

Pátmos (Greece)

No 942

Identification

<i>Nomination</i>	The Historic Centre (Chorá) with the Monastery of Saint John the Theologian and the Cave of the Apocalypse on the Island of Pátmos
<i>Location</i>	Prefecture of Dodecanese, Province of Kálymnos, Municipality of Pátmos Island
<i>State Party</i>	Greece
<i>Date</i>	1 July 1998

Justification by State Party

- *The Monastery of Hagios Ioannis Theologos*

The Monastery of Hagios Ioannis Theologos offers a wealth of scientific interests and aesthetic pleasures both to the scholar and to the ordinary visitor. The monastery, a castle in itself, is one of the best preserved fortified monastic ensembles of the Middle Ages. Its most impressive characteristic, besides its harmonious relation to the natural and built environment, is its uninterrupted continuity and close connection with history: in the nine centuries of its life the monastery obtained its unique architectural physiognomy through the erection, modification, and restoration of buildings or the changes of land use, which were realized in order to cover everyday or artistic needs. The extensive building programmes, covering the period from the foundation of the monastery by Hosios Christodoulos in 1088-99 to the mid 18th century, reveal a variety of architectural expression. Only a few monuments in Greece can exhibit the morphological, stylistic, and artistic wealth as well as the completeness and continuity of life of the Monastery of Theologos. Housing, however, an amazing treasure of movable works of art and literature, the monastery complex has a special functional value, apart from its obvious artistic and historical ones. All the aforementioned data, and also its great spiritual radiance, lend to the Monastery of Hagios Ioannis Theologos a unique significance. A major centre of worship in the Aegean archipelago, it is an ark of the Byzantine and Neo-Hellenic Orthodox tradition, which continues to be in its prime, even today.

- *The Ritual of the Washing of the Feet*

The services and rituals of Holy Week are held on Pátmos with the grandeur of Byzantine ceremony,

according to the rules of the ancient monastic *typikon*, which the Monastery of Theologos has strictly preserved. The dramatic events of the Passion of Christ are revived through the gospel passages and the relevant hymns that the monks recite or chant with deep emotion and devoutness.

The most impressive and soul-stirring mystagogy is the Ritual of the Washing of the Feet, which was established in Byzantium and is performed up to the present day on the Wednesday of Holy Week at noon. This ritual is a live re-enactment of the washing of the Apostles' feet by the Lord, one of the dramatic episodes of the cycle of Christ's Passion, and is performed by the abbot and monks of the monastery in front of a large public in the central square of the settlement of Chorá.

- *The Apocalypse*

In AD 95 St John the Evangelist was exiled to Pátmos for "bearing witness to Jesus." During his long sojourn on the island he wrote the Apocalypse (the Book of Revelation), the final book of the New Testament. This text offered the persecuted ancient churches of Asia Minor a message of hope and encouragement, gave the eschatological literature its pivotal work, and was an inexhaustible source of artistic inspiration. As the French scholar Guérin points out, "The Apocalypse of John the Evangelist, this masterpiece of poetry, is the supreme work of Christian literature."

The Apocalypse, which has been translated into every spoken language, has inspired not only the greater artists of Byzantium and the Renaissance to create magnificent works of painting, sculpture, and decorative arts, but also the most celebrated composers of ecclesiastical music, who tried to surpass "the chorus of angels" in order to express the ecstatic vision of St John the Divine, and thus endowed humanity with superb religious oratorios.

The nominated property is endowed with obvious archaeological, artistic, and aesthetic values and therefore justifies the criteria for inclusion on the World Heritage List. The ensemble formed by the Monastery of Theologos, the Cave of the Apocalypse, and the settlement of Chorá, harmoniously incorporated into an environment which, in addition, characterized as a landscape of special natural beauty, automatically acquires the value and importance of its uniqueness. The age-long relation of a major centre of Orthodox worship in its prime (the Monastery of Theologos and the Cave of the Apocalypse) with a perfectly preserved historic settlement (Chorá) serves perfectly as a point of creative reference for those seeking records and values of a life beyond the narrow confines of rationalism.

