



Heritage + Cities + Tag

World Heritage Cities in the Asia-Pacific region that have outstanding universal value now communicate through #HeCiTag.



#HeCiTag

Heritage Cities Tag



World Heritage Cities are more than man-made buildings and places. They are cradles of memories and human experiences, where countless interactions and creations happen. They are alive, and we want to keep them alive. However, the authorities responsible for taking care of our cities encounter difficulties in addressing issues in mutually satisfactory ways. The reconciliation of developing a city while conserving protected sites needs a new and strong impetus. This is why it is important to get together and to share our knowledge and experience.



CONTENTS



Here
x
H



Enjoy
x
E



Contact
x
C



Inside
x
I



page. **0409**
Feature Story OWHC-AP Top Ten News of the Year

page. **1015**
Youth Newsletter 6th OWHC-AP Youth Communication Committee

#Venexodus: Residents Abandon their Cities due to Gentrification

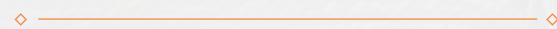
page. **1619**
HeCi Dream Andong Gyeongang Girls' High School Chapter of the OWHC-AP Students Association



page. **2031**
A Walk around HeCi Baekje Historic Areas: Feel the breath of the Splendid Culture of Baekje

A City That Brings You Back to the Way Vietnam Once Was: Hoi An

page. **3235**
Enjoy HeCi Colorful Festivals that Delights Our Eyes: Holi Festival in India & MassKara Festival in the Philippines



Publisher OWHC Asia-Pacific Regional Secretariat (OWHC-AP)
Address 260, Yangjeong-ro, Gyeongju-si, Gyeongsangbuk-do, Korea (Gyeongju City Hall, Dongcheon-dong)
Planning, Research, Editing Hankook AD (142, Icheon-ro, Nam-gu, Daegu, Korea)
Suggestions for Articles Hankook AD (053) 765-1770



page. **3637**
Scene Stealer The Greatest Heartwarming Story That Flows with Music: The Sound of Music

page. **3839**
Into a Legend The Faded Golden Kingdom: Malacca City, Malaysia

page. **4041**
HeCi at a Glance Vigan City, the Philippines



page. **4245**
Specialist Experts We Met at the 2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities

page. **4647**
Save the HeCi Where Exploration and Pioneering Once Started, the Sail of Hope Soars Once Again for Reconstruction

page. **4850**
OWHC Photo Contest Winners of the OWHC Photo Contest

page. **51**
Coloring HeCi Bode Museum, Berlin

..Adieu 2016

The Year 2016: Looking Back at OWHC-AP's Year

It has been a long year, and it's finally coming to an end. The U.S. presidential election, Brexit, Pokemon Go—these are just some of the major events that kept the world busy in 2016. And it wasn't any different for the OWHC-AP, which occupied itself with more events and projects than ever this year. Let's look back at what made 2016 such a unique year for the OWHC-AP.



#1

Signing Ceremony for the 14th OWHC World Congress

The signing ceremony for the 14th OWHC World Congress and the inauguration ceremony for its organizing committee were held on February 24 at Alcheon Hall in Gyeongju City Hall. With Gyeongju Mayor Mr. Choi Yang-sik as chair and some 50 members consisting of major figures from related organizations as well as from cultural, economic, and media circles, the committee was launched to begin serious preparation for the world congress. At the end of the ceremony, Mr. Denis Richard, Secretary-general of OWHC, handed the OWHC flag over to Mayor Choi Yang-sik, officially confirming Gyeongju as a new host city for the next world congress. After this, another ceremony was held in front of the Main Hall to unveil the OWHC's new charter that sets forth principles for the preservation and transmission of World Cultural Heritage, mutual cooperation among World Heritage Cities, and other goals.

#2

Participation in the 40th OWHC Meeting of the Board of Directors

At the 40th OWHC Meeting of the Board of Directors held in Istanbul, Turkey, Gyeongju City reported plans and ongoing preparations for the next World Congress. Nine member cities, including Lyon (France), Quebec City (Canada), and Angra do Heroismo (Portugal), participated in this meeting to discuss issues related to OWHC programs and operational directions. Moreover, in a thorough presentation on its preparation for the 2017 World Congress, Gyeongju City discussed details related to its infrastructure such as transportation, accommodation, restaurants, main facilities, and tourist attractions, providing member cities with an overview of the host city.

1



2



3



#3

Launch of the OWHC-AP Website

The OWHC-AP established a new official website that delivers information about OWHC news, programs, regional congresses, and other activities. Offered in both English and Korean, the website also provides basic search functionality as well as the archives of the secretariat's publications and newsletters, allowing users access to a wide range of resources. (www.owhcap.org)



#4

Opening of the 2nd OWHC-AP Students Association Summer Camp

The 2nd OWHC-AP Students Association Summer Camp was held for three days from July 26 to 28 at the Bomun Tourist Complex in Gyeongju, Korea. 150 high school students from 13 school social clubs from eight cities participated in the camp, which aimed to raise the awareness level and ability of youth to engage in protective activities targeting World Heritage, and to encourage more participation by students from OWHC member cities. Through a range of programs, such as drawing hanging pictures under the theme of "Our Drawings of World Heritage Cities" and "OWHC-AP Student Association World Heritage Nominations," the students learned the basis for becoming fully-fledged global citizens with a passion for World Heritage cities, who can participate in the decision making process of international organizations.



#5

Publication of the HeCi Tag newsletter

HeCi Tag, the official newsletter of the OWHC-AP, was launched. HeCi Tag, which aims to introduce the activities the regional secretariat to Asia-Pacific member cities of the OWHC and other related organizations as well as promote information exchanges among them to create a wider network, is published both in Korean and in English and distributed to groups associated with the OWHC-AP. What's more, translations into the four major languages of our member cities (Chinese, Japanese, Vietnamese, and Thai) will soon be posted online. By offering a postal subscription service through the OWHC-AP website, HeCi Tag is reaching out to a broader readership.

4



1. Signing Ceremony for the 14th OWHC World Congress
2,3. 2nd OWHC-AP Students Association Summer Camp
4. Publication of the HeCi Tag newsletter



#6 **OWHC-AP Youth Communication Committee**
 Members of the 4th and 5th OWHC-AP Youth Communication Committee were busier than ever in 2016, promoting World Heritage Cities and reaching out to young people through a wide variety of activities. In workshops held in February and July, the members, each coming from different regions and majoring in different subjects, developed teamwork skills by sharing ideas on World Heritage, their common interest, and determining future directions for their activities. Moreover, by continually surveying trends relating to World Heritage as well as planning and producing content for the OWHC-AP website, Facebook, YouTube and other social media channels, the committee members played a pivotal role in connecting different elements of the OWHC-AP.



#7 **International Symposium on Digital Cultural Heritage (ISDCH)**
 For five days from 3rd to 5th of August, the 1st International Symposium on Digital Cultural Heritage (ISDCH) was held at Hwangnyongwon in the Bomun Tourist Complex, Gyeongju. This symposium served as a venue for establishing the infrastructure for the 2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities and its associated events and for transforming Gyeongju into a center for digital cultural heritage. Some 20 experts from both Korea and overseas and some 80 people from related organizations and companies who participated in the event, reviewed the past and the present of the heritage industry, sought ways for the industry's future development, and engaged in various other discussions.



1. OWHC-AP Youth Communication Committee Workshop (July 21 - 22)
 2. International Symposium on Digital Cultural Heritage (ISDCH)
 3. 2nd OWHC Asia-Pacific Regional Strategic Meeting
 4. 2nd OWHC Asia-Pacific Regional Conference

#9 **2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities**
 The 2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities was held for three days from 5th to 7th of October in Gyeongju, Korea. Hosted by the Gyeongju City Government and Gyeongsangbuk-do Province and organized by the OWHC Asia-Pacific Regional Secretariat, the conference welcomed some 150 participants, including delegations and experts from 34 member cities. Leading figures, from both Korea and overseas, such as Gyeongju Mayor Mr. Choi Yang-sik, Vice Governor for Administrative Affairs of Gyeongsangbuk-do Province Mr. Kim Jang-ju, and Secretary-General of OWHC Mr. Denis Ricard, attended the conference, held two years after the 1st event, sharing their concerns and wisdom regarding the conservation of World Heritage and on increasing community participation.

#8 **2nd OWHC Asia-Pacific Regional Strategic Meeting**
 The 2nd OWHC Asia-Pacific Regional Strategic Meeting was held from August 7 to 9 in Denpasar, Indonesia. Some 400 working-level authorities and experts from OWHC-AP member cities gathered for this event. Joint projects for the establishment of the Asia-Pacific Heritage City Youth Network and participation strategies for the 2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities were among the main items on the agenda. In addition, the OWHC Denpasar Declaration was adopted, and member cities pledged to actively support the 2017 World Congress of the OWHC in Gyeongju.



