the discovery of the silver mine.

Shipment of Silver Ore and the Prosperity of Tomogaura

At the beginning of the mine development, Jutei transported silver ore to the port at **Tomogaura** (3-A), approx. 6km away to the west of the silver mine, from which the ore was shipped to Hakata, where he was based. **Tomogaura** (3-A) benefited from this and enjoyed prosperity with many houses being built one after another. A historical document tells us that ships from China and Korea showed up near the coast of the Sea of Japan during this period.

Kamiya Jutei, Key Merchant in the Silver Mine Development

During the first half of the 16th century, when Kamiya Jutei proceeded with the silver mine development, it was the feudal clan, the Ôuchi Family, who ruled the Iwami region. The Ôuchi Family, whose influence prevailed in the area around the Suô-Nagato region that bordered the Iwami region on the west, was one of the most powerful feudal ruling clans in Japan. They were also known as a rich feudal clan which gained profits from trade with China and Korea with their headquarters based in Hakata. Kamiya Jutei established himself as a powerful merchant under the protection of the Ôuchi Family and was deeply involved in trade with China.

Introduction of the Cupellation Technique and Increased Production

In 1533, Kamiya Jutei sent technicians and engineers from Hakata to the Iwami Ginzan Silver Mine and had them start refining silver using the cupellation technique that had probably been introduced from Korea. This increased the production of silver dramatically; it is recorded that, in the late 1530s, the amount of silver which was offered as the tribute to the Ôuchi Family increased from 16kg to 80kg per year.

Silver Mine Development and Military Tensions

The Ôuchi Family deployed one of its vassals to the Iwami Ginzan Silver Mine and surrounding areas to ensure their rule; however, the area under the firm control of the Ôuchi Family was surrounded by landlords who were subordinate but highly independent. They did take independent political or military action by themselves from time to time. From the end of the 1530s to the 1540s, they repeatedly challenged the Ôuchi Family over the rule of the silver mine. Yamabuki-jô at the center of the Iwami Ginzan Silver Mine and Yataki-jô, Yahazu-jô and Iwami-jô in the surrounding area were the defense facilities that were instrumental in protecting the silver mine from the other feudal clans.

Pioneer Technology

The Iwami Ginzan Silver Mine boasted the most advanced technology of silver smelting and refining in 16th-century Japan. According to a record, already in the 1540s a mine workers' association existed, consisting of highly skilled smelting and refining technicians who appraised the quality of the ore not only from here but also from other mines in Japan.

Change of Administrations in Power

In the 1550s, after the regime of the Ôuchi Family fell due to insurrection, the Amago Family of the Izumo region that bordered the Iwami region on the east invaded the Iwami Ginzan Silver Mine and took over the ruling position after the Ôuchi Family. The rule of the Amago Family lasted approximately 10 years until, in 1562, the Mōri Family of the Aki region that bordered the Iwami region on the south came into power, succeeding in suppressing the war-divided Iwami region due to the strength of its military force. During the period of such struggles among landlords over the control of the Iwami Ginzan Silver Mine, Yahazu-jô and Yamabuki-jô played the most important role as military strongholds for the control of the silver mine; as such, these fortresses themselves were fought for repeatedly. In 1561, the troops of the Mōri Family fought their way into the Ginzan Area and took it into their hands.

The Mōri Family, once they took over the control of the silver mine, offered the Iwami Ginzan Silver Mine as a tribute to the Emperor and the Muromachi Shogunate in 1562 by donating part of the produced silver. Otherwise, they used much of the silver to cover military expenses for themselves.

Shipment of Silver and Goods at Yunotsu and Okidomari

The Mōri Family, once they assumed control of the Iwami region, stationed their vassals at **Yunotsu** (3-C) and **Okidomari** (3-B), approximately 9km to the west of the silver mine in order to ensure its control over the Iwami Ginzan Silver Mine and the surrounding area. Consequently, the transportation route was developed in the late

16th century between the silver mine and **Yunotsu** (3-C) and **Okidomari** (3-B) via the town of Nishita as a halfway station; not only was silver transported from the silver mine but also consumer goods and daily necessities were delivered to the silver mine through it.

Yunotsu (3-C) was famous not only as a hot spring but also as a port of call for maritime communications along the coast of the Sea of Japan. In the late 16th century, the settlement was already in existence, but it quickly developed in the early 17th century into a busy town where accommodation and commercial services were provided.

The port at **Okidomari** (3-B), located to the north of the port at **Yunotsu** (3-C), took the place of **Tomogaura** (3-A) as the port for silver shipment during the latter half of the 16th century. During this period, a great amount of rice was unloaded at **Yunotsu** (3-C) and carried over to the silver mine on the backs of horses.

At the tip of the cape in the south of Okidomari Port, a fortress was constructed in 1570. This fortress protected the entire harbor of **Yunotsu** (3-C) including Okidomari and thereby sustained the transportation of goods from and to the silver mine.

End of the War Period and Control of the Silver Mine

In the 1580s, the Mōri Family fell under the rule of the Toyotomi Family who were undertaking a campaign to unify Japan. As a result, the Iwami Ginzan Silver Mine came under the official control of the Toyotomi Family, but it was the Mōri Family who were in a practical position to control its day-to-day operation.

In the end of the 1590s, the taxes imposed upon mining, smelting, refining, shop operation, transportation business, fisheries, etc. were collected in silver from people living in the silver mine area and Yunotsu. This was part of the tax system established to enable the Mōri Family to absorb stocks of silver from local society.

The amount of silver collected as taxes reached approximately 3,680kg per year in 1600.

Tokugawa Ieyasu, who was the most powerful feudal lord in the regime of the Toyotomi Family, was the ultimate victor in the series of internal wars and in 1600 took over the seat of power. After that, he expropriated gold mines and silver mines throughout Japan. Consequently, the control over the Iwami Ginzan Silver Mine was transferred from the Toyotomi Family and the Mōri Family to the Tokugawa Family (Tokugawa Shogunate).

Silver Mine Management by the Edo Shogunate

Tokugawa Ieyasu appointed the capable Okubo Nagayasu for the administration of the the Iwami Ginzan Silver Mine. The Ôkubo-mabu, Kamaya-mabu, and Hon-mabu are the representative mine shafts that were developed and these shafts produced a large amount of silver during his administration. At the silver mine, the business was

run by mining directors called *yamashi*, who paid silver to the Edo Shogunate as the commission for silver production. From the 17th century to the end of the Edo Period, silver production was operated either by the private capital of the *yamashi* or by the public capital of the Commissioner's Office (forerunner to the Magistrate's Office). The latter, which was introduced later, further increased the amount of silver production. For instance, Yasuhara Dembei, the *yamashi* who operated the Kamayamabu and other mine shafts under contract with the Tokugawa Family around 1600-1602, paid 13,500kg of silver in one year by himself to the Edo Shogunate and was awarded by Tokugawa Ieyasu.

Heyday of the Silver Mine

There remains an old map that was drawn in 1619 which gives a depiction of the Iwami Ginzan Silver Mine and its surrounding atmosphere during its heyday. The silver mine was enclosed by fences with checkpoints installed at entries and exits for strict control. Centering around Yamabuki-jô and the silver storehouses at the mountain foot, streets and houses were unfolding in the valley, full of human activity. One estimate claims that the population level reached as high as the tens of thousands as people moved in from different places. In order to provide enough supplies to sustain such a large population, a great amount of rice and other foodstuffs, fuel, materials for silver smelting were shipped in at Yunotsu and carried over to the silver mine via the transportation routes. Yunotsu played an important role as a port in supporting the consumption and production at the silver mine.

In the early 17th century the Dutch and the English came to Japan, further activating international trade. At the same time, as war and strife inside Japan were subsiding, castle towns steadily developed in feudal domains throughout Japan as their political and economical centers and economic activities were stimulated, increasing the demand for silver. On the other hand, as the political order stabilized in local society, Yamabuki-jô and other mountain fortresses that surrounded and protected the silver mine were removed one after another.

Spatial Expansion of the Silver Mine

The prosperity of the silver mine expanded to the construction of the Ômori Area to the east of Ginzan Sakunouchi; in the mid-17th century, the fences that had surrounded the silver mine thus far were removed. As the development of the Ômori Area progressed, the administrative center was transferred from the Ginzan Area at the foot of Yamabuki-jô to the Ômori Area.

At that time, the administration of the silver mine and its surrounding area was in the charge of the magistrate who was deployed by the central national government, the Edo Shogunate. Among the magistrates who took office at the Iwami Ginzan Silver Mine, Ido Heizaemon, who administered the area in the early 18th century, is

renowned for saving citizens in his territory from hunger by promoting the cultivation of sweet potatoes. Later, he was enshrined in a shrine in the Ômori Area, Ido-jinja, still widely revered by the local citizens.

Under the magistrate were officers from local clans such as the Muneoka Family, the Abe Family and the Kawashima Family, whose samurai houses still remain today.

Decline of the Silver Mine

The silver production at the Iwami Ginzan Silver Mine reached its peak in the 1620s - 1640s and started to decline gradually after that. As mine shafts were dug deeper into the ground, it became more difficult to work and more costly to drain out water, making the silver production less profitable. In 1691, 63 of a total of 92 mine shafts were closed; in 1729, 74 of a total of 129 mine shafts were closed; in 1823, 247 of a total of 279 mine shafts were not in operation, as the Iwami Ginzan Silver Mine declined on a constant downturn. The silver production that averaged 1,000 to 2,000 kg annually in the late 17th century decreased to 100kg or so in the mid-19th century. As silver production decreased, the production of copper gradually increased at the Iwami Ginzan Silver Mine.

Social Security for the Mine Workers

The digging of silver ore was carried out by miners who were employed under contract to the commissioned directors of silver production, or *yamashi*.

As measures to protect these mine workers, rice was rationed to patients with mine-related diseases who could not lead normal lives and *miso* was provided as a nutrition supplement; for patients who had children, rice was additionally supplied to feed them. These measures were inventions that were born out of the special labor situations of the mine; however, they can be considered to be the forerunner to the social security systems that came later in history.

Townscape of the Ômori Area

A significant part of the original townscape of the Ômori Area was lost in a major fire that occurred in 1800. However, as a result of efforts for fire prevention that had been initiated by an administrative order, it was possible to successfully restore the original townscape of townhouses lining the streets side by side. With houses of rich merchants who profited from the silver mine business or financing businesses, houses of craftsmen and small- and medium-sized merchant businesses, houses of samurais, etc. existing along the streets and with temples in the background, the Ômori Area was a melting pot of people of different ranks and different walks of life.