[**Note** The State Party does not make any proposals as regards to the criteria under which it considers the property should be inscribed on the World Heritage List.]

Category of property

In terms of the categories of cultural property set out in Article 1 of the 1972 World Heritage Convention, this is a *group of buildings*.

History and Description

History

Pátmos was colonized first by Dorian and then Ionian Greeks. When it was absorbed into the Roman Empire it was used, like other Aegean islands, as a place of exile for political prisoners. Among them was the Evangelist St John the Theologian (also known as St John the Divine), who was brought to the island in AD 95 during the reign of Domitian, and it was during his long sojourn on Pátmos that he wrote both the Apocalypse and his Gospel.

Like so many of the Aegean islands Pátmos was devastated by Saracen raiders in the 7th century, and it was virtually uninhabited for the next two centuries. In 1088 Hosios Christodoulos, a Bithynian abbot who had already founded monasteries on Léros and Kos, obtained permission from the Byzantine Emperor Alexis I Comnenus to found a monastery on the island dedicated to St John. This was at a time when the Imperial state was encouraging the resettlement on the islands and shores of the Aegean, a policy which included the establishment of fortified monasteries (eg Néa Moni on the island of Chios and the monasteries of Mount Áthos).

The island was captured by the Venetians in 1208. It is around this period that the oldest settlement on Pátmos was founded, that of Chorá, when married lay brothers and other people working for the monastic community settled around the monastery. After the fall of Constantinople in 1453 about a hundred families were resettled in Chorá, to the west of the monastery, where they established the wealthy area known as Alloteina. At this time the appearance of the settlement was that of dispersed houses essentially rural in nature.

Pátmos came under Turkish control in the early 16th century. Paradoxically, this marked the beginning of a period of prosperity for the islanders, who were granted certain tax privileges in exchange for their submission. The inhabitants of Chorá took advantage of these to engage in shipping and trade, and this is reflected in the fine houses built by wealthy merchants in the late 16th and early 17th centuries, a number of which survive to the present day.

This period of prosperity ended when the island was sacked by the Venetians under Francesco Morosini in 1659. Following the fall of Candia to the Turks in 1669, Venetian refugees were settled on the island. They created a new residential area, known as Kretika, the main square of which was named Agialesvia, dedicated to a female Cretan saint. The urban tissue began to change, the new properties being much smaller and densely packed. It was slowly to recover its former mercantile role, but in the later 18th century and throughout the 19th century Pátmos was once again a major trading centre. In the mid 18th century the Aporthiana quarters were formed as the town expanded. Many of the old houses were rehabilitated and new mansions were built.

Description

Pátmos is the northernmost island of the Dodecanese group; its area is *c* 88 km² and its present population is *c* 2500. It is largely a barren island, formed of three volcanic masses connected by narrow isthmuses. There are three settlements - the medieval Chorá, the 19th century harbour of Skála, and the small rural Kampos.

The site selected by Christodoulos for his *Monastery of Hagios Ioannis Theologos (St John the Divine)* dominates the whole island. The present complex has been built up progressively over the centuries since the foundation of the monastery in 1088, using the volcanic stone of which the island is composed. It has the external appearance of a polygonal castle, with towers and crenellations, and it is indeed one of the finest surviving examples of a fortified medieval monastic complex. There is a magnificent view of the entire island from its battlements.

The complex has evolved in an unplanned manner around a central courtyard over several centuries. The earliest elements, belonging to the 11th century, are the *Katholikón* (main church) of the monastery, the Chapel of Panagía, and the refectory. The north and west sides of the courtyard are lined with the white walls of monastic cells and the south side is formed by the *tzafara*, a two-storeyed arcade of 1698 built in dressed stone, whilst the outer narthex of the *Katholikón* forms the east side.

