

Pécs (Hungary)

No 853 rev

Identification

<i>Nomination</i>	Sopianae Palaeochristian Cemetery Site, Pécs
<i>Location</i>	Department of Baranya
<i>State Party</i>	Republic of Hungary
<i>Date</i>	9 July 1999, revised 20 March 2000

Justification by State Party

[*Note* The nomination that is evaluated here is a second reformulation of the original nomination presented but withdrawn by the State Party in 1997.]

The 4th century Palaeochristian community that lived in the town of *Sopianae*, Roman precursor of Pécs, erected a large number of funerary monuments (chapels, burial chambers, groups of tombs) of particularly high architectural and historical quality in their cemetery. The Pécs cemetery is the most important in terms of size and quality of all the cemeteries of the period outside Italy, including those of Dalmatia (Salona, Split), Bulgaria (Sofia, Nis), or Spain (La Alberca). The wall paintings in these tombs, which are both figurative and decorative, can only be compared with those in the catacombs of Rome (Catacomba Priscilla, Capella Greca). The Palaeochristian archaeological material from Pécs is unique in all the ancient Roman provinces and constitutes a heritage of universal significance as well as one which goes back to antiquity and a vanished civilization.

Criterion iii

Pécs, with its collection of monuments from the Early Christian era including buildings, remnants of graves, mausolea, and chapels, is an antique collection attesting uniquely and authoritatively to a culture and civilization with an impact on today.

The groups of Palaeochristian monuments represent a special and unique piece of evidence of a particular historical continuity embracing the turbulent centuries from the 4th century decline of the Roman Empire to the 8th century conquest of the Frankish Empire. The Early Christian monuments are outstanding testimony to the 1st millennium Early Christian cult of the dead and to the afterlife of that cult under the changing circumstances of the ensuing centuries.

The Early Christian burial sites, the medieval monuments (the remains of the bishop's palace and the university) and the Islamic monuments (mosques, tombs, baths) fit into the continuity of the cult zone of the city and incorporate Byzantine influences. They are unique records of an age in the modern profile of the city.

The Early Christian monuments of Pécs are linked to a mentality and cult whose historical significance is outstanding. Despite the disappearance of Roman Christianity in the 5th century, the cult buildings remained as a heritage for the peoples cast here by the great migrations.

Criterion iv

Pécs, through its continued use as a site of Christian worship and as expressed in the establishment of a bishopric, show that the city is linked to Christian thought and the foundation of the state.

The artefacts produced at the workshop of Pécs Műhely are the unique testimony of medieval Hungarian ecclesiastical art.

Criterion vi

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 *monuments*.

History and Description

History

The part of modern Hungary west of the Danube came into the Roman Empire in the 1st century CE. The town of *Sopianae* was founded on the southern slope of the Mecsek massif in the 2nd century by colonists coming from western Pannonia and Italy, who intermarried with the indigenous Illyrian-Celtic peoples. It was especially prosperous in the 4th century because of its situation at the junction of several important trading and military routes; it was at this time, with the reorganization of the Roman provinces, that it became the capital of Valeria. Archaeological excavations have revealed a number of new public buildings in the forum area from this time.

There was a cemetery to the north of the town, with many Christian burials from the 4th century; in the post-Roman period, up to the 8th century, the imposing tombs served as shelters for different incoming groups of Huns, Germans, and Avars. It was not until the 9th century that Christianity was re-established in the town.

St Stephen (King Stephen I), founder of the Hungarian state, established one of his ten bishoprics there in 1009. The fortified episcopal complex was to be expanded and reconstructed in the succeeding centuries, and it was within this enceinte that the Angevin King Laszlo I the Great established the first university in Hungary (1367). The medieval town grew outside the walls of the episcopal castle complex, and it was in turn fortified in the 15th century as protection against the growing Turkish threat.

Despite the heroic struggles of successive Hungarian monarchs over more than a century, the whole of the central part of the country was taken by the Ottomans in the mid 16th century. The episcopal castle of Pécs became the

administrative centre of a *sandjak*. Most of the Hungarian inhabitants of the town fled, to be replaced by Moslems from Turkey or the Balkans, who demolished the churches and monasteries (with the exception of the cathedral) and used their stones for the construction of mosques and other Islamic buildings. The town walls were strengthened with bastions.