Modernization and Closure of the Silver Mine

In 1866, the Môri Family from the region to the west of the Iwami region rebelled

against the Edo Shogunate and invaded the Iwami region as far as the Iwami Ginzan Silver Mine. Later, after the Edo Shogunate fell in 1868, the Iwami Ginzan Silver Mine was privatized in 1869 by decision of the new national government. In 1887, a private company named Fujitagumi resumed the operation of the silver mine and the Iwami Ginzan Silver Mine came to be known by the name of Ômori Kôzan (Ômori mine). In 1895, a refinery was constructed at Shimizudani, introducing western technology, but it was closed after only one year or so. In its place, another refinery was constructed at Kôjidani at the western foot of Mt Yôgaisan, where smelting and refining, mainly of copper but also of gold and silver, was carried out. However, because the price of copper dropped and cheap copper started to be imported after World War I, the mine was forced to close in 1923. Later in 1942, an attempt was made to reopen the mine to meet the demand for metal during World War II, but it was suspended due to damage caused by a typhoon in 1943.

(ii) Importance in the international context

Historical Background of Silver Export

According to the records of the Korean Kingdom from the late 15th century to the 16th century, Japan had already been known as a supplier of copper, iron and other metal resources to other East Asian countries even before the Iwami Ginzan Silver Mine was developed. The supply route that had been established in these early years provided the channel for the silver of the Iwami Ginzan Silver Mine to flow into East Asia.

Massive Inflow of Silver from Iwami Ginzan Silver Mine into the Korean Kingdom

After the full-scale development of the Iwami Ginzan Silver Mine started in 1526 and the silver production increased accordingly, a large amount of silver came to be used for the purpose of trade with the Korean Kingdom by the end of the 1530s.

The silver was exchanged for cotton textiles through direct public trade with the Kingdom. Cotton textiles were materials in large demand by the military during a period of internal wars in Japan. On the other hand, the silver that was brought into Korea was then exchanged for expensive goods that were imported from China; in this manner Japanese silver flowed into China via Liaodong in northeastern China.

Back then, the amount of silver that flowed from Japan into the Korean Kingdom was tremendous, as is exemplified in an account which reports that the Japanese envoy sent in 1542 to meet the King regarding trade relationships brought with him approximately 1,350kg of silver. The largeness of this amount can be measured against the estimated annual silver production of the world excluding East Asia at that time, which was no more than 90,200kg. Since there were practically no silver mines other than the Iwami Ginzan Silver Mine that were in operation in Japan at that time, it can be said that most of the silver that was brought into the Korean

Kingdom had been produced by the Iwami Ginzan Silver Mine.

Arrival of Europeans and the Introduction of Christianity

In the 1540s, ships from Fujian Province, Guangdong Province and Zhejiang Province of China came to Japan and Japanese silver started flowing into southern China. Concurrent with the arrival of Chinese ships, Portuguese people who had reached Goa in 1510 and Malacca in 1511 in search of spices reached Tanegashima Island of Japan in 1543.

In addition, in 1549, Francis Xavier, the missionary of the Society of Jesus, reached Japan and started his mission to preach Christianity.

The Reputation of Japan as the “Kingdom of Silver” and the Iwami Ginzan Silver Mine

In 1552, Xavier, who was staying in Goa, India, sent a letter to the priest Simon Rodriguez in Portugal, writing that Spanish people called Japan “the island of silver.” At that time, the silver from the Iwami Ginzan Silver Mine was renowned for high quality and known by the name of “plate samo” after the name of the village, Sama, where the silver mine was located. It was the most reliable silver in the trade in East Asia because of its high quality.

In fact, some maps of East Asia that were published in Europe between the mid-16th century and the end of the century – e.g. the map of Japan by Fernao Vas Dourado (1568), the map of Tartaria by Abraham Ortelius (1570) and the map of Japan by Ortelius and Teixeira (1595) - show Japan under the appellation of “kingdom of silver mines” and indicate the location of the Iwami Ginzan Silver Mine as a “mine of silver”, even among the limited number of place names on the map. This means that it was because of the large quantity of high quality silver produced at the Iwami Ginzan Silver Mine that European people at that time considered Japan to be the “kingdom of silver”.

Participation of European People in Trade in the East China Sea

In the 16th century, China did not permit private trade with other countries officially; nevertheless, Japanese pirates called “wakô” and merchants from China and Ryukyu actively conducted trading activities in the East China Sea, which were to be joined later by Spanish and Portuguese merchants.

Absorption of Japanese Silver by China

Silver demand in China started to rise in the 15th century and the value of silver stayed on a high level in China over a long period of time.

In the early 15th century, the payment of land taxes in silver, which started in the Jiangnan region of China, prevailed widely in China. The payment in silver of salaries to government officers and soldiers also began. A silver storehouse was built

in Beijing in 1442 to manage the national silver income. After the capital of China was transferred from Nanjing to Beijing in 1421, the economies of northern China and southern China were unified, facilitating and enhancing trade among remote areas in which silver came to be used for trade settlement. The development of political and economical systems in China dependent upon silver in this manner rapidly increased the silver demand in China.

However, the silver production in China stayed on a low level. Under these circumstances, the Iwami Ginzan Silver Mine in the 16th century was developed and the silver produced in Japan was absorbed by China in large quantities.

Influence upon the Silver-Based Economy and International Trade Policy of 16th to 17th Century China

In China, the national government restricted trading activities by designating the sea area off limits in order to monopolize trade until the mid-16th century. When the Chinese government strengthened the enforcement of restrictions in the 1550s - 1560s against the trading enterprises that were extremely active in the circulation of silver, the attacking and plundering by Japanese and Chinese pirates reached an all-time peak, with the involvement of some Spanish and Portuguese. As a result, the Ming Dynasty of China was impelled to open the sea area to the public in 1567.

As a result, China continued to absorb more silver, which supported its silver-based political and economical systems, including trade among remote areas in its vast territory, the tax system, and the strong bureaucratic system, which were inherited from the Ming Dynasty (1368 - 1644) to the Qing Dynasty (1644 - 1912).

Equalization of Gold-Silver Exchange Rate in East Asia and Formation of the Silver Road

Through trade activities in the East China Sea that took place from the 16th century to the early 17th century, Japan imported raw silk, cotton textiles, copper coins, porcelain ware and other high quality handicraft products from China, while exporting silver, gold, copper, sulfur and other mineral products to China and Korea. At the same time, the trading area expanded from East Asia to South East Asia, dealing in a variety of products from South East Asia including fragrant wood, spices, pepper and sugar.

The circulation of the large amount of silver resulted in relative depreciation of silver vis-à-vis gold and brought about the equalized gold-silver exchange rate in China and other countries in East Asia, which had been dominated by strong silver before then.

In addition, the expansion of trade activities in East Asia created the route, on the other hand, for silver from Central and South Americas to newly flow in over the Pacific Ocean in the late 16th century.

As is shown above, the Iwami Ginzan Silver Mine, throughout its history of mine development and silver export, gave momentum to the formation of a “silver road” between Japan, Korea and China and between Japan and China in the 16th century. It not only disseminated economical value -- i.e. that of silver -- in East Asia, to be shared in the region, but also facilitated the exchange of cultural values, including religion and fine art, that connected the very different civilizations of East and West.

(iii) Importance in the national context

Silver of the Iwami Ginzan Silver Mine that Supported the International Trade of the Ôuchi Family

In the 15th and 16th centuries, Japan’s largest trading port for East Asia trade was Hakata, which is located at the northern end of Kyushu Island, facing the East China Sea and the Sea of Japan. The Ôuchi Family, the powerful warlord clan of the region, engaged in trade with the Ming Dynasty of China and the Korean Kingdom with its trade headquarters in Hakata. During the first half of the 16th century, the Iwami Ginzan Silver Mine and its surrounding area were ruled by the Ôuchi Family.

Kamiya Jutei, a merchant in Hakata who “discovered” the Iwami Ginzan Silver Mine in 1526, had silver ore carried from the silver mine over a 7.5km-long route to the port at Tomogaura, from which the ore was shipped to Hakata. This was made possible by the prevailing influence of the Ôuchi Family who ruled a vast range of area from western Honshu to northern Kyushu, covering the Iwami Ginzan Silver Mine and Hakata. In the 1530s and 1540s, the international trade of the Ôuchi Family was supported by the silver that was produced at the Iwami Ginzan Silver Mine and as a result a great amount of silver from the Iwami Ginzan Silver Mine flowed into East Asia.

Silver of the Iwami Ginzan Silver Mine that Attracted Western People and their Technology and Culture into Japan

The outflow of silver from the Iwami Ginzan Silver Mine into East Asia indirectly led to the introduction of firearms in Japan by the Portuguese in 1543. Following this, Japan spent silver to import the saltpeter that was the raw material for gunpowder and succeeded in the domestic production of firearms in a short time. This brought about a change in war tactics in Japan, accelerating the movement toward the political unification of war-divided Japan, which up to that time had been in chaos with several powerful warlords struggling for supremacy.

In 1543, Portuguese castaways arrived in Japan and started trade activities; in 1549 Francis Xavier made his first visit to Japan for the purpose of preaching Christianity in Japan. After that, missionaries of the Society of Jesus visited Japan for over a half-century and Christianity rapidly spread throughout Japan.

This caused a change in the Buddhist worldview of the Japanese people, a view that

was dominant in South Asia and East Asia.

The Iwami Ginzan Silver Mine that Supported War-Time Local Powers and Influenced the Unification of Japan

The Ôuchi Family, who ruled the Iwami Ginzan Silver Mine during the first half of the 16th century, fell in 1557 due to internal strife. The Mōri Family, a clan which was growing in power as a warlord clan in the neighboring region, suppressed the disorder in the Iwami region and took it over after the Ôuchi Family. The Mōri Family took complete control of the entire Iwami region including the Iwami Ginzan Silver Mine in 1562 and established the silver shipment system utilizing Yunotsu Port and the **Iwami Ginzan Kaidō Yunotsu-Okidomaridō** (2-B). In the following years, the Mōri Family quickly gained control of the Chugoku region in the western part of Honshu and established themselves as the rulers.

In the 1570s, Oda Nobunaga, who was the most powerful warlord in war-time Japan, invaded the Kyoto region where the capital of Japan was seated and expanded his influence further to the west in an attempt to unify Japan. Oda Nobunaga introduced firearms as new weapons to fight war and tolerated the propagation of Christianity with a view to containing the Buddhist groups that stood in his way in his ambition toward unification of Japan. The Mōri Family, who had the Iwami Ginzan Silver Mine as their source of income to cover military expenses, sided with these Buddhist groups and managed to resist Oda Nobunaga for more than 10 years. As is shown in this example, the control of the Iwami Ginzan Silver Mine made an unquestionably significant difference for warlords in establishing their foundations and expanding their territories.