#10 **OWHC-AP Photo Contest**
 Held under the theme of "My Heritage, Your Adventure," the international OWHC-AP Photo Contest came to a successful close. The photographs submitted depicted various shots of World Heritage sites that coexist with local residents and OWHC member cities. Among these photos, 23 final award winners were selected after intense competition. These artworks will be included in the OWHC-AP Photo Essay Book to be published in 2017.

Youth and the City Dreaming with World Heritage

6th OWHC-AP Youth Communication Committee

From November 21–25, the OWHC-AP recruited members for the 6th OWHC-AP Youth Communication Committee. The eligible candidates were undergraduate and graduate students from universities both in Korea and abroad. Those who passed the initial online application process were invited for a second video interview, and nine students were finally chosen as new members. During their six-month term that will begin in January 2017, the new committee members will be engaging in a wide variety of activities such as producing content for the OWHC-AP website, Facebook, YouTube and other social media channels, surveying trends relating to World Heritage, writing articles, and participating in international events. Let's meet these nine young people who will create enchanting stories about World Heritage Cities.



World Heritage is _____

The Value of World Heritage Described by our Youth

 6th OWHC-AP Youth Communication Committee



Baek Ji-yun

World Heritage contains all the vestiges of life as it is lived by humanity. As such, I would like to define World Heritage our "DNA." Just as all our genetic information is stored in our DNA, World Heritage that has survived a long time holds the remnants of the history our ancestors lived through. I think that it would be nice if we could have time to acquire expert knowledge on World Heritage as part of our activities for this 6th committee.



Jeong Seo-rim

If I had to use a single word to define World Heritage, it would be "communication," and it implies two perspectives. On the one hand, World Heritage motivates people from all around the world to visit a city, so the power to have people from across the world gather in one place signifies communication. On the other hand, World Heritage is a medium that connects the past with the present, so I think it also symbolizes communication in that sense.



Mun Hye-young

Since childhood, I have always liked to travel. As a result, I know a lot of unique but not well-known cities, not to mention popular tourist attractions. I would like to make a travel guidebook for World Heritage cities—with special touches unique to the Youth Communication Committee, based on various experiences such as family trips and tours of archeological sites with friends using public transportation.



Park Ji-hye

In college, I once traveled to Siem Reap in Cambodia. The trip gave me the impression that the entire city is arranged with Angkor Wat as its center, and it also gave me hands-on experience about how World Heritage, cities home to such heritage, and residents of those cities exist in harmony. As a new member of the 6th committee, I will work hard to figure out ways to share the value of coexistence with more people, as well as try to find how best to express that idea.



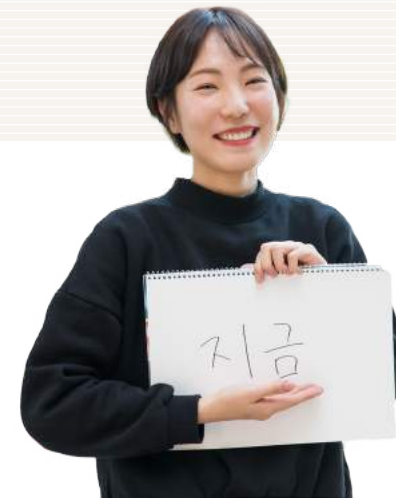
Park Seung-min

I think the biggest benefit of serving the Youth Communication Committee is that you can broaden your perspective by experiencing cultural heritage both directly and indirectly in a wide variety of regions. I am interested in running activity-oriented programs with other committee members that can provide real-life experiences. I would also like to share our values with more people by finding unique and fun ways to promote World Heritage such as creating a flash mob and producing YouTube videos.



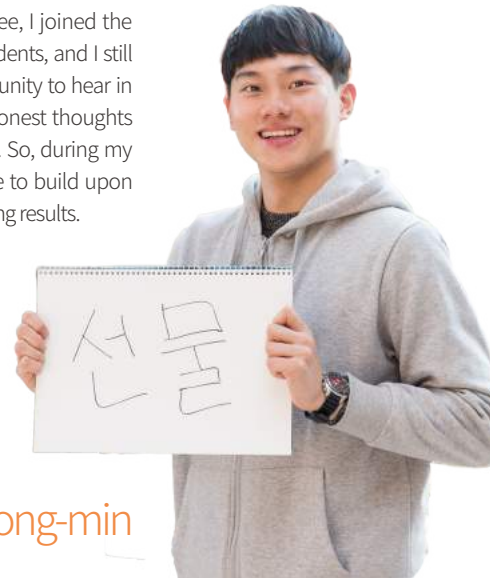
Kim An-ji

Hi, everyone. My name is Kim An-ji. Previously, I was a member of the 5th Youth Communication Committee, and fortunately will continue my membership with the 6th committee. Back in October, I participated as a staff member in the 2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities, and it gave me a chance to see up close how mayors and experts from World Heritage cities discuss management options for World Heritage and policies for the future. This time, as a 6th committee member, I hope to spend time creating future plans for the Youth Communication Committee.



Heo Su-jin

As a member of the 5th Youth Communication Committee, I joined the summer camp on a hot summer day with high school students, and I still vividly remember that day. The camp gave me the opportunity to hear in person various ideas from teenagers, for example, their honest thoughts about the value of World Heritage and its future direction. So, during my new term as a member of the 6th committee, I would like to build upon such concerns and ideas from teens to create some interesting results.



Choi Seong-min

Hello, everyone. My name is Choi Seong-min, and I'm a "tough guy" from Gimcheon. My hometown Gimcheon does not have as many cultural sites as other regions, which has made me pay more attention to archeological sites and cultural assets whenever I travel. I think World Heritage is a "gift" that embodies the life and times of our ancestors. My major is advertising and public relations, so using the skills I've learned at school, I would like to introduce World Heritage from the Asia-Pacific region to the wider world.



Yun Mi-gyu

To me, World Heritage is my heritage. People tend to think of World Heritage as something very broad and not related to them personally. I guess that's because of the word "World." But I think World Heritage is a concept that we all should pay attention to and protect. To preserve "my heritage," I would like to focus on small things that I have the capability to tackle now.

... *Venexodus*

Residents Abandon their Cities

Due to Gentrification

On November 26, 2016, residents of Venice, a World Heritage City in Italy, took to the streets with the slogan #Venexodus (meaning Venice + exodus). The protesters complained about the fact that the number of tourists visiting the city has exceeded the city's capacity and the resultant inconvenience and difficulties, while criticizing the municipal policy of focusing on tourism without considering the lives of local residents. They also pointed out the continuing decline in the local residential population and noted that the main reason for this phenomenon is the significant increase in housing costs in response to the increase in the amount of accommodation for short-term tourists. One resident compared the current situation in Venice with that of Pompeii, and said that if the trend continues, Venice will turn into a modern Pompeii, a tourist city with no residents.

The displacement of residents due to tourism-related problems in a historic city can be explained by the term "gentrification." First used during the 1950s to describe changes in urban neighborhoods in the UK, gentrification refers to the process of renovation in the housing environment as high-income families migrate into deteriorated urban centers and replace existing low-income families. At first, positive effects such as an increase in housing development and the development of retail businesses and cultural facilities were emphasized, but later negative effects, including a steep hike in rents and the resultant displacement of original residents, came to the fore.

To overcome such negative impacts, the UK Government enacted the Localism Act in 2011 as part of its urban regeneration policy. This legislation aims to devolve power in key areas to local communities in order to allow municipal governments to tackle problems on their own.

Written by
Heo Su-jin

Member of the 5th OWHC-AP
Youth Communication Committee

Reference:

- www.bbc.com/news/world-europe-37963136
- www.telegraph.co.uk/news/2016/11/13/venetians-pack-their-bags-as-tourism-takes-its-toll/

- Park, Su-bin and Nam, Jin (2016). A Study on the Role of the Localism Act in the UK for Preventing the Side Effects of Gentrification: Focused on the Community Right to Bid. Seoul Urban Studies (Vol. 17).



This law grants local communities three key rights, namely, the Community Right to Challenge, the Community Right to Build, and the Community Right to Bid. Among these, the Community Right to Bid serves as an example that can be conducive to solving the issue of residential displacement in historic cities.

