

Trails to Tropical Treasures

A Tour of ASEAN's Cultural Heritage



WORLD MONUMENTS FUND

US/ICOMOS

ASEAN: ASSOCIATION OF SOUTHEAST ASIAN NATIONS

BRUNEI DARUSSALAM



INDONESIA



MALAYSIA



THE PHILIPPINES



SINGAPORE



THAILAND



This publication was made possible by a generous grant from the American Express Foundation.

Trails to Tropical Treasures

A Tour of ASEAN's Cultural Heritage

ASEAN

The Association of Southeast Asian Nations is a regional grouping of independent nations comprising Brunei Darussalam, Indonesia, Malaysia, the Philippines, Singapore and Thailand, committed to working together for peace and prosperity in the region.

The ASEAN heads of government are the highest authority and meet as and when necessary to give policy directions to the association.

The annual meeting of the ASEAN Foreign Ministers, referred to as the ASEAN Ministerial Meeting, is the policy-making body of the association. It is assisted by the ASEAN Standing Committee under the chairmanship of the Foreign Minister of the host country. The National Secretariat in each member country hosts the various meetings and committees of the association.

The ASEAN Secretariat, formed in 1976, serves as a central coordinating body for the activities of the association.

Association of Southeast Asian Nations
70-A, Jalan Sisingamangaraja
Jakarta, Indonesia

US/ICOMOS

The U.S. Committee of the International Council on Monuments and Sites is one of 65 national committees that form a worldwide alliance for the study and conservation of historic buildings, districts and sites. The committee serves as a U.S. window on the world by encouraging a two-way exchange of information and expertise between preservationists in the United States and abroad. It helps preservationists from other nations study U.S. preservation techniques and activities, and it facilitates similar understanding of experiences overseas. Its international programs are carried out under cooperative agreements and contracts with a number of international and national public and private organizations.

Formed in 1965, ICOMOS is headquartered in Paris, France. It is a non-governmental, non-profit international organization of professionals, individuals and organizations active in preserving and protecting the world's cultural heritage.

U.S. Committee, International Council on Monuments and Sites
Decatur House
1600 H Street, N.W.
Washington, D.C. 20006

WMF

Based in New York City, the World Monuments Fund is the only private, non-profit organization that sponsors worldwide preservation activities. Its goal is to bring together public and private support to assure the survival of the world's most outstanding artistic and architectural treasures. This work focuses on the restoration of monuments and works of art that are in danger of loss or destruction. Through funding from its membership and philanthropic sponsors, WMF contributes technical and financial support to help save these works. WMF also supports research, training and advocacy activities as they relate to the restoration and safeguarding of monuments and sites.

World Monuments Fund
174 East 80th Street
New York, N.Y. 10021

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Foreword

The territory that today comprises the countries of the Association of Southeast Asian Nations (ASEAN) – Brunei Darussalam, Indonesia, Malaysia, the Philippines, Singapore and Thailand – has been a crossroads of civilization for centuries. Our tropical sector of the globe has never failed to exert a magnetic influence, and today it continues to do so as one of the world's major tourist destinations. More than 20 million tourists a year cross the borders of our six nations and contribute \$13 billion a year to our economies. Tourism has become our single largest industry.

It is not surprising that tourists are lured to our shores: we have so many of them, washed by warm equatorial waters. Inland are further natural wonders – a rain forest, perhaps, or a volcano – and never too far away are bustling towns and cities. Other destinations on the globe may also have these kinds of attractions, but few have the diverse cultural and historic heritage to be found among our nations, a heritage that fills the air constantly with a sense of secrecy and significance.

The breezes carry memories of centuries of experience along trade routes as old as man, and scattered all around are the more material reminders of the development of myriad cultures: works of architecture, both humble and monumental, that provide a symbolic narrative of our histories.

The prehistoric peoples who once inhabited these lands have left us drawings on the walls of their cave dwellings, positioned megaliths in cosmic terrestrial locations, and left behind their bones in sacred burial grounds. Other peoples later set sail from the shores of India and other moorings to bring Buddhism, Hinduism and Islam. Still later, colonizing Europeans brought Christianity. The Malay and Melanesian, Chinese, Indian and myriad other peoples imbibed these influences, developed their cultures, and in the process left behind a record of their strivings and world views in the buildings and monuments they constructed.

The diversity and depth of the heritage to be discovered in ASEAN nations is truly astonishing, yet presently the safeguarding and maintenance of these tropical treasures is a critical issue. Many factors are converging to magnify the threats they face. The climate, as always, promotes the decay of these treasures through the combined effects of heat and moisture. Yet uncontrolled tourism, vandalism, brazen theft and poor planning are all accelerating this process of decay that is reversible with effort, attention and concern.

Safeguarding these treasures is as vital to the economic health of our tourism industry as work force training and the construction and maintenance of airports, roads and hotels. No single sector can meet the challenge of preservation

alone. Governments, private enterprise and non-governmental organizations must work together to shoulder the responsibility at hand. They have already proven the possibility: at Borobudur in Indonesia, at Vigan village in the Philippines, at Ayutthaya in Thailand, multi-sectoral collaboration has worked.

Now this collaboration must be expanded, and it is for this reason that this publication has been produced. It is addressed to a wide public: the casual tourist, the corporate executive, the urban planner, the scholar, the preservationist. We aim to enhance your appreciation of our region's architectural heritage and to focus the world's attention on the need to protect and preserve it.

Dharmnoon Prachuabmoh
Chairman
ASEAN Sub-Committee on
Tourism
Bangkok, Thailand

Preserving a Sense of Place

*“Let us, while waiting for new monuments,
preserve the ancient monuments.”*

Victor Hugo, 1832

What is it that attracts people to the corners of the earth, and motivates millions of people a year to travel for pleasure alone? To discover the sense of an unfamiliar place and to draw inspiration from the variety of human expression are two key reasons. What does Paris have in common with Beijing; Mexico City with London; Cairo with Bangkok; and Charleston with Jakarta? In all these cities, the character of the place shapes daily life, a fact most apparent to the visitor. Daily life extends back into the past and projects itself forward into a future that assumes a continuous sense of physical place. Yet places, too, are in a constant state of change.

What gives a place its special character is its heritage: the influence of unique historic events, the authentic variety of its architecture, the circumstances and advantages of its location and its appeal to the senses. Heritage is the backbone that holds together these different levels of experience and provides continuity to balance the process of change. When this heritage is well protected and preserved, the place has an invisible structure that supports it psychologically and physically, and the community flourishes. Visitors and residents alike feel a sense of well-being derived from a place's spirituality, propriety and measure – qualities that all places with heritage have in common.

This book will introduce the heritage of a region – the countries of Brunei Darussalam, Indonesia, Malaysia, the Philippines, Singapore and Thailand, which form the Association of Southeast Asian Nations (ASEAN). Whether this area is familiar or exotic to the reader, the book will provide a look at the heritage of these places in a new way. For newcomers to the region, it will answer many questions about the area's history and peoples and point out the most special places to visit. For habitués of the region, the book will answer other questions. How did centers of civilization grow up, who built them, how have they survived and who is involved in keeping this history alive today? You will see the tremendous impact of preservation's successes on the entire region, and also learn about the monumental challenges that lie ahead.

Much of the concern for heritage – here as elsewhere – can be credited to the actions of private citizens. They have banded together into small groups to create awareness and define actions to which their governments have lent support. Thanks to the people who have made this extraordinary effort, our experience of their countries will be richer, deeper and more pleasurable.

Without the preservation activists we would have something quite different to write about here: the regret of having lost priceless treasures, or the sentiment-

tal recollection of how these places used to be. This book is, therefore, a salute to the preservationists of the ASEAN region. It shows us what they have accomplished, and alerts us to the battles they are still afraid of losing. It invites us to think of how we can help them, and also of what we can learn from their example.

Bonnie Burnham
Executive Director
World Monuments Fund
New York, New York

The Responsibility of Cultural Tourism

Never before in the history of humankind have travel and tourism reached such enormous proportions. A sign of wealth and status and a favorite leisure-time activity, travel propels hundreds of millions of people around the globe each year via every imaginable mode of transport to ever more remote destinations. The economies of whole nations have come to depend on tourism. Yet along both the well-established routes and the newly beaten paths, the flow of people is in danger of becoming an unmanaged flood.

One path that leads away from this danger is the promotion and establishment of cultural tourism. By preserving and maintaining the built cultural heritage, nations can take pride in their own history and in the aesthetic and cultural achievements of their forebears. At the same time, nations will preserve their unique identities, and make visible and tangible for visitors the character of their culture as expressed in architecture.

Major cities around the world – whether Jakarta, Singapore, Colombo, Marseilles, Tokyo or New York – have come to resemble each other in so many ways. Contemporary buildings of steel and glass speak of a sleek and efficient global age. Unless the movement to erect new buildings in the most current styles is balanced by the preservation of historic structures and areas, little will remain to distinguish one city from another.

If we surrender completely to the imperative to modernize and so surrender evidence of our heritage, we will be impoverished. Our history will become invisible – only the testimony of the written word or the mortal memories of eldest generations will remain. We are faced with the challenge to preserve, at the very least, outstanding structures that speak of our heritage, that give a sense of depth in time and provide the keys to understanding and appreciating the achievements of our forebears.

Conservation programs are neither wasteful nor sentimental nor romantic. They can, in fact, provide the underpinning for overall economic development, especially if intelligently and carefully wedded to a sensitive tourism promotion program. Among the ASEAN countries – particularly because of their close geographic and historic relationships – there exists today an opportunity to develop cultural tourism programs on a regional scale. A regional effort could promote longer tourist stays and provide attractive goals for commercial tour organizers. Moreover, cultural tourism tends to attract the types of people who would be good visitors. They are individuals interested in the cultural achievements of others and, in turn, would become good-will ambassadors to encourage others to come to this region. Many factors contribute to the development of a successful program. Questions of priority and the use of national

budgets involve government agencies responsible for the establishment of priorities; the accommodation and circulation of tourists; archaeological and historical research and interpretative programs for the conservation and restoration of sites and monuments. A mechanism must be created in each country so that the different agencies involved can achieve a coordinated program. They must work together in planning projects, establishing priorities and avoiding costly duplication.

International tourists are, on the whole, quite sophisticated and have high standards and expectations when visiting cultural sites. They expect talks or exhibitions that provide an accurate synthesis of the factors that contributed to the construction of a monument, the rise and fall of a civilization or the background of a historic neighborhood or town. Too frequently, once archaeological sites and monuments are restored, their care and maintenance are neglected. Thieves plunder sites for artifacts to be sold through antiquarian shops. The sites deteriorate. Tourists go elsewhere.

A number of international organizations, both inter-governmental (IGO) and non-governmental (NGO), are prepared to aid programs or provide a forum for the interchange of information and the development of cooperative projects. For example, Sri Lanka has benefited from both the United Nations

*We are faced with the challenge to preserve
outstanding structures that speak of our heritage.*

Educational, Scientific and Cultural Organization (UNESCO) and the United Nations Development Programme (UNDP) projects in the development of its cultural tourism. The World Bank and the World Food Program also provide financial aid. Bilateral assistance from other countries can also provide equipment, fellowships, material-in-kind or cash contributions.

The International Council on Monuments and Sites (ICOMOS, a non-governmental organization related to UNESCO) is an important channel for the diffusion of cultural heritage information and standards. The ICOMOS program is carried out through regular contacts with its 66 national committees. (Presently, only one of the ASEAN countries – Thailand – has an ICOMOS national committee.) Under ICOMOS there are 14 international scientific committees devoted to areas of concern such as cultural tourism, training and historic towns. These committees bring together specialists in various fields from around the world to review and promote research. The next ICOMOS General Assembly, its tenth and the first in Asia, will be held in Sri Lanka. One of the three major themes for the Assembly will be cultural tourism. This conference follows two recent landmark conferences that addressed issues of great importance for architectural heritage preservation in ASEAN nations. The first, held in March 1991 in Jakarta,

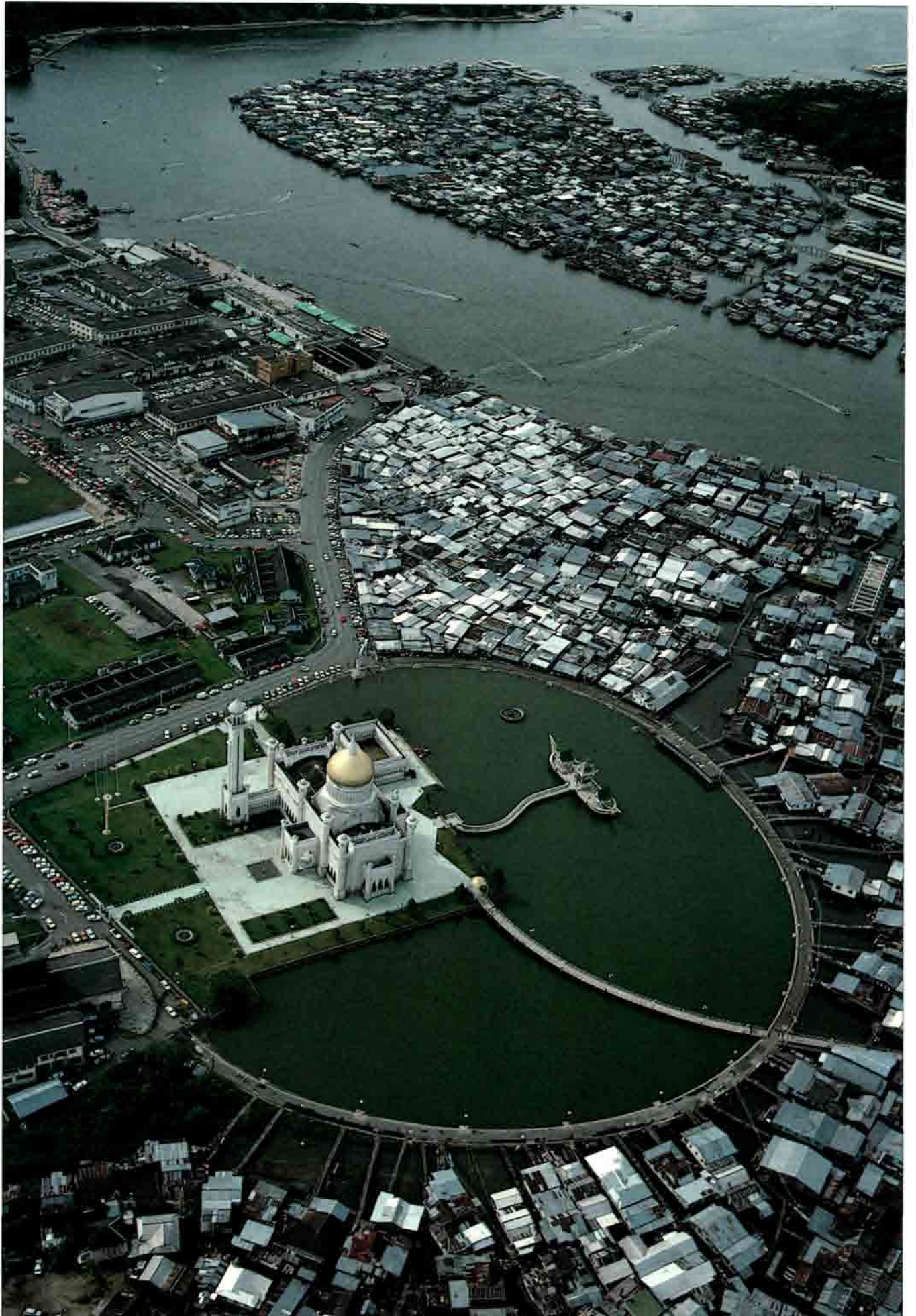
Indonesia, was the *Dialogue on Architectural Heritage among Non-Governmental Organizations of ASEAN Countries*; the second, held in September 1991 in Honolulu, Hawaii, was the *Regional Symposium on the Preservation of Cultural Property in Tropical Environments in South Asia and the Pacific*.

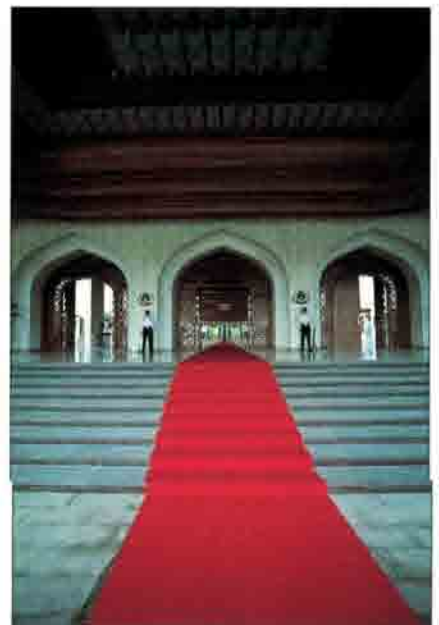
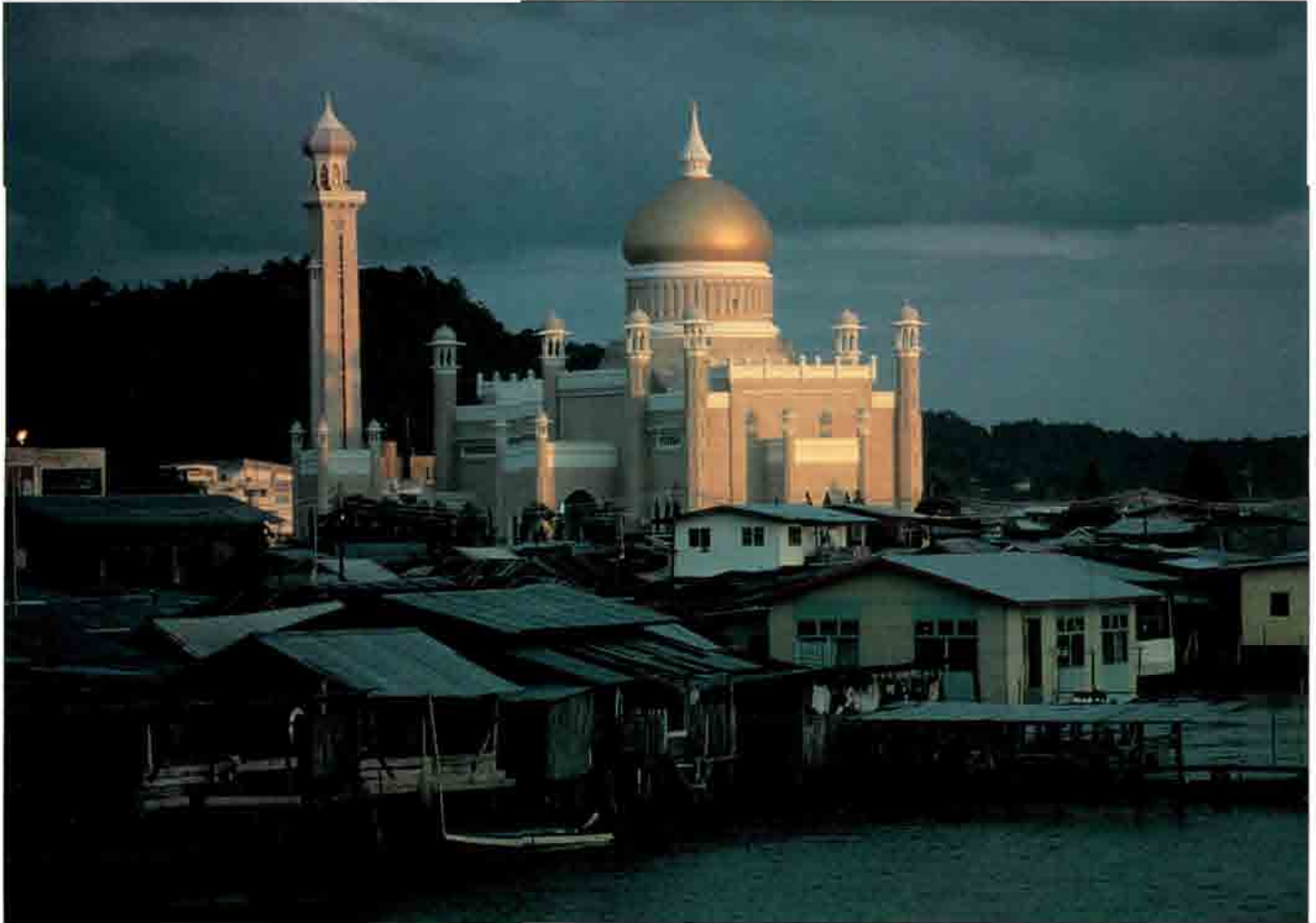
There are other international developments worthy of attention and support. Among these is the *International Convention Concerning the Protection of the World Cultural and Natural Heritage*. This convention, adopted by the UNESCO General Conference in November 1972, has been ratified by 118 countries, which make annual grants to the World Heritage Fund (some of which amount to one percent of a country's annual contribution to UNESCO). The fund establishes a World Heritage List and permits aid to member states in the preservation and development of their World Heritage Sites. The list, which includes natural as well as cultural sites, is important in attracting tourists. Malaysia, Indonesia, the Philippines and Thailand are signatories to the World Heritage Convention; the world awaits the nomination of their internationally significant sites to the World Heritage List.