The *Katholikón*, which was completed around 1090, is in the domed cross-in-square style supported on four ancient columns that is typical of the period. The elaborate floor, of white and grey marble in *opus sectile*, is original, as are the carved wooden beams of the nave of the Byzantine church. The original wall paintings have been overlaid by frescoes painted around 1600, but parts of them have been revealed during recent restoration work on the later frescoes. The carved wooden *iconostasis* was the donation of the Patmian Metropolitan in 1820, but the icons that adorn it date from several periods. The tomb of the founder, Hosios Christodoulos, formed part of a Russian endowment in 1796, which also included lamps, candlesticks, and choir stalls.

Adjoining the *Katholikón* on the south side is the *Chapel of Panagía*, which was added in the mid 12th century. This is a small single-aisled structure, roofed with barrel vaults and a groined vault. It contains frescoes painted in 1176-80 which were revealed during restoration work in 1958. They depict the Mother of God (*Theotokos*), the Archangels Michael and Gabriel, and other Biblical scenes. The carved wooden *iconostasis* (1607) is decorated with icons in the contemporary Cretan style.

The *refectory*, which is reached via the inner courtyard, also dates from 1080; it contains frescoes from three periods - 1176-80, the late 12th century, and the third quarter of the 13th century. They depict the Passion and various Church Councils. The marble tables and benches are original.

Steps lead from the refectory to the *Library*, containing some two thousand printed books and over a thousand

manuscripts, many of them of great antiquity and beauty. Its foundations were laid by Christodoulos, who brought with him from the monastery that he founded at Miletus many manuscripts that he had saved from the Turks. It was this collection which enabled Pátmos to become a major spiritual and intellectual centre for the region for many centuries. The comprehensive archives of the monastery provide priceless continuous information on its evolution from the 11th century onwards.

The *Sacristy* of the monastery contains a wealth of religious treasures. These include holy relics and fragments from the True Cross, portable icons, richly embroidered vestments, and fine examples of gold and silver work.

Other areas of the monastery vividly illustrate monastic daily life, and also provide valuable information on the domestic architecture of monastic establishments. They include the *kitchen*, built before 1091, the *oreton* (granary), the *pithones* in which oil was stored in large earthenware jars (*pithoi*), and the *magiperon* (bakery).

Midway along the road that winds steeply up from Skála to Chorá is the *Cave of the Apocalypse* (*Spilaion Apokalypseos*), where according to tradition St John dictated the Book of Revelation and his Gospel to his disciple Prochoros. This holy place attracted a number of small churches, chapels, and monastic cells, creating an interesting architectural ensemble.

The focal building is the Church of Hagia Anna and Hagios Ioannis Theologos: the north aisle is dedicated to the former and the south aisle, in which the Cave of the Apocalypse itself is located, is dedicated to the latter. Only a fraction of the mural paintings that originally covered the walls of the Cave survive, but one showing the saint dictating to his disciple and dated to the 12th century is still intact. It also contains an outstanding carved *iconostasis* (1600) and two exceptional Cretan icons (1596).

Two more chapels were added at the beginning of the 17th century, and in 1713 the number of cells was increased, as part of the now ruined complex of the Patmian School.

The town of *Chorá* contains a number of fine small churches. Among these are Hagioi Apostoloi (1609), Hagia Lesvia, the twin-domed church of Agioi Vaileios and Thalaleos, Hagios Spyridon, Hagios Dimitrios, and Eleimontra. Dating mostly from the 17th and 18th centuries, they contain important mural paintings, icons, and other church furnishings.

The town itself has a number of fine residential houses ("Captains' Houses"), most of them at some distance from the monastery and built during the prosperous period at the end of the 16th and early 17th centuries. Among these are the houses of Sopholis and Natalis (1599), Pagostas (1606), Moussoudakis (1625), Simirantis (1625), Syphantos (1636), and Skrinis (1640).