The Community Right to Bid is a way to protect real estate deemed valuable by the local community. It allows real estate and public goods of communal value to be listed as an Asset of Community Value (ACV) as well as granting the community the right to bid. The Ivy House, a pub located in the Nunhead area in London, is the first example of such bidding. Built during the 1930s, the pub featured the architectural style of the time and hosted musical performances, thereby possessing historical and cultural value. However, when the wind of gentrification which began in neighboring areas reached the Nunhead area, the pub was in danger of being sold to a real estate developer who wanted to convert it into a lodging facility. At this news, local residents established a community group to save the pub and decided to exercise the Community Right to Bid pursuant to the Localism Act. Upon receiving an ACV application from local organizations, Southwark Council, the local authority council for the Nunhead area, listed the Ivy House as the first ACV in the UK, in consideration of its value as a facilitator of community consolidation and the prospect of providing additional cultural value to the neighborhood in the future. Later, the community raised funds to purchase the pub, and it was relaunched as one cooperatively owned by local residents.

As such, the ACV system gives a community the right to buy real estate that has a significant meaning to the local area before private capital does by registering it as an ACV. The system, therefore, can protect and conserve precious local assets, preventing them from losing their unique local characteristics. Through this system, residents in the Nunhead area were able to protect one of their region's historical and cultural assets and a local social venue. Similarly, the aforementioned #Venexodus resulted

partially from the influx of external capital and the ensuing hike in housing prices. Therefore, improved awareness by the Venetian government of the city's current situation, resultant policy planning, and residents working together as a single community will help overcome the city's predicament.

The current circumstances of Venice, one of the older World Heritage Cities, can serve as a lesson for World Heritage Cities in Korea. Tourism-related revenue increases to such an extent after an inscription on the World Heritage List that the revenue has become the main goal for seeking an inscription for some municipalities. Although such an increase in tourism may, in the short term, bring positive benefits to the region, it may also cause trouble in the long run. Some popular destinations in Korea (although not World Heritage cities), including Dongpirang Mural Village in Tongyeong and Gamcheon Culture Village in Busan, may have succeeded in attracting tourists to their respective regions. However, their popularity have also caused inconvenience and trouble for local residents, with some residents even leaving their hometowns, a situation remarkably similar to #Venexodus in Venice.

Venice is one of the world's most famous tourist cities and old World Heritage cities, but the attraction of Venice does not only come from the beautiful scenery it offers as an old maritime city. The Venetians who live there while maintaining their tradition and culture are one of the elements that constitute Venice and are part of its charm. That is why the city's residents have taken to the streets to resist the city's policies and preserve the real Venice. It is hoped that their efforts will lead to the protection of the region's historical and cultural assets, just as residents in the UK were able to save their local pub, the Ivy House. Furthermore, following in the footsteps of exemplary World Heritage cities that actively sought to solve local problems, World Heritage cities in Korea need to reinvent themselves as "living cities" that coexist with residents, rather than focusing purely on tourism.





Andong Gyeongan Girls' High School Chapter OWHC-AP Students Association

Andong, the capital of Korea's spiritual culture, is a city where a variety of cultural and historical heritage, such as Hahoe Folk Village, Dosanseowon Confucian Academy, and Bongjeongsa Temple, are still alive and strong. Likewise, the Andong Gyeongan Girls' High School Chapter of the OWHC-AP Students Association has been actively engaged in finding ways to properly understand and preserve the meaning of cultural heritage. The high school chapter has signed an agreement with Andong Munhwa Zikimi (Andong Cultural Safeguard), a civic organization, to work together on matters such as cultural property protection activities and field trips. The students also participated in a wide range of in-school programs aiming to continue Korea's unique traditions, such as drawing traditional folk paintings and creating handicrafts. As such, members of the OWHC-AP Students Association at Gyeongan Girls' High School were united through a sense of pride that they themselves are building the foundations for the creative transmission and development of cultural heritage. Let's learn more about how these students have been working toward that cause.



Let's Talk

I like #HeCi



#1

School Club Activity: drawing traditional folk paintings (minwha)

Activity Details

A year-round in-school program during which eco-bags and jewelry boxes are created by hand, before being put to use in real life.

Activity Goals

Popular during Korea's late Joseon Period, minwha, or Korean traditional folk painting, is a simplistic form of painting used as a kind of prayer for health and longevity, the prosperity of offspring, and other wishes. Minwha is thus imbued with the emotions of Korean ancestors. By creating minwha directly, students recreated the transmission of traditional culture, albeit in a small way. Moreover, they brought themselves closer to the possibility of ensuring minwha serves as the "memory of Korea."

Comment

Gang Ji-won (10th grader) ————— It took several weeks for us to create our artwork. And it was made more meaningful because rather than spending time merely on creating art, we were actually able to use these bags we made in real life. I had always thought tradition was something boring and disconnected from everyday reality, so it was exciting for me to learn that we could share the wisdom of the past through such an interesting and fun activity.



#2

Andong Munhwa Zikimi (Andong Cultural Safeguard)

Activity Details

The chapter signed an agreement with Andong Munhwa Zikimi (Andong Cultural Safeguard), a civic organization, and took monthly trips to cultural heritage sites. At these sites, students engaged in various activities such as the cleanup of surrounding areas as well as monitoring, patrol, promotional and educational activities. [Dosanseowon Confucian Academy, Toegye Head House (Mar.) – Rock-carved Standing Buddha in Icheon-dong, Yeonmisa Temple (May) – Yi Yuk-sa Literary House – Toegye Trail, Nongam Head House, Gosanjeong Pavilion (Jun.) – Mae Prehistoric Site (Jul.) – Hahoe Buyongdae Cliff, Hwacheon Confucian Academy, Gyeomamjeongsa Pavilion, Sangbongjeong Pavilion (Aug.) – Andong Hahoe Village, Byeongamjeong Pavilion (Oct.)]

Activity Goals

Students were instructed to walk a considerable distance to the field trip destinations to enrich the meaning of their visits to cultural heritage sites, and listened to a cultural guide who explained the meaning and origin of cultural heritage. Through field trips to heritage sites and cleanup activities in surrounding areas, the students were able to directly experience the proper preservation of local heritage which previously existed only as an abstract concept.

Comment

Park Ah-young (12th grader) ————— Andong Cultural Safeguard activities made me more attached to the type of cultural properties that are relatively less popular and receive less attention. For me, it was time to think about how to introduce forgotten cultural properties to people in a more effective and interesting way so that we can achieve the ultimate goal of preservation. It also provided time to ponder how to encourage local residents to become interested in the cultural properties in their region so that they can take care of them on their own.



#3

OWHC-AP Activities

Activity Details

Participation in regular programs for the OWHC-AP Students Association
OWHC-AP Youth Summit (May) – Summer Camp (July)

Activity Goals

Members of the OWHC-AP Students Association gathered together, introduced cultural heritage sites from their respective local regions and communicated directly with one another. The events served as a venue for cultivating interest and skills among youth for the protection of World Heritage.

Comment

Gang Ji-won (10th grader) ————— Although we had never met before, we worked as a team to prepare for our presentation on World Heritage and to create other outcomes. I think it provided a good opportunity to build a sense of community. On top of that, I became more interested in cultural heritage in other regions, which also made me think about creating new content that links cultural properties from different regions.

Baekje Historic Areas

Feel the breath
of the Splendid Culture
of Baekje

“Dear Moon, rise high in the sky and illuminate far, far away.”

Jeongeupsa, the only song from the Baekje Kingdom that has survived until the present day, begins with that beautiful line. Baekje, which lasted for some 700 years from its birth in 18 B.C.E. till its collapse in 660 C.E., was a kingdom with splendid cultural assets despite its relatively short history. In Gongju City and Buyeo County, Chungcheongnam-do Province and Iksan City, Jeollabuk-do Province, the remnants of Baekje culture still exist intact, reflecting the heyday of a kingdom that actively engaged in exchanges with its ancient East Asian neighbors in China and Japan. Let's delve into Baekje Historic Areas where the breath of Baekje culture can be discovered in the context of ancient East Asian civilization.





In Search of the Last Vestiges of Baekje Culture, Buyeo

×

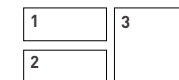
Buyeo's ancient name was Sabi, and this is where Baekje maintained its final capital. Today, Buyeo is dotted with rich cultural sites from the Baekje Period and the remnants of lives led by its former inhabitants. The Archeological Site in Gwanbuk-ri and Busosanseong Fortress, Jeongnimsa Temple Site, Royal Tombs in Neungsan-ri, and Naseong City Wall—these are where we can appreciate the unique cultural value of Baekje as well as the splendid cultural accomplishments achieved through the dissemination of Baekje culture into Japan and other parts of East Asia.