During this period when the silver production of the Iwami Ginzan Silver Mine and other mines in Japan increased, trade activities became very active with the arrival of many Spanish and Portuguese ships in the Kyushu region. In this region, warlords who actively engaged in trade such as the Ôtomo Family, the Arima Family and the Ômura Family, and other people converted to Christianity. They even sought after direct exchange by sending an envoy consisting of 4 boys to have an audience with the Pope in Rome from 1582 to 1590.

After Nobunaga's death in 1582, the Mōri Family became politically subordinate to Toyotomi Hideyoshi, who succeeded Nobunaga in the effort toward unification of Japan, and took part in it. Toyotomi Hideyoshi held the major mines under his control throughout Japan, but the Iwami Ginzan Silver Mine was controlled jointly with the Mōri Family. He took control of major cities such as Sakai, a trading port with substantial economic power, as well as any towns that had gun-manufacturing capability, and fought their way toward unification on the strength of their firearms.

The Toyotomi regime established the land ownership system, the tax system and the military service system, took advantage of the economic power that was supported

by a wealth of gold and silver of the Iwami Ginzan Silver Mine and other mines of silver and gold that were developed in the following years as well as the military powers of subordinate warlords and succeeded in suppressing its opposition and putting an end to the war-divided situation in Japan in 1590.

The Spread of Techniques to Gold and Silver Mines in Japan that were Developed after Iwami Ginzan and Stabilization of the National Government

Miners and technicians with smelting and refining skills who had worked at the Iwami Ginzan Silver Mine moved to Ikuno, whose development had started in 1542, and took part in developing the silver mine there. The techniques of the Iwami Ginzan Silver Mine were thereby transmitted to the Ikuno Ginzan Silver Mine, 200 km to the east. This triggered the prosperity of the Ikuno Ginzan Silver Mine during the latter half of the 16th century.

As the political unification of Japan progressed, the techniques used at the Iwami Ginzan Silver Mine were spread widely to other silver mines and gold mines throughout Japan. In 1595, those who had undertaken the mining operation as managers at the Iwami Ginzan Silver Mine moved to Sado Island and transferred the techniques to the gold mines and silver mines there. Sado Island, located in the Sea of Japan, boasted of the largest production of gold and silver in Japan from the 17th century to the 19th century.

In the early 17th century, Togugawa Ieyasu, who had been the most powerful warlord under the Toyotomi regime, established the Edo Shogunate, replacing the Toyotomi regime. He inherited and reinforced many policies from the previous regime.

In so doing, the Edo Shogunate put under its direct control the Iwami Ginzan Silver Mine and many other silver mines and gold mines throughout Japan. This further facilitated exchange among mine directors and technicians within Japan. For instance, the local officers of the Iwami Ginzan Silver Mine frequently visited Sado Island and the *yamashi* of the Iwami Ginzan Silver Mine went to Sado, participating in the development of the gold mines and silver mines there. Gold mines and silver mines on Sado later became the major mines that supported the Edo Shogunate economically.

The above-mentioned mine development made large quantities of gold and silver available to the Edo Shogunate, enabling it to establish the first national currency system in the history of Japan. This currency system played a significant role in laying the foundation of the stable national government system that would last for approximately two centuries with its domestic economy greatly restricted from transactions with the global economy.

The unification of Japan that necessitated tremendous military expenses, the subsequent establishment of a series of legal and social systems, and the active trade with other countries and remote areas that needed silver as a means of high-value

settlements would not have been possible if it had not been for the development of mines throughout Japan and the large-scale gold and silver production which had started with the development of the Iwami Ginzan Silver Mine.

Influences upon Post-16c Japanese Culture

These political and economic movements gave rise to an increase in the numbers of people with wealth and power, including samurais and merchants; under their protection and under the influence of western culture, a uniquely splendid culture flourished in Japan. Many forms of cultural heritage, both tangible and intangible, that are well known today around the world as representing Japanese culture -- such as Japanese castle or palace architecture, partition paintings with gold and silver leaf, kabuki and tea ceremony came out of the period from the end of the 16th century to the early 17th century, building upon the cultural backbone accumulated through the cultural exchanges between East and West over the preceding periods.

(iv) Mining technology and silver production methods

The driving force behind the dramatic increase in the silver production at the Iwami Ginzan Silver Mine and the growth of the impact of its silver not only in East Asia but also around the world in the 16th and 17th centuries was the existence of high quality silver ore unique to the Iwami Ginzan Silver Mine and the Japanese mining technologies and production system that were rooted in the natural environment and historical climate of Japan.

Characteristics of Ore Deposits

In the Japanese archipelago that consists of a series of islands distributed in an arc over a long, narrow area extending from north to south, various types of ore deposits were formed by active volcanic movements. The Iwami Ginzan Silver Mine has two types of ore deposits: Fukuishi deposits and Eikyû deposits. The Fukuishi deposits, which were located at the mountaintop of Mt Sennoyama and which were mined in the early stages of the development of the Iwami Ginzan Silver Mine, were of the type known as disseminated deposits, containing many small ore veins of high quality silver. The Eikyû deposits, situated at lower levels around Mt Sennoyama, were plate-formed vein deposits containing copper minerals.

Transition of Digging Methods

The silver production at the mine consists of 5 processes: exploration, digging, dressing, smelting and refining.

The digging at the Iwami Ginzan Silver Mine started from hand-collecting of naturally-occurring silver that was found exposed on the ground surface, as is the case with the early stages of most of the world's mine developments. Later in the early 16th

century, mining technicians who were working at nearby copper mines were invited to introduce open pit digging, which developed into the next stage in which the veins stretching from open pits into the ground were mined directly; in the early 17th century, technicians reached the technical level in which a mine shaft was dug until it hit a vein at a right angle to the direction of the vein and the vein was followed underground from there. In this stage, not only were accurate measurement techniques needed but also measures to prevent cave-in, lighting, water drainage and air ventilation were essential; for these purposes new equipment was introduced, including such devices as ventilators called *toumi*, that were converted from agricultural equipment, as well as water pumps, etc.

The digging was carried out in a labor-intensive manner within the minimum working space necessary for the work. According to a document written in the 18th century, 1 to 6 miners called *kanehori* (literally, silver diggers) in charge of ore digging and 1-3 apprentices called *tego* (literally, hand boys) in charge of transportation made a team for each mine shaft. The digging was done by these extremely small-sized groups of workers.

Techniques of Ore Dressing and Characteristics of Silver Ore

The work ranging from ore dressing to refining was done at refineries called *fukiya* (literally, blowing houses) that were set up near the digging spots or mine shafts.

In the process of ore dressing, roughly screened pieces of ore were washed in a basket with water, then dried completely, and then carefully pulverized into powder on a flat stone called *kanameishi* (literally, keystone), which was then separated, by means of differences in specific gravity, into silver ore particles and ordinary stone particles that contained no silver by being shaken in a pot called *yuribachi* (literally, shaker pans) in water.

The Fukuishi deposits of the Iwami Ginzan Silver Mine were soft impregnation deposits; it was easy to enhance the concentration of silver ore with the dressing method based upon the specific gravity difference. This method made a great contribution to increasing the silver production at the early stages of the mine development.

Techniques and Materials for Smelting and Refining

Different techniques were used for smelting and refining of the oxide-based Fukuishi deposits and the sulfide-based Eikyû deposits. In the case of oxide ore that did not contain copper, lead-silver alloys were formulated, from which lead was separated through cupellation and silver was recovered. In the case of sulfide ore, the ore was sintered for desulfurization and then melted to form copper sulfide. After the copper sulfide and lead-silver alloy were separated, cupellation was done.

The furnace used in the smelting process was made by making a slight depression

in the ground surface and laying clay in it. The scale of the furnace varied from 10 centimeters to 1 meter in diameter; there were 2 shapes: round and rectangular.

Smelting and refining needed clay for the furnace, a lot of charcoal as fuel, and wooden products and iron products as parts of ventilation equipment and smelting tools. In addition, manganese (Mn) and galena (PbS) were used as fluxes when silver was melted for concentration. All of these materials were locally available at the Iwami Ginzan Silver Mine or nearby. In particular, iron tools were supplied abundantly from the iron sand mine, located to the south of the silver mine, that was one of Japan's largest iron producers.

Reuse of Mining Wastes

Wastes were produced in various stages of silver production, such as waste stones from the digging process, tailings from the specific gravity dressing and slugs from smelting and refining. However, these mining wastes were reused, according to the types of wastes, for paving the roads around workplaces or constructing elevated platforms to build facilities on.

Refining Technique, "Cupellation"

At the Iwami Ginzan Silver Mine, cupellation was used as the refining technique in the final stage of silver recovery. A record tells us that cupellation was started by two technicians, Sôtan and Keiju, who visited the Iwami Ginzan Silver Mine with Kamiya Jutei from Hakata in 1533.

Silver refining in Japan dates back to the 7th century, the same period when copper refining began; however, the details about the refining techniques that were used in that very early stage are not yet known. Judging from the fact that lead was used in the final stage of copper refining to separate silver from copper, it is highly likely that a lead-based refining method was used for silver refining.

The Iwami Ginzan Silver Mine, on the basis of these traditional techniques of Japan, introduced a technology that was derived from 16th century Korea to establish the cupellation method. This method uses bone ash in an iron pan to extract silver from silver-containing lead. It can be said that cupellation was refined to the levels of applied technologies by virtue of availability of raw materials for the cupellation method; it was this technology that made possible the large-scale silver production at the Iwami Ginzan Silver Mine.

The unique cupellation technique that was established at the Iwami Ginzan Silver Mine spread to gold mines and silver mines throughout Japan, leading to a significant increase in the production of gold and silver in Japan. In this regard, it can be said, the Iwami Ginzan Silver Mine is the mine that played the pioneering role in Japan.

The fact that cupellation was used at the Iwami Ginzan Silver Mine has been confirmed by the findings of excavation surveys such as the remains of a furnace

where an iron pan was placed, a bone ash-containing iron pan and iron tongs. In addition, silver-lead alloy that is an intermediate product that occurs in the process of refining and cupellated silver that is the end product have been identified as a result of scientific analysis. At the same time, these surveys have shown that the control of temperature in the furnace and the preparation of materials that were put into the furnace were carried out with great care and accuracy, revealing the existence of high-level techniques based upon rich experience.

As regards the mercury amalgam method that was used in Mexico and South America as a refining technique, a record shows that this method was tried at the Iwami Ginzan Silver Mine in the early Edo Period (early 17th century). However, this method did not take root in Japan because the mercury was rare and expensive in Japan whereas lead, ash and charcoal, which were necessary for cupellation, were readily available. As a result, cupellation, which started at the Iwami Ginzan Silver Mine in the 16th century, continued to be the basic refining technique in Japan from the 17th century to the mid-19th century.