Pécs was freed from Ottoman rule in 1686, becoming part of the Habsburg lands. The bishopric was re-established and the town was repopulated with Hungarians and German colonists. The mosques and other Moslem buildings were converted for Christian purposes, although the baths (*hammams*) continued in use for a considerable time. The fortifications around the castle were demolished and the town began to take on a Baroque appearance. It was designated the administrative centre of a county and fine public buildings were added.

Pécs secured its independence from episcopal rule in 1780. During the 19th century it witnessed a spectacular development as a commercial centre, and was graced with many buildings in the architectural styles of the period – classical, romantic, historicizing, and eventually *Art Nouveau*. Fortunately, it was spared from inappropriate insertions during the second half of the 20th century.

Description

The Roman cemetery was found in the area now immediately in front of the Cathedral, which had been terraced in antiquity. Fifteen structures have so far been brought to light, all in a somewhat fragmentary state: these are mostly underground burial chambers (*cubicula*) reached by means of a short flight of steps, above which memorial chapels (*cellae memoriae*) were constructed. They are rectangular in plan, often with apses and barrel-vaulted; the walls and ceilings are decorated with murals depicting Old Testament scenes dealing with redemption (eg Noah, Jonah, Daniel) or Jesus, Mary, and the Apostles. The style and quality of these paintings are considered by experts to be equal to those in the catacombs in Rome, and it is thought that they may have been the work of peripatetic Italian artists. In addition to this group, one trilobate tomb (*cella trichora*) and one with seven lobes (*cella septichora*) have been discovered, which were probably family sepulchres. The outstanding discovery was that of the so-called “mausoleum,” which is much larger than of the others, has paintings of exceptionally high quality, and contains three sarcophagi. Many other more modest burials were also found in this area.

Management and Protection

Legal status

The zone comprising the proposed site and the entire buffer zone was declared a protected area by decree of the Ministry of Construction and the Ministry of Culture in 1966. The Roman Cemetery is also protected as an archaeological site under the Hungarian antiquities law of 1964. Both of these laws have been updated in 1997, specifically Act no. LIV of 1997 on the Protection of Historic Monuments and Act CXL of 1997 on the Protection of Cultural Goods, Museum Institutions, Public Library Services and Cultural Education. These laws regulate the excavation and conservation, and presentation of the site under consideration for nomination. At the local

level, City Government Order No. 40 of 1994 declared the historic centre of the city and the area of the Roman Cemetery as a memorial zone. The city has also passed several other ordinances in relation to the protection of historical and architectural values within the context of city development.

Management

At the present time, a management plan has yet to be finalized and implemented specifically for the nominated properties. Concrete efforts are being made to rectify this situation. An agreement has been made by the County Council of Baranya, the Bishopric of Pécs, and the City Council of Pécs to co-operate in the management and maintenance of the proposed World Heritage Site, including the possibility of setting up a separate management organization whose duty would be to manage the World Heritage area. In addition, a separate document has been prepared which lays out the aims and objectives of a proposed management plan as well as the topics that should be covered within it, and the responsible institutions and participating partners.

Conservation and Authenticity

Conservation history

The first burial chamber in the area were discovered in the early 18th century with major finds being made in the later part of that century. Beginning in the late 19th century and throughout the 20th century other remains have been found and documented. According to archaeologists, there are sixteen chambers of various dimensions that have been excavated, seven of them currently open and visible. In addition, a total of over 700 individual tombs have been found in the city, both inside and outside the proposed World Heritage Site.

Conservation and presentation began in earnest after World War II with a great deal of work on the burial chambers carried out in the 1970s and 1980s. Work is still underway, most notably on the Peter and Paul burial chamber, which led to the discovery in January 2000 of another burial chamber, as yet unexcavated.

Authenticity

It is true that some original material is missing from the chambers either because, as is the nature of archaeological sites, not all original materials are found during the excavations, or in some cases because during the early excavations in the 19th and early 20th centuries some materials, such as original floorings were not conserved. There is, however, still a great deal of original material present, as evidenced by the fine wall paintings in many of the chambers. Those responsible for the conservation of the sites are making every effort to conserve and maintain these original materials. Efforts have also been made for conservation and presentation purposes to distinguish between the original materials and those modern interventions necessary for their conservation/presentation. Many of the burial chambers are also still intact to the point that it is possible to get a sense of the original design concept.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited Pécs in February/March 2000 to report on a larger area of the historic town, which had constituted the earlier nominated property. During that mission it was learned that the Government of Hungary had decided to reduce and focus the scope of the nomination, concentrating on the remnants of the Early Christian Cemetery and burial chambers.