Archeological Site in Gwanbuk-ri & Busosanseong Fortress

Located on a hill about 100m above sea level, the Archeological Site in Gwanbuk-ri was Baekje's final fortress and the site of the royal palace during the Sabi Period (538 C.E. – 660 C.E.). Presumably, Busosanseong Fortress, in particular, served as a rear garden during peacetime and was used as a defense fortress in times of emergency. Near the Baengmagang River, which quietly flows around the two archeological sites, are Nackwhaam Rock and Goransa Temple. The former is associated with the legend that three thousand court women from Baekje fell off the cliff by the rock. On the other hand, Goransa Temple is famous for its mineral water, which, according to a legend, makes the drinker three years younger whenever they take a sip. Don't miss these legend-imbued locations.

Naseong City Wall

Naseong City Wall served as an outer wall for an ancient city. The wall runs as long as 6.3km, and was built to defend Sabi, the last capital of Baekje. Starting from Busosanseong Fortress, Naseong City Wall surrounded the northern and eastern sides of the ancient city. To the west and south, the Geumgang River functioned as a natural defense barrier, and the natural banks created by floods served as fortress walls. As such, Naseong City Wall best utilized its natural topography, and still envelops the central areas of Buyeo.



- 1 Naseong City Wall
- 2 Archeological Site in Gwanbuk-ri
- 3 Royal Tombs in Neungsan-ri

Royal Tombs in Neungsan-ri

Buyeo and the surrounding areas are scattered with hundreds of Baekje tombs. Some have not survived the test of time, barely maintaining their form, while others are relatively intact. Among these numerous tombs, the Royal Tombs in Neungsan-ri, which consists of 7 tombs, are relatively well preserved, large in scope, and located closest to Buyeo. Unfortunately, the tombs had already been ransacked by the time an archeological survey was conducted. However, the artifacts found at a temple site west of these tombs have confirmed that they were indeed royal tombs from the Sabi Period. Near the entrance to the site, there is a model exhibition hall that displays some life-size but mostly reduced-size tomb models. Don't forget to check out the hall when you visit the tombs.

Jeongnimsa Temple Site

Located at the center of the ancient capital Buyeo, this is a temple site from the Baekje Period. When the ancient kingdom moved its capital from Ungjin to Sabi, a royal palace, government buildings, residences, and other facilities were constructed. The relocation happened around the 6th century, and presumably, it was at that time that Jeongnimsa Temple was established, then later destroyed by a fire during the last days of Baekje. In particular, the Five-story Stone Pagoda at Jeongnimsa Temple Site, which still stands in Buyeo and embodies the spirit of Baekje, is a representative artifact from Baekje's Sabi Period and the only surviving Baekje pagoda in Buyeo. The beauty of its curvature, as if formed by the hands of time over 1400 years, reminds visitors of the long and ancient history of this pagoda.

02 SITE



- 1 Royal Tombs in Songsan-ri
- 2 Gongsanseong Fortress

A City with Splendid History and Culture, Gongju

×

As Ungjin, the old name of Gongju, indicates, the city symbolizes Baekje's Ungjin Period (475 C.E. – 538 C.E.). In 475, when Baekje lost its capital at Hanseong after attacks from Goguryeo, Baekje moved its capital to Gongju, located 130km south of Seoul. After the move, five successive kings maintained their rule in Gongju for 64 years until the capital was relocated once again to Buyeo during the 16th year of King Seong's reign (538 C.E.). The name "Gongju" means an "equitable town." Just like its name, current Gongju residents reflect on the splendid cultural beauty of Baekje with open minds and kindness.

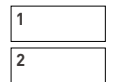
Gongsanseong Fortress

Gongsanseong Fortress is often the first stop for visitors in Gongju. Located along the Geumgang River and with walls that meander for some 2660m, Gongsanseong Fortress is a royal palace that represents the Ungjin Period. The fortress had a different name during each historic period. For instance, it was called Ungjinseong during the Baekje Period, then Gongjusanseong during the Goryeo Period, and then Ssangsanseong during the Joseon Period. Just as these names suggest, walking around the fortress along its walls while enjoying the view of the Geumgang River and downtown Gongju allows visitors to feel its varied charms.

Royal Tombs in Songsan-ri

Baekje was a great kingdom which adopted architectural techniques, arts, and religion from China, integrated these into their own unique culture, and then spread the resulting culture to other neighboring kingdoms. The precious treasures discovered in the Royal Tombs in Songsan-ri, which were tombs for kings and royalty, demonstrate that Baekje played a central role in East Asian exchanges. Located south of the Geumgang River, the Royal Tombs in Songsan-ri consists of 7 tombs, including the Tomb of King Muryeong. Tombs No. 1 through 5 are stone chamber tombs, whereas the Tomb of King Muryeong and Tomb No. 6 are brick chamber tombs. These tombs form the essence of Baekje culture from 1500 years ago, a showcase of its splendid and sophisticated aesthetic sensibility and its high-level craftsmanship.

03 SITE



- 1 Mireuksa Temple Site
- 2 Archeological Site in Wanggung-ri

Home of Seodongyo Ballad, Iksan

×

Iksan is a historic city and home to the transcendental love story between Prince Seodong of Baekje and Princess Seonwha of Silla. Seodong, whose name refers to a yam-gathering child, later became King Mu, the 30th king of Baekje.

This king left magnificent remnants of Baekje in Iksan. The Archeological Site in Wanggung-ri and the Mireuksa Temple Site, in particular, represent cultural heritage from the late Baekje Period which witnessed great cultural prosperity. Visitors can enjoy the serene vibe in Iksan as if attuned to the gentle tunes of Baekje.

Archeological Site in Wanggung-ri

Located in Wanggung-ri, Wanggung-myeon, this archeological site is where a royal palace was built after King Mu, the 30th king of Baekje, relocated the capital. This area has always been called Wanggung-ri (meaning "royal palace village"). What's unique about the history of this site is that although a secondary palace was built here to complement the function of Buyeo, a temple was later built at this site after the collapse of Baekje. Currently, the Archeological Site in Wanggung-ri is undergoing restoration, and only its five-story stone pagoda stands tall at the center, continuing its solitary existence in the wilderness.

Mireuksa Temple Site

At the entrance to the Mireuksa Temple Site, a great stone monument stands prominently, informing visitors about the site's inscription on the World Heritage List. Known to be one of the largest temple sites in East Asia, the Mireuksa Temple Site is imbued with the architectural technology of Baekje. Moreover, this is where the love story between Princess Seonwha and King Mu, the King's devout Buddhist faith, and the prosperity of Baekje culture remain alive. A slow walk around the enormous temple site will give you a glimpse into the unique world view of Baekje inhabitants, who believed in the deliverance of all by Maitreya Buddha through the three teachings.

A City That Brings You Back to the Way

Vietnam Once Was: Hoi An

Hoi An, once part of the “maritime silk road,” was a booming international shipping port bustling with merchants from across the world. The largest trading port in South East Asia from the 16th to 18th century but now a small village, Hoi An Old Town is imbued with traces of diverse lifestyles from old Vietnam, China, Japan, and other locales. Because the city was fortunate to escape the Vietnam War intact, every nook and cranny of the old town exudes an exotic vibe and continues to attract tourists. A walk down one street will take you to China, while the next street around the corner will make you feel as if you are visiting a small village in Japan. The same streets reveal another type of beauty at night with colorful little lights placed all across the village. Let us take a walk through the charms of Hoi An.





Japanese Covered Bridge



Tran Phu Street

Japanese Covered Bridge

+ No trip to Hoi An would be complete without seeing the Japanese Covered Bridge, built by Japanese residents during the 16th century. In Hoi An, a port for transit trade and an international hub, Chinese and Japanese settlers held dominant positions at the time. It is said that Japanese merchants set up a fund and built this bridge to connect the two villages that belonged to these two ethnic groups. The bridge is also called Lai Vien Kieu (來遠橋). It means a “bridge for those who came from far away,” a name that reflects the fact that in those days ships used to sail right up to the front of the bridge. There is a Buddhist altar located on the bridge that houses a statue of the Buddha. The bridge has undergone several renovations, during which the remaining Chinese architectural

elements were added.

One unique feature of the bridge is its wooden roof. At the end of the bridge on the side that connects to the Japanese village, there stands a monkey statue, whereas at the opposite end linked to the Chinese village, there stands a dog statue. Some interpret this as symbolizing the difficult relationship between the Japanese and Chinese communities at the time. Today, Tran Phu Street and Nguyen Thai Hoc Street near the bridge are lined with colorfully decorated souvenir shops, clothing stores, and cafes located in remodeled class old buildings. Next to the Japanese bridge is the Old House of Phung Hung, a wooden house built by a 19th century trader of the same name. The house consists of a mixture of Vietnamese, Chinese, and Japanese architectural styles. The basic style is Vietnamese; the balcony,

Chinese; and the roof, Japanese. The oldest building in Hoi An, the house is still inhabited by the family's 8th generation descendants.