The essays on the following pages provided by colleagues in ASEAN nations give eloquent testimony to the potential for and necessity of developing cultural

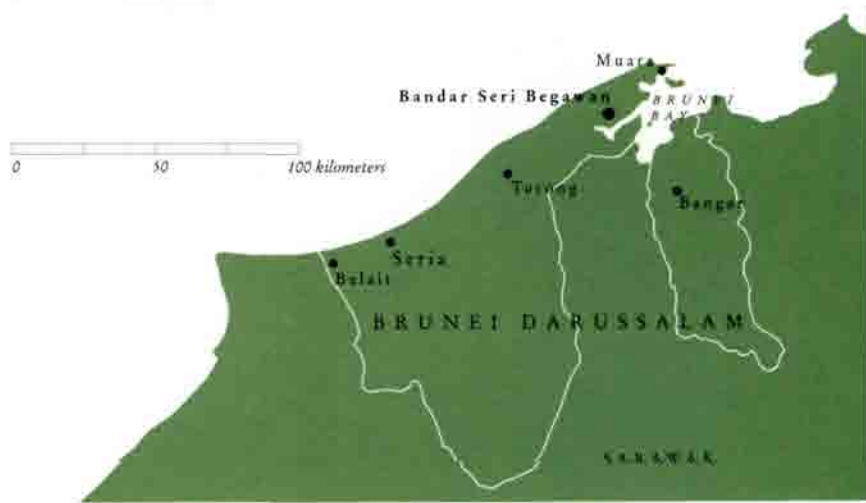
tourism. International institutions and mechanisms are in place, ready to support new efforts. The American Express Company, through its foundation, is also showing corporate leadership in promoting awareness of cultural property and providing funds to support historic preservation projects throughout the world. The time is ripe.

Roland Silva
President
International Council
on Monuments and Sites
Paris, France





Brunei Darussalam 5,765 sq. km (2,226 sq. miles) pop. 226,000



The Abode of Peace

Brunei, properly known as Brunei Darussalam (The Abode of Peace), is a small Malay sultanate in the northwest of Borneo, flanked by Sarawak to the west and Sabah to the east. For more than a thousand years, this small coastal area at the mouth of the Brunei River bordering on dense jungle has invited traders and settlers to its calm moorings.

Excavations yielding Islamic and Chinese coins, shards from Sung and Ming dynasty ceramics, and wares from Siam and Annam give evidence of the existence of a thriving commercial center centuries before the establishment of the Brunei Islamic Sultanate in the late 14th century. Yet the origin of human habitation in Brunei remains a mystery. No prehistoric remains have been found in this land covered primarily by rain forest. However, at Kota Batu (Fort of Stone), the ancient capital of Brunei, massive sandstone blocks and other monumental ruins give an indication of the power and influence that Brunei wielded in the region at the height of its glory.

The First Mosque

The *Salsilah Raja-Raja* (the Royal Genealogical Tablet) identifies Sharif Ali as the third Sultan of Brunei (1425-32). The tablet says "it was he who enforced the observance of the laws of the Messenger of God, and erected a mosque, and all his

Chinese subjects built the stone fort." The mosque Sultan Sharif Ali built was Brunei's first, and he also established a system of justice based on Islamic law. In the 16th century, by the time of the 5th sultan, Sultan Bolkiah, Brunei reached the height of its prosperity. Its powerful fleet subdued all of Borneo and much of the Philippines including Sulu, and Brunei became an important hub of trade. Out of its jungles Brunei extracted camphor, rattan, pepper and sago and traded them with China and other Southeast Asian nations for porcelain, tea, glass, iron and beads.

Antonio Pigafetta, an Italian chronicler who was part of Magellan's expedition to circumnavigate the globe, landed at Kota Batu in 1521 and found a city of 25,000 families. "The city is entirely built in salt water," he reported, "except the houses of the king and certain chiefs. The houses are all constructed of wood and built up from the ground on tall pillars. When the tide is high, women go in boats through the settlements selling articles necessary to maintain life. There is a large brick wall in front of the King's house with towers like a fort."

Pigafetta was describing the water villages at Kota Batu, which today no longer exist. Not long after his visit, anarchy and attacks by the Spanish caused a sharp decline in trade. In the middle of the 17th century, a protracted civil war led finally to the abandonment

of Kota Batu and its water villages. Despite these troubles, Brunei maintained its independence, although its hegemony shrank. Finally the British, who stood behind James Brooke, the White Rajah of Sarawak, consolidated their power in the region in the early 19th century. By 1888, what remained of Brunei – two jungle enclaves – became a British protectorate.

Wealth Understated

In 1904, a diligent British civil servant, one Malcolm Stewart Hannibal McArthur, was sent to Brunei to compile a report and make recommendations for the future governance of the nation. He wrote an accurate but rather understated prediction:

"These rough calculations are enough to show that it could not be hoped that Brunei would prove self-supporting at first, but it does not seem unreasonable to suppose that with a large and on the whole peaceably inclined population, a substantial volume of trade, a fertile soil, and natural and mineral resources hitherto hardly tapped, its future would be one of prosperity."

Opposite: Aerial view of the Omar Ali Saifuddin Mosque, symbol of modern Brunei. It is surrounded by its own artificial lagoon in which a replica of a 16th-century royal barge is moored. In the distance, the famous water villages of the capital city.

1. *Tamu, the open-air market along the Kianggeh River. It gets particularly crowded at night.*
2. *View of exhibits inside the National Museum. The museum was inaugurated in 1972 by Queen Elizabeth II.*
3. *Interior of the Lapau or Parliament building where the coronation of the present Sultan of Brunei took place in 1968.*
4. *The gold dome of the Omar Ali Saifuddin*

- Mosque rises higher than any other building in Bandar Seri Begawan, capital city of Brunei. The minaret is 54 meters high.*
5. *View of the replica royal barge in the lagoon that surrounds the Omar Ali Saifuddin Mosque, with houses of the water villages in the distance.*
6. *Grand staircases of Brunei's modern ceremonial buildings call for the longest of red carpets.*

McArthur did not imagine the prosperity that would come with the discovery of oil in 1929, nor the effect it would have in keeping Brunei effectively independent of neighboring powers. The sultan previous to the present one – the 28th of his line – preferred that his country remain a British protectorate. In 1971, Brunei was granted self-government, and in 1984 the country took its complete independence.

First Excavations in the 1950s

Historic preservation in Brunei is a relatively new discipline. It was not until the 1950s that the first excavations were conducted at Kota Batu, and a report written on the findings urged the government to establish a museum. In 1965, the National Museum opened in temporary quarters and became responsible for its own administration. Two years later, in 1967, the nation passed its Antiquities and Treasure Trove Enactment, which set up a mechanism for the protection and preservation of historic monuments and archaeological sites. Planning for the National Museum and an archaeological park at Kota Batu on 120 acres of land was also begun.

In 1970 the new museum building was completed, and in 1972 it was officially inaugurated by Queen Elizabeth II together with the Duke of Edinburgh and Princess Anne. Excavations at Kota

Batu have continued over the decades, revealing burial complexes, a man-made island, a causeway and many kinds of small artifacts. The conservation section of the National Museum cares for these finds and also assists in continuing excavation activities.

Parallel with the work of the museum's conservation section is the work of the Ministry of Culture, Youth and Sport. Entrusted with the task of instilling national feeling among the youth of the nation, the ministry sees the promotion of historic preservation as one important avenue for achieving its mission. Aware that understanding of conservation's importance is concentrated only among a small group, the government instituted mechanisms to support a broader effort.

The Water Villages

The water villages of Kampong Ayer, the largest collection in the world, are perhaps the greatest surviving marvel of Brunei's built heritage, dating from the 15th century and still home to 30,000 people. The houses there stand on stilts above the river and are connected by wooden walkways – a communal settlement pattern that testifies to a uniquely Bruneian contribution to urban design.

Traditionally, clusters of houses arose near river mouths and were inhabited by closely related kinsmen, skilled in a par-

ticular trade. Kampong Pandai Besi is renowned for its blacksmiths, Kampong Ujung Bukit for its brassworkers, Kampong Sungai Kedayan for its goldsmiths, silversmiths and weavers, and Kampong Saba for its fishermen and boat builders. Before Sultan Sharif Ali built the stone fort at Kota Batu, the palaces of the earlier sultanates of Brunei were built on stilts as well, as exemplified by the Istana Sultan Hasan.

The water villages have been given high priority for preservation, and a study is now under way to help plan their future in a comprehensive manner. To date, numerous ad hoc improvements have been made to build bridges between houses and provide electricity, drinking water and telephone service. Garbage collection and a sewage system for the water villages are also under study. These changes will help preserve both the architecture and the culture of the water villages.

Omar Ali Saifuddin Mosque

In contrast to the water villages are the modern constructions of the oil-rich nation that Brunei Darussalam has become. Of any structure to be found today, the Omar Ali Saifuddin Mosque is probably the best symbol of the nation. Officially Islamic and blessed with unusual wealth, Brunei displays its spiritual and material fiber in the mag-



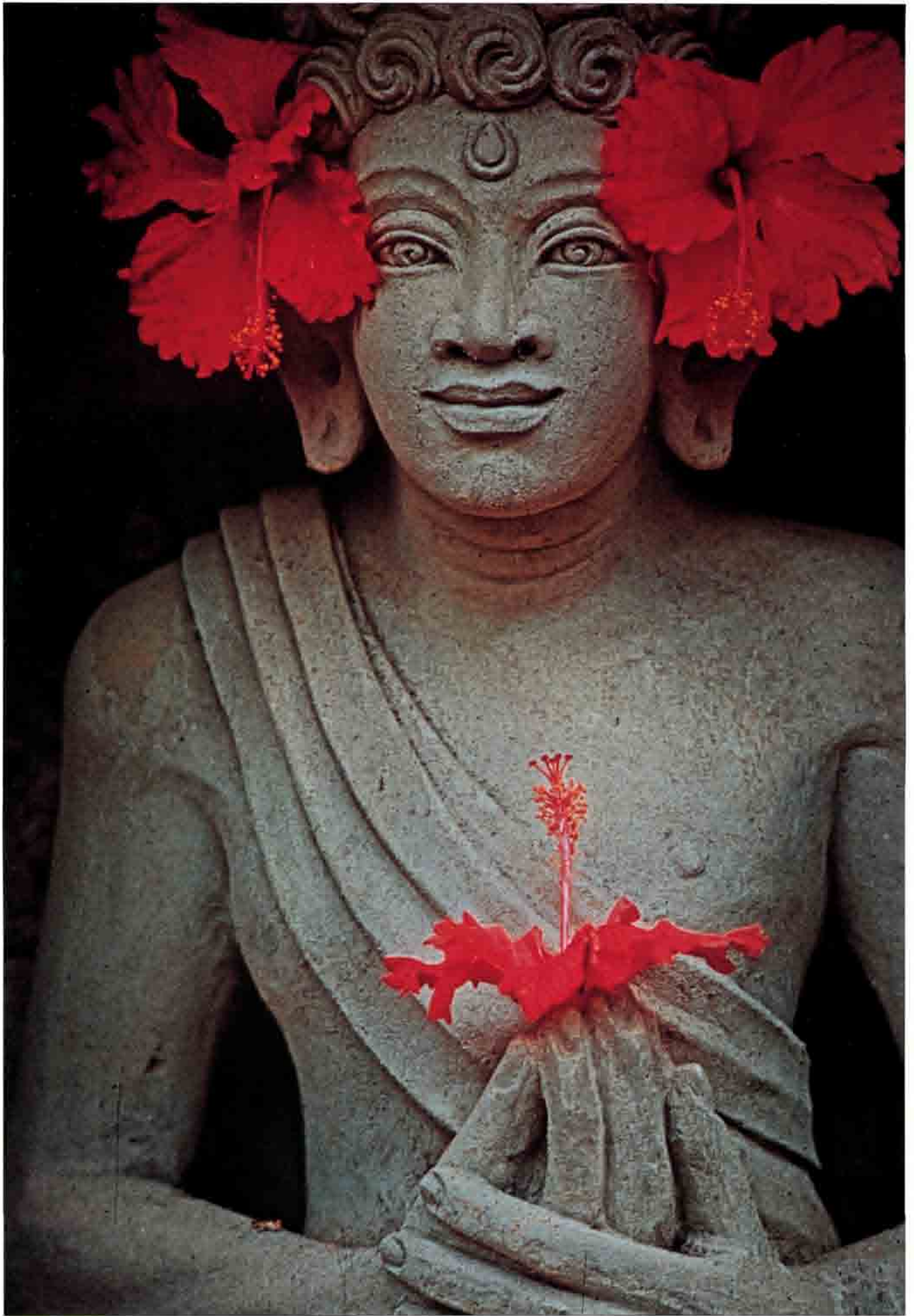
2500.BC	1400	1500	1800	1888	1900	1971	1984
Trading cross-roads from ancient times	Islamization Powerful maritime Sultanate emerges	Spanish and Portuguese visit but do not stay Sultan's influence extends to Borneo and Philippines	British Rajah in Sarawak forces treaties on Sultan		Oil discovered	Becomes British protectorate	Complete independence under 29th Sultan of Brunei Granted self-government

1-4. Views of the water villages of Kampong Ayer. Home to more than 30,000 people, the villages are comprised of houses built on stilts above the river and connected by wooden walkways. This uniquely Bruneian urban settlement pattern dates back to the 15th century. Efforts to preserve the villages today go hand in hand with measures to improve the standard of living within them through the provision of drinking water, telephone service, garbage collection and a sewage system.

nificent gold dome of this mosque, which rises higher than any other building in the capital. The mosque stands close to the Brunei River in its own artificial lagoon. Its floor and walls were made of the finest imported Italian marble, its stained-glass windows were handcrafted in England, and its luxurious carpets were brought from Saudi Arabia. The per capita income of Brunei's citizens is among the highest in the world, and the mosque, like the nation's other public buildings, displays this good fortune.

The Omar Ali Saifuddin Mosque is hardly an ancient structure. It was completed in 1958. Yet it points to the heritage of Islamic Brunei as the nation travels into the future. The center of the capital, Bandar Seri Begawan, is undergoing rapid development. Institutional and commercial buildings now dominate the precinct. The plan for the area now includes the study of cultural heritage preservation as well. With these efforts, along with those for Kota Batu and the water villages, the government has begun to chart a course for the future of historic preservation in Brunei Darussalam.

After contributions by H. Idris B.H. Abas, architect, Pengiran Karim Pengiran Osman, Director of Museums, and Haji Mohammad bin Salim.



Indonesia

1,919,443 sq. km (741,101 sq. miles) pop. 147,383,000

0 1000 2000 kilometers



Crossroads of Civilizations Since the Beginning of Man

Indonesia is a gigantic nation of equatorial islands scattered across an oceanic span of more than 6,000 kilometers. Three of the world's ten biggest islands – Irian Jaya, Kalimantan and Sumatra – are here. With more than 13,000 others, arranged in approximately 30 archipelagos on a stretch of the Pacific bubbling with volcanic activity, they constitute the dry portions of this nation of equal parts of land and water.

Today one of the most populous countries in the world, Indonesia is also one of the most ethnically diverse. Waves of immigrants from all quarters of the globe have settled upon its islands – Chinese, Indian, Melanesian, Portuguese, Polynesian, Arab and Dutch – and have created a subtle blending of peoples. The influences of the world's greatest civilizations have washed over them and shaped the heritage visible on the islands situated at this global crossroads.

When much of Europe was still under ice, *homo erectus* walked in Java, built fires and fashioned crude flint tools. Earliest evidence of this dates back 1.9 million years. The lineage of this human precursor became extinct, but the skulls, teeth and skeletons of these beings, named *Pithecanthropus*, suggest that Java was one of the first places where man emerged. The remains of Wajak Man, the earliest *homo sapiens* to be found on Java, are 40,000 years old.

By 2500 B.C. Indonesian life had become well established in permanent agricultural village communities. The people knew how to grow rice, irrigate their fields, harness a buffalo to a plow and make huge bronze drums. They left behind megaliths throughout the islands – dolmen, menhir and statues – to commemorate their dead. Indonesia's prehistoric foundations reach deep into the past.

During the first few centuries of the present era, the islands fell under the influence of Indian culture, then at its apex. By the 4th century, Indonesians were using a south Indian script on their own Buddhist inscriptions. Temples consecrated to the worship of Shiva and other Hindu deities arose as well. Indian language, religion and metaphysics penetrated, too, along with healing practices, astronomy, the potter's wheel, cooking spices, sculpture and monumental architecture, creating a vibrant Hindu-Indonesian culture, which would develop and flourish for 1,400 years.

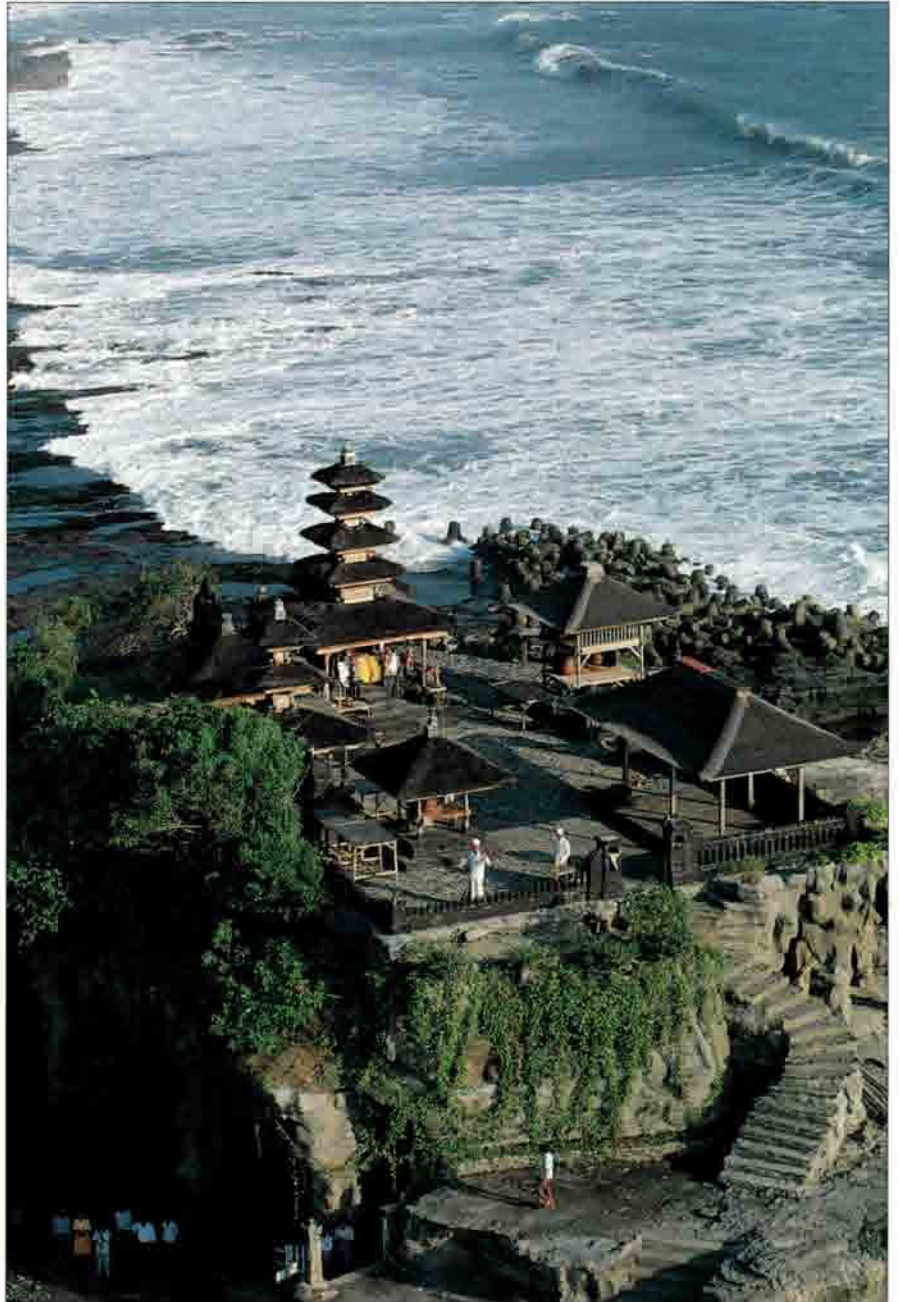
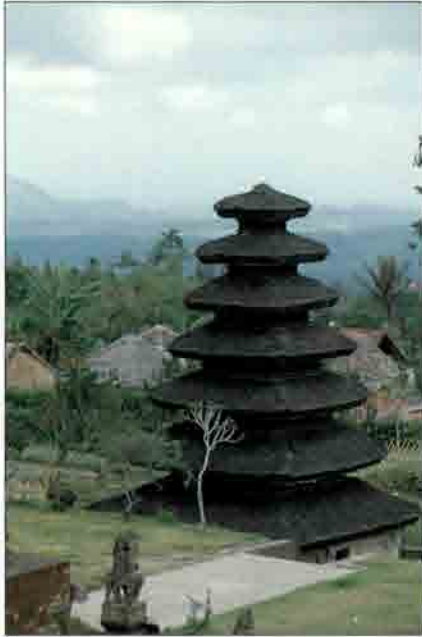
Borobudur, the largest Buddhist monument in the world, would rise in the ninth century on Java. The Majapahit Empire would come to thrive, too, though only for the span of the 14th century. But the attempt it made to unify the islands and the golden age it ushered in put an indelible stamp on Indonesian culture and identity.