ICOMOS therefore organized a second mission for the autumn of October, concurrent with the preparation of a comparative study of Palaeochristian cemeteries in the western Roman provinces. At the time this evaluation was prepared for printing, neither the mission report nor the comparative study had been received by ICOMOS.

Qualities

Pécs is an interesting demonstration in material terms of the persistence of urban settlement and of the Christian faith over two millennia.

Comparative analysis

[See "Action by ICOMOS" above.]

ICOMOS recommendations for future action

There is a great need for the responsible authorities to put in place a management plan that will deal with issues such as the continued conservation and maintenance of the burial chambers, the handling of future archaeological excavations and research, and a consistent approach to presentation and visitor management. This plan should clearly delineate the responsibilities of the various organizations involved and ensure the continued co-operation of these organizations. Consideration should be given to the policies of restoration.

Brief description

[This will form part of the definitive evaluation to be distributed at the extraordinary meeting of the Bureau in November 2000.]

Recommendation

Since the report of the ICOMOS expert mission and the result of the comparative study were not available when this evaluation was prepared for printing, it will be necessary for ICOMOS to distribute a definitive text to the Bureau at its extraordinary meeting in November 2000.

ICOMOS, September 2000

Pécs (Hungary)

No 853 rev

Identification

<i>Nomination</i>	The Complex of 16 Buildings of the Pécs (<i>Sopianae</i>) Early Christian Cemetery
<i>Location</i>	County of Baranya
<i>State Party</i>	Republic of Hungary
<i>Date</i>	First submitted 9 July 1999, 2nd revision August 2000

Justification by State Party

[*Note* The nomination that is evaluated here is a second reformulation of the original nomination presented but withdrawn by the State Party in 1997.]

The Early Christian burial chambers of *Sopianae* can be considered unique as they compose a special group of the collection of Early Christian monuments. The Early Christian community of the 4th century Roman city of *Sopianae* (the predecessor of Pécs) erected a considerable number of sepulchral buildings (chapels, burial chambers, and clusters of graves) in their cemetery. The size and richness of the Early Christian cemetery monument complex is the most significant in the monumental collection of necropolises outside Italy, including similar buildings in Dalmatia (Salona, Split), Bulgaria (Sofia), or Spain (La Alberca). The figural and ornamental wall paintings of the burial chambers are comparable only with the catacomb paintings in the city of Rome (Catacomba Priscilla, Capella Greca).

Owing to their size the Early Christian vestiges of Pécs are still able to produce an intimate, antique atmosphere. Although the murals show some resemblance to the wall paintings in the catacombs of Rome, the nominated buildings show considerable architectural differences as well. These are individual buildings without direct architectural connection on the one hand, and they are considerably different from sepulchres in the Balkans and in other European provinces on the other. The fundamental difference is that they have two levels and were meant to fulfil a dual function: they were at the same time burial places (*cubicula*) and memorial chapels for ceremonies. The burial chambers, chapels, and mausoleum excavated on the site of the *Sopianae* cemetery form a complex that bears witness to an ancient culture and civilization that had and still has a lasting

impact, owing to its unique architectural appearance and wall paintings with Biblical references. **Criterion iii**

The Early Christian complex of monuments is an exceptional evidence of the particular historical continuity that spans the turbulent centuries from the decline of the Roman Empire in the 4th century to the conquest of the Frankish Empire in the 8th century.

Early Christian monuments provide remarkable evidence of the cult of the dead in the 1st millennium and of the survival of this cult in the ensuing centuries among changing conditions. In spite of the decline and later abandonment of the Empire the cult buildings remained here for the people who inhabited the area in the following centuries or for those travelling along the commercial routes. They helped to keep the Christian traditions alive during the turbulent centuries of the great migrations and contributed to the growing strength of the Catholic Church in the Middle Ages, maintaining the sacred character of the place. The sepulchral buildings, and indeed the whole cemetery, provide the continuity of the history of the city from the Roman era to the present day. **Criterion iv**

Pécs is a city that upholds a continuity of Christian worship. The foundation of the bishopric is closely connected with Christian mentality and the foundation of the Hungarian State.

