

**UNESCO**  
**Regional Office for Culture in Latin America and the Caribbean**  
**Places of Memory for the Slave Route in the Latin Caribbean**  
**Site Registration Form:**

<b>I- IDENTIFICATION:</b>		
I-1: Entry: 020	I-2: Code: DOM.s.001	I-3: National Code: n/c
I-4: Present name: Inoenio de Boca de Nigua		
I-5: Historical name: Inoenio de Boca de Nigua		
<b>II- GENERAL INFORMATION:</b>		
<b>II-1: Location:</b>		
II-1- a: Country: Dominican Republic	II-1- b: Province: San Cristobal	II-1- c: Municipality: Nigua
<b>II-2: Uses:</b>		
II-2- a: Original use: Colonial sugar production estate		
II-2- b: Present use: Cultural tourism		
<b>II-3: Classification:</b>	<b>II-4: Category of Protection:</b>	<b>II-5: Function- testimony:</b>
<i>Cultural Landscape (See IV-1)</i>	<i>World Heritage</i>	<i>Landing Port</i>
<i>Cultural Route (See IV-2)</i>	<i>Masterpiece</i>	<i>Slave Market</i>
<i>Population Settlement (See IV-3)</i>	<i>Biosphere Reserve</i>	<i>Place of confinement</i>
<i>Agro-industrial compound (See IV-4)</i>	<input checked="" type="checkbox"/> <i>National Monument</i>	<i>Dwelling site</i>
<i>Building (See IV-5)</i>	<i>Local Monument</i>	<i>Site of production</i>
<input checked="" type="checkbox"/> <i>Site (See IV-6)</i>	<i>Other:</i>	<input checked="" type="checkbox"/> <i>Site of resistance</i>
<b>II-6: The site is on the National Tentative List:</b>	<input checked="" type="checkbox"/> <i>Yes</i> <i>No</i>	<i>Refuge of maroons</i>
<b>II-7: Accessibility:</b>	<b>II-8: Ownership:</b>	<i>Burial place</i>
<input checked="" type="checkbox"/> <i>Accessible</i>	<input checked="" type="checkbox"/> <i>State</i>	<i>Shipwreck</i>
<i>Not easily accessible</i>	<i>Private</i>	<i>Religious-ceremonial site</i>
<i>Extremely difficult access</i>	<i>Mixed</i>	<i>Route</i>
	<i>Other:</i>	<i>Multipurpose</i>
<b>II-8: Level of accessibility:</b>		
<input checked="" type="checkbox"/> <i>Free</i>	<i>Restricted</i>	<i>Exclusive</i>
<b>III- INTANGIBLE CULTURAL MANIFESTATIONS ASSOCIATED TO THE PROPERTY:</b>		
<b>III-1: Characterization of the bearer community:</b> The community is mostly Afro descendants and Mulattos, descendants of slaves from the Wolof ethnic group from Senegambia. The community is fully identified with the cultural contributions from Africa. Nigua is the most important place of African presence in the country. The town has undergone urban and industrial development during the last decades. The community has a cultural heritage associated with slave trade. Ritual and popular festivities, dances and chants of African origin are present. The place is one of the areas in the country for pilgrimage and consultation of popular faith.		
<b>III-2: Type of intangible heritage manifestation:</b>		
<input checked="" type="checkbox"/> <i>Oral traditions and expressions:</i>		
<i>Performing arts:</i>		
<input checked="" type="checkbox"/> <i>Social uses, rituals and festivities:</i>		
<i>Knowledge and uses related to nature and the Universe:</i>		
<i>Traditional crafts techniques:</i>		
<b>III-2-a: Describe the nature, periodicity and predominant characteristics of the manifestations at present:</b>		
Every year, together with the artistic and cultural Maroon Festival, there are several other celebrations related to the expressions of religious syncretism of the former slaves during the Day of San Miguel and Holy Week (Easter Season). <i>Santería</i> is a common extended practice. Religious festivities related to the Dominican pantheon of voodoo are also celebrated in Nigua on different dates; for example, on October 7 for Jean Fego Queis, who is Saint Mark; on July 25 for Ogun Balenyo, who is Saint James; on July 26 for Anaisa; on May 13 for Metresili, Virgin of Dolores; on September 29 for Belie Belcan, who is Saint Michael; on November 30 for Guedes, Saint Andrew, and on April 19 for Saint Expedito, Guede limbo. In carnival festivities the main character is the fugitive slave or maroon.		
<b>III-3: Do you consider the site a cultural space?:</b>	<input checked="" type="checkbox"/> <i>Yes</i>	<i>No</i>
<b>III-3-a: Support your answer:</b> The site is a reference of the sense of belonging to the community. It reaffirms and validates the historical memory of the community, the cultural contributions of African, Spanish and indigenous cultures, which are the basis of the Dominican nature and spirit. The site is at present a space for socializing and a symbol of identification of the country. Today the facilities of the sugar mill are used for recreational and ludic purposes, the most important of which is the Maroon Festival celebrated late in October to commemorate the historical event of the Boca de Nigua rebellion on October 30, 1796. The festival gives priority to the cultures of African origin.		