The main construction material was stone, dressed or undressed. This was either a granitoid grey rock from the Manolakas quarry or limestone from the Megalo

quarry. A characteristic feature of Patmian buildings is the *mantoma*, an opening formed by beams support by pillars. Roofs are generally flat and made of long trunks of cypress wood (*fítes*), covered with reeds or seaweed and clay. From the architectural point of view, the living and bed rooms are the most interested. The former are usually decorated with ancestral portraits, embroideries, icons, and *objets d'art* brought from abroad by voyaging family members.

There is a small group of neo-classical houses dating from the 19th century. The houses of the Kalligas, Themelis, Konsolis, and Leousis families are the most representative of this period.

Management and Protection

Legal status

Legal protection is afforded to the nominated site by a number of complementary legal instruments at national level.

The entire town of Chorá, including the Monastery of Hagios Ioannis Theologos, is a designated "historic landmark community"; no changes to structures or spaces within the area are permitted without the approval of the Ministry of Culture's 4th Ephorate of Byzantine Antiquities, under legislation established in 1960. The Cave of the Apocalypse is a recognized monument under the 1932 legislation to protect listed monuments of architectural and archaeological value. The Cave of the Apocalypse and the immediate environment of Chorá (essentially an adjacent buffer zone) are a fully protected non-development zone, again under the authority of the 4th Ephorate, in accordance with the 1995 legislation. The "mountain slope of Pátmos, defined by the present end of Skála and the settlement of Chorá," is recognized as being of "special natural beauty" under the authority of the 4th Ephorate, in 1968 legislation. Any changes or developments proposed for the "mountain slope of Pátmos" require authorization by the 4th Ephorate.

The entire island of Pátmos was recognized as a "historic landmark and landscape" under the full protection of the Ministry of the Environment, Physical Planning and Public Works in legislation enacted in 1971; the parallel designation of the island as a "historic landmark and as a place of special natural beauty" under the authority of the 4th Ephorate in 1972 has ensured timely provision of advice concerning cultural heritage issues by the Ministry of Culture to the former Ministry, whose review concerns primarily land use, density, general building forms and massing, and environmental impacts. In addition, the presumption in favour of continuing agriculture on designated agricultural lands on Pátmos limits the possibilities of development for approximately two-thirds of the island's land area.

Approval of repair projects within the nominated zone must also be obtained from the Ministry of the Environment, Physical Planning and Public Works and the Municipality of Pátmos to ensure that proposals respect public security, safety, hygiene, and general

environmental objectives at both national and municipal levels. In the case of conflicts in the nominated zone, the Ministry's objectives prevail.

Significant protection is also provided through the mechanism of "public" ownership. In addition to the monastic complex itself and the Cave, the Monastery owns two convents (Zoodochos Pegi, Evangelismos), and many churches and houses within Chorá. The Government of Greece and the Municipality of Pátmos are also owners of significant numbers of properties within Chorá. Many individual large houses belong to rich absentee owners. Their presence is often seasonal, but they ensure high continuing standards of care and maintenance.

Management

Given the complexity of jurisdictions and ownership patterns within Chorá and its religious complexes, there is no single management plan governing decision-making. However, effective site management is achieved through a complementary set of coordination mechanisms and initiatives, many having their origins in traditional patterns of cooperation on the island. The Committee for the Sacredness of the Island of Pátmos, established in 1980, which reflects the historical interdependence of the religious community and the adjacent settlement from whose families the monks were drawn, provides a forum in which the Monastery and the Municipality discuss together development proposals from a public amenity perspective. Its efforts have ensured that many of the tourism abuses found in other parts of the Aegean have been avoided, preserving in large measure the tranquillity appropriate to the sacred values of Pátmos, and building open and positive communication between secular and ecclesiastical authorities in all areas of common concern. Pátmos also has many community service clubs and public institutions whose objectives are closely aligned with the preservation of the island's cultural heritage.

