

THE SPIRIT OF THE MILITARY HERITAGE PLACES

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Abstract. The objective of this paper is to show the importance and the necessity of the integrated preservation of the tangible and intangible values of the military heritage places for the contemporary and for the future generations. The method of the work consists in the attempt of the tangible and intangible values definition of the military heritage places and in the analyses of the different ways of their preservation. The results of analysis show the unbalance in the treating of the tangible and intangible values of the military heritage places. The conclusion presents the comparison between the conservation policies and the practices concerning the preservation of the spirit of the military heritage places and the proposal for the necessity of the increasing the interest in the integrated preservation of the tangible and intangible values of the military heritage places.

1. The Spirit and the “Genius Loci” of Military Heritage

The spirit of the military heritage places treats the most often to historical events, former wars and battles. It is associated with glory of armies, nations, but it also calls out nostalgia and musing over death. Instead of the “spirit” we could as well talk about a "genius loci" of the military heritage places which usually refer to a location's distinctive atmosphere of military heritage sites like battlefields or war cemeteries.

The military heritage places are the part of tangible cultural heritage but the spirit of the military heritage places is associated with the intangible values.

2. The Military Heritage Places as Part of Cultural Heritage

Military heritage places are also part of the cultural heritage which according to the UNESCO World Heritage Convention Concerning the Protection of the World Cultural and Natural Heritage consist of:

monuments: architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;

groups of buildings: groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;

sites: works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

Designation of "military heritage places" it is very wide and it concerns different types of tangible heritage such as:

structures, including fortifications, (including fortified towns), works of military engineering, arsenals, harbours, barracks, military and naval bases, testing fields, and other enclaves and constructions built and/or used for military purposes.

landscapes, including battlefields, territorial, sub-aquatic or coastal defence installations and earth works, ancient or recent.

commemorative monuments, including war memorials, trophies, cemeteries, cenotaphs, and others plaques or marks.

Many of them are protected not only on a local or national level but also in a global scale like listed as World Heritage Sites monuments in:

- Azerbaijan - Walled City of Baku with the Shirvanshah's Palace and Maiden Tower (2000)
- Bolivia - Fuerte de Samaipata (1998)
- Canada - Historic District of Old Québec (1985)
- China - The Great Wall (1987)
- Colombia - Port, Fortresses and Group of Monuments, Cartagena (1984)
- Croatia - Old City of Dubrovnik (1979, 1994)
- Cuba - Old Havana and its Fortifications (1982)
- Ethiopia - Harar Jugol, the Fortified Historic Town (2006)
- Finland - Fortress of Suomenlinna (1991)
- France - Historic Fortified City of Carcassonne (1997), Fortifications of Vauban (2008),
- Ghana - Forts and Castles, Volta, Greater Accra, Central and Western Regions (1979)

- Haiti - National History Park – Citadel, Sans Souci, Ramiers (1982)
- India - Agra Fort (1983), Red Fort Complex (2007)
- Israel - Masada (2001), Old City of Acre (2001)
- Jerusalem (Site proposed by Jordan) - Old City of Jerusalem and its Walls (1981)
- Kenya - Sacred Mijikenda Kaya Forests (2008)
- Korea, Republic of - Hwaseong Fortress (1997)
- Luxembourg - City of Luxembourg: its Old Quarters and Fortifications (1994)
- Malta - City of Valletta (1980)
- Mexico - Historic Fortified Town of Campeche (1999), Protective town of San Miguel and the Sanctuary of Jesús de Nazareno de Atotonilco (2008)
- Morocco - Ksar of Ait-Ben-Haddou (1987), Historic City of Meknes (1996), Portuguese City of Mazagan (El Jadida) (2004)
- Netherlands - Defence Line of Amsterdam (1996)
- Oman - Bahla Fort (1987)
- Pakistan - Fort and Shalamar Gardens in Lahore (1981), Rohtas Fort (1997)
- Panama - Fortifications on the Caribbean Side of Panama: Portobelo, San Lorenzo (1980)
- Poland - Cracow's Historic Centre (1978), Historic Centre of Warsaw (1980), Old City of Zamość (1992), Castle of the Teutonic Order in Malbork (1997), Medieval Town of Toruń (1997)
- Portugal - Central Zone of the Town of Angra do Heroísmo in the Azores (1983)
- Romania - Dacian Fortresses of the Orăstie Mountains (1999), Villages with Fortified Churches in Transylvania (1993, 1999), Historic Centre of Sighișoara (1999)
- Russian Federation - Citadel, Ancient City and Fortress Buildings of Derbent (2003)
- Saint Kitts and Nevis - Brimstone Hill Fortress National Park (1999)
- San Marino - San Marino Historic Centre and Mount Titano (2008)
- Serbia - Gamzigrad-Romuliana, Palace of Galerius (2007)
- Slovakia - Spišské Hrad and its Associated Cultural Monuments (1993), Bardejov Town Conservation Reserve (2000)
- South Africa - Robben Island (1999)