Cantonese Assembly Hall

+ Dedicated to Guan Yu, the Cantonese Assembly Hall was built in 1885 by Chinese traders who came from Guangdong to Hoi An. This hall highlights the pioneering spirit of the Cantonese people who made the sea their home and sailed all across the world. The hall showcases art depicting figures and scenes from the historical novel Romance of the Three Kingdoms, notably including a mural that illustrates an anecdote related to Guan Yu. At the center of the hall, there is an altar dedicated to Guan Yu, and to its left, there is another altar dedicated to Thien Hau (Goddess of the Sea).



Women on the Thu Bon River



Tran Phu Street



Fujian Assembly Hall



It is said that to the Cantonese people who made a living from the sea, Thien Hau was as important as Guan Yu as she was supposed to protect them. Although the Cantonese Assembly Hall is constructed in the typical Chinese architectural style, the French style tiles laid on the floors add to the hall's exotic vibe.

Fujian Assembly Hall

+ One of the major points of origins for overseas Chinese, Fujian Province remained free from Han Chinese rule for thousands of years due to its geographical remoteness, allowing Fujian to develop a unique culture independent of the typical Han culture and history. In particular, Southeast Asian royalty engaged in active exchanges through maritime trade, and

Hoi An was the first region in Vietnam where Chinese from Fujian Province settled. In the 18th century, around the time when the Ming Dynasty was close to collapse due to the Khitan, Chinese from Fujian established their own community and built this assembly hall. Inside the building, there is a model of the ship that these migrants boarded during their journey across the sea, and one of the walls features a large work of Chinese calligraphy with the letter 福 (good luck). Even today, the hall is used for community events such as weddings and funerals. During major holidays especially, overseas Chinese from Fujian gather together here to reaffirm community ties. The Fujian Assembly Hall is well preserved in the traditional Chinese architectural style, and is one of few purely Chinese buildings that

have survived in Vietnam.

Nha Tho Toc Tran (Tran Family Home and Chapel)

+ This building is known to have been built by Tran Tu Nhac, an overseas Chinese official during the Nguyen Dynasty. It is based on the architectural style of mainland China, but elements of the local Vietnamese style and even the architectural style of the Japanese who had established a dominant community before the subsequent Chinese migration, have been added. The building consists of two parts. There is a chapel in one corner for ancestral rites, and a residence used by the descendants of Tran Tu Nhac in the opposite corner. Inside the chapel, there are various works of art, including pottery,



My Son Sanctuary



Cua Dai Fishing Village

sculpture, paintings, works of calligraphy, and scrolls, all of which resonate with traditional Chinese aesthetic sensibilities. During every major traditional holiday, Chinese Vietnamese belonging to the Tran clan gather together here to perform memorial rites for their ancestors.

My Son Sanctuary

Located in a jungle some 30km from the center of Hoi An, My Son Sanctuary is an archeological site representative of the Champa Kingdom. For nine hundred years from the 4th to 13th century, the site was used as a religious sanctuary by the

kingdom. My Son Sanctuary first started when a wooden shrine, dedicated to a god and surrounded by the jungle, was first built at this location. After the collapse of the Champa Kingdom, the sanctuary remained hidden in the jungle for a very long time before it was rediscovered in the 19th century by a French explorer. Unfortunately, most of the site's archeological remains were destroyed during the Vietnam War, and now we can only imagine what this ancient place was like by looking at the eight temple towers that have survived. The unique decorative motifs featured here are rarely found elsewhere in Southeast Asia. Wall

decorations and stone monuments scattered around the site give us glimpses into the highly developed culture of the time.

Museum of Trade Ceramics

Located on the easternmost side of the Indochinese Peninsula, Vietnam traditionally served as a transit point among merchants from India, China, and the Arab world. Among the many international ports in Vietnam, Hoi An was the most active city in terms of trading, and its remarkable development at the time as an international trading port can be experienced at the

Museum of Trade Ceramics

The museum is housed in a wooden, two-story building, which was actually used as a house some 200 years ago. The squeaky sound that resonates when visitors go up and down the stairs is a good reminder of its past. The museum has a collection of some 450 pieces of pottery transferred from Japan and China during its trading heyday, and also houses artifacts that highlight the lifestyles of foreign merchants in Hoi An. Most of the ceramics displayed were used in everyday life. Although these artifacts are not categorized as traditional art, they are nevertheless valuable in a different way, opening a window into the lives of the inhabitants of Hoi An at the time.

Banh Mi & Cyclo

Banh mi is one of Vietnam's representative

dishes, first invented during the period of French rule in Indochina. It consists of a baguette sandwich with a variety of Vietnamese ingredients inside, such as carrots, cilantro, and tofu. Walking along the streets in Hoi An, visitors can easily find food stalls that sell Banh mi. The dish is a great way for both local residents and foreign visitors to enjoy a fantastic meal at an incredible price.

At the entrance to Hoi An Ancient Town, there is a signboard that reads: "WALKING AND CYCLING TOWN." Instead of riding around in vehicles, visitors to the town either walk or ride in a cyclo. A unique Vietnamese means of transport, the cyclo is a non-motorized vehicle and a hybrid between the rickshaw and the bicycle. These cyclos in Hoi An add a sense of uniqueness to the entire vibe of the city, while preserving the city's ancient look and feel.

World Heritage Criteria for Selection

✘ + ✘

Hoi An Ancient Town is an exceptionally well-preserved example of a trading port active during the 15th to 19th century. The buildings and the original street plan of the town reflect a fusion of indigenous and foreign cultures that combined to produce this unique testament to the past.

- **Criterion (ii):** Hoi An is an outstanding material manifestation of the fusion of cultures over time in an international commercial port.
- **Criterion (iii):** Hoi An is an exceptionally well-preserved example of a traditional Asian trading port.



The famous cyclo tour in Hoi An





Colorful Festivals That Delights Our Eyes

Festivals are fun. Exciting music resonates in the air, as revelers strike up a tune. There are also plenty of yummy things to eat and drink as well as lots of interesting activities, but most of all, festivals are a delight for the eyes. The streets are lined with posters and banners that provide information about the event, and you encounter people in fancy and lively costumes. Let us walk into the “colorful” world of the Holi Festival in India and the MassKara Festival in the Philippines and see what these festivals have to offer.



HOLI
Festival of colours

- **A feast of a million colors: Holi Festival**

Spring after a grueling winter is a warm gift from Mother Earth. When spring comes after harvest, the Hindus gather together to celebrate this new season. By the time Purnima (Full Moon Day) in Phalguna, the last month according to the Hindu calendar, arrives, the whole of India celebrates a festival of a multitude of colors. Depending on the region and the group involved, these celebrations can last from two days to as long as two weeks, buoying the atmosphere of the entire nation. In the Hindu calendar, the Holi Festival takes place on the Phalguna Purnima (Full Moon Day of the last month), or around March according to the Gregorian calendar. As flowers bloom on the mountains and fields in spring, the entire nation of India becomes swept up in waves of splendid colors during the Holi Festival period. On Purnima, the most important day of the festival, people take to the streets from early in the morning, hollering “holi” and rubbing themselves with colored water and

powder. People shoot water guns loaded with colored water, throw balloons, or even pour baskets full of colored water over other people. Colored powder, called abir or gulal, is also sometimes thrown on other people’s faces. Among the many colors used, red is the most popular because it is supposed to ward off misfortune. On this day, everyone, young and old, male and female, celebrate freely, without worrying about social conventions and custom. In particular, in a temporary escape from the social customs associated with the caste system, which is deeply rooted in Indian culture, people of all classes and positions gather together to wrap up the year and welcome a new season. By washing off all their old feelings and spending time in harmony, people cleanse their bodies and souls. Although it is unclear when the festival first started, the Purva Mimamsa Sutra, an ancient Hindu philosophical text written around 300 – 200 B.C.E. and used by the Mimamsa school of Hinduism, mentions Holi, indicating that the festival has a very long history. Along with such



historical records, there are also various legends associated with Holi. According to one legend, Holika, a witch immune to injury from fire, sat on a pyre while holding her nephew in her arms and ended up killing only herself. According to another legend, Krishna, the incarnation of Vishnu, one of the principal gods in Hinduism, spread colored dye on his lover Lada. In this way, interesting details from stories related to the rituals of the festival were handed down to the present day.

On Rang Pashi, three days before Punima and the first day of the Holi Festival, all the family members gather together to conduct a ritual that involves sprinkling colored water and powder over other people. They also visit close neighbors, share special food and bless one another. Puno, the second day, is also called the “Small Holi” as it falls a day before Holi. On the evening of Puno, the ritual of burning Holika is performed as part of the celebration held the night before the main festival. On Punima, the most important day of the Holi Festival, the main celebration begins. Regardless of their age, gender, or class, everyone takes to the streets and sprinkles colored water and powder. Those covered in a multitude of colors sing songs and perform lively dances, embracing this boisterous and color-filled festival.