Earliest evidence places Islam in Java for the first time in the 11th century, starting a process of Islamization that would sweep the islands. Indonesia is one of the few countries where Islam did not supplant the existing religion by military conquest. Islam was radically egalitarian, promising a direct and personal relationship with God, and this proved irresistible. By the 15th century, 20 Muslim kingdoms had come to hold sway over the entire archipelago.

The new religion adapted itself easily to local conditions. Pre-existing signal towers became minarets, and native Indonesian meeting halls were transformed into mosques. Newly built mosques often derived from traditional Hindu architecture. The three tiers of the Mesjid Agung in Demak, a wooden mosque built in 1478, show the direct influence of the existing Java-Hindu architectural tradition.

Islam advanced a step ahead of European colonial ambitions and captured the hearts and minds of Indonesians. The Portuguese, the British and especially the Dutch, however, captured the island's wealth and left their mark on the architectural identity of the nation's cities and provincial administrative centers.

Opposite: Flower offerings adorn a statue in Bali. The island's vibrant Hindu culture continues its centuries-old dialogue with its heritage.



1. *The Mother Temple of Bali, Besakih, lies on the slopes of Gunung Agung, the island's holiest mountain, where all gods and goddesses live.*
2. *Amid 1,200-year-old stupas of the world's largest Buddhist monument at Borobudur, a Buddha looks out over the mist-covered Kedu plain. Comprised of more than two million cubic feet of stone, Borobudur is the largest ancient monument in the southern hemisphere.*
3. *Detail of one of the thousands of pictorial relief panels at Borobudur. Architects of the monument intended pilgrims to enter at the east gate and proceed along a five-kilometer upward-spiraling walkway. The relief panels illustrate stages along the path of spiritual development.*

4. *The National Museum was built during an extensive period of Neo-Classical construction initiated by the Dutch during the second half of the 19th century. The Dutch turned to this assertive and grand style in Indonesia in a way they never did at home.*
5. *Aerial view of the roofs of Jakarta.*
6. *The Banten Mosque in West Java, built in 1690, shows how Islam adapted itself to local architectural influence. The mosque is based on an open-columned pavilion central to Javanese style.*
7. *The Tanah Lot temple is one of many along the south coast of Bali built in homage to the guardian spirits of the sea.*

Churches, forts and other buildings came to exemplify an Indies architectural style that adapted European tastes to a hot and humid climate. In Jakarta, Bandung, Semarang and Surabaya especially, the Dutch colonial pattern can be seen in the architecture and town layout.

Following World War II and the gaining of independence from the Dutch in 1945, Indonesia witnessed rapid urbanization. Roads, railroads, waterworks and sewage lines had to be laid quickly to accommodate the influx of people to the cities. With this rapid modernization there have arisen grave threats to the built heritage of the nation. Buildings and areas of historic interest are suffering from neglect and decay. Monotonous and incongruent modern constructions have changed the character of city centers. Existing legislation protecting the national heritage has not proved forceful enough.

Conservation Begins in Earnest

The Dutch established an Archaeological Service in 1913, and they concentrated their work primarily on monuments and sites of the Hindu-Indonesian period. Manpower was limited, and conservation work was carried out only on Java, though it later extended to Sumatra, Ujung Pandang and Bali.

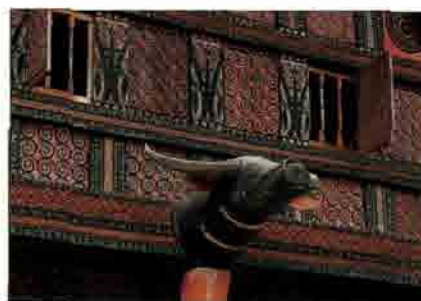
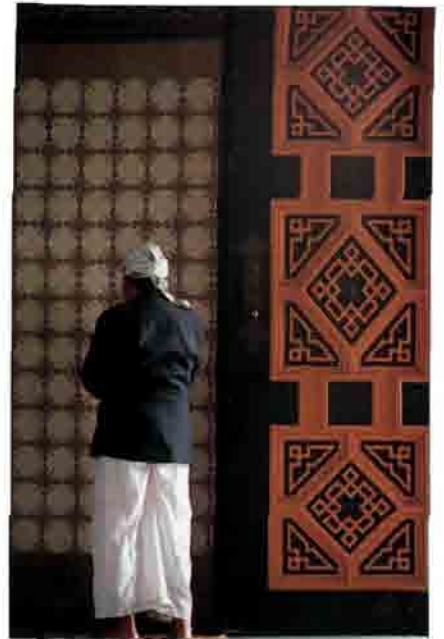
It was not until 1931 that the first conservation legislation was adopted – called the Ordinance on Monuments – and the first systematic effort to document important buildings and sites was begun. Since then, more than 3,000 buildings have been designated for protection, and more than 1,600 of these have benefited from some form of conservation or restoration. Local governors' decrees have aided restoration efforts in different localities. The recent Cultural Heritage Legislation #5 (1992) has placed upon owners and users of designated structures the obligation to preserve and protect them with, if need be, the assistance of the government.

The most significant and far-reaching conservation effort in Indonesia, however, has been the restoration of Borobudur. Begun in 1969, the restoration stimulated the development of conservation science, the training of personnel and the pioneering of new techniques. UNESCO supplied the funding, the equipment and the expertise for the effort. Borobudur still functions as an official conservation training center, and the government has set up the Borobudur Conservation and Study Office. It also functions as a sub-center for the Restoration and Conservation of Ancient Monuments in the Southeast Asian Ministers of Education Organization (SEAMEO) Project in Archaeology and Fine Arts (SPAFA). Over the last 15 years, more than 25 national and

regional training programs have been held there; trained personnel have left to conserve sites not only across Indonesia's islands, but also throughout the ASEAN region.

At the same time, historic conservation of Indonesia's urban areas – which pose a different kind of challenge – has been making progress. Previously, projects concentrated on the preservation of individual buildings, but now a broader concept of urban conservation has emerged. Planners are integrating social and economic development projects with the preservation of the architectural heritage. Conservation of historic centers is now carried out with concern for the future.

In Jakarta, which has developed an urban master plan up to the year 2005, urban conservation is proceeding in three stages. The first involves the preservation of monuments. The city government has been actively involved in the conservation of 732 buildings – all of which were documented under the Dutch Ordinance of 1931. The second stage is urban renewal. It calls for the separation of commercial from residential areas. The third stage, urban revitalization, involves the development of commercial sectors so that they serve as centers of cultural and recreational activity for inhabitants and visitors alike.



1. These temples at Prambanan in Central Java were built between the 8th and 10th centuries. They are part of the most extensive Hindu temple ruins in all of Indonesia.

2. Ruins of a stupa at Muara Takus, Sumatra, thought to have been built by Srivijaya Empire temple builders around 900 A.D.

3. Batak house, Lake Toba, Sumatra. No nails are used in the construction of these tribal houses which can last a century.

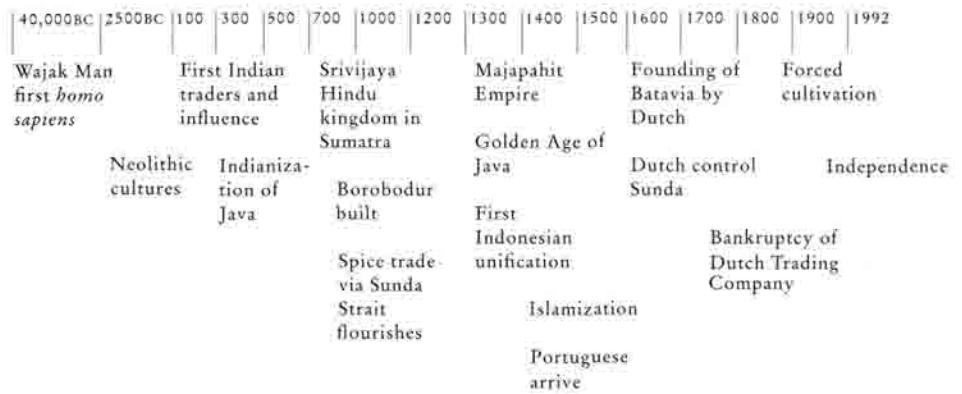
4. Detail of the interior and a man in prayer at the Grand Mosque, Medan, Sumatra.

5. The roofs of the Masjid Agung overlook Palembang, Sumatra, an ancient Oriental trading center that in 1983 celebrated its 1,300th birthday.

6. Toraja village houses are shaped like ships.

7. Detail of a Toraja house, Torajaland, Sulawesi.

8. Sultan's Palace, Medan, Sumatra, was built by an Italian architect in 1888 and incorporates Oriental, Middle Eastern and Western architectural styles.



Conservation, Tourism and Urban Development

The old harbor of Sunda Kelapa in Jakarta is a prime example of the urban conservation approach. In use since the 16th century, the harbor still is the main port of call for hundreds of classic sailing vessels that ply traditional routes between outlying islands. With an investment of US \$64 million, the waterfront there is being developed. A group of 17th-century warehouses will be transformed to house a three-star hotel, offices, shops, amusement centers and festive marketplaces. Sunda Kelapa is part of a larger Jakarta Heritage Waterfront Development Plan that aims to create a more livable city and promote economic growth.

Tourists are essential to this strategy. In 1991, more than two million visitors came to Indonesia and spent, on average, US \$900 each. This tremendous source of foreign exchange will put tourism earnings behind only oil and gas exports. Already, Indonesia is a primary destination for tourists, not just a transit point. With the improvement of amenities and services, tourists can be expected to stay in Indonesia even longer. Better programs at cultural heritage sites – performances, museums, guide services, archaeological parks – can also help to attract and hold tourists. It has become clear that tourism and conservation are interdependent.

At the same time, local tourism is growing parallel with national development. Religious cultural tourism has grown enormously, especially in Muslim communities, as more and more people are making visits to ancient mosques and graves of Islam's first teachers.

Support From All Sectors

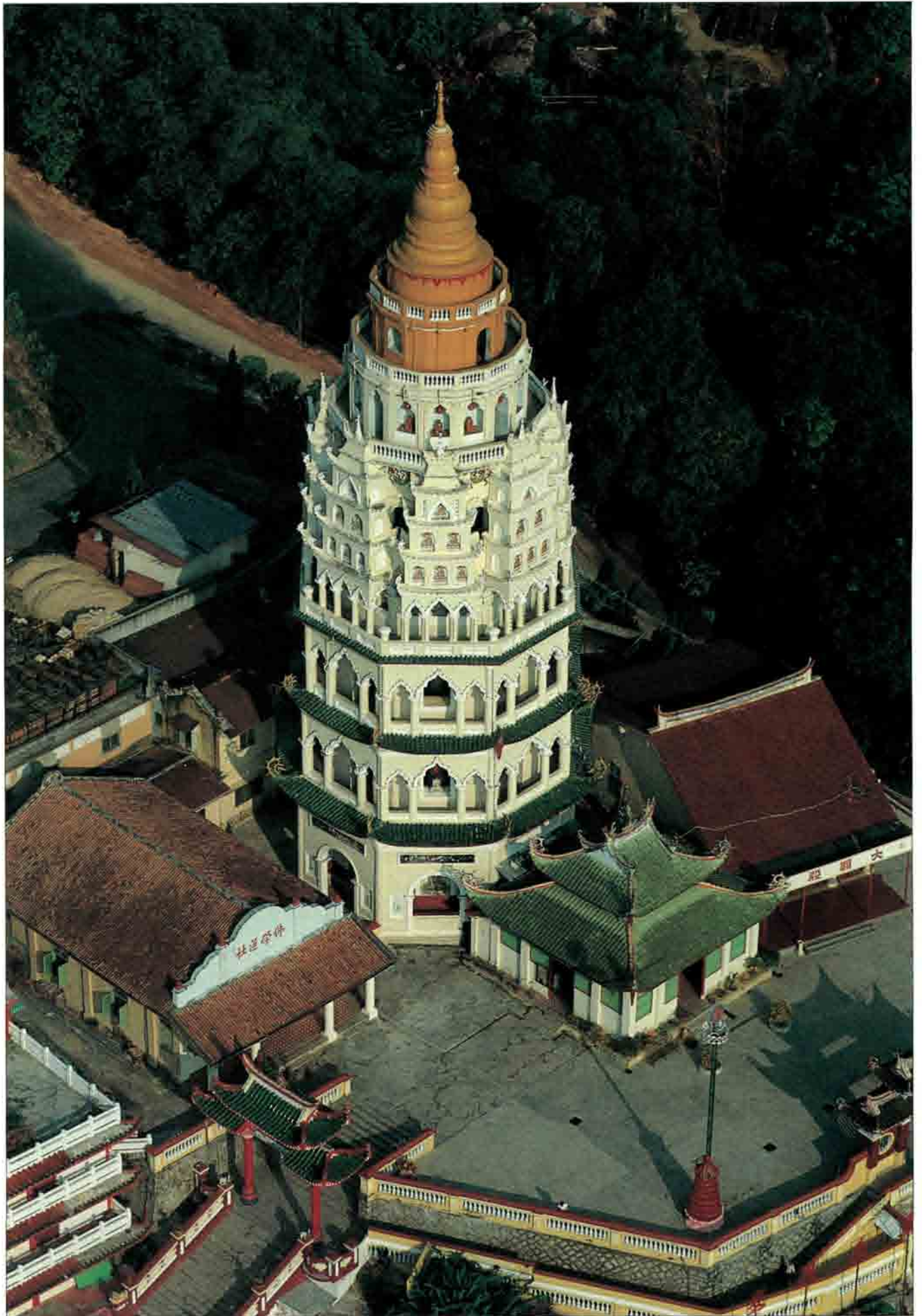
These developments have been supported, too, by the invaluable aid of non-governmental organizations, foundations and foreign city governments. The Foundation for the Preservation of Cultural Heritage in Jakarta has participated actively and set up a similar organization in both Bandung and Yogyakarta. The British Council (U.K.), The Ford Foundation (U.S.A.), the Uberzee Museum (Germany) and the Japan Foundation have all lent support, and both the cities of Amsterdam and Rotterdam are helping with heritage preservation in different sectors of Jakarta.

All this puts a great demand on personnel trained in conservation who must have a complex set of skills to meet fast-growing and new developments. Training in conservation skills must be increased to assure the feasibility of projects. This requires a number of convergent factors: a multidisciplinary team of instructors, field and laboratory research equipment, teaching aids and

international collaboration and sharing of techniques and information.

Indonesia, because of its size and long and rich human history, has a particularly important responsibility to safeguard its cultural heritage. Certainly, more conservation work will be made possible with the development of cultural tourism. Still, because of the pace of change and the enormity of the task, cooperation and help within the region as well as internationally is essential in order to care properly for some of the greatest of the world's architectural treasures.

After contributions by I. Gusti Ngurah Anom, University of Indonesia, Uka Tjandrasmita, University of Indonesia, and Martono Yuwono, Indonesian National Heritage Trust.



Malaysia

329,749 sq. km (127,317 sq. miles) pop. 13,436,000



Land of Sultans and Strategic Ports

Throughout its history, the role of Malaysia as a major trading crossroads has greatly affected its built cultural heritage. Earliest architectural influences derive from ties with Java and Sumatra to the south, and with Thailand to the north. However, the dominant influence has been Islam, which was introduced in the early 15th century. The spread of the faith coincided with the establishment of Melaka (Malacca) as one of the most powerful city-states in the region. Melaka extended its influence throughout the Malay peninsula, and its strategic position on the straits allowed it to capitalize on the spice trade. Melaka quickly became a familiar port for ships from both the East and West.

As Melaka's power and wealth expanded, Portugal came to desire the city for itself. In 1511, a fleet of 18 ships finally overpowered Melaka's 20,000 defenders and their war elephants. The city fell to its first European conquerors. The Portuguese ruled there until the Dutch displaced them in 1641. Both powers tried to monopolize the wealth of Melaka, and the city declined as trade slipped away to other ports on the peninsula and beyond. When the British arrived in the late 18th century and followed a free trade policy, the virtually uninhabited island of Penang became a thriving port. Together with Melaka and Singapore, established in 1819, Penang was one of the Straits Settle-

ments that in 1867 became a Crown Colony. Burgeoning tin mines and rubber plantations attracted large numbers of Chinese and Indian settlers to Malaysia; they left a strong imprint on the landscape.

Four Styles in Today's Buildings

Today, Malaysia's built environment shows four main influences. First are Malay buildings that have evolved based on an appreciation of the environment and of cultural and religious practices. These buildings are mostly of wood, highly ornamented, and built usually on stilts above the ground. Malay buildings are mainly dwellings and religious structures.

Southern Chinese buildings in Malaysia incorporate ornamentation related to the four directions, the seasons, the winds and the constellations – all of which bring luck. In striving for harmony with nature, Chinese architecture utilizes the courtyard and the roofline which allows structural elements to remain exposed and integrates colors.

A third influence common in Malaysia's built environment is the Sino-European. Chinese immigrants during the 19th century brought with them a style of building, known as the Compradoric, which was patterned after the West. Arches, pilasters and colonnades today charac-

terize the Chinese shophouse districts of urban centers.

The fourth major influence is the Anglo-Indian. British colonists with prior experience in India brought with them the Palladian style of Georgian architecture characterized by symmetry and classical motifs. Government buildings in use today in major urban centers show this influence on the grandest scale.

Grass-Roots Movement

Malaysia's cultural landscape is currently undergoing a rapid and drastic transformation. Skyscrapers, malls and expressways have mushroomed and brought with them the problems of urbanization – traffic, congestion, pollution and scarcity of land for housing, commerce and industry. Up to and after independence in 1957, government agencies – primarily the Museum Department and the Department of Public Works – were responsible for the preservation of archaeological and historic sites. The federal government took the lead in heritage preservation in the 1970s by restoring and adapting the historic buildings around Merdeka Square in Kuala Lum-

Opposite: The Kek Lok Si Temple in Georgetown sits atop a hill at Ayer Itam. Its seven-tiered tower rises 30 meters. Construction, which began in 1890, took more than 20 years. It is the oldest Buddhist temple in Malaysia.



1. *The Sultan Abdul Samad building in Kuala Lumpur was built between 1894 and 1897 by the British architect Norman in a Moorish style. Its clock tower rises 49 meters.*
2. *Aerial view of Kuala Lumpur. In the foreground is the Jama Masjid, and behind, the Sultan Abdul Samad building.*
3. *The Obadiah Mosque is a few kilometers outside the royal town of Kuala Kangsar in Perak state.*

pur. Yet even in the 1970s, countless old buildings continued to disappear.

Growing public concern for the nation's historic buildings gave rise to a grass-roots modern preservation movement that has been particularly active and effective over the past decade. In 1983, citizens banded together and for the first time succeeded in saving a heritage structure. Loke Hall (1907), a prime example of colonial-era architecture, today houses the Malaysian Institute of Architects. That same year also saw the founding of Badan Warisan Malaysia – the Heritage of Malaysia Trust – which dedicated itself to the permanent preservation of historic structures important to the heritage of Malaysia. The following year a support group of concerned citizens – Sahabat Warisan Malaysia, or the Friends of the Heritage of Malaysia Trust – was established; today it has 200 members.

In 1985, two important sites were saved by persistent efforts. Several years of negotiations with federal and state officials halted the demolition of the 140-year-old Gedung Raja Abdullah, a former tin warehouse in Kelang. It was restored to commemorate the history of tin mining and is open to the public. Similarly, Kuala Lumpur's wholesale market was saved when vendors moved their operations to the suburbs. Badan Warisan Malaysia rallied to forestall demolition and a private developer ini-

tiated an adaptive use project. Today, Central Market has become the city's art and culture center and stands as a model for future commercial rehabilitation proposals.

The following year, Badan Warisan held its first national conference that has served as a catalyst in the development of preservation strategies. Conclusions of the conference in relation to questions of legislation, planning, documentation and public awareness were submitted to the federal government to form the basis of the National Policy for Architectural Conservation.

Urban Inventory

The most recent years have also been eventful. The main deterrent to the total destruction of pre-war shophouses has been the Rent Control Act, which is now facing imminent rescission. In response, Badan Warisan has pushed for a new Conservation Act and amendments to the existing Town and Country Act to protect these shophouses. Kuala Terengganu is the site of another of Badan Warisan's priority projects. Badan Warisan, working with the local communities, has initiated a conservation proposal for the historic city center.

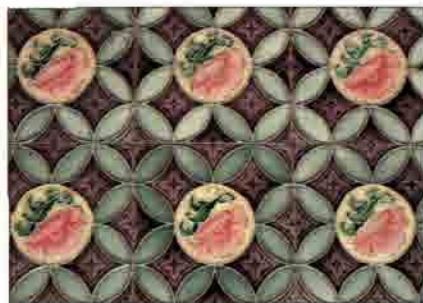
At universities, courses in conservation are starting to be offered, and students are assisting in the National Inventory of

Buildings. At the same time, Badan Warisan, together with the National Museum, is undertaking an inventory of pre-war structures in Malaysia's urban centers. The inventory will serve as a guide for the drafting of legislation and for planning. To streamline preservation efforts, Badan Warisan and its support group this year formed a joint council called the Majlis Warisan Malaysia. It now serves as the decision-making body for both organizations.