Characteristics of Management

A series of smelting/refining operations were carried out in buildings that were set up on flat terraces near the mine shafts. At Mt Sennoyama, more than 1,000 such terraces have been identified and excavation surveys have shown that these workshops functioned under the circumstances where work and daily life were inseparable.

Mine shafts and the workshops built near them were used by small teams of workers headed by mining directors called *yamashi*. In the 16th century, *yamashi* paid a commission to warlords for the protection of their business. As a result of these small-sized business units assembling in large quantities, large-scale silver production was made possible.

After the establishment of the Edo Shogunate, the silver mine was directly managed by the Shogunate, which started to dig and operate its own mine shafts. However, the other mine shafts continued to be operated by *yamashi*.

At the Iwami Ginzan Silver Mine, high-quality ore became scarce after the peak of prosperity at the beginning of the 17th century and mine shafts became longer and deeper, making it more difficult to work. Consequently, the number of mine shafts that ceased operation increased rapidly. As mine shafts were dug deeper, the workload became greater. Unique songs that have been sung by local citizens from generation to generation until today, such as “Iwami Ginzan Makiagebushi” or “Ginzan Uta”, tell of the tough challenges which workers had to deal with inside mine shafts in order to drain out water.

In addition, the song called “Sanya” that was originally a song to express the miners’ hope that the silver mine would never run out of ore is still sung by local people on

special occasions of celebration, etc.

Fuel Supply

The unique characteristics of the Iwami Ginzan Silver Mine can be seen also in the system of fuel supply for smelting and refining. It showed efficient, recycling-based characteristics that took advantages of local resources.

The process of smelting and refining silver requires a large amount of charcoal. At the Iwami Ginzan Silver Mine, charcoal making was prohibited -- a measure taken to prevent debris flow disasters within Ginzan Sakunouchi; the arrangement was made instead that villages called Okakoimura in the surrounding areas would supply the charcoal. The trees that are the raw materials for charcoal which is essential for the smelting and refining of silver were only cut at places which were decided on as a matter of policy. Thanks to the wet and temperate climate of Japan, those tree growths regenerated naturally, and the cutting did not lead to an exhaustion of resources.

A Labor-Intensive, Recycling-Based Mine with Low Environmental Impact

As is shown above, the mining techniques and the silver production methods at the Iwami Ginzan Silver Mine before they were modernized were supported by the small-scale, manpower-dependent development within the limits of the natural environment of Japan. Furthermore, it was a recycling-based production method with little impact upon the environment. This style of mine development makes a sharp contrast with the labor-saving system in Europe or America that utilizes livestock or power engines on a large scale. In this regard, it can be said that the Iwami Ginzan Silver Mine is a site that represents the recycling-based mines of East Asia.

Modernization and Technology

In the 18th century, the silver production at the Iwami Ginzan Silver Mine had decreased, with copper production becoming active in its place.

In the Meiji Period (1868-), Western mining technologies began to be introduced into Japan as mines throughout Japan employed technicians and engineers from Europe and America. The operation of the Iwami Ginzan Silver Mine was resumed by a private company with modern techniques in 1887; the technology that was adopted around this time in Japan was built upon the foundation of traditional techniques that had been developed thus far in Japan.

Using ore digging methods that were along the lines of Japan's traditional digging techniques, digging reached as deep as 150m to 300m underground by around 1895; the continuation of operation confronted difficulties due to problems with pumping out great amounts of underground water, including hot spring water. However, as a result of the construction of a power plant and the introduction of electric pumps,

these issues were overcome.

(v) Mine pollution and working environment

Mine Pollution at Iwami Ginzan Silver Mine

The Iwami Ginzan Silver Mine is distinctive as compared with other mines in that hardly any mine pollution occurred. The biggest reason for this is that the major ore deposits of the Iwami Ginzan Silver Mine contained little sulfide.

The single case of mine pollution is the claim for compensation for smoke-related public pollution in a place where conventional refining was in operation in the Meiji Period. On the other hand, since the Eikyū deposits of the Iwami Ginzan Silver Mine that were located near the mountaintop of Mt Sennoyama did contain sulfide, it is estimated that there would have been cases of smoke pollution resulting from sulfur dioxide that was emitted in the sintering process of smelting sulfide during the late Edo Period when the development of this deposit was in full operation. However, there is virtually no possibility that this would have caused any adverse impact upon the present state of the conservation of the environment.

In addition, it is a remarkable fact that the Iwami Ginzan Silver Mine did not cause any large-scale environmental destruction despite the continuous mine development that lasted for some 400 years. As is clear from the size of the mine shafts and the style of business operation, the mine was developed by an assemblage of relatively small-sized operators with little impact upon the environment; secondary forests of evergreen and broadleaved trees manifested strong resilience and the natural environment recovered easily after the mine was closed. In the Edo Period, the consumption of forest resources was strictly restricted through a ban on charcoal making, which was a measure to prevent forest clearing from triggering debris flows. This facilitated the recovery of the natural environment.

Working Conditions at the Iwami Ginzan Silver Mine

As mine shafts were dug deeper, workers in the dark, narrow mine shafts were plagued by problems caused by cave-ins, lack of air, water, oil-burned smoke, air-borne particulate matter and so forth. Among the problems that they had to face, mine workers suffered especially from unique illnesses such as pneumoconiosis that was commonly known as *kedae* or *yoroke* (literally, fainting). These miners' diseases were recognized as a serious issue at the Iwami Ginzan Silver Mine, and the magistrate's office therefore invited a doctor from another region to write a medical book on miners' diseases, which proposed 6 categories of countermeasures. Accordingly, measures were taken to improve the working environment in the mine shaft and to prevent the evaporation of lead in the smelting process; also, trees of *ume* Japanese apricot (*Prunus mume*) were planted because the fruits were believed to be effective in the cure of miners' diseases. The medical book that was produced at the Iwami

Ginzan Silver Mine was distributed to the Shogunate-run silver and copper mines throughout Japan as the primary reference on miners'-disease countermeasures.

(vi) History of research and protection

Beginning of Academic Study on the Iwami Ginzan Silver Mine

An American geologist, Benjamin Smith Lyman, wrote his “Geological Survey of Japan; Reports of Progress for 1878 and 1879” in 1879. This book that heralded the dawn of geological studies in Japan had descriptions of the Iwami Ginzan Silver Mine and introduced the status of the silver mine operation at that time and the quality of the ore.

Yamane Toshihisa, a Japanese scholar who conducted academic study and research with a view to evaluating and preserving the Iwami Ginzan Silver Mine, wrote “Iwami Ginzan ni kansuru Kenkyû [Study on the Iwami Ginzan Silver Mine]”, in 1932. His book stimulated and activated studies on mines within Japan, and Kobata Atsushi, who was renowned as a researcher of the history of the mining industry and socio-economics in Japan, evaluated the value of the Iwami Ginzan Silver Mine in the international context.

NGOs and Protection of Historic Townscapes

The activities for the protection of the Iwami Ginzan Silver Mine started in 1957, when local citizens of the Ômori Area and the Ginzan Area set up the “Ômori Town Cultural Properties Preservation Association” with the complete participation of all the households in the town. This organization set an example for non-governmental organizations for the protection of Cultural Properties in Japan, as was symbolized by the award given by the Commissioner of the Agency for Cultural Affairs in 1970. In addition, its activities led to the national government's selection of part of the local area as an “Important Preservation District for Groups of Historic Buildings” in 1987. The “Ômori Town Cultural Properties Preservation Association” as well as the “Iwami Ginzan Silver Mine Caring Youth's Club” that was set up at the Ômori Elementary School in 1969 have been working actively up to now, playing the central role in raising local citizens' awareness. Besides these groups, there are other NGOs including the “Iwami Ginzan Kankyô Volunteer Guide no Kai” (a group of volunteer guides for tourists), the “NPO Nosen Society” and the “Iwami Ginzan Sekaiisan wo Mezasukai” (citizens' group to support the World Heritage inscription of the Iwami Ginzan Silver Mine). They are the pillars to support the collaboration between the government sector and the private sector for the protection of the Iwami Ginzan Silver Mine.

In Ômori-Ginzan, repair work and visual harmony enhancement work have been conducted for 156 buildings out of the 561 Historic Buildings according to the consistent repair policy. In 1992, the house of the Kawashima Family, which used to be

the residence of an officer of the magistrate's office, was restored and opened to the public as an example of a samurai's house. At the same time, a community center for preservation of the historic townscapes, named "Machinami Kôryû Center", was opened as a central facility of the Important Preservation District for Groups of Historic Buildings. The facility has been used as a venue for study meetings and seminars and also as a forum where local citizens gather and exchange opinions. It is also used by the "Iwami Ginzan Kankyô Volunteer Guide no Kai" as its headquarters. In 1996, cisterns were installed to cover the entire area of the Important Preservation District for Groups of Historic Buildings as a measure to protect the historic townscape from fire damage. It is the overall principle of the protection of the property that the government and local people work in cooperation.

Establishment of a Museum and the Movement for Cultural Property Designation

Triggered by studies by Yamane Toshihira and others, basic studies such as the review of historical documents were actively carried out at the local level. In 1976, a local NGO opened the Iwami Ginzan Museum, using the building of the former local province office at the Daikansho Site. The museum collects and stores historical documents and mineral specimens; qualified curators are stationed there on a full-time basis to conduct exhibitions, research and promotion. At present, the museum is financially independent, running on the revenue from the admission fee.

With regard to the history of Cultural Property designation under the Law for the Protection of Cultural Properties, the Yamabuki-jô Site was the first to be designated as one: it was designated as a Prefectural Historic Site in 1967 and 26 ha of the designated area was purchased by Ohda City in the same year. Successively in 1969, the sites of the 6 most representative mine shafts of the Iwami Ginzan Silver Mine and 14 other places including the magistrate's office and graveyards were designated by the national government as Historic Sites for the first time as mine-related properties in Japan.

In 1998, the House of the Kumagai Family in the Ômori Area of the Important Preservation District for Groups of Historic Buildings was designated as an Important Cultural Properties on account of its value as the largest private house architecture of excellent quality.

In 2002, in order to protect a wider area of the Iwami Ginzan Silver Mine, an area of approx. 320 ha in total, including the major part of Ginzan Sakunouchi, the ports and the sites of mountain fortresses, was designated for preservation by the national government as a Historic Site by covering individual properties that were separately distributed and additionally designating the areas where protection was not sufficient. Concurrently, measures are being taken to protect the historic townscape of Yunotsu. With the cooperation of local citizens, surveys for preservation measures were conducted in 1997 and 1998; in 2004, the area was selected by the national

government as an Important Preservation District for Groups of Historic Buildings. As was the case with Ômori-Ginzan, the initiative actions of local citizens did bear fruit in Yunotsu, too. The “Yunotsu Machinami Hozon wo Jitsugensuru Kai (Yunotsu Association for the Preservation of the Historic Townscape)”, which was set up during the implementation of the said surveys, is working actively still now. Since then, other NGOs, such as the “Yunotsu Monozukuri Network” (Yunotsu Crafts Network), have been newly established; local citizens are supporting the conservation of the historic townscape.