- Spain - Old Town of Ávila with its Extra-Muros Churches (1985, 2007), Old Town of Segovia and its Aqueduct (1985), Historic City of Toledo (1986), Historic Walled Town of Cuenca (1996), Roman Walls of Lugo (2000)
- Sri Lanka - Old Town of Galle and its Fortifications (1988)
- Switzerland - Three Castles, Defensive Wall and Ramparts of the Market-Town of Bellinzona (2000)
- Syrian Arab Republic - Crac des Chevaliers and Qal'at Salah El-Din (2006)
- Turkey - Archaeological Site of Troy (1998)
- Turkmenistan - Parthian Fortresses of Nisa (2007)
- United Kingdom of Great Britain and Northern Ireland - Castles and Town Walls of King Edward in Gwynedd (1986), Durham Castle and Cathedral (1986), Frontiers of the Roman Empire (1987, 2005, 2008), Tower of London (1988), Old and New Towns of Edinburgh (1995) Historic Town of St George and Related Fortifications, Bermuda (2000)
- United States of America - La Fortaleza and San Juan National Historic Site in Puerto Rico (1983)
- Yemen - Old Walled City of Shibam (1982), Historic Town of Zabid (1993)

The list presented above probably does not exhaust the whole military heritage protected as World Heritage, because very often military structures are one of elements of registered monuments.

The military heritage is also protected on national level as fortresses, defensive lines, walled towns, shelters, battlefields, cemeteries etc. For example we have got 877 defensive structures (towns' walls, city gates, forts, arsenals) and 416 castles registered as national heritage. The separate register is for cemeteries and military landscape like battlefields.

3. The Military Heritage as Part of Intangible Heritage

Military heritage calls out large emotions very often and it is connected with national, regional and local tradition protected as the intangible heritage, which is transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their history, and provides them with a sense of identity and continuity. thus promoting respect for cultural diversity and human creativity.

The intangible heritage became important in a global scale after the

second world war. Convention for the Safeguarding of the Intangible Cultural Heritage adopted in Paris in October 2003 refers to existing international human rights instruments, in particular to the Universal Declaration on Human Rights of 1948, the International Covenant on Economic, Social and Cultural Rights of 1966, and the International Covenant on Civil and Political Rights of 1966. The Convention considers the importance of the intangible cultural heritage as a mainspring of cultural diversity and a guarantee of sustainable development, as underscored in the UNESCO Recommendation on the Safeguarding of Traditional Culture and Folklore of 1989, in the UNESCO Universal Declaration on Cultural Diversity of 2001, and in the Istanbul Declaration of 2002 adopted by the Third Round Table of Ministers of Culture.

The main purposes of the Convention for the Safeguarding of the Intangible Cultural Heritage is safeguarding the intangible cultural heritage, ensuring respect for the intangible cultural heritage of the communities, groups and individuals concerned, raising awareness at the local, national and international levels of the importance of the intangible cultural heritage, and of ensuring mutual appreciation thereof, providing for international cooperation and assistance.

The “intangible cultural heritage” is define for the purposes of the Convention as “the practices, representations, expressions, knowledge, skills – as well as the instruments, objects, artifacts and cultural spaces associated therewith – that communities, groups and, in some cases, individuals recognize as part of their cultural heritage”.

The “intangible cultural heritage”, according to the definition given in the Convention, is manifested in the oral traditions and expressions, including language as a vehicle of the intangible cultural heritage; in performing arts; in social practices, rituals and festive events; knowledge and practices concerning nature and the universe; traditional craftsmanship.

The spirit of the military heritage places is mostly manifested in the oral traditions and expressions, in performing arts and in social practices, rituals and festive events.

3.1. THE ORAL TRADITIONS

Iliad is probably the most well-known heroic epos on the world. Originally it was an oral literature talking about the episodes of Trojan War. The Iliad is traditionally attributed to Homer, but the existence of a single author for the poem is disputed as the poem themselves show evidence of a long oral tradition and hence, possible multiple

authors. The poem is commonly dated to the late 9th or to the 8th century BC. The epos concerns events during the tenth and final year in the siege of the city of Ilium, or Troy, by the Greeks.