The extremely rare survival of such a monumental complex and its spiritual message had a determining role and was of outstanding significance in the development of the Christian church, which eventually signalled the European integration of the Hungarian people in the 10th century. It was a tradition that helped Hungarians to adapt themselves to medieval European culture and secured their status among European Christian states. The spiritual continuity embodied in the complex of the Early Christian cemetery is made all the more apparent by the fact that the medieval diocese developed not on the foundations of the ancient city but on the cemetery. **Criterion vi**

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 *monuments*.

History and Description

History

The part of modern Hungary west of the Danube, which was first settled in the Neolithic period, came into the Roman Empire in the 1st century CE. It formed part of the Roman province of Pannonia. The town of *Sopianae* was founded on the southern slope of the Mecsek massif in the 2nd century by colonists coming from western Pannonia and Italy, who intermarried with the indigenous Illyrian-Celtic peoples. It became the headquarters of the civil governor (*praeses*) of the new province of *Valeria* at the end of the 3rd century. *Sopianae* was especially prosperous in the 4th century because of its situation at the junction of several important trading and military routes. Archaeological excavations have revealed a number of new public buildings in the forum area

from this time. The town was also probably made the seat of an archbishopric around this time.

There was a cemetery to the north of the town, with many Christian burials from the 4th century; in the post-Roman period, up to the 8th century, the imposing tombs probably served as shelters for different incoming groups of Huns, Germans, and Avars. It was not until the 9th century that Christianity was re-established in the town.

St István (King Stephen I), founder of the Hungarian state, established one of his ten bishoprics there in 1009, no doubt influenced by the monumental Christian sepulchral buildings; the Cella Trichora was restored to its original use as a chapel. The fortified episcopal complex was to be expanded and reconstructed in the succeeding centuries, and it was within this enceinte that the Angevin King Laszlo I the Great established the first university in Hungary (1367). The medieval town grew outside the walls of the episcopal castle complex, and it was in turn fortified in the 15th century as protection against the growing Turkish threat.

Despite the heroic struggles of successive Hungarian monarchs over more than a century, the whole of the central part of the country was taken by the Ottomans in the mid 16th century. The episcopal castle of Pécs became the administrative centre of a *sandjak*. Most of the Hungarian inhabitants of the town fled, to be replaced by Moslems from Turkey or the Balkans, who demolished the churches and monasteries (with the exception of the cathedral) and used their stones for the construction of mosques and other Islamic buildings. The town walls were strengthened with bastions.

Pécs was freed from Ottoman rule in 1686, becoming part of the Habsburg lands. The bishopric was re-established and the town was repopulated with Hungarians and German colonists. The mosques and other Moslem buildings were converted for Christian purposes, although the baths (*hammams*) continued in use for a considerable time. The fortifications around the castle were demolished and the town began to take on a Baroque appearance. It was designated the administrative centre of a county and fine public buildings were added.

Pécs secured its independence from episcopal rule in 1780. During the 19th century it witnessed a spectacular development as a commercial centre, and was graced with many buildings in the architectural styles of the period – classical, romantic, historicizing, and eventually *Art Nouveau*. Fortunately, it was spared from inappropriate insertions during the second half of the 20th century.

Description

The Roman cemetery was found by archaeological excavations, which began two centuries ago, in the area now immediately in front of the Cathedral, which had been terraced in antiquity. In all twenty structures have so far been brought to light, all in a somewhat fragmentary state. Sixteen of these constitute the property nominated for inscription on the World Heritage List. In addition over five hundred more modest graves have been found in the Roman cemetery, clustering round the major monuments.

The sixteen nominated monuments are:

- *Burial chamber I (Peter-Paul)*

Discovered in 1782, this late 4th century chamber owes its name to the mural on its northern wall. It consists of an above-ground chapel, the subterranean burial chamber proper, with wall paintings, and a small vestibule leading to the burial chamber. It is cut into the slope of the Mecsek hills. The Apostles are depicted as clad in white togas, pointing to the Chi-Rho symbol with outstretched arms. Other Biblical subjects are Adam and Eve (with the Tree of Paradise and Serpent), Jonah, and a fragmentary Daniel on the eastern wall and Noah, the Virgin with the Infant Christ, and Shadrach, Meshach, and Abednego in the fiery furnace on the western. The vaulting is richly decorated with floral ornaments and peacocks, and in each of the four corners there are half-length portraits in medallions of those interred in the chamber.