In 2005, not only the transportation routes known as Iwami Ginzan Kaidô, that connected the silver mine, ports and port towns, but also Rakan-ji Gohyaku Rakan and Miyanomae were additionally designated as Historic Sites by the national government in recognition of their significance as essential components of “The Iwami Ginzan Silver Mine and its Cultural Landscape”. In parallel with this, local citizens’ conservation activities further expanded and volunteer activities and study tours were newly started at the two fortress sites located in Nima-chô.

Continuation of Survey and Institutional Strengthening

Excavation surveys of archaeological sites started in 1983 at the same time as the “Historic Site, Iwami Ginzan Iseki Sôgô Seibi Keikaku (Iwami Ginzan Silver Mine Comprehensive Work Plan)” was prepared by Shimane Prefecture and Ohda City from 1983 to 1985. Since 1987, excavation surveys have been carried out every year by Ohda City. In addition, the “Iwami Ginzan Iseki Hakkutsu Chôsa Iinkai (Committee for Excavation Survey of the Iwami Ginzan Silver Mine)” was established as an advisory body consisting of experts in 1997 and Shimane Prefecture and Ohda City have been carrying out joint surveys.

Since the committee was established, comprehensive surveys on the Iwami Ginzan Silver Mine, covering a range of study fields, have been conducted; various projects have been continued in an effort to understand and evaluate the status and the value of the Iwami Ginzan Silver Mine. This committee was re-organized in 2002 into the “Iwami Ginzan Iseki Chôsa Seibi Iinkai (Iwami Ginzan Silver Mine Investigation and Maintenance Committee)” as an advisory body to provide consultation from the viewpoints of study and maintenance.

As for the institutional strengthening of the administration, Ohda City newly set up the “Iwami Ginzan Silver Mine Section” within the government in 2001, to which special officers are allocated on a full time basis, as its commitment to strengthening the capacity to promote the study, survey, preservation and promotion of the Iwami Ginzan Silver Mine. In the same year, Shimane Prefecture set up the “World Heritage Inscription Promotion Section” to promote the research and promotion of the Iwami Ginzan Silver Mine in cooperation with the other organizations of the Prefectural government such as the “Kodai Bunka Center (Ancient Culture Center)”

and the “Maizô Bunkazai Chôsa Center (Buried Cultural Properties Study Center).” Shimane Prefecture and Ohda City are working together in the fields of study, survey and protection of the property.

Appendix 4. Chronological table of history in relation to the nominated property

- a. Development of the system for silver production, transportation and shipment over time
- b. Chronological table of history in relation to the nominated property

3. Justification for Inscription

3. Justification for Inscription

3.a Criteria under which inscription is proposed

The property, “Iwami Ginzan Silver Mine and its Cultural Landscape”, is a “site” and a “group of buildings”, as defined in Article 1 of the World Heritage Convention and quoted in Paragraph 45 of the Operational Guidelines for the Implementation of the World Heritage Convention (WHC.05/2) (hereinafter referred to as the Operational Guidelines).

In addition, the property is proposed for inscription as an “organically evolved landscape”, the 2nd category of cultural landscape given in Paragraph 10 of Annex 3, “Guidelines of the Inscription of Specific Types of Properties on the World Heritage List”, to the Operational Guidelines (see Paragraph 47), covering both of its sub-categories: a relict landscape and a continuing landscape.

At the same time, the transportation routes called Kaidô through which silver ore, silver and other goods were transported are the component features of the property that correspond to the category of “long linear areas which represent culturally significant transport and communication networks” in Paragraph 11 of Annex 3 of the Operational Guidelines.

The inscription of the property, “Iwami Ginzan Silver Mine and its Cultural Landscape”, on the World Heritage List is justifiable based upon the criteria (ii), (iii) and (v), as is explained below.

Criterion (ii)

During the Age of Discovery, in the 16th and early 17th centuries, the large production of silver by the Iwami Ginzan Silver Mine resulted in significant commercial and cultural exchanges between Japan and the trading countries of East Asia and Europe.

Criterion (iii)

Technological developments in metal mining and production in Japan resulted in the evolution of a successful system based on small-scale labor-intensive units covering the entire range of skills from digging to refining. The political and economic isolation of Japan during the Edo Period (1603 to 1868) impeded the introduction of technologies developed in Europe during the Industrial Revolution and this, coupled with the exhaustion of commercially viable silver-ore deposits, resulted in the cessation of mining activities by traditional technologies in the area in the second half of the 19th century, leaving the site with well-preserved archaeological traces of those activities.

Criterion (v)

The abundant traces of the silver production, such as mines, smelting and refining

sites, transportation routes, and port facilities, that have survived virtually intact in the Iwami Ginzan Silver Mine, are now concealed to a large extent by the mountain forests that have reclaimed the landscape. The resulting relict landscape, which includes the surviving settlements of the people related to the silver production, bears dramatic witness to historic land-uses of outstanding universal value.

3.b Proposed Statement of Outstanding Universal Value

Value as testimony to the exchange of goods and cultural communications

The Iwami Ginzan Silver Mine produced a large amount of silver in the 16th and 17th centuries and, by transmitting its technologies to mines throughout Japan that were developed later, ushered in the epoch of mass production of gold and silver in Japan. Its influences reached not only East Asian countries but also as far as Europe, producing a tremendous driving force for a significant stage in the history of East-West exchanges of goods and communication among civilizations. As such, the property is a mine site exhibiting outstanding universal value.

a. Significance in vitalizing trade in East Asia

From the 16th century to the early 17th century, the silver produced by the Iwami Ginzan Silver Mine enjoyed high regard in the trade because of the large production quantity and excellent quality, and momentum increased for silver to prevail as the common currency for the trade in East Asia. As the mining technology spread to mines throughout Japan, Japanese silver was produced in large quantities and flowed into the East Asian trading bloc, facilitating the exchange between Japanese silver and Chinese silk within the region. Furthermore, it brought about the equalized gold-silver exchange rates across the region, satisfied the silver demand within China, and led to the establishment of the silver-standard system.

b. Significance in promoting exchange of cultural contacts with Europe

The Iwami Ginzan Silver Mine is the only mine in Japan that was known to European people in the 16th century and this international exposure laid the foundation for the reputation of Japan as the “kingdom of silver”. Especially during the first half of the 16th century, when the silver produced at the Iwami Ginzan Silver Mine accounted for most of the silver production in Japan, it came to be known in other countries by the name of “plate some” after the name of the village, Sama, where the Iwami Ginzan Silver Mine was located. Some maps of East Asia that were published in Europe in the mid-16th century had an indication of the location of the Iwami Ginzan Silver Mine as the kingdom of silver mine or the island of silver.

The silver produced at the Iwami Ginzan Silver Mine attracted the Europeans who, in pursuit of gold, silver and spices, were expanding their range of activities beyond the limits of their own civilizations during the 16th-17th centuries, known for the Age of

Discovery, and they expedited their participation in Asian trade opportunities. As a result, trade activities rapidly expanded beyond the regional level to involve Europe and played an important role in promoting the exchange of different goods and expanding cultural contacts between East and West.

Value as an archaeological site to prove the silver production by traditional techniques

The Iwami Ginzan Silver Mine, *inter alia* the area containing the silver mine site, contains extremely important archaeological sites that show how the silver production was established in the 16th century based upon the cupellation refining technique that had been traditional to East Asia and how an excellent operation system evolved through the assemblage of labor-intensive small businesses ranging from digging to refining, successfully producing a large amount of high quality silver.

With approximately 600 mine shafts, each of which is evidence of meticulous manual digging seeking for ore veins, the property displays a good representation of the stages in transition from numerously dug small open pits to the mine shafts. In addition, stepped terraces that were made in the immediate vicinity of these digging-related remains contain more than 1000 well-preserved sites of the small residence-workshops where processes from ore dressing to refining were carried out consecutively in a manual industry production method.

Triggered by the success of the silver production at the Iwami Ginzan Silver Mine, these techniques and the management system spread rapidly to other mines throughout Japan that were developed after the Iwami Ginzan Silver Mine. This brought about the exceptional prosperity of silver production in the history of Japan.

Furthermore, the political and economic isolation of Japan during the Edo Period impeded the introduction of technologies developed in Europe during the Industrial Revolution and this, coupled with the exhaustion of commercially viable silver-ore deposits, resulted in the cessation of mining activities by traditional technologies in the area in the second half of the 19th century, leaving the site with well-preserved archaeological traces of those activities.

In addition, it is because the traditional mining techniques had undergone unique development at the Iwami Ginzan Silver Mine and other mines in pre-modern Japan and because Japan had already established a production system of its own that the new technologies introduced from Europe in the late 19th century took root smoothly, laying out the important foundation for the epoch-making industrial development that followed.

Value as cultural landscape to represent the whole land-use system related to the silver mine

The Iwami Ginzan Silver Mine shows the silver mine operation in its entirety without missing a part, ranging from silver production to transportation, a sequence of

operations that had been carried out for almost 400 years from the initiation of the development in the early 16th century to the closure of the mine in the early 20th century. As such, it exhibits outstanding universal value as a cultural landscape to show the unique land-use system related to the silver mine. As will be explained in detail below, a series of the archaeological sites related to the silver mine constitutes both the “relict landscape” representing the entirety of land-use that has been discontinued and the “continuing landscape” in the sense that parts of the functions originating from the times of the silver mine are still inherited and carried on in the daily lives and livelihoods of the local people.

a. Significance as a “relict landscape”

In order for the Iwami Ginzan Silver Mine to supply a large quantity of silver to East Asia, not only the mine itself but also the various social systems and social infrastructures that supported them were necessary.

At the Iwami Ginzan Silver Mine, there remain archaeological sites of the complete ensemble of social infrastructures that show the whole image of the silver mine operation from silver production to transportation, including “the silver mine site and mining towns” directly related to silver production -- the mine, settlements, fortresses and administration offices -- the “Kaidô” that transported silver ore and other materials, and the “ports and port towns” that were necessary for the shipment of silver ore, silver and other materials. At the same time, they show how the past social systems that have been discontinued used to work in relation to silver production, daily lives, administration, religious beliefs, etc.

At the Iwami Ginzan Silver Mine, the digging of silver ore was carried out manually in mine shafts that were characteristically small and numerous; dressing, smelting and refining were done in small production units that were set up in the immediate vicinities of these mine shafts and that consistently and consecutively worked in a manual-industry style. A great number of such small businesses operated, collectively producing a tremendous quantity of silver.