Archaeologists looked for Troy, a legendary city and center of the Trojan War for the confirmation of events introduced in epos from XIX century. In the 1870s the German archaeologist Heinrich Schliemann excavated the area which is often identified with Homeric Troy.

Today Troy it is the name of an archaeological site in Turkish Anatolia, the traditional location of Homeric Troy. The archaeological site of Troy was added to the UNESCO World Heritage list in 1998. UNESCO description undertakes the scientific terms of the site, its extensive remains, which are the most significant demonstration of the first contact between the civilizations of Anatolia and the Mediterranean world. Moreover what is important for intangible heritage, the siege of Troy by Spartan and Achaean warriors from Greece in the 13th or 12th century B.C., immortalized by Homer in the Iliad, has inspired great creative artists over more than two millennia.

The very important story for Israel is connected with the mysterious history of Masada, which is a symbol of Jewish freedom. Masada is a mountain top fortress, located in Israel, situated on the top of an isolated rock on the edge of the Judean Desert overlooking the Dead Sea. At Masada's top are the remains of elaborate buildings built by Herod the Great during his reign in the first century BC. It is described as “a rugged natural fortress, of majestic beauty”. It is a symbol of the ancient kingdom of Israel, its violent destruction and the last stand of Jewish patriots in the face of the Roman army, in 73 A.D.

Masada, which presents outstanding universal value, is listed as UNESCO World Heritage Site since 2001. Built as a palace complex and place of refuge by Herod the Great, King of Judaea Masada's extensive remains survive on the summit of this seemingly impregnable fortress. The camps, fortifications and attack ramp that encircle the monument constitute the most complete Roman siege works surviving to the present day.

It is known not only because of its material values and beauty of its landscape but also because its intangible values, which are connected with one of the most dramatic episodes in the Jewish history. The site of the self-immolation of nearly a thousand Jewish patriots in the face of a large Roman army, Masada is a symbol of the ancient kingdom of Israel and a symbol of the heroic contumacy, to the end. It

is a symbol of freedom and courage especially to Jews because of its history, specifically the events of the Jewish revolt against Rome in the first century AD recorded by Josephus, when the Zealots held out against Rome for three years at Masada before choosing mass suicide over surrender.

In 20th century Masada became a symbol of courage for the emerging modern Jewish state. It was a pilgrimage site for youth movements and Haganah members. In 1949, at the end of War of Independence, the Israel flag was hoisted on Masada's summit.

The story of Masada was the inspiration for the Chief of Staff of the Israel Defence Forces Moshe Dayan who initiated the regular practice of the troops finishing their basic training with a pilgrimage to and swearing-in ceremonies on Masada, where they swear the oath that *"Masada shall never fall again"*. After two thousand years, the sacrifice of Jewish insurrection remains a reminder of the love of freedom which is as important to the Jewish nation today as it was in that bygone era.

It is not easy to find in reality the mythical places described in the oral stories and epos. Very often it is impossible. It is the reason of lack the parallel among the UNESCO World Heritage List and the UNESCO Intangible Heritage Lists.

We could find elements of military heritage in old epos which describe leaders' and all communities heroism, history of fights and battles. Some of those oral epic arts are listed at the Intangible Heritage Lists like for example the "The Olonkho, Yakut Heroic Epos" (2001) from Russian Federation, which is one of the oldest epic arts of the Turkic peoples, the term Olonkho refers to the entire Yakut epic tradition as well as its central epic. Today, it is still incidentally performed in the Sakha Republic, situated in the far east of the Russian Federation. The epic consists of numerous legends about ancient warriors, deities, spirits and animals, but also addresses contemporary events, such as the disintegration of nomadic society.

3.2. PERFORMING ARTS

It is not a lot of examples of performing arts associated with the military heritage, which are at the UNESCO Intangible Heritage Lists. One of them it is "Ramlila - the Traditional Performance of the Ramayana" (2005) from India, another one "Slovácko Verbu_k, Recruit Dances" (2005) from Czech Republic.

Ramlila, or "Rama's play", is described by UNECO as a performance of Ramayana epic in a series of scenes that include song,

narration, recital and dialogue. It is performed across northern India during the festival of Dussehra, held each year according to the ritual calendar in autumn. This staging of the Ramayana is based on the Ramacharitmanas, one of the most popular storytelling forms in the north of the country. This sacred text devoted to the glory of Rama, the hero of the Ramayana, was composed by Tulsidas in the sixteenth century. The majority of the Ramlilas recount episodes from the Ramacharitmanas through a series of performances lasting ten to twelve days, but some, such as Ramnagar's, may last an entire month. Festivals are organized in hundreds of settlements, towns and villages during the Dussehra festival season celebrating Rama's return from exile. Ramlila recalls the battle between Rama and Ravana and consists of a series of dialogues between gods, sages and the faithful. Ramlila's dramatic force stems from the succession of icons representing the climax of each scene. The audience is invited to sing and take part in the narration. The Ramlila brings the whole population together, without distinction of caste, religion or age.