Many of the key partners in the preservation efforts are taking an increasingly proactive approach to long-term management and development needs within the community. The Monastery has recently installed a high-grade materials conservation centre within its walls to allow it to undertake restoration and repair work *in situ*. At present the Monastery is also exploring means to develop a small seminar and conference centre within or in relation to Chorá, and a regional training centre for painting restoration. The Municipality is exploring projects to enhance the quality of life in the community and strengthen commitment to its heritage and values. These include reinstatement, at least symbolically, of the former Patmian school adjacent to the Cave of the Apocalypse, to strengthen the place of the Patmiada School. Priority is being given to significant environmental and social issues within the context of the Plan for Regional Development 2000-2006 (SANTER) of the European Union (EU). The 4th Ephorate has undertaken a number of projects with EU funding, including restoration of the Zoodochos Pigi convent. Further restoration projects for the Monastery, the Cave, and the Nikolaidi Archontiki (mansion) are proposed for the immediate future.

These initiatives and approaches reflect the high quality of personal leadership brought to conservation issues and questions within the Monastery and the Municipality. The special commitment brought to the treatment and management of conservation issues in Pátmos by the 4th Ephorate is also worth noting. Periodic visits of the Ephorate's professionals are effectively supported by the presence of a staff inspector resident on the island, a position continuously maintained on Pátmos for over 34 years now.

The combination of responsible ownership, protective legislation, continuous monitoring of construction activity, and evolving traditional coordination mechanisms and relationships is working effectively to assure the survival of the special qualities of the nominated site. In and around Chorá, however, there are some minor examples of abuse of the system: unauthorized constructions, unresolved conflicts between the Ephorate and local owners, and a few unsympathetic and badly sited developments within the buffer zone surrounding the nominated site (where the Ephorate's advice has been overruled by higher authorities). However, these problems do not threaten in any substantial way the character of the nominated site.

An exception is the relatively uncontrolled growth of Skála (the port for Chorá) over the last 20 years which has diminished the quality and integrity of the Pátmos experience and which, if permitted to continue, could impair the values of the nominated site. Control over development in Skála was transferred from the Ministry of Culture to the Ministry of the Environment in 1982. Since then the town has tripled in size; many of the changes introduced have destroyed or trivialized much of its intrinsic architectural character. This is unfortunate since undoubtedly Skála, as the port for Chorá and the Monastery, has contributed substantially to their development over time.

Another potential threat to the sacred values of Pátmos may lie in the dated tourism strategies. Tourism today is guided by the 1979 *Pátmos: Study of the Effects of Tourism in the Environment*, which established guidelines for appropriate development of the industry on the island. However, since the statistical basis of this study is now obsolete, and the Ministry no longer appears to play the strong supporting role in development of tourism within traditional settlements that it did in the 1980s, the authorities should review the adequacy of the current provisions to manage tourist flows. The Monastery has carefully thought-out mechanisms and procedures for controlling the numbers and movement of visitors through the sites that it owns.

Much of the effectiveness of current management mechanisms on Pátmos relates to the commitment and vision of a small number of key individuals. It would be useful, in taking advantage of the current positive climate for conservation, to consider building a permanent institutional basis for integrated management of the island's heritage resources. Development of a management plan, building on past and current management strengths and integrating concern for

conservation within development plans, including updated approaches to tourism and to risk preparedness (Pátmos lies within a zone of high earthquake risk) would provide a permanent mechanism for maintaining the island's sacred values irrespective of future changes in personnel.

Conservation and authenticity

Conservation history

The Monastery, the Chorá, and the Cave of the Apocalypse have evolved continuously over time, in response to wars, occupation, and migration patterns in the Aegean. Accompanying changes to layout and building forms have been introduced in ways which do not obliterate the origins of the settlement and which allow the significant chapters of the history of the site to be clearly read today. Much of the survival of the features and values of the religious/secular settlement relate to the inherently conservative and respectful land-management practices of those occupying the site over centuries.