Colorful

- **A Rainbow of Happy Faces:
MassKara Festival**

Once dubbed “Sugarlandia,” Bacolod, the capital city of the province of Negros Occidental, had long enjoyed prosperity thanks to its sugar industry. However, in the late 1970s, when prices of sugar cane plummeted, the city was hit hard by an economic crisis. To make matters worse, when the Don Juan Tragedy unfolded, sinking the ship along with its passengers and sugar, Bacolod City was shrouded by deep gloom. However, the citizens wanted to turn the tables by overcoming the crisis with positive energy. This is how the MassKara Festival began, an event where people in smiling masks share joy and provide comfort.

The word “MassKara” is a portmanteau coined from mass (the English word for a crowd or multitude of people) and cara (the Spanish word for face), thus meaning “a multitude of faces that are smiling or laughing.” The word is also a pun on maskara, the Tagalog word for “mask.” Every year, the festival starts on October 1 and surrounds the entire city

with a festive vibe for three weeks. Once splendid fireworks signal the opening of the event, people wearing unique costumes and masks decorated with traditional colors and motifs begin to emerge from every nook and cranny of the city and take to the streets. All the masks feature smiling faces, each unique with individualized decorations such as feathers and flowers. During the festival, masks are hung in public buildings, shopping centers, hotels and other major buildings, and restaurant servers wear masks or special t-shirts symbolizing the event. All these transformations fill the entire city with the lively vibe of the MassKara Festival.

The festival consists of a variety of events, including a street dance competition, the MassKara Queen beauty pageant, sports events, and music performances. The parades, in particular, are the pinnacle of the festival and take place over the final three days, featuring a fantastic procession with a mix of various masks, events, and dances. Millions of flowers and numerous parade vehicles adorned with a variety of lights fill the streets, and hordes of young people take to the streets to celebrate. Other highlights of the festival include programs for sports fans, such as Mayor’s Cup tennis and golf tournaments, and a country motorcycle race, as well as band concerts, a mask-making contest, painting exhibitions, and other cultural events.

Over the past three decades, the festival has witnessed a wide variety of changes in masks, costumes, and accessories, but one thing has stayed the same: the “grin” on the masks. The true meaning of the MassKara festival—overcoming bitter social and economic crises through the comforting smiles of the masks—remains intact even to this day.



The Greatest Heartwarming Story That Flows with Music

The Sound of Music

Sound of music

The lead character Maria and seven children appear on a rolling meadow in the Alps, and the “sound of music” resonates. The Salzkammergut, well known as the location for the movie *The Sound of Music* and featuring some 70 lakes and the Alps mountain range, is a popular resort area located in Austria.

Here, visitors can take in beautiful attractions, such as St. Gilgen, St. Wolfgang, and Lake Wolfgang, as well as Lake Hallstatt, dubbed the “Pearl of the Salzkammergut.” Recognized for the value of its landscape that features a mix of mountains, lakes, and villages and for its archeological significance, the Hallstatt-Dachstein alpine landscape was inscribed on the World Heritage List in 1977.



THE SOUND OF MUSIC
50th ANNIVERSARY

“A song can change one’s mind.”

The movie *The Sound of Music* is a 1965 film directed by Robert Wise. The film is an adaptation of the Broadway musical of the same name, and is based on the real story of the von Trapp family. The film revolves around the story of Maria, a nun in training and a natural singer, who becomes a governess to the children of the von Trapp family and teaches them the beauty of music while bringing the children happiness once again. The film received five Academy Awards, including Best Picture, Best Director, and Best Music. The Salzkammergut, the main setting for the film, is one of the most popular destinations in Austria, boasting a picturesque scenery created by a total of 76 lakes blended in harmony with surrounding mountains at an altitude of 2,000m and above. Salzburg City, another main setting for the film, runs the *Sound of Music* Tour for travelers who want to visit the original film locations in person. Nonnberg Convent (the last refuge for the von Trapp family), Leopoldskron Palace (the attractive house where the family lived in the film), and Mondsee Church (where Maria and Captain von Trapp hold their wedding)—a multitude of places that will remind you of scenes from the film are to be found around every corner.

Hellbrunn Palace, where the eldest daughter Liesl and her boyfriend sang “Sixteen Going on Seventeen” while spinning and dancing, is a summer palace built in 1616 by Markus Sittikus von Hohenems, Prince-Archbishop of Salzburg. Relatively small in scale for a palace, it creates a quiet and serene impression, but a variety of humorous elements hidden in every nook and cranny around the palace provide unique delights for visitors. The water gardens inside the palace feature various “trick” fountains. Water ends up being sprayed from some unexpected locations, such as tables, benches, thresholds, and paths, surprising tourists as a practical joke. Other interesting attractions in the palace include 113 stone statues that spew water simultaneously and an “opera cave” carved from natural rock.

Mirabell Garden, which means “beautiful garden” in French, is a garden located in front of Mirabell Palace, built by Prince-Archbishop Wolf Dietrich Raitenau for his lover in the early 17th century. The garden, where lead character Maria sings the famous “Do-Re-Mi” song with the children in the film, features marble statues, flowers, fountains, ponds, and many other beautiful elements. Mirabell Garden is also famous as a venue for both small and large concerts. For instance, Mozart used to play music for the Prince-Archbishop in this garden, and chamber music concerts are often held here to this day. The scenic beauty of Hohensalzburg Castle, visible from a distance, as well as the romantic atmosphere of the garden, also makes Mirabell Garden a popular venue for weddings.

The Sound of Music is about to be re-released for the third time in Korea in 2017. The film, which unfolds a genuine story of music and love against the backdrop of the fairytale-like beauty of the Alps, is a timeless classic that is beloved by moviegoers around the world.



World Heritage Criteria for Selection

x + x

Criterion (iii): Humankind has inhabited the valleys in the Hallstatt-Dachstein/Salzkammergut alpine region for over three millennia. It is the mining and processing of salt, a natural resource essential to human and animal life, which has given this area its prosperity and individuality as a result of the profound association between intensive human activity in the midst of a largely untamed landscape.

Criterion (iv): The Hallstatt-Dachstein/Salzkammergut alpine region is an outstanding example of a natural landscape of great beauty and scientific interest which also contains evidence of fundamental human economic activity. The cultural landscape of the region boasts a continuing evolution covering 2500 years. Its history from the very beginning is linked primarily with the economic history of salt extraction. Salt mining has always determined all aspects of life as well as architectural and artistic material evidence.



The Faded Golden Kingdom

Malacca City Malaysia



- *Malacca City, a port city located on the southwest coast of the Malay Peninsula, is a key location in terms of maritime traffic on the Malacca Straits as well as an important city in the history of South East Asia. Since Parameswara from Sumatra built an Islamic kingdom here in the 14th century, the city, utilizing its geographical advantages, has developed into a transit point in trade between the Eastern and the Western worlds. In the 15th century, Portugal, which advanced into Asia, conquered and colonized the kingdom. Later, the territory was taken over by the Dutch and then ruled by the British until the 17th century.*

Such imperial competition among Western powers resulted in a mix of cultural and ethnic groups that still live in harmony in Malacca today. Dutch Square, St. Xavier's Church, St. Paul's Hill and other historical remains strewn around the city are vestiges of its conquest history. Dubbed a "mosaic of civilizations," Malacca is a city where Eastern and Western cultures coexist. The following are some of the fascinating stories related to the city's origin.

Story 1, ——— Among various legends about the origin of the Sultanate of Malacca, the most well-known is the theory that it was founded by Parameswara around 1400. When the ruler of Majapahit took Palembang in 1377, Parameswara set sail toward the Malay Peninsula, and the place he first settled was Temasek Island. On the island, the prince found an animal similar to a lion, so he renamed the land Singapura, meaning "lion city." After a while, he left the island, which was then ruled by the British in the 18th century. The new rulers decided to call it Singapore.

Story 2, ——— After arriving in Malacca, Parameswara one day saw a dog harassing a mouse deer when he was resting in the shade of a tree. The deer, however, outwitted the dog and escaped from the life-threatening situation by leading the dog into the river. Witnessing the scene, the prince, who was caught in the midst of a crisis due to invasions from the Majapahit Empire, realized that his situation was identical to that of the deer, and was determined to establish his own kingdom. Parameswara decided that the place where he rested in the shade would be the site of a new capital, named it "Malacca," and established his new kingdom there.

Today white deer statues and sculptures can be found strewn around Malacca City, all stemming from this legend. Another legend about Malacca has it that the name of the city comes from the name of a local tree. It is said that Prince Parameswara, who came to Malacca from Sumatra Kingdom and was exhausted by war, restored his energy levels after eating fruit from a Malacca tree and decided to establish his new kingdom. A third legend has it that Malacca comes from the Tamil word mallakka which means "upside down."