IV- SPECIFIC INFORMATION:			
IV-1- Cultural Landscapes:			
IV-1-a: Location:		IV-1-b: Area:	IV-1-d: Type:
Latitude N: _____		IV-1-c: Population:	<i>Gardens</i>
Longitude W: _____			<i>Associative</i>
			<i>Evolving Relics</i>
			<i>Live</i>
IV-1- e: Eco-Geographic features:			
Vegetation:			
Fauna:			
Soils:			
Topography:			
Geology:			
IV-1- f: Environmental conditions:			
Temperature:	Min: _____ °C	Climate:	
	Med. _____ °C	Solar exposure:	Predominant winds:
	Max. _____ °C		
IV-1- g: Landscape surroundings:			
Natural:		Urban:	Agro-productive:
IV-1- h: Natural and Landscape Significance:			
IV-1- i: Historic- cultural importance:			
IV-2- Cultural Itineraries:			
IV-2-a: Location:			
IV-2-b: Area:		IV-2-c: Extension:	IV-2-d: Width:
IV-2-e: Classification according to:			
Territorial Framework:		Structure:	Function:
<i>Local</i>		<i>Linear</i>	<i>Social</i>
<i>National</i>		<i>Circular</i>	<i>Economic</i>
<i>Regional</i>		<i>Cruciform</i>	<i>Political</i>
<i>World</i>		<i>Radial</i>	<i>Military</i>
		<i>In network</i>	<i>Religious</i>
Natural Framework:		Duration:	<i>Cultural</i>
<i>Land</i>		<i>Extinct( )</i>	<i>Multiple, which?</i>
<i>Water</i>		<i>Existing( )</i>	
<i>Mixed</i>			
V-2-f: Natural Context:			
IV-2-g: Content:			
Ways of communication:			
Other substantial elements:			
IV-2-h: importance of the cultural route:			

<b>IV-3- Population Settlements:</b>			
IV-3-a: Location:	Latitude N: _____	Longitude W: _____	
IV-3-b: Area:	IV-3-c: Population:	IV-3-d: Date of foundation:	
Description:			
<b>IV-4- Agro-industrial Complex:</b>			
IV-4-a: Location:	Latitude N: _____	Longitude W: _____	
IV-4-b: Area:	IV-4-c: Population:	IV-4-d: Date of foundation:	
Description:			
<b>IV-5- Building:</b>			
IV-5-a: Address:		<i>Urban</i>	<i>Rural</i>
IV-5-b: Type:	IV-5-c: Period/Time :	IV-5-d: Levels:	
<i>Civil</i>	IV-5-e: Area :	IV-5-f: Plot Area:	
<i>Domestic</i>	IV-5-g: Characteristics of construction and materials:		
<i>Military</i>	<i>Roof:</i>		
<i>Religious</i>			
<i>Industrial-Productive</i>	<i>Walls:</i>		
<i>Commemorative- Ornamental</i>			
<i>Public space</i>	<i>Woodwork:</i>		
<i>Construction</i>			
V-4-h: Description:			
<b>IV-6- Sites:</b>			
IV-6-a: Location:	Latitude N: 18° 22' 21.30"	Longitude W: 70° 03' 08.625"	
IV-6-b: Typology:	IV-6-c: Area: 0.26 km <sup>2</sup>	IV-6-d: Inhabited: Yes <input checked="" type="checkbox"/> No	
<input checked="" type="checkbox"/> <i>Historic (See IV-6-1)</i>			
<i>Archaeological (See IV-6-2)</i>			
<i>Natural (See IV-6-3)</i>			
IV-6-1: Historic Site:	IV-6-2: Archaeological Site:	IV-6-3: Natural Site:	
IV-6-1-a: Associated event: <i>Slave rebellion</i>	IV-6-2-a: Context:	<i>On Land</i>	IV-6-3-a: Geomorphology:
		<i>In Water</i>	
IV-6-1-b: Associated personality: <i>Papa Pierre, Juan Angola, Ana Maria, Pitie Juan</i>	IV-6-2-b: Researched: Yes No	IV-6-3-B: Soils:	
	Dates: _____		
IV-6-1-c: Date:	IV-6-2-c: Findings:	IV-6-3-C: Period of formation:	
<i>October 30, 1796</i>			
<i>Associated Commemorative constructions</i>			
<p><b>IV-6-4: Brief Report:</b> Boca de Nigua sugar mill appears in the list published by Gonzalo de Oviedo in his work <i>Historia General y Natural de Indias</i>, 1546. The list mentions Francisco de Tostado, a notary public who had come to the island with Ovando in 1502, as the owner of the place. Oviedo himself confirms the importance when he states that the first person to make sugar was Gonzalo de Velosa in the banks of the Nigua River aroundt 1505-1506. Velosa had brought sugar masters from the Canary Islands. The mill was later reconstructed and reached its peak in the 18<sup>th</sup> century, at a time when the owner was the Marquee of Aranda and the manager was Juan Bautista Oyarzábal. The boiler house reproduces a classic 17<sup>th</sup> century model as is shown in several engravings published in 1798, which specifically mention the island of Santo Domingo as the place for the construction of the model.</p> <p>On October 30, 1796 more than 200 slaves rebelled against the whites, forcing them to escape and killing the cattle. In 1801, Toussaint Louverture held negotiations in Boca de Nigua with Spanish authorities, Leonardo del Monte, José Sterling and the royal Spanish officer Francisco Gazcue.</p> <p>In 1976 the facilities of the sugar mill were restored by Engineer Ramón Báez López-Penha. Mention should be made of the excellent restoration work carried out in the boiler house, one of the more attractive and well-made restoration works in the country, in which the criterion followed was to consolidate and restore half of the facility and totally reconstruct the other half. At the end of October, the site Boca de Nigua holds the yearly Maroon Festival, which has increased the value of the site as a monument and has favored a change of attitude towards slavery, which is now based on dignifying the identity of black slaves who worked in the sugar production.</p>			