Modern conservation on Pátmos closely parallels the growth of capacity within the government service for conservation in Greece. During the Italian occupation of the Dodecanese (1912-48), conservation was strongly supported and considerable attention given to the care of traditional settlements, including the Chorá of Pátmos and its monastery. When Greece assumed responsibility for the Dodecanese, the 1932 Greek monuments legislation was immediately applied and urgent efforts were directed to inventory and stock-taking to document the depredations of war and to update the list of monuments. The Greek Government has continuously built and strengthened its ability to control and assist in the conservation process. In the 1960s, the protective provisions of Greek archaeological law were first applied to settlements, providing benefits for communities like Pátmos. In 1977, an Ephorate for Byzantine Antiquities under the Ministry of Culture was established in Rhodes with responsibility for pre-1830 settlements; this gave an increased focus to conservation needs on Pátmos. The Ephorate has grown continuously, in terms of resources, professional capacity (its staff now numbers over 100, including approximately 20 professionals), and in the sophistication of its approaches to conservation.

Today, the Ephorate ensures that major restoration works are carried out to high standards, sound models of conservation practice are provided locally, continuing support is given to developing and maintaining specialist craft skills and producing traditional materials, and guidance and direction is given to work carried out privately. The Ephorate maintains and promotes the highest standards of contemporary conservation practice, using consensus models to involve all its partners in decision-making and ensuring that comprehensive research, investigation, and documentation underlie all work.

All the major monuments receive regular conservation attention. Some have been the subject of major restoration projects, some are currently receiving

assistance, while major projects are being developed for others. Among major monuments, only the Pália Patmida lies in ruins, and even here competing concepts for its eventual restoration are being debated locally.

Some conservation work of the Ephorate has recently been described as "excessive" (eg at the Zoodochos Pigi Convent) but a consistent consultation process is scrupulously adhered to. Improvements in the Ephorate's effectiveness might be obtained by balancing traditional "inspection and control" models of protection with greater use of "support" models: giving greater emphasis to development of educational mechanisms for property owners (eg use of design guidelines), the provision of design advice to owners at an early stage in their projects, and use of awards to owners who carry out sensitive conservation work. These could reduce the conflicts inherent in the inspection model, and in the long term bring about greater public support for, understanding of, and interest in quality conservation work.

Authenticity

The Monastery, the Chorá, and the Cave of the Apocalypse offer a highly authentic reflection of the site's significant values, at many levels.

The material fabric and design features of the significant elements and their organizational patterns have been well maintained and provide an authentic and credible expression of the site's stylistic and typological models (eg the fortified monastery within a concentric Aegean *chorá*); the various neighbourhoods of the Chorá, including that built by refugees from Constantinople (Alloteina), using 15th century Byzantine forms and construction technologies; the Kretika, built by immigrants from Crete in 1669 following the fall of Candia (modern-day Iraklion) which introduced new styles of *archontika* (mansions); and the agrarian style adopted for the Zoodochos Pigi, etc.

Authenticity of setting and craftsmanship have been compromised but not significantly. The setting for the Monastery, the Chorá, and the Cave must be understood to extend into the surrounding Aegean, and the rapid and insensitive growth for tourism of the port of Skála undermines the authenticity of the experience of arrival of the island's pilgrims, maintained with high integrity over many centuries until very recently. Although a modern automobile road links Skála to the Cave and ultimately Chorá, the footpath system and the associated traditional landscape remain key elements within a highly authentic setting. While much of the traditional craftsmanship has been lost to modernization of the construction industry, efforts to revive these crafts and to train and support practising artisans are now a part of every conservation project. Considerable effort is being directed to re-establish sources of supply for traditional local materials, such as the ceramic tile *patiniotiko plakai* used to cover outdoor terraces and ground-floor surfaces.

Authenticity with respect to continuity of traditions and use is extraordinary. There are many remarkable examples: the retention of many early Christian

traditions such as the Ceremony of the Washing of the Feet in Easter Week, the modern-day Patmiada school, a continuation of the 1713 institution, through which, almost uniquely in Greece during the Ottoman period, the continuity of the teachings of the Greek orthodox church was assured, and the recognition, in the establishment of the 1980 Committee of the Sacredness of the Island of Pátmos, of the efforts of the *koino* to establish a secular community institution as early as 1659 to assist the Monastery to fulfil its special mission within the Orthodox church.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited Pátmos in March 1999.