- *Burial chamber II (The Wine Pitcher Chamber)*

This is again a two-storey structure, with limestone walls and brick vaulting. On the wall of the niche carved above the sarcophagus there is a painting of a wine pitcher and glass, symbolizing the thirst of the soul journeying to the netherworld. The walls are painted with floral and geometric patterns.

- *Burial chambers III, IV, and V*

These undecorated chambers were discovered when the Peter-Paul chamber was being restored in 1913.

- *Burial chamber VI*

Only part of this undecorated chamber, discovered during drainage works in 1922, has been revealed.

- *Burial chamber VII*

A fragmentary undecorated chamber, possibly slighted during the 9th and 10th centuries and partly backfilled.

- *Burial chambers VIII and IX*

These two chambers were discovered in 1940. Both have plastered walls that do not bear any mural paintings.

- *The Cella Trichora*

This substantial structure was first excavated in 1922 and again in 1955. The elaborate chapel has a rectangular central space with three apses (hence its description, *cella trichora*) and a southern vestibule (*narthex*); the eastern apse has a raised floor and was probably an altar. The walls still survive to a height of 1.30m. The floor consists of a terrazzo of limestone mixed with brick fragments.

The inner surfaces of the walls of the apses were painted in red and black in the 4th century and overpainted when the building was restored for Christian use in the 11th century.

- *The Cella Septichora*

As the name that is given to it implies, this sepulchral building has a unique floor plan with seven apses. No graves were found when it was excavated in 1938-39, which suggests that it was not used for burial purposes. It dates from the end of the Roman period, in the 430s.

- *The Early Christian Mausoleum*

This, the largest of the two-storey burial chambers, lies a little to the south of the main group. It consists of a subterranean burial chamber entered from a vestibule or *narthex* surmounted by a single-nave church with an apse at its east end. The northern, eastern, and southern walls of the burial chamber, which was originally barrel-vaulted, are all decorated with mural paintings. The Biblical subjects are similar to those in the Peter-Paul Chamber. There is evidence that the brick vaulting was also painted with floral and other designs.

- *The Early Christian Burial Chapel*

This chapel has no burial chamber beneath it. It appears to have been built some time in the 4th century as a burial chamber, but it was reconstructed around 390, with the insertion of a semicircular bench and a stone altar in the apse. This suggests that its use became solely that of a chapel. There is a cluster of more than a hundred graves from the late 4th and early 5th centuries around this chapel.

- *The Painted Twin Grave*

A gabled double grave contains wall paintings of Christian symbols in red, carmine, and yellow on a white background. It is underground and appears not to have had a chapel above it.

- *Unpainted burial chamber*

One of three chambers discovered in the yard of the present-day county library. It was originally a barrel-vaulted subterranean chamber with no chapel above.

- *Communal burial chamber*

A large semi-subterranean burial chamber (9.44m by 5.40m), orientated north-south and originally barrel-vaulted. A short flight of steps led to down to the chamber, which contained fourteen graves, separated from one another by stones and bricks. Stone and brick fragments bear names, presumed to be members of a single family.

Management and Protection

Legal status

The zone comprising the nominated monuments and the buffer zone was declared a protected area by decree of the Ministry of Construction and the Ministry of Culture in 1966. The Roman Cemetery is also protected as an archaeological site under the Hungarian antiquities law of 1964. Both of these laws have been updated in 1997, specifically Act LIV of 1997 on the Protection of Historic Monuments and Act CXL of 1997 on the Protection of Cultural Goods, Museum Institutions, Public Library Services and Cultural Education. These laws regulate the excavation and conservation, and presentation of the site under consideration for nomination. At the local level, City Government Order No. 40 of 1994 declared the historic centre of the city and the area of the Roman Cemetery as a memorial zone. The city has also passed several other ordinances in relation to the protection of historical and architectural values within the context of city development.