A large amount of fuel, such as the firewood which was needed for smelting and refining, was supplied until the mid-19th century under appropriate forest resource management, with the natural advantage of having a wet, temperate climate to nurture forest growth.

As a result, forests such as secondary forests of evergreen trees and broadleaved trees have remained in the mountain areas surrounding the silver mine until today; now a wide range of the areas containing the related archaeological sites are covered with forested landscapes as they used to be before the mine development started.

As is stated above, part of the outstanding universal value of the Iwami Ginzan Silver Mine lies in the fact that the land-use system related to the mine operation at its peak remains in its entirety, while clearly maintaining organic relations between

individual elements, and in its original condition under the cover of mountain forests. It is therefore justifiable as a cultural landscape, especially a “relict landscape”.

b. Significance as a “continuing landscape”

In the former mining towns of Ômori Town and Ginzan Town located in the northern valley of the silver mine site and around the port towns of Tomogaura, Okidomari and Yunotsu, buildings and agricultural plots that are in use today as part of the daily lives of local citizens exist on lots that are based upon the original land divisions. The Shrines and temples that exist within these settlements are still revered as objects and places of worship by the local people, retaining the same functions as when the silver mine was in operation.

In addition, the transportation routes connecting the silver mine and ports, which saw the development of human settlements and agricultural lands along them, continued to play an important role as daily communication roads for local people even after transportation of silver ore, silver and other materials stopped. The Port infrastructures likewise play important roles today as fishing ports to support the daily lives and livelihoods of local people in contemporary society.

On the other hand, religious rituals and festivals whose origins are associated with silver mine development have been inherited by the local people from generation to generation, including annual festivals and rituals at the Sahimeyama-jinja Shinto shrine and the Unoshima Itsukushima Shinto shrine and traditional songs such as “Iwami Ginzan Makiagebushi” reminiscent of the heyday of the silver mine. Various intangible elements are associated with the different tangible elements that were formed by the mine development.

As is shown above, the daily lives and livelihoods that are being led by local people today inherit parts of the functions whose origins are associated with the mine development, representing the outstanding universal value of the property as a “continuing landscape”.

3.c Comparative analysis

Similar Properties within Japan

There are no mine-related properties in Japan that are inscribed on the World Heritage List; however, major non-ferrous metal mines or mine sites in Japan whose peak of prosperity coincides with or overlaps with that of the Iwami Ginzan Silver Mine include the following:

No	Name of Property	Prefecture	Designation
1	Sado Kinzan Iseki (Sado Kinzan Gold Mine Site)	Niigata	Historic Site
2	Ikuno Ginzan (Ikuno Ginzan Silver Mine)	Hyogo	
3	Nobesawa Ginzan Iseki (Nobesawa Ginzan Silver Mine Site)	Yamagata	Historic Site
4	Innai Ginzan (Innai Ginzan Silver Mine)	Akita	
5	Kurokawa Kinzan (Kurokawa Kinzan Gold Mine)	Yamanashi	Historic Site

Similar Properties in Other Countries that are Inscribed on the World Heritage List

There are 10 Cultural Heritage properties on the World Heritage List that are related to the development of mines of gold, silver or copper. These are exclusively located in Europe and Latin America.

No	Id. No.	Name of Property	States Parties	Criteria	Year
1	55	Røros	Norway	iii, iv, v	1980
2	420	City of Potosi	Bolivia	ii, iv, vi	1987
3	482	Historic Town of Guanajuato and Adjacent Mines	Mexico	i, ii, iv, vi	1988
4	623	Mines of Rammelsberg and Historic Town of Goslar	Germany	i, iv	1992
5	618rev	Banská Štiavnica	Slovakia	iv, v	1993
6	676	Historic Town of Zacatecas	Mexico	ii, iv	1993
7	732	Kutná Hora: Historical Town Centre with the Church of St Barbara and the Cathedral of Our Lady at Sedlec	Czech Republic	ii, iv	1995
8	803	Las Médulas	Spain	i, ii, iii, iv	1997
9	1027	Mining Area of the Great Copper Mountain in Falun	Sweden	ii, iii, v	2001
10	993	Historic Centre of the Town of Goiás	Brasil	ii, iv	2001

Besides the above mine-related heritage sites, there are 2 cases of industrial heritage sites, in the United Kingdom and Germany, associated with the iron and coal mining industries of the post-19th century Modern Industrial Revolution in Europe; in addition, an archaeological site of an ancient copper mine in China is included in the Chinese tentative list.

No	Id. No.	Name of Property	States Parties	Criteria	Year
11	984	Blaenavon Industrial Landscape	UK	iii, iv	2000
12	975	The Zollverein Coal Mine Industrial Complex in Essen	Germany	ii, iii	2001
13	Tentative List	Tonglushan Ancient Copper Mine Shaft	China		

Details of the above-mentioned mines and mine sites are given in Appendix 15.

Comparative Analysis

The Iwami Ginzan Silver Mine is the site of a mine in Asia which, based upon the pre-modern manual industry method dependent upon traditional techniques and manual labor, achieved sustainable mine development. It is an example of a cultural landscape of the entire land-use system, consisting of the mine site and a group of related features that still remain, now covered with rich, temperate mountain forests.

Other mines which prospered contemporaneously with the Iwami Ginzan Silver Mine have already ceased all operations by now, leaving only remains of their original land use as mines and settlements. Among these mine sites existing in Japan, there is no case other than the Iwami Ginzan Silver Mine that well represents the whole ensemble of the original social systems related to mining development, including not only the mines and settlements themselves, illustrating the vicissitudes of the mines from the period of prosperity in the pre-modern period up to the time of its closure, but also the routes and ports used for the transportation and shipment of silver, silver ore and other materials.

On the other hand, the properties related to mine development in Europe and Latin America that are already inscribed on the World Heritage List are either those consisting only of the mine, whether still in operation or not, or those that include not only the mine but also towns and settlements that prospered accompanying the development of mines as their central components but whose extraordinary value is mainly ascribable to the value of the buildings, architectural works and town-planning from the point of view of history, art, style or landscape. They are, therefore, quite different from the Iwami Ginzan Silver Mine in the viewpoint for evaluation.

In addition, the properties in the UK and Germany that are highly evaluated as industrial landscapes containing the whole system of land-use related to coal production or iron industry date back to the period of the Industrial Revolution or later periods. The Iwami Ginzan Silver Mine, in which the cultural landscape of traces of land-use based upon the pre-modern traditional techniques and production systems remain in good condition, is totally different from these European examples in both form and characteristics. Therefore, the nominated property cannot be compared with them in the same context.

The Tonglushan Ancient Copper Mine Shaft, which is listed on the Tentative List by

China as a candidate for World Heritage inscription, is a mine site in Asia that possesses the potential outstanding universal value; however, being an ancient copper mine dating back to B.C. times that is still being mined, it is quite different in the timing of development and historical significance from the Iwami Ginzan Silver Mine.

As is shown above, there is no similar example in terms of historical period and characteristics, among the properties already inscribed on the World Heritage List or included in the tentative lists by other State Parties, which is comparable with the Iwami Ginzan Silver Mine. The property, “Iwami Ginzan Silver Mine and its Cultural Landscape”, is therefore a rare example that has no similar properties in the world.

3.d Integrity and authenticity

Authenticity as a “Site”

The Iwami Ginzan Silver Mine retains the features that show the whole processes ranging from silver production to shipment in a good condition of preservation.

The silver mine site and mining towns bear testimony to the silver production and daily lives of people involved in it. The elements in this group include the remains of open-pit mines, mine shafts and smelting workshops in their immediate vicinities, the sites of settlements where people directly or indirectly involved in silver production led their daily lives, the sites of shrines and temples that were treasured as places for religious activities, the sites of administrative offices that were set up to control the mine and the settlements and the sites of fortresses that were constructed to provide military protection during the period of war and strife.

The two transportation routes known as Kaidô which were used to carry silver ore and silver from the silver mine and mining towns to the ports and to carry back consumer goods have remained, accompanied by elements related to religious belief such as stone monuments and small shrines that were built in prayer for the safety of passage along the routes as well as for daily life.

At and around the three ports at Tomogaura, Okidomari and Yunotsu from which silver ore and silver were shipped, there remain in good condition not only the settlements, shrines, temples and port infrastructures dating from the times of the silver mine but also the fortresses that protected them.

In the property area, elements that are related to social infrastructure that illustrate what the social systems - i.e. silver production, people’s life, administration, defense and religious belief -- looked like at the time of the silver mine exist in an extremely good condition; the authenticity of each of these historical remains and sites has been maintained completely. In particular, at Mt Sennoyama in Ginzan Sakunouchi and its surrounding areas, over 600 sites of ore digging, such as vestiges of open pits and mine shafts, are exposed on the ground surface; over 1,000 sites of smelting and refining workshops or residences have been identified to remain

underground in a good condition of preservation in the terraced areas on the slopes nearby. The authenticity of these archaeological sites is unquestionable.

In addition, as regards architectural structures made of rock, stone and brick such as the underground mine shafts remaining in the silver mine site, the sites of refineries of the 19th and 20th centuries and a rock-carved cave that enshrines numerous stone images of Buddha, the authenticity in design, materials, craftsmanship, setting and environment is maintained completely in the original condition at the time of construction or at the end of their function.

Authenticity as a “Group of Buildings”

In the settlements of Ômori-Ginzan, Tomogaura, Okidomari, and Yunotsu, there remains a group of traditional buildings of 17th-20th century Japanese architecture such as wooden and clay-walled townhouses known as *machiya*, samurai houses, temple buildings and shrine buildings. Each individual structure of traditional Japanese architecture has received careful maintenance treatment and repair work under the instructions of experts from the viewpoints of design, materials, techniques, setting and environment; the authenticity of these aspects are thereby maintained completely.

Authenticity and integrity of the organically evolved cultural landscape (relict landscape and continuing landscape)

Not only the authenticity of “sites” and “groups of buildings” but also the authenticity and integrity of the property as an “organically evolved landscape” including both “relict landscape” and “continuing landscape” are also maintained as is explained below.

a. Authenticity of the “relict landscape”

The silver mine was abandoned after the ore digging was stopped without being subjected to additional development; therefore, the traces of the original land use still remain in good condition in mountain ridges or valleys, covered with mountain forests. In particular, the settlements at Tomogaura, Okidomari and Yunotsu still retain the land use characterized by rectangular land divisions on both sides of the street in a narrow valley, which is shown by the existing public land-tax registers, drawings, etc. of the 17th to 19th centuries to be in the original condition.

Not only this land division that indicates the original land use but also historic remains and sites as well as architectural structures that were mentioned in the previous section are all elements of the cultural landscape that fully illustrate the land-use system related to the silver mine development. The whole system and the organic relationships among these elements remain in an extremely good condition in harmony with the existing mountain forests.