Beach Resort vs. Heritage Sites

Cultural heritage programs are both prospering and suffering from the demands of Malaysia's expanding economy and its growing tourist industry. On average, six million foreign tourists visit Malaysia annually and, in 1990, they spent US \$1.8 billion. As the number of tourists – both foreign and domestic – increases, there is of course more money to invest in historic sites and in the improvement of facilities for visitors. More buses and cars, more footsteps treading on old floors and more garbage, however, all require immediate attention for the toll they take.

The main thrust of tourist development has been beach-resort-oriented. More recently, however, there has been an official attempt to attract tourists to historic sites and traditional arts and crafts centers. The recognition of history



1. Christ Church in the main square in Melaka was constructed in 1753 of pink bricks imported from Holland and faced with local red laterite. Its 15-meter-long ceiling beams were each cut from a single tree.

2. St. Paul's Church in Melaka was originally built by the Portuguese in 1571. It was regularly visited by Francis Xavier, and for a time was the burial place of the saint's remains. The church has been in ruins now for 150 years.

3. Detail of house tiles in Georgetown.

4. The Khoo Kongsi, or clan house of the Khoos, is one of the finest in Penang. Here a detail of the building that functions both as meeting hall and temple.

5. Chinese shophouses call to mind a remarkable episode in Melaka's history. In the 15th century, the sultan of Melaka married the daughter of the Ming emperor of China. She brought with her a vast retinue, including 500 handmaidens.

6. A busy street in Georgetown.

10,000BC	200AD	600	700	1200	1300	1400	1500	1600	1700	1800	1900	1992
	Aboriginal Malay migration and settlement		Under influence of Srivijaya of Sumatra		Marco Polo visits		Prince Parameswara founds Melaka	Dutch take Melaka			Rajah Brooke	
		Melaka Straits pirate - infested, little used			Islamic traders bring new religion		Portuguese capture Melaka		British acquire Penang Island and trade thrives		Straits Settlements a Crown Colony	Independence
											Rubber and tin boom	

as a magnet for tourists is expected to have a positive impact on both the preservation and the use of heritage sites. Malaysia's most successful cultural tourism project is Kuala Lumpur's Central Market. Thousands of tourists visit the two stories of shops and restaurants and enjoy the free public performances of dance, music and other arts.

Needs:

Education, Training and Equipment

Education of the general public and of skilled professionals is a priority of the preservation movement. Badan Warisan organizes its own seminars and conferences on a small scale and sends selected personnel abroad for training. However, programs to reach the broader population of engineers, architects, lawyers and developers are virtually nonexistent.

Skilled craftsmen are also scarce. Many restoration projects face delays due to the shortage of skilled workers. Badan Warisan has compiled a list of the nation's skilled craftsmen. Still, without a market for skilled carpenters, joiners and masons, there is little incentive for young people to study restoration techniques. Training programs have to go hand in hand with an increase in the number of buildings being preserved.

Equipment needs are also great. A small testing facility at the Museum Negara is

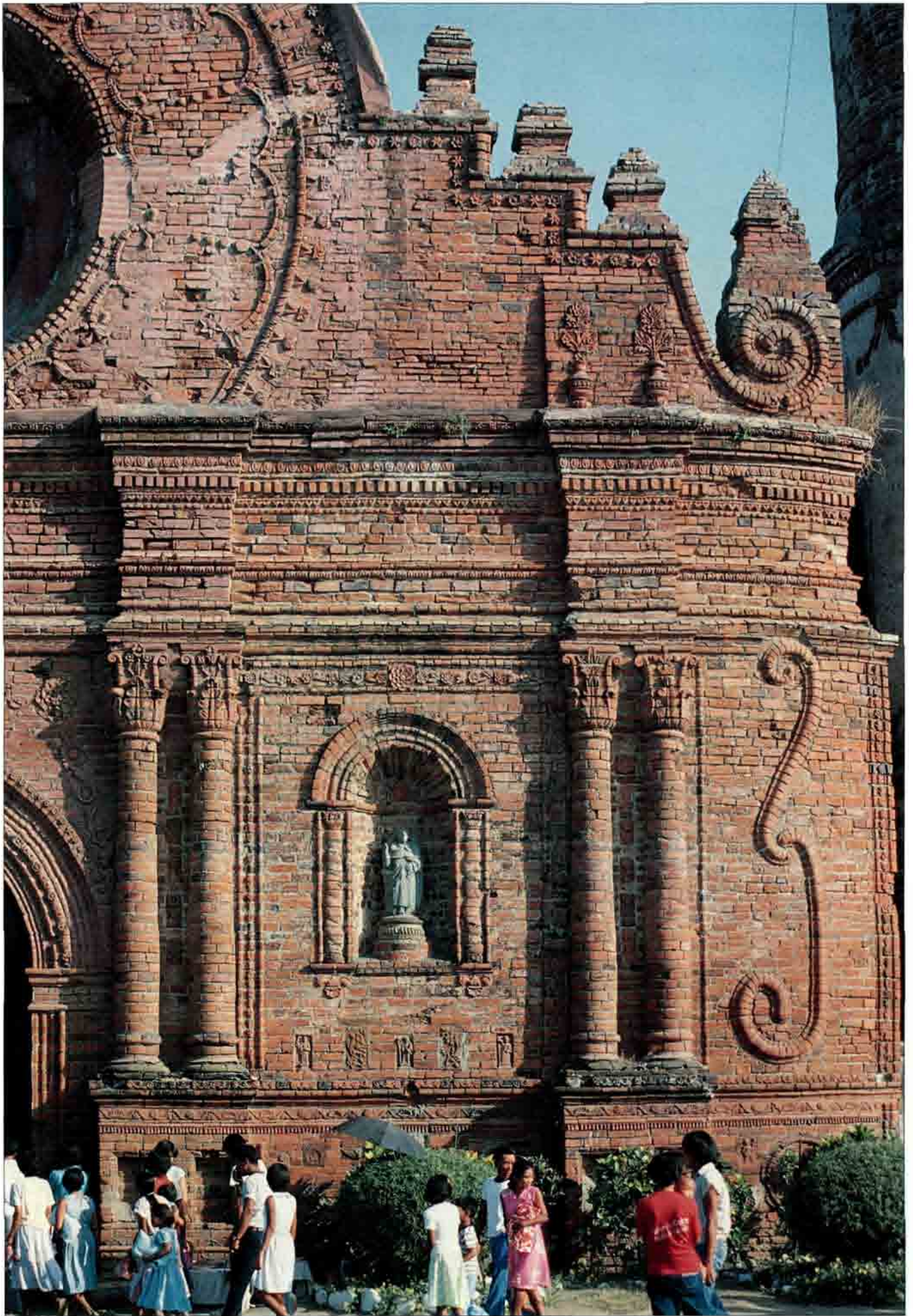
inadequate to meet current demand.

Samples of wood, pigment and plaster are routinely sent abroad for testing. Materials for the repair of old buildings sometimes have to be scavenged from other structures.

Much of the heritage preservation work in Malaysia depends on the efforts of volunteers. Using simple tools, their own cameras and computers, and space in their own homes and offices, these people are the heart and soul of the preservation movement. They envision undertaking monumental tasks.

Over the next two years, Badan Warisan, together with various government departments, expects to complete an inventory of historic buildings. There are plans to produce a major reference work on heritage structures as well as brochures for tourists and historians. An oral history society is presently being organized to collect information about historic buildings from the memory of Malaysia's citizens. Work continues as well to strengthen protective legislation, educate children in the schools and complete restoration projects. Malaysia's past is imprinted with the characteristics of many cultures, and it is these characteristics that inspire its heritage preservation movement.

After a contribution by Ungku Suraiya Omar, Badan Warisan Malaysia (Heritage of Malaysia Trust).



The Philippines

300,000 sq. km (127,317 sq. miles) pop. 47,900,000

0 1000 2000 kilometers



A New Dialect Every Hundred Islands

The Philippines enjoyed a quiet history during its period of first human settlement. Its thousands of islands, visited by seasonal monsoons and typhoons, were also visited by migrating peoples who arrived across landbridges, now submerged, and in dugout boats. They stayed to develop their maritime and agricultural societies in their corner of the sea, untouched – unlike other places in Southeast Asia – by the rippling energies of early Hindu, Buddhist and Islamic civilization.

There are thus no ancient monuments in the Philippines, but there is a visible cultural heritage of more recent vintage. Today, living on the nation's 7,000 islands are 60 million people of more than 70 known ethnic groups. They speak 80 dialects of Malaysian, Polynesian, Chinese, Arabic, Hindu and Sanskrit origins, often tinged with Occidental accents from the recent centuries of Spanish and, later, American dominion.

Pre-History:

The Peopling of the Archipelago

National Museum archaeologists, digging at the Tabon Caves on Palawan just 30 years ago, found a lone skull cap and mandible of a man 22,000 to 24,000 years old. He and his fellow hunter-gatherers had also left behind further evidence of their presence scattered among the 200

caves at the site: stone tools, the bones of deer, pigs, birds and bats, and bits of charcoal from cooking fires. For at least 50,000 years – a span of time hard to imagine – Tabon Man lived in the caves of this third largest island of the Philippine archipelago, and held dominion.

The remains of Tabon Man provide the earliest fossil evidence of modern man (*homo sapiens*) yet recovered in the Philippines. Early man (*homo erectus*) and prehistoric animals are believed to have crossed over to the archipelago on landbridges which connected northern Luzon to China, Palawan to Borneo, and Mindanao to the Celebes, but no human remains have been recovered. At the end of the last glacial era, more than 10,000 years ago, the seas rose and submerged the landbridges. By 7000 B.C., the archipelago had attained its present surface area and sea level.

Migrating peoples sailed into the islands in dugout boats and brought with them new knowledge and technology: polished tools, spear points, bark cloth and ornaments. They began to make pottery, and place the bones of the dead in ceramic jars. By 2000 B.C., they were growing rice and raising domesticated pigs, chickens and dogs. In coastal hamlets they harvested fish and crab and shrimp from abundant tropical waters. They discovered or learned how to weave cloth on the back-loom, and the caves they once lived in became their

burial grounds. The Neolithic Age was giving way to the Metal Age (500 B.C. – 1000 A.D.).

The peoples of the islands began to craft ornaments of bronze, copper, gold and semiprecious stone. Stone tools were replaced by iron tools and weapons manufactured on a forge. Metal implements spurred the construction of dwellings in open air. Rice fields were diked and terraced, most impressively in the mountain provinces of northern Luzon. There, the Ifugao tribespeople, over the course of centuries, constructed an "eighth wonder of the world" – extensive stone-walled terraces with complex irrigation systems.

At the water's edge, boats arrived and departed on inter-island journeys. Traders from neighboring countries began to bring cultural influences that were assimilated into native folkways. Arab and Chinese traders had made contact by the 9th century, and formal trade relations evolved by the 12th century with neighboring nations principally through Chinese merchants. A considerable trade in porcelain, silk, spices and Philippine natural products flourished.

Opposite: Tumauni Church, Tumauni, Isabela. Portion of the articulated facade made of numbered bricks, each specifically designed and installed in its predetermined location.



1. Central portion of the facade of Paete Church, Laguna, showing intricate stone carvings. "Paet" is Filipino for chisel, and Paete is known for its excellent carvers.

2. Interior of San Sebastian Church, Quiapo, Manila. The steel structure of the church was imported from Belgium, and the wall surfaces were made of simulated stone blocks. The building has the only all-steel basilica in the Far East in Gothic Revival style. The wall cavity is rusting.

3. Church of Santa Maria, Ilocos Sur, a Baroque structure built of brick and rubble, here seen from the adjoining convent

4. Typical house in Silay City, Negros Occidental,

known for its elegant period timber architecture. Once the intellectual and cultural hub of the province, Silay City was called the Paris of Negros.

5. View of Vigan, the best-preserved Spanish town in the Philippines. The conquistador Juan de Salcedo planned the layout of the town in the 16th century.

6. General Emilio Aguinaldo House, Kawit, Cavite, the birthplace of the first President of the Philippine Republic, is a splendid example of Filipino Eclectic architecture. The house is a national shrine.

7. Church Fortress in Miagao, Iloilo, is built of yellow ochre limestone. Its powerful facade of high-relief carvings depicts the conversion of Filipinos to Christianity. Stone degradation threatens its integrity.

A Christianity of Stone, Masonry and Timber

In 1521, the sea lanes brought Ferdinand Magellan to the islands, and he claimed the entire archipelago for Spain. Lapu-Lapu, a brave Filipino chief, opposed him, and in an ensuing skirmish, Magellan was killed. Yet within another half century, Spain ruled most of the islands. The Philippines became part of the Spanish empire and was administered from Mexico. With zeal typical of Spaniards at the time, the colonizers converted Filipinos to Christianity. Filipino culture had reached its greatest turning point.

The missions were quick to build enduring churches of stone, masonry and timber. Filipino *Indios* (natives), together with local Chinese and Muslim inhabitants, were forced to help in the building. Their skills as craftsmen, coupled with the Spanish roots of the friars influenced by Mexican experience, created an eclectic architectural style known as Philippine Baroque. The Laws of the Indies, issued by Spain's Philip II, who inspired the nation's name, guided the establishment of cities, towns and villages. Bastions, fortifications, watchtowers and fortress-like churches were built to protect the towns and residents from Muslim raiders. The last part of the almost 400 years of Spanish rule was marked by the highest achievements in the arts, architecture and engineering.

Growing Efforts to Conserve the Cultural Heritage

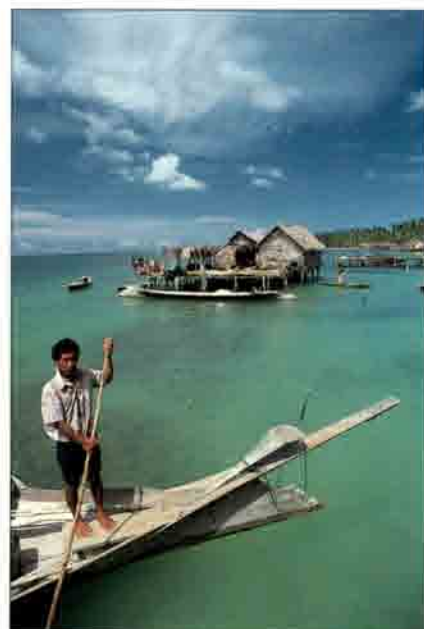
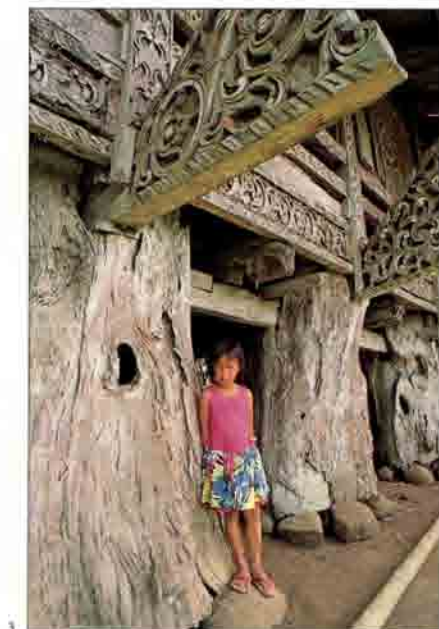
Public awareness of the value of this cultural heritage was stirred relatively late. The pioneers in the study of Philippine pre-history were two American anthropologists, Henry Otley-Beyer and Robert Bradford Fox. Through their work and presence, in the 1920s and the 1950s respectively, they became the mentors of Philippine archaeologists. Significant discoveries at Calatagan, Batangas (1958-59), and at the Tabon Caves Complex in Palawan (1962-66) kindled the interest of the government and a handful of citizens. At the same time, illegal digging by pothunters and commercial trading in artifacts proliferated. Archaeological sites throughout the country were threatened with destruction and pillage.

In 1966, the congress passed the Cultural Properties Preservation and Protection Act in response, and put the National Museum in charge of its implementation. In ensuing years, presidential decrees promulgated by Ferdinand Marcos and later by Corazon Aquino extended protection to specific archaeological sites and cultural landmarks and created the administrative apparatus to care for the nation's sculptural treasures.

Architectural conservation in the Philippines also owes its commencement to American influence, starting at the turn of the century. Beginning in 1918, legis-

lation became a tool for preserving monuments and historic sites, and also for commemorating great Filipinos. The nation's first generation of architects came of age and became responsible for the massive urban development that reached its peak just before World War II. These architects were indispensable, too, in post-war reconstruction efforts.

With the reorganization of government under Marcos in 1972 came the establishment of the National Historical Institute (NHI), under whose aegis all matters of conservation were organized. At the outset, implementing laws and decrees proved difficult for both the National Museum and the National Historical Institute. Despite the mandate to preserve and protect, they lacked sufficient administrative support and financial resources. Initial activities involved nationwide educational campaigns and the building of a basic infrastructure. In 1978, a national registry was created to identify and classify historic sites and structures. Restoration of the walls of Intramuros, the walled city of Manila, commenced with the aid of a dedicated non-profit organization. Ancestral houses, forts and churches were also restored and reconstructed by the NHI and the National Museum. Government scholars and professionals went abroad to study conservation sciences, and foreign specialists came to the Philippines to share their expertise locally. Collaborations with the International Centre for



1. Angono rockshelter petroglyphs in Rizal Province, S. Luzon. Ancient rock art on the walls of the rockshelter are endangered by vandals and natural deterioration.
2. View of houses built on stilts on Basilan Island, south of Mindanao.
3. House of a sultan dating from the 19th century in Marawi City, known for its timber houses of Muslim royalty.
4. Pile houses and boat of the Badjao people in the Tawi-Tawi island area, at the southernmost reaches of the Philippine archipelago. The Badjao are fisherfolk and traders of these southern islands.
5. Ifugao Village, Banaue, amid imposing rice terraces built by Ifugao tribespeople. Known as the eighth wonder of the world, these terraces shaped by hand and primitive tools have 20,000 kilometers of boundary walls and a perfectly functioning irrigation system. They are in need of reinforcement and protection.

20,000BC	1500BC	500AD	800	900	1200	1300	1400	1500	1600	1700	1800	1900	1992
Tabon Man living in caves on Palawan		Migration of Malaysians			Trade with Indochina and Sung Chinese		Majapahit influence		Galleon trade			US Annexation	
		Banaue rice terraces					Islam on Mindanao		Jose Rizal			Independence	
							Magellan			Aguinaldo			
		Migration from Indochina		Influence of Srivijayan Kingdom			Spanish conquest						
							Catholicism						

the Study of the Preservation and the Restoration of Cultural Property (ICCROM), the International Council on Monuments and Sites (ICOMOS) and the Southeast Asian Ministers of Education Organization Project in Archaeology and Fine Arts (SPAFA) also provided Filipino restorers with new incentives for improving existing working methods. In 1987, the Japanese government donated equipment to both the National Museum and the NHI for conservation laboratories.

The Presidential Commission on Culture and Arts (PCCA), created under the leadership of Corazon Aquino, drafted a bill, pending ratification, that would reduce the numerous individual preservation laws into one precept. On April 3, 1992, the Fifth Congress of the Philippines passed *Republic Act No. 7356*, creating the National Commission for Culture and the Arts and establishing a National Endowment Fund for Culture and the Arts, which President Aquino subsequently signed into law.

Cultural Tourism: Economic Development and National Pride

The Department of Tourism was created in 1973 and gave impetus to cultural awakening. Not only did the Filipino people see the economic advantages of both local and international tourism; they also understood the fulfillment that

comes from the preservation and promotion of their cultural heritage. In response to local initiatives, the National Museum and the NHI set up local museums and promoted tourism to different parts of the country. Today, the National Museum cares for 14 branch museums and four archaeological sites; the NHI looks after 27 historical museums and shrines.

At the same time, tourism was used as a tool of economic development. Major resorts and hotels were built, and marketing campaigns were launched. The Philippines became a venue for international conventions and beauty pageants, and town fiestas and island adventures attracted tourists all year round. The program, however, created unforeseen difficulties: damage to the natural environment, to historic structures and to the cultural fabric due to over-commercialization. Political turmoil between 1983 and 1986 and the subsequent transitional period led to further declines in tourism. Recently, however, a new tourism strategy has been developing based on the promotion of cultural attractions and heritage preservation. Cultural tourism is coming to be seen not only as a source of economic growth but also as a means of promoting civic and national pride.

Yesterday's Philippines Tomorrow

The seed of concern for the Philippines' cultural heritage has germinated both in government and among the people, but it has to be nurtured and sustained. The National Museum is still seeking greater governmental and non-governmental support during a difficult economic time that does not bode well for conservation initiatives. Still, a vision is guiding national efforts: a network of regional and local museums; the training of more conservators and curators in diverse fields of specialization; the upgrading of equipment and facilities at existing museums; the acquisition of the most modern photogrammetric and laboratory instruments; the installation of a database management system for documentation, inventory, classification and registration; collaborations for restorations and training with schools and universities; the inclusion of conservation sciences in the architecture curriculum; and increasing public awareness and involvement.