V- INFORMATION FOR ASSESSMENT:					
V- 1: Values: (order by hierarchy)		V- 2: Condition:		V- 3: Integrity:	
1 <i>Historical</i>	<i>Religious</i>	<i>Good</i>		<i>Not transformed</i>	
2 <i>Architectonic</i>	<i>Environmental</i>	<b>X</b> <i>Fair</i>		<b>X</b> <i>Less transformed</i>	
<i>Archaeological</i>	4 <i>Ethnologic</i>	<i>Poor</i>		<i>Transformed</i>	
<i>Natural</i>	3 <i>Community</i>				
V- 4: Category of Exceptional:		Local	National	Regional	World
Unique:		<b>X</b>	<b>X</b>	<input type="checkbox"/>	<input type="checkbox"/>
Relevant:		<input type="checkbox"/>	<input type="checkbox"/>	<b>X</b>	<b>X</b>
Ordinary		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
V- 4- a: Criteria for the category of exceptional: <i>Historical site of slave rebellion in 1796. It is also the best preserved sugar mill in the island.</i>					
VI- MANAGEMENT OF THE SITE:					
VI-1: There is a resource management plan		<b>X</b> Yes		<input type="checkbox"/> No	
VI-1-a: Responsible Entity: <i>Secretariat of State for Culture, Nigua Local Government, Afrocimarrón Foundation</i>					
VI-1-b: Funding sources: <i>State sources</i>					
VI-1-c: Threats: <i>Few resources are earmarked for maintenance and vigilance. Part of the area of the sugar-related facilities is in private hands and there are some constructions that destroy the original environment.</i>					
VI-2-a: The Site has a potential for tourism		<b>X</b> Yes		<input type="checkbox"/> No	
VI-2-b: Description: <i>Historical site of architecture relevance, with a colonial sugar mill (16<sup>th</sup>- 17<sup>th</sup> centuries) with all its facilities. It is located in a privileged environment and landscape. It is close to Santo Domingo, 30 km away. The site is part of a complex of tangible and intangible natural heritage.</i>					
VI-2-c: Tourist infrastructure: <i>Good access, information offices and nearby beaches, well used by the community</i>					
VI-3: There are transmission programs:		<b>X</b> Yes		<input type="checkbox"/> No	
VI-3-a: Community schools include the site in their syllabus:		<b>X</b> Yes		<input type="checkbox"/> No	
Elementary: <input type="checkbox"/> Number:		Secondary: <input type="checkbox"/> Number:			
VI-3-b: Schools develop project "Breaking the Silence":		<input type="checkbox"/> Yes		<b>X</b> No	
Elementary: <input type="checkbox"/> Number:		Secondary: <input type="checkbox"/> Number:			
VI-3-c: Other existing forms of transmission: <i>Frequent visits by student and local tourists. October is the month of identity and the place receives over ten thousand students. In October, public opinion focuses on the Maroon Festival and information is published in national newspapers.</i>					
VII- REFERENCES:					
VII-1- Control of the information:		VII-2- Bibliography about the site:			
Made by:	<i>Arch. Luís Omar Rancier Valdez</i>				
Supervised by:	<i>The Dominican National Committee for the Slave Route and Nikaulý Vargas, Secretary General of the Dominican National Commission for UNESCO</i>				
Institution:	<i>Dominican National Commission for UNESCO</i>				
Date:	<i>March, 2007</i>				
VII-3- Notes:					
a) This Site Information Form should be completed with the attached Methodology Instructions for implementation.					
b) The information contained in the FORM should have an attachment in text format.					
c) Masterpieces of Oral and Intangible Heritage will be included in the Register. Therefore, the Form should be filled in starting in the cultural space of the manifestation. However more specific information about its peculiarities can be annexed.					
VII-4: Comments:					