With regard to the distinctive characters as a cultural landscape, *inter alia* a “relict

landscape”, which is shown by each individual element separately or as one whole, the authenticity is fully maintained.

b. Authenticity of the “continuing landscape”

In the settlements of Ômori-Ginzan, Tomogaura, Okidomari, and Yunotsu, the residential areas and farmlands are even now laid out on the original land divisions that date back to the times of the silver mine; shrines and temples are still functioning as the stages for religious activities by local people. Furthermore, transportation routes and ports that had originally been used for transportation and shipment of silver ore and silver are now in use as part of the local people’s lives and livelihoods for the purposes of goods transportation and fishing.

In this regard, although a certain degree of change has occurred with the passage of time, the authenticity of each distinctive element and character as a “continuing landscape in which the evolutionary process is still in progress” is fully maintained through intimate relations with daily life and livelihoods in contemporary society.

c. Integrity of the organically evolved cultural landscape

The elements of the cultural landscape showing the original land-use system remain without loss of any necessary parts or addition of unnecessary parts; the organic relationships among the individual elements exhibit the full expression of the mechanism of the original land-use system. They are a living part of the contemporary lives and livelihoods of the local society in unity with the abundant mountain forests and hence the integrity as a cultural landscape is fully maintained.

The “justification for inscription” provided above is written in full consideration of the discussion and conclusions of the “International Specialist Seminar Concerning the Outstanding Universal Value and Conservation Management of Mine Sites,” which was organized by the Agency for Cultural Affairs and Shimane Prefectural Board of Education at Ohda City, Shimane Prefecture from June 1 to 4 2005.

4. Protection and Management of the Property

4. Protection and Management of the Property

4.a Ownership

Ownership of the property is shown in the table below, identified by component feature.

Table. Owners and Locations of the Property

1. Silver mine sites and mining towns	Location	Owner
1-A. Ginzan Sakunouchi	Ômori-chô and Nima-chô, Ohda City, Shimane Pref.	National, Prefectural and City gvts. and private owners
1-B. Daikansho Site	Ômori-chô, Ohda City, Shimane Pref.	City gvt.
1-C. Yataki-jô Site	Sojiki-chô and Yunotsu-chô, Ohda City, Shimane Pref.	National gvt. and private owners
1-D. Yahazu-jô Site	Yunotsu-chô and Nima-chô, Ohda City, Shimane Pref.	Private owners
1-E. Iwami-jô Site	Nima-chô, Ohda City, Shimane Pref.	Private owners
1-F. Ômori-Ginzan	Ômori-chô, Ohda City, Shimane Pref.	National, Prefectural and City gvts. and private owners
1-G. Miyanomae	Ômori-chô, Ohda City, Shimane Pref.	National and City gvts and private owners
1-H. House of the Kumagai Family	Ômori-chô, Ohda City, Shimane Pref.	City gvt.
1-I. Rakan-ji Gohyakurakan	Ômori-chô, Ohda City, Shimane Pref.	City gvt. and private owners
2. Kaidô	Location	Owner
2-A. Iwami Ginzan Kaidô Tomogauradô	Nima-chô, Ohda City, Shimane Pref.	National, Prefectural and City gvts. and private owners
2-B. Iwami Ginzan Kaidô Yunotsu-Okidomaridô	Ômori-chô and Yunotsu-chô, Ohda City, Shimane Pref.	National, Prefectural and City gvts. and private owners
3. Ports and port towns	Location	Owner
3-A. Tomogaura	Nima-chô, Ohda City, Shimane Pref.	National, Prefectural and City gvts. and private owners
3-B. Okidomari	Yunotsu-chô, Ohda City, Shimane Pref.	National, Prefectural and City gvts. and private owners
3-C. Yunotsu	Yunotsu-chô, Ohda City, Shimane Pref.	National, Prefectural and City gvts. and private owners

N.B. "Private owners" include private corporations and shared ownership.

4.b Protective designation

The component features of the property are designated as an Important Cultural Property or an Historic Site under Article 27 and Article 109 of the Law for the Protection of Cultural Properties, respectively, and selected as an Important Preservation District for Groups of Historic Buildings under Article 142 of the same

law (see Appendices 4-b-1 to 4-b-6 for the inventory of the component features included in the property with the copies of the official designation notices).

The history of designations of Important Cultural Properties and Historic Sites and the selection of the Important Preservation Districts for Groups of Historic Buildings is given below:

14 April 1969	Designation as Historic Site (Official notice No. 198 of the Ministry of Education)
5 December 1987	Selection as Ômori-Ginzan Important Preservation District for Groups of Historic Buildings (Official notice No. 131 of the Ministry of Education)
1 May 1998	Designation as Important Cultural Property, House of the Kumagai Family (Official notice No. 85 of the Ministry of Education)
19 March 2002	Additional designation as Historic Site, Iwami Ginzan Silver Mine (Official notice No. 48 of the Ministry of Education, Culture, Sports, Science and Technology)
6 July 2004	Selection as Yunotsu Important Preservation District for Groups of Historic Buildings (Official notice No. 121 of the Ministry of Education, Culture, Sports, Science and Technology)
2 March 2005	Additional designation of Historic Site, Iwami Ginzan Silver Mine (Official notice No. 28 of the Ministry of Education, Culture, Sports, Science and Technology)
14 July 2005	Additional designation of Historic Site, Iwami Ginzan Silver Mine (Official notice No. 109 of the Ministry of Education, Culture, Sports, Science and Technology)

4.c Means of implementing protective measures

Property

As is prescribed in the Law for the Protection of Cultural Properties, in principle, it is the owners or custodial bodies of the Important Cultural Properties and Historic Sites that manage, repair and open them to the public for promotion purposes in an appropriate manner.

Alterations to the existing state of buildings designated as Important Cultural Properties or areas designated as Historic Sites as well as actions that will affect their preservation are legally restricted and require the prior permission of the Commissioner of the Agency for Cultural Affairs (under Articles 43 and 125 of the Law for the Protection of Cultural Properties). The Commissioner of the Agency for Cultural Affairs seeks advice and instruction from the Subdivision on Cultural Properties of the Council for Cultural Affairs concerning the proposed alteration to the existing state or the action affecting preservation and makes a decision in light of the consultation from the Council.

The national government, when necessary, subsidizes the cost of repair and management of Important Cultural Properties and Historic Sites and provides technical guidance (under Articles 35, 47, and 118).

Within the Important Preservation Districts for Groups of Historic Buildings, alternations to the existing state and actions that will affect preservation, whether of the district or of the specific buildings identified for preservation purposes, are restricted and require the prior permission of the mayor of Ohda City. The mayor of Ohda City seeks advice and instruction from Ohda City's Preservation Council of the Preservation Districts for Groups of Historic Buildings concerning the proposed alteration to the existing state or the action affecting preservation and will make a decision on the issuance of permission in light of the consultation from Council.

Ohda City will subsidize the cost of preservation repair work for Historic Buildings within the Important Preservation Districts for Groups of Historic Buildings and the cost of visual harmony enhancement work for other buildings to improve their exterior appearance together with necessary technical guidance. The national government and Shimane Prefecture will provide financial assistance to cover part of Ohda City's subsidy and will also provide technical guidance to Ohda City.

Buffer Zone

The entire area of the buffer zone is conserved under the Landscape Conservation Ordinance of Ohda City to completely protect the environment surrounding the property. New construction, expansion and remodeling of buildings or other structures as well as actions that change the existing landform within the buffer zone will be regulated through requirement of permission and appropriate instructions and advice will be provided by Ohda City, especially regarding important issues, based upon the investigation and deliberation of Ohda City's Council for Landscape Conservation.

Appendix 2. Map indicating the extent of the property and the buffer zone

- a. The extent of the property and the buffer zone with indication of the zones of legal protection
- b. The extent of the property with indication of the zones of legal protection

4.d Existing plans related to the municipality and region in which the proposed property is located

- ◆ *Dai 4-ji Ohdashi Sôgôkai hatsukihonkô sô [Ohda City 4th Comprehensive Development Basic Concept]*. Ohda City, 2002.
- ◆ *Ohdashi Shinkankô keikaku [Ohda City New Tourism Plan]*. Ohda City, 2001.
- ◆ *Shimaneken Sôgô keikaku [Shimane Prefecture Comprehensive Plan]*. Shimane Prefecture, 2005.

4.e Property management plan or other management system

Plan for preservation and management

In order to manage the 14 component features as one whole cultural landscape, a comprehensive preservation and management plan has been established and a comprehensive preservation and management system will be implemented in the context of the whole property.

The basic policies that are set out in the comprehensive preservation and management plan are summarized into the following 6 points:

- ◆ To specify the elements of component features and clarify their substantial value;
- ◆ To show appropriate methods of preservation and management for each element of component features;
- ◆ To set out the procedure for coordination between individual preservation and management plans for component features;
- ◆ To show the conservation policies which cover the surrounding environment of the property;
- ◆ To implement appropriate measures for promotion and utilization to ensure preservation and management of the whole property; and
- ◆ To show policies for operation and mechanism necessary for appropriate preservation, management, promotion and utilization of the property.

In accordance with the above-mentioned comprehensive preservation and management plan, Ohda City as a custodial body has prepared the preservation and management plan for the Historic Site, which contains several component features of the property, and is responsible for the appropriate enforcement of concrete preservation and management measures.

In the two Important Preservation Districts for Groups of Historic Buildings, which are also component features of the property, Ohda City is responsible for enforcing preservation and management measures appropriately, taking into consideration the advice and instructions of Ohda City's Preservation Council for Preservation Districts for Groups of Historic Buildings and according to preservation plans which have been set for each of the two Districts.

System for preservation and management

According to the above-mentioned comprehensive preservation and management plan, Ohda City will, in full consultation with Shimane Prefecture, set up the "Iwami Ginzan Silver Mine Preservation and Management Committee" consisting of the relevant departments (see the chart below for detailed organization information) and make sure that the preservation and management of the Historic Site containing several component features of the property will be enforced.