The list is long and the needs are great, but Philippine cultural heritage, both prehistoric and architectural, is even longer and greater, and deserves protection, study and appreciation.

After contributions by Father Gabriel S. Casal, Director, National Museum of the Philippines, and Reynaldo A. Inovero, Chief, Architectural Conservation Division, National Historic Institute.





0 10 20 kilometers

From Fishing Village to City-State

In 1819, Sir Stamford Raffles landed on Singapore and struck an agreement with its local rulers to establish a trading settlement for the British East India Company. Six centuries earlier, the island had once before been an imperial trading outpost. Its strategic location at the southern entrance to the Straits of Malacca proved attractive to the Sumatran and Javanese empires that successively controlled it then. Yet Singapore never developed significantly. It most often sheltered pirates, and remained a barren and sparsely populated locale given primarily to fishing until Raffles arrived. Raffles was a visionary and zealous servant of the British empire, and he was instrumental in laying the foundations of the city and establishing it as a free port. Thousands of migrants, especially from China, quickly streamed to the island. Thus begins the history of this colonial port city built by immigrant Asian labor.

Chinese, Malay and Indian settlers congregated in their respective ethnic quarters and shaped the island's distinctive character. Four kinds of buildings shaped Singapore's built environment from its founding to its independence in 1965: institutional civic buildings, stately and grand, that bear a strong European classical influence; religious buildings, such as Malay and Indian Muslim mosques, Chinese and Hindu temples, and Christian churches; bungalows of the well-to-do built in Art Deco and Victorian styles; and shophouses, hum-

ble dwelling-cum-business premises of simple masonry and timber construction and eclectic ornamentation.

Today, Singapore is still a young city-state, modern and efficient, an independent nation now for a mere 27 years. In that short span of time, however, the face of Singapore has been remade. Most of the city center was bulldozed to clear the way for glass and concrete skyscrapers. The shoreline advanced into the sea as land was reclaimed to accommodate highways and an airport. Slums were replaced by public housing impressively and quickly constructed, and a new infrastructure was paved and tunneled into place. Singapore transformed itself into a world-ranking capital of business, finance and tourism.

Progress and Demolition

Yet picturesque esplanades and bungalows of a less hectic past were left stranded in the new urban topography, and many older urban areas fell under the wrecker's ball. Those who protested the sacrifice of Singapore's distinct urban heritage were dismissed as sentimental and impractical because, as in most developing countries, conservation was regarded as the antithesis of progress. Old buildings were seen to be financial burdens, occupying parcels of land of potentially immense value.

Still, in 1972, despite prevailing attitudes in favor of continued development, the Singapore government enacted the Preservation of Monuments Act to protect and preserve nationally significant structures. In the Singapore context, "preservation" refers to the strict retention of buildings in their original architecture; it demands faithfulness to original construction methods, details and materials. Between 1972 and 1991, 23 buildings were listed as monuments, most of them government and religious buildings. Basic historical research on these structures has been completed, and most are already restored or are in the process of being restored.

Private developers stepped in during this period to demonstrate a solid economic rationale for broader conservation initiatives of great relevance for Singapore. They showed that individual monuments alone cannot make an environment but that clusters of quality buildings can. Selective alteration, rebuilding and contemporary construction techniques adapted old structures with a historical ambience to new uses.

Opposite: Skyscrapers tower behind the Tanjong Pagar development (foreground), a restored area of Chinatown that today houses restaurants and antique and craft shops.



1. Postcard of the Raffles Hotel pictured around the turn of the century. Featured in novels by Joseph Conrad and Somerset Maugham, the Raffles was synonymous with Oriental luxury.
2. The Raffles Hotel restored to its former splendor seen from Beach Road at night.
3. View of modern Singapore at night.
4. Detail of the Victoria Memorial Hall

- and Theatre, built in 1862. Once the town hall, today it is used for cultural events.
5. The Palm Garden of the Raffles Hotel.
6. Parliament House is Singapore's oldest government building. It was originally built as a private mansion.
7. Aerial view of Singapore.
8. Buildings along the Singapore River.

Beginning in 1981, private developers restored two- and three-story terrace houses in Emerald Hill adjoining Orchard Road – a golden mile of shops and hotels. The houses had been built between 1890 and 1940 in a distinct Peranakan (Straits-born Chinese) architectural style, a kind of Chinese Baroque. Their unique presence brought an unexpected touch of vernacular authenticity to the revitalization effort. Peranakan Place, as it came to be called – with its new shops and its open-air cafe – proved to planners and to tourism authorities that architectural heritage adds value to the tourist dollar.

Changing Context Spurs Conservation

Other developments in the 1980s made the climate more favorable for this broader kind of conservation initiative. With a large number of building projects reaching completion, many in Singapore began to search for quality – for visual and aesthetic comfort in the new city. There was now sufficient commercial space to satisfy demand well into the future, and tourism began to assume greater importance in the national economy. Finally, with increasing affluence came a growing appreciation of history and a taste for the expressions of culture and identity.

In 1989, as a result of all these develop-

ments, the government enacted legislation that has made conservation an integral part of urban planning procedures. The new attitude toward the nation's architectural heritage was backed by political will and found its reflection in institutional rearrangements and strict new requirements. The legislation provided for the appointment of a Conservation Authority, the designation of conservation areas, the formulation of guidelines and the enforcement of requirements. The Urban Redevelopment Authority (URA) was made responsible for fulfilling these functions and integrating them into national planning procedures. The result has been the creation of a comprehensive Conservation Master Plan. Singapore has become one of the first developing countries to have such a plan and to be within reach of realizing it. Large sections of the city's surviving historic districts have been declared "conservation areas" and have been successfully protected.

In 1991, the Preservation of Monuments Board announced that 60 additional buildings, including private houses outside the central district, would be listed as monuments. Only 23 buildings had received such protection in the previous 20 years. The Urban Redevelopment Authority quickly assumed its new duties, too, and placed preservation orders on the few streets in older urban areas where about 1,900 pre-war terrace shophouses still remain standing.

Many of these streets are in the ethnic zones demarcated by Sir Stamford Raffles himself: the Little India area running off Serangoon Road; the Muslim district of Kampong Glam; Chinatown and other residential districts in the older suburbs of Geylang, River Valley Road and Joo Chiat Road; and bungalows along the Mountbatten Road area.

Economic Incentives Aid Heritage Boom

Singapore now boasts many examples of fine conservation and adaptive use of its architectural heritage. The Alkoff Mansion, the Empress Place Museum, Telok Ayer Market and the National Museum provide tourists and locals with fine restaurants, shops and exhibitions inside distinctive and historic structures. Yet perhaps the most impressive effort has been the restoration of the Raffles Hotel, Singapore's most famous landmark. For more than a decade, it was on the verge of demolition until US \$94 million was spent to restore and rebuild it. Singapore's architectural heritage has become big business – both for the government and for developers. The Raffles Hotel stands as a significant symbol of the new ethic informing the city's present and future growth.

Part of the methodology behind implementing the Conservation Master Plan lies in providing economic incentives for



1. House exterior on Arab Street, the Muslim center of Singapore. A number of mosques can be found in the area.

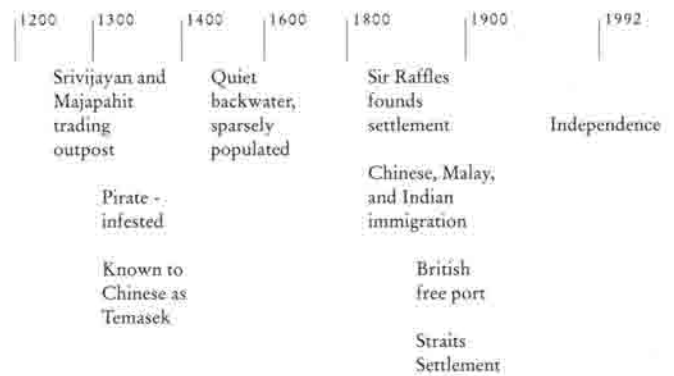
2. Houses on Peranakan Place. Peranakan culture is that of Straits-born Chinese who spoke a Malay dialect and developed unique Chinese-Malay customs.

3. Serangoon Road is the heart of Little India, settled mainly by Tamils from south India.

4. Doorway of a scribe, Chinatown.

5. The Sri Mariamman Temple is the oldest Hindu temple in Singapore. Originally built in 1827, it was rebuilt in 1862. Featuring a colorful gopuram, or tower, it is in the south Indian Dravidian style.

6. Chinatown during Chinese New Year.



restoration initiatives. The government has introduced a number of these. Developing charges are usually collected from building owners when they alter the use of their property. Similarly, in new developments, the government collects a fee if builders do not provide sufficient space for car parking. The government has waived these charges and coordinates the upgrading of external environments, road improvements and other urban services to complement conservation efforts. Rent controls have also been lifted in conservation areas to stimulate owner investment, and a mechanism has been instituted for compensating tenants forced to relocate.

The Urban Redevelopment Authority closely regulates and monitors all restorations. The agency's work begins with meticulous research and documentation that allows for the categorization and assessment of a building's historic importance, architectural merit, social and cultural relevance and contribution to the environment. The URA compiles plans, sections, elevations and photographs of each building under investigation and prepares detailed conservation guidelines. Building owners purchase these guidelines to carry out restoration work and receive step-by-step help to meet requirements and follow proper procedures.

In tandem with the task of revitalizing parts of old Singapore to new uses, the

work of uncovering evidence of Singapore's more distant past continues apace. The republic's sole archaeological dig at Fort Canning revealed evidence of a 14th-century trading settlement. The entire area has been converted into a historic park. The next logical step is to extend preservation beyond the central area to the rest of the island. The URA has initiated such efforts. Conservation planners are assessing 8,000 to 10,000 buildings covering 700 hectares of land. This represents about 1.7 per cent of the total developable land area in the country, or 1.1 percent of the total land area.

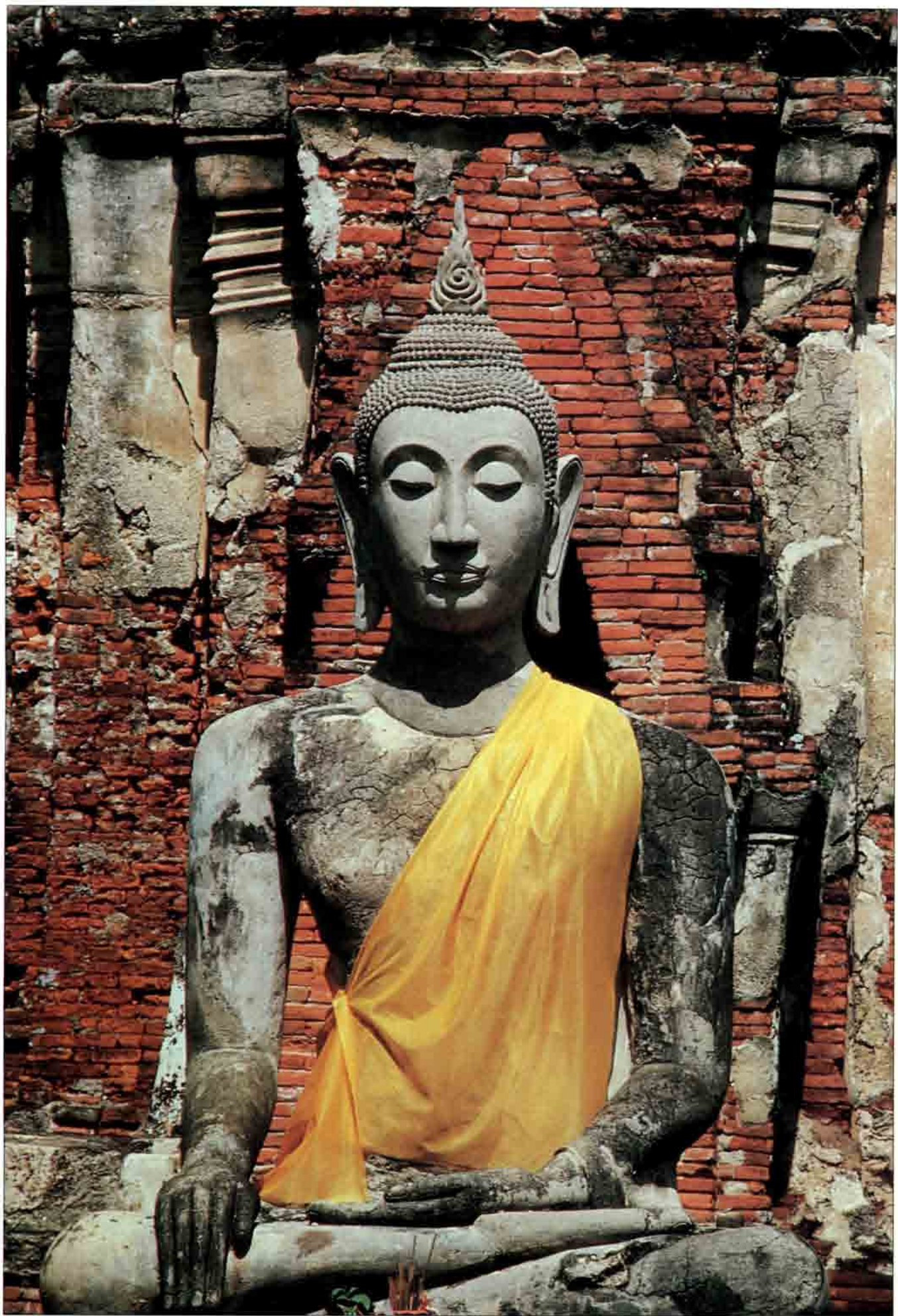
Debate: Commerce versus Culture

Ongoing debates over conservation issues sometimes concern specific buildings. Eu Court, a pre-war curved corner building, was restored by its owners, who spent US \$600,000 on the effort. The building is nevertheless slated for demolition to make room for a wider roadway. Still larger issues are under more constant discussion, especially the profit-seeking that is driving preservation efforts. The Urban Redevelopment Authority routinely leases buildings to the highest bidder, who in turn earns the right to develop and extract profit from the site. The Singapore Heritage Society, a citizen's lobbying group, puts economic gain last on its list of priorities, and instead advocates respectful and compatible conservation designs. The

Society is protesting plans to turn the Convent of the Holy Infant Jesus into an upscale retail center, and is pointing with approval at the decision to make St. Joseph's Institution, once a Catholic school, into a fine arts museum.

Compared to most other nations of the world, Singapore is a relative latecomer to historic and architectural preservation and conservation. Yet within a few short years, Singapore has created a Conservation Master Plan that is comprehensive in terms of its geographical coverage, its range of architectural and building types, its assessment method and its implementation strategy. Conservation is now taken seriously as an integral part of urban planning, with citizens engaging in constructive debate. While Singapore has discovered the potential of making money out of the past, there are many people, including conservationists, who believe that this will also stimulate the creation of a modern Singaporean cultural heritage. Giving Singaporeans cultural roots, this school of thought believes, will also result in a more value-added and sophisticated tourist industry, thus promising a more prosperous future.

After contributions by Liu Thai Ker, Chief Executive Officer and Chief Planner, Urban Redevelopment Authority, and Mary Lee, consultant, Singapore Heritage Society.



Thailand

514,000 sq. km (198,457 sq. miles) pop. 46,091,000

0 400 800 kilometers



A Heritage of Movable Buddhist Kingdoms

In 1831 a wandering Buddhist monk on a pilgrimage to the ancient stupa at Wat Phra Pathom in Nakhon Chaisri provided an uncharacteristically analytical estimation of the monument before him. "This is the largest and probably the oldest stupa in all of Siam," he said. The monk also refused to accept the folk legend concerning the origin of the ancient pagoda there. Instead he recommended on-site research to determine a different order of truth. It so happened that this monk was Prince Mongkut – of the royal family and destined to inherit the throne. He became King Rama IV in 1851, and soon after, he ordered the restoration of the stupa at Wat Phra Pathom. While Thai culture had had a long tradition of architectural conservation, with King Rama IV its rationale broadened and its methods began to change.

It was a well-understood Buddhist idea that to build or to restore religious monuments and places of worship was to acquire spiritual merit. Yet because the value of these buildings was seen purely in religious terms – and not in cultural, archaeological or historical terms – restoration meant, primarily, rebuilding. Sometimes ancient monuments were so completely renovated that they lost their original style or form. Sometimes they were covered by completely new constructions. It was a modern concept that architectural heritage deserves preservation in its original form

because it carries continuous cultural meaning, historical knowledge and subtle evidence of spiritual and emotional ideas.

Thirty Thousand Years of Human Settlement

Thailand has known human settlement for 30,000 years. Its landmass was once connected to the islands of Java and Sumatra. Now the sea intervenes. The oldest pottery and bronze artifacts date from ca. 3600 B.C., unearthed from prehistoric sites atop a high plateau to the northeast in the present-day village of Ban-Chiang. The light of history begins to dawn close to the start of the Christian era when scattered settlements coalesced into political entities that reached out in commerce over land and by sea. By the third century B.C., long-distance trade routes had become established and all of Southeast Asia was tied into an economic network. Within another century, trade had expanded and reached India, Greece and the Roman empire. The area that is Thailand came to occupy an important position on a trade route between India and China. The influence of Indian civilization spread throughout the area.

Chinese records and archaeological finds indicate that between the 6th and 12th centuries A.D., the Dvaravati kingdom occupied the fertile Menam Basin at the

heart of the country. Hinayana Buddhism flourished among its Mon-speaking people who had migrated south from China's Yunnan Province. According to a prevailing theory, they were the first Thais, and it is from this period that most accounts of Thai history begin. Dvaravati influence is most evident in the central and northeastern sections of the country. Unfortunately, most Dvaravati-influenced buildings were either left to ruin or converted to Mahayana Buddhist structures when the area fell under the control of the Khmer empire during the 10th and 11th centuries. The Khmer civilization brought the second great influence upon the built cultural heritage of Thailand. Khmer architects built travel halts and religious complexes that later influenced the development of the Thai *wat* – a Buddhist religious compound.

In the middle of the 13th century, two Thai lords revolted against the Khmer and set up the first independent Thai kingdom at Sukhothai. There the Thai alphabet was invented. There, too, developed the mainstays of wat architecture, the first truly Thai Buddhist style. The hegemony of the kingdom, however, was short-lived. By the middle of the 14th century Sukhothai gave way to the second Thai kingdom, which arose at

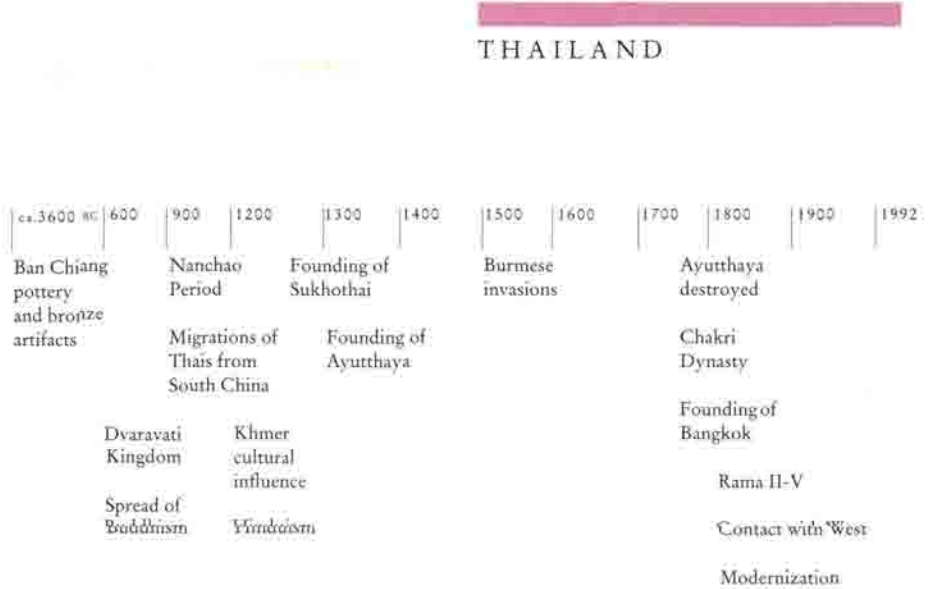
Opposite: Statue of Buddha at Ayutthaya, an island city founded in 1350 and capital of the Thai kingdom for 400 years.



1. Wat Arun, or the Temple of Dawn, a religious complex that served as a royal temple during King Taksin's reign (1809-24), when Thonburi was the capital of Thailand.
2. Wat Maha Thad in Sukhothai. Sukhothai was the first Thai kingdom, founded in the middle of the 13th century. It flourished for almost two centuries. Today, it is listed as a World Heritage Site and covers 16,000 acres.
3. Wat Phra Chetupon, or Wat Po, Temple of the Reclining Buddha, was built in the 16th century and is the oldest and largest Buddhist temple complex in Bangkok. It was rebuilt in the 18th century and again restored in the 19th.
4. Sunset over a temple complex.
5. Wat Phra Keo, Temple of the Emerald Buddha, adjoins the Grand Palace and serves as the Royal Temple where the king performs his religious duties.
6. Wat Phra Keo was built by King Rama I in 1782 in imitation of the Royal Temple at Ayutthaya to house the celebrated Emerald Buddha.