Management

Ownership of the sixteen monuments is varied: five belong to the Hungarian State, seven to the Bishopric of Pécs, and four to Baranya County.

A Management Plan Committee has been set up by the Secretariat of the Hungarian National World Heritage Committee, under the direction of the Ministry of National Cultural Heritage. It is composed of representatives of the National Committee, the City of Pécs, Baranya County, the Bishopric of Pécs, the Treasury, and private stakeholders. Its role is to regulate every activity relating to the designated monuments, from day-to-day maintenance to long-term planning. A detailed plan has been produced which covers research strategies, conservation of the monuments and their surroundings, public presentation, tourism, and transportation, and involvement of the local community. There is a long-term (fourteen-year) plan, the first four years of which (2000–2004) will essentially be devoted to the establishment of the management structure and mechanisms, and this will be revised on a five-year cycle up to 2014.

Conservation and Authenticity

Conservation history

The first burial chamber in the area were discovered in the early 18th century, with major finds being made in the later part of that century. Beginning in the late 19th century and throughout the 20th century other remains have been found and documented.

Conservation and presentation began in earnest after World War II, with a great deal of work on the burial chambers carried out in the 1970s and 1980s. Work is still underway, most notably on the Peter and Paul burial chamber, which led to the discovery in January 2000 of another burial chamber.

Authenticity

It is true that some original material is missing from the chambers, either because, as is the nature of archaeological sites, not all original materials are found during the excavations, or in some cases because during the early excavations in the 19th and early 20th centuries some materials, such as original floorings were not conserved. There is, however, still a great deal of original material present, as evidenced by the fine wall paintings in many of the chambers. Those responsible for the conservation of the sites are making every effort to conserve and maintain these original materials. Efforts have also been made for conservation and presentation purposes to distinguish between the original materials and those modern interventions necessary for their conservation/presentation. Many of the burial chambers are also still intact to the point that it is possible to get a sense of the original design concept.

Evaluation

Action by ICOMOS

An ICOMOS expert mission visited Pécs in February/March 2000 to report on a larger area of the historic town, which had constituted the earlier nominated

property. During that mission it was learned that the Government of Hungary had decided to reduce and focus the scope of the nomination, concentrating on the remnants of the Early Christian Cemetery and burial chambers.

ICOMOS therefore sent a second mission in October 2000, concurrent with the preparation of a comparative study of Palaeochristian cemeteries in the western Roman provinces.

Qualities

Pécs is an interesting demonstration in material terms of the persistence of the Christian faith over two millennia. The form and decoration of the Early Christian burial structures in the *Sopianae* cemetery are outstanding examples of their type, without equal in the western Roman provinces.

Comparative analysis

The detailed study of the Pécs Roman cemetery carried out for ICOMOS by a distinguished expert in the field of Late Roman sepulchral monuments compares its architecture and art with that of the most significant examples of this category in Croatia, France, Germany, and Spain. It concludes that the *Sopianae* complex has the richest collection of structural types in the northern and western Roman provinces, reflecting a diversity of cultural sources. The quality of the mural paintings of Biblical and Christian scenes is comparable with that of the catacombs in Rome.

ICOMOS recommendations for future action

The name for the nominated site proposed by the State Party is accurate and fully descriptive of the property, but ICOMOS feels it to be somewhat clumsy. It is recommended that the State Party be requested to consider as an alternative “The Pécs (*Sopianae*) Early Christian Cemetery,” as used on the cover of the nomination dossier.

Brief description

In the 4th century a remarkable series of decorated tombs were constructed in the cemetery of the Roman provincial town of *Sopianae* (modern Pécs). These are important both structurally and architecturally, since they were built above ground and served both as burial chambers and memorial chapels, and also in artistic terms, since they are richly decorated with murals depicting Christian themes of outstanding quality.

Recommendation

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

Criterion iii The burial chambers and memorial chapels of the *Sopianae* cemetery bear outstanding testimony to the strength and faith of the Christian communities of Late Roman Europe.

Criterion iv The unique Early Christian sepulchral art and architecture of the northern and western Roman provinces is exceptionally well and fully illustrated by the *Sopianae* cemetery at Pécs.

The State Party should be requested to consider changing the name of the nominated property to “ The Pécs (*Sopianae*) Early Christian Cemetery.”

ICOMOS, November 2000