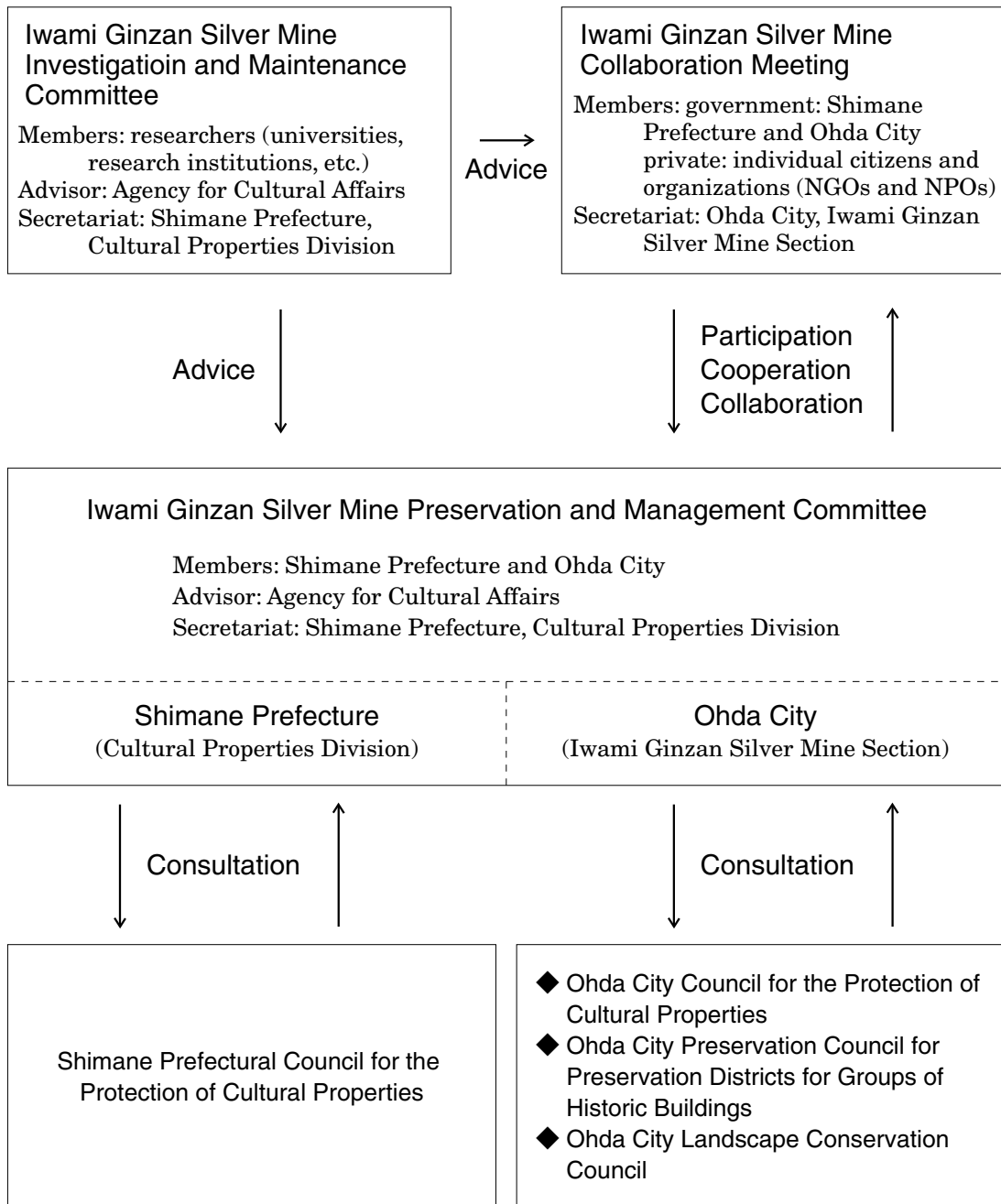
Shimane Prefecture and Ohda City make sure that all necessary parties participate as required in the functioning of the “Iwami Ginzan Silver Mine Preservation and Management Committee”, including the major agencies and departments of Shimane Prefecture and Ohda City concerning the projects that are planned by the national government, Shimane Prefecture, Ohda City, and private organizations, etc. in and around the property area. At the committee meetings and other activities, adequate communication and coordination will be assured so that each project can be implemented appropriately without any adverse impact upon the preservation and management of the property. Shimane Prefecture and Ohda City pledge to comply with the conclusions reached by the “Iwami Ginzan Silver Mine Preservation and Management Committee” and to issue appropriate instructions and requests, within their legislative powers, to private project undertakers, etc.

The “Iwami Ginzan Silver Mine Investigation and Maintenance Committee” provides academic advice to the “Iwami Ginzan Silver Mine Preservation and Management Committee”; the Shimane Prefectural Council for the Protection of Cultural Properties and the Ohda City Council for the Protection of Cultural Properties discuss issues relevant to the designated Cultural Properties within their jurisdiction and the general issues on Cultural Properties; the Ohda City Preservation Council for Preservation Districts for Groups of Historic Buildings discusses issues or makes proposals concerning the Preservation Districts for Groups of Historic Buildings and the Ohda City Landscape Conservation Council concerning the Ohda City Landscape Conservation Area.

In addition, the “Ômori Town Cultural Properties Preservation Association”, which has been organized with all of the local residents in the town as members who are in the driver’s seat for the protection of the property, is conducting the day-to-day management activities; two additional NGOs were set up for the protection of Cultural Properties and are still continuing their activities there.

At the same time, citizens who are living in the property area or the buffer zone and people who are simply interested in the Iwami Ginzan Silver Mine got together to set up the “Iwami Ginzan Silver Mine Collaboration Meeting” in June 2005 in order to work with Shimane Prefecture, Ohda City and other related government agencies for the appropriate preservation and promotion of the property.

**Mechanism for the preservation and management of
“The Iwami Ginzan Silver Mine and its Cultural Landscape”**



4.f Sources and levels of finance

The management of the property is the responsibility of the owners of individual component features included in the property and Ohda City. The financial sources for the management activity are outlined below.

The cost of repair work that is conducted by Ohda City for buildings designated as Important Cultural Properties is to be subsidized by the national government (65%) and by Shimane Prefecture (17.5%), except for minor repair work and other exceptional cases.

When repair work or maintenance work (including the excavation surveys that accompany them) on a Historic Site is carried out by a private owner, the national government subsidizes 50% of the cost and Shimane Prefecture and Ohda City each subsidize 16.7% of the cost, as necessary, except for minor repair work or exceptional cases.

When preservation repair work on a Historic Building within a Preservation District for Groups of Historic Buildings is carried out by a private owner, Ohda City subsidizes 50 - 80% of the cost, as necessary, according to the standards set out by Ohda City. 65% of the subsidy paid by Ohda City is reimbursed by the national government, with 17.5% reimbursed by Shimane Prefecture.

When visual harmony enhancement work is conducted on the buildings, etc. other than Historic Buildings, Ohda City subsidizes part of the cost according to different criteria set out by Ohda City.

The installation of disaster prevention facilities, etc. for Important Cultural Properties, Historic Sites and Important Preservation Districts for Groups of Historic Buildings is also subsidized according to the same subsidy ratios.

In addition to the above-mentioned subsidies, Ohda City manages the fund for the protection of the Iwami Ginzan Silver Mine, in accordance with its ordinances; t private capital is also provided to this fund.

4.g Sources of expertise and training in conservation and management techniques

Management Level and Contact Information

The management of the property is the responsibility of the property owners and Ohda City, which is designated as the custodial body under the Law for the Protection of Cultural Properties.

Ohda City has set up the “Iwami Ginzan Silver Mine Section”, in which 11 designated officers have been assigned the responsibility for preservation and management together with 7 additional support officers who are stationed at the property area.

The Shimane Prefectural Board of Education has established the “World Heritage Inscription Promotion Section”, where 12 officers are assigned to the tasks of

preservation and management.

In addition, local citizens, private organizations, and management organizations are actively conducting daily maintenance work such as the property area patrol, cleaning, etc. in collaboration with each other. When even minor repair work or restoration work for the purpose of maintenance is carried out for either an Important Cultural Property or a Historic Building within an Important Preservation District for Groups of Historic Buildings, the Agency for Cultural Affairs provides any necessary technical instructions in response to the required prior notification: as a result, an extremely high level of management is maintained.

At the same time, in order to preserve and manage the property appropriately, special officers and engineers with a high level of skill in the field of Cultural Properties preservation and management are stationed at the relevant organizations in Shimane Prefecture. They provide the appropriate assistance to the management work that Ohda City carries out as the custodial body.

In addition to the above-mentioned measures, further advice and instruction can be obtained from the National Research Institute for Cultural Properties, Nara, and from university professors in Japan, experts including members of ICOMOS, and the Iwami Ginzan Silver Mine Study and Promotion Committee and its working groups; as a result, a high level of preservation and management techniques is maintained.

The National Research Institutes for Cultural Properties (Independent Administrative Institutions) of Japan organize periodic training courses for officers and experts of the local governments for the purpose of promoting smooth project implementation and improving technical skills for the preservation and utilization projects at Historic Sites, etc. throughout Japan. Ohda City's officers in charge also have been trained through these training courses to improve their technical skills for the preservation and utilization of the property.

In Japan, there are 64 Important Preservation Districts for Groups of Historic Buildings. The Agency for Cultural Affairs and the "National Council for Preservation Districts for Groups of Historic Buildings" that is operating under the instruction of the Agency for Cultural Affairs are regularly organizing seminars on preservation and management techniques several times per year, in which technical and practical training is given for preservation and repair, mainly for private residential architecture, in an effort to improve the standards of preservation and management techniques. The Ohda City officers in charge also participate in these seminars in efforts to improve their techniques for preservation and management.

4.h Visitor facilities and statistics

The number of visitors who come to the property and the surrounding area shows a tendency toward gradual increase. At present, approximately 300,000 people visit annually, predominantly in small groups.

In the property area, signboards and signposts are installed for the convenience of visitors, and visitor facilities such as parking lots, toilets and information centers are available where necessary in an appropriate design and scale and in locations that will not affect the value of the property adversely. Although there are not yet sufficient visitor facilities, it is planned to construct the necessary facilities on a step-by-step basis, including key facilities such as a “visitor center”.

4.i Policies and programmes related to the presentation and promotion of the property

As for the appropriate presentation and promotion of the property, the following basic policies are set out to guide the concrete measures that are to be included in the relevant plans.

- ◆ To identify the existing status of the property and collect materials for input to ensure appropriate presentation and promotion of the property;
- ◆ To balance the presentation and promotion of the property with the actual preservation of the property and to implement preservation, presentation and promotion on a step-by-step basis according to the location and characteristics of each element;
- ◆ To respect harmony with the daily life and livelihoods of the local people in the implementation of presentation and promotion of the property, with full consideration of the need to improve the living environment;
- ◆ To design the tourist courses and carry out effective information provision in order to help visitors grasp an overall image of the property and to allocate both core and satellite facilities for information, explanation, presentation and research; and
- ◆ To provide signposts, signboards, parking lots, etc. and to make available safe transportation means, etc. with low impact upon the local communities and the environment, etc. as measures to address the anticipated increase of visitors.

4.j Staffing levels

The experts, technicians, and maintenance engineers who will be charged with the protection and management of the nominated property belong to the following organizations:

Shimane Prefecture	Archaeologists and historians (including members of Japanese Archaeological Association).
Ohda City	Archaeologists (including members of ICOMOS, Japanese Archaeological Association and TICCIH) and architects