Ayutthaya. This kingdom flourished for four centuries, reaching a population of more than a million, until in 1767 it was completely destroyed by invading Burmese. The royal palace and religious buildings were ransacked and burnt to the ground, and the people scattered.

Phraya Taksin, a leading general, finally managed to drive the Burmese away, and took a band of followers to found the city of Thonburi on the west side of the Chao Phraya River. In 1782, Chao Phraya Chakri assumed the throne as King Rama I, thus founding the Chakri dynasty which continues to this day. The new king moved the capital across the river to its east side, and built the city of Bangkok on the model of the former city of Ayutthaya. For a hundred years, royal palaces, temples and houses arose, inspired by the dominant styles of the earlier capital. Yet Thailand came to be influenced in the 19th century by Western nations. It escaped colonial rule, but the prevailing styles of the day came to be reflected in its buildings. During this period, Prince Mongkut came of age and acquired a knowledge of Western languages and customs. From him began a new concept of architectural preservation that developed over the course of the subsequent century.



Royal Family Promotes Conservation

Prince Mongkut's son and successor, King Rama V, had a similar scholarly respect for the works of old. During his reign, the Temple of Dawn underwent restoration, and he gave strict orders: "Do not try to re-touch the old mural paintings to make them look new. If changes are unavoidable, I must be notified." The next Rama – the Sixth – issued Thailand's first conservation law in 1923. It authorized officials to select what should be preserved, and to find the means to do so. King Rama VII founded the Royal Council in 1926 and made Prince Damrongrajanubhab, its chairman, fully responsible for the conservation of Thailand's cultural heritage. In 1930, the prince gathered together the kingdom's provincial governors and presented a series of lectures on the conservation of ancient cultural properties. Not only did he embrace historic, cultural and technological values in his definition of architectural heritage, he also provided a methodology and a rationale for conservation that demonstrated his firm grasp of the accepted international approach to the field.

The Conservation Act of 1934 called for an inventory of ancient monuments, and by 1938 a number of monuments were systematically listed for the first time. Techniques to preserve and consolidate structures were introduced by the Ecole Française d'Extrême Orient, Hanoi. A

THAILAND

French team introduced the anastylosis technique in 1964 in the restoration of a Mahayana Buddhist temple at Phimai. (Anastylosis is the reconstruction of a monument from fallen parts.) The first successful anastylosis restoration by a Thai team was carried out soon after, beginning in 1971, at Phanom Rung Historical Park. A 10th-century Hindu shrine, listed as an ancient monument in 1935 and subsequently neglected, was carefully restored.

While conservators were busy learning and applying techniques, new ideas about conservation were being developed. In 1961, the city of Sukhothai was registered and an entire conservation area was established. The move was an attempt to protect the quality of a group of structures within their environment. In 1977, a further step was taken with the start of the Sukhothai Historical Park Development Project – a measure that combined conservation with urban development. In 1985, Thailand issued a Charter of Conservation that lays down guidelines for practical work on the model of the ICOMOS Venice Charter of 1964. Most recently, with the inauguration of Sukhothai as a historical park in 1988, and its subsequent election as a UNESCO World Heritage Site in 1991, both government planners and the public realized the potential and importance of cultural tourism in Thailand. The logic of modern developments had finally brought heritage conservation



1. *Wat Phra That Doi Suthep in Chiang Mai dates from the 14th century and is one of the most important temple complexes in this former capital of the Lanna Kingdom. In the golden pagoda are holy relics of the Buddha.*
2. *Phra Prathom Chedi in Nakhon Prathom province is the largest Buddhist stupa in Thailand. This Buddha seated in front of the stupa is in the Dvaravati style.*
3. *The library at Wat Phra Singh, Chiang Mai's most important temple founded in 1345.*
4. *One of the main towers (Prang) at the Phanom Rung temple complex, a major Hindu shrine built atop an extinct volcano.*

and tourism promotion – which had developed independently – together for the first time on a grand scale.

Tourism: A Multi-Billion Dollar Export

Tourism promotion began in Thailand as early as 1924. The Commissioner of Royal State Railways created a publicity department to provide receptions for visitors and facilitate their travel arrangements. Today the Tourism Authority of Thailand is responsible not only for tourism promotion but also for its development and management. In 1960, Thailand recorded 81,000 tourist arrivals; in 1973, one million; in 1990, more than five million. Tourism today brings in more than US \$4 billion in revenue annually and has become the first-ranking foreign exchange earner.

The impact of so many visitors, coupled with social changes sparked by economic reform since the 1960s, has been destructive to urban environments and a great threat to the built cultural heritage. In this booming and busy environment, cultural heritage conservation in Thailand is proceeding.

The Fine Arts Department under the Ministry of Education is responsible for all conservation projects, which it carries out through two divisions – the Division of Archaeology and the Division of

Architecture. The department administers all ancient monument registration, six Historical Parks, four Historical Park Projects, Historic City Conservation Projects, an Emergency Restoration Program, conservation of ancient building complexes, cities and settlements, and the four sites currently on the World Heritage List.

Cooperation Growing Between Government and Non-Governmental Organizations

The Association of Siamese Architects is an active non-governmental organization that aids conservation efforts. The awards it presents every two years draw attention to Thailand's architectural heritage. Since 1973, the Society for the Conservation of National Treasure and Environment has been preserving and protecting the Grand Palace compound area in Bangkok. The Southeast Asian Ministers of Education Organization Project in Archaeology and Fine Art (SPAFA), an international non-governmental organization based in Bangkok, promotes cultural and educational cooperation among ASEAN countries. From 1987 to 1992, SPAFA sponsored training programs, seminars and workshops on conservation and maintenance of historic cities and ancient settlements.

Thailand has sent 22 conservators to study at the International Centre for the

Study of the Preservation and the Restoration of Cultural Property (ICCROM) in Rome, and Silpakorn University is creating a master's degree program in architectural conservation. More highly trained personnel are needed, for the quality of human resources is the principal factor governing successful work. There is a need, too, for well-equipped laboratories for specialized scientific research, and for a well-maintained information center and data base. More research is needed on traditional materials and craft methods.

In 1991 in Jakarta, non-governmental organizations of ASEAN countries met to have a Dialogue on Architectural Heritage. Participants saw the necessity of creating a regional effort to safeguard the architectural heritage, and called for the creation of a Federation on Architectural Heritage under the auspices of ASEAN. Through such an organization, the combined energy of concerned observers will gain added force to help preservation efforts. At the same time, such a body can coordinate a network of regional and international historical parks and present educational and cultural itineraries to promote quality tourism and greater intercultural understanding.

After contributions by Sunan Palakavong Na Ayudhya, Head, Department of Architecture, Silpakorn University, and Srisakara Vallibhotama, Associate Professor in Anthropology, Silpakorn University.

ASEAN's Architectural Heritage: Confronting the Challenge

We are living in an age that, like no other before it, urgently demands the work of historic architectural preservation. Thousands of significant edifices have been lost in this century, and countless others are on the brink of the same fate. We face the prospect of losing the tangible evidence of what has been most meaningful to humanity through the ages.

Works of architecture carry a large array of meanings. Their creation requires the greatest concentrations of wealth, vision and effort that a society can muster. These structures stand as potent symbols and reminders of ways of life both past and present. They reflect a people's concerns, embody the application of particular technologies, demonstrate resourcefulness and describe process. Our architectural inheritance records a narrative of history. Within the quiet immobility of works of old are embedded the strivings and world views of civilizations and the marvel of human ingenuity.

The most accomplished cultures have a grand sense of history and destiny, and they build for the sake of eternity while being aware of their own mortality. The buildings they leave behind are acts of generosity and daring – whether they be the massive works of a theocratic state built to impress or the more practical vernacular constructions of humble inhabitants.

We have been, collectively, rather ungrateful for and blind to man's inherited past, and this century offers a host of developments that might justify these faults: tremendous changes in cultural habits and attitudes; soaring population and urban crowding; rapid economic development; natural catastrophes; brazen theft; and armed conflict on an unprecedented scale. They have all taken their toll, yet ultimately we have allowed them to do so. That will be the verdict future generations will pass upon our conduct as they bemoan the paucity of their inheritance.

The nations of ASEAN – Brunei Darussalam, Indonesia, Malaysia, the Philippines, Singapore and Thailand – are in the midst of grappling with the preservation of their architectural heritage at this critical and difficult time. Non-governmental organizations from each of these nations met together in 1991 in Jakarta to address the disappearance of buildings and environments of historic and architectural merit. They issued a declaration to express their concern and to establish a mechanism of redress. The Jakarta Declaration called for the creation of an ASEAN Federation on Architectural Heritage, an important first step in regional cooperation on this issue.

The imperatives of economic development at the same time are moving these nations to promote and expand tourism, and the wealth and recognition that visi-

tors from around the world bring have been providing much of the rationale for preservation efforts. Yet while the benefits of tourism are indisputable, equally certain is tourism's ability to overburden and destroy.

The idea of "cultural tourism" as the key to a durable, dignified tourism that is educational, profitable and ecological seems to provide a way out of this dilemma. Yet it is an ambiguous term often too loosely used to justify mediocre ideas and accomplishments. Frequently, "culture" is packaged as a product for the tourist. We know from experience that an unavoidable by-product of such a system of consumption is waste, which in this context can mean the loss of irreplaceable cultural heritage. In the context of cultural tourism, it is far more profitable and ecological to think of the tourist as witness and pilgrim, and to promote the attitudes of reverence and responsibility for culture and history as embodied in architecture. The keys to this lie in the effective interpretation of the actual artifact, building or site and the curatorial skill required to make both the visible and invisible history of the location speak for itself.

To attract a tourist, a cultural destination has to be managed and presented with the highest of standards. The allure of beaches and resorts in a tropical paradise is far stronger than that of sublime and immobile buildings and ruins. Thus

While architectural preservation is coming of age in these six nations, there is a huge amount of work to be done.

cultural tourism must begin with monument conservation so that the activity of conservation itself becomes part of the attraction. At the same time, tourism development must be carefully planned and gradual. It is a professional business best entrusted to experts. Balance and restraint are watchwords in this process. Finally, cultural tourism must also concern itself with community development. The social issues and needs of local communities must be addressed, and the benefits of tourism shared.

The best way to teach is by example. The threats to architectural heritage pose a common danger to us all whether they arise among the ASEAN nations or elsewhere. Governments, non-governmental organizations, private enterprise, the non-profit sector and individuals must all help in the effort to preserve and educate. Sites do not take care of themselves. Responsible tourism, booming over the last decade in this sector of the tropics, can be made to provide direct funding for preservation. Thus the conservation of these cultural “pilgrimage” sites is ensured.

While architectural preservation is coming of age in these six nations, there is a huge amount of work to be done. Objectives for plans of action to conserve ASEAN’s architectural heritage should include:

- Developing and completing cultural resource inventories, as required, which consider all types of architecture, not just major monuments.
- Developing appropriate, comprehensive conservation plans which can be realistically accomplished for buildings, sites and towns.
- Raising the awareness, interest and appreciation of both local populations and visitors to the cultural and economic benefits of conservation.
- Augmenting legal protection as may be required for the protection of historic buildings, their contents and their settings.
- Providing effective cultural resource management of listed sites.
- Assuring through the ASEAN community a joint effort to preserve and present the common architectural heritage of the region.
- Furthering the establishment of both public and private governing bodies and, indeed, an ethic among private citizens to serve as curatorial managers of ASEAN’s significant man-built environment.

To successfully implement such measures will require perseverance and patience, and to inspire our efforts, here, finally, a poetic perspective may be in order. In *Gitanjali*, the great Indian poet Rabindranath Tagore praises the patient work of his Creator: “Days and nights pass and ages bloom and fade like flowers. Thou knowest how to wait. Thy centuries follow each other perfecting a small wild flower.”

The expressions of mankind’s creativity are similarly the patient work of ages. Imagine a craft: honed over generations, passed from father to son or master to apprentice, finally finding its perfection and expression – in a temple commissioned by the King! Even the most humble constructions thoughtfully created share in this process. The work of building and perfecting is painstaking and slow. Destruction is easy and swift. As Tagore warns us in the same poem, “We have no time to lose... We are too poor to be late.”

World Monuments Fund
New York, New York

Perils of Architectural Heritage

Perils Caused by Man

From the moment a work of architecture is completed, it begins to age and bear the impact of myriad influences that threaten its architectural and aesthetic integrity. Deterioration and decay are natural and unavoidable conditions of planetary existence. Everything that man makes will require restoration and preservation if it is to endure. The list below delineates the major dangers a work of architecture faces, many of them exacerbated in a tropical climate like that of the ASEAN nations.



War and Vandalism

Numerous activities of man, ranging from neglect to the hazards of war, can cause damage and destruction to historic monuments. Vandalism and wanton destruction result from a lack of appreciation of man's artistic achievements. The looting of sites for their architectural ornament and furnishings is on the rise as markets for antiquities increase.

Pollution

The destruction of building fabric from pollution in its various forms is on the increase at most historic sites in the world today. The primary damage-causing agents are airborne sulphates produced from fossil fuel combustion. These sulphates combine with water in the atmosphere to produce acid rain – a major threat to building stone the world over. The effects of pollution can be merely superficial and result in the simple soiling of building stone. More likely, however, pollutants initiate a chain of deleterious chemical reactions which can eventually lead to the complete destruc-

tion of stone fabric. Better planning can easily control or reverse this avoidable form of damage to the world's great buildings and monuments.

Tourism

Uncontrolled tourism is posing an increasing threat to nearly all forms of the world's artistic patrimony as a result of wear to building fabric and incidental harm which can affect fragile finishes and objects on display. These effects can be as subtle as temperature and humidity changes caused by crowds within a space, to the occasional touch of a fragile finish by a passerby. Of even greater consequence can be the accommodation of tourists at or near historic sites. The provision of safe and convenient access to and through a site, as well as food, water, sanitary facilities, parking and hotel accommodations, can present sizable challenges to site planners and managers.

Perils Caused by Nature



Water

Water in its various forms – precipitation, condensation and ice – is the chief natural threat to buildings, since moisture in one or more forms is almost always present. The problems that moisture can cause are compounded by temperature changes – over the course of a single day or during the seasons of the year. In tropical climates buildings are subject to extreme exposure to water during the monsoon season unlike any other place on earth. Building features such as roofs and their related water-handling systems must be well maintained to handle the seasonal down-pours. Proper site drainage is also crucial. Moisture promotes the growth of various forms of vegetation which can threaten buildings. Water can also serve as a vehicle to carry a variety of pollutants into building fabrics.

Biological Growths

Vegetation in all its forms, particularly in tropical regions, can pose significant threats to buildings. Macro-vegetation –

trees, vines and other plants – can threaten buildings in a matter of months and, if left unchecked, will engulf and destroy entire structures. The process often starts with the establishment of plant growths in or near water-handling systems – at parapets, gutters and drains. Degradation of the building system and its fabric develops progressively; the structure may be destroyed in a matter of a few years. Micro-vegetation and other biological growth on buildings such as lichen, fungi, moss and bacteria pose relatively minor threats to historic building fabric; their effect is primarily cosmetic. Simple cleaning and the application of biocides can remove most forms of micro-vegetation, although recent experience at some sites has indicated that leaving structures dirty is not as harmful as it once was thought to be.

Weather

Wind and temperature fluctuations create dynamic change to building fabric at both the surface and structural levels. Temperature change causes building materials to expand and contract; deterioration often results at joints where dissimilar materials meet. Normal wind conditions can considerably affect temperature and also have a major effect on moisture evaporation rates. The weathering of a building usually refers to the natural aging of its visually accessible surfaces, but the process is a function of endless cycles of change in temperature, moisture content and light exposure.

The natural weathering of building surfaces is inevitable, but its effects can be contained if the subject material had been properly designed in the first place and if thoughtful maintenance of structures is carried out.

Natural Disasters

The hazards of unpredictable occurrences such as fires, storms, floods, earthquakes and volcanoes are obvious, but their disastrous consequences are not altogether unavoidable. Fire and flood prevention measures are possible to implement. Inexperience in rescuing buildings in the aftermath of a major natural disaster by stabilization and temporary protection has often led to unnecessary demolitions of precious structures. Inexpert restorations have also taken their toll on too many of mankind's greatest building achievements.

Endangered Sites

"A nation can be a victim of amnesia. It can lose the memories of what it was, and thereby lose the sense of what it is or what it wants to be."

Sidney Hyman, in *With Heritage So Rich*, 1966

The following list of sites endangered or in need of assistance in the ASEAN region is not all-inclusive. It is representative of significant cultural property that is in need of protection and preservation.



BRUNEI DARUSSALAM

Bumbungan Duabelas

Bandar Seri Begawan. This complex of buildings was built for the first British Resident in 1906, and today houses the culture section of the Ministry of Culture, Youth and Sport. The original roofing has been maintained, but the open verandah is now enclosed to accommodate air-conditioning.

Kampung Ayer

Bandar Seri Begawan. More than 30,000 people live here in this largest collection of water villages in the world. Houses supported on stilts are interconnected by wooden walkways. Pollution, overcrowding and fires threaten the survival of this uniquely Bruneian settlement.

Istana Darussalam

Bandar Seri Begawan. This old palace is in need of maintenance and is threatened by the encroachment of new developments.



INDONESIA

Sewu Temple Compound

Prambanan, Java. This Buddhist temple complex built in the shape of a *mandala* in the first half of the 9th century is in need of restoration and conservation.

Kalasan Temple

Prambanan, Java. One of the oldest Buddhist temple sites in Indonesia, Kalasan is a royal mausoleum set in a lush garden landscape. The temple is threatened by microbiological attack.

Jabang Temple

Jabang, East Java. Physical and chemical deterioration is threatening this ancient Hindu temple.

Pura Tanah Lot

Bali. This Hindu temple sits on an eroded rock off the south shore of the island. Sea-water erosion threatens its survival.

Traditional Houses of Tana Toraja

Tana Toraja, Sulawesi. The houses of the Torajan people are shaped like ships and face north, the direction of their legendary origin. These unique dwellings are in need of restoration and conservation.

Banten Site

Banten, Java. The historical remains here of the Bantenese Islamic Kingdom represent the advent of the Muslim religion in Indonesia. The ancient city is in need of preservation.

Trowulan Site

Mojokerto, Java. Trowulan was once the capital of the mighty Majapahit empire. The remains of its high brick walls, pools, palaces and plazas lie scattered over a 15-square-kilometer area.

Sunda Kelapa Old Harbor

Jakarta, Java. This 500-year-old harbor is still one of the most important calls for sailing vessels traveling the archipelago.

Kota or Old Batavia City

Jakarta, Java. This area is the old Dutch section of the capital city. Its many colonial buildings need continuing restoration, preservation and conservation.

Kota Gede

Jogyakarta, Java. This quiet village was once the capital of the Mataram kingdom. Its ancient courtyards, mosques and burial grounds are in need of conservation.

Gresik Inner City

Gresik, Java. This old seaport was where Islamic traders from India first created an outpost for their religion in Indonesia. The ancient city is in need of preservation and conservation.

Bandung Inner City

Bandung, Java. Formerly a principal operating base of the Dutch colonial government, this highland city was known as the Paris of the East. Its colonial and Art Nouveau buildings are in need of preservation and conservation.

Medan Inner City

Medan, Sumatra. Former Dutch planters' villas in Rococo, Art Deco and Art Nouveau architectural styles need preservation and conservation.



MALAYSIA

Kuching Old Town

Kuching, Sarawak. Kuching was the first major settlement of Sarawak and the seat of the dynasty of white rajahs established by British adventurer James Brooke in the 19th century. Many historic buildings along the waterfront are in danger of inappropriate development.

Kuala Lumpur Old Historic Center

Kuala Lumpur. Intensive modern development of the nation's capital threatens the historic center, which contains the city's original settlements.

Kampung Bahru

Kuala Lumpur. This neighborhood was one of the first settled in the city. A thriving Sunday market keeps traditions alive amidst an intact community. Its proximity to the expanding city center exposes it to the threat of demolition.

Taiping

Perak. A historic tin mining center, Taiping has a number of well-preserved Anglo-Malay buildings and an old market that are under threat of demolition.

Melaka

Melaka. Long an important trading post, the sultanate established here was the beginning of what is today Malaysia. Buildings 500 years old are threatened by misguided conservation projects.

Papan

Perak. One of the country's first tin settlements, the town itself is threatened by demolition for conversion into a tin mine.

Georgetown

Penang. The area is the historic heart of the island the British East India Company acquired from a local sultan in 1786. Intensive modern developments threaten the colonial-era buildings.

Historic Center, Kuala Terengganu

Terengganu. A trading center since the 12th century, the city today is modernizing with wealth gained from oil revenues. Historic areas are under threat of redevelopment.

Kota Bahru

Kelantan. The city is a center of Malay culture, crafts and religion, and capital of a state that was one of the last to come under British rule. Many historic buildings are in need of attention, but funds are lacking for this purpose.

Penang Hill

Penang. Rising 830 meters above Georgetown, Penang Hill is a former British hill station that has been well conserved. It is now earmarked for massive development.