The next example of performing arts, according to the UNESCO description, the Slovácko verb_nk, is an improvised dance performed by boys and men living in the South Moravia and Zlín districts of the Czech Republic. The name of the dance is derived from the German term Werbung (changed into verb_nk), meaning "recruitment", reflecting its historical origins in the recruitment of dancers and soldiers for the military in the eighteenth century. Today, it is performed by folk dance groups in most towns and villages of the Slovácko region, mostly in connection with festivities, such as the annual Hody community celebration. The Slovácko verb_nk is danced to music called New Hungarian songs and usually consists of three parts. At the beginning, a song is performed, followed first by slow movements and then by faster dancing parts. The dancing is not bound to a precise choreography, but is marked instead by spontaneity, improvisation, and individual expression, including jumping contests. It is usually performed by groups, with each dancer interpreting the music in his own way.

Another example of performing arts, the historical reenactment, became very popular in the end of XX century. The reproduction of the historical events has a long history, longer even from history of the knight's tournaments. The ancient Egypt, Greece or Rome records talk about reminding for public needs the military glory and famous fights of the great commanders. King James II performed the siege of Budapest on the Hunslow Heath meadows in 1687. The great battles

were produced for the London residents in Hyde Park by a regular military detachments in the period of Napoleonic wars. There have been many isolated examples of medieval reenactment in Europe, notably the Eglinton Tournament of 1839. In modern times, medieval reenactment has been popular in the United Kingdom, starting in the late 1960's and growing every year since, with groups from all over England, Scotland, Ireland and Wales participating in events. Many UK battles are reenacted at their original battle sites by enthusiasts with a high degree of authenticity, together with medieval traders, musicians, caterers. For example the largest early medieval event in the UK is the Battle of Hastings reenactment, which in 2006 had over 3600 registered participants and combined living history and combat reenactment, the largest medieval event in Poland is the Battle of Grunwald (or 1st Battle of Tannenberg) which took place in 1410 year. It gathered about 1700 knights from whole Europe and over 80000 spectators.

3.3. RITUALS AND FESTIVE EVENTS

There are a lot of ritual and festive events among national and local communities connected with the events which wars and battles which effect on many generations. We have in Poland some rituals which are connected with the Tatars invasion in XIII century and with the battle of Vienna against the Ottoman Empire from XVII century won by Polish-Austrian-German forces led by King of Poland Jan III Sobieski.

Very famous is Lajkonik is one of the unofficial symbols of the city of Kraków, protected as World Heritage Site. It is represented as a bearded man resembling a Tatar in a characteristic pointed hat, dressed in Mongol attire, with a wooden horse around his waist. It is the subject of the Lajkonik Festival (Polish: *Lajkoniki*) that takes place each year on the first Thursday after the religious holiday of Corpus Christi. The story of Lajkonik recalls that the Tatars arrived at the city gates at night in 1287, but chose not to attack the city until morning and instead camped along the Vistula. Some locals transporting wood on the river saw them and decided to play a joke on the city. They entered the city gates and dressed up like Tatars on horses trying to scare people into thinking the gates were breached. To the relief of the people of the city their true identity was soon discovered and the incident's popularity led the mayor to declare this to be an annual celebration.

The next ritual belongs to Easter tradition and is called Turki, that is tomb guards. This one of the most colorful, still alive Easter customs. They keep guard in churches near Christ's symbolic graves on Great Friday to Resurrection. Turki are the descendants of Sobieski's soldiers who fight in Vienna. According to the story, after coming back home before Easter they guarded near Christ's grave in conquered Turkish costumes. Their costumes until nowadays follow the Turkey's dresses.

Recording the intangible military heritage we should also explore different aspects like music, soldiers sings, and different customs of armies which are celebrated till today.

The military heritage, tangible and intangible, should be treated and protected as an integrated value and recorded by measuring aimed at ensuring the viability of the tangible and intangible cultural heritage, including the identification, documentation, research, preservation, protection, promotion, enhancement, transmission, particularly through formal and non-formal education, as well as the revitalization of the various aspects of such heritage. It is a great necessity of the increasing the interest in the integrated preservation of the tangible and intangible values of the military heritage places because of its specific character.

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