Story 3, ——— Located at the center of the Maritime Silk Road, Malacca, utilizing its natural geography, achieved an impressive level of prosperity. According to a historical record, during its heyday in the 15th century, there were some 2,000 trading vessels moored at the port of Malacca. It is also reported that even Zheng He, a legendary voyager from China's Ming Dynasty, visited the city. According to legend, the city was so prosperous that the local children played with gold nuggets. Today, the Malacca Sultanate Palace showcases clothes and ornaments from the golden age of the Sultanate of Malacca, offering glimpses into the prosperity of the time.

HeCi at a Glance



● **Vigan City** Known as a microcosm of Europe in the Philippines, Vigan is a “Latin” city where vestiges of the 16th century Spanish Colonial Era remain intact. In particular, the amalgamation of cultural elements from other regions in the Philippines, China, and Europe has allowed Vigan to develop a unique cityscape found nowhere else in Southeast Asia. Recognized as the best example of Spanish architecture preservation, the entire city was inscribed on the World Heritage List back in 1999.

1) Vigan Cathedral ▶

Located at the southern end of Plaza Salcedo, the church was first built in 1641. Later, when the Diocese of Nueva Segovia was transferred to Vigan in 1758, it was upgraded to a cathedral. The side of this magnificent cathedral leads to Plaza Burgos. In between these two places, there is an octagonal shaped bell tower, which was built at some distance from the cathedral so that the latter can avoid damage during an earthquake.

2) Plaza Salcedo ▶

Located in the northern part of Vigan, Plaza Salcedo is a popular resting place for local residents. The fountain installed at the center of the plaza is considered special even within the Philippines. A water fountain show starts at 7:30 every evening, and lasts for 30 minutes. Near the entrance to the plaza, there is a statue of Jose Rizal, the father of Filipino independence.



3) Crisologo Street (Calle Crisologo) ◀

The narrow, well cobbled path of Calle Crisologo is lined with heritage houses in the Spanish architectural style. The street is the best preserved part of the city in terms of its Spanish influence, and here visitors can find a caballero on horseback. With a diverse range of souvenir shops, restaurants, and accommodation on every corner, Calle Crisologo is an ever popular tourist destination.

4) Bantay Church and Bell Tower ◀

St. Augustine Church, built in the 1530s during the Spanish Colonial Era, is also called Bantay Church as it is located in the Municipality of Bantay. The bell tower, located to the left of the church, is the oldest one in Vigan. Visitors climbing up this bell tower, which sits on a hill and is made of red bricks, can enjoy views overlooking the entire Vigan City. The tower was previously used as a watchtower for monitoring enemy movements during the Spanish Colonial Era as it provided an ideal vantage point.

5) Burgos National Museum ◀

This museum was created by renovating the home of Father José Burgos who was martyred during the Spanish Colonial Era. The museum houses an extensive collection of artworks, and also has a space dedicated to the reenactment of life during the Spanish Colonial Era. Beside the museum is an old provincial jail now used as a separate exhibition space.

Experts We Met at the 2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities

Interviewee

Prof. Richard Mackay, Mackay Strategic

Here are interviews we conducted with Prof. Richard Mackay of Mackay Strategic and Prof. Kamol Rahimov of Samarkand University, who participated in the 2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities held in Gyeongju back in October.



Q1 What activities are you currently involved in with regard to World Heritage?

Mackay Strategic is an institution that provides expert advice on cultural heritage. We are working to identify possibilities for cities that possess cultural heritage and to offer various solutions. We also work to help places that are historically significant maintain close ties with their governments, local communities and international heritage organizations. In particular, we focus on creating opportunities for cities, countries, and places that are valuable as World Heritage as well as addressing key issues and projects related to these individual entities. Finally, we work with local residents to support cultural programs centered on heritage sites and to establish an infrastructure that allows for the development of cultural tourism and sustainable living.

Q2 Could you elaborate on why you described a World Heritage city as a “home”?

World Heritage cities have greater significance that goes beyond one-dimensional, physical environments such as buildings, infrastructure, and parks. That’s because each element that constitutes a World Heritage city is organically connected to form a single community. Moreover, each element has its own role in sustaining the city’s economy. World Heritage cities consist of places our lives are centered around and elements that we must work together to protect. Therefore, I think World Heritage cities are cozy “homes” for us all.

“A World Heritage city is a home.”

Q3 What stories did you share with others at the regional conference?

These days a wide variety of entities all across the world are engaging in activities to restore cultural heritage. However, we all need to be cautious and careful of such restorations. The thing is, World Heritage is not ours. On the one hand, it belongs to those who created it a long time ago; on the other hand, it also belongs to our descendants in the distant future. This suggests that cultural heritage does not belong to governments or certain institutions, and therefore that the restoration of its value does not fall onto them either. The value of cultural heritage is construed in the context of culture. In other words, as time passes, community members come to reassess the value of their heritage in changing social and scientific contexts. Therefore, it is most important that residents of a World Heritage city be provided with relevant information continually, including knowledge on how to manage and preserve their cultural heritage and its historical, social, and cultural value.

Q4 Please tell us about World Heritage sites in Australia!

Australia currently has 19 properties on the World Heritage List: Sydney Opera House, Kakadu National Park, Macquarie Island, and Australian Convict Sites, just to name a few. In particular, the Ningaloo Coast, which was most recently added to the list in 2011, is a habitat for diverse and abundant marine life, including sea turtles and whale sharks which aggregate annually on the coast. Located farthest from the center of Australia, Ningaloo Coast also offers a gorgeous vista with its vast stretch of shoreline and sea. Swimming together with whale sharks in a beautiful emerald sea—that’s the kind of incredible experience you can enjoy there.



Experts We Met at the 2nd OWHC Asia-Pacific Regional Conference for World Heritage Cities

Interviewee

Prof. Kamol Rahimov

Department of Architecture, Samarkand University



Q1 Tell us about your experience at the 2nd OWHC Asia-Pacific Regional Conference.

I attended the conference as a representative for experts in Samarkand. Its geographical proximity to Europe has made Samarkand a cultural crossroads between East and West. Rather than simply attending the conference and then forgetting about it, when I go back, I would like to inform people about the various issues raised during the conference and spend time pondering World Heritage more deeply.

Q2 What activities are you currently involved in with regard to World Heritage?

Along with college students in Samarkand, I am currently working on a project for restoring historic spaces. The reason why I started this project is because I wanted to incorporate additional value into society instead of simply teaching my students about architecture. What we do is restore archeological sites and buildings, which have become dilapidated and damaged for a variety of reasons, back to their original state. Most residents of World Heritage cities, I believe, have a shared understanding that cultural heritage sites are imbued with precious value. However, the inhabitants of a city often do not know how to go about restoration or how important restoration is, although they comprehend the abstract concept. As such, by overseeing this project, each of my students, who constitute the next generation, is provided with an opportunity to reflect on the “value” of history, not to mention the attainment of visible achievements.

Q3 Please tell us about World Heritage sites in Samarkand.

Known as the “Rome of the East” in the old days, Samarkand is a city with a rich cultural heritage. As such, it is still home to numerous historic sites and cultural assets. In particular, Registan Square is the most well-known World Heritage site in the city. The Registan was used for major national events, such as military parades and royal proclamations, and as a large market. Even today, national celebrations, festivals, anniversaries and other major events are held in the square. The buildings decorated with delicate tiles create even more beautiful scenery when illuminated by the red glow of sunset. In college, my friends and I would gather and sit at a corner of the square, eating non, the staple bread of Uzbekistan.

Q4 Could you elaborate on why you described World Heritage as “tradition and innovation”?

In order to enrich our lives, we require progress and innovation. However, in my opinion, it is essential that such innovation be built on the foundation of “the old.” The thing is, the present cannot exist without the past. I believe that World Heritage is not only a time-honored tradition but also a medium of innovation that can lead us into a brighter future. What’s your opinion on the topic?



“ World Heritage is tradition and innovation. ”

Where Exploration and Pioneering Once Started, The Sail of Hope Soars Once Again for Reconstruction



It is no exaggeration to say that the world once centered around ports. Between the 15th and 17th century, when European ships roamed all over the world, port cities facing an ocean served as both trade centers and cultural crossroads. This was certainly true for Liverpool, UK and Coro, Venezuela, the port cities facing each other across the Atlantic Ocean. The two cities, which still serve as important ports for exploration and trade, showcase precious vestiges from the pioneering history of humanity and are today preparing for another important voyage: to discover the coexistence of preservation and progress.