THE PHILIPPINES

Tabon Caves Complex

Quezon, Palawan. These caves were used for more than 50,000 years as habitations and burial sites; they have yielded the earliest fossil evidence of *homo sapiens*. The caves are in need of protection from vandals and natural elements.

Angono Rockshelter Petroglyphs

Rizal Province, S. Luzon. Ancient rock art on the walls of the rockshelter is endangered by vandals and natural deterioration. The site needs protection and access roads.

Alab Petroglyphs

Barrio Alab in Bontoc, Mt Prov, N. Luzon. Some 200 drawings incised on boulders with a small metallic tool are in danger of deterioration from vandals and exposure to the elements.

Tau't Batu Petroglyphs

Ransang Valley, Quezon, Palawan, S. Luzon. The Tau't Batu people left these anthropomorphic drawings in charcoal on cave walls and ceilings.

Ifugao Rice Terraces

Banaue and Mayoyao, Ifugao Prov, N. Luzon. Referred to as the eighth wonder of the world, these terraces shaped by hand and primitive tools have 20,000 kilometers of boundary walls and a perfectly functioning irrigation system. They are in need of reinforcement and protection.

Octagonal House

Kalinga, N. Luzon. It is the only remaining house of its kind made by the Kalinga tribe, who, prior to a peace pact, were known for their headhunting practices.

Torogan House

Marawi City, Lanao. The only remaining one of its kind, the house is an outstanding example of Maranao architecture. The Maranao resisted all colonization attempts and developed their culture and religion, Islam, without interference. Torogan House needs immediate restoration.

Lepa-Lepa Boats

Tawi-Tawi, Sulu Archipelago, Mindanao. The last four remaining boats of this kind among the Samal/Badjao peoples, fisherfolk and traders of these southern islands. The boats are in need of immediate restoration.

Moro Vinta Boat

Sulu Archipelago, Mindanao. The only remaining boat of its kind, it faces deterioration from the elements.

Bohol Churches

Bohol. The churches in Bohol are among the oldest in the nation. In the town of Loboc is the Church of San Pedro, with a remarkable painted ceiling. The churches face neglect and damage from earthquakes and typhoons.

Miagao Church

Miagao, Iloilo. The carved pediment of this Philippine Baroque church-fortress depicts the conversion of Filipinos to Christianity. Stone degradation threatens its integrity.

San Joaquin Church

San Joaquin, Iloilo. The coral stone of this church is facing decay and enduring earthquake damage. Its carved pediment depicts the battle of Tetuan during the Crusades.

Dumangas Church

Dumangas, Iloilo. Earthquake and fire damage threaten this structure of brick and coral stone built in Byzantine and Gothic Revival styles.

San Sebastian Church

Quiapo, Manila. The building has one of the only all-steel basilicas in the Far East in Gothic Revival style. The wall cavity is rusting.



SINGAPORE

Eu Court

Stamford Road. This pre-war curved corner building recently underwent a US \$600,000 restoration but faces demolition due to planned road widening.

Labrador Park

Pasir Panjang Road. This park, which played a role in the defense of Singapore during the Japanese invasion in World War II, faces redevelopment.



THAILAND

Chiang Mai

Founded at the end of the 13th century, Chiang Mai was a square-shaped walled city that served as the capital of the Lanna kingdom. Many important temples attract pilgrims from the world over. The city lacks a multidisciplinary master plan to guide its overall development.

Ayutthaya

Founded in the 14th century, Ayutthaya was the capital of Siam for more than 400 years. It was destroyed by the Burmese in 1767. The island city was placed on the World Heritage List in 1991, yet a plan is still needed to ensure its care.

Kamphaeng Phet

This city was originally known as Chakangrao, and its large numbers of ruins indicate it was important during the Sukhothai period. On the World Heritage List, it needs a master plan.

Phuket

The largest island in the country and once an important port on an India-China trade route, Phuket also attracted Europeans to its tin industry. Sino-Portuguese buildings give Phuket its architectural character. Today a major tourist resort, the island needs a master plan for development.

Lopburi

Important during the Dvaravati period (6th-11th centuries), Lopburi is an ancient city with important structures that span a millennium of building activity. It needs a master plan.

Sri Satchanalai City

Founded in the 13th century on an irregular rectangular plan, this city was the biggest center of the ceramic industry in Southeast Asia for centuries. It was listed as a World Heritage Site in 1991.

Phu Phra Baht

This prehistoric rockshelter has geometric designs and human figures depicted on its ceiling. There is also evidence of later Buddhist influence during the Dvaravati period. The shelter needs environmental preservation.

*"It is better to preserve than repair,
better to repair than to restore,
better to restore than reconstruct."*

A. N. Didron, *Bulletin archéologique*, vol. 1, 1839

The following public and private organizations are either directly involved in the preservation of cultural heritage sites in the ASEAN countries or have programs and activities that may be supportive of such efforts.

INTERNATIONAL

Aga Khan Award for Architecture

32, chemin des Crets-de-Pregny
1218 Grand-Saconnex
Geneva, Switzerland
Telephone: (41-22) 798 90 70
Facsimile: (41-22) 798 93 91

An international foundation to enhance the understanding of Islamic culture through architecture. Its programs include international seminars and an awards program for the restoration of historic Islamic architecture.

Aga Khan Program for Islamic Architecture

Massachusetts Institute of Technology
77 Massachusetts Avenue, Room 10-390
Cambridge, Mass. 02139
United States of America
Telephone: (1-617) 253 1400
Facsimile: (1-617) 258 8172

A teaching and research program focused on Islamic art, architecture and urban design. Publishes scholarly studies and maintains an extensive library.

Asia Society

725 Park Avenue
New York, N.Y. 10021
United States of America
Telephone: (1-212) 288 6400
Facsimile: (1-212) 517 8315

An organization dedicated to increasing American understanding of the culture, history and contemporary affairs of Asia. It sponsors exhibitions, performances, seminars and conferences, and publishes materials for the media, students and teachers.

Asian Cultural Council

Room 3450
1290 Avenue of the Americas
New York, N.Y. 10104
United States of America
Telephone: (1-212) 373 4300
Facsimile: (1-212) 315 0996

An organization that supports cultural exchange in the arts between the United States and Asia primarily through a program of fellowship grants awarded to scholars and artists from Asia to study and conduct research in the United States.

Association of Southeast Asian Nations (ASEAN)

Committee for Culture and Information
P.O. Box 2072
70-A, Jalan Sisingamanguraja
Jakarta, Indonesia
Telephone: (62-21) 716451
Facsimile: (62-21) 739 8234

The committee responsible for all cultural heritage activities within the ASEAN organization.

The J. Paul Getty Trust

401 Wilshire Boulevard, Suite 900
Santa Monica, Calif. 90401-1455
United States of America
Telephone: (1-310) 395 0388
Facsimile: (1-310) 451 8750

A private foundation that supports some preservation activities through several operating programs and a grant program. Publishes *The J. Paul Getty Trust Bulletin* and *Getty Conservation Institute Newsletter*, which are available at no cost upon request.

International Centre for the Study of the Preservation and the Restoration of Cultural Property (ICCROM)
13 Via di San Michele
00153 Rome, Italy
Telephone: (39-06) 587 901
Facsimile: (39-06) 588 4265

An international, inter-governmental organization providing training in the conservation of cultural property and support for technical missions. Publishes an annual member report, maintains a documentation center and convenes a bi-annual members meeting.

International Council on Monuments and Sites (ICOMOS)
Hotel Saint-Aignan
75, rue du Temple
75003 Paris, France
Telephone: (33-14) 277 3576
Facsimile: (33-14) 277 5742

The only international, non-governmental organization uniting the field of professionals in monuments and sites conservation through a system of national committees and international specialized committees. Publishes a member newsletter, maintains a documentation center and convenes national, regional and international meetings. Advises the World Heritage Committee on nominations to the World Heritage List.

International Council of Museums (ICOM)
Maison de l'UNESCO
1, rue Miollis
75732 Paris Cedex 15, France
Telephone: (33-14) 734 0500
Facsimile: (33-14) 306 7862

The only international, non-governmental organization uniting the field of museum professionals through a system of national and international specialized committees. Publishes a member newsletter, maintains a documentation center and convenes national, regional and international meetings.

International Union of Architects
51, rue Raynouard
75016 Paris, France
Telephone: (33-14) 524 3688

The only international, non-governmental organization uniting the profession of architecture through a system of national and international committees. Publishes a member newsletter, maintains a documentation center and convenes national, regional and international meetings.

Pacific Asia Travel Association (PATA) Development Committee
Asia Division Office
138 Cecil Street
14-02 Cecil Court
Singapore 0106, Republic of Singapore
Telephone: (65) 223 7854
Facsimile: (65) 225 6842

An international private organization of tourism-related organizations and individuals with interests in the Pacific and Asia. Sponsors programs related to the improvement and recognition of public and private efforts to conserve cultural heritage sites as tourism destinations.

Southeast Asian Ministers of Education Organization (SEAMEO) Project in Archeology and Fine Arts (SPAFA)
5th Floor, Darakarn Building
920 Sukhumvit Road
Bangkok 10110, Thailand
Telephone: (66-2) 381 1310
Facsimile: (66-2) 381 2546

A non-governmental organization that operates cultural and educational activities and programs in the ASEAN countries.

United Nations Educational Scientific and Cultural Organization (UNESCO)
Physical Heritage Division
1, place de Fontenoy
75700 Paris, France
Telephone: (33-14) 568 4440
Facsimile: (33-14) 273 0401

Prepares international Conventions and Recommendations concerning cultural heritage for adoption by the UNESCO General Assembly and use by member states. Issues publications concerning the conservation of cultural heritage. Organizes and conducts international campaigns to protect internationally significant sites. Sponsors conservation training courses.

United Nations Development Programme
One U.N. Plaza
New York, N.Y. 10017
United States of America
Telephone: (1-212) 906 5000
Facsimile: (1-212) 906 5825

An international agency of the United Nations that supports some economic development projects in developing countries, resulting in the enhancement and protection of cultural heritage sites.

World Bank
Southeast Asian Section and Environmental Division
1818 H Street, N.W.
Washington, D.C. 20433
United States of America
Telephone: (1-202) 473 3411
Facsimile: (1-202) 477 0568

An international financial organization that supports some economic development projects in developing countries, resulting in the enhancement and protection of cultural heritage sites.

World Heritage Committee

Centre for World Heritage
UNESCO
1, rue Miollis
75015 Paris, France
Telephone: (33-14) 568 1000
Facsimile: (33-14) 567 1690

The international body, established by the Convention Concerning the Protection of the World Cultural and Natural Heritage, that inscribes properties on the World Heritage List, designates listed properties as endangered, and administers the World Heritage Fund.

World Monuments Fund

174 East 80th Street
New York, N.Y. 10021
United States of America
Telephone: (1-212) 517 9367
Facsimile: (1-212) 628 3146

The only private, non-profit organization that sponsors worldwide preservation activities. Its goal is to bring together public and private support to assure the survival of the world's most outstanding artistic and architectural treasures.

BRUNEI DARUSSALAM

Ministry of Culture, Youth and Sport

Museum Committee
Jalan Residency
Bandar Seri Begawan 1200
Brunei Darussalam
Telephone: (673-02) 240585
Facsimile: (673-02) 241620

Brunei Museum Department

Jalan Kota Batu
Bandar Seri Begawan 2018
Brunei Darussalam
Telephone: (673-02) 244545
Facsimile: (673-02) 242727

The national governmental agency responsible for the conservation of architectural monuments.

Jabatan Muzlum-Muzlum Brunei

Kementerian Kebudayaan Belia dan Sukan
Jalan Kota Batu
Bandar Seri Begawan 2018
Negara, Brunei Darussalam
Telephone: (673-02) 222952

The country's national museum, which sponsors research, collecting, exhibitions and interpretation of Brunei's cultural heritage.

INDONESIA

Ministry of Education and Culture

Directorate General of Culture
Directorate of Protection and Development of Historical and Archeological Heritage
4 Jalan Cilacap
P.O. Box 2533
Jakarta 10001, Indonesia
Telephone: (62-21) 384 8272
Facsimile: (62-21) 310 7734

The national governmental agency responsible for the inventory, evaluation, registration, protection and development of the nation's conservation areas, monuments and sites.

Yayasan Pelestari Budaya Bangsa Indonesian National Heritage Trust

Jalan Prof. Moh Yamin SH No. 46
Jakarta 10310, Indonesia
Telephone: (62-21) 332 203
Facsimile: (62-21) 513 041

A private national organization having as its principal purpose to increase public awareness of historic sites as national assets and recognize their role in preserving the nation's historic and cultural heritage.

MALAYSIA

Ministry of Culture, Arts and Tourism
Museums Department
Jalan Damansara
50566 Kuala Lumpur, Malaysia
Telephone: (6-03) 238 0255
Facsimile: (6-03) 230 6294

The national governmental agency responsible for the inventory, evaluation, registration, protection and development of the nation's historic monuments and sites.

Badan Warisan Malaysia
Heritage of Malaysia Trust
First Floor, P.A.M. Building
Jalan Tangsi, P.O. Box 11432
50746 Kuala Lumpur, Malaysia
Telephone: (6-03) 293 9860
Facsimile: (6-03) 292 8782

A private national organization having as its principal purpose to promote permanent preservation for the benefit and education of the peoples of Malaysia, of all buildings that, because of their historic association or architectural features or for other reasons, are considered to form part of the nation's heritage.

Sahabat Warisan Malaysia
Friends of the Heritage of Malaysia Trust
First Floor, P.A.M. Building
Jalan Tangsi, P.O. Box 11432
50746 Kuala Lumpur, Malaysia

Telephone: (6-03) 293 9860
Facsimile: (6-03) 292 8782

A private society that supports the efforts of the Badan Warisan Malaysia by promoting public awareness of buildings of architectural and historic interest. It does this by organizing talks and visits.

Majlis Warisan Malaysia
Heritage Council of Malaysia
First Floor, P.A.M. Building
Jalan Tangsi, P.O. Box 11432
50746 Kuala Lumpur, Malaysia
Telephone: (6-03) 293 9860
Facsimile: (6-03) 292 8782

The Joint Council of the Badan Warisan Malaysia and Sahabat Warisan Malaysia. Formed in 1992, the Council coordinates all the activities of the Badan Warisan Malaysia and the Sahabat Warisan Malaysia.

Persatuan Warisan Pulau Pinang
Penang Heritage Trust
c/o Muzium Negeri Pulau Pinang
Lebuh Farquhar
10200 Pulau Pinang, Malaysia
Telephone: (6-04) 366 357
Facsimile: (6-04) 362 641

A private society formed in 1986 to promote conservation and preservation for the benefit of the people of Penang. It is concerned with all of the natural

resources, buildings, traditional art-forms, folk literary materials, antiques, paintings and/or other objects that, because of their historical association, architectural features, aesthetic values or other qualities, form part of the heritage of Penang.

THE PHILIPPINES

National Historical Institute
Second Floor, National Library Building
T.M. Kalaw Street, Ermita
Manila, The Philippines
Telephone: (63-2) 590646 / 509952

The national governmental agency responsible for the inventory, evaluation, registration, protection and development of historic monuments and sites.

National Museum
P. Burgos Street, Ermita
Manila, The Philippines
Telephone: (63-2) 481427
Facsimile: (63-2) 461969

The national governmental agency responsible for the inventory, evaluation, registration, protection and development of the nation's cultural heritage, including archaeological sites and ethnic settlements.

National Commission on Culture and Arts
Casa Blanca, Plaza San Luis Complex
Intramuros
Manila, The Philippines
Telephone: (63-2) 405761 to 65

The umbrella organization for governmental and non-governmental institutions involved in the cultural and artistic development and conservation pursuant to the new constitutional mandate.

SINGAPORE

Singapore Heritage Society
c/o William Lim Associates
19 Tanglin Road 06-06
Singapore 1024, Republic of Singapore
Telephone: (65) 235 3113
Facsimile: (65) 733 3366

A private national organization having as its purpose to increase public awareness and understanding of Singapore's cultural heritage.

Urban Redevelopment Authority
U.R.A. Building
45 Maxwell Road
Singapore 0106, Republic of Singapore
Telephone: (65) 221 6666
Facsimile: (65) 224 8752

The national governmental agency responsible for the preservation of designated landmarks and conservation areas. These responsibilities are conducted through the Preservation of Monuments Board and the Conservation Authority.

THAILAND

**Ministry of Education
Fine Arts Department**
Division of Archeology and Division of Architecture
81/1 Sri Ayutthaya Road
Bangkok 10300, Thailand
Telephone: (66-2) 282 3767, 224 2050
Facsimile: (66-2) 222 0934

The national governmental agency responsible for the conservation of cultural properties.

Society for the Conservation of National Treasure and Environment
c/o Thailand Development Research Institute
163 501 Asoke, Rajapark Building
Sukhumvit 21
Bangkok 10110, Thailand
Telephone: (66-2) 258 9012
Facsimile: (66-2) 258 8010

A private organization concerned with the preservation of the nation's cultural heritage.

The Siam Society
131 501 Asoke
Sukhumvit 21
Bangkok 10110, Thailand
Telephone: (66-2) 258 3491

Legislative Overview

"The basic purpose of preservation is not to arrest time but to mediate sensitively with the forces of change. It is to understand the present as a product of the past and a modifier of the future."

John W. Lawrence, 1970

The wealth of cultural heritage in the ASEAN region reflects the rich and ancient cultures of its peoples; but this very wealth needs protection from the perils caused by nature and man, including the pressures of tourism, economic development and insensitive planning. One avenue for extending protection to a nation's cultural heritage is through the law. All the ASEAN countries have laws that address the issue of protecting cultural heritage:

Brunei Darussalam

Antiquities and Treasure Trove Enactment (1967)

Indonesia

Ordinance on the Protection of Monuments (1931)

Malaysia

Antiquities Act (1976)

The Philippines

Cultural Properties Preservation and Protection Act (1966; amended by Presidential Decree No. 374, 10 January 1974)

Singapore

Preservation of Monuments Act (1970)

Thailand

Act on Ancient Monuments, Antiques, Objects of Art and National Museums B.E. 2504 (1961); *National Executive Council Announcement No. 189*, 23 July

B.E. xx (1972), prohibiting the search for archaeological and historical objects in areas designated by the Minister of Education; *Act on the Control of Auction Sales and the Sale of Antiquities B.E. 2474* (1931).

The most recent of all this legislation, however, is already more than 15 years old, and some of it is even older. In recent decades, nations around the world have gained much experience in protecting their cultural heritage, and have evolved legislative approaches that are increasingly effective. The following information provides an overview of these developments for consideration in the ASEAN context. The work of amending and updating cultural heritage legislation must go hand in hand with planning for future economic growth.

Law has an educative function. It encourages commitment to social goals by offering a clear statement of those goals and standards. Law also provides a framework for administration: citizens can know what is required of them, and public servants can know their duty.

The ASEAN nations do not fully participate in the international agreements designed to protect cultural heritage. Indonesia, Malaysia, the Philippines and Thailand are states parties to the *Convention concerning the Protection of the World Cultural and Natural Heritage*.¹ None of the ASEAN nations, however,

are parties to the *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property* (1970),² which has 72 states party to it. Only Indonesia and Malaysia are parties to the *Convention for the Protection of Cultural Property in the Event of Armed Conflict* (1954).³ These conventions do provide a framework for the participation and international cooperation necessary for the protection of cultural heritage. Further guidance is also available in other documents, such as the ten UNESCO Recommendations, the ICOMOS Venice Charter, and national adaptations like the Burra Charter produced in Australia and the *Jakarta Declaration on the Architectural Heritage*.

Treatment of the Law as a Whole

When amending legislation, all areas of the cultural heritage and the linkages between them must be considered so that the legislative structure is comprehensive and logical. Cultural heritage has many aspects: monuments, sites and cityscapes as well as art, music and traditions. These aspects interact and intertwine. What happens to a mural when the owner of a building wants to alter the building's function? If a religious building is declared a monument, does this affect its religious function? These are questions that the law must be capable of answering.

Laws seeking to protect the cultural heritage need to be as clear as possible in their statement of rights and obligations. Not only must a nation's citizens be made aware of these laws, but visitors too must be well informed. It is advisable to translate cultural heritage legislation into foreign languages and provide a copy of the laws' requirements with visa applications. Notices can also be posted in airports and hotels. Prohibitions and restrictions must be brought home to the tourists so that no argument can later be made that the tourist was not aware of the law. With a relatively small expenditure of effort at educating the public and the tourists, nations can gain a significant measure of protection for themselves.

Identifying Sites and Objects for Protection

There are three commonly used means of formulating legislative definitions of the cultural heritage: enumeration, categorization, classification. The enumeration system specifically mentions each item that is designated for protection; the categorization system provides a general description to establish what is protected; and the classification system requires that objects be individually considered for protection by a designated person. Each of these systems has its advantages and disadvantages. For example, the classification system generally ensures a high level of protection for listed objects, but it often provides little or no protection for unlisted objects. It is, of course, possible to use a combination of these systems.

The ASEAN countries generally use the categorization system. Thus, the term "ancient monument" under the Thai Act is defined as "an immovable property which, by its age or architectural characteristics or historical evidence, is useful in the field of art, history or archaeology."