Qualities

The monastery of St John the Theologian is a unique creation, integrating monastic values within a fortified enclosure, which has continuously and harmoniously evolved in response to changing political and economic circumstances for over 900 years. The Monastery is also home to a remarkable collection of manuscripts, icons, and liturgical artwork and objects.

The Palia Patmiada school, through which Greek orthodox culture was maintained through two centuries of Ottoman rule, linked students from Asia Minor, Russia, the Balkans, North Africa, and Ethiopia with the teachings of the school.

Pátmos may be said to be the last living home of the Byzantine civilization which left Constantinople in 1453. Alloteina was built by refugees from the city after its fall; many of those families and the structures they built are still in place today.

Chorá itself is one of the best preserved and oldest of the Aegean *chorá*, its origins going back over 900 years. Unlike most Aegean *chorá*, created to support agrarian activity in the 17th century, here the Monastery supported an agrarian settlement shortly after its beginning in 1132. The Monastery is the only fortified monastic complex in the Greek Orthodox world. The *archontiki* of the Chorá exhibit a unique combination of mainland bourgeois and island agrarian features and typological characteristics.

The Monastery is one of the most important pilgrimage centres in the Christian world. The importance of the shrine of St John stimulated the Monastery to generate strong educational programmes which have fostered both the survival and the extension of the teachings of the Orthodox church and have led to the creation of an incomparable library and archives of the Christian Orthodox faith, to support academic and philosophical inquiry.

Comparative analysis

While there are many monastic complexes in Greece and the Orthodox world of great quality and importance, the elements of the nominated site are

unique in several ways, considered both as an ensemble and individually.

Pátmos is the only example of an Orthodox monastery integrating from its origins a supporting community, the Chorá, built around the hill-top fortifications. While fortified monasteries may be found in other parts of the Orthodox world, the Monastery of Hagios Ioannis Theologos is the only example of a fortified monastery in Greece.

ICOMOS recommendations for future action

Consideration should be given to a number of measures that would increase management control over various components of the nominated site and adjacent territory:

- inclusion of Skála within the buffer zone, while ensuring that appropriate means of control over development in Skála be re-established to prevent further erosion of its character.
- strengthening measures for protection of the island's natural environment, to limit further and decisively the possibility of building activity and scale within the landscape, including airport and communication tower development and deployment.
- development of an integrated management plan for the entire island establishing the place of conservation among all interests on the island, giving particular attention to appropriate tourism development and risk preparedness measures.

The State Party has provided documentation to ICOMOS which indicates that all these points are being taken account of at the present time.

Brief description

The small island of Pátmos in the Dodecanese is reputed to be where St John the Theologian wrote both his Gospel and the Apocalypse. A monastery dedicated to the "Beloved Disciple" was founded there in the late 10th century, and it has been a place of pilgrimage and of Greek Orthodox learning continuously since that time. The fine monastic complex dominates the island, and the old settlement of Chorá associated with it, which contains many fine religious and secular buildings.

Recommendation

That this property be inscribed on the World Heritage List on the basis of *criteria iv and vi*:

Criterion iv The Monastery of Hagios Ioannis Theologos (Saint John the Theologian) and the Cave of the Apocalypse on the island of Pátmos, together with the associated medieval settlement of Chorá, constitute an exceptional example of a traditional Greek Orthodox pilgrimage centre of outstanding architectural interest.

Criterion vi The Monastery of Hagios Ioannis Theologos and the Cave of the Apocalypse commemorate the site where St John the Theologian (Divine), the “Beloved Disciple,” composed two of the most sacred Christian works, his Gospel and the Apocalypse.

ICOMOS, September 1999