Liverpool, UK Maritime Mercantile City

Liverpool, a maritime mercantile city, was among the world's major trading centers in the 18th and 19th centuries. It was a major port for the mass movement of people, such as slaves and emigrants from northern Europe to America, while playing a crucial role in the growth and development of the British Empire that centered on maritime trade. In particular, Liverpool was a pioneer in the development of modern dock technology, transport systems, and port management. As such, the historical centers and port areas still feature a great number of important commercial, civic, and public buildings, including St George's Plateau. Until the 19th century, Liverpool continued its impressive growth based on the advantages of its status as a major trading center. During the early 20th century, a range of commercial, trade, and social infrastructure was built in the city, giving it the nickname, the "Second City of the British Empire." However, after World War I, the shadow of an economic depression fell on the city. In response, the city council made various efforts to restore Liverpool, such as building East Lancashire Road and the Queensway Tunnel, the world's longest underwater tunnel at the time. Unfortunately, though, the trials of Liverpool did not end there: World War II soon broke out, and severe bombings wreaked havoc on many areas of the city. After the war ended, despite continued difficulties, Liverpool took steps to restore the city, and in the 1950s, it once again became the country's largest port based on passenger numbers. Since the late 20th century, as the second largest port in the UK in terms of import and export volume, Liverpool has sought ways to redevelop itself through the renovation of its dock systems, rising above the city's prolonged unemployment and economic depression. The Albert Dock, Wapping Dock, and other docks began to receive renewed attention as popular destinations for tourism and shopping. Moreover, events such as the Tall Ships Festival at the new dock gates in the Canning area and River Mersey Festival were held, as part of the city's efforts to reestablish its value as a historic port city. In this respect, the maritime mercantile city of Liverpool has sailed onwards against the fierce waves of wars and recessions, seeking ways to reignite its past glory as the artery of world trade while preserving its historic value.

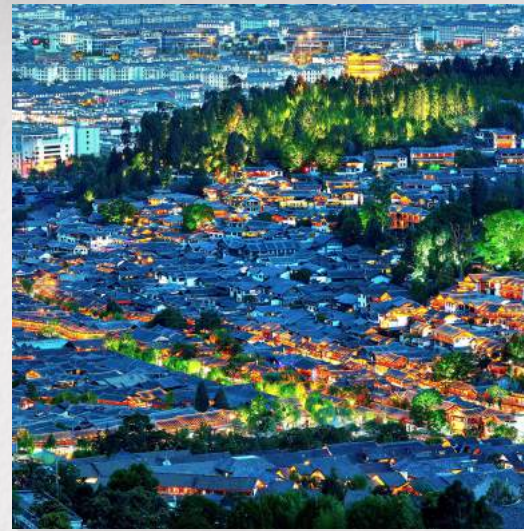
Coro and Its Port Venezuela

The oldest city in the western part of Venezuela, Coro was built in 1527 by the Spanish as a colonial city. Because of fierce competition for colonial expansion among European powers, Coro suffered through a turbulent history. In the 16th century, the city was used as an advance base for Germany's progress into Latin America, and in the 17th century, it enjoyed commercial prosperity by carrying on a smuggling trade with the Netherlands Antilles. Although there were two ports in Coro, only the port of La Vela now remains. During the late colonial era, port infrastructure such as dock facilities, customs offices, and roads, were built in La Vela, which is some 3km away from the heart of the city. Then, in the 18th century, consulates and banks were also established. Witness to the influence of Spain, the Netherlands, and other European countries in the past, Coro features a unique architectural style with a diverse mix of cultural elements. Most historical buildings, including public buildings, were built from bricks, and it is said that they were designed with reference to 15th century cities in the Andalusia region in Spain and the Canary Islands. Similarly, Coro's unique architectural landscape, which incorporates Spanish Mudéjar techniques, Indigenous building traditions, and the Dutch Baroque style, is important evidence that explains the historical background of the city. Since the 1950s, Coro and its Port of La Vela have been protected as National Monuments by the Venezuelan government. Then, in 1993, they were inscribed on the UNESCO World Heritage List. However, protection and management is difficult because many of the traditional buildings feature earthen architecture. In fact, many old and historic buildings at the port have been damaged by torrential rains due to climate change, creating enormous challenges for city preservation efforts. In 2005, Coro and its port were placed on the List of World Heritage in Danger. Since then, restoration efforts by the Venezuelan government have picked up speed. Many detailed policies were implemented, including support for working class residents living in these historic areas and the designation of artisans, who build houses using traditional techniques, as intangible cultural properties. At the same time, concrete restoration efforts have been made by having these artisans live together close to historic villages so that they can participate in restoration work and transfer their techniques to the next generation of artisans.

OWHC Photo Contest

From April 1 to August 20, the OWHC Photo Contest was held by the OWHC-AP under the theme "My Heritage, Your Adventure."

After a series of thorough evaluations, a total of 23 winners were selected in six different categories (i.e., the Grand Prize, Gold Prize, Silver Prize, Bronze Prize, Special Favorites, and Participation Prize). Here are some of the winners that have depicted World Heritage sites, cities, and residents in a variety of unique ways.

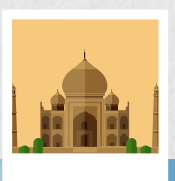


▲ Bronze Prize | Tang Xinhua
Lijiang, a Sleepless Town
This photo depicts the Old Town of Lijiang at nightfall. In the description, the artist said that the serene and cozy scenery of Lijiang looks like a scene of orchids, chrysanthemums, and ivy vines all blended in harmony.



▲ Gold Prize | See Thoe Tuck Kuen
The View of Clan Jetty
A scene featuring an artist painting the Clan Jetties in George Town in the morning.

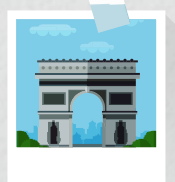
▲ Grand Prize Prize | Bernard Pasatiempo Recirido II
Historic Town of Vigan
This photo depicts a street in the Historic Town of Vigan in the Philippines. The buildings lined along the narrow, cobbled street send the viewer back to 16th century Spain. The reflection of the street on the crystal clear pool of water adds a unique vibe to the scene.



▲ Silver Prize | Sudipto Das
The Magnificent Taj
The photo captures a religious ritual taking place in a river against the backdrop of the Taj Mahal. The colors of the hazy fog and the hijabs wrapped around these women blend in harmony to create an eccentric vibe.



▲ Special Favorites | Friedrich Erhart
St. Stephen's Cathedral
This work captures children making funny faces and a reflection on the window of St. Stephen's Cathedral in Vienna. This photo is a reenactment of the famous Fenstergucker ("Window Peerer") sculpture inside the cathedral.



▲ Bronze Prize | Tsui Piu
Khmer Smiles
The achromatic Angkor Wat and the boy monks in colorful robes form an interesting juxtaposition. The monks looking in the same direction are all smiles.





▲ Special Favorites | Chow Fun Kau
The Living History
Children singing under the wall of Wat Phu Temple



▲ Participation Prize | Choi Jin-seong
Under the Protection of Machapuchar

This image was taken at Boudhanath Stupa in Kathmandu, Nepal. The facial expression of the woman conveys her sincere wish for the quick restoration of the city severely damaged by an earthquake in 2015.



▲ Participation Prize | Lee Do-eun
Respectfully Adjusting My Garment

This photo captures the image of officials performing Jongmyo Jerye (Royal Ancestral Ritual) walking reverently at the Main Hall of Jongmyo Shrine. The neat line formed by the tiled roof at Jongmyo Shrine and the fall scenery illustrate the graceful beauty of autumn in Korea.



▲ Participation Prize | Salai Kaung Myat Min
Lifestyles of People Who Live in Ancient Zones

Farmers are busy working in the field in Sri Ksetra, one of the Pyu Ancient Cities in Myanmar. The remaining ancient red walls in the far distance and the greenness of the rice paddies create a delicate juxtaposition.

OWHC Photo Essay Book

The OWHC-AP is going to publish a photo essay book featuring World Heritage sites, cities, and residents. Through photos and essays reflecting thoughts on World Heritage cities and the lives of local residents, the book will convey the spirit of harmony and coexistence expressed in these cities. Moreover, all the proceeds of the book will go to the OWHC's emergency restoration fund to promote international cooperation related to World Heritage.

Coloring the city of Berlin with Your Hands

Illustrate the Bode Museum, located on Museum Island in Berlin, with your own colors.



Bode Museum Located on Museum Island in Berlin, Germany, the Bode Museum originally opened as the Kaiser-Friedrich-Museum. Then in 1956, the museum was renamed in honor of its first curator, Wilhelm von Bode, known as the father of modern museology. Its collection includes sculptures from the Middle Ages, artworks in the classic Italian Gothic style, and artifacts and artworks from the Renaissance period.