The *Antiquities and Treasure Trove Act* (1967) of Brunei defines "monument" as: "any temple, mosque, church, building, monument, port, earthwork, standing

stone, keramat, cave or other structure, erection or excavation, and any tomb, tumulus or other place of internment or any other immovable property of a like nature or any part or remains of the same, the preservation of which is a matter of public interest, by reason of the religious, historic, traditional or archaeological interest attaching thereto, and includes the site of any monument and such portion of land adjoining such site as may be required for fencing or covering in or otherwise preserving any monument and the means of access thereto."

The problem with the categorization system is that in any dispute it is the court that decides whether an item is or is not within the protection of the legislation. Consequently, the definition of what is to be protected must be considered not only from the point of view of the citizen and public servant but also of the judge who may be required to rule on what it means. An American case illustrates the difficulty. In *United States v. Diaz*⁴ the phrase "object of antiquity" in the *Antiquities Act* of 1906 was held by the court not to include masks made by an Indian medicine man about four years before they were taken by the defendant. This was despite evidence given by an anthropologist that an object of antiquity could include something that was made just yesterday, if it related to religious or social traditions of long standing.

Assistance can be provided by registers and inventories such as those already provided for in much of the ASEAN legislation. These are particularly useful when recording the built environment – buildings, monuments, sites. When dealing with the movable heritage, the problem lies in establishing the register or inventory. The sheer volume of material to be entered means that considerable resources of both money and manpower will be needed. A standard format for entries must be agreed upon so that an object can be described in sufficient detail to distinguish it from others of a similar type.

Structures and Sites

Early legislation was primarily prohibitive. It contained only prohibitions against the doing of certain acts in respect to structures and sites. (The term "monument" will be used in the following paragraphs to generally cover structures and sites.) Penalties for the breach of prohibitions were stipulated. This was a negative approach. Now a positive approach is more common – one that helps to manage and preserve a monument for the future.

Experience in other countries has shown that designation of an individual monument for protection is not always enough. The monument's historical value may reside not in its individuality but in its being a part of a group of structures that together form an example of an architectural style, or demonstrate the development of a city, or stand witness to a particular historical event. Partial recognition of this appears in the Filipino Decree No. 374: "A historical site is any place, province, city, town, and/or any location and structure which has played a significant and important role in the history of our country and nation. Such significance and importance may be cultural, political, sociological or historical."

A further feature of modern legislation is the provision of a buffer zone around a monument. Surroundings can considerably affect the physical and aesthetic value of a monument. To a limited extent this form of protection already exists in some ASEAN legislation. For example, the *Malaysian Antiquities Act* (1976) prohibits certain activities "in the immediate neighborhood of an ancient monument or a historical site" without the permission of the Director-General of Museums.⁵ Yet such a provision has only limited efficacy because monuments can be threatened from afar. For example, pollution caused by heavy industry can travel over quite a distance.

The protection of cultural heritage needs to be integrated into the whole planning process. Driven by rising populations and the demand for higher standards

of living, construction projects, both large and small, are threatening monuments worldwide. European ministers responsible for cultural heritage gave recognition to this problem in a 1992 revision to the *European Convention on the Protection of the Archaeological Heritage*.⁶ It drew on such principles as "the creation of administrative structures capable of handling development projects involving archaeological data; the adoption of legal and administrative measures necessary for archaeological data to be taken into account as a matter of course in the town and country planning process."

UNESCO recommendations have stressed the necessity for close consultation between all parties. Of most direct relevance is the *Recommendation concerning the Preservation of Cultural Property Endangered by Public or Private Works*. This recommendation sets out procedures to ensure that consultation between those responsible for construction and those responsible for the cultural heritage begin at the commencement of project planning. Regional recognition of this necessity appears in the *Jakarta Declaration on the Architectural Heritage*, a document that emerged from a 1991 dialogue among organizations of the ASEAN countries. It states: "...the Dialogue also expressed its deep concern on the fact that in these ASEAN countries, buildings and environments of historic interest and architectural merit are disappearing through indiscriminate urban development, neglect, public ignorance and decay. The special character of towns and villages is being eroded and unnecessarily destroyed by inappropriate construction and development activities."

Movable Cultural Heritage

The concept of a movable cultural heritage was once a rather simple matter. Yet today, something long considered immovable may indeed be movable. A fresco is an integral part of the wall on which it is painted, yet it can now be removed and displayed elsewhere.

Buildings themselves can be dismembered and disposed of piecemeal or re-erected in another country. The law must be examined to understand precisely what is meant when a monument is said to be protected. What aspects of it can be removed and what aspects cannot? What about the furnishings of a dwelling, the machinery of a factory or the equipment of a mine? These all contribute greatly to an understanding of the monument itself. Their value to the cultural heritage as a coherent unit is greater than the sum of the individual items that compose it.

The answer to this question is significant for a number of reasons. First, the overwhelming need is to keep the monument intact. Those in charge of a monument must be able to know what can and cannot be done to it. Second, damage to a monument may attract a different kind of penalty than damage to a feature of that monument after removal. This raises a third issue: What happens to a part of a monument once it is removed? Is it still legally part of the monument, or does its characterization change? This issue can bear directly on the question of ownership, particularly if the object has been taken out of the country.

The matter has come before European courts several times in the past few years. The most notorious case involved frescoes that had been removed from an abandoned chapel in southern France (without the consent of two of the four owners) and eventually sold to the City Museum of Geneva in Switzerland. The issue arose as to whether the frescoes were movables or immovables. The French court of first instance held that they were immovable by nature – a classification under the French Civil Code. The Court of Appeal of Montpellier held they were immovable by intention,⁷ another classification. The Cour de Cassation held that they were movable.⁸ The issue was crucial to the case. If the frescoes were immovables, then the French courts would have jurisdiction. They would apply French law under which the original owners would maintain their ownership. If the frescoes were mov-

ables, however, the courts of Switzerland would have jurisdiction and would apply Swiss law under which the purchaser would have acquired good title. The decision of the Cour de Cassation thus ensured that the frescoes would remain separated from the structure for which they had been created.

Export regulations are found in all the ASEAN states with the exception of Singapore. Such regulations are controversial. Some would like to see them disappear. Others argue that they are essential for keeping within a country a representative sample of that country's cultural heritage. Global trade in antiquities has risen dramatically in recent years, the supply originating particularly from clandestine excavations of sites in heritage-rich developing countries. These nations do not have the resources to provide full protection. Export controls provide both a psychological and legal deterrent to the unauthorized trade in antiquities. Their existence must be publicized particularly to tourists, but also to dealers and collectors.

Art-importing countries such as the United States, the United Kingdom, Japan and Germany will not necessarily enforce the export controls of other nations. It is not an offense to import items into these countries merely because they have been exported contrary to another state's export laws. Bilateral treaties with the major art-importing states would help to ensure protection.⁹

The UNESCO *Convention on the Means of Prohibiting and Preventing the Illicit Import, Export and Transfer of Ownership of Cultural Property* (1970) is the primary international document in existence which provides a framework for controlling the international trade in antiquities. As of January 1, 1992, 72 nations were party to it. The only major art-importing country to ratify the convention is the United States, which has become a state party in a limited form. None of the ASEAN states were party to it. Their participation would greatly enhance the standing of the convention and would increase the pressure

on other art-importing states to join the effort. The European Parliament has suggested that the European Community become party to the convention along with its member states.¹⁰

The ASEAN states also have a role to play in relation to a new project being promoted by the International Institute for the Unification of Private Law (UNIDROIT). UNIDROIT is drafting a *Convention on Stolen or Illegally Exported Cultural Property* which will be complementary to the 1970 UNESCO *Convention*. None of the ASEAN states are members of UNIDROIT, but Indonesia, the Philippines and Thailand have attended the drafting sessions as observers. When a draft is finalized, UNIDROIT plans to hold a diplomatic conference to consider it. At this stage the ASEAN nations could play a significant role.

Current export controls in the ASEAN countries are similar to those promulgated in many other countries between 1950 and 1975. Objects having a certain character – archaeological, historical, aesthetic, scientific – are forbidden export without a permit. In 1975 the Canadian government introduced a new approach to export controls by establishing a Control List, and subsequently this idea was adopted by Australia in its *Protection of Movable Cultural Heritage Act* (1986).

Section 7 of the Australian act defines the movable cultural heritage as objects that are of importance to Australia for ethnological, historical, literary, artistic, scientific or technological reasons. The Control List sets out in more detail what is meant by each of these terms. Objects are divided into two classes: Objects in Class A cannot be exported at all; those in Class B can be exported subject to permit. Thirteen categories of objects were established under general descriptive headings: for example, natural science objects, objects of decorative art, numismatic objects, philatelic objects, archaeological objects and military objects. Each category was further refined using limits such as age, value and rarity. This system allows the public,

including tourists, to know with considerable precision what is protected, and allows sellers and buyers a means to legally engage in trade. The Control List is useful for countries that do not have a complete inventory of their movable heritage.

The Australian act also stipulates that if an object is unlawfully exported, title automatically goes to the state. The moment of export is defined in the act. This allows the Australian government to seek recovery of objects in foreign countries as owner. It is a provision that might be considered for ASEAN legislation.

Conservation Issues

Under this heading, it is necessary to consider responsibility for the cultural heritage. Is the owner responsible? The state? If the state is responsible, what right does it have to take unilateral action to conserve the cultural heritage? If it does take action and expends money and time on the conservation of an object or monument it does not own, should it then have any rights over that object or monument? These questions involve difficult political and philosophical issues, but they must be answered if the cultural heritage is going to survive.

Provisions on conservation can be found in ASEAN legislation. For example, the Indonesian Ordinance of 1931 obliges the owner or administrator of a monument to maintain it in good condition. If the owner fails to discharge this duty, the state can order the repairs and, if the owner does not comply, the state can itself make the repairs at the owner's or administrator's expense. Provisions of this type establish a basic framework for conservation; the crucial issue is whether they are applied effectively in practice.

Conclusion

Three groups play a direct role in the preservation of cultural heritage: government, citizens and foreigners, particularly tourists. The role of government

is to provide a legislative framework and administrative structure. It can also provide the impetus and the encouragement for citizens to appreciate and participate in the preservation of their heritage. The citizen has to observe the law, not as a matter of compulsion, but as a recognition of its role in establishing agreed standards of conduct. The citizen can also act to ensure that others observe the law. Finally, the foreigner must respect the cultural heritage of other countries and assist in its preservation by complying with local law and conforming to good practice.

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- ¹ (1972) 11 International Legal Materials 1358.
- ² 823 U.N.T.S. 231
- ³ 249 U.N.T.S. 240
- ⁴ 499 E.2d 113 (1974)
- ⁵ Section 16
- ⁶ European Treaty Series No. 66
- ⁷ *Ville de Geneve et Fondation Abegg v. Consorts Margail D.* 1988.208, note Maury
- ⁸ *Fondation Abegg v. Ville de Geneve* D.1988.325, note Maury
- ⁹ See further O'Keefe, P.J. & Prot, L.V. *Law and the Cultural Heritage: Volume III: Movement* (Butterworths, London, 1990) 668-72
- ¹⁰ Resolution on the Movement of Objects of Cultural Interest in the Context of the Single Market, 13 December 1990

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Major Sites and Attractions

The following list of major sites and attractions is representative of places visited by local and international travelers. It is not meant to be all-inclusive.

BRUNEI DARUSSALAM

- 1 Kampong Ayer**
The world's largest collection of water villages and home to 30,000 people, its houses are built on stilts and connected by wooden walkways.
- 2 Kota Batu**
This ancient city was capital of Brunei from the 14th to 17th century.
- 3 Lapau or Royal Ceremonial Hall**
This is the hall where the coronation of the present sultan was held and the location of his gold throne.
- 4 Omar Ali Saifuddin Mosque**
Completed in 1958, this modern mosque with gold mosaic and marble finishes is the symbol of the nation's official religion.
- 5 State Secretarial Building**
Built in the 1920s, this colonial administration building's exterior has been preserved in its original state.
- 6 Terindak Island**
A man-made island more than 250 meters square that might have been used as a lookout post.
- 7 Tomb of Sultan Bolkiah**
Brunei's fifth sultan, who extended Brunei's rule over all of Borneo and into the Philippines, is buried here.
- 8 Tomb of Sultan Sharif Ali**
Brunei's third sultan, who built Brunei's first mosque, is buried here.

INDONESIA

- 1 Borobodur**
A colossal man-made cosmic mountain, the 9th-century monument is the largest Buddhist stupa in the world, erected over the course of a hundred years.
- 2 Glodok**
Jakarta's Chinatown is now a banking, trade and entertainment center.
- 3 Great Mosque of Demak**
The oldest mosque on Java, the wooden Mesjid Agung was built in the 15th century in the city that was the capital of Java's first Islamic kingdom.
- 4 Gresik**
This old seaport is where Muslim traders from India landed and eventually set up Indonesia's first Islamic outpost. Ancient graves are among the oldest on Java.
- 5 Kota**
This small northern area of Jakarta where the Dutch first settled is also known as Old Batavia. A number of museums – the Jakarta City Museum, Museum Bahari and Wayang Museum – are in this historic district.
- 6 Merdeka Square**
One of the largest city squares in the world, it contains the national monument, presidential palace, national mosque and national museum. Once a vast field, it was a military parade ground in Dutch times.

7 Prambanan

The most extensive Hindu temple ruins in all of Indonesia lie among villages on the Prambanan Plain. The temple complexes were built between the 8th and 10th centuries by Hindu-Javanese kings.

8 Pura Penataran Agung Besakih

The biggest temple or “pura” of more than 20,000 in Bali, it was built in the 15th century.

9 Solo

Also known as Surakarta, it is Java’s oldest cultural center. Sister city to Yogya, it is less commercialized, and its two kraton, or palace compounds, are even larger and more venerable.

10 Sunda Kelapa

The warehouses in this 500-year-old harbor area of Jakarta were recently rebuilt to accommodate shops and restaurants. The harbor is still busy with sailboats that ply age-old water routes to neighboring islands.

11 Tanatoraja

The people of this mountain-bounded plateau on Sulawesi are renowned for their remarkable dwellings. Built on poles and with roofs shaped like ships, the richly ornamented houses all face north.

12 Trowulan

This small agricultural community was once the capital of the Majapahit Empire that held sway over the archipelago in the 14th century. Remains of its high brick walls, pools, palaces, plazas and temples lie scattered across 15 square kilometers.

13 Yogyakarta

One of the largest villages in the world and Java’s cultural capital, it is still governed by an ancient line of sultans. Taman Sari, an 18th-century water palace, and the kraton, the palace compound of the sultans, are major attractions.

MALAYSIA

1 Kampung Bahru

This neighborhood of Kuala Lumpur was one of the first settled in the city. A thriving Sunday market keeps the traditions of the community alive.

2 Kota Bharu

A center of Malay craft, culture and religion, the heart of this east coast city is the Istana Balai Besar, a huge timber audience hall used on ceremonial occasions.

3 Kuala Lumpur

Within this bustling modern capital city are streets like Jalan Ampang, whose buildings were erected by tin magnates. Today, embassies and consulates occupy these fine constructions.

4 Kuching

The capital of Sarawak and the city where James Brooke, the White Rajah, chose to settle. This is an historic city filled with many buildings, temples and churches of interest.

5 Melaka

Under its sultans, the city was a wealthy center of trade, and its fortunes fluctuated under Portuguese, Dutch and British hegemony. These varied influences are reflected in the town’s architecture.

6 Penang

The island has a rich history and its religious character is diverse. In Georgetown are colonial-era buildings, an authentic Chinatown, mosques, temples and impressive *kongsi*, or Chinese clan houses.

7 Taiping

This historic tin mining center has a number of well preserved Anglo Malay buildings and an old market.

THE PHILIPPINES

1 Angono Petroglyphs

The walls of this rockshelter are engraved with ancient petroglyphs.

2 Balanghai Sites

Remains of earliest Filipino watercraft were recovered here.

3 Bohol Churches

These Baroque churches with painted ceilings are made of coral stone, and are among the oldest in the country.

4 Corregidor Island

Now being developed as a memorial and resort island, it is renowned for its American defense installations from World War II.

5 Fort Pilar

A branch of the National Museum now occupies this Spanish period fort and landmark.

6 General Emilio Aguinaldo National Shrine

Birthplace of the first president of the Philippine Republic, it is the house where independence was first declared.

7 Ifugao Rice Terraces

The stone-walled terraces with complex irrigation systems stretch all over the mountain provinces of Ifugao, Benguet, Bontoc and Kalinga-Apayao.

8 Ilocos Churches

The Baroque churches of brick and rubble were constructed in typical church-convent style.

9 Kabayan Mummy Caves

These burial caves contain mummies between 400 and 600 years old, maintained *in situ*.

10 Malacañang Palace

The seat of the government for more than a century, the palace was built in Neo-Classical style with a romantic riverside loggia.

11 Miagao Church

Built of yellow ochre limestone, its powerful facade depicts the conversion of Filipinos to Christianity.

12 Musang and Callao Caves

The Paleolithic habitation sites of the oldest human beings in the Philippines are here.

13 Negros Churches

Three community chapels of extraordinary quality and individuality are in Negros Occidental Province: Chapel of the Cart Wheels, Town of Manapla; Church of St. Joseph the Worker, Town of Victorias; Virgen sang Barangay Chapel, Bacolod City.

SINGAPORE

14 Rizal-Laguna Churches

Baroque-style churches made of adobe stones are remarkable for both their Filipino and Chinese craftsmanship.

15 Silay City

A charming old city with elegant period architecture in timber, it was once the intellectual and cultural hub of the province and known as the Paris of Negros.

16 Taal, Town of

The home town of prominent Filipinos, it features Victorian and Neo-Classical architecture in ancestral houses and churches.

17 Tabon Caves Complex

In these caves were discovered the fossilized remains of Tabon Man.

18 Torogan House

This timber house of the Muslim royalty has intricate carvings.

19 Vigan, Town of

This vintage Spanish town with more than 150 typically robust, plastered brick houses maintains its historic character.

1 Arab Street

The Muslim center of the island is along this street and adjoining roads. The Sultan Mosque, the *istana* or palace of the Sultan Iskander Shah, and the Kampong Glam area, historic seat of Malay royalty, are found in this community.

2 Chinatown

Once destined to be torn down, the traditional homes and storefronts have been under restoration in this refuge of old ways of life.

3 Colonial Singapore

In the heart of the city are the imposing colonial buildings of the British era, including the old Town Hall, the Parliament building, the Empress Place building and others.

4 Little India

Along Serangoon Road is the Indian neighborhood of Singapore, where numerous interesting temples arise amid the markets and shops. Sri Mariamman, the island's oldest Hindu temple, however, is in the heart of Chinatown.

5 Raffles Hotel

Perhaps the best-known hotel in the region, the Raffles is infused with an old Oriental charm out of the pages of a Maugham novel. It recently underwent a massive renovation and still serves its world-renowned Singapore Sling, invented there in 1915.

THAILAND

1 Ayutthaya

An island city founded in 1350, it was the capital of the Thai kingdom for more than 400 years.

2 Chiang Mai

In the north of Thailand, it was founded as capital of the Lanna Kingdom in 1296.

3 Kamphaeng Phet

An important city during the Sukhothai period, today it is on the World Heritage List.

4 Khao Kien

Prehistoric rock art at this site depicts marine life.

5 Lopburi

This ancient city dates from the Dvaravati period (6th-11th century).

6 Muang Singh

A 12th-century temple-city or Pura, this city was built under Mahayana Buddhist influence.

7 Phae Taem

Prehistoric rock paintings are at this ancient site.

8 Phanom Rung

Here a major Hindu shrine was built atop an extinct volcano.

9 Phimai

A Buddhist temple from 1000 A.D., it is Thailand's biggest ancient sandstone monument.

10 Phra Nakhon Khiri

King Rama IV built this suburban palace complex.

11 Phra Pathom Chedi

It is the largest Buddhist stupa in Thailand.

12 Phu Phra Baht

On the ceiling of this prehistoric rock shelter are painted geometric designs and human figures.

13 Phuket

The largest island in the country and once an important port rich in tin, it has many Sino-Portuguese buildings from the turn of the century.

14 Sri Satchanalai

During the 13th-16th centuries, it was the biggest center of the ceramic industry in Southeast Asia.

15 Sukhothai

Site of the first Thai kingdom, today it is a World Heritage Site.

16 The Temple of the Emerald Buddha, Bangkok

The temple is home to a small, dark statue of green jade that sits atop a huge gold altar.

17 The Grand Palace, Bangkok

It was built simultaneously with the city of Bangkok by King Rama I.

18 The Temple of Dawn, Bangkok

This religious complex served as the royal temple during King Taksin's reign (1809-24) when Thonburi was the capital of Thailand.

19 Wat Po, Bangkok

The Temple of the Reclining Buddha was built in the 16th century and is the oldest and largest Buddhist temple complex in Bangkok.

20 Wat Yai Suwannaram

This important Buddhist temple complex dates from the Ayutthaya period.

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Trails to Tropical Treasures

A Tour of ASEAN's Cultural Heritage

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Ulu Danu Hindu Temple, Lake Bratan, Bali, Indonesia.

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Ifugao rice terraces, Banawe, The Philippines.

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